

An Etymological
Dictionary of
Pre-Thirteenth-Century
Turkish

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PREFACE

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

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

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

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

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

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

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

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

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

THE SYSTEM OF TRANSCRIPTION

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

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

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

Back	{ short a i o u long a: ɪ: o: u:
Front	{ short e é i ö ü long e: é: i: ö: ü:

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

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

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

	Plosive		Fricative		Nasal	Affricate		Sibilant		Semi-vowel
	<i>v.</i>	<i>u.</i>	<i>v.</i>	<i>u.</i>	<i>v.</i>	<i>v.</i>	<i>u.</i>	<i>v.</i>	<i>u.</i>	<i>v.</i>
Labial	b	p	v	(f)	m					(w)
Dental	d	t	ɖ		n			z	s	
Denti-palatal						c	ç			
Palatal					ɲ			(j)	ş	y
Post-palatal	g	k	?		ŋ					
Velar	?	k	g	x	ŋ					

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

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

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

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

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

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

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

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

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

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

THE ARRANGEMENT OF WORDS IN THE DICTIONARY

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

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

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

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

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

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

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

Each sub-group is divided into the following parts:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AUTHORITIES QUOTED, WITH SHORT TITLES

I. EARLY TEXTS

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

A. *Türkü*

20. Two periods are distinguished:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. Old Kırğız (O. Kır.)

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

D. Xākāni (Xak.)

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

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

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

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

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

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

E. Oğuz

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

F. *Kıpçak* (*Kıp.*)

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

G. *Minor eleventh-century dialects*

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

II. MEDIEVAL TEXTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MODERN LANGUAGES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OTHER MODERN AUTHORITIES

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

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

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

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

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

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

(6) The reproductions of MS. No. S. J. Kr. 4 638, Packet 8 in the manuscript collection of the Leningrad branch of the Institute of the Peoples of Asia, recently published in D. I. Tikhonov, *Khozyaistvo i obshchestvennyi stroi uigurskogo gosudarstva X—XIV vv.*, Leningrad, 1966, and again with transcription and translation by E. R. Tenishev in an article called 'Khozyaistvennye zapisi na drevneuigurskom yazyke' in *Issledovaniya po grammatike i leksike tyurkskikh yazykov*, Tashkent, 1966. The manuscript is a late Uyğ. family archive, and is cited as *Fam. Arch.* followed by the line.

THE ARRANGEMENT OF INDIVIDUAL ENTRIES

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

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

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

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

GERARD CLAUSON

August 1968

ABBREVIATIONS, SHORT TITLES, ETC.

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

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

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

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

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

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

SUFFIXES

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

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

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

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

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

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

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

I. NOMINAL SUFFIXES

(a) DENOMINAL (Den. N.)

- ça:** about half a dozen words carry this Suff., which is more in the nature of an Equative Case-ending than a Suff. Most are Advs., like **aŋça:**, but at least one, **barça:** is used as a N./A. The Dim. Suff. **-ça:/-çe:**, which did not appear till the medieval period, was borrowed from Pe.
- ke:** Dim. Suff., only(?) in **siŋirke:**, **yipke:**, perhaps a crasis of **-kiñe:**.
- la:-le:** very rare; forms Advs. in **ayla:**, **tünle:**, and perhaps **birle:**, and Adjs. in **körkle:/körtle:** if these are not l.-w.s.
- kiña:/kiñe:** Dim. Suff.; very rare.
- ra:/-re:** forms Loc. Advs., e.g. **ıçre:** 'inside, within'; very rare.
- ya:/ye:** only in **bérye:**, **yırya:**, prob. Sec. f. of **-ra:/-re:**.
- çı:/-çi:** forms N.Ag.s; see *Kaş. II* 48; very common.
- nçı:/-nçi:** See **-nç**.
- tı:/-ti:** forms Advs. from Adjs., e.g. **eđgü:ti:**; very rare; ? also a Dev. Suff.
- nti:** forms an Ordinal, only in **ékkinti:** 'second'; perhaps an earlier form of **-nç**.
- tı:/-türti:**, etc. forms Loc. Advs., e.g. **ıçtırti:** which is practically syn. w. **ıçre:**; very rare.
- kı:/-ki:** forms N./A.s describing position in time or space, e.g. **aşnu:ki:** 'former'; **üze:ki:** 'situated on or above'; fairly common in the early period; later the practice grew up of attaching this Suff. only to words in the Loc., e.g. **evdeki:** 'in the house'.
- du:** dubious; only(?) in **kardu:** which might be a Dev. N.
- ğu:/-gü** very rare as a Den. Suff.; forms A.N.s like **eñçgü:**, Conc. N.s like **tuzğü:**, and Adj.s like **buğra:ğü:**; also a Dev. Suff.
- a:ğu:/-e:gü:** dominant; forms Collectives, usually fr. Numerals e.g. **üçe:gü:** 'three together', but see also **ıçe:gü:**, **yüze:gü:**.
- ñü:** only(?) in **esriñü:** syn. w. **esri:** 'dappled'; also a Dev. Suff., but this word can hardly be a Dev. N./A.
- ru:/-rü:** Directive Suff. meaning 'towards'; very rare; syn. w. **-ğaru:/-gerü:**.
- ğaru:/-gerü:** Directive Suff. like **-ru:/-rü:**; hardly to be explained as that Suff. attached to the Dat., since it is attested in dialects earlier than those in which the Dat. Suff. **-ka:/-ke:** became **-ğa:/-ge:**; rather rare.
- layu:/-leyü:** meaning 'like', e.g. **börileyü:** 'like a wolf'; properly Ger. in **-u:/-ü:** fr. a Den. V. in **-la:-/le:-**, but usually the only recorded form of the V. concerned.

- ç (after vowels) /-aç/-eç/-iç/-iç (after consonants) Dim. Suff.; very rare, esp. the last two.
- ğaç, etc. function obscure; only(?) in *odğuç*, *kuşğaç*, and perhaps *süglç*; also a Dev. Suff.
- leç certainly Turkish in *üçleç*; otherwise see List III.
- nç/-inç/-inç/-unç/-ünç the ordinary early Suff. of Ordinals; replaced in the medieval period by -nçi/-nçi; etc.; see also -nti.
- (F) -t a Sogdian Plur. Suff. found in *tégit*, *tarxat* Plurs. of *tégin*, *tarka:n* which are prob. very old l.-w.s.
- (-ta:ğ/-teg in words like *antağ* 'thus' is not a Suff. but the Postposition *te:ğ* fused w. the stem of *ol*.)
- liğ/-lig/-luğ/-lüğ forms Poss. N./A.s, see *Kaş. I* 500; very common.
- siğ/-sig forms N./A.s meaning 'resembling (something)' and the like; properly Dev. N./A.s in -ğ/-g fr. Simulative Den. V.s in -sı:-/si:-, but the actual V.s are seldom recorded; rare.
- k/ (after vowels and -r) -ak/-ek (the normal forms) /-ık/-ik/-uk/-ük (all rare) usually forms Dim. N.s, but also less restricted words like *ortuk*; fairly common.
- çak/-çek forms Conc. N.s, usually N.I.s, e.g. *ağırçak* 'spindle-whorl'; rare.
- çuk/-çük as correctly stated in *Kaş. III* 226 forms Dim. N.s, but generally w. a metaph. sense; e.g. *baka*: 'frog', *baka:çuk* 'muscle'; very rare in the early period, later became the commonest Dim. Suff.
- dak/-dek and also(?) -duk/-dük both very rare w. uncertain functions, see *bağırdak*, *beliñdek*, *burunduk*; in the last perhaps a crasis of -duruk; *beliñdek* might be a Dev. N./A. in -k fr. a Den. V. in -de:- fr. *beliñ*.
- ğa:k/-ge:k usually forms Conc. N.s, e.g. *epek*, *kidizge:k*, *müñüzge:k*, *yañak*; very rare, but a common Dev. Suff.
- ğuk dubious, only(?) in *çamğuk*; commoner as a Dev. Suff.
- lık/-lik/-luk/-lük usually forms A.N.s, but quite often Conc. N.s; its various usages are analysed in *Kaş. I* 505; 510-11.
- mak/-mek forms Conc. N.s, e.g. *kögüzmek*, but the connection w. the basic N. is sometimes tenuous; very rare, but common as a Dev. Suff.
- muk/-a:muk forms N.s some of which seem to be pejorative, e.g. *kara:muk*, *sola:muk*; very rare.
- ñak perhaps Dim.; only(?) in *baka:ñak* 'the frog in a horse's hoof'.
- rak/-rek forms Comparative Adjs.; common.
- duruk/-dürük usually forms N.s describing pieces of equipment, e.g. *boyunduruk* 'yoke'; rather rare; also a Dev. Suff.
- sa:k/-se:k properly Dev. N./A. fr. a Den. V. in -sa:-/se:- but the V. itself is sometimes not recorded; very rare attached to basic N.s, e.g. *tavarsa:k*, less rare attached to Dev. N.s in -ğ, etc., e.g. *barığsa:k*; see *Kaş. I* 24; *II* 55-6.
- suk/-sük function obscure; forms Conc. N.s, e.g. *ilersük*, *bağırsuk*, *sıñarsuk* and N.I.s, e.g. *tañsuk*; perhaps Dev. Suff. in -uk/-ük fr. Simulative Den. V.s in -sı:-/si:-.

- çıl/-çil** forms N./A.s of addiction, e.g. **igçil** 'sickly' fr. **i:ğ** 'disease'; rare.
- ğıl/-ğil** (a) attached to Numerals, e.g. **üçgil** 'triangular'; (b) otherwise forms N./A.s relating to colour or shape, e.g. **başgil**, **targıl**, **kırğıl**, **yipgil**, **yalğıl**; rare; also Dev. Suff.
- sıl** in **arsıl**, syn. w. **a:r**, 'auburn'; prob. a Dev. N./A. in **-ıl** fr. a Simulative Den. V. in **-sı:-**; the alternative spelling *arsal* is improbable; both words are Hap. leg.
- ım/-im** forms Conc. N.s, only(?) in **eđrim**, **barım**; a common Dev. Suff.
- dam/-dem** forms N./A.s meaning 'resembling (something)', e.g. **teđridem** 'god-like'; rare.
- a:n/-e:n/-un** an obsolete Plur. Suff. (see *Kaş. I 76*); only(?) in **ođla:n**, **ere:n**, **bođun**, and perhaps **öze:n**.
- çın/-çin** function obscure; only(?) in **balıkçın**, **kökçin/kökşin**.
- tın/-tun/-dın/-dun**, etc. a Loc. Suff., e.g. **taştın** 'outside'; to be distinguished fr. the partially homophonous Abl. Suff.
- ğa:n/-ge:n** forms Conc. N.s w. a more restricted meaning than the basic N.; e.g. **arpağa:n**, **temürge:n**; very rare; also a Dev. Suff. and an Ending.
- ğun/-a:ğun** etc. (also **-ge:n** in **yettiđe:n**) forms Collectives, e.g. **alkuğun**, **kadna:ğun**, **kelipün**; very rare; cf. **-a:ğu:-/e:gü:-**.
- ka:n/ke:n** forms an Adj. in **teđri:ken** 'devout', and Temporal Advs. in **amtıkan**, **ançağınçakan**; very rare; also an Ending.
- (-**man**)/-**men** function obscure in (PU) **kükmen**, **közmen**; in **Türkmen** prob. a corruption of Pe. Suff. **-mand** 'resembling'; also a Dev. Suff.
- şin**. See **-çin**.
- ıñ/-üñ** Adj. Suff. in **yélin** 'windy'; Dim. Suff. in **kölün** 'puddle'; also a Dev. Suff.
- dañ/-duñ**, etc. forms Conc. N.s only(?) in **otuñ**, **uldañ**, and perhaps **izdeñ**.
- ar/-er** (also **-rer** in **ikkirer**)/-**şar/-şer** (after vowels) forms Distributives after Numerals, e.g. **birer** 'one each', and Adjs of quantity, e.g. **azar** 'a few each'; very rare; also a Dev. and Conjugational Suff.
- ş/-iş/-uş**, etc. function obscure; see **öđüş**, **bağış**, **2 ba:ş**, **kökış**; very rare; also a Dev. Suff.
- da:ş/-de:ş** forms N.s of Association indicating that two persons have a common possession of some kind, e.g. **kada:ş** 'kinsman', **yérde:ş** 'compatriot'; see *Kaş. I 406*. It has been plausibly suggested that this Suff. is a crasis of the Loc. Suff. **-da:-/de:** and **é:ş** 'companion'. Rather rare.
- miş/-miş** only in **altmış**, **yétmış** 'sixty, seventy', a common Conjugational Suff.
- gey** only(?) in **küçgey** 'violent' fr. **kü:ç** 'violence'.
- z** demonstrably a Den. N. Suff. only in **ékkiz** 'twin' fr. **ékki**; also a Dev. Suff. and an Ending.
- (-**tüz** in **küntüz**, q.v., is prob. a separate word not a Suff., cf. **-ta:ğ**.)
- sız/-siz/-suz/-süz** forms Priv. N./A.s connoting the non-possession of a thing, quality, etc.; the opposite of **-lığ**, etc.; cognate to the Den. V. Suff. **-sıra:-**, etc.; very common.

(b) DEVERBAL (Dev. N.s)

- a:/-e:/-ı:/-i:/-u:/-ü taken together fairly common; there is no discoverable rule prescribing which Suff. should be attached to any given V., all being attached to V.s with unrounded and with rounded vowels; when one is attached to a V. ending in a vowel a euphonic -y- is inserted, e.g. **ula:yu:**. Usually forms Adv.s, less often Conjunctions, like **ötrü:**, Postposns. like **tapa:**, Conc. N.s like **oprı:**, **ađrı:**, A.N.s like **3 kéce:** or Adjs. like **egri:**, **köni:**.
- ğa:/-ge: forms Adjs., e.g. **kısğa:**; N./A.s, usually Active, e.g. **öge:**, **bilge:**; and N.s either Intrans., e.g. **köli:ge:** or Pass., e.g. **tilge:**; rare and obsolescent; also an Ending.
- ma:/-me: forms Pass. N.s and N./A.s; fairly common; its use as an ordinary Dev. N., N.Ac., etc., prevalent in Osm., did not develop till the medieval period.
- ğma:/-gme: properly a Conjugational Suff.; occasionally forms N.s like **tanığma:** 'riddle'.
- cı:/-çi: forms N.Ag.s, e.g. **ota:cı:**, **okı:cı:**; common Den. Suff., very rare as a Dev. Suff.
- ğucı:/-gü:çi: properly a Conjugational Suff., see *Kaç. II* 49, but occasionally forms N.Ag.s, e.g. **ayğucı:**, **bitigü:çi:**.
- dı:/-di:, etc. a common Conjugational Suff., sometimes used to form Pass. N./A.s, usually attached to Refl. V.s, e.g. **üdründi:**, occasionally to basic V.s, e.g. **ögdi:**, **alka:dı:**, **sökti:**.
- tı:/-ti: different fr. the foregoing; used to form Adv.s., e.g. **arıtı:**, **uza:tı:**, **tüke:ti:**; very rare; also a Den. Suff.
- çu:/-çü: forms Pass. N./As; attached only to Refl. f.s; syn. w. -dı:, etc.; rare.
- du:, etc. in **egdü:**, **umdu:**, **süktü:** seems to be a Sec. f. of **dı:**.
- ğü:/-gü: properly a Conjugational Suff. but forms a good many N.s and N./As; rather more than half are N.I.s, e.g. **bile:gü:** 'whetstone'; most of the remainder are Conc. N.s, e.g. **kedğü:** 'clothing'; the rest are miscellaneous, e.g. **oğla:ğü:** 'gently nurtured'; it appears in crasis in words like **ertiñü:** and **yaku:**.
- (-yu:, etc.; see -a:, etc.)
- ç forms ordinary N.Ac.s, N./A.S.s, etc.; attached only to Refl. f.s (and **tin-**); prob. a crasis of **-iş** etc. which seems not to be attached to Refl. f.s in the early period; common.
- ğa:ç/-geç only(?) in **bösgeç**, a Conc. N., and **kısğaç**, a N.I. in the early period but commoner later; perhaps merely a Sec. f. of **-ğuç**.
- ğuç/-güç normally forms N.I.s, e.g. **bıçğuç**; rare; also a Den. Suff.
- maç/-meç forms names of foodstuffs, e.g. **tutmaç**; rare.
- t (only after -r-)/-ut/-üt dominant; forms N.Ac.s, A.N.s, and Conc. N.s which are usually Active; rare.
- ğut/-güt usually describes persons, e.g. **alpa:gut**, **urunut**, **baya:gut**, and (etymologically obscure) **ura:gut**; also forms A.N.s, etc. in **ögüt**, **çapğut**, **kızğut**, etc.; very rare and obsolescent.

- ğ/-ığ/-ig/-uğ/-üğ the commonest Dev. Suff.; forms a wide range of Dev. N.s and N./A.s, N.Ac.s, etc.; see *Kaş. I* 26-7.
- çığ/-çig forms Intrans. and Pass. N./A.s; attached only to Refl. f.s; perhaps a crasis of -çsiğ/-çsig, in which case the words concerned are N./A.s in -ğ fr. Simulative V.s in -sı:-/si:- fr. Dev. N.s in -ç.
- k (after vowels and -r-)/-ak/-ek/-ık/-ik of these -k is rather common, the rest rather rare. Practically syn. w. -ğ; there does not seem any discoverable rule for deciding which Suff. should be used, but on the whole most words ending in -ğ, etc. are N.s and most words ending in -k, etc. are N./A.s, but it also forms A.N.s, e.g. *emge:k*, *kılık*; Conc. N.s, e.g. *kesek*, and N.I.s, e.g. *bıçak*. See *Kaş. I* 27.
- uk/-ük (-ok/-ök) dominant (e.g. in *ağruk*, *esrük*); usually forms Intr. or Pass. N./A.s; also a few Pass. N.s, e.g. *buyruk*, *köpük*, *kölük*. Common.
- çak/-çek and -çuk/-çük not direct variants since the first is also attached to V.s containing rounded vowels and the second to V.s containing unrounded vowels; the semantic difference may be the same as that between -ak and -uk. Both form Conc. N.s and N.I.s; rare. Also a Den. Suff.
- dak/-dek it is doubtful whether this is a Dev. as well as a Den. Suff., but *ördek* looks more like a Dev. N. than a Den. N.
- duk, etc. properly a Conjugational form (Perfect Participle, etc.) but *Kaş. I* 65 may well be right in defining *ağduk* as a Dev. N./A. w. this Suff.
- ğa:k/-ge:k usually forms N./A.s connoting habitual or repeated action; also a few Conc. N.s, e.g. *içgek*, *kuðurğa:k*, and N.I.s, e.g. *bıçğa:k*, *targğa:k* w. the same connotation implied; cf. -ğa:n/-ge:n.
- ğuk/-gük forms Conc. N.s and some N.I.s; rare.
- ma:k/-me:k properly the Infinitive Suff., but also used to form a few Conc. N.s, e.g. *çakma:k*, and, with vocalic assimilation, *ügrümük*.
- duruk/-dürük forms N.s describing pieces of equipment, e.g. *tizildürük*; very rare; also a Den. Suff.
- sık/-sik forms N.Ac.s, usually Intrans.; properly the Suff. -k attached to a Simulative V. in -sı:-/sl:-, but the V.s themselves are not noted; rare.
- yuk/-yük properly a Conjugational Suff., see v. G. *ATG*, para. 218, but forms some Intrans. N./A.s; note the -n-y- crasis in *bulğaıuk*, etc.; rare.
- l (after vowels)/-ıl/-il forms N./A.s usually Intrans. or Pass.; rare.
- ğıl/-gil in *kızğıl* relates, like the Den. Suff., to colour; in *bıçğıl* forms a N.I.; very rare.
- m/-ım/-im/-um/-üm properly describes a single action, e.g. *ölüm* 'death' (you can only die once) or *içim* 'a single drink', but sometimes used less precisely as a N.Ac. or Conc. N.; common.
- n/-en-(?only in *evren*, *tevren*) /-ın/-in/-un/-ün partially dominant, see, e.g. *uzun*, *tütün* fr. *uza:-*, *tüte:-*, but after vowels -n is more usual; forms N./A.s and Conc. N.s, usually Intrans.; not very common.
- ğa:n/-ge:n properly a Conjugational form, Present Participle, but, at any rate in *Kaş.*, connoting repeated or habitual action, see *Kaş. I* 24; *II* 53; fairly common; cf. -ğa:k/-ge:k; also a Den. Suff. and Ending.

- ğın/-gın** (after unrounded vowels) /-**ğun/-ğün** (after rounded vowels) forms N.s and N./A.s, usually Intrans. or Pass.; not very common; -**ğın/-ğün** also a Den. Suff.
- ma:n/-me:n** forms N.I.s; very rare; also a Den. Suff.
- ıj/-aıj** (in **çalanıj**)/-**üıj** (in **bürüıj**) very rare; the full phonetic range is prob. wider; forms N.s and N./A.s, exact function obscure.
- çaıj** only(?) in **ayançaıj**; perhaps connotes habitual action.
- ar/-er/-ır/-ir/-ur/-ür** properly an Aor. Participial Suff.; forms a few N.s and N./A.s.
- mur** only(?) in **yağmur** and perhaps **çağmur**.
- s** only(?) in **öles**; ? Sec. f. of -z.
- ğas** only(?) in **bıçğas**; perhaps Sec. f. of -**ğaç**.
- ş/-ıj/-ıj/-ıj/-uıj/-üıj** there are perhaps two different series here, cf. -**k**, etc. and -**uk/-ük**; in some cases a vowel is followed by -**ş** but in others the -**ıj**, etc. are dominant, e.g. **alkıj**, **ülüj**, **arvıj**, **busuıj**, fr. **alka:-**, **üle:-**, **arva:-**, **busa:-**, and, although these words are N.Ac.s, in some cases, e.g. **uruıj** 'hitting one another', the action is reciprocal, in others, e.g. **ağıj** 'rising' it is neutral or at most co-operative; cf. the Dev. V. Suff. -**ş-**, etc. The connotation of 'a way of (doing something)', prevalent in Osm., is unknown in the early period. Common.
- z/-ız/-iz/-uz/-üz** forms N.s and N./A.s, usually Intrans. or Pass., but precise function obscure; it is doubtful whether **ıöz** and **uz** should be regarded as Dev. N.s fr. **ö:-** and **u:-** as Bang suggested; very rare and obsolescent.
- duz** forms an Intrans. N./A.; only(?) in **munduz**.

II. VERBAL SUFFIXES

(a) DENOMINAL (Den. V.s)

- a:-/e:-/ı:-/i:-/u:-/ü:-** the first two fairly common, the rest rare; attached only to consonants; prob. the oldest Den. V. Suff., forms Intrans. and less often Trans. V.s; see *Kaıj. I* 20.
- da:-/de:-/ta:-/te:-** rare and attached only to a limited range of consonants, forms only(?) Trans. V.s.
- ka:-/ke:-** very rare; only(?) in **ırınçke:-** and **yarlıka:-**, and, in the Refl. f., **ağrıkan-**; in the last two the -**k-** is a crasis of -**ğk-**.
- ırka:-/ırka:-**, etc. function obscure, very rare; see **taırırka:-**, **tsoyorka:-**, and, in the Refl. f., **alpırkan-**, **özırken-**; see the Dev. Suff. -**ırkan-**.
- la:-/le:-** attached to all vowels and consonants; forms Trans. and Intrans. V.s; when attached to the names of parts of the body means 'to strike-on the . . .'; see *Kaıj. I* 22; much the commonest Den. Suff.
- ra:-/re:-** a very rare Sec. f. of -**la:-/le:-**, e.g. **kekre:-**, **kökre:-**.
- sıra:-/sire:-** forms Priv. Den. V.s meaning 'to be without, or deprived of, something', e.g. **öğsire:-**; cognate to the Den. N. Suff. -**sız**, etc.; rare and obsolescent.

- sa-/-se:-** forms Desid. Den. V.s; fairly common; these V.s form two classes: (1) those derived fr. basic N.s, e.g. **evse:-** 'to long for home'; (2) those derived fr. N.Ac.s, e.g. **barıḡsa:-** 'to wish to go'. Also a Dev. Suff., equally common; in *Kaş. I 281*, 11 it is said that **barsa:-** is permissible, but **barıḡsa:-** the more usual form. See also *I 279 ff.*
- lı:- (-li:-)** very rare Sec. f. of **-la-/-le:-**, e.g. **tumlı:-**.
- sı-/-si:-** forms Simulative Den. V.s, e.g. **açıḡsı:-**; very rare in the basic f. but see **-sın-/-sın-**; see *Kaş. I 282*; also a Dev. Suff.
- d-** (after vowels)/**a:d-/-e:d-** (after consonants) these V.s are usually Intrans. and mean 'to be, or become (something)', but occasionally Trans., e.g. **köze:d-**; as in the Perf. the **-d-** merged with the Suff. **-tı-/-ti-** and became **-ttı-/-tti-**; *Kaş.* erroneously indexed some of these V.s w. final **-t-** but it is unlikely that this was the pronunciation except in the Perf.
- it- (? -id-)** the nature of this Suff. in **töñit-** and **terit-** is obscure.
- k-** (only after vowels)/**-ık-/-ik-/-uk-/-ük-** forms Intrans., and occasionally Pass., V.s; see *Kaş. I 20; II 118, 165*; rather common.
- ı-** forms Intrans. V.s, e.g. **tusul-**; very rare; also a Dev. Suff.
- sın-/-sın-** the Refl. f. of **-sı-/-si-** forming Intrans. Simulative V.s; rare when attached to basic N.s, e.g. **uluḡsın-**, but fairly common when attached to N.S.A.s in **-m**, etc., e.g. **alımsın-** translated in *Kaş. I 20* 'to pretend to take, without actually taking'; see also *II 202, 259*; there are several hybrid forms like **begımsın-** in which **-im-** is inserted between the basic N. and the Suff.
- r-** (after vowels) **/-ar-/-er-** (the ordinary form after consonants) **/-ır-/-ir-** (very rare, after Dis. N.s in which the second vowel, **-ı-/-i-**, is elided, e.g. **kurḡır-** fr. **kurıḡ**) forms Intrans. V.s; see *Kaş. II 163*; fairly common.
- ḡar-/-ger-/-kar-** (after -)/**(-ker-ḡ)** normally forms Trans. V.s, occasionally Intrans.; fairly common.
- ḡır-/-gir-** forms Inchoative V.s meaning 'almost to do (something); to be on the point of doing (something)', (see *Kaş. II 200*, which relates to Dev. V.s); e.g. **tazḡır-**, **tozḡır-**; very rare; also a Dev. Suff.
- ş-** identical w. the Dev. Suff. **-ş-**, etc.; noted only in **arkaş-**.

(b) DEVERBAL (Dev. V.s)

- sa-/-se:-** forms Desid. V.s; see *Kaş. I 21*; also a Den. Suff.; fairly common.
- sı-/-si:-** forms Simulative V.s, e.g. **emsi:-**; very rare; also a Den. Suff.
- d-** Trans. and prob. Emphatic in **to:d-**, **ko:d-**, **yo:d-**, **yü:d-**.
- t-** (after vowels and **-r-**) **/-ıt-/-it-/-ut-/-üt-** the only common Suff. of Caus. V.s fr. basic V.s ending in vowels; the other forms are rather rare. See *Kaş. I 20*.
- k-** (after vowels and **-r-**) **/-ık-/-ik-/-uk-/-ük-** when attached to Intrans. V.s intensifies the meaning, e.g. **a:ç-** 'to be hungry'; **açık-** 'to be famished', see *Kaş. I 20*; when attached to Trans. V.s forms either Pass. V.s, e.g. **sañç-** 'to rout'; **sañçık-** 'to be routed'; or Intrans. V.s, e.g. **böl-** 'to divide, separate' (Trans.); **bölük-** 'to separate, part' (Intrans.); rather rare.
- tık-/-duk-** forms Emphatic Pass. V.s, only(?) in **bulduk-**, **bastık-**.

- sık-/-sik-/-suk-/-sük-** forms Emphatic Pass. V.s, e.g. **bil-** 'to know'; **bilsik-** 'to be well known, notorious'; see *Kaş. I 21; II 138, 237*; rare.
- l-/-il-/-il-/-ul-/-ül-** the normal Suff. for Pass. V.s; see *Kaş. I 21; II 138, 237*; very common.
- n-/-in-/-in-/-un-/-ün-** forms Refl. V.s, which acc. to *Kaş.* had four shades of meaning 'to do something to oneself, for oneself, or by oneself; or pretend to do something but not actually do it' (the last practically unknown elsewhere); it was also used to form Intrans. and sometime Pass. V.s fr. Trans.; see *Kaş. I 21, II 168, 254*; very common.
- ırkan-/-irken-** in **isirken-**, **kısırkan-**; function obscure; see Den. V.Suff. **-ırka:-**.
- r-** (in one or two V.s, **ürper-**, **kurır**, **yélpir-**, etc.)/**-çır-/-çir-** (in **tañçır-külçir-**)/**-ğır-/-gir-** (perhaps occasionally **-ğur-/-gür-**; rare) **/-sir-** (in **külsir-**) all form Inchoative V.s; see the Den. Suff. **-ğır-/-gir-**.
- (**ar-**)/**-er-/-ur-/-ür-**, attached only to consonants, the first two very rare, the second two fairly common, form Caus. V.s, see *Kaş. II 87, 199*.
- dur-/-dür-/-tur-/-tür-**, attached only to consonants, the commonest Suff. for forming Caus. V.s; see *Kaş. I 20; II 197*.
- ğur-/-gür-** attached only to a limited range of consonants, forms Caus. V.s; see *Kaş. II 198*; rather rare.
- şur-/-şür-** (occasionally in the Sec. f. **-çur-/-çür-**) is not a primary Suff. but a combination of **-ş-** and **-ur-**, the preceding vowel often being elided, e.g. **tap-**, **tapış-**, **tapşur-**.
- ş-** (only after vowels)/**-ış-/-iş-/-uş-/-üş-** forms Co-operative and Reciprocal V.s which, according to *Kaş.*, meant 'to do (something) together (with a Plur. Subject); to do (something) in every part (with a Sing. Subject); to do (something) to one another (with a Plur. Subject); to help (someone *Dat.*) to do (something *Acc.*); to compete with (**birle:**, someone) in doing (something *Acc.*). N. See *Kaş. I 20; II 113 ff., 225*; common.
- uz-/-üz-** (dominant, e.g. **tüte:-**, **tütüz-**)/**-duz-/-düz-/-ğuz-/-güz-** form Caus. V.s; obviously cognate to **-ur-**, etc. (cf. **-sız-**, **-sıra:-**); acc. to *Kaş. II 87* **-duz-** was an Oğuz Suff.; see also *II 164*; all rare in the early period; became commoner, and in some languages almost standard, in the later period.

ENDINGS

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

- dîç occurs in *tardıç*, *savdıç*, *sağdıç*.
- la:ç/-lıç in *ıkrı:la:ç*, *ıplıç*, *tođlıç*, *karğıla:ç*, *sokarlaç*, *sondıla:ç*, three of them names of birds, is prob., but not demonstrably, foreign.
- ğa:n/-ge:n (also Den. and Dev. Suffs.)/-ka:n/-ke:n occurs at the end of several names of animals: *tavışğa:n* (a very old word), *tayğa:n*, *sıçğa:n*, *sağızğa:n*, *sıkırkan*, etc., and of plants: *çıbıka:n*, *tuturka:n*, *kara:kan*, *kövürgen*, etc.
- la:n occurs at the end of the names of several animals *arsla:n*, *bakla:n*, *bula:n*, *bursla:n*, *kapla:n*, *kula:n*, *sırtla:n* ('hyaena', first noted in the medieval period), *yıla:n*, and one title *çoğla:n*.
- va:r in *çığılva:r*, *yala:var* is an Iranian Suff. meaning 'carrying'.
- z occurs at the end of three numerals: *ottuz*, *tokkuz*, *sekkiz*; several names of parts of the human or animal body: *ağız*, *boğuz*, *büñüz*, *tiz*, *köküz*, *köz*; and several names of animals and insects: *uyaz*, *toğuz*, *kunduz*, etc., as well as miscellaneous words like *yıltız* and *yultuz*. None of these are likely to be l.-w.s.

Mon. A

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

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

I i: usually translated 'vegetation', but the contexts show that it meant something between a plant and a tree, probably 'bush' (singular or collective); n.o.a.b. **Türkü VIII ida:** *taşda: kalmışi:* 'those of them who remained in the bush and stony desert' *T 4; atığ ika: bayu:r ertimiz* 'we tied the horses to bushes' *T 27:*

Uyğ. VIII ida: *kavuşalım* 'let us assemble in the bush' *Şu. E 10-11; VIII ff. Man.-A bēş törlüg ida ıgacda* 'in the five kinds of bushes and trees' *M I 8, 19-20; kaltı ıg yanı yerden tēmin örtürürce* 'as one can grow bushes almost immediately on newly planted ground' *M I 14, 10; bir narwan(?) atığ i* a bush called *narwan(?)* (Persian *nārwan* 'witch elm, *Ulmus montana*) *Man.-uig. Frag. 400, 4; ol i uçında olurdu* 'he sat on the top of that bush' *do. 401, 1; Man. ne tağları i ıgac kaya kum barı* 'whatever mountains, bushes, trees, rocks, and sand there are' *M III 8, 3-4 (ii): Bud.* (fruits that grow) *i ıgacda U I 27, 5; i tariğ* 'bushes and cultivated land' *U I 27, 3; U II 77, 27; TT IV 10, 6; VIII K.4; a.o.o.:* **Xak. XI** one says *yī: yığa:ç* for 'tangled trees' (*mā'ıffa minā'l-sacar*), originally *yığl:* 'bushy' (*mutarāş*) but contracted *Kaş. III 216* (perhaps a false etymology); a.o. *III 25* (*yıği:*).

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

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

PU 1 o: Hap. leg.; the word, no doubt *hamza wāw* was inadvertently omitted in the MS. and replaced in the margin by **o:ka:** presumably taken from the example; it is not clear whether this word is an abbreviation of **oğ,** which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. **Xak. XI <0:** *al-kafil,* 'surety, security, pledge'; one says *men anı: o:ka: aldım* 'I took him as security' (*kaffaltu bihi*) *Kaş. I 40;* (*xiv Muh.(?) damana wa kafala* 'to stand surety') **o:ğlan- Rif. III** (only); **Xwar. XIV man takallafa li** 'whoever has guaranteed to me' translated *kayu . . . maga oğ bolsa Nahc. 346, 7; same phr. 162, 6 and 15.*

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

S 3 o: See **01.**

I u: 'sleep'; the Dev. V. is exceptionally **uđı-**, which suggests that this word may originally have been ***u:đ**, but that word is nowhere noted in this sense; not noted later than XI. **Türkü VIII uđa: basdırm** 'we surprised' . . . in their sleep' *I E* 35, 37; *II E* 27; **uka** (*sic*) **basdırmız** *T* 27; VIII ff. Man. **usınta ođuntı** 'he woke from his sleep' *M I* 6, 21-1; **Uyg.** VIII ff. Man. (gap) **uu** (*sic*) **üze uđıyru** 'sleeping a . . . sleep' *TT III* 160; Bud. **uvularındın** (? read **uularındın**) **ođğurup** 'arousing . . . from their sleep' *U III* 11, 8; **u** *TT VIII A.13* (see **uđık**); Civ. **uđa** *Usp.* 77, 14 (see **uđ-**); **Xak.** XI u: (later altered to **udu:**) 'sleep' (*al-nawm*); hence one says **uđı:đırm** 'I slept', abbreviated from **u:đı:đırm** *Kaş.* I 40; **u:đın** (MS. in error **uđın**) **anı: ođğura:** 'arousing him from sleep' *II* 103, 4; similar phr. *I* 46, 20; **ağır unı: uçursa:đım** 'I wished to drive away heavy sleep' *III* 247, 23; **KB u teg** 'like sleep' 1424; **kiterse üü** 'let him repel sleep' 2331; o.o. 3952, 4963, 6637.

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

Mon. V. A-

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

u:- there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be capable' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. **-u:-/ü-**, or less often **-ğalı:/-ğelli:**, meaning 'to be able'. Even in this sense the word is rare after XI except in the Neg. f. The Pres. Partic. **uğa:n**, however, used as a N./A. meaning 'God; Almighty' survived rather longer. The later history of the Neg. f. is discussed by Mal. in *Usp.*, pp. 224-5. Briefly the Ger. suff. **-u:-/ü:** and **u:-** coalesced to produce **-urna-/üme-** the 'Impossible' f. of the verb. This stage was reached in Osm. in the early medieval period, but later, probably as the result of a general tendency to 'unround' round vowels, this became **-ama-/eme-**, producing such forms as Osm. **seve-me-** 'to be unable to love'. It has been suggested that in such forms the **-a-/e-** is a reduced form of **al-** which is used as an Aux. verb in the same sense in some modern languages, but this is improbable. It is more plausible that the Osm. Continuous Pres. Suffix **-uyor** (not subject to phonetic harmony) is a survival of the positive form of **u:-**. **Türkü VIII etinu: yaratunu: umaduk** 'because they could not organize

themselves (Hend.)' *I E* 10, *II E* 9; **usar** 'if possible' *T* 11; VIII ff. **kanişayru: uma:tı:n** 'without being able to move' *Irkb* 16 (and four o.o. of Neg. f.); **edğüsü: uyuru:** 'his good and capable men' *do.* 28; **otsuz: suvsuz kaltı: uyu:n** 'how can I (get on) without fodder or water?' *do.* 45; (the fat horse's mouth became hard) **ıdı:sl: uma:z** 'its master cannot (control it)' *do.* 65; **ada:rtu: uma:z** 'cannot endanger him' *Toyoğ* 25, 29 (*ETY II* 59); **Uyg.** VIII ff. Man.-A **sözleyü umağay** 'will be unable to speak' *M I* 15, 2-3; Man. **yok klm ol umasar Şımnu küçine kopuğ uğay** 'there is nothing that he cannot do; by the power of Ahriman he will be able to do everything' *M II* 5, 10-11; Bud. **berü umadı** 'he could not give' *PP* 15, 8 (a.o.o. of Neg. f.); **kılı usar** 'if he can make' *PP* 35, 4; **ertini edigeli uyur** 'he can collect jewels' *TTV* 26, 91-2; Sanskrit *abhavyatâ* 'incapacity' **uma:ta:çı bolmak VIII A.44** (a.o.o.); **körgell uđacı bolğay** 'he will be able to see' *Siv.* 444, 4; Civ. **tin alu umasar** 'if he cannot draw breath' *H I* 141-2 (a.o.o. in *H II*); **Xak.** XI **uğan** 'having power over all things' (*al-qâdir 'ala'l-aşyâ*), hence God is called **uğan tegri:** 'almighty God' *Kaş.* *I* 77; (N.B. no occurrences of **u:-**) **u:ğança:** 'to the best of your ability' *I* 44, 2; **KB uğan bir bayat** 'the one almighty God' 2 (a.o.o.); **usa** 'if possible' 549, 721; **uğança** (mis-spelt *uğınca*) 4256; XIII(?) **uğan** 'God', common in *At.*: XIV *Rbğ.* **uğan** used both as a name and as an epithet of God. *R I* 1007; *Muh. qadara wa atâqa* 'to be mighty, to be able' *u:- Rif.* 114; *al-qâdir u:ğan Mel.* 13, 1; *Rif.* 88; *al-gavı* 'powerful', one of the names of God **u:ğan Rif. 137; **Çağ.** xv ff. **ukan** (*sic*) 'God' *Bad.* 100; **uğan** (also, incorrectly, *uğun*) 'a name of God' *Vel.* 108 (quotns.); **uğan** (spelt) 'a name of God' *San.* 76 v. 18 (quotn.), points out that the word is once entered correctly in *Vel.* and is also split into *oğan*, the latter being entered separately (*Vel.* 308) with the same meaning and quotns.): **Xwar.** XIII **uğan** 'God' *Ali* 46; XIV ditto *Qutb* 195; *MN* 378; **Kıp.** XIII **Allâh** (*teğrit*); and in a dialect (*uğa*) which only a few people know) **uğa:n Hou.** 3, 12; XIV **uğan Allâh, İd.** 15.**

ö:- 'to think; to think of (something Acc.)', hence 'to remember' (something Acc.); often used in the Hend. **ö-sakin-**; common down to XI, not traceable thereafter. **Türkü VIII añığ bilig anta: öyür ermiş** 'they then seem to have thought evil thoughts' *I S* 5, *II N* 4 **açsar tosık ömezsen bir toğsar açsık ömezsen** 'if you are hungry you do not remember being satiated, but if you are once satiated, you do not remember being hungry' *I S* 8, *II N* 6; VIII ff. **turuk at semrıtı: yérin öpen** 'a lean horse remembering the place which fattened him' *Irkb* 16; **Uyg.** VIII ff. Man.-A **bu savı . . . ömek sakınmak kergök** 'he must meditate (Hend.) on this word of his' *M III* 12, 7-8 (iii); Man. **amrağın öyürmen** 'I think of my beloved' *M II* 8, 8; Bud. **ajun ödeçl** Sanskrit *jâtismara* 'remembering former

existences' *U II* 44, 34-5; *burxanlarig öp sakınıp* 'meditating (Hend.) on the Buddhas' *U II* 80, 61; *edgü ögü* 'having good thoughts', and *ayıg ögü* 'having evil thoughts' *PP passim*; *ögeil köpügerip* 'thinking deceptly' *U II* 8, 22; o.o. 9, 1; 9, 11-12 (mis-spelt *ongalı*); 47, 73-4; *USp.* 102b. 22-3, a.o.o.: **Xak.** x1 ö:di: ne:gni: 'he understood (*fatına*) the matter, after he had thought (*tafakkhara*) about it' *Kaş.* I 11, 19; *öme:* 'do not (stop to) think' I 93, 3; n.m.e.: *KB eşitgü ögü* 'he will hear and think about (what the sage says)' 306; *öyü sakını* (Hend.) 4334; *etözke ömüş berme yapgıl kapuğ* 'do not give the body what it thinks about [i.e. desires], close the door (on it)' 4560.

Mon. AB

1 ap/ep, etc. Reduplicative intensifying prefix, usually placed before N./A.s connoting colour or physical shape. Occasionally at later periods the two words are fused, and the compound thus formed entered in dicts.; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.a.l. *Uyg.* viii ff. Bud. for a possible occurrence see **2 ap**; **Xak.** x1 *ap/ep* 'a strengthening and intensifying particle' (*harf ta'kid wa mubālağa*); to describe something 'particularly good' one says *ep edgü*; and in *Oğuz* for 'intensely white' *ap ak* . . . *up/üp* 'a strengthening particle for [words connoting] colours'; hence one says, in *Çiğil*, *üp ürlüp* 'intensely white' *Kaş.* I 34: *xiv Muh. şadidü'l-bayād* 'intensely white' *ap ak Mel.* 68, 5; *Rif.* 168: *Çağ.* xv ff. *San.* 16v. 8 ff. contains a short note on prefixes of this nature, enumerating several of them, *ap (ağ)*, *sap (sarığ)*, etc.; some of these reappear in the lexicon, e.g. *ap* ('with p') *ağ/jak* 'very white' 27v. 7; *Xwar.* xiii(?) *ap ak Oğ.* 231: *Kıp.* xiii *Hou.* 31, 4 ff. has a note on such prefixes and lists several, *ap (ak)*, *kap (kara)*; etc.: *xiv appak şadidü'l-bayād*, followed by a note and another example *Id.* 7: *xv Kaw.* 5, 4 ff. and *Tuh.* 85a. 6 ff. have similar notes with examples *appak*, etc.: *Osm.* xiv ff. Several examples, from all periods, *appak*, *apansızda*, *apansızına*, etc. *TTS I* 1, 32; *II* 44; *III* 30; *IV* 32.

2 ap a Conjunction unique in having a Neg. connotation and being used with the positive form of the verb (the meaning was not understood by F. W. K. Müller and he mistranslated *U II* 4, 2-3). There are two usages, (1) *ap* . . . *ap* 'neither . . . nor'; (2) Neg. verb . . . *ap* 'nor', sometimes followed by positive verb. Not traceable later than *Tef. Uyg.* viii ff. Bud. *bilmmezler ap nomluğ(?) yoluğ ukarlar* 'they do not know [the way and direction], nor do they understand the way of the Law' *U II* 4, 2-3; *ap yeme közlünür ajunda ap yeme ikinti ajunda* 'neither in this world nor the next' *U II* 86, 8-9; o.o. *Siv.* 528, 2-3; *Tif.* 48a. 3; *USp.* 102, 33-9; in a long list in *TT VII* 40, 77 beginning 'if any monk or nun, lay brother or lay sister' the words *ap ayağılığ ap*

ayağs:z uluğ kiçig can hardly mean 'neither honourable nor dishonourable, great and small', and this must be a rather unusual use of **1 ap** 'very honourable, very dishonourable': **Xak.** x1 *ap* a word taking the place of *la*, 'not', as in *ap bu*; *ap ol* 'neither this nor that' *Kaş.* I 34; *KB* (the mind of an ignorant man is like a sand dune) *ögüz kirse tolmaz ap ot yem önür* 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 075; *xiii(?) ap yeme könl ol ap yeme yaruk bitig* 'neither is he upright nor is [his] writing clear'; *yétmes anlarka ziyân ap yeme aşiğ* 'no harm nor advantage comes to them' *Tef.* 35.

a:v originally prob. a Conc. N. 'wild game', but from the earliest period also used abstractly for 'hunting wild game'. S.i.a.m.l.g. except NE where the synonymous word **ap** (3 *ep*, q.v.) is used. From about x1 onwards the sound change *v > w* took place in some languages, and in case of doubt it has been transcribed *aw*. In some modern languages *aw* represents **2 a:ğ**. *Türkü VIII av avlasar* 'when he goes hunting' *İx.* 9; *viii ff. er avka: barmış* 'a man went hunting' *İrkB* 12; *xanlık süsi; avka: ünmlış* 'the army of the Khanate set out on a hunt' *do.* 63; *Uyg.* viii ff. Bud. *biçin avka barmajlar* 'do not go hunting monkeys' *U IV* 28, 25; **Xak.** x1 *a:v al-şayd*, primarily 'hunting', also 'game caught hunting'; hence one says *beğ avka: çıktı:* 'the *beğ* went hunting' *Kaş.* I 81; 'the Turks call "hunting" *a:v*, but they [i.e. *Oğuz* and related tribes] call it *a:w*' *I* 32, 1: *KB* (if a chief has zeal and generosity, he becomes famous) *tilekl yorır ötrü av* 'his wishes are fulfilled and his hunting [successful]' 2125; a.o. 3602: *xiii(?) av* 'hunting' *Tef.* 35; *xiv Muh.* 'the people of Turkestan call "hunting" *a:v* and those of our country *a:w*' *Mel.* 7, 19; *Rif.* 79: *Çağ.* xv ff. *aw* 'hunting' (*şayd wa şikâr*) *San.* 53r. 27 (adding incorrectly that it also means 'a person' (*şaxs*); this was due to the mistaken belief that Collective numerals like *birew* (*bireğü*); were two words *bir* 'one' and *ew* 'person': **Xwar.** xiii(?) *aw* 'hunting' *Oğ.* 17, etc.: *xiv av* 'wild game, hunting' *Qutb* 16; *Nahc.* 155, 12-16: 116; *Kom.* *xiv uv* 'hunting' *CCG*; *Gr.*: *Kıp.* *xiv aw* 'hunting' *Id.* 25; 'hunting' (*al-şayd wa'l-qans*) *do.* *Bul.* 10, 5; *xv şayd aw* (also *awlak*) *Tuh.* 22a. 9.

S ep See **1 ap**.

e:v basically 'dwelling place', with the particular connotation of a *separate* dwelling place, the exact meaning, 'tent, house', etc. depending on local circumstances. In some literary texts it also has the same *metaph. meanings* as *Ar. bayt*, e.g. 'celestial mansion'. C.i.a.p.a.l. The phonetic history is unusual; the original form was *e:v*, but this had become *ew* in some languages by x1 and from this followed the development *ew > üw > üwl > üy*; *üy*, less often *öy*, is the normal form in all modern language groups except NE, where it has undergone further distortions, and SW where

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

S İp See *yıp*.

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

VU I op survives in *NC Kir.* op 'a group of animals used to tread out the corn'. *Argü* xi **op** 'with -p' *al-nāhis mina'l-ḫrān* 'an ox used on the threshing floor' *Kaş.* I 34.

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

(**S**) **up/I üp** See **I ap** (**Xak.**).

*2 **üp** See *üple-*.

Mon. V. AB-

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

a:v- 'to crowd round (someone, etc. *Dat.*)'; not noted later than **Xak.**; see **2 avla-**. *Uyğ.* VIII ff. *Man.* (in the end comes death and the descent into a dark hell; countless demons come) **tumanlıg yekler avar** 'foggy demons crowd round' *M II* 11, 10-11: **Xak.** xi **aça: kişi: avdı:** 'people crowded (*izdahama*) round him' *Kaş.* I 174 (**a:va:r, a:vma:k**); **kürünçke: kişi: avdı:** 'people gathered round (*haffa... haw*) the thing to see it' *I* 167 (**ava:r, avme:k** in error); a.o.o.: **KB** (the people of the world hearing this, and longing for him) **ava yıglu keldi** 'came crowding together' 460; **ava yıglu tёрlür aṣar xalıq évér** (correct transcription thus) 'they crowd together and assemble, people hurry towards him' 6107.

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

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

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

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

1 öp- 'to kiss'; c.i.a.p.a.l.; the absence of citations prior to *xi* is fortuitous, *der. f.s.* occur at an earlier date. *Xak. xi ol menı*: *öpdi*: *qabbalanı* 'he kissed me' (prov.; *öper*: *öpmek*) *Kaş. I 163*: *KB öp-* 'to kiss', usually 'to kiss the ground' as a token of respect, is common 451, 939 a.o.o.: *xiv Muh.* 'to kiss (*bäsa wa qabbala*) öp- *Mel. 23, 14*; *Rif. 105*; *al-taqbil öpmek 38, 8*; 110; *Çağ. xv ff. öp-* ('with -p-') *büsidan* 'to kiss' *San. 57. v. 11* (quotns.). *Xwar. xiii öp-* 'to kiss' *Ali 26*: *xiv ditto Qutb 120*; *MN 38*, etc.: *Kom. xiv* 'to kiss' *öp-CCI, CCG*; *Gr.*

2 öp- See *o:p-*.

Dis. ABA

aba:/I apa:/ebe:/epe: words of this form, connoting various terms of relationship abound in modern Turkish languages with meanings as various as (1) 'ancestor'; (2) 'grandfather'; (3) 'grandmother'; (4) 'father'; (5) 'mother'; (6) 'paternal uncle'; (7) 'paternal aunt'; (8) 'elder brother'; (9) 'elder sister'; (10) (presumably metaph.) 'midwife'. Some, e.g. *aba*: 'paternal uncle', an abbreviation of Mong. *abaga*, and other words beginning *ab . . .*, etc. are certainly foreign; others, often occurring in only one language group, are of unknown origin. The only early forms seem to be *Türkü*, etc. *apa*: 'ancestor' and *Oğuz ebe*: 'mother'. *Kaş.* does not record the former, but it occurs in *KB*. In this early period it is often impossible to be sure whether the vowels are back or front and the consonant voiced or unvoiced; the following are the likeliest transcriptions. *Türkü viii eçü:m apam* 'my ancestors' *I E 1, II E 3*; *I E 13, II E 12*; *eçü:miz I E 19*; *Oğuz I 1*; *apa*: also occurs as an element in P.N.s, possibly as a title, e.g. *apa tarxan T 34*; this phr. occurs in Chinese refcs. to the *Türkü* and seems to be interpreted as 'commander-in-chief', see Liu Mau-tsai, *Die chinesischen Nachrichten zur Geschichte der Ost-Türken, T'u-kiie*, index, s.v. *A-po-ta-kan*: *Uyg. viii ff. Man.* (the god *Zurvan* who is) *eçesi (sic?) apası* 'the ancestor' (of all the other gods) *M I 22, 3* (ii): *Civ. Tartış apam* possibly 'my ancestor *Tartış*' *USP. 12, 2*: *Tibetan (sic) xi PU aba: al-áb* 'father' *Kaş. I 86* (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; 'father' in Tibetan is *a-p'a*): *Xak. xi KB ajunka apa énmışinde berü* 'since

our ancestors came down to earth' 219; *apa oğlanı* 'ancestors and their descendants' 1386, 1732, 1922, 1958, etc.; *apa yazdı erse* 'if an ancestor has sinned' 3520; a.o. 3522 (*evin*): *Çağ. PU ebe cadd*, 'ancestor' (and in *Rümi, zan-i qabila* 'midwife'); *apa* ('with -p-') *xvâhar-i buzurg* 'elder sister', also called *éçeçl* (Mong. l.-w.) *San. 27v. 5*; *ebem kömçel* a plant called *panirah* and *nân-i kulâğ* in *Pe.* and *xubbâzi* in *Ar.*, 'the round-leaved mallow' *do. 27v. 15*: *Oğuz xi ebe: al-umm* 'mother', pronounced with -p- by the *Karluk Türkmen Kaş. I 86*: *Kıp. xiv ebe: al-umm wa aştulu l'il-cadda wa yuqälli l-umm* 'alâ *tarigil-tahannum* originally 'female ancestor', used for 'mother' as a term of respect *Id. 7*; *ebem eçkinis koştu: qawis quzah* 'rainbow' (lit. 'my mother has collected her goats') *Id. 7*; *Bul. 3, 1*: *xv cadda (dede in margin) ebe Tuh. 11a. 11*: *Osm. xiv ff. ebe*; in *xiv* and *xv ebe* seems to mean 'grandmother' *TTS I 252*; *II 357*, by *xviii* it meant 'midwife' (see *Çağ.*); it is also noted in one or two phr. including *ebem gömçel II 358*; *IV 274*.

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

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

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

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

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

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

VU ?F oṗo: 'a white cosmetic or face powder', contrast *eṗlik* 'rouge'; prob. a Chinese l.-w., the second syllable perhaps *po* 'white' (*Giles* 8,556); survives in *NE Šor oba R I* 1157; *Tel. obo R I* 1159; *SE Türki upa Shaw, Jarring*, etc. (and *Tar. upta R I* 1782); *NC Kir. upa*; *Kz. opa*; cf. *kirše:n. Uyğ.* viii ff. *Man.-A oṗoṗa TT II* 17, 77 (*öpül-*): *Civ. kuneçit yağı (PU) oṗo katıp* 'mixing sesame-seed oil and white lead' *HI* 132, similar phr. *II* 12, 89: *Xak. xi oṗo:* *al-ısfidâc* 'white lead' *Kaš. I* 86: *Çağ.* xv ff. *opa* ('with -p-') 'liquid white (*safid âb*) which women put on their faces' *San.* 58r. 23 (quoth.). *Kip. xv isfidâc (kirše:n and opa Tuh.* 4b. 13.

Dis. V. ABA-

abi:- Hap. leg., but see *abit-*, *abin-*. *Xak. xi ol anı:* *kişl:din abı:dı:* 'he hid him (*satarahu*) from the people'; also used of any thing that one conceals (*wāra*) from someone *Kaš. III* 250 (*abi:r, abı:ma:k*).

***avi:-** See *avit-*, *avin-*, etc.

Dis. ABB

S üpüp See *üpgük*.

Dis. ABC

S avuç See *ađut*.

D avçı: N.Ag. fr. *a:v*; 'hunter'; s.i.a.m.l.g.w. phonetic changes. *Uyğ.* viii ff. *Bud. avçı* 'a hunter (of wild game)', included in a list of various kinds of hunters *PP* 1, 8; *avçı keyikçi U IV* 32, 2: *Xak. xi avçı:* *al-qanıš* 'hunter' *I* 63, 12; 311 (*ađıd:-*); *al-sâ'id* 'hunter' *I* 425, 19; n.m.e.: *KB avçı* it 'hunting dog' 360r: *xiv Muh. al-şayyâd* 'hunter' *avçı:* *Mel.* 57, 16; *Rif.* 156: *Çağ.* xv ff. *avçı şayyâd San.* 53v. 1: *Xwar. xiv avçı* 'hunter' *Qutb* 16: *Kip. xv şayyâd* (awlawçı; in margin) *avçı Tuh.* 22a. 9.

D evçi: N.Ag. fr. *e:v* with the specific connotation of 'housewife', hence more generally, 'wife, woman'; s.i.s.m.l., mainly *NE. Uyğ.*

viii ff. *Bud. er evçl* 'man and woman' (or 'husband and wife?') *Kuan.* 137, 138 (mis-transcribed *ıçı* in *UII* 19, 19; 20, 20): *Civ. urı oğlanlığ evçl süti* 'the milk of a woman who has born a man child' *HI* 18, 65; *evçl karabaş bözçi* '[my] female slave, a weaver' *USp.* 73, 4; *xiv Chin.-Uyğ. Dict.* 'woman' *evçl R I* 923; *Ligeti* 134: *Xak.* (xi the word does not occur; 'woman' is *ura:ğut* or *ı:şle:r*) *xiv Muh. al-mar'a evçl:* *Mel.* 45, 4; 54, 14; *Rif.* 138: *Kom. xiv* 'woman, wife' *evçl;* 'domestic servant' *evdeki evçl CCI; Gr.*

Tris. ABC

!D **aba:çı:** Hap. leg.; morphologically a *N.Ag.* but not semantically connected with *aba:japa:*; there is, however, a semantic connection with *aba:kı:* q.v. *Xak. xi aba:çı:* *al-câ'im* 'a boggy'; to frighten a child one says *aba:çı:* *keldi:* 'the boggy has come' *Kaš. I* 136.

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

F avuğun Hap. leg.; the -j- suggests an Iranian l.-w. *Xak.[xi avuğun al-qaraş* 'the fruit of *Quercus aegilops* with which hides are tanned' *Kaš. I* 157.

Dis. ABD

S awut See *ađut*.

S I evet See *yemet*.

E 2 évet is written quite clearly in a verse in *Xak. xi tegme: évet işka: körüp turğil ele:* 'look at everything which is hurried, stop and go gently' *Kaš. III* 26, 1, but is prob. a scribal error for *évek*, q.v.; *évek iş* is almost a stock phr. and the only other record of this word seems to be in *SW xx Anat. evet SDD* 558; *ivet do.* 80z.

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

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

Dis. V. ABD-

D abıt- Caus. f. of **abıt-** but with the same meaning; pec. to *Kağ. Xak. XI ol özlın mendin abıttı*: 'he hid (*katama*) himself from me'; also used when one 'conceals and hides (*sataru . . . wa katama*) anything' *Kağ. I* 206 (**abıtur, abıtma:k**); **ol anı: kışi:đin abı:đdı** (*sic*) 'he hid and concealed him (*satarahu wa asfâhu*) from the people' also used of anything that you hide (*vodrayatuh*) from someone else *I* 216 (**abıtur, abıtma:k, sic**); **ol er ol ö:zln kışi:đin abıtğam** 'that man has a habit of hiding himself (*al-ixtıřa*) from the people' *I* 154, 14.

D avıt- Caus. f. of ***avı-** 'to comfort (e.g. a crying child *Acc.*); to amuse or distract (someone *Acc.*)'; s.i.m.m.l.g., often in altered forms, e.g. NE Tel. *ust-* *R I* 1702; *Tuv. a:đ-ıa:t-*: NW Kar. L. T. *uwut-* *R I* 1786, *uvut-* *Kov.* 276; see *yubat-*. **Xak. XI KB** *seve baktı erse sen özni avıt* 'if it looks lovingly at you, take comfort' 135; **yok erse miğ edğün avıtğū kerek** 'if he is not [to blame] you must comfort him with countless kindnesses' 642; o.o. 628, 3574: XIII(?) **avut-** 'to console' *Tef.* 36: **Çağ. xv ff. awut-** (spelt) *tasallı dâdan* 'to comfort' *San.* 53r. 4 (quotns.): **Xwar. XIV**

avıt-/avut- 'to comfort, console', *Qub* 177; **oyut-** ditto 116; **avut-Nahc.** 107, 4; **Kom. XIV uwut-(?)** ditto *CCG*; *Gr.* 268: **Kıp. XIV awut-** 'to comfort' (*şâğala*) 'a crying child' *Id.* 25: **Osm. XV avıt-** 'to comfort' *TTS II* 68.

evdl- 'to gather, pick up (things *Acc.*)'; pec. to *Xak.* and *Uyğ.*, where it has been mistranscribed as *E İdi-*, q.v. **Xak. XI ol yınçū evdl:đl**: 'he picked up, gathered (*lağafa*) pearls'; also used of fruit *Kağ. I* 273 (**evdl:ř, evdl:me:k**): *KB* (I composed the whole of this book in eighteen months) **üğürdüm adırdım söz evdl:ř tere** 'I chose, picked out, and collected what I had to say' 6624.

D evdl- Hap. leg.; Pass. f. of **evdl:-**. **Xak. XI evdl:đl**: **ne:ğ** 'the thing was picked up' (*ultuqıta*) *Kağ. I* 246 (**evdl:řür, evdl:me:k**).

D evdl- Refl. f. of **evdl:-**; survives only in SW xx Anat. **evtl-** (of a dying man) 'to pluck at the bedclothes' *SDD* 563; **ıvıdln** *do.* 802. **Xak. XI öz:te: yemiř evdl:đl**: 'he gathered (*lıtaqafa*) fruit for himself' *Kağ. I* 251 (no Aor.; **evdl:me:k**); a.o. *II* 254, 15.

D uvtan- Refl. Den. V. fr. **uvut**; 'to feel shy, bashful; to be ashamed (of something Abl.); to be abashed (by something Abl.)'; generally abbreviated to **utan-** from an early date; survives in NW *Kaz. oftan-*: **SW utan-**; syn. *v. uyal-*, q.v. and *uvutlan. Xak. XIII(?) Al. anığ baxşıñdın bulıt uvtanur 'the clouds are abashed by his generosity' 57: *xiv Rbğ. uftan-* *do.* *R I* 1784; *Muh. istahyâ* 'to feel shy' **uřa:n-** (*ıuřta:n-*) *Mel.* 22, 8; *Rif.* 103 (in margin **uftan-**); *hacala* 'to be ashamed' 25, 4; *al-hayâ* **uřa:nmak** (*ıuřta:nmak*) 38, 9; 125; **Çağ. xv ff. utğan-** (-ıp) *utan-* *Varl.* 91 (quotn.); **utğan-** (spelt) a Refl. V., *şarm kardân* 'to be bashful, ashamed' *San.* 60v. 25 (same quotn.): **Oğuz XI ol mendin utandı: istahyâ minni** 'he felt shy of me' *Kağ. I* 199 (**utanur, utanma:k**); a.o. *I* 291 (**uvutan-**): **Xwar. XIII utan-** 'to be shy, ashamed' *Ali* 55: **XIV uvtan-** *do.* *Qub.* 201; (there is a word in my heart but) *aymakkā uftanurmen* 'I am shy of saying it' *Nahc.* 360, 3: **Kıp. XIV** (after **uyat**) **Tkm. uřan- istahyâ** *Id.* 27; **istahyâ uřan-** *Bul.* 25r.; **xv istahyâ uyal-** (and also) **uřan-** used chiefly by **Tkm. Kav.** 76, 9; **istahyâ** (*uyal-* and) **uřan-** *Tuh.* 6a. 10.*

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

Tris. ABD

D evdl:đl: Hap. leg.; Dev. N. in -đi; (Pass.) fr. **evdl-**. **Xak. XI evdl:đl**: **ne:ğ** ' gleanings (*tuğāta*) of anything' *Kağ. I* 145 (hitherto misread as *avrdı:*; but -đ- is clear in the MS.).

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

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

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

Tris. V. ABD-

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

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

Dis. ABĞ

S **aba:k** See **aba:ki**.

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

ıvık 'the female gazelle'; the male is **VU sukak**, q.v.; n.o.a.b.; it seems possible that

the medieval word spelt **ayrak** and the like is a misreading of this word, and accordingly the occurrences are listed here, but this could be a Dev. N. fr. **ayır-** (**adlır-**) in the sense of 'an animal with branching horns', the translations of it are somewhat different. **Xak. xı ıvık al-zahya** 'the female gazelle, which haunts hot places and deserts' *Kaş. I* 67; o.o. 239, 17 (**udlaş-**); 265, 17 (**avlat-**): **KB sukak yâ ıvık** 5374; **xiv Muh.(?) al-gazâl** 'gazelle' **ı:vuk Rif.** 175; (*Mel.* 72, 8 has **argalı**); a Mong. l.-w. meaning 'mountain sheep': **Çağ. xv Zam. ı:vuk** 'gazelle', quoted in *Hou.*, p. 59 s.v. *aituk*: **xv ff. ayarak/jayrağ** (*sic*, spelt) **buz-i-kühi nar** 'the male mountain goat' and some say that it is an animal like the **marâl** deer, which has twisted (**piçida**) horns *San.* 57r. 16; **Xwar. xiv ıvık/ıvuk** '(female?) gazelle' *Qutb* 207; **bir tışi ıvuk** 'a female gazelle' *Nahc.* 295, 12; **Kip. XIII al-gazal (élik, in) Tkm. ı:vuk** (vocalized with *qamma* over *yâ*) *Hou.* 11, 6; **habşul-cabal** 'mountain sheep **ayrak** (unvocalized, ?read **ı:vuk**) *do.* 11, 8; **xiv al-gazâl (keyik, also called) ı:wıg(ık)** (*sic*, but vocalized *aywıg*) *Bul.* 10, 7; **Osm. xvi ff. ayırık** (so transcribed) occurs in two **xvi** and one **xviii-xix** diets. translating Ar. and P.e. words for 'antelope' and 'wild sheep' *TTS II* 84; *III* 54.

S **uvak** See **uvşak**.

Tris. ABĞ

aba:ki: an unusually shaped word but cf. **aba:çı**; q.v.; as such Hap. leg., but survives as **abak** and the like as shown below and in NW Kar. T **abax** 'idol' *Kow.* 150; **Krim. abak dirto**, *R I* 621 (quotns.): **SW xx Anat. apak** 'jinn' *Tarama Dergisi I* 176 (*cin*); **abak** 'ghoul', *do.* *I* 259 (*gul*); **opak** 'jinn' *SDD* 1092. **Xak. xı aba:ki**: *al-xayâh'llatı tunşab fi'l-mabâğil tarwağgiya(n)* 'ani'l'-ayn 'a figure put up in kitchen gardens to avert the evil eye' *Kaş. I* 136; **Kip. XIII** (in a list of things connected with women, clothing, etc.) *al-tu'ba* 'doll' **abak** *Hou.* 18, 6; **xv şaxş** 'shape, figure, etc. (sm)' **abak Tuh.** 21a. 6 (with a side-note saying that **şın** can cast a shadow (in 22b. 5 it translates *şanam* 'idol') but **abak** cannot); **şıra** 'picture' **abak** 22b. 5.

Dis. EBG

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

D **ê:vek** N/A.Ac. fr. **ê:v-**; 'hurry; hurrying, in a hurry'; survives in NE **Kaç.**, **Koib.**, **Sag. êbek** 'light, swift, daring' *R I* 927; **Khak. fbek** (of a horse) 'swift' and in **Kaç.** (of a man) **punctual, attentive**. **Xak. xı êvek al-raculı-l-acul** 'a man in a hurry' *Kaş. I* 122; **ê:vek** 'acala' 'hurry' *I* 77, 10; n.o.o. usually spelt **êvek**; see 2 **êvet: KB êvek** 'hasty' 849 (**uvutsuz**); 1997: **XIII(?) êvek** 'hurry' *Tef.* 68:

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

S İbik/jübük See üpgük.

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

üpgük the earliest of several early onomatopoeic names for this bird; the others are assembled below; some s.i.s.m.l., occasionally with the extended meaning in *Çağ.* *Türkü* VIII ff. kara: üpgük 'the black hoopoe' *İrkB* 21: *Üyg.* VIII ff. *Civ.* üpüp kuşun süpükün 'the bones of a hoopoe' *TT VII* 23, 5: *Xak.* XI üpüp *al-hudhud* 'hoopoe'; dialect form of (*luğa fi*) üpgük *Kaş.* I 78; *Çiğil* XI üpgük *al-hudhud* *Kaş.* I 110; *xiv Muh.* *hudhud* übü:k (not vocalized) *Mel.* 73, 4 (v.l. İbi:k); *Rif.* 176; *Çağ.* xv ff. übük 'the crest' (*tâc*) on the heads of such birds as the cock and the hoopoe (*hudhud*), and metaph. 'hoopoe'; the latter is also called püpük and püpüş and, in *Rümi*, İbik; übük kuşu 'hoopoe' in *Pe. şanasar* *San.* 58v. 2; *Kıp.* xv *hudhud* übük *Tuh.* 37b. 10; *Osm.* xv ff. İbik/İbük c.i.a.p. *TTS II* 511; *III* 351; *IV* 405.

S İpgin See yipgin.

Dis. V. EBG-

PU evük- hitherto transcribed *bük-*; occurs only in *Türkü* VIII ff. *Yen.* and *O. Kır.* IX ff.

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

Tris. EBG

E ebegü 'rib', error for eye:gü.

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

D éveklık *A.N. fr.* éve:k; 'urgency, (undue) hurry'; n.o.a.b. *Xak.* XI *eveklık al-acala fi'l-umür* 'urgency in affairs' *Kaş.* I 153: *KB* éveklık kışke isiz 'undue hurry in a man is a vice' 629; o.o. 1996, 2078 (similar).

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

Tris. V. EBG-

D öpkele:- (etc.) *Den. V. fr.* öpke: in both meanings; (1) (?only *Xak.*) 'to wound in the lung'; (2) 'to be angry (with someone *Dat.* or *Abl.*)'; s.i.s.m.l. in various forms. *Türkü* VIII ff. öğl: öğlnte: kañ:nnta: övkele:pen 'a son, being angry with his mother and father' *İrkB* 58: *Üyg.* VIII ff. *Bud.* yérke teñrike . . . yérinür övkileyür (*sic*) he is disgusted and angry with earth, heaven . . . *TT VI* 17-18; övkelegülük *Suv.* 228, 15 (yérin-): *Xak.* XI ol apar öpkeledi: *ra'ähu wa huwa an yađrib 'alä ri'atihi* 'he struck him in the lung' (öpkele:r, öpkele:mek); ol andın öpki-le:di: 'arađa 'anhu limä gađıba 'he shunned him because he was angry' (öpki-le:r, öpki-le:mek) *Kaş.* I 317 (the difference in spelling seems deliberate but is not confirmed elsewhere except once in *Üyg.*): *xiv Rbğ.* öpkele- 'to be angry' *R I* 1310; *Muh.* (?) *gađıba* öpkele:- (bâ) *Rif.* 113 (only); v.l. öpke:len-): *Xwar.* *xiv* *evke-/öfkele-* 'to be angry' *Qutb* 19, 121 (also *evkelen-/öfkelelen-*): *Kom.* 'to be angry' öpkele- *CCI*; *Gr.*

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

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

Dis. ABL

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

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

Dis. V. ABL-

D é:vil- Hap. leg.?: Pass. f. of é:v- used impersonally with the logical subject in the *Dat.* **Xak.** XI **ı:şka: évild** 'ucila li'l-amr 'the affair was hurried' *Kağ.* *I* 271 (é:villür, é:vlme:k).

D opul- See uvul-.

D uvul- Pass. f. of uv-; 'to be crushed, broken into small pieces'; s.i.a.m.l.g., usually as **uval-/juval-/jufal-**, but **Osm.**, as well as **ufal-**, has oĝul- (pronounced *ovul-*, *ovul-*) 'to be rubbed, kneaded', which seems to be a survival of this word. The rare Türkü word hitherto transcribed *opul-* might be a Pass. f. of o:p-, but the meaning 'to be swallowed' is awkward, and it is perhaps likelier that it should be transcribed **uful-** and taken as a Sec. f. of this word. **Türkü VIII** (gap) **binip oplayu: teĝip sança: ıdıp at ufulu:(?) ünti: yana: aĝıtrp (gap)** 'he mounted . . . and attacked, panting with fury and plying his lance; his horse was crushed(?); he got up, making it stand up again' *Ix.* 19; (gap) **ülüĝl: ança: ermiş erinç yaĝı:ka: yalnu:s oplayu: teĝip ufulu: kırıp özi: kişĝa: kerĝek bulrı:** 'his fate was, it seems, this; panting with fury and attacking the enemy all alone, entering (the battle) and being crushed, he met his end at an early age' *Ix.* 23; **Xak.** XI **uvuldi: ne:p** 'the thing was crushed' (*futta*) *Kağ.* *I* 197 (uvulur, uvul-ma:k); **Kip.** xv *ğuşıya ilayhi* 'to faint' **uvul-**,

Tkm. uĝul- *Tuh.* 27a. 11 (cf. **uvunt-**). **Osm.** XVI (s.v. *ovundu*) **uvulan nesne** 'something which is crushed' *TTS IV* 615.

?S öpel- See öpül-.

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

D I avla:- Den. V. fr. a:v; 'to hunt (wild game)'; s.i.a.m.l.g., with some phonetic changes. **Türkü VIII** **av avlasar** 'when he hunted wild game' *Ix.* 9; **Uyğ.** VIII ff. **Bud.** **avlap ölürdi** 'he hunted and killed' (innumerable wild animals) *U IV* 34, 57; **Xak.** XI **beĝ av avladı:** 'the beg hunted wild game' (*şāda* . . . *al-şayd*) *Kağ.* *I* 287 (avla:r, avla:ma:k); **xiv Muh.** *iştāda* 'to hunt' **a:wla:-** *Mel.* 22, 11; *Rif.* 103; **Çağ.** xv ff. **awla:-** (spelt) (1) *sikār kardān* 'to hunt' (and 2) *mālidān*, in Arabic *dalaka*, 'to rub, polish', hardly to be regarded as a translation of 2 **avla:-**; inexplicable) *San.* 52r. 21; **Xwar.** XIV **avla-** 'to hunt' *Qutb I* 6; *MN* 271; **Kip.** XIII *iştāda mina'l-şayd awla:* *Hou.* 34, 4; *şāda mina'l-şayd awla:-* (vocalized *u:lā:-*) *do.* 4r, 11; **xiv** (**awlu:** 'hunting grounds', the verb derived from it is **awla-** *ıştāda* *İd.* 25; **xv şāda awla-** *Tuh.* 22b. 8; **Osm.** **xiv avla-** 'to hunt' (actually 'to fish') *TTS I* 53.

D 2 avla:- 'to crowd round (someone *Dat.*), to surround'; **ava:** the Ger. of a:v-, q.v., is used almost as an Adv. and this seems to be an abbreviated form of **ava:la:-**, a Den. V. fr. that word noted only in *Kağ.* Survives only (?) in NE Khak. **abla-** 'to attack (someone) in large numbers; to surround (someone or something)'. **Uyğ.** VIII ff. **Bud.** (then the demons, seeing King Çastana . . .) **teĝirmilleyü avlap** 'milling about and crowding round him' *U IV* 8, 19-20; same phr. *do.* 18, 192; **Xak.** XI **anıp teĝre: kişl: ava:ladı:** 'the people surrounded him (*haffa hawlahu*); this word is used only of disorderly behaviour, in other cases the word used is **avdı:** *Kağ.* *I* 310 (**ava:la:r, ava:la:ma:k**); **anar kişl: avı:adı:** 'the people crowded round him' (*izdahama 'alayhi*) *I* 287 (**avla:r, avla:ma:k**); **Osm.** **xvi slm ü zerle kemer avlayıp** 'wrapping his belt round with silver and gold' *TTS II* 69.

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

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

PU *opla*:- Den. V. fr. a word which survives in NC Kir. *op* 'a sigh' and SW Osm. *uf/uf* 'an expression of impatience or disdain; an onomatopoeic for a puff of breath' *Redhouse* 258; survives in Osm. *uf/a*- 'to ejaculate *uf*' *do.* 259. **Türkü VIII *oplayu*: *teğ***- 'to attack panting with fury' is a stock phr. in descriptions of battles, *Ix.* 19 and 24 (see *uvul-*) o.o. *Ix.* 10, 11, (15); *IE* 32, 36; *N* 3, (4), 5.

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

D *avlat*- Caus. f. of 1 *avla-*:-; 'to order (someone *Dat.*) to hunt (something *Acc.*)': **Xak. XI *ol mağa: ıvık avlattı***: 'he ordered me to hunt (*aşadani*) the gazelle (etc.)' *Kaş.* I 265 (*avlatur*, *avlatma:k*): **Çağ. xv ff. *avlat***-Caus. f.; (1) *şikâr farmıdan* 'to order to hunt'; (and (2) *mâlanıdan* 'to order to rub', cf. 1 *avla:-*) *San.* 52v. 14.

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

D *avlan*- Refl. f. of 1 *avla-*:-; s.i.s.m.l., usually in a Pass. sense. **Xak. XI *er özliğe a:vlandı***: (*sic*) 'the man busied himself with hunting for himself' (*bi'l-iştıyâd li-nafsihi*) *Kaş.* I 298 (*a:vlanur*, *a:vlanma:k*): **Çağ. xv ff. *avlan***-Refl. f.; *şikâr şudan* 'to he hunted' *San.* 52v. 15.

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

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

D *evleş*- **Hap. leg.**; **Recip. f. of *evle-***:-. **Xak. XI *beg <anıq> birle: evleşti: oynap*** (translated) 'the beg gambled with him (*lâ'abahu*) and made the stake (*al-xatar*) between them a dwelling place (*bayt*)'; followed by a note on this use of the Recip. f. *Kaş.* I 240 (*evleşür*, *evleşme:k*, mis-spelt *-ma:k*).

VUD *üpleş*- **Hap. leg.**; **Recip. f. of *üple-***:-. **Xak. XI *bo:du:n <bir:r> ekindi: tavarın üpleşdi***: 'the people pillaged (*ağara*) one another's property' *Kaş.* I 238 (*üpleşür*, *üpleşme:k*).

Tris. ABL

aba:lı: **Hap. leg.**, but the kind of word often omitted from dicts. **Xak. XI *aba:lı: harf yuqâl 'ında'l-istiqlâl bi'l-şay***: 'an exclamation used to disparage a thing' *Kaş.* I 137.

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

Tris. V. ABL-

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

Dis. ABM

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

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

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

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

Tris. ABM

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

PUDF *abamuluğ* Hap. leg. ?; P.N./A. fr. *abamu.* *Uyğ.* VIII ff. Bud. *buyanlığ bilge biligiğlig yivigin beş tağlarka mezzeti abamuluğ kéc kılzun* 'may he make a provision of virtue and wisdom everlasting and enduring like the five mountains' *Hüen-tš.* 1990.

Dis. ABN

apağ See *apam.*

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

evin properly 'seed, grain', less often 'berry, fruit'; the curious idiom whereby it is used in *Uyğ.* Bud. as a numerative is prob. due to over-literal translation; *Pe. dāna*, same meaning is also so used. Survives in NE Tel. *evin* 'kernel' *R I* 931 and SW xx Anat. *evin* 'juniper berry' *SDD* 507; *evin* 'seed', etc. *do.* 598. *Türkü* VIII ff. *evintin* 'from the berries' (?) *İrkB* 8 (see *İn*; might be *evintin* 'from its house'): *Uyğ.* VIII ff. *Man.-A kaltı uruğ evin . . . örürçe* 'just as a grain or seed springs up' (in fertile ground) *M I* 17, 15: Bud. *buğday evinince* 'the size of a grain of wheat' *Pfah.* 6, 6 (on this passage see Clauson, 'Turkish Ghost Words', *JRAS.* 1955, p. 134); *tü evini sayu* 'each individual hair' *TT V* 12, 117 (for o.o. see note thereon, p. 19); *bir evin tüsipe* 'a single one of his hairs' *U IV* 20, 259: Civ. *evini* (nrisread *evini*) 'her seed' (i.e. foetus) *H I* 22; *üc tört evin yarma monçuk murç* 'three or four split peppercorns' *do.* 149: *Xak.* XI *evin al-habb* 'seed' *Kaş.* I 77; *evin* 'dialect form of *evin*' *I* 84, 5: *KB* *apa uçmak içre yedi evin* 'our ancestor (i.e. Adam) eat the seed (i.e. fruit) in paradise' 3522: (*Xwar*, XIV (a net to catch birds is use-

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

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

EF *avant* See *avant.*

Dis. V. ABN-

D *abin-* Hap. leg., Refl. f. of *abu-*; misvocalized *uban-*. *Xak.* XI (ol) *meñdin abindi: ixtafā minni* 'he hid himself from me' *Kaş.* I 198 (*abinur-*, *abinma:k*).

D *avin-* Refl. f. of **avī-*; 'to enjoy oneself, be happy'; to be friendly, kind (to someone *Dat.*); to take pleasure in (something *Dat.*); s.i.m.m.l. g. with phonetic changes. *Xak.* XI of *maḡa: avindi: istā'nasa bi* 'he was friendly, kind to me' *Kaş.* I 202 (*avinur-*, *avinma:k*); (after *avinç*) same phr. translated *ānasa bi*, same meaning *I* 132, 22; *bağram klip avalnim* 'let us hold a festival and enjoy ourselves' (*nata'allal*) *I* 263, 14: *KB* *avin-* is common; 'to enjoy oneself' 49, 95, 1427 (*avinçu:*); 2694 a.o.o.; 'to take pleasure in (something *Dat.*)' 1424, 2093 (see *oyun*); a.o.o.: XII (?) *Tef. apar avundi* 'was friendly to him' 36: XIV *Rbğ.* *çifti birle avuntıp* 'enjoying himself with his wife' *RI* 70: *Çağ.* xv ff. *Avun- tasalli yāftan* 'to find comfort' and the like *San.* 52v. 17 (quotns.): *Xwar.* xv *avin-* 'to be comforted, consoled' *Qutb* 17: *Osm.* XIV *avin-* 'to take comfort' *TTS II* 68.

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

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

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

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

Tris. ABN

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

D *evinlig* P.N./A. fr. *evin*; survives in SW xx Anat. *evinli* (crops) 'in which the seeds have formed' *SDD 550*. *Uyg. VIII ff. Bud. adınaşunug korıglıg evinlig uzuntonluğka yazım yapılmır erser* 'if I have sinned against another man's private pregnant woman' *A. von le Coq Chuastuanifit* (AKPAW, 1911) 27, 8-9.

Dis. ABR

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

PU? D *opri*: prob. Dev. N. in -*i*: fr. **opur-*, Caus. f. of *öp-*: 'hollow, valley', and the like. N.o.a.b. *Uyg. VIII ff. Man.-A M III 20, 10-11* (*sişliğ*); *Xak. XI opri: al-hufra* 'a hollow' *Kaş. I 125; III 134* (ko:l); *KB* ('Thou hast created all things) *yazı tağ teğiz kötki opri yérig* 'plains, mountains, seas (or lakes?)', high ground and valleys' 21; *yazı tağ kır opri* 'plains, mountains, high ground, and valleys' 69, 96.

S *avurt* See *ađurt*.

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

S *ovruğ* See *oğruğ*.

S *evrek* See *ördek*.

?E *evrik* Error? for *İ iriğ*.

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

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

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

Dis. V. ABR-

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

VUD öpür- Caus. f. of *öpr-*; pec. to *Kaş.* *Xak.* XI *ol mağa: mü:n öpürdi:* *ahsān'l-maraqa* 'he made me sip the soup' (etc.) *Kaş.* I 176 (*öpürür, öpürme:k*); *bu: er ol sü:t öpürge:n* 'this man is in the habit of giving many sips (*ihśā*) . . . *kağira(n)*) of milk to someone' *I* 157, 7.

opra:- 'to grow old, decay', and esp. (of clothes) 'to wear out' (Intrans.). S.i.a.m.l.g. in a surprisingly wide variety of forms, including NE, NC *ura-fu:ra-* and SW Osm. *ıpra-*,

ıpri-, *yepre-*, *yıpri-*. The oldest form seems to be *apra-*, but this is noted only once, and the basic form can be taken as *opra:*. *Uyğ.* VIII ff. *Man.* (as the poison takes hold of him) *ađ[ur]t(?) ernl yérup egeki tamğaki aprap* (*sic*) 'his cheeks(?) and lips split, his chin and his throat decay' *TT* II 16, 14-16: Civ. (gap) *opratı öl[ür]r(?)* (gap) *TT* I 201 (unintelligible, possibly *oprat-:*) *Xak.* XI *to:n opra:di:* 'the garment wore out' (*baliya*) *Kaş.* I 273 (*opra:r, opra:ma:k*); *kép ton opra:ma:s* 'a loose-fitting garment does not wear out' III 358, 15: *KB bu edğü karımaz yéme oprazm* 'this good man does not get old or decrepit' 1640: XIV *Rbğ. ötükleri opradı* 'their boots wore out' *R* I 1163: *Muh.(?) ataqı wa qaduma* 'to become, or be old' (*eski*); in margin *opra: Rif.* 112 (only); *al-dağür* 'to be decrepit' *opra:* 123: *Çağ.* xv ff. *öpre-* (spelt)/*öpren-* *kulna wa mundaris şudan* 'to be old and worn out'; in *Rümi* *epri:- San.* 57v. 29; *ofra-ıofran-* 'identical with *opra-/opran-* (*sic*)' same translation *do.* 77v. 7: *ıpre-* (spelt)/*ıpren-* 'identical with *öpre-/öpren-*', same translation *do.* 93r. 3.

VUD öpürt- Hap. leg.; Caus. f. of, but syn. w., *öpür-*. *Xak.* XI *men aqar suv öpürttüm hamaltuhu 'alā şurbi'l-mā wa gayrihi* 'I urged him to drink water (etc.)' *Kaş.* III 427 (*öpürtür, öpürme:k*).

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

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

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

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

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

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

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

Tris. ABR

PU?F avurta: (?avırda:) 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (?Iranian). N.o.a.b. **Uyg.** viii ff. Bud. Sanskrit *dhātṛi* 'wet-nurse' a:avırda: *TT VIII D.11*: **Xak.** xi avurta: zı'r 'foster-mother' *Kaş.* II 144 (tutun-); n.m.e.: *KB* (if you have children) *avurtası edḫü kişi tut ariḫ* 'engage a good cleanly woman as their foster-mother' 4505: xiv *Muh.* zı'ru'l-şabi oḫlan avurta:sı: *Mel.* 11, 7-8; *Rif.* 85: **Osm.** xiv to xvi *avurda* 'midwife' in two or three texts *TTS* II 60; III 47; IV 51.

D evriñçsüz Priv. N./A. fr. a Dev. N. fr. the Refl. f. of evriñ-; 'which cannot be turned back (or aside)'; an epithet applied usually to the believer's mind; sometimes used in Hend. with aḫınçsız 'unshakable', q.v. Pec. to **Uyg.** Bud. **Uyg.** viii ff. Bud. evriñçsüz . . .

köpül *TT V* 22, 35; aḫınçsız evriñçsüz . . . köpüñlüḫ *Pfahl.* 6, 3; evriñçsüz tırō *Suv.* 190, 16-17; evriñçsizin (mis-spelt *evriñçsüzün*) aḫınçsizin *do.* 488, 13.

E avrındı: See evdındı.

E evriñçsüz See evriñçsüz.

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

Dis. V. ABS-

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

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

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

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

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

Tris. ABS

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

Dis. ABS

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

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

bayna'l-itnayn 'with -p-' *Kaş. I 60: xiv Muh. al-büsa* 'a kiss' *öpüş- (pa) Mel. 83, 5; Rif. 188.*

D uvşak Dev. N./A.S. fr. ***uvşa-**; very rare in its original form and soon replaced by **uşak** which s.i.s.m.l.g. A more or less synonymous word **uvak**, a similar Dev. N./A.S. fr. **uva-** (< **uv-**) is noted as early as **xiv** in Osm. and s.i.s.m.l.g., in Osm. since **xvii** as **ufak**. Basically 'crushed, broken up small', but in most languages hardly more than 'small', 'something small', e.g. 'a boy'; 'slander' which occurs from an early period and in several languages is an obscure metaph. meaning. **Uyg. viii ff.** Man. (gap) **ufşak (sic) kilinçliğ ikrirçgü kögüllüğ yalpuqlarka** 'to men who make slanders(?) and have undecided minds' *TT III 117: Civ.* (if a mouse) **uvşak ısırsar** 'bites (a garment) into small pieces' *TT VII 36, 4-5; uvşak yumğaklar* 'broken (i.e. varicose) veins' *II II 31, 196 and 198—uşak kart* 'a small swelling' *II I 68; uşak toğrap* 'slicing it up fine' *do. 76: Xak. xi şigârü'l-şay* 'small things' are called **uşak neḡ**; hence *al-şibyan* 'boys' are called **uşak oğlan**; and *duqâqu'l-ḥaḥab* 'bits of wood' are called **uşak o:tuḡ**; this word is not used in a singular sense (*lâ yufrad*) but only in the plural (*li'l-cam'*) *Kaş. I 67; uşak al-namima* 'slander', one says **uşak so:z** 'slanderous words' (*kalâm*) *I 122; sa:v uşak al-namima II 20, 7; uşak neḡ III 279 (tovra:-): KB yeğü alsa tişle uşak tançula* 'if you take food, bite it and chew it up small' *460r: xiii(?) At. uşak taş* 'small pebbles' *60: xiv Rbg. uşak kıl-* 'to grind' (grain); **uşak** 'as small' (as ants) *R I 1149 (quots.): Muh. samak şigâr* 'small fish' **uşak ba:lı:k Mel. 77, 6; Rif. 180 (u:şak); si'atü'l-xalıq** 'the lower classes' **uşak 149 (only): Çağ. xv ff. uşag/uşak rıza wa haqir** 'crushed, small' *San. 75v. 26 (quots.): Xwar. xiv uşak (taş, etc.) Qutb 201; uşak taş Nahc. 73, 17; Kom. xiv uşax 'bread-crumbs'; **uşıx (sic)** 'deformation' *CCG; Gr.: Kıp xiv uşak şigâr cilda(n)* 'very small (things)' *Id. 15: Osm. xiv ff. uşak (1)* 'small' (without connotation of plurality); (2) 'small boy' c.i.a.p. *TTS I 729; II 933; III 717; IV 778.**

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

DİS. V. ABŞ-

D éviş- Co-op. f. of **é:v-**; 'to hurry', sometimes with a connotation of group action or competition; survives only(?) in SW xx Anat. **eviş- SDD 559. Xak. xi kişile:r i:şka: évişdi:** 'the people hurried (*acila*) about the business' *Kaş. I 186 (é:vişür, é:vişme:k): Osm. xiv-xvi éviş-feviş-* same meaning, in several texts *TTS II 554; III 389; IV 445.*

D uvuş- Co-op. f. of **uv-**; s.i.s.m.l. w. phonetic changes e.g. NE, NW **u:ş-**, SW **oğuş-/ovuş-**, and some variations of meaning. **Xak. xi ol maḡa: etme:k uvuşdi:** 'he helped

me to crumble (*fi fatta*) the bread (etc.);' also for 'to compete' *Kaş. I 185 (uvuşür, uvuşmak).*

D öpüş- Recip. f. of **I öp-**; 'to kiss one another'; s.i.s.m.l.g. **Uyg. viii ff.** Bud. (the two brothers) **öpüştü (sic) kuçuştı** 'kissed and embraced one another' *PP 52, 8: Xak. xi ol meniḡ birle: öpüşdi: qabbalanı wa anâ qabbaltuhu* 'he kissed me and I kissed him' *Kaş. I 180 (öpüşür, öpüşme:k): Çağ. xv ff. öpüş- (spelt) Recip. f., *yakdigarrâ büsidan* 'to kiss one another' *San. 57v. 27: Xwar. xiv öpüş-* ditto *Qutb 120.**

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

D uşat- Caus. f. of ***uvşa-**, 'to crush, crumble' (something *Acc.*); s.i.s.m.l.g. usually as **uşat-**. As in the case of **uvşak** there is a more or less synonymous verb **uvat-**, Caus. f. of **uva-** (< **uv-**), noted as early as **xiii** in *Kıp. (Hou. 42, 20)* and s.i.s.m.l.g. with phonetic variations, e.g. NE **at-**, **ot-** SW **ufat-**. The Refl. f. **uşan-** is common from **xiv** onwards, but there is no trace of a parallel verb **uvan-**. **Uyg. viii ff.** Bud. (if people find gold ore, break it up, smelt and purify the gold, and make ornaments out of it) **uvşatmış** (misprinted *uşıatmış*) **altun tözi yeme teğşilmez** 'the basic character [lit. 'origin'] of the crushed gold (ore) does not alter' *Suv. 71, 20-1; Xak. xi ol etme:k uvşattı:* 'he crumbled (*tafattata*) the bread (etc.)'; this is the correct (form, *al-şahih*), also pronounced **uşat-** *Kaş. I 262 (uvşatur, uvşatmak); ol etme:k uşattı:* he crumbled (*fatta*) the bread (etc.);' also used when one crushes and crumbles (*rağda . . . wa fatta*) anything *I 211 (uşatur, uşatmak)* misprinted *-meḡ* in printed text; *KB till sözde yazsa uşatur tısn* 'if his tongue makes a mistake in speaking it breaks his teeth' *2515: Çağ. xv ff. uşat-(-mak) wat-* 'to break' (one's bonds) *Vel. 107 (quots.): uşat- şikastan* 'to break' *San. 75r. 25 (quots.): Xwar. xiv uşat-* 'to break' (a bottle, etc.) *Qutb 201; MN 12; Nahc. 216, 10: Kıp. xiv uvşat- hasara* 'to break *Id. 26* (in one MS. only, vocalized *avşat-): xv faqşa* 'to crack (an egg, nut, etc.)' **uşat-** *Tuh. 28a. 12; mafqış uşatıtır do. 34b. 4: Osm. xiv-xvi uşat-* 'to break' in several texts *TTS I 730; II 934; III 717; IV 790; and yuvat-* (*sic*) in one *xiv* text *IV 909.*

Tris. ABŞ

S abuşka Sec **avıçga:**

Dis. ABY

S avya: See **ayva:**

Dis. ABZ

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

obuz *SDD* 1082; *öbüz do.* 1100; *ubuz do.* 1411. **Xak.** XI *opuz hull galz fi'l-ard* 'any unevenness in the ground'; hence one says *oy opuz qā'it wa sadfad* 'hollows and rough ground' *Kaş.* I 54.

Dis. V. ABZ-

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

Tris. ABZ

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

E avzu:ri: See *avruzi:*.

Mon. AC

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

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

İç 'the interior, or inside (of something)'; originally, and often still, in a concrete sense.

The word early acquired a number of specific connotations, esp. in its derivatives :- (1) 'the interior of the human body' (cf. *İçe:ğü:*); (2) 'inner', as opposed to outer, clothing (cf. *İçton*); (3) 'the interior of a household, esp. a royal household' (cf. *İçre:kl:*); (4) secret, or mental processes, as opposed to physical. With the 3rd Pers. Suffix in the *Dat.*, *Abi.*, and *Loc.* it serves as a Postposition meaning 'into, from within, within'. In a few phr., the older of which are listed as *main* entries, it has been fused with another word to form a compound word. S.i.a.m.l.g., with some variations in final consonant. **Türkü VIII** *İçin taş:n* 'the interior and exterior (of the tomb)' *I S* 12, *II N* 14; *İç buyruk* 'court official' *II S* 14; VIII ff. *kere:kü İçi: ne:teg ol* 'what is the interior of the tent like?' *İrkB* 18; **Yen.** **Türgeş el İçinte: beg ben** 'I was a chief in the Türgeş realm' *Mal.* 37, 3; *Uyğ.* VIII ff. **Man.** *kaş İçinte törümlü* 'created in the *Kaş.*(?)' *TT III* 115; **Bud.** the word, usually in the form *İçinte*, is common, e.g. *karam İçinte* 'within the ditch' *PP* 39, 5; *balık İçiçe* 'into the town' *do.* 41, 7; *kaç kün İçinte* 'within a few days' *do.* 33, 6; **Civ.** *kar İçinte İğ kirdi* 'disease entered the upper arm' *TT I* 18; common in *H I* and *II*, *TT VII*, and *Usp.* (in 12, 11; 47, 15, mis-spelt in *İştin taştın* 'at home and abroad')—*yiç* 'the bowels' *H I* 67 (see *kl:r*): **Xak.** XI *İç* 'the interior (*bâtin*) of anything'; hence 'a belt' (*al-wiğāh*) is called *İç kur* because it is a girdle for the stomach (*al-bâtin*); and 'a secret' (*al-sirr*) is called *İç sö:z*, that is *kalām fi'l-bâtin* 'words (hidden) within': *İç et* 'tender meat from near the liver' *Kaş.* I 35; four o.o.: *KB ay İç taş biligil* 'oh (God) who knowest the inside and the outside (of everything)' 11; *kamuğ İş İçinde yitig tutsa köz* 'a man must keep a sharp eye on everything' 329; (if it were not for the merchants) *kaçan kedgey erdi kara kiş İçl* 'when would you wear a lining of black sable' 4425; XIII(?) *At. İçl* 'the inside' (of a man) 383; (of a snake) 214; *İçiçe* 'into' 308; *İçinde* 'in' 53, 218; *Çağ.* xv ff. *İç andarūn wa bâtin* 'interior, inside' *San.* 60v. 10 (quotn.); followed by several phr. beginning w. *İç*: **Xwar.** XIII(?) *Oğ. oşol orman İçinde* 'in that forest' 22; *İçike* 'into' 233; xiv *İç* 'inside' *Qutb* 56; *İçinde* 'in' *MN* 74, etc.; *awwal bâbi* . . . *İçinde* 'in its first chapter' *Nahc.* 2, 13; a.o.o. **Korn.** xiv 'interior, inside' *İç CCI*, *CCG*; **Gr.** 104 (phr.): **Kıp.** xiv *İç* (cim) *cauwāni* 'interior' *Id.* 9 (also *İçkur*, *İçton*); *fi* 'in' *İçinde*: (cim) *Bul.* 15, 9; **Osm.** xiv ff. *İç* in various forms, e.g. *İçin* 'secretly', and phr., c.i.a.p. *TTS* I 303-4; *II* 514-5; *III* 353-5; *IV* 407-10.

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

T 40: VIII ff. ucı:ña: beğedmekke: teğir: 'he achieves his object of becoming a beg' *Toy. 24 (ETY II 59): Uyğ. VIII [gap] uç:* Selegeke: teğ: çerig êtdi: 'their . . . wing disposed its forces up to the Selenga River' *Şu. E. 4: VIII ff. Man.-A* (from the top of the head) *adknağ tirapak uçıña* 'to the tips of the toe-nails' *MI 17, 20; ol I uçında olurdi* 'he settled on the top of that bush' *Man.-uig. Frag. 401, 1: Man. orukuguz uçin bulmadın* 'without reaching the end of your path' *TT III 46; a.o. do 24: Bud. tuğ uçında* 'on the point of a standard' *U II 38, 77; (stretch out the two middle fingers of both hands and) uçı bilcn tegür* 'bring them together at the tips' *TT V 8, 56; yer orun uç kidiğ* 'a borderland' *Hien-ts. 177: Civ. biçek uçında* 'on the point of a knife' *H I 117; a.o. TT VII 20, 17: xiv Chin.-Uyğ. Dict. 'the tip of a branch' uç Ligeti 172: Xak. xi u:ç 'the extremity (taraf) of anything'; hence butak uç:* 'the tip of a branch': *u:ç êl al-tağr* 'borderland' *Kaş. I 44; a.o. III 426 (çert-): KB* (death is a sea) *uçı yok tübi* 'with no limits or bottom' *1140: XIII(?) Tef. uç* 'end, limit' *333: xiv Muh. ra'sul-liân* 'the tip of the tongue' *tiil u:ç:* (cim) *Mel. 47, 4; Rif. 140: Çağ. xv ff. uc* ('with -c') 'the tip, edge or summit (*navak wa dam wa sar*) of anything' *San. 65r. 6* (quot.): *Oğuz xi u:ç najâdu'l-şay'* 'a shortage of something'; hence *bo:ya: ne: u:ç war:* 'there is no serious shortage in the clan' (*qawm*) *Kaş. I 44: Xwar. xiv uç* 'end, extremity' *Qutb 194; MN 72: Kom. xiv 'end' (physically, or of time) uç CCG; Gr. 263 (phr.): Kıp. XIII uc erl: raculu'l-taraf* 'frontiersman' *Hou. 30, 2: xiv uc* ('with back vowels') *taraf kull şay'*; also used for 'the rump' (*al-alya*), hence *ucun tepretgüil alyatak huş wa harrik* 'move over your rump' *Id. 8* (there is a v.l. *ucağ*, which suggests that the second meaning is an error for *uç*): *xv taraf uc Tuh. 23b. 4* (in Kıp. consistently with *cim*, but this might represent -ç): *Osm. xiv ff. uc* 'end, edge, frontier' noted in various phr. fr. xiv onwards *TTS I 708-10; II 915-7; III 695-7; IV 772; ucundan* 'because of' also occurs at all periods, but can hardly be derived either from this word or from *üçün*; the likeliest explanation is that *uc* here is an early corruption of Ar. *wach* which has such a meaning.

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

1 ð:ç (ð:c) originally 'malice, spite', but from quite an early date 'revenge, vengeance', in which meaning it s.i.a.m.l.g. The final -c survives in the SW (Oğuz) languages in this word and its derivatives. Practically synonymous with *kek*, q.v. *Uyğ. VIII ff. Man. ðç kek alışı* 'taking revenge on one another' *TT II 17. 84-5: Bud. öñre ajuntakı ðç* (spelt *ooç*)

kek özü [gap; t] *İtağın*ta 'because she felt malice and spite (inherited) from a previous incarnation' *U II 23, 13-14: Xak. XI. ð:ç al-ħiqd* 'malice'; *ð:ç kek kamuğ kişt:niğ yalıku* 'revenge: alim bill translated *al-ta'r mañlûb bihi kal-Jayn* 'vengeance is a thing sought after like a debt' *Kaş. I 43; öđleğ ð:çin aldı:mu:* 'has time taken its revenge on him?' *I 41, 17; ð:çin kekin Irteşür* 'they seek to take revenge on one another' *I 230, 4; a.o. II 103, 27: KB uç* in 145, 369, 1053, 2290, 2311 means 'malice, spite'; (a good army commander) *titir buğrısı teğ kör ðç sürse kek* 'must act as maliciously and spitefully as a stallion camel with a herd of females' 2312; (do good) *İsizke öğün* 'in return for evil' 929: XIII(?) *Tef. ðç* 'vengeance' 252; *xiv Muh. al-diya wal-qaş* 'blood money, retribution' *ð:ç Mel. 83, 7; Rif. 188: Çağ. xv ff ðc* ('with -c') *intiqâm* 'vengeance' *San. 65r. 7: Kom. xiv 'vengeance' ðç CCG; Gr. 181 (phr.): Kıp. xiv ð:c* ('with front vowel') *al-ta'r Id. 9: xv ta'r ðc Tuh. 11b. 11; 90b. 10-11: Osm. xv ff. ðc* 'vengeance' occurs occasionally *TTS I 557; II 742.*

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

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

Mon. V. AC-

1 aç- 'to open' (Trans.), originally in a physical sense, with some extensions, physical, e.g. 'to untie (a knot), to clear (the sky)', and metaphor., e.g. 'to disclose, explain'. C.i.a.m.l. *Türkü VIII [gap] süñüğin açdımız* 'we opened (a way?) with our lances' *T 28. Uyğ. VIII ff. Man.-A* (then the great king) *açğay beğürt-gey* 'will disclose and display (his beauty)' *M I 11, 5; kapağın açdı* 'he opened his door' *M I 13, 7; a.o. 13, 12: Bud. temir son açtı* 'he untied the iron chain' *PP 33, 2-3; kapiğ açıp U II 76, 1; közlin açıp* 'opening his eyes' *U III 35, 29; ayağ kilincimizni . . . aç* 'disclosing our evil deeds' *TT IV 4, 18; a.o.o.: Xak. xI knpuğ açdı:* 'he opened (*fataha*) the door' *Kaş. I 163 (açar, açmak); kara: bultığ yél açar uruñç bile: êl açar* 'the wind clears away (*tuğs*) the black clouds, with a bribe one opens the door (*taftah bâb*) of the kingdom' *I 354, 9; açız: açıp* 'opening his mouth' *II 188, 11; a.o.o.: KB açtı uştmax yolu* 'He opened the way to Paradise' 63; *maña ay aç-a* 'speak

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

2 aç- (a:c-) 'to be hungry'; homophonous w. 1 aç (a:c); s.i.s.m.l., in SW (Oğuz) languages as aç-, but in others displaced by acık-, q.v. *Türkü* VIII açsa:r (sic) 'if a man is hungry' I S 8, II N 6; VIII ff. *Man. açsa suvsamak-a* [gap] ('I have suffered?') hunger and thirst' *TT* II 8, 37; *Uyg.* VIII ff. *Bud. açmak suvsamak emgekl* 'the pangs of hunger and thirst' *Suv.* 118, 4; *Xak.* XI er aç:t: 'the man was hungry' (cá'a) *Kaş.* I 172 (a:çar, açmak); *KB sukun açmış özlér* 'souls starved by greed' 5384: XIII(?) *Tef. Maryamın karnı acdı* 'Maryam was hungry' 64: XIV *Muh. cá'a aç-* *Mel.* 24, 16; *Rif.* 152: *Xwar.* XIV ditto *Qutb facsimile* 49v. 15; *Nahc.* 269, 7; *Kom.* XIV 'to be hungry' aç- *CCI; Gr.* *Kip.* XIV aç- cá'a *Id.* 8: XV ditto *Tuh.* 12a. 5; *Kav.* 9, 5 (after I aç-) (in all *bu.* entries *cim*, but -ti: in XV): *Osm.* XIV-XV aç-(-dı) 'to be hungry' is common *TTS* I 2; II 2; III 1; IV 3.

İç- 'to drink' primarily of animated beings, but also of porous objects, earth, etc., 'to absorb'; used without an Object the implication is often 'to drink to excess'. C.i.a.p.a.l. *Türkü* VIII ff. *suv içi:* *pen* 'drinking water' *İrkB* 17: *Uyg.* VIII ff. *Bud. kanıyıızarnı içgekl* 'to drink your blood' *U* IV 12, 108; a.o.o.: *Civ.* iç- 'to drink' is common, esp. in medical texts, in *H* I, II; *T* T VII, VIII; *Xak.* XI er suv içdi: 'the man drank (şariba) water (etc.)'; also used of anything that drinks or absorbs (*şariba aw naşifa*) anything *Kaş.* I 164 (içer, içmek); seven o.o., two with *Perf.* in -ti: *KB suv içer* 73; *bor içse* 'if a man drinks wine' 339; a.o.o.: XIII(?) *Tef.* iç- 'to drink' 127; *At. yérmez içmez* ('God) does not eat or drink' 262: XIV *Muh. halafa* 'to swear an oath' and *İç-* *Mel.* 25, 10 (*Rif.* 108 is corrupt, perhaps read *antik-*); *şariba* iç- 27, 12 (110 ü:ç- in error): *Çağ.* xv ff. iç- ('with -ç-') *şarab wa*

nüşidan 'to drink' *San.* 95v. 24 (quotns.) *Xwar.* XIII(?) iç- 'to drink', common in *Oğ.*: XIV ditto *Qutb* 56; *MN* 84, etc.: *Kom.* XIV 'to drink' iç-; 'to swear an oath' and iç- *CCI, CCG; Gr.* *Kip.* XIII *şariba iç-* (*cim*) *Hou.* 34, 6; ditto (*şim*) 53, 2; *xariba* ditto *Id.* 8: XV ditto *Tuh.* 21b. 7, a.o.o. *şariba iç-* (sic) *Kav.* 7, 13; 1ş- 9, 8; *al-maşrüb* 'a drink' *İşmek* 63, 3.

uç- basically (of a bird) 'to fly', with various metaph. extensions. The oldest is, as an honorific (of a superior), 'to die'; others are 'to go with great speed; to disappear; to twitch; (of colours) to fade', and, at any rate in recent *Osm.*, 'to be dissolute'. C.i.a.p.a.l. *Türkü* VIII *Kül Tegin* . . . uçdi: 'Kül Tegin . . . died' *INE; eçim xağan uça:* *bardı* 'my (paternal) uncle, the xağan, died' *II* E 20; a.o.o. of uça: *bar-*: VIII ff. (the young bird) uça: *aztı:* 'lost its way in flight' *İrkB* 15; uça: *umati:n* 'because it could not fly' 61: *Uyg.* VIII *kaşım xağan uçdi:* 'my father, the xağan, died' *Şu.* N 12; VIII ff. *Bud. uçugma tınlıglarığ* 'flying creatures' *TT* IV 8, 57; *Civ. kök kalıkda uçar küş* 'birds flying in the sky' *TT* I 23; *kuğu kuş uçtı* 'the swan has flown away' ditto 215; *bu yılda ağa uçup* 'as my elder brother died this year' *UŞp.* 22, 53-4 (post-XIII): *Xak.* XI *kuş uçdi:* 'the bird flew' (*şara*); *anıñ kurt: uçdi:* 'his luck deserted him' (*dahaba*); *er attın kođı:* uçdi: 'the man fell (saqata) off the horse' . . . er tını: uçdi: *inqa'a a nafsı'll-racul* 'the man's breath failed' *Kaş.* I 163 (uçar, uçmak); two phr. not quoted here belong to öç-, q.v., the last, however, seems to belong here; and four o.o.: *KB uç-* (of birds) 'to fly' 23, 74, etc.; *tırlıglık uçar* 'life is fleeting' 231; (if a stool collapses) uçar of erl 'the man on it falls off' 803: XIII(?) *Tef. uçar kuşlar* 334; *At. uçğan yügürgen neç-e* 'beings that fly or walk' 6; a.o.o.: XIV *Muh. şara uç-* (sic) *Mel.* 28, 12; *Rif.* 111; *al-şirân uçmak* 36, 12; 122: *Çağ.* xv ff. uç- (-mak, etc.) connotes movement, e.g. (of the eye) 'to twitch', (of the heart) 'to flutter', (of a bird) 'to fly', (of sleep) 'to desert one' *Vel.* 94-6 (quotns.); uç- ('with -ç-') (1) *şirân wa paridan* 'to fly'; (2) *ixtilâc* 'to quiver, twitch'; (3) *maħwa wa ma'düm şudan* 'to perish' *San.* 62v. 19 (quotns.): *Xwar.* XIV uç- 'to fly away' *Qutb* 194, *MN* 351: *Kom.* XIV 'to fly' uç- *CCI, CCG; Gr.* *Kip.* XIII *şara uç-* (*cim*) *Hou.* 41, 20; XIV ditto *Id.* 8, *Bul.* 60r.: XV ditto *Tuh.* 24a. 3; uş- *şara Kav.* 9, 9; 78, 8; *Osm.* XIV ff. uç- (XV, once uş-) is noted in metaph. meanings in *TTS* I 710; II 934; III 696.

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

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

Dis. ACA

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

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

I eçli: as pointed out in K. Gronbech, 'The Turkish System of Kinship', in *Studia Orientalia* . . . *Johanni Pedersen dicata*, Munkegaard, 1953, this word means 'a close male relative younger than one's father and older than oneself', i.e. both (junior) paternal uncle and 'elder brother'. It soon lost its first meaning, and in the medieval period was displaced almost everywhere by the synonymous Mong. l.-w. *ağa* (*aka*); it survives, however, in SW xx Anat. in forms like those quoted under *eçe:*. **Türkü VIII eçli:m xağan olurtı:** 'my (junior) paternal uncle ascended the throne' *IE* 16, *II E* 14, a.o.o. in this sense; **ini:li:** **eçli:li:** **kikşü:rtükli:n üçün:** 'because (the Chinese) aroused mutual enmity between younger

brothers (and nephews) and elder brothers (and uncles)' *IE* 6, *II E* 6; a.o.o. of *eçli:* and **ini:** in apposition: viii ff. *Yen. inim eçimiz Mal.* 29, 4; **üç eçime:** 32, 1 and 13; **Man. inili eçli:m** *Chuas.* I 31; **ini eçli** *M III* 6, 6 (iii); **in-ly eçilerin do.** 22, 10 (ii); **Uyg.** viii ff. *Bud. eçli* specifically 'elder brother' is common in *PP*; a.o. *U III* 82, 13 (in *U II* 19, 18; 20, 21 *eçli* is a misreading of *evçli:*); Civ. **ini eçli** *TT I* 137; *eçli:* is common in *Usp.*, prob. only 'elder brother': **O. Kir.** ix ff. *eçli:eçli:* is fairly common, and might have either meaning *Mal.* 6, 2 etc.: **Xak.** xi *eçli:* *al-axu'l-akbar sinna(m)* 'elder brother' *Kaş.* I 87; **III 7** (**yurç:**) *KB ata bardı eş tuş eçli yä inli* 'your father has gone and your comrades and elder and younger brothers' 3784 (prob. spurious); XIII(?) *Tef. eçli* synonymous with Ar. 'amm' 'paternal uncle' 86; **Kip.** xiv *eçli:* *al-'amm* *İd.* 9; *al-'amm eççi:* *Bud.* 9, 3 (*cim* in both).

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

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

uça: (?*uca:*) an anatomical term used both for men and animals, 'the loins, haunches, rump', and the like; s.i.m.m.l.g., with voiced consonant in some NE languages and SW Osm., perhaps the original pronunciation. **Uyg.** viii ff. Civ. *tört yapıda uçada* 'on the fourth day of the month (the soul is) in the loins' *TT VII* 20, 6-7; xiv *Chin.-Uyg. Dict.* 'the back' *uça R I* 1734; *İqetü* 273; **Xak.** xi *uça:* *al-zahr* 'the back' *Kaş.* I 87; **Çağ.** xv ff. *uça* 'the back' (*arka*), more specifically the backbone (*omurgā kemigi*) in the middle of the back, and more generally 'the back parts' (*arka mahallında*); with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast *Vel.* 96 (quotns.); *uca* ('with -c-') (1) *puş* 'the back'; (2) *malaç* 'wa panah' 'protection, support' *San.* 65r. 9 (quotns.): **Xwar.** xiv *uça* 'back' *Qutb* 194; **Korn.** xiv 'the back' *uça CCG*; **Gr.** 263 (quotn.): **Kip.** xiv *uca:* *al-kafal* 'the haunches' *İd.* 26; *xv al-xāşira* 'the haunches' *uca Tuğ.* 14a. 5; *al-'acaz* 'the buttocks' ditto 24b. 7 (*cim* everywhere); Osm. xv ff. *uca* 'buttocks' c.i.a.p. *TTS I* 708-9; *II* 914; *III* 694; *IV* 771; *San.* 65r. 16 gives *surin* 'buttocks' as a specifically *Rümi* meaning of the word.

Dis. V. ACA-

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

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

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

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

Dis. ACD

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

C *İçton* compound of *İç* 'inner' and *ton* 'garments', used specifically for 'drawers', hence more generally 'trousers'. S.i.m.l.g., an early loan-word in Russian as *štaný*. The form in some modern NE, SE, and NC languages, *ıştan*, suggests that some of these may be reborrowings from Russian but SW Osm. *İçton* is a direct survival. *Uyg.* VIII ff. Civ. *tışl kişlññ içtonıñı ağında* (*so read*) 'in the gusset of the woman's trousers' *TT VII 26, 9-10*: (*Xak.*) XIV *Muh.*(?) *al-sarāwıl* 'trousers, drawers' *İştan Rif.* 167 (only); *al-tikka* 'trouser band' *uştan bağı*: (*stc*) *Mel.* 67, 7 (*Rif.* *İle:rsük*): *Çağ.* XV ff. *ıştan diz donu* 'knee-length drawers' *Vel.* 63 (quotn.); *İştan* corruption (*muħarrař*) of *İç ton zir cāma* 'under-garment', in *Ar. izār San.* 106v. 6 (quotn.): *Kıp.* XIII *al-sarāwıl* (*könçe:k* and *İm* and) *İçton al-qumāşu'l-dāxil* 'under-linen' *Hou.* 18, 13: XIV *İçton* (*cim*) *al-sarāwıl*, that is, *lawb cawwāni* 'inner garment', compounded of *İç* 'inner' and *ton* 'garment' *Id.* 9: XV *İhās* 'clothing' (*könçek* and) *İçton Tuh.* 31b. 11.

Dis. V. ACD-

D *açıt*- (?*açıt*-) Caus. f. of *açı*:-; lit. 'to make (something *Acc.*) bitter, or sour'; metaph. 'to cause pain or grief to (someone *Acc.*)'.

S.i.a.m.l.g., almost always in a metaph. sense in SW and lit. sense elsewhere. *Türkü VIII ff.* *Man. teyrığ neçe açıt(tımız ağırt(tımız erser* 'inasmuch as we have pained and grieved God' *Chuus.* 57; a.o. 90: *Xak.* XI *ol sirke: açıttı*: *hammada'l-xall* 'he made the vinegar (etc.) sour'; and one says *ol anıñ köplñ açıttı*: *amadda qalbaru bi-faci'a* 'he pained his heart with misfortune'. *Kaş.* I 207 (*açıtur*, *açıtma:k*); *ol küp ol süciğni: açıtğan* 'that jar always makes the wine (in it) sour' *I 154*: *KB kaşı közl tüğmiş açıtmiş yüzün* 'he knitted his brows and his eyes and made his face grim' 770: XIII(?) *At. açıtma ağız* 'do not make your mouth [i.e. words] bitter' 162: *Çağ.* XV ff. *acıt*- Caus. f.; (1) *talx kardan* 'to make bitter'; (2) metaph. *süzñäh kardan bā xārış* 'to make inflamed (or painful) with an itch' *San.* 31r. 29 (quotns.): *Osm.* XVI *acıt*- 'to cause pain' *TTS II 2; III 1; IV 3*.

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

D *İçtür*- Caus. f. of *İç*:- 'to give (someone *Dat.*, something *Acc.*) to drink'. Very rare alternative to *İçür*-, q.v. *Xak.* XI *ol mağa suv içtürdi*: *aşrabani'l-mā* 'he gave me water (etc.) to drink'; *İçürdi*: is also used in this sense *Kaş.* I 218 (*İçtürür*, *İçtürme:k*): *Kıp.* XV 'they sometimes omit the letter -d- and say for *asğā* 'to give to drink' *İçir*-, the original form being *İçdir*- *Tuh.* 83a. 3-4

Tris. ACD

D *İçtinsiz* Hap. leg.; Priv. N./A. fr. the *Abl.* of *İç*: 'having no interior'. *Uyg.* VIII ff. Bud. Sanskrit *nirantarābhya iti kṛtvā* 'having made it completely external' *İçtinsiz* (gap) *TT VIII A.4*.

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

Tris. V. ACD-

DC **İçtonlan*- Hap. leg.; Refl. Den. V. fr. *İçton*. *Xak.* XI *er İştanlandı*: 'the man wore trousers' (*al-sarāwıl*); originally *İçtonlandı*, but the -ç- was changed into -ş- because of the proximity of the points of utterance (*al-maxrac*) *Kaş.* I 314 (*İştanlanur*, *İştanlanmak*).

Dis. AÇĞ

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

acquired metaph. meanings 'grievous, painful', and in some languages 'anger, angry'. S.i.a.m.l.g. w. phonetic changes; in some NW and SW languages there is a curious development, **aç** being used for 'bitter, painful', and **açık** for 'anger'. The latter might be taken as a Dev. N. in -k but there is no early trace of such a word. Uyğ. viii ff. Man.-A **açığ emgek** 'grievous pain' *M I* 9, 6; Bud. **açığ ünin sığta[yu]** 'sobbing in a doleful voice' *U III* 13, 5 (i); **ağazımtaki tatağlar** . . . **açığ bolup** 'the sweet tastes in my mouth becoming bitter' *U III* 37, 30-2; **açığ emgek** *U IV* 30, 34; 40, 188: o.o. *TT VII* 40, 25-6; *Suv.* 514, 15 (tarka): Civ. **açığ nara** 'a bitter pomegranate' *H II* 16, 2; (when two hearts are linked as one) **êldin xandin açığ bolur mu** 'can there come distress from the realm or ruler?' *TT I* 179: **Xak. xi açığ** 'anything bitter' (*murr*) *Kaş. I* 63; o.o. *murr II* 75, 13; **hâmid 'sour'** *II* 311, 15 and 19; *III* 272, 23; **al-hâmid wa'l-murr II** 299, 25; **KB açığka tatığ** 'sweet for bitter' 1087; **açığ bu ôlüm** 'death is grievous'; 1170; **ağuda açığ** 'more bitter than poison' 3913; a.o.o.: **xiii(?) Tef. açığ (1) 'bitter'; (2) 'pain, grief'** 64: **At. sücüg tattığ erse açığka anun** 'if you have tasted sweetness, prepare yourself for bitterness' 209; a.o. 436: **xiv Muh. al-murr açığ/acı Mel.** 56, 6; *Rif.* 154; ditto **açığ 66, 3; 165; al-hâmid açı: 66, 3; 165; al-hırrif 'pungent' açığ Rif.** 154 (in 165 **ekşl**); **al-mâ'u'l-mâlih 'salt water' açı: su: 76, 17; 180 (açığ): Çığ.** xv ff. **açığ/acık** ('with -c-') *talx* 'bitter'; *hayf wa't'assuf* 'oppression, grief' *Vel.* 10; **açığ (with -c-')** (1) *xasın wa'ğayğ* 'anger, wrath'; (2) *talx San.* 32v. 5 (quotn.): **Xwar. xiv açığ 'bitter' Qutb** 3; *MN* 341; *Nahe.* 135, 5 etc.: **Kıp. xiii al-murr açı: İlu.** 27, 10; **al-maqad** 'pain, inflammation' **açık** (unvocalized) 32, 20: **xiv açı: al-murr İd.** 9: **xv hâmid (ekşl) and açı Tuh.** 13a. 11 **laban** 'milk' is translated *inter alia* by **açı 'sour'** 31b. 12; **al-mâ'u'l-mâlih açı: su: Kav.** 58, 15: **Osm. xv ff. açığ 'anger' in Dede (xv) TTS II** 2; **açığ/acık** 'pain, painful' in xv and xvi and **açı 'bitter'** (physical and metaph.) fr. xv onwards *TTS I* 1, 2; *II* 2; *III* 1; *IV* 1, 2.

D 2 **açığ**, although the semantic connection is tenuous, presumably a Dev. N. fr. I **aç-** cf. **açın-**; 'a gift' and more specifically 'a gift from a ruler'; *Kaş.*'s second meaning is not noted elsewhere. N.o.a.b. Uyğ. viii ff. Chr. **yüklerin açılar ertün açuğın ötündiller** (the Magi) 'opened their packages and presented their gifts (Hend.)' *U I* 6, 12-13 (mis-transcribed and mistranslated): Civ. (if the base of his ear twitches) **beğlerdin açığ ayağ alır** 'he will receive gifts and honours from the *beğ*'s' *TT VII* 34, 10-11: **Xak. xi açığ** the word for 'a gift from the Sultan' (*câ'izatu'l-sultân*); hence **xan mağa: açığ be:rdi: acâzani'l-malik** 'the king gave me a gift': **açığ al-tana'tum** 'contentment, well-being', hence **özününi: açığlığ tut** 'make yourself comfortable (*na'im*) with good food'

Kaş. I 63: **KB** (the king speaks) **menigdin açığ bolsu sêndin tapuğ** 'let there be gifts from me and service from you' 596; **êl(î)igme açığ birle açı kapuğ** 'and the king opened the door with a gift' 616; o.o. 1035, 2399, 2495, 5218.

D **açuk** N./A.S. (Pass.) fr. I **aç-**; lit. 'open' with metaph. extensions, esp. (1) 'clear' (sky); (2) 'frank, friendly' (disposition); (3) 'obvious, manifest'; (4) in recent Osm. 'an open financial account, deficiency, bankruptcy'. S.i.a.m.l.g. usually as **açık** and the like. Uyğ. viii ff. Bud. **açuk ađırtlığ** 'clearly distinguishable' *TT VI* 383 (v.l.); **açuk (gap)** *U III* 35, 16: **Xak. xi açuk** 'anything open' (*maftüh*); hence **açuk kapuğ** 'an open door'; **açuk kök** 'a cloudless (*müşhiya*) sky'; and anything obvious (*bayyin*) is called **açuk 1ş Kaş. I** 64: **KB açuk tuttu yüz** 'he maintained a friendly attitude' 500; **açuk 'friendly'** 691, 2122; **xiii(?) Tef. açuk** 'obvious, clear' 65: **xiv Muh. al-maftüh açuk (cim)** *Mel.* 56, 4; 82, 16; *Rif.* 154, 188: **Çığ.** xv ff. **açuk** ('with -ç-') *kuşâda* 'open' *San.* 32v. 2 (quotn.): **Xwar. xiv açuk** 'open, clear' *Qutb* 3; *Nahe.* 2, 16; 23, 6 etc.: **Kıp. xiv açuk (cim)** *al-maftüh İd.* 8: **xv maftüh açık Tuh.** 48b. 7: **Osm. xiv ff. açuğ/açuk** 'open, clear', fr. xvi onwards **açık TTS II** 3, 5; *III* 2.

oçok/oçak (oçok) originally 'hearth, fireplace', and the like; hence esp. in SC, SW 'a building of which the hearth is the centre', and hence 'a group of persons assembling in such a building', that is 'family, guild, regiment of Janissaries', etc. S.i.a.m.l.g.; in some NE and NC languages **oçok** and the like; in the SW (Oğuz) languages **oçak**. The evidence points to **oçok** as the original form. Uyğ. viii ff. Bud. (in a list of parts of the house) **oçok taş 'hearthstone'** *TT VI* 86: **Xak. xi oçak al-kânün 'fireplace'** *Kaş. I* 64; **köçürme: oçak** (sic) a fireplace which is transported from place to place' *I* 490, 26: **xiv Muh. al-micmara o:ca:ğ (cim)** *Mel.* 68, 15; *Rif.* 169: **Çığ.** xv ff. **oçağ/oçak (t) âtasdân-i maibax** 'a kitchen fireplace' on which they put cooking-pots; hence metaph. **düdmân wa xânadân-i buzurg** a large family or clan'; (2) 'an iron ring' (*lawğ*) which they put on a prisoner or criminal *San.* 65r. 19 (quotn.); there is no other trace of the last meaning): **Kom. xiv 'fireplace' oçak CCG; Gr.: Kıp. xiii al-kânün o:ca:k** (misspelt *voca:R*) *Hou.* 6, 15: **xv kânün oçak Tuh.** 31a. 5; *Kat.* 64, 6: **Osm. xv ff. oçak** is recorded for 'fireplace' fr. xv and with metaph. meaning fr. xvii *TTS I* 534; *III* 530; *IV* 596.

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

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

VU açkı: 'elder brother, (junior) paternal uncle'; cf. *éçl:*. The *Xak.* entry follows *oçak* and might imply a basic form **açık*, but the *Kıp.* forms point to *açkı*. N.o.a.b. *Xak.* the *Xakāni* (Turks), addressing an elder brother (*al-axi'l-akbar*) say *açkı*; the *ç* is inserted only with the 1st Pers. Poss. Suffix; it is not permissible to say *açkıñ Kaş. I* 64; *Kıp. XIII al-'amm* 'paternal uncle' *açkı*; (*sic*; also *aça: karındaşı*); *İd.* 31, 19: *XIV açğı*; (*cim*, unvocalized) *al-şāğīr yuxātibū'l-kabīr* 'a junior thus addresses a senior' *İd.* 9.

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

C İçkur compound of *İç* 'inner' and *I kur* 'belt'. Survives in some NE, SE, NC, and SW languages as *ıçır*, *ıçur*, and the like. *Xak.* *xı Kaş. I* 35 (*İç*): *xiv Muh. al-kamarrān* 'belt' *ıçur Mel.* 67, 8; *Xwar. XIII 'Ali İçkur* 'belt' 47; *Kom. xiv* 'belt' *ıçır CCG*; *Gr.: Kıp. xiv* *ıçkur al-kamarrān* 'a Pe. word' *İd.* 9; *Osm. XVII* *ıçğur* in *Rümi, band-i izār wa band-i şalwār* 'the belt of the trousers or drawers' *San.* 65r. 29.

Dis. V. AÇĞ-

D açık- (*açık-*) Intensive form of **2 aç-**; originally stronger than the latter, 'to be famished', but now the normal word for 'to be hungry' in a.m.l.g.; *SW Osm. açık-*, *Tkm. açık-*. *Xak. XI* er *açıkı: tadawwāra'l-racul minā'l-cū* 'the man writhed with hunger' *Kaş. I* 190 (*açıkā:r, açıkā:m*); the suffix *-k-* is used in a Pass. (or Intrans.) sense when a man is overcome by something, e.g. er *açıkı: cā'a'l-racul li-kawmih mahbiš aw mahşūr 'alayhi* 'the man was hungry because he was imprisoned or put under restraint' *I* 21, 2; *Çağ. xv ff. açık- gurusna şudan* 'to be hungry' *San.* 32 r. 12; *Xwar. xiv* *açıkmiş böri* 'a hungry wolf' *MN* 76; *Kom. xiv* 'to be hungry' *açık- CCG*; *Gr.*

D uçuk- (? *ucuk-*) Den. V. (Intrans.) fr. **1 uç-**. N.o.a.b. *Xak. XI* *ıuş uçkı: balāğa'l amr āxirahu* 'the matter reached its conclusion' *Kaş. I* 190 (*uçuka:r, uçukma:k*); *KB* *uçukmiş ün-e* 'the night was coming to an end' 6216; *Osm. xiv* *göge erişmege burcu uçukmiş* 'his star had finally reached the (height of) heaven' *TTS I* 712.

(**D**) *ıçğın-* 'to allow (someone or something

Acc.) to disappear; to let (something) slip'; morphologically a Refl. f. but with no known basic form. Survives in NE Alt., Tel. *ıçkın- /ıçkın-*; *Sag. ıskın-* *R. I* 1355, 1384, 1391; *Khak. ısxın-*; *Tuv. ışkın-*; *NW Kaz. ıçkın-*. *Türkü VIII* *Türkü boğun iletüdük ılın ıçğın: ıdmıš* 'The *Türkü* people let the realm which they had created completely disappear' *IE* 6, *II E* 7 (with *ıd-* as Aux. V.); *torü:sün ıçğınmiş boğunığ* 'the people who had allowed the *Türkü* customary law to disappear' *IE* 13 (*II E* 11); o.o. *Ongin* 1 and 2 (derived from *I*); *viii ff. uzu:nto:nlü:ğ köznü:sin kölke: ıçğınmıš* 'a woman let her mirror fall in a lake' *ırkb* 22; *Man. birök ol kişl öğün köpülin ıçğınsar* 'if that man loses his understanding and senses' *M III* 17, 10-11 (ii); 18, 9-10 (i); *Uyg. viii ff. Bud. birer birer öğümlin köpülümlin ıçğınurmen* 'I lose my understanding and senses one by one' *U III* 37, 1; *erdemliğ etözüm ıçğınarmen* 'if I lose my (present) virtuous body' (when shall I be born again with another as good?) *U II* 88, 79; *Civ.* (if a man has a mole on his lip, it means that) *tavar ıçğunguçı bolur* 'he is going to lose his money' *TT VII* 37, 9-10; *Xak. XI* ol *kuşını: eligden ıçğındı*: 'he let the bird slip (*aflata*) out of his hand'; (prov.); er *ıçğındı*: 'the man broke wind (*radama*) in a public gathering, and to his confusion could not restrain himself' *Kaş. I* 253 (*ıçğınur-*, *ıçğınma:k*); o.o. *I* 447, 7; *III* 307, 2; *KB* *tıl ıçğınmasa* 'if he does not lose control of his tongue' 2350: *xiii(?) Tef. dın ıçğınğaylar* 'they will abandon the (true) faith' 130; *Çağ. xv ff. ıçkın- mutahayyar ol-* 'to be confused' *Vel.* 49 (quotn.); a mistranslation, the phr. means 'letting the fish slip from his hand'; *ıçğın-* ('with -ç-') *San.* 96v. 8 (same quotn. and mistranslation); *Xwar. xiv ıçğın-* (once *uçğın-*) 'to release, let go, lose' *Qutb* 194, 205; *Kom. xiv ıçkın-* 'to escape' (*sic*) *CCG*; *Gr.: Kıp. xiv tafallata* 'to escape' (*sic*) *ışkın- Tuh.* 9b. 1.

Tris. AÇĞ

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

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

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

D **açukluğ** P.N./A. fr. **açuk**, N.o.a.b. **Xak.** x1 **açukluğ** (MS. *açuğluğ*) **kişi:** *al-insâmî'l-ıtalq hasanî'l-xulq* 'a generous, good-natured man' *Kaş.* I 147; *KB ayu bérdim emrdi açukluğ sağa* 'I have now spoken frankly to you' 851; similar phr. 2176.

D **açukluk** A.N. fr. **açuk**; 'openness (lit. or metaph.), clearness, frankness', and the like. S.i.s. NE, NW, SW languages. **Xak.** x1 **yüz açukluğ:** *ıtalqatu'l-teach* 'cheerfulness of countenance'; **kapu açukluğ:** 'means that the door is open' (*maftüh*) *Kaş.* I 150 (so spelt in MS., but in the list of words ending in -luk); xiii(?) *Tef.* **açukluk** 'clear utterance' 65; **Osm.** xiv **açukluğ** 'friendliness, kindness' *TTS* I 3; xvi **açukluk** (unvocalized) 'clearness (of utterance)' *IV* 3.

D **oçaklığ** (**oçaklık**) P.N./A. fr. **oçak**; survives only(?) in SW **Osm.**, where it has extended meanings. **Xak.** x1 **oçaklığ ev** 'a house with a fireplace' (*al-kânün*) *Kaş.* I 147.

D **oçaklık** (**oçaklık**) A.N. (Conc. N.) fr. **oçak**; survives only(?) in SW **Osm.**, where it has extended meanings. **Xak.** x1 **oçaklık yê:r** 'the place for a fireplace' (*al-kânün*); and one says **oçaklık tıtıg** for any material for making a fireplace, clay and the like *Kaş.* I 150.

Tris. V. ACĞ-

D **oçaklan-** (**oçaklan-**) Hap. leg.; Refl. Den. V. fr. **oçak**. **Xak.** x1 **ev oçaklandı:** 'the house had a fireplace' (*kânün*) *Kaş.* I 293 (**oçaklanur**, **oçaklanma:k**).

D **açıgsa:-** Hap. leg.; Desid. Den. V. fr. I **açığ**. **Xak.** x1 **er açıgsa:dı:** 'the man longed for something sour' (*al-humūda*) *Kaş.* I 302 (**açıgsa:r**, **açıgsa:ma:k**); same phr. I 279, 25.

D **açıgsı:-** Hap. leg.; Simulative Den. V. fr. I **açığ**, quoted in a grammatical section; n.m.c. **Xak.** x1 **üzüm açıgsı:dı:** 'the grapes turned sour' (*hamūda*), and the sourness increased at the expense of the sweetness' *Kaş.* I 282, 7.

Dis. ECG

içük 'fur-skin', hence later 'fur-coat'. Recorded in *Vam.* 231 (?xix. Uzb.) as **içik**; survives in NC Kzx. **işik**. **Xak.** x1 **içük** 'any fur-skin' (*farw*) taken from a sable, squirrel, and the like' *Kaş.* I 69; **Kom.** xiv 'a fur overcoat' **içik CCG**; *Gr.*

F **üjek** 'written character, letter, syllable'. The word has a Sogdian look and may have reached Turkish through that language, but seems ultimately to go back to Chinese *tzü* (*Giles* 12,324; Old Chinese (Pulleyblank) *dzyi*), same meaning; the spelling varies greatly, the final sound is always *káf* or the equivalent, but in *Uyg.* the initial is more often *ü-* than *ü-*. Survives with much the same meanings in NE Tel. **üzük** *RI* 1805; *Tuv.* **üjük** *Pal.* 428; *NW Kaz.* *icik TT V* 12, note A 5; *SW XX Anat.* **üzük** *SDD* 1442. *Uyg.*

viii ff. **Bud.** **bir üjek** (*sic*) 'a single letter' *U III* 76, 12 (i); **üjek boşğurğalı bérürler** 'they teach them the alphabet' *ditto* 80, 1; v **üjek** 'the letter *v'*' *TT V* 4, 5 (and other similar phr., see p. 12, note A 5); in *TT VII* 41 (*passim*) **üzik** (?**ujik**) means 'a Chinese character', and in *Suv.* 27, 21; 272, 10, etc. **usik** (**ujik**) means 'syllable': **Xak.** x1 **üjük al-hicâ'** 'the alphabet' . . . and each letter (*harf*) of the alphabet is called **üjük**; hence one says **bu: ne: üjük** of 'what is this letter?' *Kaş.* I 71; **Kom.** xiv of 'what is this letter?' *CCG*; *Gr.* 267; prob. 'the spelling of that word', not as there translated: **Kıp.** xiii *al-qalam* 'a pen' **üşük** *Hou.* 23, 8.

eçkü: generic term for 'goat', but in some languages, since there are special words, **koçnar:** (q.v.), etc., for 'ram', specifically 'female goat'. S.i.a.m.l.g. with wide variations in pronunciation; the earliest form was **eçkü**, and **keçi:** an Oğuz corruption which survives in the SW (Oğuz) languages, although **eçki** and **işk** survive in SW xx Anat. *SDD* 505, 799. *Uyg.* viii ff. **Civ.** **eçkü öti** 'the gall of a goat' *HI* 24; **eçkü**, esp. in the phr. **eçkü süti** 'goat's milk' is common in *HI*; (in a list of livestock) **iki sağlık eçkü** 'two milch goats' *USp.* 36, 2; **bukani eçküni** (*sic*) 'cattle and goats' 68, 3; **Xak.** x1 **eçkü: al-anz** 'goat' *Kaş.* I 128; four o.o.: **Çağ.** xv ff. **üçkü** ('with -k-') **keçi** *Vel.* 97 (quoting); **üçgü** (so spelt) **buz** 'goat' *San.* 65v. 4 (quoting); **Oğuz** x1 **keçi:** *al-mi'zâ* 'goats' *Kaş.* III 219; **Xwar.** xiv **eçkü** *Qutb* 156 (*içgüi*); **Kom.** xiv 'male) goat' **eçki CCG**; *Gr.*: **Kıp./Tkm.** xiii *al-ma'z mutlaqa(n)* 'goat', generic term **eçki:** (*sic*), also called **keçi:** (*sic*) *Hou.* 15, 7; xiv **eçki:** (*cim*) *al-mi'zâ* *Id.* 9; **keçi:** ('with -ç-') *al-mi'zâ*; and in **Kıp.** **eçki:** ('with -ç-') 79; **al-mâ'iz keçi:** (*cim*) *Bul.* 7, 13; xv *al-mâ'iz eçki* (in margin **eçki, keçi**) *Tuh.* 11a. 4; **xarrüb** 'carob bean' **eşke münüzi** 14a. 11; **ma'z eşki** 37b. 10; *al-mâ'iz keçi:* *Kav.* 62, 1.

D **içgü:** Conc. N. fr. **iç-**; originally quite neutrally 'drink', usually in association with I a:ş 'food'. S.i.a.m.l.g., except NC, but usually meaning 'strong drink, intoxicant', or even 'orgy', by about xvi became **içki** nearly everywhere. *Uyg.* viii ff. **Man.-A** aş **içgü** 'food and drink' *M III* 13, 20 (i); **Bud.** aş **içgü** *PP* 71, 7; *U IV* 38, 117; **Civ.** aş **içgü** *TT VII* 24, 8 and 22; [garp] **içgü** *TT I* 211; **Xak.** x1 **içgü:** 'anything that is drunk' (*al-masrüb*) *Kaş.* I 128; xiii(?) *Tef.* **içgü** 'drink' 127; xiv *Muh.* **al-masrüb i:çgü:** (*sic*) *Rif.* 164; *al-sarba* 'a drink' **içgü:** *Mel.* 83, 10; *Rif.* 180; **Çağ.** xv ff. **içgü şurb wa tacarru'** 'drinking and imbibing' (with some implication of excess) *San.* 96v. 21 (quoting.); **Xwar.** xiv **içgü** 'drink' *Qutb* 56 (*içgüliçki*); **Osm.** xiv **içgü et-** 'to carouse' *TTS II* 515; xv **içki eyle-ditto III** 355.

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

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

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

D ıçkin Hap. leg.; presumably Dev. N. in -**ln** (Intrans.) fr. **ıçk-**. **Xak. XI** **ıçkin** *er al-racul'llađi daxala mina'l-'aduwo mustasliḡa(n)* *wa āmanihu*, 'a man who comes over from the enemy asking for peace and is granted asylum' *Kaş. I* 108.

Dis. V. ECG-

D ıçk- Intrans. Den. V. fr. **ıç**; 'to submit to an enemy or foreign ruler'. Fairly common in **Türkü**; not noted after **XI**. **Türkü** VIII (having revolted, they were unable to organize and establish themselves and) **yana: ıçkmiş** 'submitted again' (to the Chinese) *I E* 10, *II E* 9; seven o.o.: **Uyg.** VIII **şıarı: bodun ıçkdi**: 'half the people submitted' *Şu. E* 6-7; three o.o.: **Xak. XI** **er ıçkkti: istaslama'l-racul fi'l-ḡarb wa daxala ilā'l-ḡarbi'l-āxir fā'i'a(n)** 'the man asked for peace in a war and obediently submitted to the other side' *Kaş. I* 192 (**ıçke:r, ıçkme:k**); **eri: atı: ıçkktı:** 'his men and horses asked us for peace' (*istaslama ilayna*) *II* 118, 16.

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

D ıçger- Trans. Den. V. fr. **ıç**; 'to bring (something *Acc.*) into (something *Dat.*); to subdue (an enemy)'; for the second meaning cf. **ıçk-**. Not noted after **XI**. **Türkü** VIII (I campaigned against the Basml . . . *gap*) **ıçgertim** 'I subdued them' *II E* 25: **Uyg.** VIII [**gap**] **ıçgerip** *Şu. N* 7; **anı: ıçgirmedim** *S. 4*: VIII ff. Bud. **kız bərişip keñ ıçgerip** 'giving one another daughters in marriage and receiving daughters-in-law (from each other's families)' *TT VI* 311; Sanskrit *anugrḡhiyām* 'we will favour, treat graciously' **ıçgere:im** *VIII A.41*; in *IV* 12, 53 **tört ıçgermek**

represents 'the four *smṡtyupasthāna* 'the four things on which the mind should concentrate': **Xak. XI** **ol atın evke: ıçgerdi**: 'he brought (*adxala*) the horse into the house'; **ol anı: begke: ıçgerdi**: 'he falsely accused (*wayā*) him to the beg' *Kaş. I* 227 (**ıçgerür, ıçgerme:k**).

Tris. ECG

D ıçe:gü: Den. N. fr. **ıç** with the Collective Suff. **-e:gü:**; cf. **yüzegü**, q.v.; 'intestines, entrails'. S.i.a.m.l.g. in a rather wide range of forms, both shorter, **ıçeg** and the like, and with altered final vowel, e.g. NE **ıçege**. **Uyg.** VIII ff. Bud. (when after death) **ıçı ıçeğüsi teşilses** 'his internal organs and intestines split' *U III* 78, 2-3; o.o. *do.* 43, 24; *TT X* 548: XIV *Chin.-Uyg. Dict.* 'entrails' **ıçeğü** *R I* 1520; *İğeti* 155: **Xak. XI** **ıçe:gü: im mā tahüt 'alayhi'l-đülü** 'a word for what is enclosed by the ribs' *Kaş. I* 137: **Xwar. XIII(?)** **Oğ.** (a falcon was eating) **ıçeğüsin** 'his entrails' 41: **Kom. XIV** 'entrails' **ıçeğ CCI**; *Gr.*: **Kıp. XV** **muşrān** 'intestines' **ıçeği** *Tuh.* 33b. 7; the word also occurs in 23b. 7 where there is an omission in the MS.; it should read *tabib* 'physician' (**otaçı; talaq** 'bowels') **ıçeği: Osm.** XIV and XV **ıçeğü** 'intestines' in several texts *TTS II* 514; *IV* 407.

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

D ıçğılığ Hap. leg.; if correctly read P.N./A. fr. a N.Ac. of **ıç-**. **Uyg.** VIII ff. Man. **ötrü ıçğılığ** **yaraşı sevgılığ bolur** 'thereupon it becomes fit to drink, palatable, and pleasant' *Wind.* 250, 42-3.

D ıçgerü: Directive f. of **ıç**; properly an Adv. of motion 'inwards'; s.i.m.m.l.g., usually as a N./A. 'the inside, interior', the **-g-** being elided in the SW and deposed in most other languages. **Türkü** VIII ff. Man. **ıçgerü kırıp** 'entering within (the tomb)' *M I* 5, 3: **Uyg.** VIII ff. Man. (**gap**) **ıçkerü** (*sic*) *TT III* 84: Bud. **ötrü ıçgerü kağı el(i)ğ** **ke ötük bürdi** 'thereupon (going) into (the palace) he

presented a petition to his father the king' *PP* 15, 4-5; similar phr. 23, 2; *İçgerü balıkka kirgeysiz* 'you will enter the town', 39, 8; Civ. (in a list of penalties, to the king a gold ingot, to the princes a silver ingot) *İçgerü ağılıkka bir yastuk İçgerü ağılıkka bir at* 'to the court (or government?) treasury a yastuk [q.v.] and a horse' *USp.* 78, 14-15; XIV *Chin.-Uyg.* *Dict.* 'within' *İçgeri R I* 1518; *Ligeti* 155; *Çağ.* xv ff. not listed, but in *Sau.* 96v. 19 ff. *İçkerrek andaruntar* 'more internal' (quoton.); *İçkerikli andarını* 'situated inside' (quoton.); *Kom.* XIV 'within, among' *İçkeri CCI, Gr.*; *Kıp.* xv *cawca(n)* 'inside' *İşkeri*; *Tkm.* *İşeri Tuh.* 11a, 10 a.o.o.

D *İçgerülüg* P.N./A. fr. *İçgerü*; the word must have survived until fairly recently as *ŞS.* 47 lists *İçkewilik* (*waw* error for *rā*) *muşāhib* 'a gentleman-in-waiting on the Sultan' (with other synonyms). *Uyg.* VIII ff. Bud. *İçgerülüg edğü yemişig* 'the good fruit belonging to the palace' *PP* 72, 7.

Tris. V. ECG-

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

D *İçükle*:- Hap. leg.; Den. V. fr. *İçük*. *Xak.* XI of *to:nuğ İçükle:di*: 'he covered (*alşaqā*) his garment with the fur (*Jurra*) of sables, squirrels and the like' *Kaş.* I. 305 (*İçükle*;*r*, *İçükle:me:k*).

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

Dis. ACL

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

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

D *uçluğ* (*u:çluğ*) P.N./A. fr. *I u:ç*; 'pointed, sharp'. S.i.a.m.l.g. *Uyg.* VIII ff. Bud. *süvri*

uçluğ trisul 'a sharp-pointed trident' *TM IV* 255, 138.

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

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

D *öçlüğ* (*ö:çlög*) P.N./A. fr. *ö:ç*; 'spiteful revengeful'. S.i.s. NE, NC, NW languages with phonetic changes. *Uyg.* VIII ff. Bud. *öçlüğ* (*sic*) *keçllig* 'malicious and revengeful' *TT VIII* N.8; a.o. *Hüen-tz.* 2005 (*urundi*). *Xak.* XI (after *kek*) hence one says *öçlüğ keçllig kişi: sāhibu'l-hiqd wa'l-ta'* 'a spiteful and malicious man' *Kaş.* II 283, 14; n.m.e.

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

Dis. V. ACL-

D *açıl*- Pass. f. of *I a:ç*; lit. 'to be opened', with various extended and metaph. meanings. S.i.a.m.l.g. *Uyg.* VIII ff. Bud. *köpüller* *açıldı* 'their minds were enlightened(?)' *TT VI* 303; in the Chinese date formula in *Suv.* 199, 19 *k'ai* 'to open, be opened' (*Giles* 5,794) is translated *açılmak*; Civ. *teñri kapıgı açıldı* 'the gate of heaven was opened' *TT I* 144; *açıl*- (of a blocked ear) 'to be unblocked' *HI* 57, 58, 59; (of a sore throat) 'to be relieved' *ditto* 154; a.o. *II* 12, 90; *Xak.* XI *kök: açıldı: infataha'l-amr* 'the thing opened' (*sic*); also used when *taqasqa'ati'l-samā* 'the sky cleared'; and one says *kögül açıldı: inşaraha'l-şadr* 'the heart was gladdened'; also used of anything that is opened *Kaş.* I 193 (*açılur*, *açılma:k*); *tüpürme:ziñce: açılma:s* 'unless (the wind) blows, (the sky) does not clear' *II* 71, 14; *KB okısa açılğay* 'if you read, it will be explained' 358, 927; *açıldı tañuq* 'gifts were presented' 5951 (for meaning cf. 2 *açığ*); XIII(?) *Tef.* *açıl*- (of the sky) 'to clear'; (of a town) 'to be conquered' 65; XIV *Muh.*(?) *futiha açıl*- (*cim*) *Rif.* 130 (only); *Çağ.* xv ff. *açıl*- *huşada şudan* 'to be opened' *San.* 31r. 14 (quoton.); *Xwar.* XIV *açıl*- 'to be opened' *Qutb* 3; (of spring) 'to begin' *MN* 86; *Kom.* XIV 'to be opened' *açıl*- *CGG*; *Gr.*: *Kıp.* XIV *açıl*- (*cim*) *infataha İd.* 8; *Bul.* 33r.; *Osm.* XIV ff. *açıl*- 'to be explained, disclosed', etc. *TTS I* 2; *II* 4; *III* 2.

D *İçil*- Pass. f. of *İç*; 'to-be drunk'. S.i.m.l.g. *Xak.* XI *suv içıldı*: 'the water was drunk'

(*şuriba*) *Kaş.* I 194 (İçlür, İçilme:k): Çaç. xv ff. İçil- Pass. f.; *nişida şudan* 'to be drunk' *San.* 96v. 7.

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

D içle- Den. V. fr. İç; 'to fine (a garment)'. Survives only(?) in NE Bar. *etsle-R* I 869; *Tuv. İste-Pal.* 196. *Xak.* XI 01 to:nuğ içle:di: *ca'ala li'l-tawb bitāna* 'he lined the garment' *Kaş.* I 286 (İçler, İçleme:k).

D açıl- Hap. leg.; Refl. f. of açıl- and syn. w. it. *Xak.* XI kapuğ açıldı: 'the door (etc.) opened' (*infataha*); an alternative form (*luğa*) of açıl- *Kaş.* I 256 (açılınur, açılınmak).

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

D uçlan- Hap. leg.; Refl. Den. V. fr. I u:ç. *Xak.* XI uçlandı: ne:ğ şara'l-şay' *da atrâf* 'the thing became pointed' *Kaş.* I 256 (uçlanur, uçlanma:k).

D üçlen- Hap. leg.; Refl. Den. V. fr. üç. *Xak.* XI üçlendi: ne:ğ şara'l-şay' *çalâta* 'the thing turned into three'; e.g. one says *İkl: ka:z üçlendi: taṭallaṭa'l-battân* 'the two ducks [*sic*, but read 'geese'] became three' *Kaş.* I 256 (Üçlenür, Üçlenme:k).

D açılış- Co-op. f. of açıl-; n.o.a.b. *Xak.* XI kapuğla: açılış: *infatahati'l-abwab* 'the doors opened (together)'; also used of things that are locked (*munğaliqa*) *Kaş.* I 239 (açılışur, açılışmak): Çaç. xv ff. açılış- (spelt) Co-op. f.; *ba-ham wā şudan wa şikāftagi wa inbisāt kardān* 'to be open, to expound, and to be glad, together' *San.* 31r. 17.

Tris. ACL

D İçle:ğü: Hap. leg.; Conc. N. fr. içle:-. Uyğ. VIII ff. Civ. (the invalid) *ya:ra:sı içle:ğü:lar* (*sic*, in error) *üze: işle:mış* (?error for İçle:mış) *tonlar:riğ keđmiş kerek:k* 'must wearing clothes made (or lined?) with serviceable linings' *TT VIII* l.20.

Dis. ACM.

D açım Hap. leg.; occurs in a rather difficult passage in *KB* (see *yör-*) and seems to be a N.S.A. fr. aç-; it might mean 'the amount

revealed by a single act of husking'. *Xak.* XI *KB* (eat any kind of food and drink to satisfy your stomach) *kerek arpa yör tut tođurğu açım* 'or husk barley and take enough husked barley to satisfy you' 4769.

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

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

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

SF uçmak See *uštmax*.

(D) *İçmek* survives in NE Bar., Tob. 'woollen, or fur-lined gloves' *R* I 1523; SE *Türki* 'saddle-pad' *Shaw* 31. The last meaning, cf. *İçlik*, suggests a connection with *İç*; there may also be a connection with *İçük. Xak.* XI *İçmek farwu'l-birqân* 'sheepskin' *Kaş.* I 102: Çaç. xv ff. *İçmek püstün* 'fur-garment' *San.* 96v. 26.

Tris. V. ACM-

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

D *İçmeklen-* Hap. leg.; Refl. Den. V. fr. *İçmek. Xak.* XI *er içmeklendi: labisa farvo barağân* 'the man wore sheepskin (clothing)'; also for 'to own sheepskin' *Kaş.* I 313 (*İçmeklenür, İçmeklenme:k*).

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

etc. are of the form here reconstructed. **Xak.** XI **yiğaç: ʕjmelendi:** 'the tree had a crop of mulberries (*şəra...* *du tüt*) *Kaş. I 297* (ʕjmele-nür, ʕjmelene:k).

Dis. ACN

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

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

D için Instr. of **iç** used as an Adv.: 'inside, mutually', and later 'secretly'. Survives in NE *Tuv. Pal. 187*; NC *Kzx. MM 418* and became obsolete in SW Osm. only recently, see *Red. 291*. *Uyg. VIII ff. Man.-A* (they curse and abuse one another) **takt için yontuşu**

okışurlar 'and quarrel and shout at one another' *M I 9, 10-11*; XIV *Chin.-Uyg. Dict.* 'inside' *çin R I 1521*; **Xak. XI için** a Particle (*harf*) used to express *bayın* 'between'; one says **olar için ettişdiler: taşalahū fi mā bay-nahum** 'they reached a mutual understanding' *Kaş. I 76*; **KB yaraşık tadular karıştı için** 'the harmonious natural elements in man were in mutual conflict' 1053; **Çağ. xv ff. için ara** ('with -ç-') *dar waşt wa dar miyāna* 'in the middle, between' *San. 96v. 28* (quotes.): **Osm. XIV to XVI (only) için** 'within, between themselves, secretly' in several texts *TTS I 364; II 515; III 314; IV 408*.

D uça:n Pres. Particip. (in Western form, for **uçça:n**) of **uç-** used as a Noun, 'sailing ship, or boat'. Definitions of size vary; n.o.a.b.; cf. **kaygık, kemt:** *Çağ. xv ff. (?) uça:n* (spelt) *kaşt-yi buzurg* 'a large ship', just as a medium sized (*mutarassıt*) ship is called **keme** and a small (*hüçük*) one **kayık** *San. 65r. 24* (prob. an XVII word, not Classical *Çağ.*): **Kip. XI uça:n hull safına dät canāhayn** 'any ship with two sails' *Kaş. I 122*; **XIV uça:n al-safinatı'l-sağira** 'a small ship' *Id. 9*; *Bud. 4, 14*; *xv safına (keme) wa'l-sağira uça:n* *Tuh. 19a. 7* (*cim* everywhere).

üçün one of the four primeval Turkish Postpositions (see K. Grönbech, *Der türkische Sprachbau*, Kopenhagen, 1936, p. 35), and one of the two never used as an Adv. After a noun 'because of, for the sake of, for'; after a verb usually 'because', less often 'in order to'. The form of the verb to which it is attached varies, even within the same text, apparently without affecting the meaning, see v. G. *ATG*, para. 301. C.i.a.p.a.l., consistently as **üçün** and the like; Yakut *isl.*, *Pek. 967* and Osm. **içün/için** (from about XVI?) being comparatively recent aberrations. **Türkü VIII teğri: yarlıkaduk üçün özim kutım bar üçün** 'because heaven so decreed, and because I myself enjoyed the favour of heaven' *I S 9, II N 7*; **anı: üçün:** 'because of that' *I E 3*; **begleri: bođunu: tüzsiz üçün:** 'because their begs and common people were undisciplined' *I E 6*; *II E 6*; and many o.o. in *I, II, T., Ongin,* and *Ix.*, mostly with verbal forms in **-dukl/-dük,** and always 'because (of)'; **VIII ff. Isig Sağun İte:çük üçün bit:dim** 'I wrote (this) for Isig Sağun (and?) İteçük' *Irkb Colophon*: Yen. **erdemim üçün** 'because of my manly qualities' *Mal. 29, 6*; a.o.o.: Man. **ne üçün** 'why?' *M III 6, 7* (i); *Uyg. VIII ff. Man. anı üçün* 'therefore' *TT II 6, 7*; **küseyür erti birkerü** (read **birgerü**) **künt[em]lek ti sizni körgü üç[ün]** 'because they unanimously wished to see you daily(?) and continuously' *TT III 96*: *Bud. üçün* is very common, e.g. **ne üçün PP 4, 5**; **oğlı üçün** 'for the sake of his son' *PP 8, 5*; o.o. *TT V 24, 60* (**turgur-**) and **70** (**odgur-**) etc.: Civ. **öğ bitig yok bolmış üçün** 'because the original document has disappeared' *Usp. 5, 3*; **temiş üçün** 'because they said' *21, 5*; a.o.o.: O. **Kir. ix ff. er erdemim üçün** 'because of my manly qualities' *Mal. 11, 9*; 24,

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

D üçünç Ordinal f. of **üç**; 'third'. The only form up to *Kaş.* inclusive; **üçünçil** which s.i.a.m.l. except one or two in NE, with minor phonetic variations, first appears in *KB* and then only *metri gratia*. **Türkü VIII üçünç I E** 33; *I N* 6: VIII ff. **üçünç Irk B** 5 and 15; **Uyg.** VIII ff. **üçünç Man.-A M III** 12, 4 (ii); **Man. TT II** 6, 28; **Bud. PP** 17, 6; **Suv.** 199, 12: Civ. common in *H II* and *USp.*: **Xak XI-üçünç al-tâlit fi'l-'adad** 'third' *Kaş.* I 131; *III* 448: **KB üçünçl** 133, 780; XIII(?) *At. üçünç* 33; **xiv Muh. al-tâlit üçünçil: (cim)'s Mel.** 82, 8; *Rif.* 187: **Çağ.** xv ff. **üçünç üçünç Vel.** 94; **üçünç** (so spelt) *siyyum; üçünçl siyyumin San.* 66r. 3: **Xwar.** XIII(?) *Oğ. üçünçsüke* 'to the third of them' 68: **xiv üçünç Qutb** 202: **Kom.** xiv **üçünçl CCI, CCG; Gr.**: **Kıp.** xiv **üçünçil (cim)'s İd.** 8: **xv, ditto Tuh.** 61b. 2; **üçünç Kav.** 67, 13.

Dis. V. ACN-

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

D açın- Refl. f. of 1 aç-; and the meaning in some of the passages below is linked with those of 2 açığ, 2 açığığ and, partly, açıl-. **Uyg.** VIII ff. **Man. evin barkın açınığlı [kü]diğli kışl** 'people who look after and tend the

houses and property' (of kings, *beg's* and notables) *Wind.* 32-3; **Bud.** (the ox-herd took him to his house and) **açındı** 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) **artuk edğü açınığlar** 'tend him very well'; **bir ay artuk açındı** 'he tended him for more than a month' *PP* 67, 6-68, 2; **İslğ özüñde artukrak açınıu köyü közeğü tıduğ** 'you have kept him tending and watching over him more carefully than your own life' *U IV* 36, 81-3; **ökünürmen bilinürmen açınürmen ya-dınürmen** 'I repent, admit, disclose, and publish' (all my misdeeds) *Suv.* 137, 23: Civ. [gap] **suvın açınımış kerek** 'you must treat ... with water' *H II* 25, 65: **Xak. XI beg erin açındı: al-amir akrama wa na'ama cundaha** 'the *beg* showed regard and granted favours to his army (etc.); and one says **er atın açındı: ahsana'l-racul li-sarashi qađim wa 'alaş** 'the man gave his horse barley and fodder'; and one says **er koyın açındı**: 'the man pretended to open (*yafalı*) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (*kaşafa 'an diğrihi*) *Kaş.* I 199 (**açınur-, açınmak**): **KB açın-** occurs (1) without an Object, e.g. (may these my good qualities be useful to the king) **açınsun** 'may he show favour' (and may my pains disappear) 468; (2) governing the *Acc.*, e.g. **tapuğsuz ağırıap açındım seni** 'although you were undutiful I honoured you and showed favour to you' 646.

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

Tris. ACN

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

Dis. ACR

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

ie wing' 2401; uçarığ uçuramaz senin arıg 'your (hunting) birds do not let on the wing escape' 5379.

re: iç with Suff. -re:; used both as an 'within, inside' and as a Postposition bringing both motion into and rest within thing). Survives only(?) in SE and SW. tü viii içre: aşsız taşra: tonsız 'with food in their stomachs and no clothes on backs' *IE* 26, *II E* 21; Apa: Tarxan: içre: sav içmiş 'he sent word to Apa Tarxan' *T* 34: viii ff. (the army went out hunting) sağır içre: keyik kirmiş: 'roedeer and antelopes ed the ring of beaters' *İrk* 63; Man: rğan içre 'inside the şüpa' *M I* 6, 3; aruk ordu içre oluruğma *Chus.* 14-lyğ. viii içre: ben bulğayın 'I will stir ternal trouble' *Şu. S* 4; Xak. xi n.m.c., nine occurrences as postposition, e.g. içre: 'in the cooking pot' *I* 223, 25; *KB* ak içre 'in paradise' 3522 (evin): xii(?) 'P bu Buğra Xan ol waqtı içre 'in time of this Buğra Xan' 23; xiii(?) *Tef.* İin 'from inside'; içre Postposition 127: içre Postposition 8, 122, 486; Xwar. çre 'in, within' *Qutb* 56; *MN* 15, etc.; : 360, 13; Osm. xiv içre Postposition less often 'into'; c.i.a.p. *TTS I* 364; *II III* 355; *IV* 409.

ruğ N.Ac. fr. uçur-; 'causing to fly' with ph. extensions. Pec. to Uyğ. Uyğ. viii ff. ruğ uçruğ töpö tartıgda ulatı etiğ ekler üze 'with ornaments and adornments(?) such as flying flags, hair ribbons and ke' *U II* 40, 107-8; (the Buddha who is) içruğlar el(İ)ğil 'the king of perfume rings' *U II* 57, 1 (ii); a.o. *Sim.* 490, 23.

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

Dis. V. ACR-

çur- (a:cur-) Caus. f. of 2 aç-; pec. to : later replaced by aciktur- first noted m. 32r. 25. Xak. xi ol anı: açurdı: alu 'he starved him' *Kaş.* I 268 (a:çurur, :ma:k); bu aş ol kişini: açurğın: food is quickly digested and quickly s a man hungry again' (*sari'u'l-hadm wa 'l-ic'a*) *I* 156, 18; açrup özüg 'starving elf' *III* 68, 2.

ür- Caus. f. of iç-; 'to give (someone something *Acc.*) to drink', with some ded meanings. S.i.a.m.l.g., cf. içür-. . viii ff. Civ. tıktak yağ içürmiş k 'you must give him bitter oil to drink' *VIII I* 24 (tıkta:k is a Sanskrit l.w.): xi ol ağar suv içürdi: *agrabahu'l-mâ* 'nve him water (etc.) to drink' *Kaş.* I 177 ür, içürme:k); ö:lüm: otın içür:düm 'I made him drink (*asqaytuhu*) a deadly

potion' *I* 47, 16; o.o. *I* 157, 10; 218 (içtür-): xii(?) *KBVP* (God never leaves mankind hungry) yetürür içürür 'he gives them food and drink' 5; xiv *Muh. saqā'l-mâ su: içür-Mel.* 27, 6 (*Rif. tart-*): Çaç. xv ff. içür- ('with -ç-') Caus. f.; *nışānidan* 'to give to drink' *San.* 99r. 21; Xwar. xiii ff. içür- ditto 'Ali 25; xiv içir-*içür-* ditto *Qutb* 56; Kom. xiv içir- ditto *CCG*; *Gr.* 105 (quotn.). Kip. xiii *asqā içir-* *Hon.* 34, 6; xiv ditto *Id.* 8; xv ditto. *Tuh.* 54b. 10 (*cim*, everywhere); *asqā içir-* *Kav.* 69, 2.

D uçur- Caus. f. of uç-; 'to make, or let (a bird etc.) fly', with some metaph. extensions. S.i.a.m.l.g. Uyğ. viii ff. Bud. Sanskrit *vāhama* (read *vāhayama*) 'driving, propelling' and the like uçuru *TT VIII A.32*; Xak. xi ol kuş uçurdi: *ağara'l-tayr* 'he made the bird fly'; and one says ol anı: attın uçurdi: 'he made him fall (*asqatuhu*) off his horse' (etc.) *Kaş.* I 176 (uçurur, uçurmak); a.o.o. *I* 156, 16 etc.: *KB* 5379 (uçar): xiii(?) *Tef.* uçur- 'to make (dust) fly' 334; Çaç. xv ff. uçur- (-di, etc.) *at-*, *partāh et-* 'to throw'; 'to throw something light to the winds' *Vel.* 95-6 (quotns.); uçur- ('with -ç-') Caus. f. of uç-; *pārānidan* 'to cause to fly'; *muxtalic sāxtan* 'to cause to quiver or twitch'; *ma'dūm hardan* 'to destroy' *San.* 63v. 5 (quotns.); Osm. xv ff. uçur- occurs with various meanings *TTS I.* 712; *II* 918; *IV* 774.

D öçür- Caus. f. of öç-; 'to extinguish' (a fire, etc.), with some metaph. extensions. S.i.a.m.l.g. Uyğ. viii ff. Bud. ot öçürdi(?) 'extinguishing a fire' *U II* 9, 4; *mızvanlarıg* . . . öçürüp 'suppressing the passions' *TT IV* 12, 56-7; o.o. *TT VII* 40, 71 (to extinguish debts); *Sim.* 96, 22 ('to wipe out the evil deeds of others'); Civ. öçürgülük in a damaged passage *H II* 20, 172; Xak. xi ol otuğ öçürdi: 'he extinguished (*ağfa*) the fire'; anıñ öpke:sin öçürdi: 'he calmed (*askana*) his anger'; and one says ol anı: urup tını: öçürdi: 'he beat him until he reduced him to silence' (*askata na'matalu*) *Kaş.* I 176 (öçürür, öçürme:k); a.o. *I* 522, 4; *KB* bu erlik otın öçürmek için 'in order to suppress this manly ardour' 3608 (and see 3609); xiii(?) *Tef.* öçür- 'to extinguish' (a fire) 252; *At.* ol otı öçür 340; xiv *Rög.* bu otı öçürüñ *R I* 1287; Çaç. xv ff. öçür- (-se, etc.) *söyündür-* 'to extinguish' *Vel.* 95-6 (quotns.); öçür- ('with -ç-') Caus. f. of öç-, *muntast* *sāxtan* 'to extinguish' *San.* 63v. 7 (quotns.)

D içürş- Hap. leg.; Co-op. f. of içür-. Xak. xi ol mağa: suv içürşdi: 'he helped me to give water to drink' (*fi saqvi'l-mâ*); also used for 'to compete' *Kaş.* I 233 (içürşür, içürşme:k).

D uçruş- Co-op. f. of uçur-; pec. to *Kaş.* Xak. xi ol mağa: kuş uçruşdi: 'he helped me to make the bird fly' (*alā iğarati'l-tayr*); also used for 'to compete' *Kaş.* I 233 (uçruşur, uçruşmak); erkek tışi: uçruşur

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male and female (birds) mate' (*yatazâvac*)
I, 4; III 178, 16.

çrüş- Hap. leg.; Co-op. f. of *öçür-*.
XI ol *anıñ öpkesiñ meniñ birle:*
sdl: 'he helped (should be) 'competed'
me to calm (*fi taskin*) his anger'; also
for 'to help in extinguishing (*fi ifâ*)' a
Kaş. I 233 (*öçrüşür:*, *öçrüşme:k*).

Tris. ACR

çırğa See *ađır*.

çru:ğlu:ğ Hap. leg.; P.N./A. fr. *çruğ*.
Whole paragraph is very cryptic and may
be rrrupt, but even if *atlığ* is inserted, the
has no obvious meaning. *Türkü VIII ff.*
ç; atlığ ögrünçü:ñ yok kov: *atlığ*
ançı:ñ yok uçru:ğlu:ğ(atlığ) kutu:ñ
if you have many titles you get no pleasure
them; if you have a reputation for being
ky, you have no (reason to) fear; if you
a reputation for being) . . . you do not
the favour of heaven' *İrkB 36*.

çürgü: N.I. fr. *öçür-*; lit. 'an extinguisher'
the like, but actually 'horse blanket, sha-
' . Survives in one form or another, some-
with initial *l-* in NE (including *Khak.*
257), SE and NC *R I 869*, *1517*, *1876*.
çü VIII ff. tokuz kat öçürgü:ñ topu:
(*sic*, obviously corrupt, 'read *toplağ:*
ança: *teritüz:* 'pile(?) nine layers of
ets on it and so make it sweat' *İrkB 50:*
xv ff. *öçergü* (so spelt) *takaltı-yi zirin*
nder horsecloth or shabrack' *San. 65r.*
çürgü (so spelt) *do. 96v. 17.*

çreki: N./A.S. fr. *çre:*; lit. 'situated'
' , but sometimes metaph. 'belonging to
oyal court'. N.o.a.b. *Türkü VIII anta:*
çreki: bođun 'the people living therein' *I S*
N 2; Tavğaç xağan(n)ıñ çreki:
çreğ 'the Chinese Emperor's court
çre I S 12, II N 14: VIII ff. Yen. Kara:
çreğl: (*sic*) *ben* 'I was Kara Xan's court
berlain(?)' *Mal. 37, 1; Man. köñül ç-*
gap 'in the mind' *M III 19, 11 (ii):*
viii ff. Man.-A çreki az 'internal lust'
17, 8: Bud. (in a list of names) çreki
çirar 'the court officials' (lit. 'place-
çirar') *Pfahl. 23, 24: Xak. XIII(?) Tef. çreki*
ted in '127: O. Kir. ix ff. *Küç Kıyağan*
çreki: *Küç Kuyağan* the court chamberlain'
al. 4 (a balbal); similar name II, 1.

Tris. V. ACR-

çürsa:- Desid. f. of *uçur-*; pec. to *Kaş.*
XI ol *kuş uçursadı:* 'he wished to make
bird fly' *Kaş. I 280, 20; ađır un:*
sa:dım 'I wished to drive away (*ista-*
heavy sleep' *III 247, 23; n.m.e.*

Dis. ACS

çüşik (açsık) Hap. leg.; prob. Dev. N.
çüşu: Simulative f. of *2 uç-*. *Türkü*

VIII (if once you are satisfied) **a:çsık ömezsen**
'you do not remember having been hungry'
I S 8, II N 6.

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

Dis. V. ACS-

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

D içse:- Hap. leg.; Desid. f. of *1ç-*. **Xak.** XI
ol *su:v içse:di:* 'he wished to drink (*şurb*)
water (etc.)' *Kaş. I 276 (içse:r, içse:me:k).*

Dis. AÇŞ

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

Dis. V. AÇŞ-

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

D 2 açış- (? açis) Co-op. f. of *açı-* and almost
synonymous with it in its literal and metaph.
meanings except that in this word tends to con-
note plural or group, rather than individual,
action. Survives in NE *Khak. Bas. 37; SE*
Türki Shaw 3; Tar. R I 1511; SW Osm.,
etc. **Xak.** XI in a note on the use of the Suff.
-ş- to connote simultaneous action by mem-
bers of a group and the like, *şirke: açışdı:*
hamađa'l-xall ba'dıñu fi ba'd 'the whole of the
vinegar was (or became) sour' *Kaş. I 181, 16;*
n.m.e. Çağ. xv ff. açış- süznäk sudan zaxm ıca
cırahat ki ba xârîş bâjad 'to ache, of a sore or
wound which irritates' *San. 31 v. 6* (quotns.).

D 1çış- Co-op. f. of *1ç-*; 'to drink together',
etc. Survives in NE *Khak. Bas. 66, 69* and
SW *Osm.*, *Tkm. Xak.* XI ol *meniñ birle:*
süt: 1çışdı: 'he competed with me in drinking
(*fi şurb*) milk'; also used for 'to help' *Kaş. I*
181 (1çışü:r, 1çışme:k); tom termi: 1çışdı:
'the garment (completely) absorbed (*naşafa*)
the sweat' *I 181, 18: Çağ. xv ff. 1çış-* Co-op.
f.; *bâ-ham nüşidan* 'to drink together' *San. 96v.*
6: Korn. xiv 1çış- 'to help (someone) to drink'
CCG; Gr.: Osm. xiv 1çış- 'to have a drinking
competition' *TTS II 516.*

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

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

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

Dis. ACZ

uçuz (**ucuz**) basically 'not requiring effort', hence in the earliest period (of actions) 'easy', of persons 'not worthy of respect', and of concrete objects 'easy to get' and so 'cheap, worthless' Survives only(?) in NW **uçuz/uçuz R I** 1328, 1330, 1729, 1732, 1738 and SW **Az., Osm. ucuz;** **Tkm. ucırz** 'cheap, despicable', and the like. **Türkü** VIII **yuyka: erkelli: toplāğalı: uçuz ermiş** 'when a thing is thin, it is easy to crumple it up' **T** 13; VIII ff. Man. (various things) **közürme idli uçuz yénik boldı** 'have become quite worthless (Hend.) in my eyes' **TT II** 8, 44: **Uyg.** VIII ff. **Bud. uçuz yénik TT IV** 10, 16; **U II** 77, 18; 86, 35; **çetm . . . ağırlıg bolğay, men takı uçuz bolğaymen** 'my elder brother . . . will

respect' **PP** 29, 4; **ayağsız tot uçuz** 'unworthy of honour or respect' **U II** 77, 19; 86, 36; **tot uçuz** (of 'words') **U IV** 8, 31-2; **ol oğlan ögin emgetmedin uçuz tuğğay** 'that boy will be born easily without causing pain to his mother' **TT VI** 278; similar phr. **U II** 27, 10 and 13: **Xak.** XI **uçuz ne:ş** 'a cheap (*raxiş*) thing'; and anyone 'base and despicable' (*al-dalilü'l-muhân*) is called **uçuz Kaş. I** 54: **KB bu tört neş uçuz tutma** 'do not regard these four things (fire, an enemy, illness, and wisdom) as unimportant' 308; o.o. 540, 901, 1245, 1603, 6452: **XIII(?) Tef. uçuz(?)** 'despised' 334: **Ar. uçuz** 'cheap' 480: XIV **al-raxiş uçuz: (çim) Mel.** 55, 12; **Rif.** 153: **Çağ.** XV ff. **ucuz arzān** 'cheap' **San.** 65v. 14. **Xwar.** XIII **uçuz** 'cheap' **Ali** 49 (once **uçsuz**): XIV ditto **Qutb** 195: **Kom.** 'worthless' **uçuz CCI**; **Gr.:** **Kıp.** XIII **al-raxiş uçuz (çim) Hou.** 27, 2: XIV ditto **Id.** 9; **uçuz bol-raxuşa wa sahula** 'to be, become cheap, or easy' ditto; (under c-z) **çuz bol- (çim) hāna** 'to become easy'; to become contemptible, base' 43: XV **raxiş uçuz (sic) Tuh.** 17a. 9; **Osm.** XIV **ucuz tut-** 'to despise' **TTS I** 710.

Tris. ACZ

D **uçuzluk** (**ucuzluk**) A.N. fr. **uçuz** and surviving in the same languages; 'cheapness, disrespect', and the like. **Xak.** XI **uçuzluk al-ruxşa fi'l-as'ār** 'cheapness of price'; **uçuzluk al-madalla wa'l-şafār** 'vileness, worthlessness' **Kaş. I** 149: **KB** (do not go near a *beg* when he is angry; if you do) **uçuzluk anuk** 'humiliation awaits you' 783; a.o. 218r: **XIII(?) Tef. uçuzluk** (1) 'low prices'; (2) 'contempt, humiliation' 334: **Xwar.** XIV **uçuzluk** 'cheapness' **Qutb** 195.

Tris. V. ACZ-

D **uçuzla:-** (**ucuzla:-**) Den. V. fr. **uçuz**; 'to treat with disrespect', etc.; survives in SW. **Uyg.** VIII ff. **Bud. Sanskrit svalābham nāva-manyeta** 'one should not disparage one's own gains' **öz bulunçı neş uçuzlağulu:k ermez TT VIII** E.9; **nomuğ uçuzladığı** 'treating the doctrine with disrespect' **Hüen-tš.** 101; o.o. *do.* 165; **Suv.** 136, 10 (**totā:-**): **Xak.** XI **beg anu: uçuzla:di:** 'the *beg* treated him with disrespect' (*ahānahu*) **Kaş. I** 301 (**uçuzlar, uçuzla:ma:k**); (after **uçuz**) same phr. and translation **I** 54, 21: **KB** **kıştğ til uçuzlar** 'his tongue brings a man into disrespect' 163.

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

Mon. AD

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

a:tiğ *I W 2; Ix. 1; [gap] at bértim* 'I gave him the name (or title) of . . . ' *II E 41; (we gave him) xağan at* 'the title of *xağan* ' *I E 20 (atiğ II E 17); atı: kúsi*: 'his good name and reputation' *I E 25; II E 21; II E 22 and 36; VIII ff. bür kişl: a:ti: 'one man's name* *Tun. IIIa. 5 (ETY II 94); a:ti: Tun. IV 6 (do. 96); a:ti:m do. 12; Yen. er atım* 'my name as an adult' (as opposed to a child) *Mal. 38, 3; Uyğ. VIII ff. Man.-A teyril atıpa* 'in the name of God' *M I 25, 2; atı: éstıllmış küsil sorulmış* 'whose name has been heard, and whose fame has been asked about' (in all quarters) *M I 26, 27-8; Bud. edğü kü at PP 7, 1; burxan atın* 'the Buddha's name' *U I 29, 16; at yol Suv. 444, 5 (yo:l); many o.o.: Civ. edğü at TT VII 29, 10; at yol ditto 37, 11; atıy küğ TT I 43, 146; birer atın meñlzin sözlelim* 'we will enumerate their names and physical appearances one by one' *H II 22, 16; O. Kir. IX ff. atım* 'my name is' (common beginning of an inscription) *Mal. 1, 2, etc.; er atım ditto 2, 5, etc.; oğlan atım* 'my name as a child' 45, 1; a.o.o.: **Xak. XI at** *al-ism* 'name'; *at al-laqa* 'title'; hence one says *be: a:par at* *bér:di*: 'the beg gave him a title' (*alqabahu*) *Kaş. I 78; III 77, 17 (yödu:l-); 250, 19 (ata:-); a.o.o.: KB bu at 6; a.o.o.: XIII(?) Tef. at 'name' 62; At. ditto, common: XIV Muh. al-ism 'name' a:d Mel. 50, 5; at Rif. 145; Çağ. xv ff. at ism Vel. 6 (quott.); at nâm 'name' San. 30r. 27 (quott.): Xwar. XIII(?) at (or ad) 'name', and at (or ad) *koy-* 'to name' *Oğ. common: XIV at 'name' Qutb 14; MN 1, etc.; at bér-* 'to name' *Nahc. 2, 16, etc.: Kom. XIV 'name; noun' at; 'to name' at TAK-CCI, CCG; Gr.: Kıp. XIV ad al-ism Id. 9; xv al-ism adfat Kav. 57, 17; Osm. XIV ff. ad in various phr., c.i.a.p. TTS I 3, 4; II 5, 6; III 3, 4; IV 4, 5.**

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

e:ğ acc. to *Kaş.* 'a manufactured article', but this may arise fr. a supposed, but impossible, etymological connection with *ét-*; in practice the word generally means 'movable property, other than livestock' and most commonly occurs in the phr. e:ğ *tavar* 'movable pro-

perty and livestock'. An early l.-w. in Mong. as *ed* (*Haemisch* 47 (et in error); *Kov. 197, Halted* 45); as there is no trace of the word in Turkish between XI and XX the NE forms *es/és* (before vowels *ez*) *R I 870, 871; Khak. Bas. 57, 63; Tuv. et Pal. 589, 590* may be reborrowed fr. Mong. *Uyğ. VIII ff. Man. kaltı uz kişl uzlanğ uğ bulmasar* 'just as a craftsman, if he cannot find raw material for his craft' *M I 17, 1; Bud. ed tavar U I 27, 2; 29, 2; U II 10, 15; U III 80, 19; TT V 24, 55; VIII D.33; X 383; Suv. 135, 22; 195, 17 edler* 'useful goods' *Suv. 530, 2 (tayaklık): Civ. ed tavar TT I 10; VII o.o.; el(l)ıg yastuklug edni* 'goods to the value of fifty yastuks' *U Sp. 62, 7; (in a will) eyimni* 'my personal property' *ditto 78, 5* (the only occurrence in this form): **Xak. XI e:ğ hull say' maşnū** 'any manufactured article', e.g. brocade and the like; *wa qad yuqsar fa-yuqal ed wa hādā aşahlı* 'also pronounced with a short vowel, and this is more correct; and one says *edğü*: *ed* 'good manufactured article'; *e:ğ al-fātu'l-cayyid* 'good luck'; hence one says *ılgılg tutruğı: e:ğ bulur* 'it is lucky for a sick man to make a will' (*waşıya*); this is said to any sick man to urge him to make a will *Kaş. I 79* (the second word seems to be merely the first in a metaphor. meaning): *KB tavğaç edl* 'Chinese merchandise' 68; *arttı ed* 'his property increased' 618.

et 'flesh', including both '(living) flesh' and '(butchers') meat'; occurs in various phr. of which the most important, *etöz* 'the human body' (lit. 'flesh and spirit') is listed separately. S.i.a.m.l.g. (*Türkü VIII et:da*: in *IN 11* is an error for *tilda*): *Uyğ. VIII ff. Man.(? -A) balık etin yémışler* 'they eat the flesh of fish', *M I 35, 16; Bud. et aşlıklar* 'meat eaters' *U II 60, 2 (iii); it etin satğuçi* 'sellers of dog's flesh' *TT IV 8, 58-9; etin kanın satar* 'he sells their flesh and blood' *PP 3, 4-5* (but the reading *közünür et burxan* in 11, 3 is an error for *k. ajun b.*); et *yin* see *I yln*: *Civ. yıg eter* 'raw meat' *TT I 192; burun içinde et öñüp* 'the flesh in his nose swells' *H I 141*; et is 'living flesh' in seven occurrences in *HI* and *II* and 'meat' in six; o.o. *U Sp. 91, 5 and 30; TT VII 25, 11; XIV Chin.-Uyğ. Dict. 'flesh' et R I 833; Liğeti 136; Xak. XI et bi-işmâmi'l-alif* 'with front vowel', *al-laħm* 'meat'; and 'level ground' (*al-sahl mina'l-ard*) is called *et* *yér Kaş. I 35* (there is no other trace of the second meaning, 'level' is normally *tüz*); nearly 100 o.o.: *KB etıñni yéğey* 'he will eat your flesh' 194; *XIV Muh. al-laħm et Mel. 6, 16; Rif. 78* (in a list of words containing *é*, some of which are not normally considered to contain *é*); 65, 11; 164; *Röğ. et R I 833; Çağ. xv ff. ét et gişt ma'nâsına* 'meat' *Vel. 43 (quott.)*; *ét gişt San. 95v. 8; Xwar. XIII(?) ylg et* 'raw meat' *Oğ. 10; Kom. XIV 'flesh' et CCI, CCG; Gr.: Kıp. XIII al-laħm et Hou. 15, 16 (see bış-, kesek): XIV et* ('with front vowel') *al-laħm Id. 7; Bul. 7, 15; xv ditto TuH. 31b, 5; Kav. 62, 18.*

S ıd/ıd See *yı:d*.

it 'dog'; used in a number of phr., normally to connote inferior quality, but in some for obscure reasons, e.g. it *dırseği* 'a sty in the eye' (lit. 'dog's elbow'). The vowel was a back one in Türkü and Xak. and still is in NE Tuv., *Pal.* 571, but is a front one elsewhere. S.i.a.m.l.g. Türkü VIII it yıl 'the Dog Year' (in the 12-year cycle) *HS* 10; VIII ff. Man. it *ürdüki* 'the barking of a dog' *M III* 45, 1 (i): *Uyg.* VIII ff. Bud. itırığ *U II* 31, 52 (in a list of obnoxious animals); a.o. *TT IV* 8, 58 (et); Civ. it *sütün* 'dog's milk' *HI* 21; a.o.o. it yıl *TT VII* common; it *burnıça* 'the size of a rose-hip' (lit. 'dog's nose') 22.7; *xiv Chin.-Uyg.* *Dict.* 'dog' it *R I* 1498, *Ligeti* 158: **Xak.** XI it *al-kalb* 'dog' *Kaş. I* 35; many o.o. including itığ (4 o.) itka: (3 o.): *KB* esriğ itığ 'your hunting panther and your dog' *xiv Muh. al-kalb I* *Mel.* 72, 7; 81, 1; *Rif.* 174, 186: **Çağ.** XV ff. it *kelb Vel.* 43; it *sag* 'dog' *San.* 95v. 5 (quotn. and several phr.): **Xwar.** XIV it 'dog' *Qutb* 62; *MN* 230; *Nahc.* 14, 16, etc.: **Kom.** XIV 'dog' it *CCl, CCG; Gr.*: **Kıp.** XIII *al-kalb* it *Hou.* 11, 8 (and see *köpek*): XIV ditto *Id.* 8; *Bul.* 10, 10; XV ditto *Tuh.* 30b. 10; *Kav.* 62, 4.

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

u:d 'bovine, ox', without reference to sex, not 'bull', which was *öküz* or *buka*; nor 'cow', which was *ingek*; almost syn. w. *sığır*. It early became the word for 'ox' in the twelve-animal cycle, and lingered on in this meaning in the west long after it had become obsolete as a common noun. The entries in some Osm. dicts., *Sami* 208 (öt), *Red.* 242 (od), 249 (oz), 255 (ot) are muddled reminiscences of this. Survives as *uy*, a common noun, in some NE, SE, and NC languages. Sporadic spellings with -d are errors. See *Doerfer* II 584. *Uyg.* VIII ff. Man.-A (they kill and destroy) *kentü sürüg uduğ koyanığ* 'oxen and sheep of their own herd' *M I* 8, 8: Bud. *yérin uđ mayakı üze suvatıp* 'moistening its ground with ox-dung' *U I* 20, 6-7 (*Sue.* 519, 6); *amarı tınığlar yunt uđ çokar* 'some men slaughter horses and cattle' *PP* 2, 8; o.o. *do.* 65, 2 and 6; *Suv.* 341, 22: Civ. (one kid, one horse) *blr uđblr ingek* 'one ox, one cow' *USp.* 55, 10: *uđ yıl* 'ox year' *USp.* 63, 1; 107, 1; *TT VII* (common); *VIII P.* 34: *uđ* in such phr. as *uđ ötl* 'ox-gall' is common in *H I, II*: **Xak.** XI *al-baqar* 'ox' is called *u:d* (*MS. u:d*) in *Rif.* and one says *u:d* (*u:d*) *yılı*: for one of the twelve Turkish years *Kaş. I* 45; o.o. in ordinary *Xak. II* 358 (*al-tawr* 'bull', *müğret-*); *II* 293, 1 and *III* 364, 15 (*al-baqar, süs-*); *III* 403 (*al-tawr,*

müğre-): **KB** *uđ* 'the constellation Taurus' 139; *uđ teg yatur* 'he lies down like an ox' 988; *uđ ingek öküz* 'cattle, cows, and bulls' 5372: **Çağ.** XV ff. *uy* (2, *imale ile* should indicate o-) *sığır* 'ox' *Vel.* 122 (quotns.); (öd 'gall' and) 'the Ox Year (*säl-i gaw*)', which the people of Iran write as *uđ yıl*; this is an obvious error; they should write *uy yıl*, because it means 'Ox Year', and the Turks call 'the ox' (*gaw*) *uy San.* 66v. 14; *uy* (1) *gaw*, either male or female (quotns.); (2) the name of the constellation Taurus (*al-tawr*); (3) 'Ox Year' (previous statement repeated) *San.* 92r. 16: **Xwar.** XIII(?) *uđ buzağları* (*sic*) *köp* 'it had many oxen and calves' *Oğ.* 263; at *katır* (*MS. kağatr*) *uđ* 'horses, mules, and oxen' 273.

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

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

77-9 (öpül-): Bud. otı yaşı yaş 'its vegetation and fresh grass is fresh' *TT V* 28, 124; ot em 'curative herbs (Hend.)' *Suv.* 598, 2; ot yem *TT X* 326 (damaged): Civ. ankabaş çurnı otı 'a remedy of assafoetida powder' *H I* 6; ot 'remedy' common in *H II*; beş bağ ot 'five bales of hay' *Usp.* 91, 10-11; occurs several times in *TT VIII* spelt *odh* and *ot*: *xiv Chin.-Uyg. Dict.* '(medicinal) herb' ot *Ligeti* 88: *Xak.* xi ot *al-nabt* 'vegetation', hence ot ündi: *nabata'l-nabt* 'the vegetation sprang up'; ot a word used for all kinds of 'fodder' (*camî'i'l-'alaf*), hence atka: ot bêrgil *i'lîfi'l-faras* 'feed the horse'; ot *al-dawâ*, 'remedy, medicine', hence ot içtim 'I drank the medicine' . . .; ot *al-summ* 'poison', hence beg apar ot bêrdi: 'the beg gave him poison to drink' *Kaş.* I 35; ot yem III 5 (see I yem); 12 o.o.: *KB* ot em *kalmadı* 'no remedy (Hend.) remained (untried)' 1061; (if he cultivates it) orar er tîrîlgü otı 'the man reaps the crop ready to be gathered' 1393; ot yem 975 (2 ap): XIII(?) *Tef.* ot 'grass, vegetation' 239: *xiv Muh.* (in a note on the difference between o and u) if pronounced ot it is a Singular Noun meaning *al-haşiş awî'l-dawâ awî'l-gayd*(?) 'fresh vegetation or remedy or?' *Mel.* 7, 1; *Rif.* 78 (*al-qayd* has no appropriate meaning and may be corrupt); *al-kadis* 'hay-stack' ot gün 60, 5; 159 (prob. an error for örtgün): Çağ. xv ff. ot *yerde biten* ot 'vegetation growing in the ground' *Vel.* 86: ot *gıyâh wa 'alaf* 'vegetation, fodder' *San.* 62r. 2; ot *yem dawâ* 'wa *gaddâ* 'drugs and provisions' *San.* 62v. 19 (quoth.): *Xwar.* xiv ot 'grass' *Qutb* 120: *Kom.* xiv (1) 'vegetation, herbage'; (2) 'medicine'; (3) 'ointment' ot *CCI*; *Gr.*: *Kıp.* xiii *al-haşiş* ot, which is also *al-dawâ* *Hou.* 8, 18; (after oıta:çı): *al-dawâ* oıç; *al-'aqqâr* 'drug, aromatic plant' yem 23, 10: *xiv* ot *nahât İd.* 8; ot *al-dawâ* 15 and *Bul.* 5, 13; *al-diryâq* 'medicine, antidote' oıç; *Bul.* 11, 6: *xv dawâ* ot *Tuh.* 15b. 10: *Osm.* xiv ff. ot 'remedy', c.i.a.p.; ot yem xvi (*IV* 613) translates *Pe. abraz* 'spices' and a syn. *Ar.* word *TTS I* 550; *II* 736; *III* 549; *IV* 612; xviii ot in *Rûmî, nûra* 'depilatory' *San.* 62r. 3.

öd 'time', both as 'a point in time' and 'a period of time'; in astronomical terminology apparently 'an hour'. Survives in NE Tel. öy *R I* 1172; *Tuv. öy Pal.* 319; *SE Tar. öt R I* 1259; *SW xx Anat. öd DD* 1101. See ödleg, kolu. *Türkü VIII* ol ödke: 'at that time' *IE* 21; *II E* 18; antağ ödke: 'at a time like that' *IE* 40; a.o. *IN* 10 (ay-) (note that bu ödke: in *IS I* was corrected to bödke: in *II N* 1); *viii ff.* *Man.* ol ödün 'at that time' *Chuas.* I 6-7: *Uyg.* *viii ff.* *Chr.* ol ödün *U I* 5, 2: *Man.-A* üküş ödte berü 'for a long time' *MI* 11, 17; ol ödke 11, 3; edgü ödke koluca 'at a good time and moment' 26, 20: *Man.* ol ödün 'at that time' *TT II* 6, 33: *Bud.* ol ödün *PP* 4, 2; ögülgül öđl 'the time when he must die' *II E* 28, 7; ötrü yaylı kışlı tört öđ bolur 'then the four seasons, summer and winter (etc.) come into existence' (within each of the four seasons (öd) two periods (öđ) are distin-

guished and eight first days (yağı küñ) come into existence) *TT VI* 324-6; (in the fortunate earth-monkey year) üdrülmüş edgü ödke kutluğ koluca 'at a chosen good time and an auspicious moment' *Pfahl.* 6, 1; (in the Türk Türges country) öđi kolusu tumluğ 'their seasons are cold' *Hüen-ts.* 106; (since the seven planets cannot conceal themselves from them) öđ kolular étigin yaratmışlar ol 'they have constructed instruments for (measuring) time' 132; öđ kolu ermez 'this is not the time (Hend.)' (to speak at length) *TT X* 27; klmnñ kurtulmaktık öđin kolusun odğurak bilser 'if he knows intimately the moment of anyone's liberation' 273-4: *Civ.* küntüz iki ödte 'twice daily' *H II* 8, 32; üküş ödün lşig 'a recurring fever' ditto 10, 65; tünle tokuzun ödte 'in the ninth hour of the night' *TT VII* 9, 32-3; yunt ödinde . . . suçğan ödinde 'in the (Chinese style) double hour of the horse . . . of the mouse' do. 25, 23 and 25; o.o. *TT I* 3, *Usp.* 70, 5; in the astronomical text *TT VIII* L. the word occurs several times spelt üt, there are other similar apparent mis-spellings in these texts due to a shift in the phonetic values of Brāhmī letters: *xiv Chin.-Uyg. Dict.* 'the four seasons' tört öđ *R I* 1259; *Ligeti* 189: *Xak.* xi ö:đ (spelt ö:d in error) *al-zamân* 'time'; *bi-sammati'l-uawu* 'with front vowel' *Kaş.* I 44; eleven o.o.: *KB* (God created) öđ öđleg 'times and seasons' 3; many o.o.: *xiii(?) Tef.* öz (sic) 'time' 242; *At.* (the wise man knows) öş öđin 'the time for action' 113; *xiv Rbğ.* ö:đ 'time' *R I* 1259; *Muh. al-waqt* 'time' ö:y *Mel.* 79, 15; *Rif.* 184.

I ö:t (ö:d) 'bile, gall; the spleen, the gall-bladder'; both the liquid and the organs secreting it. As the spleen was supposed to be the organ connected with fear, and less often anger (usually associated with the lungs, see öpke); the basic word and its derivatives sometimes connote cowardice and other emotions. *S.i.a.m.l.g.*; *SW Az.*, *Osm.* öđ; *Tkm.* ö:t (ö:d- before vowels). *Türkü VIII* (because heaven and earth were in disorder and) ödi:pe: küni: tegdük için yağı: bolti: 'because envy entered their spleens they became hostile' *IE* 29 (an almost unique example of intervocalic -d- in Türkü): *Uyg.* *viii ff.* *Civ.* ö:t in such phr. as ud öft 'ox-gall' is common in *HI* and *II*; ö:t tamarı 'the gall-duct' *II* 32, 11: *Xak.* xi ö:t *al-marâra* 'gall'; *aqall gamma minhu* 'the front enunciation of the vowel is less than that of it' (i.e. the preceding entry üt) *Kaş.* I 43 (the difference noted seems to be that between ö:- and ü:-): *KB* ö:t ağı 779 (see ağıu; reading uncertain): *xiv Muh.* (in a phonetic note on the difference between ö and ü) and if the *ğamma* of the *hamza* inclines (*amalat*) moderately to *karra* its (*Mel.* ö:d, *Rif.* ö:t) meaning is *al-marâra* *Mel.* 7, 5; *Rif.* 78; *al-marâra* ö:t 48, 1; 142: Çağ. xv ff. öđ zahr 'poison, bitterness' in *Ar. marâra San.* 66v. 14: *Kıp.* xiii *al-marâra* ö:t *Hou.* 21, 18: *xiv* ö:t ditto *İd.* 8: *xv* ditto *Tuh.* 32b. 8; *Kav.* 61, 10: *Osm.* xiv ff. öđ is noted

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

D 2 *öt* presumably Dev. N. in -t fr. *ö-*; seldom used by itself, usually in the phr. *öt sav* 'advice and counsel', or in association with **1 erig** 'advice'. In *TT VIII* spelt *üt*, cf. *öğüt*. N.o.a.b. *Türkü VIII* ff. *öğüm öti: in alayın kapım savın* *uyı:ın* 'I will accept my mother's advice and listen to my father's words' *İrkB* 58; Man. *sizler olar savınca ötinçe yorıqlar* 'act in accordance with their advice and counsel' *TT II* 10, 77-8; Bud. *bu öleriğ savlarığ alıp* 'deigning to accept this advice and counsel' *U II* 49, 31-2; *öt erig* see **1 erig**; *Xak. XI KB* *öt sav* 1356; *öt sav erig* 1548, 2617, 3984; *tusuğaymu erki sağa öterim* 'will my advice really be of value to you?' 5121.

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

Mon. V. AD-

*1 *ađ-* See *ađın*, *ađır-*, etc.

*2 *ađ-* See *2 ađıg*, *ađıl-*, etc.

at- basically 'to throw, to shoot', with a very wide range of extended and metaph. meanings. (*Red.* for examples lists 22). There is a wide variation in the cases of the direct and indirect object; the original usage seems to have been to put the object thrown in the *Acc.*, the target (if mentioned) in the *Dat.*, and the weapon (if mentioned) in the *Abl.*; another usage is to put the target in the *Acc.*, and the weapon in the *Instr.*, and another to mention only the weapon in the *Acc.* In some phr., e.g. *tağ at-* 'of the dawn, to break' there is no stated Object; and in some languages **at-** has almost become an Aux. V. C.i.a.m.l.g. *Uyğ.* VIII ff. Man.-A *ağu Xormuzda teprike atğaymen* 'I will discharge poison at the god Hormuzd' *M I* 19, 15-16; *atmış ağusı* 'the poison which he had discharged' 20, 1; *taş alıp Zruşç burxanağ at(tı)lar* 'they took stones and threw them at Zoroaster the

Prophet' *Man.-uyg. Frag.* 400, 9-10; a.o. 401, 7; Bud. *ya kurup ok atıp* 'stringing a bow and shooting arrows' *U II* 78, 31; *okın atıp* 'shooting with arrows' *TT IV* 10, 12 (the two texts are strictly parallel); *ya kurup ok atkalır* 'stringing his bow he constantly shoots arrows' *TT I* 162; *Xak. XI er ok atti*: 'the man shot (*ramâ*) an arrow' (etc.); and one says *tağ atti*: *inbalaca'l-subh* 'the dawn broke'; and one says *ol atti*: *negni*: 'he threw (*şaraha*) the thing' *Kaş. I* 170 (*ata:r*, *atma:k*); *yaşın atıp yaşadı*: 'the lightning flashed' *I* 236, 1; *I* 403, 27 (*karin*); *itka*: *uvut atsa*: 'if one instills discipline (*dafi'a'l-hayâ*) in a dog' *I* 116, 4; about 20 o.o.: *KB özüğ otka atma* 'do not throw yourself in the fire' (for the sake of this world) 1284; a.o.o.: *xii(?) Tef. cādūni otka atmak* 'to throw. the magician in the fire'; *menl atsunlar* 'let them shoot me'; *tağ at-* 62; *At. erni otka yüzin atğuçı tıl ol* 'it is the tongue that throws a man's honour in the fire' 159; *xiv Muh. ramâ bi'l-nişab* 'to shoot an arrow' **ok at-**, *ramâ ba'ida(n)* 'to shoot a long distance' **ı:ra:k** (*Rif. u:za:k*) *at-* *Mel.* 26, 14; *Rif.* 109; *al-ramâ (Rif. wa'l-hadîf)* 'to shoot (and hit)' *atmak* 34, 13; 120; *Çağ. xv ff. at-at biy-andâz ma'nâsına* 'to throw, shoot' *Vcl.* 6 (quotn.); *at-* (1) *andâxtan* 'to throw, shoot'; (2) *tâli şudan* 'to dawn' in the sense of the dawn breaking (*tulü'-i subh*), but in this sense 'dawn' must be mentioned *San.* 27v. 8 (quotns.): *Xwar. xiii(?) at-* 'to shoot', and in idioms *Oğ. 112*, etc.: *xiv at-* 'to throw'; (of dawn) 'to break' *Qutb facsimile* 44v. 1, etc.; *MN* 149, etc.; *Nohc.* 17, 5, etc.: *Kıp. xiii ramâ at-* *Hou.* 34, 10; *xiv at-* (with back vowels) *ramâ İd.* 7; *xv at-* in grammatical section *Tuh.* 53a. 5; *ramâ ani'l-qaves* 'to shoot from a bow' *at-* *Kav.* 74, 1.

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

is *çerig* ét- 'to marshal troops in battle order'; e.g. *süygü bolsar çerig éter erti*: 'when there was going to be a battle, he used to marshal the troops' *Ix* 9; the later meaning perhaps occurs in *bark étgüci*: *beđiz yaratıgma bitig taş étgüci* 'ornamenting the grave goods, having the painted decoration carried out, and ornamenting the memorial stone' *I N* 13; also occurs in the *Hend. ét- yarat-*; e.g. *Az bođun étip yaratıp* 'organizing the Az people' *I E* 19; the proper name or title *éti étmis* 'having organized a realm' first occurs in *Ođın* 4: viii ff. *éti:ğ étmis men Irk B.* 48; *Man. biz adruk adruk étip yaratıp nomka kiğürsüg törö bar ertil* 'there was a rule that we should organize (Hend.) various things and introduce them into the doctrine' *Chuas.* 228-9 (exact meaning obscure): *Uyg.* viii *çerig étdi Şu. E* 4; *Él etmiş (sic) N* 1: viii ff. *Man.-A.* (various gods) *yerig teđriğ yaratğalı étgell anuntılar* 'prepared themselves to organize (Hend.) heaven and earth' *M I* 14, 4-5; *Man.* (like the servants of kings and *begs* who sweep and clean their dwellings and household goods and) *éter tölteyür* 'arrange them and provide them with cushions(?)' *Wind.* 35; *Bud. ölütlük etlik étdimiz turğurdumız erser yağışlığ teđrillik étdimiz erser* 'if we have organized and set up slaughterhouses and butcher's shops, and erected temples where libations are poured' *TT IV* 6, 45-6; o.o. *VI* 35; 290; *VII* 28, 35; *Xak.* (and *Oğuz*) xi *teđri: meniğ isim étti: aşılağ'Uah amri* 'God put my affairs in order'; and in *Oğuz* they say *ol yökünç étti: şallā* 'he prayed', and they (the *Oğuz*) use *étti:* for anything that they do (*fa'ala*), while the Turks say *kıldı:* for 'make, do' (*amila*) except that this word is in current use for 'copulation' (*yacri 'ala'l-mucāma*), so they avoid (*hādū*) it in favour of another, so as not to embarrass (*yastahyi*) the ladies by using it. And this word may be used *min bâbi'l-miṭal* 'in examples' (i.e. of compound verbs?) *Kaş.* *I* 171 (*éte:r, é:me:k*); about 20 o.o., all in compound verbs with onomatopoeics 2 *bo:k*; 1 *çak*, etc.: *KB ét-* is common for 'to organize, set in order' and the like; e.g. (opened the way to paradise) *ajun étgüke* 'for (the ruler) who sets the world in order' 63; (the earth seeks to adorn itself) *körkin étip* 'setting its form in order' (smartening itself up) 64; o.o. 146, 303, 474 (2 *at*) etc.: *xiii(?) Tef.* *ét-* 'to prepare (food); erect (a castle) and in compound verbs 65; *At. ét-* is common, e.g. (1) *büt étip* 'making an idol'; (2) *éter bolsağ isni sanıp sakıp ét* 'if you are performing a task, perform it after due reflection' 367; (3) in compound verbs, e.g. *sabr ét* 'be patient' 349; *xiv Muh.* the texts of *Mel.* and *Rif.* differ widely; *Mel.* 16, 14 has *eyğü:lik éderisen ta:puk étgemen* 'if you do good, I will serve you', *Rif.* 94 has a similar phr. but with *kıl-ör ét-*; *Mel.* has a number of compound verbs with *ét-é:it-* in 22, 12; 23; 21; 24, 2, etc.; most do not appear in *Rif.* which does, however, have *talafa* 'to perish' *taş ét-* 106, *şallā wa*

ta'abbada 'to pray' *namāz ét-* 111, and *dayyağa* 'to constrict' *da:r ét-* 111; *Çağ.* xv ff. *ét- Vel.* 41-7 lists various conjugational forms translating them *eyle-* (*egle-*) and sometimes adding *fi'l* 'to make, do'; *ét-* ('with *é-*') *hardan* 'to make, do' (also used in compound verbs) *San.* 93r. 15 (quotns.): *Oğuz* xi see *Xak.*: *Xwar.* *xiii ét-féd-* 'to make, do' *'Ali* 34: *xiv ét-* 'to make' *Qutb* facs. 57r. 18; in compound verbs *MN.* 44 etc.: *Kom.* *xiv et-* (1) 'to do (something *Acc.*), to someone *Dat.*); (2) in compound verbs *CGI, CCG*; *Gr.* 95 (quotns) *Kıp.* *xiv ét- fa'ala* *Id.* 8; *ét-fét-* in compound verbs *Bul.* 30v., 40r., 53r., etc.: *xv 'amila ét-* (and *eyle-*) *Tuh.* 26a. 7.

ıd- 'to send (something *Acc.*); and by extension 'to allow to go, to release'; in the early period also an Aux. V. with Gerund in *-ıf-ü-*: connote completed action. As a basic verb survives in *NE ıf-ı* *R I* 1385, 1409; *Khak. ıf-ıf- Bas.* 332; *Tuv. ıd- Pal.* 569; *NC Kzx. ıf- R I* 1384 (not in *MM*); *NW Kar. L., T. ıf-ıf- R I* 1409; *Kow.* 193; but mostly replaced by later forms of the compound verb *ıdu: bér-* like *ıbar-*, *éber-*, *éver-*, *yeber-*, *yiber-* which s.i.a.m.l.g. except perhaps *SW. Türkü* viii *ıd-* is fairly common; the *-d-* is assimilated before *-s-*, e.g. *ıs(s)ar* and *-t-* e.g. *ıt(t)ı:*; normally 'to send'; e.g. *arkış tırkiş ıs(s)ar* 'if you send envoys and missions' (to China) *I S* 8, *II N* 6; less often 'to abandon'; e.g. *Türkü begler Türkü atın ıt(t)ı: I E* 7, *II E* 7; as Aux. V. *xağanladuk xağanın yitürü:* *ıdmış* 'they completely lost the *xağan* whom they had made their ruler' *I E* 7; *II E* 7; o.o. *I E* 6; *II E* 7 (166m-), *Ix.* 19 (*ıvul-*): viii ff. *ıdmış* 'sent' *Irkb* 19; *Man. teđri kücin öđürçülüğün teđri yerigerü ıdur* 'he sends divine strength and joy to the country of the gods' *M III* 17, 1-3 (ii); o.o. *Chuas.* 241; *ıvıtu ıtdı (sic)* 'he completely forgot' *Chuas.* *I* 15; *alkunı fıđurğey bir tıriğ ıdmağaylar* 'they will kill them all and not leave one of them alive' *TT II* 6, 16-17; *Uyg.* viii *Kırkız tapa: er ıdmış* 'he sent a man to the Kırkız' *Şu. E* 10; a.o.o.: viii ff. *Man.-A teđri yerigerü ıtdı M I* 13, 20 ff.: *Bud. koptin sınar nom bildeçierke arkış [tır-] kiğ ıdırlar* 'send envoys and missions in every direction to those who know the doctrine' *U III* 29, 2-3; a.o.o. (common in this sense); *saçların artlarında ıdıp* 'letting their hair down on their backs' *U IV* 8, 38; a.o.o.; in *Hüen-ts.* as an Aux. V. seems rather to connote humility, e.g. *ayıtu ıdur biz* 'we venture to ask' 1826; a.o.o.: *Civ. ıd-* 'to send' is common *USp.* 9, 3; 24, 14 etc.: *Xak. xı ol mağa: at ıdtı:* 'he sent (*bā'āta*) me a horse'; and one says *teđri: yala:waç ıdtı:* 'God sent an envoy (or 'prophet', *arsala... rasıla(ni)*)' *Kaş. III* 438 (1: *ıdur; ıdmak*); *ıdu: bérıp boşıttım aılaqtuhu li-yadhab* 'I released him and let him go' *I* 210, 21; *II* 312, 24 (tonat-); and four o.o.: *KB ıd-* 'to send' is common, 34, 93, etc.; *ıdayın tése ıd kalı tutsa tut* 'if he says "I will release" him; if "hold" hold him' 750: *xiii(?) Tef. ıd-* (occasionally *ız-*) (1) 'to send'; (2) 'to

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

I ıt- 'to push, or shove (something *Acc.*), to push (it) over'. S.i.a.m.l.g., except perhaps NC and SC, where it seems to have been displaced by *ıter-* a der. f. of recent formation. **Xak. xı ol anı:** *ıttı: şadamahu wa dafa'ahu bi-yadıhi aw rıclıhi hattâ asqa'ahu ıllâ'ırd* 'he bumped against him and pushed him with his hands or feet so that he threw him to the ground' *Kaş. I 171* (*ıter-*, *ıtme:k*); (if the waves rise in my lake) *tarmığ ıte:* translated 'they beat on the walls of my castle as if they were going to shift it (*yuzıluhu*) from its place and knock it down' (*yadıfa'uhu*) *III 137, 5; Çağ. xv ff. ıte sal-* and *ıt-* both translated *ıı vır-* *Vel. 42-3; ıt-* ('with *ı-*') *çizi-râ bâ dast zadan wa afgandan* 'to strike something with one's hands and knock it down' *San. 93r. 16* (quotns.); *ıte sal-* *dast zadan wa pas afgandan 94r. 25* (quotn.): *Kom. xiv ıte ber-* 'to bump against' *CCG; Gr.:* *Kıp. xıv ıt-* *dafa'a ıd. 8; xv dafa'a ıt-* *fıte bér-* *Tuh. 16a. 2.*

S 2 ıt- 'to stray'. See *yıt-*.

S 3 ıt- 'to smell'. See *yıdı-*.

E 4 ıt- 'to make, do'. Mistranscription of *ét-*.

***od-** See *ođug, ođgur-*, *ođun-*, etc.

ıud- 'to follow', with metaph. extensions 'to conform to; (of a garment) to fit', and the like. There is no doubt of the existence of this verb, which survives as *ıy-* in SW Az., Osm., Tkm., and some NW languages, but the only forms noted in the early period are the Gerund *ıdu:* used as an Adv. sometimes meaning 'then, thereafter' and, in *Kaş.*, the Inf. *ıudmak* (sic?) used as a noun. Another form occurs in *KB* and more in *Tef. Türkü VIII ılderis xagan kazganmasar ıdu:* ben *özım kazganmasar* 'if ılderis Xagan had not striven to succeed, and I myself, following him, had not striven to succeed' (there would never have been a (Türkü) realm or people) *T 55; VIII ff.* (the dawn broke) *ıdu:* 'then' (the land got light) *ıdu:* 'then' (the sun rose) *ırkB 26; Man.* (the sacred king Böğü Xan—*gab—*) *kamağ dındarlar ıdu atlanıtlar* 'all the Elect rode behind him' *TT II 8, 63; Uyğ. VIII I* said 'you are my people' *ıdu:* *kellip*

'come and follow me' *Şu. E 2;* (many of them went down the Selenga) *ben Selenge: keçe: ıdu: yorı:dım* 'I crossed the Selenga and marched following them' *E 4; o.o. E 3 and 6; (VIII ff. Civ.;* the word has been erroneously read in *USp. 77, 14*, the correct reading seems to be *biz bitügke ıda kırımsçe* 'as we were put on the register in our sleep' (i.e. without being informed about it): *xiv Chin.-Uyğ. Diet.* 'to follow' *ıdu* (mis-spelt *ıdup*) *kel- RI 1702; Ligeti 273; Xak. xı ıdu:* *halfa* 'behind, following'; hence one says *men anıı ıdu:* *keldim* 'I came behind him' (*halfa*); and *men seniı ıdu:* *bardım ıqafaytuha* 'I followed you' *Kaş. I 87; ıudmak al-tabi'wa'l-şakiri* 'follower, servant' *I 99; eren kamuğ artadı: neıpler ıdu:* 'mankind have been ruined, when they have coveted wealth' (*lanmä tami'at fi'l-amval*) *II 17, 16;* (God created the world) *çıgrı: ıdu:* (MS. *ıd* in error) *tezgınür* 'and thereafter the firmament revolves' *II 303, 9;* (the supposed form *ıy-* in Brockelmann's and Atalay's Indices is an error for **2 uya**; see *ka:b*): *KB ıdu:* occurs in the phr. *ıdu bar-* 571, 2710, etc. and *ıdu çık-* 5444; (the begs are the leaders; wherever the leaders go) *ıdu la barır barça ıudmış kişl* 'all the followers follow' 5202 (for *ıdu la* see *ıdu:la-*): *xııı(?) Tef. (ıd-)* *fuz-ıy-* 'to follow' (someone *Dal.*) 'occur in several conjugational forms' 321, 323: *At.* (God created night and day) *ıdu* (written *ıduu*, misread *ıduup*) *biri birke yorır öp sop-a* 'they follow one another in front and behind' *14; Çağ. xv ff. ıy-* (-up) *mutaba'at et-* 'to follow' *Vel. 124; ıy-* *muvâfaqat wa mutaba'at hardan* 'to conform; to follow' *San. 89r. 19; Xwar. xıv ıy-* 'to follow' *Qutb 196; Kıp. xıv ıy-* *taba'a; ıyğan al-tabi' ıd. 26; xv taba'a ıy-* *Tuh. 9b. 4; tâwa'a* 'to agree with (someone)' *ıy-* 24a. 9; *wâfaqa* 'to conform' *ıy-* 28b. 7: *Osm. xv ıy-* 'to follow' *TTS I 735.*

ıt- (1) 'to win (something *Acc.*) at gambling'; (2) 'to beat, defeat (someone, various cases)' (a) at gambling; (b) in battle, etc. S.i.a.m.l.g. nearly always in meaning (1), less often in 2(a), rarely in 2(b). *Türkü VIII ff.* (a gambler) *tokuz:n boş koñ utmı:ş* 'won ninety ownerless sheep' *ırkB 29;* (if a man wears a reddish white stone) *kopka: utğay* 'he will beat everyone' (or 'win everything?' at gambling) *Toy. 18 (ETY II 59); Uyğ. Man.-A yeğedmek utmak boızun* 'may they have success and victory' *M I 28, 18; 29, 32-3; utmış(?) yeğedmiş vręst[ıter]* 'the victorious and successful angels' 27, 1: *Bud.* (oh my daughter, by your wisdom) *ıtuđup yeğedıtlı* 'you have won and succeeded' (in an argument) *U II 21, 11-12;* similar phr. (of a competition in unselfishness) *U II 46, 18; 69, 21; tört törlüg şımnu süsın utup yeğedıp* 'successfully conquering the army of four kinds of demons' *TT IV 12, 55; o.o. USp. 104, 21; Hüen-t's. 2062-3; TT X 80 and 252; Civ. utmak yeğedmek TT I 2; Xak. xı ol anı: uttu: qamarahu fi'l-la'ib wa gayrihi* 'he beat him at gambling and other things' *Kaş. I*

170 (uta:r, utmāk; *verse*); andağ erig kim utar: 'who can beat (yağlıb) a man like that?' *I* 200, 20; bizke: kelip öç utar: 'coming to us they wreak (yağdı) their vengeance' *II* 103, 27: *KB* yağış utğuçı 'conquering the enemy' 2141; same meaning 2641, 4883; sözümnü utup 'trying to defeat my arguments' 4004: XIII(?) *Tef.* ut- 'to defeat' (in a contest of skill) 332: XIV *Muh.* ğalaba fi'l-qimār ut- *Mel.* 6, 18; *Rif.* 78 (in a phonetic note on the rounded vowels, saying that this is the meaning in the normal Ar. pronunciation): Çağ. XV ff. ut- 'to win' of a gambler *Vel.* 87 (quots.); ut- ('with -u-') burdan qimār wç giraw 'to win at gambling or betting' *San.* 58v. 8 (quots.): *Xwar.* XIV ut- 'to win', esp. 'to win (a game *Acc.*)' *Qutb* 201; *MN* 35: *Kip.* XIII ğalaba ut-Hou. 38, 8: XIV ut- qamara *Id.* 8; ut- zafara 'to be victorious' 15; ğalaba wa zafara wa qadara bi-mā'nā rahaba ('to overcome in the sense of gaining') ut- *Bul.* 67r.: XV zafara wa ğalaba ut- *Tuh.* 24b. 1 (and 27a. 2): *Osm.* XIV ff. ut- 'to win', esp. at gambling; 'to acquire (something *Acc.*) by conquest'; c.i.a.p. *TTS I* 731; *II* 935; *III* 718; *IV* 790; a pronunciation üt-, peculiar to *Osm.* and still surviving in XX Anat., *SDD* 1439, is recorded as early as XVI.

VU üđ- Hap. leg.; previous editors have read öd-, taking the word as connected with 2 öf, and translated it 'to give advice', but this is etymologically impossible; it seems in fact to be the basic verb of üđig 'sexual passion', q.v.; but the text may be corrupt. Cf. üđlen-. *Türkü VIII ff. kara:* üpgük yıl yarımazkan ted: üđmeç körmek ürkittü 'the black hoopoe, before the year became bright, said, "Do not get excited (?), do not look, you frightened me"' *IrkbB* 21 (the double -tt- is unusual in Runic script, and the word may be an error for ürkittmeç).

1 öf- the basic connotation is movement through or over; it is both Trans. and Intrans., in the latter case almost always with 'time' of some sort as the Subject. If Trans. it can govern several cases, with different shades of meaning; with the *Acc.* it usually means 'to cross', e.g. a river, the movement being over rather than through; with the *Dat.* it means 'to penetrate into (something)'; and with the *Abl.* (and/or *Loc.*) 'to pass right through (something)' and come out the other side. There are various metaph. meanings, e.g. 'to pass over, forgive (sins, etc., *Abl.*)'; 'to give up, renounce (something)'; and, if Intrans., (of the bowels) 'to be purged'; (of goods) 'to move freely, be easily marketed'. S.i.a.m.l.g.; in SW only *Tkm.* and XX Anat. *SDD* 1120. Cf. üp-, 2 lr-, keç-. *Türkü VIII T* 3 (öflüt-): *Uyg.* VIII ff. Bud. (they fall on sharp spits, and these) bütün etözlerinde (or -den?) arkuru turkuru ötüp ünér 'pass right through their whole bodies and emerge (the other side)' *TM IV* 253, 57-8; (I wish to go home) nemen ötgeymü men 'how shall I get through?' *Hüen-t.* 27; (he loves the aged,

he knows the wise) takı artukrak biligleri ötmış(?) of 'and he has penetrated their superior wisdom' 125-6; syoşıp nomta ötmış of 'he has become completely familiar with Hinayāna doctrine' 1792-3; sav söz ötmeyükçe 'as no message (Hend.) has come through' 2040; in a list of devils in *U II* 61 ötmışig yedeçiler (12) which comes after 'eaters of pus, tears, moisture, spittle, mucus, vomit', no doubt means 'eaters of faecal matter'. Civ. tın buzğak ötür 'the shortness of breath passes off' *HI* 164; kan ötüp eđğı bolur 'the bleeding ceases and he recovers' *ditto* 183-4; similar phr. *HI* 8, 23; karın ötmek isiglig 'suffering from constipation and fever' *ditto* 10, 57; karın ötmeser 'if he is constipated' *TT VII* 22, 16: *Xak.* XI ok keyikten ötti: 'the arrow passed through (nafaða) the antelope' (etc.); also used of anything which passes through anything; and one says karın: ötti: utliqa'l-baın wa maşā 'the stomach was purged and suffered from diarrhoea' *Kaş.* I 171 (öte:r, ötmek); (the stream) tağig öte: 'passes through (yanfid) the mountain' I 424, 17; süsi: kalın kim öte:r fa-min kaıratil'-cund lam ahid a'buru 'and because of the density of his army I cannot contrive to pass through' (*sic*, not a lit. translation) I 371, 2; I 473, 5 (kuđruk; this might belong to 2 öf-): XIII(?) *Tef.* öf- (with *Abl.*) 'to pass through' (a place, or time) 251: XIV *Muh.* al-'ubür 'to cross' öf- (-mak, in error); al-qaç (normally 'to cut, sever', here perhaps 'to separate from someone') öf- (-mak, in error) *Rif.* 122 (only); al-ishāl (*Rif.* al-insihāl) 'diarrhoea' öz ötmek *Mel.* 65, 2; *Rif.* 164 (both texts corrupt, *Mel.* has ö:æ:tmek, *Rif.* ö:æ: ötmek): Çağ. XV ff. öf- (-tl etc., 'with ö-') variously translated geç- 'to cross'; git- 'to go'; farāfat et- and vāz geç- 'to give up, cede'; te'tir ve sirāyat 'to spread, penetrate' *Vel.* 87-8 (quots.); öf- (by implication 'with ö-') gudāstan 'to pass, pass over, cross', etc. *San.* 58v. 5 (quots.): *Xwar.* XIV balta takı ötmēdi 'and an axe could not cut through it' *Nahc.* 30, 2: *Kom.* XIV öte, as a Postposition, 'through' *CCG*; *Gr.* 184 (quots.): *Kip.* XV nafaða öf- *Tuh.* 21b. 10; 37b. 2; *mansüd ötüptür* 34b. 5: *Osm.* XIV ff. öf- 'to pass over, or through', common in XIV and occurs sporadically till XVII *TTS I* 569; *II* 759.

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

metaph. *bi-hüda-gü'i wa jâj-xâ'i* 'to talk nonsense, babble' *San.* 58v. 6.

üt- 'to singe'; rather rare and sometimes misspelt owing to a supposed connection with **U**: (e.g. **ot-Red.** 236). Survives only(?) in NC Kzx. **üt-R** I 1863; **üyt-MM** 481; NW Kaz. **üt-R** I 1343; SW xx Anat. **üt-SDD** 1439. **Xak.** XI of **ba:şığ ütti: ašâta şa'ra'l-ra's wa ahrâqahu** 'he set fire to the hair of the head and burnt it off'; also used of other things *Kaş.* I 171 (**üte:r, ütme:k**): xiv *Muh.* (in a phonetic note on the rounded vowels) 'and if you do not pronounce the word with a *wâw* (i.e. long *ü*) and join the *hamza* to the *tâ* with a slight lengthening (*bi-madd hafif*) you have the 2nd Pers. Sing. Imperat. of *ihraqûl-ganam* 'to singe a sheep' *Mel.* 7, 3; *Rif.* 78: **Çağ-** xv ff. **üt-** (*ba-işbâ-i damma* i.e. 'with *u-fü-*', but erroneously with back vowel) 'to pass a flame rapidly over the head and hide of an animal or an ear of wheat to remove the hairs and the like' *San.* 58v. 9; *Kom.* xiv 'to singe' **üt-CCG**; *Gr.*: **Kip.** xiv **üt-azâla bi-nâr şa'ra'l-ganamil-mudkâ** 'to burn off the hair of a slaughtered sheep' *İd.* 8: xv **şawwata** (misspelt, *şawata*) **bi'l-nâr** 'to singe' **üt-Tuh.** 21b. 9.

Dis. ADA

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

ata: 'father'; this word and **ana:** 'mother' first appear, instead of **kañ** (q.v.) and **I ö:ğ** (q.v.) in *Uyğ.* *Bud.*, but are still rare in that language C.i.a.m.l. *Uyğ.* VIII ff. *Bud.* **badra kız atası begke inça tęp tedi kañım uluğ él(l)ğ**

busuşluğ sakinçliğ bolmazın 'the maiden Bhadrâ said to her father, the *beg*, "Let the great king my father not be sorrowful and anxious"'. *U* II 20, 2 ff.; o.o. *do.* 25, 19; *Hüen-tz.* 120: **Xak.** XI **ata:** **al-âb** 'father'; **ata:** **sa:ğün** *al-fabib* 'physician' *Kaş.* I 86, and 403, 5 (**sağun**); about 20 o.o.: *KB* **ata** 'father' 37, 110, 3784 (ççl); a.o.o.: XIII *Tef.* **ata** 'father' 62: *At.* **ata** 'father' 291, 495; xiv *Muh.* **abühu ata:sı:** *Mel.* 11, 9; *Rif.* 85 (mis-spelt); **al-âb ata:** 49, 5; 143; **al-cadd** 'grandfather' **uluğ ata:** 49, 5; 143; and other phr.: **Çağ.** xv ff. **ata pıdar** 'father', and they call *Şüfi* sheikhs and ascetics (*maşâyin-i şüfiya wa zahâd*) **ata San.** 30v. 1; **ata beg/bëğ** 'great father' and metaph. **lâlâ wa rabbi-yi awlâd-i salâfin** 'a prince's tutor' 30v. 2 (quotns. and note on the Atabeg dynasty): **Xwar.** XIII **ata** 'father' 'Ali 36: XIII(?) ditto *Oğ.* 183, etc.: xiv ditto *Qutb* 15; *Nahc.* 14, 12: **Kip.** **al-âb ata:** *Hou.* 31, 19: xiv **ata:fa:ta:** **al-âb İd.** 8 (*ata* (*sic*) *âdam* 7 may be a corruption of something like 'the father of all mankind' *Adam*); **al-amm** 'paternal uncle' **ata:** **karında:ş;** **al-amma ata:** **kız karında:ş** *Bul.* 9, 3 (there is a gap in the MS. where *atı* should be): xv **âb ata** *Tuh.* 3b. 11; **blıynin ata:sı:** 'the bey's father' *Kav.* 27, 5; a.o. 44, 16: *Osm.* xiv ff. **ata** 'father'; c.i.a.p. *TTS* I 51; II 64; III 45; IV 48-9.

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

E t:đu: a word read in *Kaş.* I 110, 10, and translated 'trouble, distress' by *Brockelmann* with a query and by *Atalay* without one. It occurs in a verse, *Kaş.*'s translation of which is too free to help, spoken by a man in a lovers' quarrel, **aydı: senliğ u:đu:** **emgek tellim r:đu:** (or *İdğü*), **yumşar katığ u:đu:** **köplüm şapa: yügrük.** The first **u:đu:** is the Gerund of **ud-** and the second is **I u:đu:** 'sand-dune'. The word after **tellim** might be the Gerund of **ud-** used in a slightly different meaning as a

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

1 İdi: properly 'master, owner', but in Moslem texts often 'the Lord' (God). The phonetic history of this word is exceptionally complicated. The original form must have been *ıdı*; but the syn. word *ıge/ıye/ı-e* is so old that its independent existence cannot be completely excluded. It seems, however, more probable that this is merely a Sec. f. with an unusual vowel change in the final. The position is complicated by the existence of a syn. Mong. word *ece(n)* which is as old as the XIII SH (*Haensich* 42), and looks like a Turkish loan-word. *İdi:* could have become *ıcı* in Mong., but *ıge/ıye* could hardly have become *ece*, so if the two words are identical the word must have been borrowed before the vocalic change took place and later altered to conform with it. It survives in a wide range of Sec. f. words, which are not always easy to identify:—NE e: *R I* 657; I: 1407; İe 1411; Khak. e: *Bas.* 334; Tuv. e: *Pal.* 591; SE Tar. *ege R I* 694; Türkü *İga Shaw*; *ege BS*; *ıge Jarring*; NC Kir. e., *ege Kzx. İye MM, Simit.*; SK Uzb. *ege*; NW Kaz. *ıye R I* 1434, 1578; Kk., Noğay *ıye*; Kum. es: SW Az. *ıye*; Osm. *ıs*; Tkm. *eye*; xx Anat. *eye, ıye, ez*. İlas sometimes been mistaken for **2 İdi:** the existence of which was not at first realized. See *Daerfer* II 636. **Türkü** (VIII only **2 İdi:** occurs; VIII ff. (the fat horse's mouth has become hard) *İdi:ıs*: *umaz* 'its master is powerless (to control it) *İrkB* 65; *Uyg.* VIII ff. Bud. *buşı İdısı tırtı kuv-rağı* 'the community of Tırthakas who own (i.e. receive) alms' *USp.* 103, 19–20:—the normal *Uyg.* forms are *ıge, İye, İ-e*, different MSS. of *TT VI* having different forms in the same passage; *ezrwalarnı İ-esi* 'Oh Lord of the Brahmas' *UI* 23, 10; *ol el uluş İyesi* 'the master of that realm and country' *Suv.* 90, 15; *Yer suv İyesi* 469, 4; *ev İyesi* (v.l. *İgesi*, *İ-esi*) 'master of the house' *TT VI* 65, 346; *ev İgesi VII* 28, 17; *ev İyesi VIII* 0.8; *Kak. XI İdi:* *al-sayıd wa'l-mawlā* 'lord, master'; hence one says *İdim ne: tır:* 'what does my master say?'; and God (*allāh ta'ālā*) is called *İdi*; they say *İdimiz yarlığu: amr rabbınā* 'Our Lord's commands' *Kaş. I* 87; four o.o.: *KB İdi:* is common; (1) of God, e.g. *İdim* 'my Lord' 124, etc.; (2) in the same usages as Arabic *al-şāhib* 'owner, possessor' e.g. *ay dawlat İdısı* 'Oh fortunate one' 551; XII(?) *KBVP uluğluk İdısı* 'Lord of greatness?'; *ay Yér kök İdısı* 'Oh Lord of earth and heaven' 3; XIII(?) *Tef. İ:ısi* (? *İylsi*) 'his master' (that is his elder brother) 121; *İdısı 122: At. İdi* (1) 'Lord'; (2) 'owner' is common: XIV *Muh.* (in a passage on pronunciation) 'they call *al-şāhib İdi:* in Turkestan and *İ:yl:* (MSS. in error *İ:ı:*) in our country' *Mel.* 7, 11; *Rif.* 79; *al-şāhib wa'l-malik İ:ıdi:* (spelt *İ:ıdi*) 44, 9;

137: *Rbğ. İdi* 'Lord (God)' *R I* 1508: *Çağ.* XV ff. the position is complicated; *Vel.* 40 has *eye* (*sic*) *şāhib* (quoton.); *San.* 57r. 1 adds, after *ayā*, 'and, spelt *ıye, şahib*'; this word is not, however, entered under *alif maksür ma'al-yā*, but *ıyele-* and *ıyelen-* are—*Vel.* 68 has *İgesi* ('with -ğ-') translated *şāhibi* (quoton.) and *San.* 108v. 2 has *ıge* ('with -ğ-') *mālik wa şāhib* (same quoton.)—*San.* 97r. 13, under a single entry has *İdi xudā wa xudāwand* 'the Lord; master' with a quoton. fr. *Nāşir*, *İdi* 'was', and *ıdi* 'its smell', and also 97r. 18 *İdi kut* translated *şāhib-i sa'adat* 'lord of felicity' (a false etymology of *İduk kut*): *Xwar.* XIII *İdi* 'Lord; master' *Ali* 11, 47; *ıye* 51; XIV *İdi* ditto *Qutb* 56; *Év İdileri Nahc.* 107, 1; *İdi* 'Lord (God)' 249, 4; 251, 2; *Bulğar* XIV the sound *ğ* does not occur in the language of most of the Turks but it does occur in *Bulğar* in *İdi: al-rabb İd.* 9 (also in *adağ, udu-*): *Kıp.* XIV (after *aya:* 'with back vowels') *wa'l-mālik wa'l-şāhib* 27 (presumably *eye*); XV *mālik wa şāhib İye Tuh.* 35a. 12 (and 90a. 7): *Osm.* XIV ff. *eye* (sometimes mistranscribed *aya*) and, less often, *ıye* 'master, owner' is noted in over a dozen XIV to XVI texts *TTS I* 287; *II* 41; *III* 274; the synonymous word *İs* is c.i.a.p., sometimes as *ıs* and *ısleri III* 382, but usually with the Poss. Suff. as *ıssi I* 388; *II* 546; *III* 381; *IV* 437; the two words occur side by side in 'aql İyesi fikret İssi (xiv, *III* 382).

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

perverse' 491; and many o.o. (the word does not occur in *Kaş.*): (Xwar. xiv *İgen* 'very' *Qutb* 60; *İgen* *üküs* 'very many' *Nahc.* 6, 3; 231, 10; a.o.o.: Kom. xiv 'very' *İgen* *CCG*; *Gr.*: Kip. xiv *İnen* (sic) *cidda(n)* 'very' *İd.* 24; (in one MS.) *İgen* (spelt *İngen*) *körklü*: *fi had-dihî malih* 'extremely beautiful' 25; *Osm.* xiv ff. *İgen*, and sometimes *İgende*, 'very' common up to xvii, noted once in xix *TTS I* 366; *II* 518; *III* 357-8; *IV* 410).

S *İtl* 'sharp'. See *yitig*.

S *oda* See *ota:ğ*.

VU 1 *udu*: pec. to *Kaş.* *Xak.* xi *udu*: *al-akama* 'mound, heap'; hence *al-haṭīb* 'a sand-dune' is called *kum udu*; and a town in *Arḡu* is called *Udu*: *Kent Kaş. I* 87; a.o. 110, 11 (*udu*).

S 2 *udu*: See *uğ*.

E 3 *udu*: See 1 *u*: (*Xak.*).

Dis. ADA-

D *ata*:- (a:da:-) Den. V. fr. 1 *a:t* (a:d); primarily 'to call out (someone's *Acc.*) name; to call out to (someone *Acc.* or *Dat.*); to call (someone *Dat.* or *Acc.* something, *un-suffixed case*); later in extended meanings, esp. 'to nominate (someone *Acc.*) to a post; to betroth (i.e. name someone as prospective husband or wife); to dedicate (something *Acc.*) to God or some sacred place'; from this finally developed 'to promise (something)'. S.i.a.m.l.g. in SW *Osm.* *ada*:-, *Tkm.* *a:da*:-. *Uyg.* viii ff. *Chr. mēni atasar* 'if he calls out to me, calls my name' *M III* 48, 2 (v); *maṣa atayu* 'calling out to me' *do.* 49, 6-7; *Man.-A* (the unhappy people because of their sufferings) *atayurlar* 'call out names' (and curse one another) *M I* 9, 8; *Man. sızni atayu* 'calling out your names' *TT III* 97; *Bud. anı tēmin edḡi atın* (mistranscribed *öz-e*) *ataḡalı teḡimlig bolur* 'it is seemingly to call him immediately by the name of "well-disposed"' *UIV* 46, 57-8; *anı adaş böşük atın ataḡalı teḡimsiz bolur* 'it is not seemingly to call him by the name of "kinsman or relation by marriage"' *do.* 64-5; o.o. *Suv.* 190, 12; *Hien-tš.* 305; *Civ. atıy atayu kut kiv özin kelti* 'on calling your name divine favour (Hend.) came of its own accord' *TT I* 116; *Xak. xı ol anar at: ata:da: laḡqabahı bi-laḡab* 'he gave him a title', also used for *sammāhu bi'sm* 'he gave him a name' *Kaş. III* 250 (*atar*, *ata:ma:k*): *KB* (for this reason) *atım Aytoldı tēp atadı* 'he named me Aytoldı' 748; *billıslz kişig bilge yıldı atar* 'a wise man calls an ignorant one "animal"' 985; *xııı(?) KBPP Çinliḡtar Adabu'l-mulūk atadılar* 'the Chinese called (the Kutadḡu: Bilig) "the education of kings"' 10; *Tef. ata*- 'to call (someone *Acc.* or *Dat.* something *un-suffixed case* or *Acc.*) *atamuz waqt* 'a predetermined time 63; *ıy Muh. (?) sammā ata*:- *Rif.* 110 (only); *Çağ.* xv ff. *ata*- (-dı etc.) (1) *ata*-, *adla*-, *ad koy*- 'to name'; (2)

ada-, *ya'ni nāmzād* (sic) *eyle*- 'to betroth' *Vel.* 6-7 (quotns.); *ata*:- (1) *nāmıdan* 'to name'; (2) *nāmzād kardān*, in *Ar. xaḡba* 'to betroth' *San.* 28r. 19 (quotns.); *Xwar.* xiv *ata*- 'to name' *Qutb* 15; *Kip. XV sammā* (atla- and) *ada*- *Tuh.* 20a. 6; *Osm.* xiv and xv *ada*:- (once *mıstıpedi adı*-) 'to name; to dedicate' in three texts *TTS I* 3, 4; *II* 5.

E *ıdi*:- error (-v- misread as -l-) for *evdi*:-, q.v.; 'to collect, gather up'. Pec. to *Uyg.* The statement in *TT V* 34, note *Bḡo*, that there is a Dev. N. *ıdiş* fr. this V. in *Kaş.* is an error; see *Kaş. III* 62, footnote. *Uyg.* viii ff. *Bud.* (just as a man who has hands, if he reaches a jewel island) *kōḡül ēyin ertlinı evdiḡelli* (*ıdiḡelli*) *uyur* 'can pick up jewels to his heart's content' (but if he has no hands) *ōtrü ertlinı evdiyü* (*ıdiyü*) *umadıın kuruḡ kalır* 'then remains frustrated because he cannot pick up jewels' *TT V* 26, 91-3; *evdiḡiler* (*ıdiḡiler*) *yıḡdılar* 'picked up and collected' *Suv.* 627, 17; 642, 4.

D 1 *ota*:- Den. V. fr. 1 *ot*; survives only(?) in NE *Tuv. oda*- *Pal.* 299; the alternative form *otla*:-, first noted in *Çağ.* xv ff. as *otla*- *San.* 61r. 27 survives in NE *Tuv. otta*- *Pal.* 314; SW *Osm. odla*:-. *Yaḡma*:-, *Yemek xı ol otuḡ otadı*: *ıştalā bi'l-nār wa aḡraqa'l-ḡaḡab* 'he warmed himself at the fire and burnt fire-wood'; this is a rare word but used in these dialects *Kaş. III* 252 (*ota:r*, *ota:ma:k*).

D 2 *ota*:- Den. V. fr. 2 *ot*; has developed two meanings; (1) 'to cut grass, etc.', in modern times usually more specifically 'to pull up weeds'; (2) 'to treat with medicinal herbs'. S.i.a.m.l.g., usually in the first sense; in SW only in *Tkm.* and xx *Anat. SDD* 1095; cf. *otla*:-. *Uyg.* viii ff. *Man.-A* (and however many physicians come with their remedies) *anı otayu umaḡay* 'they will be unable to treat him (successfully)' *M I* 15, 7; *Civ. ota*:- 'to treat (a patient)' *II* 26, 84 and 93; *Xak. xı ol tariḡ otadı*: *şarḡaḡa'l-zar*, 'wa *hıwa* an *yaḡta* şırnāḡahu *kaylı yuşıdahu* 'he cut the grain (crop), that is cut the crop so that it should not spoil'; also used of plough-land (*al-ḡart*) when the ears (of corn) are cut off (*buşıdatı'l-ru'is*) *Kaş. III* 250 (*ota:r*, *ota:ma:k*): *KB* (oh ignorant man, go and) *iḡıñı ota* 'have your disease treated' 158; *otaḡılı dārü birle* 'treat him with drugs' 5244; *xııı(?) Tef. ota*:- 'to weed' 239; *Oğuz xı* (after 1 *ota*:-) and one says in *Oğuz emri*: *anar ot otadı*: *al-tabib* 'alacahu *bi'l-dawı*' 'the physician treated him with medicine' *Kaş. III* 252 (*ota:r*, *ota:ma:k*).

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

NE and SW (elsewhere displaced in this meaning by der. f.s like *uykula-*). It is sometimes possible to be confused between der. f.s of this verb and those of **od-*, which has the opposite meaning 'to be awake'. **Türkü VIII** (for the sake of the Türkü people) **tün uđımadım küntüz olurmadım** 'I did not sleep by night or rest by day' *I E 27, II E 22; tün uđımatı; küntüz olurmatı*: 'without sleeping at night or sitting down during the day' *T 51-2; VIII ff. uđı:ğmağ odğu:ru: yatıglı:ğ turğuru: yori:yu:rmen* 'I go about waking the sleepers and rousing those who are lying down' *IrKB 20; Uyğ. VIII ff. Man. TT III 160 (I u): Bud. az uđıñ* 'sleep a little' *PP 55, 5; uđıyu yatmış oğulı* 'his son who lay asleep' *U III 64, 1; yatıp uđıyur erken Süv. 620, 16-17; Civ. (he must drink the medicine and) uđıđu ol H I 20; uđıyu umasar II 8, 41; Xak. XI er uđı:dı: 'the man (etc.) slept' (nāma) Kaş. III 259 (uđı:r, uđı:ma:k); KB (God does not walk about or lie down or) uđımaz 17; many o.o.: XIII *Tef. uđı-, uzi-, uyu-* 'to sleep' 321, 322, 324: XIV *Muh. na'asa* 'to doze' *u-y-* (*ıy-u-y-*) *Mel. 31, 15; Rif. 116; al-na'as uyumak 37, 3; 123; nāma uyu-* 41, 7; *uyu-* 131; *nāma uđı:-(sic) 115 (only); Çağ. xv ff. uyu-(p) uyu-Vel. 124 (quotn.); uyu-* (spelt) *xwāb kardān* 'to sleep', also called *uykula-* *San. 90r. 2 (quotns.); uy-* (in the same entry as *o-y*) *saxm bastan wa māst bastan* 'to form a scab; to coagulate' 89r. 18; *Kwar. XIII uy-* (or *uyu-*?) 'to sleep' *Ali 29: XIII(?)* (he pitched his tent and) *şük bolup uyu turdı* 'settled down quietly to sleep' *Oğ. 136: XIV uđı-, uyi-, uyu-* 'to sleep' *Qutb 195, 197; hiç uđımassen* 'you never sleep' *Nahc. 289, 9; 'ağıtınığ uđımakı* 'the sleep of a wise man' (is better than the wakefulness of a fool) 423, 4; *Kom. XIV 'to sleep' uyu- CCI, CCG; Gr. 264 (quotns.): Kıp. XIII nāma min'al-naum u:yl:- Hou. 44, 1; Bulgar. XIV uđu- nāma and in other languages uyu- Id. 9 (see I İđı:); Kıp. XIV uyi- nāma, and in the Türkistāni language (sic) uđı-*, as we said above *Id. 26: xv xadaya* (of a limb) 'to go numb' *uyu-Tuh. 15a. 9.**

öte- (**öde-**) basically 'to carry out an obligation', hence (1) 'to carry out one's obligations to God', e.g. by offering prayer at proper times; (2) 'to carry out one's obligations to superiors' by giving what is due to them; (3) 'to pay a debt'. Survives in some SE, SC (**üta-**), NW, and SW languages; Az., Osm. **öde-**, Tkm. **ö:de-**. **Uyğ. VIII ff. Man.** (these wicked men) **üç yavlak yolta öz ötek öteyür** 'repay their debts (*metaph.*) in the three evil ways' *TT II 16, 22-4; ötek bérım ötemekleri erser* 'as for their paying their debts (Hend.)' *ditto 17, 85-7; Xak. XI ol anıp alımın öte:di: qadā daynahu* 'he paid his debt to him'; (in a verse) *teprıgerlı: tapğın öte:r* 'he performs his duty to God' *Kaş. III 252 (öte:r, öte:me:k): KB munıñ şukrı ermdi neteğ öteyin* 'how can I now give (adequate) thanks for this?' 390; similar

phr. 1033; **tapınsa öter beg tapuğrı haqqın** 'if a servant is obedient, his master gives him his due' 597; a.o.o. of **haqq öte-** 1478, 1560, 1593, etc.: **XIII(?) Tef. öde-föte-** 'to pay (a debt); to perform one's duty (to God)' 242, 251: **XIV Muh. addā'l-dayn** 'to pay a debt' **borc ö:de-** *Mel. 22, 4 (Rif. 102 bo:rc bér-); inqadā'l-dayn* 'to settle a debt' **bo:rc ö:de-** 23, 8; **ö:te-** 104: **Çağ. xv ff. öte-** *idā kardān* 'to pay (a debt), fulfil (a duty)' *San. 61r. 10; Xwar. XIII öte-* 'to pay' *Ali 49: XIII(?) kök teprıke men ötedım* 'I have given what was due to high heaven' *Oğ. 75: XIV (whoever borrows money and fails) borcım ötemekke* 'to repay his debt' *Nahc. 409, 15; Kıp. XIV awfa* 'to pay a debt' **ö:de-** *Bul. 30v.: XV awfa öte-* *Tuh. 5b. 11; wafa ditto. öte-38b. 8; Osm. XVIII öde-* (and **ödeş-**) in *Rümi, idā kardān*; also *metaph. mukāfat* '(to give) compensation, recompense' *San. 66v. 13.*

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

Dis. ADC

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

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

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

kilkı arığ; ol etçi turur kör étilmişlerig buzuğlı yoritmağlı canlıg tiriğ 'that butcher, oh; virtuous man, is the one who makes those who have fathers fatherless; that butcher is the man who destroys what has been set in order and does not leave mortals alive' 6055-6: xiv *Muh.*(?) *qaşşâb* etçi: (*cim*) *Rif.* 157 (only): Kıp. XIII *al-cazzâr* 'butcher' etçi: *Hou.* 23, 21; *al-lahhâm* 'meat-seller' etçi: 50, 20.

D uđçı: N.Ag. fr. u:đ; 'ox-herd'; survives as uđçı/fuyçı in NE R I 1604 and NC Kır. Uyg. VIII ff. Bud. xan uđcısı 'the king's ox-herd' *PP* 65, 1; uđçı er 66, 3.

D otçı: See ota:çı.

Tris. ADC

D ota:çı: Dev. N.Ag. fr. 2 ota:-; 'physician'. L.-w. in Mong. as otaçı/otoçı (*Kow.* 383, *Haltod* 79), which is prob. the origin of NE Tuv. oduçu *Pal.* 300; otherwise survives only(?) in SW xx Anat. otaçı/otçu *SDD* 1094-5. Uyg. VIII ff. Chr. otaçı erçi U I 7, 3 (2 ot): Man.-A otaçı 'physician' *MI* 15, 6; Bud. bütün balıktaktı otaçlar 'all the physicians in the town' U III 41, 5; a.o. *Suv.* 591, 5; Civ. otaçlar baxşılar 'physicians and religious teachers' *H II* 8, 25; xiv *Chin.-Uyg.* *Dict.* 'physician' otçı R I 1119; *Ligeti* 189: *Xak.* XI (after 2 ot *al-dava*) hence *al-tahib* 'physician' is called otaçı: *Kaş I* 35, 8; I 209, 22 (enüçle:-): *KB* otaçı téridli 'the physicians assembled' 1057; o.o. 1065, 2109, 4631: xiv *Muh.* *al-tahib* o:ta:çı: (*cim*) *Mel.* 58, 6; *Rif.* 156: (Çağ. xv ff. otaçı yaylâq 'summer station'; otaçı Xıtay the name of an Özbek clan (*ürüg*) *San.* 62r. 8; otaçı in the Mongolian language means *şikastaband* 'bone-setter' 62v. 7; the first entry seems to be an attempt to explain the first word of the clan name, in this context it may have meant 'pastoralist'; the last entry is the Turkish word reborrowed from Mong.): *Xwar.* xiv otaçı 'physician' *Qutb* 120: *Kom.* xiv 'physician' otaçı *CCG*; *Gr.*: Kıp. XIII *al-tahib* o:ta:çı: *Hou.* 23, 9; xiv otçı: (one MS. otaçı, *cim*) *al-tahib* *İd.* 15: xv *Tuh.* 23b. 7 (see İçe:çü): *Osm.* xiv ff. otaçı (perhaps sometimes to be read otçı) occurs in several texts down to xvii, *TTS I* 550; *II* 736; *III* 549; *IV* 613; xviii otçı ('with -ç-') *tahib wa carrâh*, ('surgeon') in *Pe. hizîş* *San.* 62r. 11.

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

D otaçılık A.N. (Conc. N.) fr. ota:çı; n.o.a.b. Uyg. VIII ff. Man.-AMrdaspnt tepri-lerini otaçılıkı 'the place of healing of the Mardäspnt gods' *M I* 27, 33: *Osm.* xiv ff. otaçılık (or otçılık?) 'medical treatment' in

Dis. ADD

adut basically 'a handful', but sometimes used for 'the palm of the hand', which is properly aya; had a very unusual phonetic history; under the influence of the -u- the -d- became -v/-f-w- instead of -y-, and, perhaps as compensation, the -t became -ç as early as XI (*KB*). S.i.a.m.l.g. in a wide variety of forms, one NE Tuv. adış, *Pal.* 42, very archaic; some much abraded NE auts, o:s, o:ş, u:ş *R I* 81, 1138, 1149, 1772; SE Tar. o:ç *R I* 1133; NC Kır. u:ç; Kzx. u:s; elsewhere usually avuç or the like. Uyg. VIII ff. Bud. ayaça aş bérmiş adutça suv tuttmış 'giving a palmful of food or holding a handful of water' *Suv.* 168, 23; Sanskrit *muştinâ* 'with a handful' a:đut (spelt *atutdh*) üze: [gap] *TT VIII C.14*: *Xak.* XI adut *al-hafna* 'a handful'; one says bir adut ne:p 'a handful of something', that is what will fill the palm (*mil'ül-kaff*) *Kaş.* I 50; awut dialect form (*luğa*) of adut for 'handful' *I* 82: *KB* ukuşşuz kişi bir avuçça tetik 'a man without understanding is only a trifle intelligent' 297; XIII(?) *Tef.* avuç 'handful' 36: Çağ. xv ff. avuç *kaff-i dost* 'the palm of the hand' *San.* 53v. 2 (quotn.); in a Qasida in the Vienna MS. of *KB*, Malov *Pamyatniki drevnetyurkskoj* 'si'mennosti 342 ff. bir avuç yalka 'as trifling wages' (God gave man a soul) 27: *Xwar.* xiv avuç 'handful' *Qutb* 16: *Kom.* xiv ouç (? for ovuç) 'handful' *CCI*; *Gr.*: Kıp. xiv *al-hafna* avuç (*cim*) *Bul.* 9, 13: xv *qabda wa hafna* 'handful' avuç (*cim*) *Tuh.* 28b. 11; *qahsa* ditto 30b. 9; *râhatu'l-kaff wa'l-qabşa ayda(u)* 'palm of the hand', also 'handful' awç (*sic*, *cim*) *Kav.* 61, 2: *Osm.* xiv ff. avuç 'palm of the hand' in several texts *TTS I* 54; *II* 69; *IV* 289; xviii avuc oyunu, in *Rîmî*, a kind of gambling game (*qimâr*) which consists in taking some things in one hand and asking 'odd or even'. If the other guesses wrong he loses *San.* 53v. 3.

Dis. V. ADD-

D atat- (atad-) Hap. leg.; Den. V. in -ad-, Intrans., fr. 2 at. *Xak.* XI tay: atattı: 'the foal grew to maturity (*tafarrasa*), that is was reckoned to be a horse'; (prov.) tay: atatsa: at tinur oğul eredçe: ata: tinur: 'when the foal grows to maturity, the horse has a rest; when the son grows to maturity the father has a rest' *Kaş.* I 206 (verse; no Aor. or Infin.).

D eded- Hap. leg. (?) ; Den. V. in -ed-, Intrans., fr. e:đ; 'to thrive' or the like. Uyg. VIII ff. Man. (plants and trees come into existence) kolunaları ulğadur eđedür öğirer 'their young shoots grow, thrive, and rejoice' *Wind.* 249, 8-9.

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

D étit- (édit-) Caus. f. of é:t-. N.o.a.b., cf. éttür- *İlvü* VIII *bröln anta: éttitlm* 'I had

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

D uđıt- Caus. f. of **uđıt-**; lit. 'to put (someone *Acc.*) to sleep'; with various metaph. meanings like 'to extinguish (a fire); to make (milk) curdle'. S.i.a.m.l.g., usually as **uyut-**, but NE Koib., Kaç., Sag., Şor **uzut-** *R I 1770*; Khak. ditto; Tuv. **uđut-**. **Uyg.** VIII ff. Civ. **ıgılığ uđıtmış kergek** 'you must put the sick man to sleep' *H II 33*, 222; **Xak. XI ol meni: uđıttı: anāmani** 'he put me to sleep'; and one says **ol yuğrut uđıttı: rawwaba'l-rā'ib** 'he curdled the *yoğurt*'; and one says of **uđıtma: uđıttı: cabbana'l-cubbun** 'he made the curd cheese'; and one says **ol uđıttı: he extinguished (atfa'a) the fire** *Kaş. I 207* (no Aor. or Infjn.); **bu ot ol kışıl:nı: uđıtğın** 'this drug always puts (people) to sleep' (*yurğid*) *I 154*, 20; **KB otuğ suv uđıtısa yana tirlümez** 'if water extinguishes the fire it cannot come to life again' 2396; (carelessness) **uđıtur kışıg** 'puts a man to sleep' 5267; o.o. 2373, 5266, 5448; xiv *Muh. (nāma uyu-); nawwama ğayrahu uyu:- Mel. 41*, 7; **uyut- Rif. 131**: **Çağ. xv ff. uyut- xwābāndan** 'to put to sleep' *San. 90r. 21* (quotn.); **Kom. xiv uyut-** 'to let (someone) sleep' *CCG; Gr.: Kip. XIII nawwama ğuyrahu uyuıt- Hou. 44*, 1; xv (*raqada yat-*) **raqqada** [*twa rawwaba* omitted] 'l-laban' 'to put to sleep, [and to curdle?]' milk' *uyut- Tuh. 17a. 11-12*; **Osm. xvi uyut-** (-y- written with *kāf*) 'to curdle (milk)', in one text *TTS III 725*.

Trls. ADD

D uđıtma: Pass. Dev. N. fr. **uđıt-**. Pec. to **Kaş. Xak. XI uđıtma: al-cubbunul-raqb** 'moist curd cheese' *Kaş. I 143*; a.o. *I 208*, 3 (**uđıt-**).

Trls. V. ADD-

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

Dis. ADĞ

ađak originally rather indefinitely 'leg, foot'; in some contexts one meaning seems to be required to the exclusion of the other, in others vice versa. Became a l.-w. in Mong. as *adak* (*Kow. 68, Halted 15*) but apparently only in the metaph. meanings 'the foot (of a mountain) the end, or mouth (of a river); end; final'. S.i.a.m.l.g., usually as **ayak** or the like, in its original meaning; but in some languages *adak* was borrowed fr. Mong. with the meanings current in that language. **Türkü VIII Türkü bođun ađak kamsatdı:** 'the Türkü people let their feet waver' (and began to panic) *IN 7*;

same phr. but **kamsat(t):** *II E 30: VIII ff.* Man. (seeing with our eyes . . . touching with our hands) **ađakin yorıp** 'walking with our legs' *Chuas. 314*; (his clothing) **bastan (sic) ađak(k)a teđi** 'from head to foot' *M I 5*, 13; **Uyg. VIII ff.** Man.-A. (as the eye is dear) **ađakka** 'to the legs' (and the hand to the mouth) *M I 23*, 5; a.o. 17, 19 (**I uç**); **Man. baştın berü ađakka teđi** 'from head to foot' (perhaps metaph. 'from beginning to end') *M I 30*, 24-5; **Bud. eligin ađakin beklep** 'binding him hand and foot' *PP 63*, 5; (of a bull) **tört ađakin** 'his four legs' *do. 65*, 5; o.o. *U II 24*, 2; *U III 35*, 10; *TT VIII* (several): **Civ. ađak ađrıgka em** 'a remedy for a pain in the legs' *II I 137*; a.o. *TT I 108* (**apam**); (in certain circumstances) **Bulmıs ton etlik ađak baş bérmezmen** 'I shall give Bulmıs no clothing or footwear at all' *ÜSp. 51*, 7 (**ađak baş** seems to be attached ungrammatically to the previous words); o.o. *II 30*, 189; *TT VII 21*, 4; 25, 4; *xiv Chin-Uyg. Dict.* 'his foot' **ađaki Ligeti 125**; **Xak. XI ađak al-ricl** 'leg, foot' *Kaş. I 65*; **ayak al-qadam** 'foot' dialect form (*buğa*) of **ađak I 84**; in the Chapter on phonetics *I 32*, 3 ff. it is said that the *Çigil* and other (genuine) Turks call *al-ricl* **ađak** and some Kıpçak, the Yeme:k, Suwar, Bulgar, and other peoples stretching to al-Rūs and al-Rüm call it **azak**, and (by implication) the *Yagma*; *Tuxsi*; (other) Kıpçak, *Yabaku*, *Tatar*, *Kay*, *Çumul* and *Oğuz ayak*; about 40 o.o. of **ađak**, usually *al-ricl* or *al-qadam*, nearly always spelt **ađak:** *XIII(?) At.* (by fate the thorn pierces) **ađakka** 'the foot' 455; *Tef. ađak/ayak* 'leg, foot' 40, 44; *xiv Rbg. ađağ* (mis-spelt *adağ*) 'foot' *R I 478*; *Muh. al-ricl* **aya:ğ** *Mel. 48*, 6; **aya:k Rif. 142**; in the phonetic passage *Mel. 7*, 9-11; *Rif. 79* (which is corrupt and should be restored as follows) it is said that the Turkistānis call *al-qa'b* 'leg' **ada:ğ/ada:k** and the Turks of our country **aya:ğ/aya:k**; **Çağ. xv ff. ayağ/ayak pây** 'foot' *Vel. 39*; **ayağ/ayak pā San. 57r. 5** (quotn.); **ađak (sic)** 'a wooden object (*ciibi*) like a cart which they make for children, so that they may be put into them and learn to walk' 33r. 29 (no doubt the Mong. l.-w. reborrowed); **Xwar. XIII ayak** 'foot' 'Ali 13: XIII(?) **ađakl uđ ađakı teğ** 'his legs were like an ox's legs' *Oğ. 12*; a.o.o.: *xiv ađak* 'leg, foot' *Qutb 3*; **ayak do. 6**; **ađak MN 106**; **ayak do. 115**, etc.; (he walked looking at) **ađakına** 'his feet' *Nahc. 237*, 12; **Kip. XIII** (after a list of parts of the leg) **macmū'u'l-ricl** 'the leg as a whole' **aya:k Hou. 21**, 9; **xiv ađak al-ricl** in *Bulgar*, elsewhere pronounced **ayak İd. 9** (cf. *I İdi*; **uđı-:**); **xv al-ricl aya:ğ Kav. 61**, 9; **ricl ayak Tuh. 16b. 8**; **Osm. xiv ff. ayak** in numerous phr. and idioms *TTS I 54-7*; *II 71-5*; *III 48-51*; *IV 51-6*.

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

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

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

S **ađuk** See **ađduk**.

D **ıđuk** *Dev. Pass. N./A.S. fr.* 1: **ıđ-**; lit. 'sent', but used only in the sense of 'sent, i.e. dedicated, to God', hence 'sacred' in a more general sense; the phr. **ıđuk kut** 'the sacred favour of heaven' was early adopted as a royal title by some tribes; in course of time its origin was forgotten, and in *San.* it is spelt **ıđl kut** and given a false etymology (see I ıđli). Survives in various forms, **ıyk, ık, ızık**, etc. in NE, NC, and SW xx Anat. *SDD* 777, 1098. **Türkü VIII** (the *Türkü* divinity on high thus set in order) **türkü ıđuk yerı: suvi:** 'the sacred *Türkü* territory' *I E* 10; *II E* 10; **ıđuk yer suv** *II E* 35; *T* 38: **ıđuk Ötüken yış** 'the sacred *Ötüken* mountain forest' *I E* 23 (*II E* 19); **Basmil ıđuk(k)ut** 'the *ıđuk* kut in the *Basmil*' *II E* 25: **ıđuk** **baş** a place name *II E* 25: **Uyg.** VIII **ıđuk baş** **kédinte:** 'west of *ıđuk Baş*' *Şu. E* 9: VIII ff. **Man. ıđuk kaşımız** 'our sacred father' *TT III* 18, 20; o.o. *Do.* 57, 108; **é(l)ıġimiz ıđuk kut** 'our king the *ıđuk* kut' *M III* 35, 9, 14 and 19; **ıđuk örgin** 'the sacred throne' *Do.* 35, 18: **Bud. ıđuk** 'sacred' is fairly common, *Şiv.* 349, 3; 447, 15; *USp.* 43, 8: *Civ. USp.* 40 and 41 are documents of a late period addressed to **ıđuk kut** **teprike-nlmiz:** *O. Kır.* IX ff. **öz yerim ıđuk yerim**

'my own land, my sacred land' *Mal.* 42, 1: **Xak.** XI **ıđuk kull şay** 'mubdrak 'anything blessed'; its origin is that for any animal which is set free (*yusayyah*) is called **ıđuk**; its back is not loaded nor its udders milked nor its fleece shorn because of a vow incumbent on its owner: **ıđuk tağ** *al-cabalu'l-mânı'u'l-şawil* 'an inaccessible long mountain' *Kaş.* I 65; **KB ıđuk kut** 'the blessed favour of heaven' (not as a title) is fairly common, 343, 354, 1335, etc.; **ıđuk** also occurs in other contexts, e.g. of **beglik** 1960: XIV *Muh.*(?) *al-qadâ wa'l-qadr* 'destiny, fate' 191: *K Rif.* 189.

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

D **udık** *N./A.S. fr.* **udı:**- 'sleepy, asleep'. N.o.a.b.; in the mediaeval period displaced by **uyku** (a contraction of ***udıġu:** or the like) which occurs in *Xwar.*, **Çağ.**, *Kom.*, *Kıp.*, and *Osm.* fr. XIII onwards and s.i.a.m.l.g. Not to be confused with **oduġ** which has exactly the opposite meaning. **Uyg.** VIII ff. **Man.-A katıġlanan kım ürke ıđukun saklan-makan erçuler bu bir odıġuruġ dımkıttı teprike** 'strive to keep yourselves from long sleep for this one God of the majesty of the

faith who rouses (men)' *M III* 9, 6-8: Bud. Sanskrit *styānamiddhamca* 'inertia and apathy' **udık** (spelt *utik*) **u yeme** *TT VIII A.13*; (another danger is this) **talım balık uđuk erken saklamadın tuşar alkunı kemli birle şğıürür** 'you may inadvertently bump into a predatory fish (Sanskrit *mahara*) when it is asleep, and it will swallow everyone including the ship' *PP* 17, 1: **Xak. xi al-raculu'l-wasnān**, 'a sleepy man' is called **udık er Kaş. I 65**; **KB neğü ol iğlı ermdı uđkuş neteğ** 'how is your illness, and how are you sleeping?' **ro6g** (the two best MSS. read **uykuş** and this may be the right reading).

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

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

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

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

D atka:ğ Dev. N. fr. *atka-; used to translate the Bud. (and later Man.) technical term

vihalpa 'attachment (to this world)'; a l.-w. with the same meaning in Mong. (*Kow.* 62, and with altered meanings, *Haltod* 16). Survives only(?) in NE Tel. *R I* 464; *Tuv. Pal.* 71 **atkak** 'the barb of a fish-book; the gills of a fish'. **Uyğ.** VIII ff. **Man.** (you have turned mankind away from evil deeds and) **yafınnıñ ilinmıñ atkağtın** 'from the attachments which fasten and tie them (to this world)' *TT III* 27-8.

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

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

Dis. V. ADĞ-

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

*atka:- See *atka:ğ, atkan-*.

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

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

S utğan- See *uvtan-*

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

(?D) odğar- prima facie a Den. V. in -ğar-, but there is no trace of *od; 'to recognize (someone *Acc.*)'. Survives, with much the same meanings, as oyğor- in NE *Tel. RI* 971, and NC Kir. and uyğar- in Kzx. *Xak.* xi ol anı: ké:dlin odğardı: 'arafahu ba'd tafakkur wa mudda' he recognized him after a moment of reflection' *Kaş.* I 225 (odğarur, odğarma:k).

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

D odğur- Caus. f. of *od-; 'to wake (someone *Acc.*)'. Survives only in NE uskar-juskur- *RI* 1747-8; Khak. usxur- *Bas.* 252 and SW *Osm.* uyar-; *Tkm.* oyar-. Other languages use some form of *odğat- (Caus. Den. V. fr. oduğ) which first appears as oyğat-(joyat-) in *Xwar.* xiv *Qutb* 115; Çaç. xv ff. *San.* 90v. 26; *Kıp.* xv *Tuh.* 6a. 5. *Türkü* viii ff. *Irkb* 20 (udı-): Uyğ. viii ff. Man.-A katağlanturdi saklanturdi odğurdi 'he made them strive and be vigilant and woke them' *M* I 13, 4-5; özütlerig odğuruğlı 'rousing the souls' *do.* 26, 12; a.o. *M III* 9, 8 (udık): Bud. köpülgermek basa basa (*sic*) odğurdaçı üçlin 'because he rouses the thinking process more and more' *TT V* 24, 70: *Xak.* xi ol meni odğurdi: avqazani miña'l-manâni 'he aroused me from sleep' *Kaş.* I 225 (odğurur, odğurma:k); about a dozen o.o. mainly as examples of conjugation; ol meni: oyğurdi: 'he woke me', dialect form (*huğa*) of odğurdi: I 269 (oyğur, oyğurma:k); *KB* (the warning of time) meni odğuru bérdi 'roused me' 5690; a.o. 6637.

Tris. ADĞ

D ata:kı: Den. N. fr. atar; pec. to *Kaş.* *Xak.* xi ata:kı: ya abati 'father!'; *halima isti'tâf* 'a respectful word' *Kaş.* I 136; -kı: a suffix expressing respect ('aif) attached to terms of relationship (*asmâ'u'l-qarâba*); hence

one says atakı: yâ ubbayy (and anakı: yâ umayma) *III* 212.

D uduğlıç: Hap. leg.(?); N.Ag. fr. uduğ. Uyğ. viii ff. Bud. men tapağçıç uduğcuç bolayın men 'let me become your obedient servant (Hend.)' *U III* 83, 9.

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

D adaklıç P.N./A. fr. adak; 'having legs, or feet'; usually with a qualifying word 'having (so many) feet', etc. In one form or another s.i.m.l.g. *Türkü* viii ff. Man. (if I have offended against) ekl adaklıç kişiçe 'two-legged human beings' (or four-legged (tört butluğ) animals) *Chuas.* 80: O. Kir. ix ff. tört adak(hıç) yilkum sekiz adaklıç barımım 'my four-footed livestock and my eight-footed goods' *Mal.* 10, 10; sekiz adaklıç barım *do.* 11, 3; 42, 6 (the reference is perhaps to eight-wheeled wagons or eight-strutted tents): *Xak.* xi adaklıç neç say' dū ricl 'a thing possessing legs' *Kaş.* I 147: *KB* kamuğ üç adaklıç 'everything with three legs' (is stable) 802, 804: *XIV Muh.* dawâtu'l-arba'a 'four-legged (animals)' dö:rd ayağlı: *Mel.* 45, 6; *Rif.* 138 (second word corrupt).

D adaklık A.N. (Conc. N.) fr. adak. Survives in SW *Osm.* ayaklık 'stilt; anything used as a foot or leg'. *Xak.* xi adaklık al-xağabu'lati yutaxxağ minhâ süqul-'arış fi'l-kurüm 'wood used to make vine-trellises in vineyards' *Kaş.* I 149.

D adığlıç P.N./A. fr. I adığ; 'possessing, or full of, bears'. In one form or another s.i.m.m.l.g. *Xak.* xi adığlıç tağ 'a mountain with many bears' (*dibaba*) *Kaş.* I 147.

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

D oduğluk A.N./fr. oduğ; 'wakefulness, alertness'. Survives only (?) in NW *Kaz.* uyawlık. *Xak.* xi oduğluk al-tayaqquz fi'l-umür 'alertness in affairs' *Kaş.* I 149: *KB* oduğluk bu saklıkmı öğdi eren 'men praise this alertness and watchfulness' 442; o.o. 440 (?spurious), 2353; *Xwar.* xiv tünle oyağlık kilmaklık 'keeping watch at night' *Nahc.* 313, 7.

D udukluk Hap. leg. ?; A.N. fr. uduk (udık). *Xak.* xi udukluk (mis-spelt with -d-) ğaftalu'l-insân 'ani'l-say' wa tanâwum 'anhu 'a man's negligence and inertia regarding something' *Kaş.* I 149.

D atkañsız Hap. leg.; a dubious word which occurs as a v.l. of atkañsız in Uyğ. viii ff. Bud. *TT V* 362, and is prob. only a scribal error for that word.

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

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

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

D **adğıra:k** Dim. f. of **adğır**; properly 'a young stallion'. Survives in NE Alt., Leb. **ayğırak** *R I* 16, 17; Bar. **ayğırak** *do.* 17; NC Kir. **ayğırak** *do.* 16, in this meaning. *Kaş.*'s meaning is otherwise unknown. **Xak.** xı **adğıra:k** *al-a-şam mina'l-wi'ül, wa huwa bi-manzilati'l-kabş li'l-şiyäh* 'the white-footed antelope'; it is in the same relation (to the doc) as the ram to the nannygoat *Kaş.* *I* 144.

D **odğurak** N./A.S. fr. **odğır**, sometimes used as an Adv., cf. **odğurati**, q.v.; the two words appear as alternative readings in the MSS. of *TT VI*. Basically the meaning must be 'rousing' or the like; applied both to human actions (preaching, etc.) and human sensations (perception, feeling, etc.), in the latter case perhaps best translated 'vividly, convincingly, or the like. Pec. to Uyğ. Hitherto transcribed **utğurak**, or more recently **otğurak**, and translated 'completely', but these seem to be errors. Uyğ. VIII ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) **odğurak burxan** [**kutin bultupuz?**] 'you have convincingly [attained the blessed status of?] Prophet' *TT III* 105; Bud. (then after reflection) **odğurak tuydum** 'I vividly perceived' *U II* 5, 16 and 4, etc. (**tuy-**); (my dear son hear) **meniş odğurak sözlemiş savımın** 'my rousing words' *U III* 82, 11-12; o.o. *U I* 34, 18; *U III* 80, 25; *Tiğ.* 50b: 6 (see note); *TT VI* 279 (see note

for o.o.); *Hüen-tš.* 318; 2084: Civ. **odğura:k** (spelt **otğura:k**) **çivşağun şor yağlağ kuruğ**; a.şlar: 'startlingly acid, salt, oily, and dry foods' *TT VIII* 119.

D **adğırılık** A.N. (Conc. N.) fr. **adğır**. S.i.a.m.l.g., except? NW usually as **ayğırılık** meaning 'the behaviour of a stallion'. Türkü VIII ff. (the *beg* visited his horses; his white mare had just foaled) **altu:n tuyuğluğ** **adğırılık yarağay** 'the golden-hoofed stud will flourish' *Irkb* 5.

Tris. V. ADĞ-

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

D(S) **ađukla:-** Den. V. fr. **ađuk** (**ađduk**). Pec. to *Kaş.* **Xak.** xı ol **anı: ađukladı:** *istağrafahu li-kawnihi machül* 'he found him strange because he was unknown to him' *Kaş.* *I* 304 (**ađuklar;** **ađukla:ma:k**); **körüp sü:nli: ađukladı:** translated *nazala 'alayhi gaflata(n) ta'accaba minhu wa'stağrafa* 'he stopped suddenly before it, and was astonished by it, and found it strange' *III* 339, 19 (mis-spelt **ađıkla:di:**; the translation should be 'when he saw the army, he was astonished').

D **uđıkla:-** Den. V. fr. **uđık**; 'to be sleepy, drowsy'; as opposed to **uđı:-** 'to sleep, go to sleep'; later in languages in which **uđı-** became obsolete it took the meaning of that verb. S.i.a.m.l.g., except NW?, often in much abbreviated forms like **uxla-**, **ukta-**. Uyğ. VIII ff. Civ. (his stomach swells) **ba:şı teğ-zinür uđıkla:r** 'he is dizzy and drowsy' *TT VIII* 18: **Xak.** xı yağı: **beğdin uđık-la:di:** *al-'aduwwa axağathu sina min huđüril-'amir* 'the enemy were drowsy and unaware of the presence of the *beg*' *Kaş.* *III* 339, 13; **men uđıkladım wasantu** 'I was drowsy' *III* 349, 3 (a.o.o. in a conjugational para.); n.m.e.: xııı(?) 'Tef. ukla- 'to sleep' 325; Kıp. xv **näma** 'to sleep' *uyukla- Tuh.* 37a. 5.

D **ađaklan-** Refl. f. of **ađakla:-**; 'to have legs; to stand, or move on one's feet'. Survives in NE Khak. **azaxtan-**: NC Kzx. **ayaktan-SC, NW, SW ayaklan-**. **Xak.** xı **ađaklandı: ne:n** 'the thing possessed legs' (*ricl*); prov. **alım keç kalsa: ađaklanur** 'if a debt remains unpaid for a long time, it acquires legs' (*ricl*); that is the creditor sends to ask for it *Kaş.* *I* 293 (**ađa:klanur, ađa:klanma:k—sic**).

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

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

D ađđırlan- Refl. Den. V. fr. ađđır. Survives only(?) in SW Osm. *ayğırilan-* 'to become, or behave like, a stallion'. *Xak. XI tayı ađđırlandı: fa'ala'l-muhr fi'ta'l-fahl* 'the colt performed the functions of a stallion'; also used of mares when they acquire (*şarat dawât*) a stallion *Kaş. I 313 (ađđırlanur, ađđırlanmak): Osm. XVI ayğırilan- (of a colt) 'to become a stallion' TTS II 77.*

Dis. EDG

etek originally 'the skirt' (of a garment); hence 'the edge' (of a skirt) and metaph. 'the edge' (e.g. of a plain, the shore, etc.). S.i.a.m.l.g. *Xak. XI etek al-dayl 'skirt' Kaş. I 68: KB kara tın kötürmiş etekin örü* 'the black night lifted its skirts' 3952; *xiv Muh. al-dayl é:etek Mel. 66, 15; ete:k Rif. 166: Çağ. xv ff. é:etek qaştân eteki dâman ma'nasına* 'the skirt of a robe' *Vel. 47; é:etek dâman, and metaph. dâmana-i küh wa kanâra-i şahrâ* 'the skirts of a mountain, the edge of a plain' *San. 95v. 7 (quoton): Xwar. xiv é:etek 'hem' Qutb 53; (the child) seniþ etekiþde ulalğay* 'will grow up under your care' *Nahc. 178, 12: Kıp. XIII al-dayl etek Hou. 19, 1; xiv ditto Id. 8; xv ditto Tuh. 15b. 7: Osm. xiv ff. etek 'skirts; edge' in one or two typical contexts TTS I 284; II 406.*

étig (édig) Dev. N. fr. ét- (éd-); like that verb it has more than one meaning. Survives only(?) in NE Tel. *edü: 'act, action' R I 860; Tuv. edig 'correction, rectification' Pal. 576; SW xx Anat. edî 'performances, events; method of construction' (and other meanings) SDD 505. Uyğ. VIII ff. Bud. étig, by itself, normally means 'ornament' e.g. *etözindeki étigleri barça yañkıra turur* 'all the ornaments on her body tinkled, jingled' *U II 24, 5; a.o. do. 40, 108 (uçruğ); Suv. 71, 19; but in Hüen-t's. 132 (ô:d) 'machine'—étig yaratıg, too, normally means 'ornament' e.g. (baths, perfumes) Sanskrit vibhūṣana 'personal ornaments' étig yaratıg *TT VIII D.13; Sanskrit bharaṇabhūṣana 'adornments and ornaments' ditto, do. 38-9; (you appear) étigin yaratıgın étiminis yaratımış 'adorned (Hend.) with ornaments (Hend.)' *TT X 476; but has other meanings; etöz ulatı édig étimis étig yaratıg tüşmek kamılmak tüblüg tétir* 'all created things, the body and so on, which have been exalted are said to be destined by nature to fall and lie on the ground' *U III 33, 14-16; in two phr. in TT VI the meaning is less certain, ne törlüg étig yaratıg bar eser . . . éter ertiler 133-4; and étig yaratıg kılğalı sakınsar 452-3 possibly 'whatever the undertaking was, they undertook it' (without con-****

sulting soothsayers and astrologers), and 'if you contemplate some undertaking' (you must first recite this scripture), but they might mean 'whatever (manufactured) article they made', etc.: *Civ. altun étig élginde tutğay-sen* 'you will hold a gold ornament in your hand' *TT VII 30, 9; taş tört uluğn étig* 'the external ornaments of the four great ones' *do. 41, 17-18:—étüg (sic) tilek bulğuluku sarp* 'it is difficult to achieve one's undertakings or desires' *TT I 221-2 (perhaps an error for ötüg): Xak. XI KB étig* is fairly common in the phr. *étig étin-* 'to attend to one's business, carry out one's undertakings' 462, 475, and *étig kil-* 258, 6091, etc., and occasionally occurs by itself with the same meaning, e.g. 777.

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

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

VUD üdüg Dev. N. fr. üd-; 'passion, sexual desire'. N.o.a.b., *Xak. XI üdüg (sic; ?error) hayacânü'l-şawq wa'l-işq* 'intensity of passion and love' *Kaş. I 69; üdüg al-şawq ilâ'l-mah-bûb awî'l-watan* 'passion for one's beloved or one's home' *II 311, 25 (komit-) 4 o.o. translated al-şawq: KB üdüğlerim uçsun* 'may my passions fly away' 6300; *xiv Muh.(?) tawaccu'u'l-işq* 'the pangs of love' *Uyğ. Rif. 144 (only): Xwar. xiv üdüg 'passion' Qutb 121.*

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

D 2 **ötüg** 'request, memorial to a superior', etc.; cf. **ötün-** N.o.a.b., but a l.-w. in Pe. as **ötük**, see *Doerfer II* 574. Etymologically obscure. *Doerfer* points out that the V. fr. which it is derived is a l.-w. in Mong. as **öci-** (for **öti-**), 'to report, propose', etc. w. Dev. N.s **öçig**, **öçil** (*Haenisch* 120, *Kow.* 541, etc.). It is possible that there was a Turkish V. **ötü-** or **ötü-**, now lost, fr. which this word and **ötün-** were derived. Alternatively it might be taken as a Dev. N. fr. 1 **öt-**, distinguished both phonetically and semantically fr. **ötek**. **Türkü VIII yalavaçi edgü**: **savı: ötüği: kelmez** 'no envoys, friendly messages, or memorials come from them' *II E* 39: VIII ff. *IrKB* 19 (1 **ağan**): **Man. alkışımız ötüğümüz** 'our praises and prayers' *Chuas.* 216: **Uyg.** VIII ff. **Man.-A takı üküş törlüg muntağ ötüğler ötüñgey** 'and he will pray many such prayers' *M I* 11, 1-2: **Bud. burxanka inça tęp ötüğ ötüñdi** 'he humbly addressed the Buddha in these terms' *U II* 16, 21-2; same phr. *TT VI* 012, 364, 377; o.o. *PP* 15, 5 (**İçgerü**); *Hüen-t.* 247, 310 (**Ükşürüg**): **Civ. Tuğluk Temürke bağıclarını ötüğ** 'the memorial of the vine-growers to Tuğluk Temür' *Usp.* 22, 38; **menip ötüğ bitigim** 'my memorial in writing' *do.* 45, 13: **ötüg savka yorıma** 'do not accede to requests' *TT I* 35: **Xak. XI ötüğ al-qişsa wa'l-hacatu'l-lati tursaf ila'l-sultân, wa aşluhu hikâyatu'l-şay'** 'a memorial and request submitted to a Sultan, originally a narrative about the matter' *Kaş. I* 68; *I* 199, 18 (**ötün-**): **KB ötüğ ötnümezmen** 791; (if a poor man, widow, or orphan) **qişsa bërse ötüğ anı barça tıplap ötüñse ötüğ** 'presents a request or memorial (to the Chief Minister), let him listen to everything and present the memorial (to the king)' 2498: XIII(?) *Tef.* **ötüg** 'request, prayer' 251: **Çağ.** xv ff. **ötüg tümar-i abwâb-i wağâ'i wa sargudaşt** 'a book of narratives of events and happenings' *San.* 62v. 13 (translation doubtful, Persian quotn. fr. *Waşâf*): **Kip. XIII al-qişsa ötüğ wa huwa şarhu'l-hâl** 'that is an exposition of circumstances' *Hou.* 23, 7.

D **ütüg** Dev. Conc. N. fr. **üt-**, 'flat iron'; hence Russian *utyug*; survives in NW Kaz. **ütük**; **Kk. ütük**; **Kum. itiv**; **Nog. iytüv**: **SW Az.**, **Osm. ütü**; **Tkm. ütük**; the forms with -k possibly influenced by Russian. See *Doerfer II* 420. **Xak. XI ütüg hadida ha'l-miñân tuhmâ ja-yuhraq bihâ zi'biru'l-tawb li-yatamallas'** 'an iron implement like a trowel which is heated, so that the nap of a garment may be rubbed with it to flatten it' *Kaş. I* 68.

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

D **ödki**: **Hap. leg.?**; N./A.S. fr. **öd**: **Türkü VIII ff. Man. üç ödki nomuş** 'the doctrine relating to the three times' (past, present, future) *Chuas.* 159.

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

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

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

D ötgünc Dev. N. fr. *ötgün-*, q.v.; survives only (?) in SW xx Anat. *ödgönc, ödgüç, ötküç* 'story, narrative' *SDD* 1101, 1120. **Xak.** x1 *ötgünc al-lukaya* 'a story'; hence one says *ötgünc ötgünci*: 'he told a story' *Kaş. I* 161: *KB* (there are two kinds of good men; one is hereditarily (*anadın tuğup*) good, and acts uprightly because he is good) *takı biri edgü kör ötgünc bolur, isizke katılsa ol isiz bolur* 'and one is good (only) by imitation; if he consorts with wicked men he becomes wicked' 874; similar phr. regarding wicked men 877.

Dis. V. EDG

D edik- Intrans. Den. V. fr. e:d; 'to thrive, prosper, succeed', and the like. N.o.a.b. **Uyg.** VIII ff. Bud. (thus if a man has not faith) *ol kişi edikü umaz* 'than man cannot prosper' *TT V* 26, 118: Civ. (the strength of ancient kings will not be beneficial (*tusul-mağay*) and the methods of modern sages) *edikmeğey* 'will not succeed' *TT I* 107; o.o. 76, 118, 147 (*ağzan-*): **Xak.** x1 *KB isizlik edikmez neçe edleşe* 'wickedness does not prosper however hard it works' 347: xiv *Muh.(?) cäda* 'to be excellent' *edi:k- Rif.* 107 (only).

D etik- Hap. leg.; Intrans. Den. V fr. et. **Xak.** x1 *oğla:n etikli: tarabbala'l-sabi wa kabura* 'the boy put on flesh and grew bigger' *Kaş. I* 192 (*etiker-, etikme:k*).

(**D**) *ötgün-* (*ötgön-*) presumably Refl. Den. V. fr. 2 *ötüg*; *Kaş.*'s etymology of *ötün-*, q.v., though implausible, confirms the connection; Ar. *haka* has the same double meaning 'to narrate' and 'to imitate'; the basic meaning in both cases may be 'to tell (a story) with illustrative gestures'. Survives in NE Şor, Sag. *ökten-*; Tel. *öktön- R I* 1182-3; Khak. *öktin-* 'to imitate'; SW Osm., Tkm. *öykün-* ditto. **Xak.** x1 *o mapa: ötgündi: hakani fi amri wa hawani* 'he imitated (Hend.) me in my affairs'; *prov. karğa: ka:zka: ötgünse: buti: sinur* 'if a crow imitates (*haka*) a goose (*Kaş.*), as usual, 'duck' its legs are broken' *Kaş. I* 254 (*ötgünür-, ötgünme:k*); *ötgünc ötgündi: haka lukaya* 'he told a story' *I* 161, 9: *KB* (whoever reads this writing to-day, knows it well) *apar ötgünür andın edgü kelli* 'and imitates it (i.e. acts in conformity with it) and from that good comes' 259; *ukuş ötgünür kör bilig bildürür* 'understanding expounds and knowledge makes known' 398: **Çağ.** xv ff. *ötken-* ('with -k-', -ip, -di) *öyhi:n- ve taqlid eyle-* 'to imitate'; *öykün- ve benze-* 'to resemble' *Vel.* 89, 90 (quotns.); *ötgen-* (spelt, 'with -g-') *taqlid kardan*; *Firägi* translated it *sabaqat kardan* 'to take the lead' and *Tali'-i Haravi näzidan* 'to give oneself airs'; both were wrong *San.* 60r. 20 (quotns.): **Xvar.** XIII *öykun-* 'to imitate' *'Ali* 51: **Osm.** xiv ff. *öykün-* (once in xv

öyken-) c.i.a.p. *TTS I* 571; *II* 761; *III* 570; *IV* 633; xviii *öykün-* (spelt) in *Rimi, taqlid kardan*, in **Çağ.** *ötgen-* *San.* 92r. 14.

D edger- Trans. Den. V. fr. e:d; survives only (?) in NW Kar. I. *etker- R I* 844. **Xak.** x1 *ol kiçig sözüg edgerdi:* 'he heard the trivial (*al-xasis*) statement, exaggerated its importance and acted on it' (*wa habbarahu wa 'amila bili*); this V. is usually used in the negative form (*maçhüdata(n)*); one says *ol anıy sözün edgermedi:* *mâ'htafala bikalâ-mihi wa mâ balâhu* 'he did not think much of his statement and paid no attention to him'; and one says *ol yavuz me:nli: edgerdi:* 'he repaired (*aşlaha*) the damaged article' *Kaş. I* 227 (*edgerür-, edgerme:k*); *edgermedip ok ata:r* 'they discharge arrows paying no attention to the danger (lit. 'death') from them' (*lä yubâli bi'l-mawf fihi*) *I* 237, 27; *edgermedip idâ lam yuħdar* 'anhu wa turika mûmala(n)' 'if you do not beware of him (an enemy) and disregard him' *II* 29, 13.

D ötgür- Caus. f. of **1 öt-**; 'to cause to pass through', with various metaph. meanings. S.i.s.m.l.g. (not SC, SW); cf. **2 ötür-**. **Uyg.** VIII ff. Bud. *ötgür-* in *Hüen-tz.*, note 2104, 2 (*arğu:*) means 'to let (water) pass into (a lake)'; otherwise it is used only of mental processes, and has been translated 'to get to the bottom (of a problem), understand it thoroughly', and 'to explain' (something to others); both meanings seem to occur; in *TT VI* 162-88 *ötgürü usar* occurs six times and must mean 'if he can thoroughly understand' (something *Acc.*); *bilgeler alku muni bilmez ukmaz ötgürü umazlar* 'wise men do not know or understand and cannot get to the bottom of all this' *do.* 211; but in *do.* 146-9 (if good men and women read and preach this scripture for the sake of all mankind) *terip yürügün uktersar ötgürser* (and understand the very deep doctrine of the root) the central phr. must mean 'and make them understand and penetrate its deep significance' in *PP* 74, 1 ff. (the prince interrogated certain wise men) *kim yeme ötgürü umadılar* 'who were, however, unable to explain'; and see *ötgürü:* **Xak.** x1 *ötrüm karın ötgürdi: al-mušil aqlaqa'l-baın* 'the purge loosened the bowels'; and one says of *evke: bitig ötgürdi:* 'he got a letter through (*anfada*) to his home'; also used of getting anything through something (*anfada şay* 'an şay') *Kaş. I* 226 (*ötgürür-, ötgürme:k*); **Çağ.** xv ff. *ötger-* ('with -k-', -di, etc.) *geçür-* 'to cause to pass through'; *firâgat etdir-* 'to cause to abandon'; *açar etdir-* 'to cause to make an impression' *Vel.* 88 (quotns.); (*ötgüz-* (-ip) *geçür-* *do.* 89 seems to be an error for *ötgür-* but might be a Sec. f.); *ötger-* (spelt) Caus. f., *guđarânidân* 'to cause to pass through' *San.* 59v. 21 (quotns.): **Kip.** xv *nafşada* 'to transmit, send through' *ötger-* *Tuh.* 55a, 7; (*ötker-* translating *sa'ala* 'to cough' in *do.* 20a. 9 and *atasa* 'to sneeze' in 26a. 5 is the different and later word referred to under *ötgek*).

Tris. EDG

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

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

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

D **ötügçl:** N.Ag. fr. 2 **ötüg.** N.o.a.b. **Türkü** VIII ff. (in a prov.) **unırtmaz ötüğçl:** 'an intercessor who does not forget' *Tun.* III A.9-10 (*ETY* II 95): **Uyg.** VIII ff. Bud. **ötügçl bolu teğinürbiz** 'we venture to be petitioners (to all the Buddhas)' *Suv.* 159, 17: **Xak.** XI **ötügçl: safi ilâ'l-malik** 'an intercessor with the king' *Kaş.* II 144 (tutun-); n.m.e.: **KB** **mażâlim ödinde ötüğçilerig körü alsâ** 'in times of injustice (the Chief Minister) should see and receive petitioners' (or 'intercessors?') 2499; **ötügçl kereksiz muñađsa özüm** 'if I am a petitioner and distressed unnecessarily' (he listens to my words without interrupting) 3767: XIV *Muh.*(?) **'arıdu'l-kalam** 'a petitioner' **ötügçl:** *Rif.* 156 (only).

D **edgü:tl:** Adv. fr. **edgü:** N.o.a.b. **Türkü** VIII ff. **bu savımın edgü:tl: eşt:** 'listen carefully to these words of mine' *I S* 2: **yelme: kargu: edgü:tl: urğul** 'organize reconnoitring patrols and signal towers efficiently' *T* 34: VIII ff. **katıgı: ba: edgü:tl: ba:** 'fasten it firmly and well' *Irkb* 14 **edgü:tl: ötü:m . . . edgü:tl: yalvar** 'pray fervently . . . plead fervently' *do.* 19; **edgü:tl: sakunmı:s** 'she thought carefully' *do.* 42: Man. **edgüti tüketi alkanmadımız erser** 'if we have not praised (God) properly and comprehensively' *Chuas.* 212; o.o. 257, 285: **Uyg.** VIII ff. Bud. **eştıtp edgüti köpülgerdil** 'he heard and carefully considered' *Suv.* 596, 23: Civ. **edgüti kesip** 'cutting it up finely' *H II* 18, 68.

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

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

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

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

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

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

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

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

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

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

D étıgsız (édıtsız), Priv. N./A. fr. **étıḡ;** Bud. technical term opposite to **étıḡlıḡ,** normally used to translate Chinese *wu wei* (*Giles* 12,753 12,521) which translates Sanskrit *asañkhyā* 'not subject to cause, condition, or dependence; out of time; inactive; supra-mundane'; see *TT VI*, note 386. Pec. to **Uyg.** **Uyg.** VIII ff. Bud. **taysıñ étıgsız buldukmaz terıñ yörüḡin** 'the profound definition of the Mahāyāna as not subject to condition and unattainable' *TT VI* 386; **étıgsız meñülüḡ taluyda** 'in the ocean of supra-mundane joy' *Suv.* 354, 7; a.o. *do.* 647, 5 (**aḡat**).

Tris. V. EDG-

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

D eteklen- Refl. Den. V. fr. **etek.** N.o.a.b.; the basic form is first noted in **Çaḡ.** (*Vel.* 47;

San. 95r. 12) and s.i.m.m.l.g. **Xak.** XI to:n **eteklendi:** 'the garment had a skirt' (*dayl*) *Kaḡ.* I 294 (**eteklenür, eteklenmek**): **Çaḡ.** XV ff. **eteklen-** Refl. f. (1) (of a fire) 'to be fanned with the skirts' (*dāmā*); (2) 'to be made into a skirt' *San.* 95v. 4.

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

D edḡüle- Recip. Den. V. fr. **edḡü:** N.o.a.b. **Uyg.** VIII ff. Bud. **edḡülemsiñliñ utlısın sevinçin** 'the reward and joy of benefiting one another' *U IV* 46, 56; **Xak.** XI **KB katılıḡ bularnıñ hile edḡüle** 'associate with these people (the '*ulamā*) and benefit one another' 4354.

D ötgürüs- Recip. f. of **ötgür-**. N.o.a.b. **Xak.** XI **ötgürüşdi:** *Kaḡ.* I 232, 19 (**ötrüş-**): **Çaḡ.** XV ff. **ötreriş-** Co-op. f.; 'to pass (something) through (*guḡarāndan*) together' *San.* 60r. 18 (quottn.).

Dis. ADL

D ötü Hap. leg.; Dev. N. fr. **1 ö-**; a rather dubious word. **Uyg.** VIII ff. Civ. (a remedy for chronic fever and) **yél tözlüḡ ötü** 'windy(?) diarrhoea' *H II* 10, 54 (hut see **yél**).

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

D 1 a:tlıḡ (a:dlıḡ) P.N./A. fr. **1 a:t**; properly 'named', and often so used after a proper name or title; but more often 'having a (good) name, famous, distinguished'. C.i.a.p.a.l.; SW Az.; Osm. adlı; Tkm. a.tlı. **Türkü** VIII ff. a:tlıḡ **yüzlüḡ otuz er** 'thirty notables' (*Hend.*) *Tun.* IV 8 (*ETY II* 99); *Irkb* 36 (**uçruḡluḡ**): Man. (princesses, high ministers) **uluḡ atlıḡlar** 'great notables' *TT II* 8, 64; **atlıḡ yüzlüḡ**

begler *M III* 10, 3 (i): **Uyg.** VIII (because of the wickedness of Tay Bilge Totok and) **bir eki: atlıg yavlaķın uĉdın** 'because of the wickedness of one or two notables' *Su. E* 5; VIII ff. **Man.-A ayaĝlaĝ tapaĝlaĝ** (so read) **atlaĝ tepri** 'his honoured, respected, and famous holiness' (followed by proper name) *M I* 27, 2; **Bud. atlıg yüzlüg** *PP* 12, 5; 20, 3; *U II* 19, 18; *Kuan.* 136, 138; *TT VII* 40, 75 (v.l.); **atlıg yolluĝ** 'famous and fortunate' *TT V* 26, 103; **atlıg** 'famous' *U II* 36, 47; **Naranda atlıg lu kanı** 'the dragon king named Naranda' *PP* 50, 5; o.o. of **atlıg** 'named' *Suv.* 99, 14; *TT IV* 6, 26; *TT VII passim*: **Civ. ayıĝ atlıg** 'with a bad reputation' *TT VII* 12, 8; **atlıg** 'named' common in *TT I, VII, USp., H II. Xak. xi* (after I a:t) hence 'the head of a clan' (*ķabiru'l-qawm*) is called **atlıg** *Kaĝ. I* 79, 2; n.m.e.: **KB bir atlıg kiĝliĝ** 'a distinguished person' 501: XIII(?) *Tef. adlu/atlıĝ* 'named' 39, 63; **xiv Muh. al-musammā** 'named' **aĉlıĝ** *Mel.* 50, 7; **al-muhtaĝam** 'distinguished' **atlıg Rif.** 145; **Ćaĝ. xv ff. atlıg/atlık nāmdār** 'famous' *Vel.* 7 (quotn.); **atlıg** . . . (2) they say **fulān atlıĝ** 'that is named (mawsūm) so-and-so'; (3) metaph. **nāmdār wa maĝūr** 'famous' *San.* 30v. 22 (quotns.): **Xwar. xiv atlıg/atlı** 'named' *Qutb* 15; *Nahc.* 3, 3 etc.: **Osm. xv adlu** 'famous' (once) *TTS II* 6.

D 2 atlıg P.N./A. fr. 2 at; 'horseman, mounted'. C.i.a.p.a.l. **Türkü VIII [Tav]ĝaç atlıĝ süls:** 'the Chinese army of cavalry' *II S* 1; **ekli: üllüĝ: atlıĝ erti:** 'two-thirds of them were mounted' (and one-third on foot) *T* 4; **bir atlıg** 'one horseman' *T* 24: VIII ff. **a:la:** **atlıĝ** 'with a dappled horse' *İrk B* 2; a.o.o.: **Xak. xi atlıĝ er al-raculu'l-fāris** 'a mounted man' *Kaĝ. I* 97; five o.o.: **xiv Muh. atlıĝ bi-faras** 'mounted' *Rif.* 77; **al-fāris atlıĝ Rif.** 146, 153; **Ćaĝ. xv ff. atlıg/atlık atlu suwār ma'nāsina** 'horseman' *Vel.* 7; **atlıĝ (1) suwār San. 30v. 21 (quotn.): **Xwar. xiv atlıg/atlı (sic)** 'mounted' *Qutb* 15; **Korn. xiv 'cavalry-man' atlu CCI;** **Gr.: Kip. XIII al-fāris atlu: Hou.** 26, 14; **dū faras atlu:** 51, 20; **fāris atlu:** 55, 10; **xiv atlu: al-fāris ay dū'l-faras İd.** 15; **xv fāris atlı Tuh.** 27b. 10: **Osm. xiv both atlı and atlu** are noted *TTS II* 67; *IV* 50.**

D itliĝ P.N./A. fr. it. S.i.s.m.l. with front vowels. **Xak. xi itliĝ ev** 'a house owning a dog (*ķalb*)' *Kaĝ. I* 98.

D uĉluk A.N. (Conc. N.) fr. u:ĉ, which suggests an original meaning of 'a joint of beef', but in practice 'thigh' of any man or beast. Survives only(?) in SW Osm., Tkm. **uyuluk;** cf. **I bu:t. Türkü VIII** (of a horse) **uĉluk:ın stıy:** 'breaking its thigh-bone' *I E* 36; **Uyg. VIII ff. Civ.** (on the 29th day of the month the soul is situated) **uĉlukta bēlte** 'in the thigh and waist' *TT VII* 21, 10: **Xak. xi uĉluk mustaĝlaz 'azmi'l-dıvā'** 'the thick part of the bone of the foreleg' *Kaĝ. I* 98; **xiv Muh.(?) 'azmu'l-faxĉ** 'thighbone' **uyuluk** (misvocalized

i:lik) *Rif.* 142 (only): **Ćaĝ. xv ff. uyuluk** (spelt 'with u-') *rān* 'thigh', in *Ar. faxĉ San.* 92v. 17

D 1 otluĝ (o:ĉluĝ) P.N./A. fr. 1 o:t. S.i.m.m. l.g.; in SW Az., Osm. **odlu;** Tkm. **o:tlı. Uyg. VIII ff. Bud. otluĝ cakır tilĝen** 'a fiery *cakra* wheel' *TT V* 6, 43; **otluĝ ırĝaĝ** 'a fiery hook' *do.* 12, 118: **Ćaĝ. xv ff. otluĝ/otluk ātişin 'fiery' Vel. 91; **otluĝ/otluk ātişin wa ātişnāķ** ditto *San.* 62r. 26 (quotn.).**

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

D otluk A.N. (Conc. N.) fr. 2 ot. S.i.m.m.l.g.; in NC 'manger', elsewhere usually 'pasture'. In some languages there is a homophonous A.N. fr. 1 o:t meaning 'a strike-a-light' and the like. The text of the MS. of *Kaĝ.* is as shown below; the printed text has **atluk** and **odluk** in error; but the *Arĝu* form is peculiar and some confusion with **uĉluk** may have occurred. **Xak. xi otluk al-āri fi luĝathim** 'manger' in one of their dialects *Kaĝ. I* 98: **Arĝu: xi otluk mabaytu'l-baqar minā'l-āri** 'a place where cattle spend the night' (derived) from 'manger' *Kaĝ. I* 98. **Ćaĝ. xv ff. otluĝ lotluk makāni hi ĝiyāh wa 'alaf dāsta bāĝad** 'a place that has much grass and fodder' *San.* 62r. 25.

D eĉliĝ P.N./A. fr. e:ĉ; 'possessing property; having value, useful, convenient'. Survives only(?) in NI Koib., **Sag. ēstliĝ** 'having property, rich' *R I* 885; **Khak. istliĝ** 'convenient, comfortable, sympathetic'. **Uyg. VIII ff. Civ. eĉliĝ sanliĝ bolup yorımakiĝ (şarp)** 'if you have property and treasure(?) your course is (?difficult) *TT I* 84 (the editors suggest reading **atlıĝ sanliĝ** and translating 'distinguished' but (1) **eĉliĝ** is quite clear in the text; (2) **sanliĝ**, q.v., does not have this meaning except in *SW*; **san** here is prob. a Sec. f. of **saĝ** for **tsaĝ**, q.v.): **Xak. xi eĉliĝ ne:ĝ kull şay' yuntafa' bihi** 'anything which can be used to advantage' *Kaĝ. I* 103.

D etliĝ P.N./A. fr. et; 'fleshy, fat'. S.i.m.m.l.g. **Xak. xi** (after **etlik**) and a corpulent man (*al-raculu'l-daxm*) is called **etliĝ kiĝli;** with a -ĝ; and a man who owns meat (*al-laħm*) is also called **etliĝ kiĝli** *Kaĝ. I* 101: XIII(?) *Tef. etliĝ* 'corporeal' 86.

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

D öĉleg Dev. N. fr. *öĉle:- Den. V. fr. ö:ĉ. There is no obvious difference in meaning between ö:ĉ and öĉleg in *Xak.*; *Kaĝ.* translates

both *al-zamān* 'time'. Elsewhere *ödleg* consistently means 'noon, midday'. Survives only (?) in SW Osm. *ögle* (*öyle*) 'noon'; Tkm. *öyle* 'afternoon'. **Xak.** XI *ödleg al-zamān* 'time' *Kaş.* I 102 (verse); ten o.o., usually in the context of time taking its revenge: *KB törütti xalâyıq öd ödleg bu kün* '(God) created living beings, time (Hend.), and today'; 3; (a child when born) *mindî ödleg atı* 'mounts the horse of time' 1388; *keçtl ödleg kün ay* 'time, days, and months passed' 5950; o.o. 1582-4-6; XIV *Rbg. ödleg namāzı* 'the midday prayer' *RI* 1304 (quotns.): *Muh. al-zuhr* 'mid-day' *öyle*: *Mel.* 80, 3; *Rif.* 184; *Çağ.* XV ff. *öyle waqtı-zuhr San.* 92v. 19; *Oğuz XI öyle: al-zuhr Kaş.* I 113; **Kıp.** XI the Kıpçak make the -y- -z- and say *özle: Kaş.* I 113 **Xwar.** XIV *ertedin ödlegke tegl* . . . *ödlegdin kēceke* 'from dawn to midday . . . from midday to night' *Nahc.* 210, 11; *ödleg namāzı do.* 30, 1; **Kıp.** XIII *al-zuhr* (*düş*, also called) *öyle:n Hou.* 26, 15; XIV *waqtu'l-zuhr öylen* (mis-spelt *eylen*) *Bul.* 13, 13.

D ötlük Hap. leg.; A.N. fr. 2 *öt. Xak.* XI *ötlük al-izā* 'advice, admonition'; and *öwüt* is also used for *al-izā*, its original form was *ögüt Kaş.* I 102.

D ütlüg (*üdlüg*) P.N./A. fr. *üt*: 'pierced, perforated'. Survives only(?) in NE Khak. *üttig Bas.* 257; *Tuv. üttüg Pal.* 435. **Xak.** XI (under *yünçü*): *ütlüg yünçü: al-lu'lu'ül-matqub* 'a pierced pearl' *Kaş.* III 30, 17; n.m.e.: **Kom.** XIV 'pierced' *ütlü CCG; Gr.*

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

Dis. V. ADL-

D adıl- Pass. f. of 2 **ad-*, see 2 *adığ*; properly 'to sober up, recover from drunkenness'; more generally, 'to recover consciousness'. Survives as *ayıl-* in NE *RI* 34, 221; *Khak.* and SW *Az.*, *Osm.*, *Tkm.* **Xak.** XI *esrük adıldı: afāqa'l-sakrān wa'l-muğmā* 'alayhi 'the drunk man, and the man who had fainted, recovered consciousness' *Kaş.* I 194 (*adülur, adılma:k*); *KB* (do not let good fortune intoxicate you) *adıldukta* 'when you come to your senses' (your eyes will fill with tears) 6137; a.o. 6142; *Çağ.* XV ff. *ayıl- husyār şudan* 'to come to one's senses', in *Rūmī ayın-San.* 55r. 20 (quotns.); **Kıp.** XIV *ayıl- şahā min sakra wa bari'a min marđa* 'to come to one's senses from drunkenness and recover from an illness' *Id.* 26; XV *şahā ayıl- Tuh.* 22b. 12.

D atıl- Pass. f. of *at-*; 'to be thrown, shot', etc. S.i.m.l.g. with a wide range of meanings in *Osm.* **Xak.** XI *ok atıldı: 'the arrow was shot'; and one says çeçek ağzı: atıldı:*

tafaftarati'l-camā'a 'the bud burst open'; also used of any blossom or flower (*zahra wa nawr*), and of anything that opens without disintegrating (*infaraca min ğayr baynima*) *Kaş.* I 193 (*atılur, atılma:k*); *Çağ.* XV ff. *atıl-andāxta şudan* 'to be thrown' *San.* 28r. 17; **Xwar.** XIV *atıl-* 'to be thrown; (of an arrow) to be shot' *Quth* 16; **Kıp.** XV *hamaza* (?read *humiza* 'to be repelled'; the verb has several other meanings) *aıl- Tuh.* 38a. 1.

D étıl- (*édil-*); Pass. f. of *ét-* with the same range of meanings as *ét-*. S.i.a.m.l.g. but usually only to form compound V.s with N.s, generally foreign. *Uyg.* VIII ff. *Man.-A* [*teŋ*]riliik *étılmış* 'a temple was built' *Man.-uig. Frag.* 401, 13; a.o. *MI* 8, 11-12 (ol); *Bud.* (crops) *bişarlar étülür* 'ripen and mature' *TT VI* 327; *Civ. yıl ay étülü elğinde kirdl* 'years and months in due order(?) came into your hands' *TT I* 127; **Xak.** XI (after *itil-*) and one says *oğlan étüldi: tara'ra'al-şabi wa tazahāfa* 'the boy grew up (Hend.)' *Kaş.* I 193 (*étülür, étılma:k*); **bu er ol étilgen sapılğa:n** (mis-spelt *sayılğa:n*) *hādā'l-racul xaric walic fi'l-umür* 'this man is always busily engaged in affairs'; *étilgen* (?; *alif* unvocalized, perhaps a different word) 'a disease of horses in which boils (*ğudad*) break out and then heal up', called *xunām* ('farcy') in *Pe.*; *menig* *ırsım edğü:lünm etilgen* (*sic*) *ol amri abada'nı* *yaşsalih bi'l-xayr* 'my affairs are always kept in good order' *I* 158; o.o. *I* 53, 18 (*uğur*); *I* 442, 7 (*II* 209, 21); *KB işi barça étülür* 'his affairs are all well organized' 429; o.o. 497, 6056 (*etçil*); *Çağ.* XV ff. *étıl-* ('with é-') *karda şudan* 'to be done' *San.* 94r. 17 (quotn. illustrating compound verb); **Kom.** XIV 'to be made, created' *etıl- CCG; Gr.*; **Osm.** XIV *edil-* 'to be raped, violated' (and 'to be done') *TTS I* 253.

D idıl- Pass. f. of *ıd-*. Survives only(?) in NW *Kar. L.* *ıyıl-* 'to be sent' *RI* 1435; *Kow.* 193. *Uyg.* VIII ff. *Bud.* Sanskrit *praśrabdhī* 'confidence, trust' (here 'entrusted') *itılma:kı bolor TT VIII A.26* (-*t-* often represents -*d-* in these texts); **Xak.** XI *tütğün idıldı: uşığa'l-asır wa'l-muğnyad* 'the prisoner (Hend., etc.) was released' *Kaş.* I 194 (*ıdılur, idılma:k*); XIII(?) *Tef. idıl-* 'to be sent' 128.

D itil- Pass. f. of *it-*; 'to be pushed, upset', etc. S.i.s.m.l. **Xak.** XI *itıldı: neç* 'the thing was pushed' (*dufi'a*) *Kaş.* I 193 (*itülür, itılma:k*); *II* 139, 10 (*itın-*); XIII(?) *Tef. itül-* (of a bird) 'to hover in the air (without moving the wings)' 127 (seems to belong here); *Çağ.* XV ff. *itil-* ('with i-') *afğanda şudan wa maşğud şudan* 'to be thrown down; to be lost, missing' *San.* 94r. 17 (the second meaning may be connected with *yit-*, q.v., which is not noted in *Çağ.*).

D odul- Hap. leg. ?; Pass. f. of **od-*; 'to wake up' (Intrans.). **Xak.** XI *KB* (See, my son (*oğul*, rhyme), in what a state I am, look at me and) *odul* 'wake up' 1215.

D **uđul-** Pass. f. of **uđ-**; 'to be followed, conformed with', etc. Survives only(?) in SW Osm., Tkm. **uyul-**. **Xak.** x1 *KB uđula* in 5202 (**uđ-**) seems to be a Ger. of this verb: **Çağ.** xv ff. **uyul-** Pass. f. . . . (3) *muwāfaqat karda şudan* 'to be followed, conformed with' *San.* 89v. 23.

VUD **otul-** (?mis-spelling of **otal-**) Hap. leg.; Pass. f. of 2 **ota-**-. **Xak.** x1 *tariğ otuldi: qutı'a şiryafu'l-zar*, 'wa *hutu* *kull nabi yu'tibuhu fa-yufsiduhu* 'the weeds, that is any plant which they destroy and get rid of in the standing corn, were cut' *Kaş.* I 193 (**otulur**, **otulma:k**).

D **ötel-** (**ödel-**) Pass. f. of **öte-**-. N.o.a.b. **Xak.** x1 *ol bu: iştā: ötelidi: ta'annā fi hādā'l-amr wa mārāsa'l-şidda* 'he worked hard at this matter and exerted his strength' *Kaş.* I 193 (**ötölür**, **ötelme:k**; an odd meaning, but must belong here): *KB serinğın ötelşün mağa: söz takı* 'let a statement be submitted from you to me and' (a statement from me to you) 2670; XIII(?) *Tef. kaçan ödelse iğ* 'when the task is ordained' 242; **ötelmesde öpđin sağa anıy wahı** 'before his (Gahriel's) inspiration is conveyed to you' 251 : **Çağ.** xv ff. **ötel-** Pass. f.; *adā şudan* 'to be paid' *San.* 61r. 24 (quotn.).

D **ütül-** Pass. f. of **üt-**; 'to be singed, scorched; (of grain) to be parched'. Survives in NC Kzcx. **üyütl-**, NW Kaz. **ötel-**, SW Osm., Tkm. **ütül-**. **Xak.** x1 *ko: başı: ütüldi*: 'the sheep's head (etc.) was singed' (*uhriqa*) *Kaş.* I 193 (**ütülür**, **ütülmek:k**); *KB isizlik ot ot küyürgen bolur yolında keçiğ yok ütülgen bolur* 'wickedness is a fire; fire constantly burns (people); there is no means of getting along the road, it is constantly being scorched' 249 (Arat reads *ötülgen*, but this word is not recorded and makes no sense).

D **edle-** Den. V. fr. **eđ-**; in the early period 'to turn (something *Acc.*) into something useful', hence, e.g. 'to cultivate (a garden, etc.)', and also 'to deem (something *Acc.*) to be useful', hence 'to esteem (someone)'. Later it came to mean simply 'to make, create', and finally, like **ét-**, it came to be little more than an Aux. V., used to form compound V.s w. N.s, usually foreign. In this sense it seems to have been regarded as more graceful than **ét-**. Survives as **eyle-** in SE Türki, *Şaw* 37, *BŞ.* 807, *Jarring* 40 (also in its earlier sense); NW Kaz.; SW Osm., Tkm. **uyğ.** VIII ff. Civ. (in a text about a vineyard, 'I will give a rent of 60 measures of wine') **toğuz yıl edleşmeşke** 'for cultivating it during the Swine Year' *USp.* 6, 5; **edleşücl bir erklük kişi** 'a responsible person to cultivate (the vineyard)' *do.* 21, 5; **bağrı edleş** 'cultivating the vineyards' *do.* 22, 41; **bağlarımızı eylep** (*do.* 22, 41, 47-8 (a XIV text): **Xak.** x1 *ol edle:di: ne:pnı: şana'a'l-şay*' *arada(n)* 'he made use of the thing' *Kaş.* I 286 (**edle:r**, **edle:di**); **tavar üçün tepril: edleşmedip** 'for the sake of money not respecting God' (*ldı yubalı mina'llah*) *I* 86, 2; **edğü: savığ edleşe**: 'if a man

esteems (or values, *rabbā*) good advice' *III* 155, 4; *KB elig ursa begler kimi edleşe* 'if the *begs* stretch out their hands and esteem someone' 1630; a.o. 347 (**edik-**): XIII(?) *At. tiken edleşen er* 'a man who cultivates thorn bushes' (does not get grapes from them) 376; *Tef. edle-jedle* 'to cultivate' 70, 123; **Çağ.** xv ff. **eyle-** (-y, etc.) **eyle-** *Vel.* 37-8; **eyle-hardan** 'to make, do.' *San.* 56r. 7 (quotns. containing compound V.s): **Xwar.** XIII **eyle-** 'to make, do.' *Ali* 26; xiv **eyle-** ditto *MN* 36; **Kıp.** XIII *'amala* 'to make, do.' **eyle-**: *Hou.* 33, 15 (in compound verb 41, 18); xiv ditto *Id.* 26; xv ditto *Tuh.* 26a. 7 (in compound verb 15b. 13); **Osm.** xiv ff. **eyle-** 'to construct (an artifact, etc.); to appoint (an official)' noted down to xvi *TTS* I 288; *III* 276; *IV* 321.

D **etle-** Hap. leg.?. Den. V. fr. et. **Xak.** x1 *ol ko:yiğ etle:di: ca'ala'l-şāt lahma(n)* 'he fattened(?) the sheep' *Kaş.* I 284 (**etle:r**, **etle:me:k**).

D **itla-** Hap. leg.; Den. V. fr. it. **Xak.** x1 *ol anı: itla:di: sabbahu wa ahānahu wa 'addahu min cumlatı'l-kilāb* 'he reviled and scorned him and reckoned him to belong to the dog family' *Kaş.* I 285 (**itla:r**, **itla:ma:k**).

D **uđla-** Hap. leg., perhaps used only in Ger.; Den. V. fr. **uđ.** **Xak.** x1 *KB yedi arzu ni'mat özüm uđlayu* 'my soul devoted desirable things and luxuries like an ox' 5635.

D **otla-** Den. V. fr. 2 **ot**. S.i.a.m.l.g., usually for 'to graze, browse'. Cf. 2 **ota-**; the parallel Den. V. fr. 1 **ot** is not noted before xv; see 1 **ota-** **Xak.** x1 *at otla:di*: 'the horse grazed' (*i'talafa*) *Kaş.* I 285 (verse); **otla:r**, **otla:ma:k**; XIII(?) *Tef. otla-* 'to graze' 239; xiv *Rbğ.* ditto *R* I 1113 (quotns.); *Muh. dāwā* 'to treat medically' **otla-**: *Mel.* 26, 3; **otla-**: *Rif.* 108; *tabbu wa 'alaca ditto Rif.* 111 (only): **Çağ.** xv ff. **otla-** *şaridan* 'to graze' *San.* 61r. 28 (quotns.); **Kıp.** xiv **otla-** *ra'a* 'to graze' *İd.* 8; (Kom. xiv 'to treat medically' **otala-**; 'a hay field' **otalamak CCI**; *Gr.* Osm. xiv **otala-** 'to treat medically' in two texts *TTS* I 551, but, in *Kel.*, *Zaj.* reads **otla-**).

VUD **öđle-** Pec. to *KB*; if thus read Den. V. fr. **öđ**; but perhaps the basic form of **üđlen-**, q.v. **Xak.** x1 *KB kalı el(l)ig öđlep tilese seni* 'if the king desires you, choosing his time (? , or passionately)' 1504; a.o. 1588 (*sic* in best MSS.).

D **ötle-** Den. V. fr. 2 **öt**; 'to advise (someone *Dat.*, rarely *Acc.*) to do (something *Dat.*)'. N.o.a.b. **Türkü** VIII **inme: oğlurna: ança: ötledim** 'I gave my younger brothers and sons the following advice' *Oğın* 11; VIII ff. Man. *ol kamağ bođunka edğü kılıç kılmakka turkaru ötleüyür tavratur katığlanturur* '(the king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' *TTI* 10, 88-90; **Üyğ.** VIII ff. Bud. **biz kendüke edğüke ötleüyürbiz**

'we advise him to do good' *PP* 20, 7-8; **ayığ ögll** **téginig ötlep** 'advising Prince Pámpakara' *do.* 35, 5; Sanskrit *samádápayati* (translated 'causes to give'; ?error) **ötle:di** (spelt **ütle:ti**) *TT VIII G.6*; o.o. *Hien-tz.* 179, 2113—[yum]sák savin ötleüyü eriğ[leyü] 'advising (Hend.) him with mild words' *U III* 15, 11; o.o. of **ötle:-** **erigle:-** *U III* 89, 18-19; *TT VII* 14, 3 (**uduğ**); 40, 86; *Suv.* 597, 6-7 (**ya:ğlig**): **Xak.** XI *KB sağa ötler* 'he advises you' 2204, 5713; **meni ötleğil** 'advise me' 5128.

D edlet- Caus. f. of **edle:-**; n.o.a.b. **Xak.** XI of **tawarın** (sic) **edlettı: amara bi-işlâh mâ kâna muhmal min mâlihi** 'he ordered that any part of his property that had been neglected should be put in order' *Kaş.* I 264 (**edletür, edletme:k**): XIII(?) *Tef. eyetür bezelürler* 'they are ornamented' (with gold bracelets) 72; **Çağ.** xv ff. **eylet-** Caus. f.; *hunâiden* 'to order to be made or done' *San.* 56v. 7.

D etlet- Hap. leg. ?; Caus. f. of **etle:-**. **Xak.** XI **ol koy** **etlettı: amara hattâ cu'ilati'l-şât lahm** 'he ordered that the sheep should be fattened(?)' *Kaş.* I 264 (**etletür, etletme:k**).

D uđlat- Hap. leg.; apparently abbreviated Caus. f. of **udu:la-** cf. **udlaş-**. **Xak.** XI **ol oğlın mağa: uđlattı: atba'a waladahu xalfi** 'he sent his son after me' *Kaş.* I 264 (**uđlatur, uđlatma:k**).

D edlel- Hap. leg.; Pass. f. of **edle:-**. **Xak.** XI **edleldi: ne:ğ üşliha'l-şay** 'the thing was put in order'; also used when anything is inspected (or examined, *uřtuğida*) *Kaş.* I 295 (**edlelür, edlelme:k**).

D etlel- Hap. leg.; Pass. f. of **etle:-**. **Xak.** XI **koy etleldi: cu'ila l-ğanam lahm** 'the sheep was fattened(?)'; also used of other (animals) *Kaş.* I 295 (**etlelür, etlelme:k**).

D atlan- Refl. Den. V. fr. 2 at; it is not certain whether **atla-**, a verb which first appears in Xwar. XIII(?) *Oğ.* and occurs in other medieval and most modern languages, is connected with 2 at; it seems to mean 'to set out, march against' (in *Oğ.*) and more usually 'to stride' cf. Osm. **adım** 'a step, pace', and so prob. has some other origin. S.i.a.m.l.g., in NE usually **altan-**. *Türkü* VIII ff. *Man.* *TT II* 8, 63 (u:d-); **Xak.** XI **er atlandı: 'the man rode (rakıba)** *Kaş.* I 255 (**atlanur, atlanma:k**); **ol atlandı: 'he rode a horse'** I 285 (erroneously inserted between **atla-** and the illustrative verse, in which **atlanur** occurs); two o.o.: XIV *Muh.*(?) 'I hope our *beg* will not ride today' **begiml:z bu: kü:n atla:mma:su:n Rif.** 93-4 (only); **Çağ.** xv ff. **atlan- suwâr şudan** 'to ride' *San.* 29v. 28 (quotms.; not described as Refl. f. of **atla:**); **Oğuz** XI **ol ta:ğka: atlandı: şa'ida'l-cabal** 'he climbed the mountain', also used of climbing (*fi şü'üd*) anything *Kaş.* I 256 (**atlanur, atlanma:k**): Xwar. XIV **atlan-** 'to ride' *Qutb* 15; **Korn.** XIV 'to ride' **atlan- CCI**; *Gr.*: **Kıp.** XIV **atlan- rakıba ay ittaxada faras** 'to ride, that

is take a horse' *Id.* 15; **Osm.** XIV ff. **atlan-** 'to ride; to mount'; c.i.a.p. *TTS I* 52; *II* 67; *III* 46; *IV* 50.

D edlen- Refl. f. of **edle:-**; not noted later than XVI. **Xak.** XI **edlendi: ne:ğ uttuşida'l-şay** 'arada(n)' (MS. in error *ğarada(n)*) *wa lam yutrak muhmalan* 'the thing was made use of and not left on one side'; as, for example, a fur coat is made from a skin or boots from a piece of felt *Kaş.* I 257 (**edlenür, edlenme:k**): **Osm.** XIV-XVI **eylen-** 'to be constructed', or as Aux. V. in three or four texts *TTS I* 288; *II* 413; *IV* 321 (in Osm. the word is normally a Sec. f. of **eglen-**).

D etlen- Refl. f. of **etle:-**; survives only(?) in NE **Khak.** **itten-** *Bas.* 65, same meaning. **Xak.** XI **oğul etlendi: tarabbala l-şahi** 'the boy put on flesh'; also used of anything that gets fat (*samina*) after being lean *Kaş.* I 256 (**etlenür, etlenme:k**).

D itlin- Hap. leg.; Refl. f. of **itil-**. **Xak.** XI **taş itlindi: 'the stone (etc.) was pushed on one side (indafa'a)**; also used of a child when it begins to crawl (*tazañhafsa*); hence one says **meniğ yüzüdin itlin uğrib** 'ami 'get out of my sight'; this is said in a fit of anger (*al-ğadab*) *Kaş.* I 256 (**itlinür, itlinme:k**).

D ođlan- (ođlan-) Refl. Den. V. fr. 1 ođ; see 1 **ota-**. Survives only(?) in SW Az., Osm. **odlan-**; Tkm. **otlan-** 'to blaze up (lit. or metaph. in anger); to be burnt', etc. **Xak.** XI **at ođlandı: itlahaba'l-faras carya(n)** 'the horse went at a fiery pace'; similarly one says **er ođlandı: itlahaba'l-racul ğadaba(n)** 'the man blazed with anger' *Kaş.* I 297 (**ođlanur, ođlanma:k**; in a special section for verbs with initial long vowels): **Çağ.** xv ff. **ođlan-** Refl. f. **atiş dargırıstan** 'to catch fire' *San.* 61 v. 17A.

VUD üđlen- apparently Refl. Den. V. fr. ***üd**, a noun cognate to **üd-** q.v.; see also **ödle:-**. N.o.a.b. **Uyğ.** VIII ff. **Bud. öz köpülürün üđlenip sevinçlenip** 'being excited and delighted in my own mind' *Hien-tz.* 215; **Xak.** XI **yılık: üđlendi: dabi'ati'l-dawâbb wa'şta-hati'l-fuhûl** 'the mares were on heat and the stallions excited' *Kaş.* I 257 (**üđlenür, üđlenme:k**).

D atlaş- Recip. Den. V. fr. 2 at. Survives only(?) in SW xx Anat. **atlaş-** (of two men) 'to ride on the same horse' *SDD* 125; **Çağ.** **atlaş-** Co-op. f. 'to bustle about and jump together' *San.* 29v. 19 is prob. not connected, see **atlan-**. **Xak.** XI (in a grammatical section) **oyna:dım atlaşı: lab'ıbu wa ca'altu'l-xařar fihi'l-faras** 'I gambled and made the stake on it a horse' *Kaş.* II 114, 23; similar phr. *II* 226, 5; n.m.e.

D edleş- Hap. leg.; Recip. f. of **edle:-**. **Xak.** XI **olar bir ikindini: edleşdi** 'they esteemed (or respected, *tafağgada* . . . *hurma*) one another' *Kaş.* I 239 (**edleşür, edleşme:k**).

D itliš- Hap. leg.; Co-op. f. **itil-**. **Xak.** XI **itlišdi: ne:ğ indafa'atü'l-aşya** 'the things

were pushed together' *Kaş. I 139* (ütüşür, ütüşme:k).

D uđlaş- Hap. leg.; abbreviated Recip. f. of **uđula:-** cf. **uđlat-**. **Xak. XI 171k bir birke: uđlaşdı: mađatı'l-zıba' xilfata(n)** 'the female gazelles walked one behind the other (in a line)' *Kaş. I 239* (uđlaşur, uđlaşma:k).

D ütleş- (ütleş-) Recip. Den. V. fr. üt. Survives only(?) in NW Kaz. ütleş- (of a needle) 'to pass through (something)' *RI 1867*. **Xak. XI 171k ütleşdi: ne:p intaqabati'l-asya'** (MS. in error *intaqabat*) 'the things were pierced' *Kaş. I 238* (ütleşür, ütleşme:k); *wa haddä fi'l-nahb* 'and this (is said) in regard to plundering'; and one says **alpla: ütleşdi: talahamati'l-abtal wa tacädali** 'the warriors smote one another and fought' (ütleşür, ütleşme:k; 'and one says' usually introduces a new V.; this V. was prob. ütleş-, misvocalized; this would suit the translation better, but in that case ütleş- was entered twice w. two different meanings).

Tris. ADL

D ađalıđ P.N./A. fr. **ađa:**; n.o.a.b. **Uyg. VIII ff.** **Man. ađalıđ oruntartın ođğuluk** 'in order to escape from dangerous places' *TT III 139* **Bud. ol taluy suvi ertliđ korkınçıđ ađalıđ ol** 'that ocean is extremely terrible and dangerous' *PP 26, 4-6*: **Civ. ađalıđ eviđe** 'in your house which is exposed to danger' *TT VII 30, 1*.

D atalıđ P.N./A. fr. **ata:**; 'having a father'. S.i.s.m.l. **Xak. XI KB 6055** (etçli:).

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

D utli:liđ P.N./A. fr. **utli:**; n.o.a.b. **Uyg. VIII ff.** **Civ.** (your sons and people are lucky; your elder sisters and sisters-in-law are joyful) **kunşı (?)Sec. f. of kunçıy) kız utlihiđ** 'your wives(?) and daughters are grateful(?)' *TT I 156*.

D utli:sız Priv. N./A. fr. **utli:**; n.o.a.b. **Uyg. VIII ff.** **Bud.** Sanskrit *akṛtājñatayā* 'owing to ingratitude' **utlisız bolma:kı üze: TT VIII D.14; a.o. U IV 40, 184-5** (sevinçsiz).

Trls. V. ADL-

D ađa:la:- Den. V. fr. **ađa:**; existence doubtful, the word quoted might be merely the Plur. of **ađa:** but see **ađalan-**. **Uyg. VIII ff.** **Civ.** (if one cuts out a garment on an unlucky day) **ol ton birlen ök ađalar** 'it is dangerous (or

'there are dangers') with that garment' *TT VII 38, 10-11*.

(D) **ıđala:-** 'to give up, renounce (something Acc.)'; rare and prob. pec. to **Uyg. VIII ff.** where it usually occurs in **Hend.** with **I tit-**, q.v. Morphologically obscure; perhaps, like **uđula:-** Den. V. fr. a Gerund ***ıđa:** (not known otherwise); perhaps survives in **NE Tuv. ıđala-** 'to send, dispatch' *Pal. 563*. **Uyg. VIII ff. Bud. isıđ öz yeme ıđalap ađınađın** ölürmeyin 'I will give up my own life (but) not kill others' *U III 4, 2-3*; same phr. *do. 57, 2* (i); 71, 27; *U IV 22, 274; 40, 187*—**bu üçeğüde birsin birsin itğülük ıđalağuluk kezıđı** 'the order for giving up (Hend.) these three things one by one' *TT V 26, 107-8*; **arntı bu kızıđ munda ok iteyin ıđalayın** 'I will renounce (Hend.) this maiden here and now' *TT X 543* (see note for several o.o. of **tit-** **ıđala-**).

D uđula:- Hap. leg.; Den. V. fr. **2 uđu:** Ger. of **uđ-**; cf. **uđlat-**, **uđlaş-**. **Xak. XI ol anı: uđu:la:dt: ittaba'ahu wa'qafahu** 'he followed (Hend.) him' *Kaş. I 308* (**uđu:la:r, uđu:la:ma:k**).

S otala:- See **otla:-**.

D ađalan- Hap. leg. and rather dubious; **Refl.** of **ađala:-** q.v. **Uyg. VIII ff. Bud.** (various misfortunes happen) **ol kapıđ tonur andađ ađalanur** 'the door is closed, thus one is in danger' *TT VI 234* (a v.l. only; some MSS. omit the phr. and others read **andađ ađrılır** 'thus one is parted (from one's family)').

D atlandur- Caus. f. of **atlan-** 'to mount (someone), give (someone) a horse to ride'. S.i.s.m.l.g. **Uyg. VIII ff. Bud. (gap) taşğaru ilinçüke atlandurđı** 'they mounted (the prince) for a pleasure excursion outside (the city)' *PP 1, 1*; (**Xak.**) **XIII ff. Tef. atlandur-** 'to mount (cavalrymen)' 63: **Çağ. xv ff. atlandur-** Caus. f. *suwar kardan* 'to mount (someone)' *San. 30r. 8* (quottn.): **Xwar. xiv atlandur-** ditto *Qutb 15*: **Osm. xiv ff. atlandır-** ditto in several texts *TTS II 66; III 46; IV 50*.

Dis. ADM

D atım N.S.A. fr. **at-**; s.i.s.m.l.g. except **SE**, usually for 'a single shot; the distance covered by one arrow shot'; the implication of the **Xak.** meaning is that a marksman does not need more than one shot at his target. Cf. **oktam**. **Xak. XI atım er-raculu'l-hadıđ fı ramyıl-muqarıs** 'an expert archer, marksman' *Kaş. I 75*; **yazma:s atım al-rämi lä yuxtı'** 'an archer who never misses' *III 59, 13; 379, 21*: **KB alp atım** 'a tough marksman' 2043; o.o. 1949, 4046, 5911; **Çağ. xv ff. atım** they say **ök atımı** 'the distance of a bow-shot', in *Ar. galwatu'l-sahm San. 31r. 1*.

D ıđma: Hap. leg.; **Pass. Dev. N./A. fr. ıđ-**. **Xak. XI ıđma: yilki: al-sä'iba mina'l-haya-wän** 'an animal which is allowed to go free' *Kaş. I 129* (see **ıđuk**).

D **udmak** 'servant'. See **uđ-**.

etmek/ötmek the oldest of three similar words for 'bread', the others being **empek**, q.v., and **ekmek**, noted in NC, NW, and SW and prob. a recent Sec. f. due to a supposed connection with **ek-**. **Ötmek** seems to be the earlier of the two forms. Although **-mek** is normally an Infinitive Suff. it is not possible to connect the word semantically with any verb, and it should be noted that *Kaş.* in his main entry spells it with **-mek**, not **-mek**. Survives with initial **ö-** (occasionally **ü-**) in some NE languages, *R I* 1275, 1868, and NW Kar. T., and with initial **e-** or **ı-** (?é-) in other NE languages, NC, NW, and SW. *Uyg.* VIII ff. *Man.-A bir ötmekçey* 'one of your loaves of bread' *M III* 12, 5 (i); *xiv Çin.-Uyg. Dict.* 'bread' **ötmek** *R I* 1275; *Liğeti* 190: **Xak.** XI **etmek al-xubz** 'bread' *Kaş.* I 102; 26 o.o. of **etmek** and three of **ötmek**: *KB tuz etmekni kég tut* 'have a liberal supply of salt and bread' 1328; XIII(?) *Tef. etmek/ötmek* 'bread' 86, 251; *xiv Muh. al-xubz etmek* (? unvocalized) *Mel.* 66, 2; *Rif.* 165: **Çağ.** xv ff. **ötmek etmek** . . . *nân mâ'nâsına Vel.* 90; **ötmek nân bi rawğan** 'bread without fat' *San.* 62r. 29: **Xwar.** XIII **ötmek 'bread'** 'Ali 46; *xiv etmek/ötmek Qutb* 53, 124; **etmek Nahc.** 301, 4: **Kom.** XIV **etmek/ötmek CCI, CCG; Gr.: Kip.** XIII **al-xubz etmek** (unvocalized) *Hou.* 15, 19; **etmek (sic)** 50, 20; *xiv etmek al-xubz Id.* 7; **al-nayda** 'a kind of wheat cake' **kara: etmek Bul.** 8, 15; *xv xubz etmek Kav.* 44, 14; 62, 17; **ötmek Tuh.** 14a. 10: **Osm.** XIV ff. **etmek 'bread'**; c.i.a.p. *TTS I* 284; *II* 406; *III* 270; *IV* 314; XVIII **etmek** (spelt) the *Rûmi* word for *nân*, 'bread', in **Çağ.** **ötmek San.** 30v. 25.

Tris. V. ADM-

D **etmeklen-** Hap. leg.; Refl. Den. V. fr. **etmek.** **Xak.** XI er **etmeklendi: kaşura xubzul-racul ya'ni aqrâ** 'the man's bread was abundant, that is he was rich' *Kaş.* I 314 (**etmeklenür, etmeklenme:k**).

D **udmaklan-** Hap. leg.; Refl. Den. V. fr. **udmak (uđ-).** **Xak.** XI er **udmaklandı: şâra'l-racul dâ taba' wa şâkiri** 'the man had (many) servants and retainers' *Kaş.* I 313 (**udmaklanur, uđmaklanma:k**).

Dis. ADN

atan 'a gelded camel'; a l-w. in Mong. as *atanatay* (*Kov.* 60, *Haltod* 13). S.i.m.m.l.g. **Xak.** XI **atan al-xaşi minal-ıbil** 'a gelded camel' *Kaş.* I 75 (prov.); *xiv Muh.* (under 'camels') **al-xaşi atan** *Rif.* 172 (*Mel.* 70, 10 axta, a Pe. l-w.); **Kip.** *xiv atan* (misvocalized *aṭın*) **al-camalu'l-xaşi Id.** 15.

D **ađın** Intrans. Dev. N./A. fr. I ***ađ-**; 'other, another'. Common down to *xiv* but not traced later; almost syn. w. **adıruk, öñl-, özge;**; later displaced, usually by *Pe. digar.* *Uyg.* VIII ff. *Man.-A ađın yérilíg er* 'a man from another country' *M I* 24. 10: *Man. ađın*

tümge köyüñler 'other simple minds' *TT III* 164: *Bud. ađın* is common, e.g. **ađın ağılık** 'another treasure' *PP* 7, 3-4; **ađın bir toyun** 'another monk' *U III* 35, 19: **Civ. ađın kişi** 'a third party', see **öğürü;**; **ađın ađın köz ağırıđı** 'various eye diseases' *III* 18, 60: **Çiğil (Xak.) XI ađın harf bi-ma'na'na fayr** an Indeclinable meaning 'other' *Kaş.* I 98, 20 (**adıruk**): 3 o.o. in *Xak. texts: KB yaramaz seninđin ađınca bu at 'this name is not fitting for anyone other than Thee' 6; **on ađın iki ay** 'ten and another two months' 132; o.o. 1781, etc.: **XII(?) KBVP ađınlar éver** 'others hasten' 47; **XIII(?) At. anda ađın** 'other than that' 116; three o.o.; *Tef. ađın* 'other' 40; *xiv Rbğ. ađın* 'other' *R I* 490: **Xwar.** *xiv* ditto *Qutb* 4.*

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

D **otuy (o:ddun)** Den. N. fr. I o:t. S.i.a.m.l.g.; NE *Khak. odıñ*; SW *Az., Osm. odun;* *Tkm. o:duñ*; elsewhere **otun.** See *Doerfer II* 585. Cf. **çavara.** *Uyg.* VIII ff. *Bud. kuruğ otuy* 'dry firewood' *U II* 8, 26; *do.* 9, 28 (**ötrü**); *Civ. üç bağ otuy* 'three bundles of firewood' *USp.* 91, 12: **Xak.** XI **otuy al-ḥaṭab** 'firewood' *Kaş.* I 134; I 67, 3 (**uvşak**), nearly 20 o.o., spelt **otuy** twice and **otıuy** once; XIII(?) *Tef. otun/otuy* 'firewood' 240; *xiv Muh. al-ḥaṭab o:duñ Mel.* 78, 8; *Rif.* 182: **Çağ.** xv ff. **otun** ditto *R I* 1106 (quoth. fr *Babur*; not in *San.*); **Kip.** XIII **al-ḥaṭab o:duñ Hou. 17, 16; *xiv otun al-ḥaṭab Id.* 15; *Bul.* 4, 11; *xv* ditto *Tuh.* 13a. 8.**

VU **utu:n** 'wicked, shameless, vile'; not noted after XIII unless SW xx Anat. **utun** 'calamity, misfortune' *SDD* 1423 is a survival. *Uyg.* VIII ff. *Bud. utun nızvanılar* 'the evil passions' *U II* 77, 15; **utun yavız** 'wicked and evil' *U III* 17, 11; o.o. *do.* 20, 3; 42, 31; **utun savlığ** 'foul-mouthed' *TT VI* 119: **Xak.** XI **utu:n al-waqiḥ wa'l-la'im** 'shameless, vile' *Kaş.* I 123; **utu:n al-waqiḥu'l-safih** 'wicked, insolent', in antithesis to **tüzü:n** 'good' in prov. *I* 414, 13: **KB utun** 'wicked, shameless' is common 121, 341, 1670, 1923, etc.: XIII(?) *At. utun* 'wicked' 108, 261.

D **ötnü:** abbreviated Ger. of ***öten-** Refl. f. of **öte-**. Survives in SE *Türki ötne* (temporary) loan' *Shaw* 18; *Jarring* 220 (also in phr. **ötné bér-**). **Xak.** XI **ötnü: harf yusta'mal fi'l-qirâd** 'an Indeclinable used with respect to loans'; one says **men yarmak ötnü bérđim** 'I gave the money as a loan' (*qarda(n)*) *Kaş.* I 130.

D **u:tañç** N./A.S. fr. **utan-** (**uytan-**); 'shame; shameful', and the like. Survives only in SW

Osm., Tk. *utanç*. **Xak.** x1 *al-mundiya wa'l-ma'âyir mina'l-umûir*, 'something calamitous and disgraceful' is called *utanç* (misvocalized *u.tunç*) 15; its origin is from *uvut al-hayâ* 'shame' *Kaş. I*, 131: **Oğuz** x1 *utanç* (*tâ*) carries both *faiha* and *damma* 15; *al-amrû'llağî yustahvâ minhû* 'a thing of which one is ashamed' *III* 448.

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

D ötenç/1 ötüñç (ödenç) Dev. N. in -ç fr. *öten- (öden-); 'loan, debt', and the like. **Xak.** x1 *ötüñç* (?; see above) *al-qarđ* 'a loan'; one says *men anar yarma:k ötüñç* (?) *bê:dim aqradtuhu'l-dirham* 'I lent him money' *Kaş. I* 131; xiv *Muh. al-dayn* 'debt' *ödüñç Mel.* 83, 5; *ö:tüñç Rif.* 188: *Cağ.* xv ff. *ötüñç* (mis-spelt *ötnüç*, and misplaced) *ödüñç qarđ ma'nâsına Vcl.* 121; *ödüñç* (spelt) *qarđ wa dayn San.* 66v. 20: **Oğuz** x1 *ötüñç al-qarđ*, one says *men anar yarma:k ötüñç bê:dim a'taytuhu'l-dirham qarđan* 'I gave him the money as a loan' *Kaş. III* 448: **Korn.** xiv 'loan' *ötüñç CCI*; *Gr.* 185 (quotn.): **Kip.** xiii *iqtarada* 'to borrow' *ödüñç al-Hou.* 36, 18: xiv *al-qarđ ö:diñç Bul.* 6, 3.

D 2 ötüñç Dev. N. in -ç fr. *ödüñ-*. **Türkü** viii *xağanı[m ben özüñ] bilge: Tonukuk ötüñtüñ ötüñçimñin eşidü: bert:* 'my *xağan* deigned to hear the representations which I myself, the Counsellor *Toñukuk*, submitted to him' *T* 15.

Dis. V. ADN-

D a:tan- (a:dan-) Refl. f. of *ata:-*; generally used in Pass. sense, 'to be named, called; to be famous'. Survives in NE; SE; SC Uzb. (*atan-* not *otan-*); SW Az., Osm. *adan-*. **Türkü** viii ff. (when he goes home) *özl: atanmî:ş* 'he himself is famous' *Irkb* 55: **Uyg.** viii ff. Bud. *atanmîş küñde* translates a Chinese phr. meaning 'on a day on which one is nominated to a higher office' *TT VI* 435: (three months are the spring period; three months are called (*tétr*) the summer period) *üç aylar atanur küz öđler tép* 'three months are named the autumn period' *Suv.* 589, 11-12: **Xak.** x1 *KB* *kim eđđü atansa kiş*

'whoever is called a good man' 253; *yori ud atanma* 'go, do not (let yourself) be called an ox' 1599; a.o. 6454: xiii(?) *At.* (be upright, act uprightly) *atan köñl* 'get a reputation for being upright' 165 (the metre requires the pronunciation *atan*): *Tef. atan-* 'to be named' 63: **Xwar.** xiv ditto *Qutb* 15: **Kip.** xiv *adan-tasammâ* 'to be named' *Id.* 9: xv ditto *añan-fadan-Tuh.* 9b. 4.

D 1 adın- Refl. f. of 2 *ad- (see 2 *adığ*); 'to sober up, recover from drunkenness'; practically syn. with *adıl-*. Survives as *ayın-* and the like in some SE, NW, and SW languages. **Türkü** viii ff. Man. ol *tüzün er esrükü adıntı* 'that good man's drunkenness passed off' *M I* 6, 20-1: **Uyg.** viii ff. Bud. (they wander about like drunken men) *adını umatın* 'being unable to sober up' *TT VI* 215-16 (v.l.); most MSS. have *oñulu*): **Xak.** *KB* *bir ança adın* 'sober up a little' 2374: **Osm.** xviii *ayın-* (spelt), in *Rümi*, same as (*Çağ.*) *ayıl- huşyâr şudan* 'to come to one's senses' *San.* 56v. 24 (quotn. *Fudüli*).

D 2 adın- n.o.a.b; in the *Hend. adın-munađ*-which is directly parallel to the phr. *adınçığ munađınçığ* (see *adınçığ*), and must mean something like 'to be surprised and disturbed'; it might be a Refl. f. of 1 *ad-. **Uyg.** viii ff. Bud. (then the supreme god Indra, hearing these words and) *eritüñ adını munađu* 'being extremely surprised and disturbed' *U II* 31, 47; a.o. *Suv.* 16, 18.

D atın- Refl. f. of *at-*; survives only(?) in NE **Khak.** *atın-* 'to shoot oneself' *Bas.* 35; **Tuv.** *atın-* 'to be shot' *Pal.* 73; **NW Kaz.** *atın-* 'to swing oneself in a swing'. See *Itin-*. **Xak.** x1 ol *ok atınd:* 'he pretended to shoot (*yarmi*) an arrow without actually shooting it' *Kaş. I* 199 (*atınur*; *atınma:k*).

D étin- (*édin-*) Refl. f. of *ét:-*; with the same range of meanings as *ét:-*. S.i.m.l.g.; in SW *edin-*. **Türkü** viii (they became hostile to China but) *étinu: yaratu:nu: umađuk* 'because they could not organize (Hend.) themselves' *I E* 10, *II E* 9. **Uyg.** viii ff. Bud. Sanskrit *mañđanavidhau* 'according to the rules for ornamenting (the body)' *éténmek* *yaratınmaktıñ törösinde: TT VIII D.8:* *ağuluğ yılanın etözlerin étinip yaratınip* 'ornamenting (Hend.) their bodies with poisonous snakes' *U IV* 8, 12-13; o.o. *Hüen-ts.* 230 (*timen-*); 379 (*time:-*): **Xak.** x1 *kışka: étin ista'idd li'l-şitâ* 'prepare yourself for the winter' *Kaş. I* 82, 13; n.m.e.: *KB* (in spring the earth) *étindil köñ kaş* 'adorns its arms and eyebrows' 69; o.o. 462, 475 (*étig*): xii(?) *KBVP* (it explains) *negü teg étinğ hıla* 'how to prepare strategems' 45; o.o. 46: **Osm.** xiv *edin-* 'to make for oneself' *TTS I* 253.

D Itin- Refl. f. of *it-*; s.i.s.m.l. See *Itinçu*; *itindi*. **Xak.** x1 ol *naru: itindi:* (*MS. etindi:*) *tazañhafa ilâ dâlika'l-câmb* 'he set off in that direction'; also used when *tadahraçal'-say* 'bi-quwwa gayrihi' 'a thing is moved by

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

S utan- See utvan-.

D uđın- Refl. f. of uđı-; survives only(?) in Osm. uyun- 'to sleep quietly, go to sleep'. *Xak. xi o:t uđındı: xamadati'l-nâr wa fafi'at* 'the fire died down and went out'; and one says yula: uđındı: 'the lamp (etc.) went out' (fafi'a); and once says amıy kutı: (uđındı: fafi'a cadduhu 'his good luck died away' *Kaş. I 200* (uđınur, uđınmak); this must be the right spelling but the *dâl* is usually marked with *damma* or left unmarked); (if you strike a light in a hurry) uđınur: yula: 'the lamp goes out' (*yantafi'*) III 26, 2: *KB avıncıy küvençiy uđıngay* (-n- undotted, Arat erroneously restores -t-) u teğ 'your joy and pride will fade away like sleep' 1424; uđınmış otuğ 4412; uđınur bu ot 4694.

D ođun- (ođon-) Refl. f. of *ođ-; 'to wake up (Intrans.)'. Survives only in NE Tuv. ođun-. In the medieval period displaced by *ođğan- (Refl. Den. V. fr. ođuğ) which first appeared in (*Xak.*) xıı(?) *Tef. oyan-joyğan-jozan-* 234, and is noted as oyan- in *xiv Muh.*, oygān- in *Çağ. xv ff.* and *Xwar. xıv 'Alı 47; xiv Qutb 115, and as oyan-* (sometimes spelt uyan-) in *Xwar. xıv Qutb 196; Kom. xiv; Kıp. xııı Hou. 35, 16; xiv İd. 26; xv Tuh. 5a. 9; 6a. 5 and Osm. fr. xiv onwards; cf. ođğur-* Türkü VIII ff. *Man. M I 6, 21* (u!): *Uyg. viii ff.* *Bud. Sanskrit suprabuddham prabudhyante* 'they wake up completely' uz ođon-ma:kin ođonorlar *TT VIII E.36 and 40; a.o. Suv. 16, 15; Xak. xi er ođındı: istay-qaza'l-racul min manāmihi* 'the man woke from his sleep' *Kaş. I 200* (ođınur, ođun-ma:k); followed by uđın- and then verse illustrating ođun-): *KB ođunğıl ay kökçin* 'wake up, greybeard!' 376: *ođunmış kişi* 'a man who has woken up' 1398; o.o. 1523, 3951, 4963; xııı(?) *At. ođun* 'wake up!' II.

D uđun- Refl. f. of u:đ-; 'follow, obey', and the like. Always(?) used in association with tapın-. N.o.a.b. Türkü VIII ff. *Man. İglđ nomka uđuntumuz tapıntımız erser* 'if we have followed and worshipped false doctrines' *Chuas. 148-9; Uyg. viii ff.* *Bud. ayamak ağırlamak tapınmak uđunmak kılıp* 'respecting, honouring, worshipping, and obeying' *U II 40, 105; tapın- uđun-* is very common in *TT VI and VII; the Bud. texts in USp.; Kuan.* etc.

D *öten- (öden-) See ötnü; ötenç.

D ötün- a Refl. f. cognate to 2 ötüğ, q.v.; 'to submit a statement or request to a superior; to request, pray'; with preceding Ger. in

-u:/-ü: sometimes hardly more than 'to venture to'. Survives, usually for 'to request', in NC Kır. ötüñ-; Kz. ötin-; SC Uzb. ötin-; NW Kaz. üten-juñ- Kk. ötin-; SW Tk. ötüñ-. Türkü VIII xağanıma: ötüñtim ança: ötüñtim 'I made representations to my xağan; this is what I represented' *T 12; o.o. do. 14, 15* (ötüñç), 25; *Ongın 8; viii ff. eđğüti: ötü: n* 'pray well' *İrkB 19; kul savı: begi:perü: ötü:nür:* 'the slave addresses his master' *do. 54* (in both cases with parallel clauses containing *yalvar-*); *Man. the refrain at the end of each section of Chuas. is ökünürmen yazukda boşunu ötüñürmen* 'I repent and beg to be freed from sin'; *yükünö ötüñtler* 'they ventured to pray' *TT II 10, 81; sevinç ötüñtler* 'they prayed for (their) favour' *do. 83; Uyg. viii ff. Man.-A M I 11, 2* (2 ötüğ); *Man. ötüñü tekinürmen* 'I venture to ask' *TT IX 54; Chr. öğmek alkış ötüñdiler* 'they presented their praises' *U I 6, 15-16; a.o. do. 6, 12-13* (2 açığı); *Bud. inça tęp ötüñdi* 'this is what he represented' *PP 4, 7; 5, 3 etc.; U III 35, 32; o.o. U II 16, 21-2 etc. (2 ötüğ); U II 79, 52; TT IV 4, 14, etc.; Xak. xı ol xa:nka: ötüğ ötüñdi: rafa'a'l-gıssa ilā'l-malik* 'he submitted a petition to the king (etc.)'; its origin is ötgüñdi: *hākā ka-mā samı'a* 'he spoke as he had heard' *Kaş. I 199* (ötüñür, ötüñme:k); ötnür yağı: tapuğ 'presents (*yuhdi*) his duty afresh' *I 376, 12; KB ötdündüm munu* 'I represented this' 85; ötüñse sözüñ 'if he presents my statement' 529; o.o. 791 (2 ötüğ), etc.: xııı(?) *At. aya tıl törüt madh ötüñğil kanı* 'oh tongue! compose praises and present them, pray' 41: *Tef. ötüñ-* 'to pray' 251: *xiv Muh. 'arada* 'to present, submit' ö:tün- *Rif. 112* (*Mel. 29, 1* mis-spelt): *Çağ. xv ff. ötüñ-iltimās kardān* 'to request' *San. 61 v. 17; Xwar. xıı ötüñ-* 'to pray, represent' *Ali 46; xiv ditto Qutb 125.*

D ađna-: Intrans. Den. V. fr. ađın; 'to become different, to change'; later with extended meanings, 'to change colour or flavour, to putrefy', etc. S.i.m.m.l.g. in various forms, usually aynı-. *Xak. xi yér ađna:du: tağay-yarati'l-ađ* 'the land (etc.) changed' *Kaş. I 288* (ađna:r, ađna:mak): xııı(?) *Tef. ayna-ditto 72; xiv Rbğ. ađna-* 'to change for the worse; (of meat) to putrefy' *R I 491* (quotns.); *Muh. (?) tağayyara lavonuhu* 'his colour changed' ađnatı: (sic, perhaps adnatı: intended) *Rif. 106* (only); *Çağ. xv ff. aynı-* (mis-spelt *eyni-*) *mutağayyaru'l-hāl şudan* 'to be changed in condition', also called çaş- and şaş- (mis-spelt *çes-, şes-*) *San. 56 v. 7* (quotns.); *Xwar. xiv ayna-* 'to change (Intrans.)' *Qutb 6; Kom. xiv* 'to change character' *aynı- CCG; Gr. 32* (quotn.).

D ađnat- Caus. f. of ađna-; 'to change, alter (something)'. Survives in same languages as ađna-. *Xak. xi er ađnatı: tağayyara'l-racul 'ammā kāna 'alayhi* 'the man changed what was on him'; also used of anything that changes what is on it *Kaş. I 266* (ađnatu:r, ađnatma:k; sic in MS., not -me:k as in printed text): *Çağ.*

xv ff. **aynat-** (mis-spelt *cynit-*) Caus. f.; *muxbat wa mutağayyaru'l-hâl sâxtan* 'to disturb(?)', to alter the condition (of something)' *San.* 56v. 23: **Xwar.** xiv **aynat-** 'to change (Trans.)' *Qutb* 6.

Tris. ADN

D atınçu: Hap. leg.; Pass. N./A.S. fr. **atın-**. **Xak.** xı **atınçu:** ne:ñ *al-şay'u'l-matruh* 'a thing which is thrown away, discarded' *Kaş.* I 133.

D idınçu: Hap. leg.; Pass. N./A.S. fr. ***ıdın-**. Refl. f. of *ıd-*; cf. **ıdma:**. **Xak.** xı **ıdınçu:** *saç şa'ru'l-raculi'llađi arsala bak'da'l-awl wa hadalika li-ğayrihi* 'hair which a man lets loose after it has been confined(?)'; also used of other things; and *al-sâ'ıha min'al-hayawân* 'an animal which is allowed to go free' is called **ıdınçu:** *yılık:* *Kaş.* I 133.

D itinçü: Hap. leg.; Pass. N./A.S. fr. **itin-**; cf. **itindi:**. **Xak.** xı **itinçü:** ne:ñ *al-şay'u'l-madfi'* 'a thing which is pushed' *Kaş.* I 133.

D adınçığ/adınsıg Den. N./A. fr. **adın.** The two words, n.o.a.b., seem to be synonymous and to mean 'different' with various shades of meaning 'special, exceptional, various'; used to translate Middle Iranian *vişid* 'chosen, elect', see *TT III*, note 18. **Türkü VIII adınçığ:** *bark . . . adınçığ beziz* 'special grave goods . . . special decoration' (for a tomb) *I S* 12, *II N* 14; **Uyg.** viii ff. **Man.** **adınçığ ıduık kaqımız** 'our elect holy father' *TT III* 18; **iki ye(ğ)irmil törtüg adınçığ muqađınçığ belğü körtğürdi** 'he showed twelve special and disturbing signs' *M III* 39, 1-3 (ii); **adınçığ amrak (gap)** 'my special beloved(?)' *M II* 8, 3; **adınçığ türkçe başık** 'another (or 'a special') Turkish hymn' *do.* 10, 1 (ii); **Bud.** **teñ adınçığ erteni yincü** 'various jewels and pearls' *PP* 34, 1; o.o. of **teñ adınçığ** *do.* 71, 5; **Kuan** 149 (see 2 **teñ**); **adınçığ edğü** 'specially good' *U IV* 44, 31; **adınçığ muqađınçığ** *TT V* 20, 9; **adınçığ ıduık xağan xan (sic) süsi** 'the army of the elect holy ruler' *TT VII* 40, 123-4—**kişide adınçığ** 'different from (other) men(?)' *U Sp.* 105b. 7; **teñrim yarlığın adınçığ kılmağaymen** 'I will do nothing different from my god's commands' *do.* 106a. 41-3; **tırök muni ukmadın adınçığrak ađıra tursar** 'if, because they do not understand this, they take things for entirely different(?)' *TT VI* 195; **Xak.** xı **KB erende adınçığ kişide öñl** 'exceptional among men and different from ordinary people' 562; **adınçığ bolur barça kılıq sözün** 'your whole character and language become different' 718; a.o. 777.

E adınçısuz in *Chuas.* I 35 is an error; the correct reading is **boşunçısuz**, q.v.

D itindi: Hap. leg.; Pass. N./A.S. fr. **itin-**; cf. **itinçü:**. **Xak.** xı **itindi:** ne:ñ *al-şay'u'l-madfi'* 'a thing which is pushed' *Kaş.* I 140.

D adna:ğu: (**adına:ğu:**) Den. N./A. fr. **adın;** 'other people, others' N.o.a.b. **Uyg.** viii ff. **Bud.**

adınağuni ölürmeyin 'I will not kill other people' *U III* 4, 3; (I will first seek the right road, and then become a guide) **adınağuka** 'to others' *U II* 5, 13; o.o. *U II* 78, 31; 87, 49; *TT IV* 8, 69 and 72; 10, 10 and 13; **Xak.** xı **KB** (do not load your own heavy burdens) **adna:ğu:ka** 'alâ *ğayrik* 'on other people'; (do not starve yourself and satiate) **adna:ğu:nı:** *ğayrak* 'other people' *Kaş.* III 68, 1-2; n.m.e.

D atanlıg Hap. leg. ?; P.N./A. fr. **atan.** **Xak.** xı **atanlıg** er 'a man who owns a gelded camel' (*ba'ir xaşı*) *Kaş.* I 148.

D otuñluk (o:dduñluk) A.N. (Conc. N.) fr. **otun;** 'woodpile' and the like. S.i.s.m.l.g.; in SW Osm. **odunluk**, Tkm. **o:duñlık.** **Xak.** xı **otuñluk** *al-muñtaşab* 'woodpile' *Kaş.* I 162.

VUD utunluk A.N. fr. **utu:n;** 'vileness, wickedness'. Pec. to **KB** but therein common; syn. with **ısızlık.** **Xak.** xı **KB utunluk kılur buşsa kılıkı silig** 'if a man of good character loses his temper, he behaves wickedly' 335; o.o. 931, 1155, 2078, 2653, 3780, etc.

S adınçığ See **adınçığ.**

Tris. V. ADN-

D uđuntur- Hap. leg. ?; Caus. f. of **uđun-**. **Uyg.** viii ff. **Bud.** **tapintururılar uđunturur- lar** 'they make them worship and obey' (demons) *TT VI* 266.

D otuñla:- (o:dduñla:-) Dev. V. fr. **otun;** 'to gather firewood' and the like. S.i.s.m.l. in NE. **Uyg.** viii ff. **Man.** (gap) **otuñlayu** 'collecting firewood' (gap) *M III* 28, 2 (iii) (the context confirms this meaning).

D atanlan- Hap. leg.; Refl. Den. V. fr. **atan.** **Xak.** xı er **atanlandı:** 'the man owned a gelded camel' (*ba'ir xaşı*) *Kaş.* I 295 (**atanlanur**, **atanlanma:k**).

Dis. ADR

eđer 'saddle'. S.i.a.m.l.g., usually as **eyer** but also NE **ezer**, e:r; SE **Türki iđer**; NC e:r; SC **Uzb.** **egar.** **Xak.** xı **eđer** *al-sarc* 'saddle' *Kaş.* II 224, 25 (2 **kökleş-**), 4 similar o.o.; n.m.e.: xiv **Muh.** *al-sarc eđer* *Mel.* 71, 8; *Rif.* 173; *al-ğäñiya* 'saddle-housing' **eyer ya:puğı:** 71, 12 (*Rif.* 173 uses this phr. to translate *al-namraqa wa'l-namâriq* 'saddle-pad, saddle-pads' (?); text has *al-ma'rifä wa'l-namâzin*); **Çağ.** xv ff. **eđer** ('with -ğ-) **eyer zin ma'nâsına** 'saddle' *Vel.* 68 (quott.); **eđer** (spelt *zin*, in *Ar. sarc San.* 108v. 12 (quott.)); **Xwar.** xiv **eyer** 'saddle' *Qutb* 49; **eđer** ditto *Nahc.* 53, 2; **Kıp.** xiii *al-sarc eđer* *Hou.* 14, 1; xiv ditto *İd.* 26; xv ditto *Tuh.* 19b. 3; *sarcu'l-faras eđer* *Kav.* 64, 3; 77, 2; **Osm.** xiv ff. **eyer** 'saddle'; c.i.a.p. in phr. *TTS II* 411; *III* 274; *IV* 319.

D ađrı: Dev. N./A. fr. **ađır-**; 'forked, a forked object'. S.i.a.m.l.g., usually as **ayrı**, but in NE also **azra/azrı R** I 578; **Khak.** **azır;** **Tuv.** **ađır.** **Ayru:** in *Kaş.*, see below, is

cognate but has a different meaning. **Xak.** XI **adrı:** *al-midrā* 'a pitchfork', that is (an implement) with which wheat-stalks are tossed (*yudra*) to winnow them; and anything with two branches (*lahu şu'batān*) is called **adrı:** hence a man is called **adrı:** butluğ, that is *munfaricū'l-faxdayn* 'having divergent legs' *Kağ.* I 126; **adrı:** *yığa:ç şacara lihā şu'batān* 'a forked tree' *II* 331, 21; a.o. *II* 22, 26 (tul-); (misplaced between *otra:* and **adrı:**, perhaps an incorporated side-note) **ayru:** *harf wa ma'nāhu in lam* an Indeclinable meaning 'if not'; hence one says *muni: tifenese:sen ayru:* ne: **kerek** 'if you do not want this', *fa-mā dā tabtaği* 'then what do you want?' *I* 126: **KB** bu kursı adaki üç adrı turur 'this stool has three divergent legs' 771: **Çağ.** xv ff. **ayru** (spelt) *cidda(n) wa munfaşil* 'extremely', and 'separated' *San.* 57r. 18 (quotn.); **ayrı** ('with -i') (1) *cidda(n) wa munfaşil*, also pronounced **ayru:**; (2) *dü şāxa* 'a forked piece of wood', which they put on the necks of criminals; (3) *şutur-i dū kūhān* 'a two-humped camel' *do.* 57r. 23: **Korn.** xiv 'forked' **ayrı** *CCG; Gr.* 32 (quotn.): **Kıp.** xiv **ayrı:** *al-şā'b (sic) wa'l-wādī* 'a side valley?'; a valley': **ayru:** (vocalized *oyuru*) *al-wādī İd.* 27; *al-şā'b wa'l-wādī* **ayrı:** *Bul.* 3, 10: xv *ğayr* 'other' (*özge, ayruk*) **ayrı** (**ayrık**) and **başka** *Tuh.* 89b. 13: **Osm.** xiv **ayru** 'parting, separation' *TTS I* 62; *IV* 62; xv 'other, different' *II* 85.

S *otra:* See *ortu:*.

D **utru:** abbreviated Ger. of ***utur-** used as Adv. or Postposition (see v. *G. ATG* para. 289) meaning 'opposite, facing, against', with or without an implication of opposition or hostility. S.i.a.m.l.g. except SC and SW. Not to be confused with **ötürü.** **Türkü** viii ff. **utru:** *ekl: aylıg kişi: oğlın soku:şmı:ş* 'I met a two-month-old child' *İrkB* 2; **utru:** *yérde: oğru: soku:şup* 'a thief met him' *do.* 16; (a falcon went hunting water-birds; a predatory eagle) **utru:** . . . *kopu:pan barmı:ş* 'rose to meet him' *do.* 43: **Man.** *yüzülmüz utru* 'facing us' (there are great difficulties) *TT II* 6, 6: **Uyg.** viii **ben utru:** *yorı:dlm* 'I went to meet him' *Şu.* S 3: viii ff. **Bud.** (then his younger brother . . .) **Kilimbi yek utru** *bardı* 'advanced against the demon *Hidimba*' *U II* 26, 17; *é(l)ig beğke utru yoriyu keldi* 'came to meet the king' *U III* 63, 6-7; (gods, men, demons, whoever they may be) **anıñ utru turdaçı yok** 'there is no one who can stand up against him' *U IV* 22, 283; a.o. (obscure) *Hüen-t's.* 2005-6: **Civ.** **utru kel-** 'to come to meet' *TT I* 96, 112, 175; *utru* *nda* . . . *keldi* 'came to meet you' *do.* 113; **Bu-sıñ tağı uturu borlukın** 'his vineyard facing the *Bu-sıñ* mountain' *UŞp.* 2, 4: **Xak.** xi **utru:** *qubāla hull şay* 'opposite, or facing, anything'; one says *o: mağa: utru:* *keldi: cā'a bi-qubālati* 'he came to meet me' *Kağ.* I 126; seven o.o. with similar meaning: **KB** (neither behind, in front, to the right nor the left, below, above nor) **utru orun** 'facing' 18;

(the moon) **yaşık birle utru** 'in opposition (in the astronomical sense) to the sun' 137; **keldi utru** 193; many o.o.: *xiti(?) At. ne iş utru kelse* 'whatever work comes your way' 369; *Tef. utru kel-* and such phr. as **anıñ utru** *utru* 'in front of them' 333 (and see **ötürü**): **Çağ.** xv ff. **utru karşu** 'opposite' *Vel.* 91 (quotns.); **utru muqābil wa bar-ā bar** 'opposite, facing' *San.* 62r. 12 (quotns.): **Xwar.** xiv **utru/uturu** 'in order to meet (someone); facing (something *Dat.*)' *Qutb* 201: **Korn.** xiv 'opposite, against' **utru** (once spelt *ortu*) is common *CC1, CCG; Gr.* 267 (quotns.).

D **ötürü/ötürü** (the latter rare) Ger. of 2 **ötür-** used as Adv. or Postposition (see v. *G. ATG*, para. 281). As an Adv. begins the sentence and means 'then, thereupon'; as a Postposition follows the *Abl.* (and *Loc.*?) and means 'because of, following on'. Survives only in SW Az. **ötürü**, **Osm.** **ötürü**, **Tkm.** **ötürü** (with *Abl.*) 'because of, concerning'. Not to be confused with **utru:**. **Türkü** viii **anta: ötürü:** 'thereupon' (or 'therefore?') *T* 12, 16: viii ff. **Man.** *nede ötürü* 'why?' *Chuas.* 165, 170; **bés törlüg savdan ötürü** 'because of (or 'by means of') five kinds of speeches' *M III* 20, 8 (ii) (mis-spelt *utru*); **ırça ayduktā ötürü** 'because (the king) had thus spoken' *TT II* 8, 53; **anta ötürü** *do.* 10, 86—**ötürü** 'then, thereupon' *do.* 8, 55 and 56: **Uyg.** viii **anta: ötürü:** *Şu.* S 5: viii ff. **Man.-A** **bés teğrilerde ötürü** (spelt *utru*) 'because of (or through the intervention of?) the five gods' *M I* 8, 19 (and 9, 1-2); **anta ötürü** (spelt *utru*) *do.* 9, 3: **Chr.** **ötürü** (starting sentence) 'then, thereupon' *U I* 6, 9; 8, 8; 10, 4: **Bud.** **nızvanılığ otuğda ötürü** 'because of the fuel provided by the passions' *U II* 9, 28-9—**ötürü** (in *TT VIII C.3 ötürü; do.* 11.8 **ötürü**; occasionally **ötürü**) and **anda ötürü** are very common: **Civ.** (starting a sentence) **ötürök** (?crasis of **ötürü ök**) 'thereupon' *TT VIII I.7: (Xak.) xiii(?) At.* **nepdin ötürü** 'for the sake of material things' 167; **bu bir 'aybdın ötürü** 'because of this single fault' 363; *Tef. andın ötürü* 'thereupon' 333 (listed as *utru*): **Xwar.** xiv **ötürü** (1) 'thereupon'; (2) (with *Abl.*) 'after, because of' *Qutb* 124: **Kıp.** *yu şā'n* 'for the sake of, because of' **ötürü** (and **üçün**) *Tuh.* 21a. 11 (and, only **ötürü**, 89b. 1).

D **ađirt** Dev. N. fr. **ađır-**; 'distinction, difference' (between things *Gen.*). Survives only(?) in SW **Osm.** **ayırt.** See **ađirtla:-**, ***üđürt.** **Uyg.** viii ff. **Man.** [gap] **ađirtın ukittıñız** 'you have explained the difference between . . . ' *TT III* 118: **Bud.** (since it is fully elucidated in an extensive commentary in the *Weishih-lun*, he has not elucidated here) on **törlüg edğüleriñ üç törlüg tétürü cınğaru sakınmak kolulamakñız ađirt** 'the difference between the ten kinds of good things and the three kinds of deep and searching meditation (Hend.)' *TT V* 22, 21: **Civ.** [gap] **ayığlı savıññız ađirtı yok** 'there is no difference between your [good and] had speeches' *TT I* 81.

ađurt 'cheek-pouch'; judging by the analogy of **ađut**, q.v., there is little doubt that this was the original form of **avurt**, but this form occurs only in one damaged passage. S.i.m.m.l.g. as **avurt**, **a'urt**, **ort**, **urt**, and the like. Uyğ. VIII ff. Man. (as the poison takes hold) **ađurt**] **erni yérüp** 'his cheek-pouches and lips split' (his chin and throat decay) *TT II* 16, 14-15; **Çağ.** xv ff. **awurt puri-yi dahan** 'mouthful', in Ar. *şidq San.* 53v. 5 (quott.): **Kıp.** XIII *al-car'a mina'l-mâ wa ğayrihi* 'a mouthful of water', etc., **oğurt** (perhaps miscopying of **ovurt**) *Hou.* 38, 18 (after *tacarra'a oğurtla-*): xv *şidq* 'cheek-pouch' **owurt Tuh.** 20b. 7; **Osm.** xv ff. **avurt** in various phr. in several texts *TTS II* 70; *III* 47; *IV* 5r.

D *üdürt Dev. N. fr. **üdü-**; cf. **ađirt**. Not itself recorded but see **üdürtlüğ**, ***üdürtle-**. These words occur in association with similar der. forms of **ađirt**, and the two words must have had comparable meanings, this one 'choice, selection', and the like.

D ađrik Conc. N. fr. **ađır-**; morphologically parallel with **ađruk** but semantically distinct, although some modern forms of the two words are identical; 'a grass with divergent (**ađır-**) creeping rhizomes; couch-grass', and the like. Survives in SE **Türki acirik** 'dhub-grass' *Shaw* 3, 'couch-grass' *BŞ* 4; SW **Osm. ayrik** 'couch-grass'. The form with **-c-** suggests a re-borrowing fr. **Mong.**, but the word is not traceable as a l.-w. in **Mong.** See *Doerfer II* 424. **Xak. XI ađrik** 'a plant (*nabt*) called *al-til* 'Cynodon dactylon' in Ar. *Kaş.* I 98: **Çağ.** xv ff. **acriğ** (so spelt) *rişa-i ğiyâh-i xuşk* 'the fibre of a dry plant', also called **çayır** (not an ancient word) *San.* 32r. 29 (quott.): **Oğuz XI ayrik al-til**; it is a useful (*nâ'im*) plant; the Turks call it **ađrik** and the **Oğuz** change it (**-d-**) into **-y-** *Kaş.* I 113; **Osm. XVIII ayruk** (spelt) . . . (3) in *Rîmî* the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in **Pe. fariz/ faris** 'perennial meadow grass' *San.* 57r. 20.

D ađruk **Pers. N./A.S. fr. ađır-**; cf. **ađrik**; basically 'divided, separated', hence usually 'different, other', and esp. 'different from, superior to (others)'; in comparisons the word compared with it is in the **Acc.** in **Türkü VIII ff. Man.**, the **Loc.** (unless this is a misreading of the **Abl.**) in **Uyğ. Bud.** and the **Abl.** elsewhere. S.i.a.m.l.g. except **SC**; in **NE ayrik**, **azrik**, **azirik**; **Khak. azirik**; **Tuv. ađrik**; elsewhere **ayrik**. Cf. **ađın**, **öñt**, **özge**; **Türkü VIII ff. Man.** (we do not do what is) **teğri yarlığın ađruk** 'different from (i.e. contrary to) God's commands' *TT II* 6, 5; **ađruk ađruk** 'various (things)' *Chuas.* 228 (ét-); **Uyğ. VIII ff. Bud. ađruk uzlar** 'various craftsmen' *PP* 2, 5; **ađruk ađruk do.** 2, 7; *Suv.* 118, 6 (2 tan), 328, 6 a.o.o.— **kişide ađruk begrek er** 'a more distinguished person, superior to (ordinary) people' *PP* 66, 4-5; **alku sığunlarda keyiklerde ađrukrak** 'superior to all (other) maral deer

and stags' *U IV* 34, 61—(as for being brought together by contact) **köğül köğüdekler birle bürtüşüp yég ađruk tılağlarka tuş kilur için** 'it is because the mind, when it comes into contact with what is in the mind, encounters better and superior influences' *TT V* 24, 71-2; o.o. of **yég ađruk do.** 26, 82; *TT VII* 40, 135; **Xak. XI ađruk kalına wa ma'nâhâ ğayr** a word meaning 'other', in **Oğuz (sic)**; the **Turks** use **ađın** for 'other' (prov.) *Kaş.* I 98 (this is obviously a muddle; the **Oğuz** form was **ayruk**, see below); **KB kişide kişî ađruki bar telim bu ađruk biliğdin ayur bu tilim** 'among men there are many who are superior to (other) men; from this superior knowledge my tongue speaks' 201: XIII(?) *Tef. ayruk* 'another'; **ayruk ayruk** 'different' 45; **XIV Muh. bi-ğayr amirihim** 'excluding their chief' **beginden ayruk Mel.** 18, 8; *Rif.* 97; **ğayr wa ayda(n)** 'other, and likewise' **ayruk Rif.** 188 (only; the preceding entry *al-mâlik* 'owner' **ayruk** is an inexplicable error); **Çağ.** xv ff. **ayruk** (spelt) (1) *biğâna* 'strange, stranger'; (2) *diğar* 'other', which they also call **dağ** and **daxı San.** 57r. 19; **Oğuz XI ayruk luğa bi-mâ'nâ ğayr Kaş. I 113; **Xwar. XIII ayrik/ayrı** 'other' *Ali* 12; **Kıp. XIII ğayr ayruk**; **ğayrak senden ayruk Hou.** 54, 13 ff. (with other examples); **XIV ayruk ğayr İd.** 27; **XV muşarraq** 'divided' **ayrik** (perhaps for **ađrik**) *Tuh.* 34b. 12; **mafrûğ** 'separated' **ayrik (sic, with kâf) do.** 48b. 10; *lâ tarci* 'not returning, non-recurrent (?)' **ayruk do.** 39a. 1; 90b. 1; **ğayr ayruk . . ayrik** 89b. 13 (and see **ađrı**): **Osm. XIV to XVI (only) ayruğ/ayruk**, occasionally **ayrik** (1) 'other, another'; (2) (usually with **Neg. verb**) 'again' *TTS I* 61; *II* 82; *III* 54; *IV* 60 (common).**

(**D**) **otruğ** 'island'; too old to be a **Dev. N. fr. 2 otur-** 'to sit', as has been suggested, since this form did not evolve fr. **otur-** until the medieval period; possibly a **Den. V. fr. I otur-**, with the connotation of something cut off from the mainland. Survives in various forms in one or two **NE** languages and **NW Kaz. utraw.** A **Dim. f.(?) otraç** was current in **Kom.** and **Kıp.** (*Jd., Bul., Tuh.*), and survives in **NW Kar. T., Kov.** 442. Most **SC, NW,** and **SW** languages use some form of **atağ/adağ** first noted in **Muh.** and also noted in **Kom.** and **Kıp.** (*Jd., Bul., Tuh.*), which it is difficult to connect morphologically with this word. **Uyğ. VIII ff. Bud. oturuğ** 'island' *PP* 33, 7; 36, 6; *TT V* 26, 91, and 94; *Suv.* 211, 19 and 22 (spelt **oturuğ**); *Hüen-tš.* 1915; *Kuan.* 20-1 (**ergü**); **Xak. XI oturuğ al-cazira** 'island' *Kaş.* I 97.

etrek **Hap. leg. Oğuz XI etrek al-aşqar mina'l-ricâl** '(of a man) red-haired' *Kaş.* I 101.

?**D idriğ** **Hap. leg.**; possibly an earlier form of **2 iriğ**; morphologically a **Dev. N. in -ğ**, but there is no trace of ***iđır-**. **Argv. XI idriğ al-şay'u'l-xaşin** 'anything hard'; originally **iriğ Kaş. I 102.**

D **üdreğ** Hap. leg.; Dev. N./A. fr. **üdre:-**. **Xak.** xi **üdreğ neñ kull şay' rä'i**, *wa huca'l-zä'id ba'da'l-ğilla* 'anything thriving, that is which increases after being scarce' *Kaş. I 103*.

D **ötrük** originally 'crafty, wily'; later 'untruthful, a lie'; presumably Dev. N./A. fr. **2 ötür-** but hard to connect semantically. Survives only(?) in NC Kır., Kzx. **ötrük/ötürük**. Cf. **igld**, **eziük**, **yalğa:n**. **Oğuz xi ötrük al-muhtäl** 'crafty, wily' *Kaş. I 101* (verse); **Çağ.** xv ff. **ötrük** ('with -k') *yalan söz* 'a lie' *Vel. 90*; **ötrük dariğ** 'lie' *San. 62r. 14*; **Kıp.** XIII **al-kađib** 'a lie' **ötrük** (also **yalan**): *Hou. 27. 4* (and see **eziük**); *kadaba* 'to lie' (**ötügle:-**(?) also **ötrük söyle:-** (also **yalan söyle:-**) *do. 36. 4*; XIV **ötrük al-kađib** *Id. 8*.

S **edrem** See **erdem**.

D **edrim** Den. N. fr. **eder**; 'saddle-pad'. Survives only(?) in SW Osm. **eyrim** (often spelt **egrim**). **Xak.** xi *mä tahta'l-hanwayi'l-sarc mina'l-cämbayn* 'that which is beneath the saddle-tree on both sides' is called **edrim**; it is (made of) leather and felt *Kaş. I 107*; XIV *Muh. mixaddatu'l-sarc* 'saddle-pad' **eyrim** *Mel. 71. 12*; *Rif. 173*; *al-cadya* ditto **eyrim** *keçesi: Mel. 78, note 2*; **Çağ.** xv ff. **eyrim namad-zin** 'saddle-pad'; also called **térlük**; *Naşiri* translated it 'whirlpool' *San. 57r. 27* ('whirlpool' is **egrim**); *Osm.* xv ff. **eyrim** 'saddle-pad' c.i.a.p. *TTS I 289; II 414; III 278; IV 321*; XVIII **égrim** . . . and, in *Rümi* 'the pad which they put below a saddle' *San. 109r. 7*.

D **üdrüm** N.S.A. fr. **üdür-**; 'a single choice; one specially chosen'. N.o.a.b. **Xak.** xi **üdrüm xiyäru'l-ayä** 'the choicest of things' *Kaş. I 107*; *KB* **basä Färüq erdi kişi üdrümi** 'then there was Färüq, the choicest of men' 53; o.o. 50, 279, 417, 900, 1689 (habitually rhymes with **küdrüm**, q.v.).

D **ötrüm** N.S.A. fr. **2 ötür-**; 'purgative medicine, purge'. N.o.a.b. Cf. **ötürük**. **Xak.** xi **ötrüm al-dawä'u'l-mushil** 'a purgative medicine'; and *al-şubrum* 'spurge, *Euphorbia*', (a plant with milky sap) is called **süt ötrüm**; and this is close to the Ar. *Kaş. I 107* (meaning of last clause obscure); *KB* (another said) **ötrüm içürgü kerek** 'we must give him a purge to drink' 1059.

PU **otran** Hap. leg.; a dubious word entered, out of alphabetical order, between **ürkün** and **ıçgın**. xi **otran al-saräwil** 'trousers'. I heard this in *Yağma: Kaş. I 108*.

D **adırs** Dev. N. fr. **adır-**; 'parting, parting place'. Survives as **ayırs/ayırsı** only(?) in SE Türki *BŞ 12* and NC Kır. **Xak.** xi **adırs rä's kull fariğayn** 'the starting point of any two roads' *Kaş. I 96*.

D **üdrüş** Hap. leg., Dev. N. fr. **üdür-**. **Xak.** xi **üdrüş al-muxäyara bayna'l-ayä** 'a choice between things' *Kaş. I 96*.

Dis. V. ADR-

D **adır-** Caus. f. of I ***ad-**; basically 'to separate (two things *Acc.*, or something *Acc.*, from something else *Abl.*'); hence 'to distinguish (between things *Acc.*)' and even 'to single out, prefer (something)'; cf. **üdür-**, q.v. Became a l.-w. in Mong. as *ajira-* 'to part from (people), return home' (*Haensch 4*) with further developments of meaning (*Kow. 124, Haltod 26*). S.i.a.m.l.g., usually as *ayir-*, but NE Khak. *azir-*; *Tuv. adir-*; in NC Kır., Kzx. *acira-* 'to part from (people)', re-borrowed fr. Mong. also occurs. In some texts it is difficult to distinguish between the Perf., etc. of **adır-** and **adırt-**, q.v. **Türkük VIII ff.** *Yen. altı: yaşımta: kaş adırdım bilin-medim üç eçime: ayita: adırdım* (the last word is prob. an error for **adırdım**) 'at the age of six I was parted from my father and did not get to know him; I said farewell(?) and was parted from my three elder brothers' *Mal. 32. 16*; *Man.* (in order to release the five gods and) **yarukuğ karağ adırğalı** 'to separate the light and darkness' *Çhuas. 9-10: Uyğ. VIII ff.* *Man. özüğ yađıđ adırtıñız* 'you separated yourself and strangers' *TT III 108*; **kaltı kişi bu munça savıđ adırü bilmeser ukmasar** 'just as a man does not know and understand how to distinguish between sayings like these' *MI I 18, 3 (i)*; *Bud. 15ğ üzler-inte adırdımız erser* 'if we have separated (living beings) from their lives' *TT IV 8, 63*; similar phr. *do. 10, 13, and 14*; (relying on) **eğğüsün ayığın adıra bilmekke** 'ability to distinguish between its good and evil' *Suv. 297, 9*; (meditating and thinking) **adara ukar** 'he understands how to distinguish' *UII 9, 2*; *TT VI 195* (**adıncığ**); **alkuda adrumış** 'more distinguished than all others' *Hüen-tz. 1902* (dubious, perhaps an error for **üdrümış**); *Civ.* in contracts for the sale of land, *USP. 13, 107, 108, and 109* **adır-** occurs in stock phr. like **bu borlukuñ sıçısı öđünü yerke Karatemürniğ borluk adırır** 'the boundaries of this vineyard; on the east Karatemür's vineyard delimits it' 13, 7; (in a document about slaves of different owners who had married without permission) **adırdımatın** 'without parting them' *do. 73, 7*; **Xak. XI ol eđğüni: yavla:ktan adırdı: axtära'l-zayr mina'l-sarr wa mayyazahu** 'he preferred the good to the bad and distinguished between them' (**adırdır, adırmaq**, mis-spelt *-me:k*); in a prov. **etil: tırnaklı: adırmas:** 'the flesh and the nail are not (i.e. cannot be) separated' (*Id. yufarrağ*) *Kaş. I 177* (and see **üdür-**); (I sought wisdom and chose a wise teacher) **özümnü adırdım mayyaztu nafsı min bayna'l-näs** 'I set myself apart from other people' *III 228, 14*; **KB adırsa üdürse seçe bilse öz** 'if a man singles out, selects and can pick' (the right people) 329; **üdürdi adırdı kötürdi menü** 'he selected, singled out and raised me' 385; **adırdığan yarağlığ yarağsız kişig** 'distinguishing between useful and useless people' 2236; o.o. 797, 3534: XIII(?) *Tef. adır-fayur-* (*sic*) 'to part, separate (something *Acc.*, from some-

thing *Abl.*) 40, 46: **Çağ.** xv ff. **ayır-** (spelt 'Trans. (lit. Caus.) V.; *cuđâ hardan* 'to part'; also pronounced **ayr-** *San.* 54v. 11 (quotns.): **Xwar.** **ađır-** 'to separate' *Qutb* 4; (go and suckle your child and) **kaçan kim sütdin ađırsañ** 'when you cease to suckle him' *Nahc.* 349, 4: **Kom.** xiv **ayır-fayr-** 'to separate, to distinguish between' *CCl, CCG; Gr.* 33 (quotn.): **Kıp.** xiv **ayır-farraça,** 'to part, separate' *Id.* 27: xv ditto. *Tuh.* 28a. 11: **Osm.** xiv ff. from the earliest times two forms **ayır-** and **ır-** existed side by side, meaning (1) 'to separate (two things, or one from another)'; (2) 'to split (something into two)'; (3) 'to distinguish, single out, choose'; (4) 'to withdraw, release (someone fr. something)'; **ayır-** is not listed in *TTS* but occurs in a xiv quotn. (*I* 355) when it rhymes with **ır-**; **ır-** occurs in all periods down to XIX, *I* 355; *II* 503; *III* 345; *IV* 397, and survives in XX *Anat. SDD* 774, but is hardly mentioned in XIX dicts.

D attur- Caus. f. of **at-**; with a range of meanings similar to those of **at-**. S.i.m.m.l.g. **Xak.** x1 ol ok **atturdı:** 'he ordered (someone) to shoot (*bi-ramy*) an arrow, and he shot it'; also when he tells him to throw away (*afrahañu*) something, and he throws it away *Kaş.* *I* 217 (**atturur, atturma:k**): XIII(?) *Tef.* **atdur-** 'to order to throw' 63: **Çağ.** xv ff. **attur-** Caus. f. *andâzândan* 'to order to throw, or shoot' *San.* 28r. 18.

êder- 'to pursue', primarily in the sense of chasing game or pursuing an enemy; hence more vaguely 'to follow'. Survives only(?) in NE *Tuv.* **eder-**; NW *Kaz., Nog.* **ıyer-**; there is a NE *Khak.* Caus. f. *ızer-*. *Türkü* VIII ff. *Man.* **muygak sığunuğ uvu[tsuz bl]lig üçün êderür ermiş** 'the maral doe was pursuing the maral stag for sexual reasons' *M* *I* 35, 5-7: **Uyg.** VIII ff. *Bud.* [gap] **eyin êderip** 'following his wishes' *U* *II* 40, 10; a.o. *Suv.* 16, 7: **Xak.** x1 men anı: **êderdim iqtafay-tuhu wa'ttaba'tu itrahu** 'I followed him and followed his tracks' *Kaş.* *I* 178 (**êderur, êderme:k**; vocalization chaotic, *fatha* apparently changed to or from *damma* and also *kasra* on the *alif*); bu it ol **keyikni: êderge:n** 'this dog habitually chases (*ilâb*) wild game'; also used of a man who habitually demands his rights (*yatlub haqqahu*) *I* 157; **êdergeli: idâ xaracta li-taşid** 'if you go to hunt' *I* 447, 6; o.o. *III* 11, 4; *III* 228, 12 (**êderdim talabtu**); **KB** (this world is like a shadow) **êderse kaçar** 'if you chase it, it flees' 1409; (if your enemy flees, be satisfied) **êderme uđu** 'do not chase after him' 2395; o.o. 3536, 3970, 4301: XIII(?) *At.* **billiglig billigni êdergen bolur** 'the wise man constantly pursues wisdom' 105; *Tef.* **êder-êzer-** ditto 122: **Xwar.** xiv **eyer-** 'to hunt' *Qutb* 58: **Kıp.** xv **taba'a** 'to follow' *eyer-* *Tuh.* 10a. 8.

D êttür- Caus. f. of **êt-**; with a range of meanings similar to those of **êt-**. S.i.a.m.l.g. In *Kaş.* included in a section for verbs with short initial vowels, which perhaps indicates

that the initial *alif maksûr yâ* was intended to represent *ê-*. Cf. *êtl-*. **Uyg.** VIII ff. *Bud.* **êtdürdimiz** 'if we have had constructed'; v.l. for **êtdimiz** in *TT IV* 6, 46 (**êt-**): **Xak.** x1 ol meniñ 1:şım **êttürdi:** 'he gave orders for putting my affair in order' (*bi-ıñlâh amri*); and one says ol **etlûk êttürdi:** 'he gave orders for the repair (*bi-ıñlâh*) of his boot' *Kaş.* *I* 217 (**êttürür, êttürme:k**): XIII *Tef.* **aş êtdürdi** 'he had food prepared' 86: **Çağ.** xv ff. **êttür-** Caus. f.; *ba-digari kunânidan* 'to make someone else make, or do (something)' *San.* 94r. 22.

VU(D) ittür- Hap. leg.; between **ötür-** and **açur-** in a section for verbs with long initial vowels; *prima facie* a Caus. f. in **-tür-**, but there is no verb ***it-** with an appropriate meaning; 'to twist, spin' is normally **egir-**, q.v., which cannot be connected with this word. **Xak.** x1 ol apar **blîk ittürdi:** *aftalahu'l-fatîla* 'he made him twist (or spin) the wick'; also used for anything that is twisted (or spun?) *Kaş.* *I* 267 (**ittürür, ittürme:k**).

S otar- See **otğar-**.

VU I otur- Hap. leg., but see **otrul-**, **otruş-**. Certainly with back vowels and, if **otruğ,** q.v., is etymologically connected, with **o-**. **Xak.** x1 ol **saç oturdi:** *qaşş'a'l-ş'a'r wa'l-fawb wa nahwahu* 'he cut hair', (cut out) clothes and the like *Kaş.* *I* 176 (**oturur, oturma:k**, sic in MS.).

S 2 otur- See **olur-**.

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

üđür- 'to choose (one of several *Acc.*); to part, separate, scatter (things, etc. *Acc.*); to separate (something *Acc.*, fr. something *Abl.*)', with or without **öpl**, see v. G. *ATG* para. 279. Practically syn. w. **ađır-** (*Kaş.* uses the same range of words to translate both) and perhaps an 'attenuated' form of it. Survives only(?) in NE *Khak.* **üzür-**, same meaning, which fixes the first vowel as **ü-**, not **ö-** as normally used to transcribe this verb and its der. f.s. Cf. also **şeç-**. **Uyg.** VIII ff. *Man.* **bêş ajuntaku tınlıglarığ billigsiz bil[igtin] öpl üđürtüpüz** 'you separated the mortals in the five states of existence from ignorance' *TT III* 31-2: **Xak.** x1 ol **üđürdi:** (so read) **ne:gni: ixtâra'l-şay'** 'he choose the thing' *Kaş.* *I* 177 (**üđürür, üđürme:k**; follows the entry of **ađır-** and erroneously vocalized *edir-* in all 3 places); **bu: er ol tegme: ne:gni: üđürge:n** 'this man is constantly making a choice between things' (*yuxayır bayna'l-aşyâ*) *I* 157; (*Budraç* returned and) **alpa:ğutin üđürdi:** *ixtâra abtâlahu* 'choose his (best) warriors' *I* 144, 8; **alp erenni: üđürdüm** 'I scattered (*farraqtu*) (the enemies') warriors' (and twisted their

necks) *I* 370, 21; (treat your comrade well and) *adım üdürme*: 'do not choose (*lâ taxtâr*) another' *III* 11, 3; *böğünü: üdürdüm* 'I choose (*ixtârta*) a wise (teacher)' *III* 228, 13 (cf. *adür-: KB* bu iki bedüür üdürmüş *kuluğ* 'these two things make a chosen servant great' 152; *kayusun tilese üdürgil birin* 'choose one of them whichever you wish' 244; o.o. 148, 327, 329 (*adür-*), 2342 (*tuğça:k*), 3534: XIII(?) *Tef. üdür-* 'to choose; to prefer' 242 (*ödür-*), 321 (*udür-*): *Xwar. xiv üdür-* 'to choose' *Qutb* 121 (*ödür-*), 195 (*udür-*), 202 (*üdür-*); *aragızda bir kaçını üdürüp* 'pick out one or two of yourselves' *Nahc.* 365, 13; a.o. 282, 11: *Tkm. XIII* (after a list of Kıp. meanings) *ür-* (vocalized *eur-*) *intaxaba'l-şay' minal-ayâ* 'to pick one thing out of several' *Hou.* 36, 1: *Osm. xiv* (PU) *ür-* 'to choose, pick out', 3 quotns. fr. one text *TTS I* 747.

D ötür-, etc. Preliminary note. *There are three early verbs of this form, and in some modern languages verbs of similar form which are Sec. f.s of other verbs like öltür-*; it is not always easy to identify the original forms of some of these verbs.

D 1 ötür- Hap. leg. ?; Caus. f. of *ö-*: *Xak. xi ol mağa: sö:z ötürdi: dakara lî'l-kalâm* 'he reminded me of the statement (etc.)' *Kaş. I* 267 (*ö:türür, ö:türme:k*).

D 2 ötür- Caus. f. of *I öt-*; with a range of meanings similar to those of *I öt-*; cf. *ötgür-* which is more or less synonymous. Survives in NE *Kaç.*, *Koib.*, *Sag.* as *üttür- R I* 1868; *Khak. öttür-*; in NW *Kaz.* as *öttür-*; in SW *Tkm.* and in *xx Anat.* as *öttür- SDD* 1121 and perhaps *üttür- 1439. Xak. xi ol tam: ötürdi:* 'he pierced (*taqaba*) the wall' *Kaş. I* 176 (*ötürür, ötürme:k*): *Çağ. xv ff. ötür-* (spelt) Caus. f.; *ğudârândan* 'to cause to pass through'; abbreviation of *öğter- San.* 59v. 14 (quotn.; pointing out that *Vel.* 79 gave the same quotn. with the mis-spelling *ötüz-*): *Kıp. xiv ötür- taqaba* *Id.* 8: *xv nařada* 'to transmit, send through' *öttür- Tuh.* 54b. 11: *Osm. xiv gögsün ötürdi* 'he sighed deeply, i.e. forced (the breath) through his chest' *TTS I* 570.

D 3 ötür-/öttür- Caus. f. of *2 öt-*. Survives only(?) in SW *Osm. öttür-*, similar meaning. *Xak. xi ol sıbızğu:* (misvocalized) *ötürdi: şayyaha bî'l-miznâr* 'he played the flute' *Kaş. I* 176 (*öttürür, öttürme:k*); *sıbızğu: öttürdi:*, same translation; also used of anything from which a sound comes as the result of your action (*hadâta minhu'l-şiyâh bi-fi'lik*) *I* 217 (*öttürür, öttürme:k*).

üdre- 'to increase, multiply, flourish', and the like. Survives only(?) in SW *Osm. üre-*, same meaning. *Xak. xi üdre:di: ne:ğ kařura ray'u'l-şay'* 'the yield of the thing increased' *Kaş. I* 273 (*üdre:re, üdre:me:k*): *KB* (at table—stretch out your right hand and pronounce the name of God) *yégü üdregey* 'your food supplies will increase' 4597.

D adart- Caus. f. of **adar-*, Intrans. Den. V. f. *ada:*. N.o.a.b. *Türkü VIII ff.* (if you wear a clear blue stone) *yat kiři: adartu:* (*sic*) *uma:z* 'a stranger cannot endanger you' *Toy.* 23-4 (*EY I* 58); similar phr. *do. 29* (*ağuluğ*): *Uyg. VIII ff. Bud. Sw.* 73-4 describes the ten stages through which virtuous beings pass on their way to perfection, in each of which they remove obstacles and dangers which 'endanger' certain things (*Dat.*) e.g. *belgüg öçürmekke adartdaçı tıdğ adalarıg* 'the obstacles and dangers which endanger the suppression of visible signs'.

D adirt- Caus. f. of *adür-* and practically syn. w. it. In some forms difficult to distinguish fr. *adür-*; both the early occurrences might belong to *adür-*. Survives, with the same phonetic changes in most of the same languages as *adür-*. *Türkü VIII ff. Yen. Mal.* 28, 5 (*inilgü:*): *Uyg. VIII ff. Bud. bilge bilgüdin adrutacı* (?read *ad(t)rtacı*) 'distinguished by wisdom' *TT V* 24, 67 and 75: (*Xak.*) *xiv Muh.* in *Mel.* 38, 6; *Rif.* 125 *ayırtmak* is used to translate a word spelt *al-infâd* 'to (cause to) pierce through, transmit' (cf. *2 ötür-*) in *Mel.* and *al-itigâd* 'to burn' in *Rif.*; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. *Anřada* does not occur in *Muh.*, *itigađa* is (correctly) translated *yahna-* (cf. *adrl-*).

D üdret- Caus. f. of *üdre-*. Survives only(?) in SW *Osm. üret-*, same meaning. *Xak. xi ol tava:riğ üdretti: tammarâ'l-mâl wa nam-mâhu* 'he increased (flend.) the property' *Kaş. I* 261 (*üdretrür, üdretrme:k*).

D adrl- Pass. f. of *adür-*; 'to be separated, parted; to break away from (someone *Abl.*, occasionally *Dat.*)'. S.i.a.m.l.g. w. the same phonetic changes as *adür-*. *Türkü VIII Türkü boğun xanin: bulmayin tavğaçda: adrltı:* 'the Türkü people, because they had no *xan* of their own, broke away from China' *T* 2; *kağ yorıp Elteriş Kağanka: adrlmaduk yapılmaduk teğri: Bilge: Kağanda: adrlmalım* 'just as father marched and did not break away from Elteriş Xağan or misbehave, let us not break away from the holy Bilge Xağan' *Oğın* 11: *viii ff. Yen. bağım bodunımka: adrlıtım* 'I was parted from my clan and the people (by death)' *Mal.* 27, 7; o.o. *do.* 27, 3; 28, 2 (?), 3 (?), 6 (*adrlı: bardı:*), 9; 29, 3; cf. O. Kir.: *Man. yaruk teğrilerde adrltı* 'he was separated from the gods of light' *Chuas. I* 16; *yaruklı karalı kalıtı adrlıgay* 'how will the light and darkness be separated?' *do.* 170-1: *Uyg. VIII ff. Man.-A szinte adrltukda berü* 'since being parted from you' *MI* 10, 5; *Man. adrlmalım* 'may we not be parted' *MI* 8, 17 (ii); *Bud. amrak yeme adrlıur* 'friends, too, are parted' *PP* 78, 5; O. Kir. ix ff. *adrlıtım* 'I have been parted from' (my wife, children, people, etc. *Dat.*, less often *Abl.*) occurs in nearly every funerary inscription; cf. *Türkü VIII ff. Yen. Xak. xi yo:l adrlı: tafarraql-tariqân* 'the two roads

parted'; also used of two friends (*alifayn*), or two teeth (*sinnayn*) which have a gap (*tazāyal*) between them *Kaş. I 247* (*adrilur, adriulma:k*): *KB* *adrilurmen seninidin* 'I am parting from you' 1276: XIII(?) *Tef. adriul-, adriul-, azriul-, ayriul-* 'to be separated, parted (from *Abl.*)' 42, 43, 45; XIV *Muh. al-ınsırad* 'to seclude oneself, be isolated' *ayriulmak Mel. 37, 8; Rif. 123: Çağ. xv ff. ayriul- (spelt) Pass. f.; cudadı sudan* 'to be parted' *San. 54v. 28* (quotn.). *Xwar. XIII ayriulam bizler* 'let us part' *Ali 28: xiv adriul-* 'part' *Qutb 4; ayriul- do. 6; MN 371; oğul kızları- dın xatunlarıdın adriulip* 'parting with their sons, daughters, and wives' *Naht. 256, 10; a.o. 271, 8; Kıp. XIII fāraqa* 'to forsake' *ayriul-Hou. 42, 21: xiv ayriula- (sic) tafarraqa İd. 27: xv fāraqa (ayır- and) ayriula- Tuh. 28a. 11* (perhaps a Sec. f., not scribal error).

VUD *otrul-* Hap. leg.; Pass. f. of *I otur-*. *Xak. xı saç otuldu*: 'the hair (etc.) was cut' (*çuşsa*) *Kaş. I 246* (*otrulur, otrulma:k*).

D *üdrül-* Pass. f. of *üdür-*; 'to be picked out, chosen, set apart'. Survives only(?) in NE *Khak. üzürl-*. Uyğ. VIII ff. *Man.-A tüzü üdrülmış arığ dındarlar* 'all the picked pure Elect' *M I 28, 16; Man. TT III 31-2* (öpl.): *Bud. yok çıyay bolmaklık tıltağındın öpi üdrülür* 'he is separated from the cause of being poor and destitute' *TT V 22, 40-1; o.o. Pfahl. 6, 1 (ö:d); U II 42, 8* (mis-spelt *ötrül-*); *Suv. 166, 7; 618, 4; Xak. xı üdrüldi: ne:ñ xuyıyira'l-şay* 'wa *mıyyıza* 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (*inhāzati'l-İ'a wa riçaluhu cāmba(n)*) one says *anıp erem:ñ üdrüldi: imtāza riçaluhu cāmba(n)* 'his men were set on one side' *Kaş. I 247* (*üdrülür, üdrülme:k*).

D *ötrül-* Hap. leg.; Pass. f. of *3 ötür-*. *Xak. xı sıbızğu: ötrüldi*: 'the flute was played' (*şuyıña*) *Kaş. I 246* (*ötrülür, ötrülme:k*).

D *utrun-* Refl. f. of **utur-*; 'to oppose, resist, approach' (someone *Dat.*). N.o.a.b. *Türkü VIII ff. Man. M III 19, 9* (i) (*İ öçeş*): Uyğ. VIII ff. *Bud. uluğka utrundum totadım öznedim erser* 'if I have opposed, disparaged or rebelled against the great one' *U II 77, 17; a.o. do. 86, 34*; (the five kinds of sin called) *utrunmak* 'opposition, rebellion' (Chinese texts *nı*, same meaning (*Giles 8, 227*)) *Suv. 134, 16: Civ. saña utruncağı kışiler* 'the people who oppose you' *TT I 50: Xak. xı ol mağa: utrundi: qāwamahu* 'he opposed me'; and one says *yél: yığa:çka utrundi: istaqbalati'l-rihu'l-şacara* 'the wind blew against the tree' *Kaş. I 251* (*utrurunur, utrunma:k*).

D *ađrış-* Recip. f. of *ađır-*; 'to part from one another' and the like; usually Intrans., occasionally Trans. S.i.a.m.l.g., w. the same phonetic changes as *ađır-*. *Xak. xı ola:r ikli: ađrışdı: tafāraqa'l-rafiqān wa tazāyalā* 'the two comrades parted and went separate ways'; in a verse *yér:de: kopa: ađrışur* (the flowers)

'spring from the ground and open' (*yanfaric*) *Kaş. I 233* (*ađrışur, ađrışma:k*)—*ola:r ikki: ayrişdı: tazāyalā wa tafarraqā; luğa fi'l-dāl* 'alternative form with -d-' *I 270* (*ayrişur, ayrişma:k*; prob. Oğuz): *Çağ. xv ff. ayriş- (-di) ayriul- Vel. 41* (quotn.) (*San. 55v. 2* spells this word *ayriş- az ham cudadı sudan* 'to be parted from one another', with two quotns, one the same as *Vel.*'s).

VUD *otrüş-* Hap. leg.; Co-op. f. of *I otur-*. *Xak. xı ol mağa: kesme: otrüşdı: 'he helped me to cut (fi cazz) the forelock'*; also used of anything of which the excess quantity is cut off with scissors (*yugta' zıyadıtuhu bi'l-mıqrād*) *Kaş. I 233* (*otrüşur, otrüşma:k*).

D *utrüş-* Recip. f. of **utur-*; 'to oppose one another; to meet one another'. Survives only (?) in NE *Tel. uduraş- R I 1714* and forms like *uçraş-* (*San. 64v. 28*) which are reborrowings fr. *Mong. Xak. xı ol agar utrüşdı: qāwamahu fi amr* 'he opposed him over something'; and one says *ol mağa: utrüşdı: wācāhani* 'he confronted me' *Kaş. I 232* (*utrüşur, utrüşma:k*); *okta:ğalı: utrüşur*: 'each of them was on the point of shooting the other with an arrow' (*kāda . . . an yarmi . . . bi-sahm*) *II 97, 16*.

D *üdreş-* Hap. leg.; Co-op. f. of *üdre-* with the connotation of cumulative action. *Xak. xı kepeşli:ğ biliiğ üdreşür al-tadbir idā kāna mulaqqaha(n) bi'l-şūrā yazdād kull yawm husnuhu* 'when knowledge is fertilized by counsel, its goodness increases every day' *Kaş. I 232, 4; n.m.e.*

D *üdrüş-* Co-op. f. of *üdür-*. Survives only in NE *Khak. üzüriş-*. *Xak. xı ol mağa: tawa:r (sic) üdrüşdı*: 'he helped me to choose (*alā taxıyr*) the wares (etc.)'; also used for competing *Kaş. I 234* (*üdrüşür, üdrüşme:k*).

D *ötrüş-* Hap. leg.(?) Recip., etc. form of *2 ötür-*; cf. *ötgürüş-*. *Xak. xı ola:r bir bi:rke: bitig ötrüşdı*: 'each of them got a letter through (*anfađa . . . al-kitāb*) to his comrade'; its origin (*aşluhu*) is *ötgürüşdi*; also used for helping and competing in getting anything through (*fi tanfid kull şay*)' *Kaş. I 232* (*ötrüşür, ötrüşme:k*).

Tris. ADR

PUD *otura:* N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. *I otur-*. Uyğ. VIII ff. *Civ. (in a prescription for a sore throat) bir sunça budanı tüz otura yarıp oturasın azkıya oyup oy kılıp* 'split a liquorice root about an inch long into (two) equal parts; hollow one part out a little making a hole in it' (and insert various drugs) *H I 146-7; a.o. do. 152*.

D *ötürü:* See *ötrü:*.

PUD *iterçi* Hap. leg.; inexplicable in this spelling; perhaps to be read as *ēderçi* Dev. N.Ag. fr. *ēder-*, 'hunter'. Uyğ. VIII ff. *Bud. (in*

a list of men regarded as disreputable because they take life) (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, fowlers) iterçil(?) (killers of flying and creeping things) *TT IV* 8, 57. (See *çivğaçtı*.)

D **adartıklıg** Hap. leg.; occurs in Uyğ. VIII ff. Bud. in *TT VIII* G.67 translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in -k fr. **adirt-** and more or less synonymous with **adirtlıg**.

D **adirtlıg** P.N./A. fr. **adirt**; 'possessing discrimination, able to discriminate; distinguishable; detailed'. N.o.a.b. Uyğ. VIII ff. Man.-A **üçödkı adirtlağ üdürtlög yöruğlög tirtig öz** 'a living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' *MI* 26, 16-17; Bud. **anı bizine adirtlıg yarlıkazun** 'let him communicate it to us in detail' *U III* 68, 25; **ay emdl adirtlıg sözleğil** 'speak to us now (and explain) in detail' *USp.* 105b. 8; a.o. *TT VI* 383 (**açuk**).

D **üdürtlög** Hap. leg.; P.N./A. fr. ***üdürt**; 'able to choose' Uyğ. VIII ff. Man.-A *MI* 26, 15-17 (**adirtlıg**).

D **adirtsız** Priv. N./A. fr. **adirt**; n.o.a.b. Uyğ. VIII ff. Bud. **menly yürekimate lışg özümte adirtsız köpüln olurğul** 'sit with thoughts inseparable from my heart and soul' *U III* 83, 5-7; (they had a form and body) **kamağ yalapuklarda adirtsız** 'indistinguishable from (those of) all men' *TT VI* 356 (with **adrüksız** v.l. for **adirtsız**).

D **utruki**: N./A.S. fr. **utru**: Survives only(?) in NE Tuv. **udurgu** 'front' (teeth). **Xak. XI KB** **kışi utruki aşka sunma eliğ** 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: XIII(?) *Tef. yüzi utrukini* 'what is in front of his face' 333.

D **adrüksız** Hap. leg. (?); Priv. N./A. fr. **adruk**; 'indistinguishable'; synonymous with **adirtsız**, q.v. Uyğ. VIII ff. Bud. *TT VI* 356.

D **ötürük** Pass. Dev. N./A. fr. 2 **ötür-**; 'diarrhoea, suffering from diarrhoea'; cf. 1 **ötüg, ötrüm**; morphologically identical, but semantically quite distinct, fr. **ötürük**. Survives, w. the same meaning, only in SW xx Anat. **ötürük, ötürük, ötürü, ötürük** *SDD* 1120-1. Uyğ. VIII ff. Civ. **ötürük** 'diarrhoea' *II I* 2; **ötürke** (?error for **ötürükke** or **ötügke**) **em** 'a remedy for diarrhoea' *do.* 190.

D **ederliğ** P.N./A. fr. **eder**; s.i.a.m.l.g. with the same phonetic changes as **eder**. **Xak. XI** (after **ederlik**) and with -ğ (i.e. **ederliğ**) **şahibu'l-sarc** 'owning a saddle' *Kaş. I* 151.

D **ederlik** A.N. (Conc. N.) fr. **eder**; 'saddle-tree'. S.i.s.m.l.g. **Xak. XI** **ederlik** 'the piece of wood (*al-xayab*) on which the saddle is placed' *Kaş. I* 151.

S **edremliğ** See **erdemliğ**.

D **üdürdü**: Pass. N./A.S. fr. Refl. f. of **üdü**-; 'chosen, choice, select'. Survives only(?) in SW Osm. **öründü/öründü Red.** 247. **Xak. XI** **üdürdü**: **neç** 'a choice (*al-muxtâr*) thing' *Kaş. I* 145: **KB** **bayat kullarında eñ üdürdüsü** 'the choicest of the servants of God' 2598: XIII(?) **KBPP** **yalavaşlarda üdürdüsü** 'the choicest of the Prophets' 6: **Xwar. xiv** **tegrinliğ üdürdü kuli** 'the chosen servant of God' *Nahc.* 90, 12; **xalâyıqlarınğ mallarınğ üdürdüsü** 'the choicest of the people's property' *do.* 250, 4: **Osm. xiv** ff. **öründü** (*sic*?) 'chosen, select'; c.i.a.p. down to XVII *TTS I* 747; *II* 955; *III* 733; *IV* 805: XVIII **örtündü** (spelt) in *Rümi, intixâb* 'choosing, choice' *San.* 71v. 22.

D **utrunuk** Hap. leg.; Pass. N./A.S. fr. **utrun-**. Uyğ. VIII ff. Civ. (gap) **ay teçri yarokın utrunuk értürmiş kere:k** 'he must spend his time exposed to the moonlight' *TT VIII* L.18.

Tris. V. ADR-

D **adirtla-**: Den. V. fr. **adirt**; 'to distinguish between (two things *Acc.*)', with various extended meanings later. Survives only(?) in NW Kar. **artla-** *R I* 316; **Kırım ayirtla-** *R I* 32; and SW Osm. **ayirtla-**. Considering the constant parallelism between **adır-** and **üdü-** and their respective der. f.s, a parallel form ***üdürtle-** must have existed but only its SW Osm. form **üyürtle-** seems to be noted. It still survives in Rep. Turkish as **ögürtle-** (**öyürtle-**) but in xx Anat. where the recorded forms are **örtle-** *SDD* 1, 116; **üyükle-**, **üyütle-** 1, 441; **ügürtle-** 1707; **ügütle-** 1708, initial **ü-** prevails. Uyğ. VIII ff. Bud. Sanskrit *vicayo* 'investigation' **nom a:rtirtla:ma:k** *TT VIII A.21*; Sanskrit *bhimeşu* 'in the divided' **a:rtirtla:mışlarda:** *do.* *F.4* (in these texts -t- prob. pronounced -d-); **edğü ayiğ kılınçı adirtlağalı uyur** 'he can distinguish between good and bad deeds' *U III* 5, 12-13; (wisdom) **edğüll ayiğlı nomlarığ çınğarıp adirtlap** 'investigating good and bad doctrines and distinguishing between them' *TT V* 24, 76; a.o. *Suv.* 302, 12: Civ. of **küyürdl altunıç adirtlağuluk belğü bar** 'there is an indication of refining fire-smelted gold' *TT I* 70-1: (**Xak.**) **xiv** **Muh.(?) ixtâra** 'to choose' (**özle-**; in margin of one MS.) **üyürtle-** *Mel.* 22, 3 (perhaps a SW gloss): **Çağ.** xv ff. **ayirtla-** (spelt) **az ham cudâ kardan** 'to separate from one another'; and metaph. **tafrıq wa tamyiz-i nih u bad** 'to distinguish and discriminate between good and bad' *San.* 55r. 6: **Osm. xiv** ff. **ayirtla-** 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. *TTS I* 58; *II* 78; *III* 52; *IV* 58; once (xiv) **ayıtla-** *I* 59 (mis-spelling)—**üyürtle-**, sometimes spelt **ügürtle-** 'to pick out, choose, select', in all periods *I* 742; *II* 949; *III* 727; *IV* 801: XVIII **üyürtle-** *intixâb* 'to choose' *San.* 92r. 13.

D ***üdürtle-**: See **adirtla-**.

D **ederle**:- Den. V. fr. **eder**; 'to saddle (a horse, etc. *Acc.*)'. S.i.a.m.l.g. w. same phonetic changes as **eder**. **Xak. XI er at ederle:dl**: 'the man saddled (*asraca*) the horse' *Kağ. I 300* (**ederle:r, ederle:me:k**): xiv *Muh. asracal-däbba eyerle:- Mel. 22, 7; Rif. 103* (in margin **ederle:-**); . . . *ısrâchâ* 'to saddle it' **eyerlemek** (spelt *-mah* in error) *Mel. 39, 4; Rif. 126; Xwar. XIII eyerle- ditto 'Ali 55; XIV eyerle- ditto Qutb 18; Kıp. XIII asraca min ısrâci'l-faras eyerle:- (misvocalized) *Hou. 36, 14; XIV eyerle- asraca İd. 26; xv ditto Kav. 77, 1; Tuh. 76b. 1 and 3.**

D **utru:lan**- Refl. Den. V. fr. **Ötruu**: Survives only(?) in NE **Khak.**, 'Tuv. **udurlan**': but the basic and Recip. f.s.s.i.s.m.l.g. **Xak. XI ol añar utru:landi**: *wâcahahu* 'he confronted him' *Kağ. I 296* (**utru:lanur, utru:lanma:k, sic.**)

Dis. ADS

D **atsız** (**a:dsız**) Priv. N./A. fr. **I a:t**; 'nameless', used particularly in the phr. **atsız erpe:k** 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name **Atsız**, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. **2 at** 'horseless' (first noted in Kıp. XIII *Hou. 52, 3*). **Uyg. VIII ff. Bud. TT V 8, 55** (İçirtti): (**Xak.**) xiv *Muh. al-banşar* 'the ring finger' **atsız** *Mel. 47, 12* (mis-spelt *anası*): *Rif. 141* (mis-spelt *atası*): **Çağ. xv ff. atsız bi-nâm** 'nameless' *San. 30v. 15* (with a note on the P.N. **Atsız**): **Kıp. XIII al-banşar adsız parmak** (*bâ*) *Hou. 20, 15; XIV aşış parmak* (*bâ*) ditto *İd. 12* (after *orta: parmak*): *xv al-banşar adsız parmak* (*bâ*) *Kav. 61, 4; Osm. xv-xvi adsız* 'of evil repute' in three texts *TTS I 4; IV 4.*

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

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

D **otsuz** Priv. N./A. fr. **2 ot**; 'without grass or vegetation'. S.i.s.m.l. **Türkü VIII ff. otsuz suvsuz kaltı: uyn** 'how can I get on without grass or water?' *İrkB 45; Uyg. VIII ff. Civ. otsuz* [gap] *TT VII 17, 7.*

D **ödsüz** Priv. N./A. fr. **öd**; 'timeless; untimely, premature'. N.o.a.b. **Türkü VIII ff. Man.** (if you lawlessly sin) **ödsüzke** 'against the Timeless One' (i.e. *Zurvan*) *TT II 6, 8; Uyg. VIII ff. Bud. ödsüz kulusuz ölmez* 'he does not die prematurely (Hend.)' *TT VI 348-9; Xak. XI KB kişi ödsüz ölmez 2288; (death) busuğdın likek teg çıkar ödsüzün* 'comes unexpectedly, like (someone) coming out of an ambush' 4826.

Dis. V. ADS-

D **atsa**:- Hap. leg.; Desid. f. of **at-**. **Xak. XI ol ok atsa:dı**: 'he wished to shoot (*ramy*) an arrow' *Kağ. I 275* (**atsa:r, atsa:ma:k**).

D **etse**:- Hap. leg.; Desid. Den. V. fr. **et**. **Xak. XI er etse:dl**: *qarima'l-racul ilâ'l-laħm* 'the man craved for meat' *Kağ. I 275* (**etse:r, etse:me:k**).

D **ıdsa**:- Hap. leg.; Desid. f. of **ıd-**. **Xak. XI ol kulin mapa: ıdsa:dı**: 'he wished to send (*yab'at*) his slave to me' *Kağ. I 276* (**ıdsa:r, ıdsa:ma:k**).

D **ıtse**:- Hap. leg.; Desid. f. of **ıt-**. **Xak. XI ol ta:şığ ıtse:dl**: 'he wished to move (*yudâħ-ric*) the stone' *Kağ. I 276* (**ıtse:r, ıtse:me:k**).

D **ötse**:- Hap. leg.; Desid. f. of **İ öt-**. **Xak. XI ol tıttin ötse:dl**: 'he wished to get out (*yaeruc*) of the hole'; also used (of wishing to) pass through anything (*fi nufüd min kull şey*) *Kağ. I 276* (**ötse:r, otse:me:k**).

D **etset**- Hap. leg.; Caus. f. of **etse-**. **Xak. XI ol meni: etsetti**: *agramani ilâ'l-laħm wa şahhâni* 'he made me crave for meat and whetted my appetite' *Kağ. I 262* (**etsetür, etsetme:k**).

D **utsuk**- Emphatic Pass. f. of **ut-**; 'to be defeated by (someone *Dat.*)'; to lose at gambling'. N.o.a.b. **Uyg. VIII ff. Man. bu yok tözlug öpke nızvanı eyin utsukup** 'being overcome by this passion of anger rooted in nothingness' *TT II 17, 80-3*; **Bud. adunlarka utsukmaksız** 'unconquerable by others' *U II 51, 6; o.o. U II 58, 3 (i); Hüen-ts. 1802; Xak. XI ol yarma:kın utsukti: *qumira darâhim fi'l-la'ib* 'he lost his money at gambling'; also of losing other things; prov. (**utsukar: yuğlab** 'he is defeated') *Kağ. I 242* (**utsuka:r, utsukma:k**).*

Tris. ADS

D **uđısık** Intrans. Dev. N. fr. **uđı-**; 'sleep'. N.o.a.b. **Türkü VIII** (when I heard this news) **tün uđısıkım kelmedı**: 'sleep did not come to me at night' *T 12* same phr. but with **uđısıkım** *T 22*.

C **ata:sa:ğun** 'physician'; compound of **ata**: 'father' and **sa:ğun** a title(?). N.o.a.b. **Xak. XI** (after **ata**): **ata:sa:ğun al-tabib** 'physician' *Kağ. I 86, 5*; (after **sağun**) and the Turkish physician (*al-tabibu'l-turki*) is called **ata:sağun** *I 403, 5*.

D **ađasız** Priv. N./A. fr. **ađa**; 'free from danger, in safety'. N.o.a.b. **Uyg. VIII ff. Man.-A ığsızın ađasızın turalım** 'may we remain free from illness and danger' *M I 28, 27*; **Man. (ađ)asızın tudaşızın** 'free from danger' *M III 36, 2 (ii) (and M I 31, 1 (i))*; **Bud. ađasız uzun yaşamak** 'a long life free from danger' *TT VII 40, 129; ađasız tudaşız PP 33, 6; Suw. 192, 1.*

D **atasız** Priv. N./A. fr. **ata:**; 'fatherless'. N.o.a.b. but prob. s.i.s.m.l. **Xak.** XI *KB* 6055 (etc.).

D **idi:siz** Priv. N./A. fr. **1 idi:**; 'without a master; ownerless'. Survives only(?) in NC Kir. **es:iz**; Kzx. **iyesiz**, and SW Osm. where it is now spelt **issiz**. **Türkü VIII** (may the country which our ancestors held) **idi:siz kalmazun** (v.l. **bolmazun**) 'not remain (v.l. become) ownerless' *IE* 19, *II E* 16; *IE* 20, *II E* 17; Osm. XIV and XV **isiz/isiz** 'ownerless, desolate' in several texts; also A.N.s **isizlik** and **isizlik** *TTS* I 390; *II* 549; *III* 384.

Dis. ADS

D **adaş/adaş** N. of Assn. fr. **1 a:t** (a:d). Abdülkadir Inan in *Türk Dili, Belleten 3rd Series*, No 1, pp. 41 ff. argued that the original meaning was 'friend, comrade', and that 'namesake' was a later, secondary meaning. This is etymologically impossible, but the meaning 'comrade' is so prevalent in the early period as to suggest that in this context **1 a:t** meant 'clan (rather than personal) name', so that **adaş** meant primarily 'fellow clansman'; cf. **kadaş**. S.i.a.m.l.g. See *Doerfler II* 437. **Türkü VIII** ff. Man. **yavlak eş tuş adaş kadaş** 'evil comrades (Hend.) and kinsmen (Hend.)' *Chuas*. 197-8; *Uyg.* VIII ff. Bud. Sanskrit *sahāyatā* 'comradeship' **ēş adaş bolmak** *TT VIII B.4*; **ēş adaş** 'comrades' is the term used for the hare, the monkey, and the beaver in the Hare *Jātaka*, *U IV* 44 ff., 'kinsman' would not here be strictly appropriate; on p. 46 **adaş** occurs twice, 52 and 66, once in **adaş eş** 62, once in **ēş adaş** 69; and twice in **adaş böşük** (q.v.) 55 and 64, while **ēş** appears once by itself, 48 and once in **ēş tuş** 59; in all cases except **adaş böşük** the obvious meaning is 'comrade' or the like: O. Kir. IX ff. *Mal.* 11, 8 (andlıg); **Xak.** XI **adaş al-xidn** 'friend, comrade, contemporary' *Kaş.* I 61: **KB** **adaş koldaş erdeş tutundu kalın** 'he acquired a crowd of friends and comrades (double Hend.)' 1697; o.o. 317, 502, 524, 2276, 3485, 4542, often in association with **kadaş**: XIII(?) *Tef.* **attaş** 'namesake' 62 (II at): XIV *Muh.*(?) *mi'āhid wa mu'āxi* 'ally, brother' *aya:s* (error for **ata:s** or **ada:s**); *Rif.* 145 (only): **Çağ.** XV ff. **adaş hamām** 'namesake' *San.* 33r. 23 (quotns.): **Xwar.** XIV **adaş 'friend'** *Qutb* 3; **Kom.** XIV 'namesake' **ataş** *CCG*; *Gr.*

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

İdiş 'cup, vessel', and the like. Survives as **İdiş** in some NE languages, including **Khak.** and **Tuv.**; NC Kir. and SC Uzb. **Türkü VIII** ff. **uzun:ntlu:ğ İdi:şin ayak:nı ko:du:pan barmn:ış** 'a woman left behind her her

cup and bowl and went away' *İrkB* 42 a.o.o.: **Uyg.** VIII ff. Bud. (the minds, thoughts, and bodies of mankind) **burxanların nom İdişl tētir** 'are called the vessels of the doctrine of the Buddhas' *TT VI* 200-1; **kara İdiş** (so read) **ēliğid kötürüp** 'carrying a black cup in your hand' *Usp.* 105b. 4; a.o. *Suv.* 28, 10: Civ. **altun küzeç erser ornağlıg İdiş ol 'as for the gold jug, it is a vessel on a solid base'** *TT I* 189; **Xak.** XI **İdiş (sic) al-qadah** 'cup' *Kaş.* I 61 (and see *Oğuz*); **ıvrık İdiş tizildi:** 'the pitcher and cups (*al-aqdāh*) were arranged' *III* 131, 22; a.o. *III* 232, 27 (**tolu:**); in both these places **spelt İdiş**: XIV *Rbg.* **İdiş** 'cup' *R I* 859 (quotns.); *Muh.* **atātū'l-bayt** 'household goods, utensils' **İyış Mel.** 68, 11; *Rif.* 168: **Çağ.** XV ff. **İdiş zarf** 'cup' *Vel.* 61 (quotn.); **İdiş zırrif wa awāni** 'cups and vessels' *San.* 97r. 16 (quotn.); **Yağma:**, **Tuxsı:**, **Yeme:k**, **Oğuz** XI **İdiş (sic)** is used (in these languages) for **kull qidr aw tawr aw inā** 'any earthenware pot or small vessel or vase' *Kaş.* I 161: **Xwar.** XIV **İdiş (sic)** 'cup' *Qutb* 57.

D **İtiş** N.Ac. fr. **İt-**. Survives only(?) in SW Osm. and xx Anat. *SDD* 801. **Xak.** XI **İtiş al-mudāfa'a bayna'tuayn bi'l-yad** 'of two people, pushing one another with their hands' *Kaş.* I 61..

D **ödüş** Hap. leg.; Den. N. fr. **ō:d**; the context suggests a meaning of 'a period of 24 hours'. **Türkü VIII** tünl: **künl: yēti: ödüşke: suvsız keçdim** 'I made my way without water for a period of seven days and nights' *II SE*.

D **ötüş** N.Ac. fr. **1 öt-**. Survives in SC Uzb. **ütüş**, and perhaps, somewhat distorted, in some NE languages. **Uyg.** VIII ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) **suv ö:l öt:üş** (spelt **ödüş**) **al:ta:rı ta:marlar:** 'his internal passages lit. "veins" which allow the passage of water and (other) liquids' *TT VIII I.1*: **Xak.** XI **ötüş (bi-ışmāmi'l-alif** 'with front vowels') used when boys sit in a circle, and one of them bumps (**yuqamniş**) against the boy next to him and says **ötüş ötüş**, that is 'add 'anka'l-qamş ilā man fi canbik 'pass on the bump to the boy next to you' *Kaş.* I 60 (listed as a noun, but prob. Imperat. of the Recip. f. of **1 öt-**).

Dis. V. ADS-

D **adış**- Hap. leg.; Recip. f. of **1 *ad-**. **Xak.** XI **er ada:k: adışd: falica'l-raeul bi-rielayhi** 'the man straddled his legs'; also used of any things which are separated (*infaraca*) one from the other *Kaş.* I 181 (**adışur, adışma:k**).

D **atış**- Recip. f. of **at-**; with a range of meanings similar to those of **at-**. **Xak.** XI **ol menliş birle: ok atışd:** 'he competed with me in shooting (*fī'l-ramy*) arrows'; also used of throwing (*fī tarh*) something *Kaş.* I 180 (**atışur, atışma:k**): **Çağ.** XV ff. **atış**- Recip. f. *andāxtan* 'to throw or shoot, stones, arrows,

or spears at one another' *San.* 28r. 16: **Osm.** XIV **atış-** 'to shoot (arrows) at one another' *TTS I* 52.

D étış- (**édış-**) Recip. f. of **ét-**; with a range of meanings similar to those of **ét-**. Survives in NE Khak. **Idış-** *Bas.* 56 and SW Osm. **edış-**. **Xak.** XI **olar:** için **étışdi:**ler *taşalâhü fimâ baynahun* 'they reached a settlement on matters of mutual interest' *Kaş.* I 76, 6 (**İçin**); n.m.e.: **Çağ.** XV ff. **étış-** (with **é-**) Recip. f.; *bâ yak-diğar kâri kardan* 'to do something together' *San.* 94r. 21.

D idış- Recip. f. of **id-**; n.o.a.b. **Xak.** XI of *mağa:* **ertüt idışdı:** *hâdâni wa inni ayda(n) ahdâyutluhu say* 'he gave me a present and I, too, gave him something'; also used of anything when you compete with someone else in giving it (*fi iqlâhihi*) *Kaş.* I 182 (**idışur:**, **idışmak:**); **Kip.** XV **élçi keleşi iyışıp** 'sending envoys and messengers to one another' 'Golden Horde letter dated' A.D. 1428 4, 6, 14 a.o.o. (Kurat, *Altın Ordu, Kırım ve Türkistan Hanlarına Ait Yarlık ve Bitikler*, İstanbul, 1940, p. 8).

D İtiş- Recip. f. of **it-**; 'to push one another', hence later 'to quarrel'. S.i.s.m.l. **Xak.** XI of **anıp birle:** **İtişdi:** *dafa'a mâ'ahu* 'he pushed against him'; also used of helping or competing in pushing something (*fi mudâfa'a fâ say*) *Kaş.* I 180 (**İtişür:**, **İtişmek:**); **Çağ.** XV ff. **İtiş-** (with **İ-**) Recip. f.; *ham-diğar-râ bâ dast afgandan* 'to knock one another down with the hands' *San.* 94r. 21.

D udiş- C-op., etc. f. of **udış-**. S.i.a.m.l.g. as **uyuş-** (NE Khak. **uzus-**) except SE, where **uyuş-** (*Jarring* 322) is a Sec. f. of **uruş-**. **Xak.** XI of **menliş birle:** **udışdı:** *bârâni fi'l-nawm ayyuna anwam* 'he competed with me in sleeping to see which of us slept best'; and one says **ada:k** **udışdı:** *xadirati'l-riçl* 'the leg went to sleep, became numb'; and one says **yuğrut udişdı:** *tarawwaba'l-laban wa xağara* 'the milk (*yoğurt*) curdled and clotted' *Kaş.* I 181 (**udışur:**, **udışmak:**); **Osm.** XVI ff. **uyuş-** 'to clot, coagulate' in several texts *TTS II* 942; *III* 724: XVIII **uyuş-** (spelt, with **-mek** in error) in *Rümi*, *ârsurda şudan-i xün dar udw* 'of blood, to clot in a limb'; hence they say **ayak uyuş-** *pâ xuftan* 'of a leg, to go to sleep', in *Ar. xadira San.* 92r. 12.

D uduş- Recip. f. of **ud-**; survives as **uyuş-** 'to come to a mutual understanding, unite' in SE **Türki:** NC **Kır.** and SW **Osm.** 'The only supposed early occurrence is dubious, see **uduşur-**. **Çağ.** XV ff. **uyuş-** Recip. f.; *hucüm kardan wa mutâba'at-i yak-diğar namûdan* 'to crowd together and follow one another' *San.* 89v. 29: **Osm.** XVI **uyuş-** 'to reach a mutual understanding' *TTS III* 724.

D utuş- Recip. f. of **ut-**. Survives in NW **Kaz.** **utuş-** *RI* 1325 and SW xx Anat. **uduş-** *SDD* 1413. **Xak.** XI of **menliş birle:** **yarma:k utuşdi:** *qâmarani wa xağarani fi'l-dirham*

'he gambled and betted with me for money (etc.)' *Kaş.* I 180 (**utuşur:**, **utuşmak:**).

D ötüş- Recip. f. of **öt-**. See **ötüş**.

Tris. ADŞ

D İdişçi: N.Ag. fr. **İdiş.** N.o.a.b. **Xak.** XI **KB** (the steward must supervise) **İdişçi töşekçi yérne aşçıka** 'the cupbearer, bed-maker, and cook' 2557; a.o. 4047.

D adaşlık A.N. fr. **adaş.** Survives in SW **Osm.** **adaşlık** 'having the same name' *Sami* 25. **Xak.** XI **adaşlık al-şadâqa** 'friendship' *Kaş.* I 149; a.o. I 149, 3 (translated *almuwadda* 'friendship').

D İdişlig P.N./A. fr. **İdiş.** Survives in NE **Khak.** **İdişlig.** **Xak.** XI **KB İdişlig suyuğ** 'the water in the cup' 6045, 6057, 6060, 6062.

Tris. V. ADŞ-

D uduşur- Caus. f. of **uduş-**. N.o.a.b. The word concerned has hitherto been misunderstood; Thomsen connected it with **utru:** and translated it 'in the encounter'; **Atalay** derived it directly from **uduş-** which is morphologically difficult; **Malov** followed him. But to take it as a Ger. of the Caus. f. of **uduş-** gives it exactly the right sense. As such, the word is Hap. leg. but the parallel Caus. f. in **-tur-** survives as **uyuştir-** in SC **Uzb.** and prob. elsewhere. **Türkü VIII bir eriğ okun urtı:** **eki:** **eriğ uduşuru:** **şançtı:** 'he shot one man with an arrow and spared two men sending them one after the other' *I E* 36; similar phr. *I N* 2.

Dis. ADZ

atız survives meaning 'a small field' and the like in SE **Türki** **atız** *Şaw* 3; **étiz** *BŞ* 58r; **Tar.** **etiz** *R I* 843; NC **Kzx.** **atız** *R I* 460. Became a First Period l.-w. in **Mong.** as **atar** 'uncultivated ground'. **Xak.** XI **atız kull şuğa mina'l arđ bayna'l-ârimayn** 'any strip of land between two dykes' *Kaş.* I 54.

édiz/édiz: 'high, lofty'. Survives in NE **Tel.**, **Tub.** **es** *R I* 870: SE **Türki** **igiz** *Şaw* 37; **égiz/lgiz** *Jarring* 123; NC **Kir.** **égiz** **Çf.** **yüksek.** **Üyğ.** VIII ff. **Bud.** **yüksek éđiz orunluktın** 'from his lofty (Hend.) throne' *PP* 61, 5; (a fire) **édiz küyer örtenür** 'blazes (Hend.) high' *U II* 8, 27; o.o. *U III* 33, 14 (**étig**); *Hüen-ts.* 2091; *Suv.* 620, 16 (**kalık**); **Civ.** (earth mounted on earth) **édiz boltı** 'became high' . . . **édiz turur** 'is high' *TT I* 46-7; **Xak.** XI **édiz kull murtafi** 'anything high' of land, etc.: **édiz tağ cabal mâni** 'an inaccessible mountain' *Kaş.* I 55; **ediz al-murtafi**, of anything *I* 122: **KB** **ay sırrıka yakın ay köpülke éđiz** 'oh (God) near to the secret and high above the mind' 20; (if the moon is full and) **ağsa éđiz** 'rises high' 733; **édiz 'arş** 'the lofty throne' 4776: XIII(?) **At.** **édiz** 'lofty' 60, 76; **sumâktın éđizrek** 'higher than Arcturus' 49; **xiv Rôğ.** **édiz** 'high' *R I* 859 (described as **Çağ.**): **Xwar.** XIV ditto *Qutb* 19.

C *etöz* (often written as two words *et öz*, but not declined separately) lit. 'flesh spirit', but used as a technical term in Bud. (and Man.) scriptures for 'a live body' as opposed to a corpse or a spirit; very common in early texts, but not adopted for Moslem terminology and not surviving later than about xiv. Uyğ. viii ff. Man. *etöz ertimlikin sakınıp* 'meditating on the transitoriness of the body' *TT III 137*; Bud. *bu suyuğ etözde ozalim* 'may we escape from this sinful body' *PP 51, 8*; *etöz kodup adın ajunka barsar* 'if he lays down this body and goes to another state of existence' *U III 43, 12*; numerous o.o., *U IV 28, 10*; *Siv. 446, 15*; *613, 19*; *TT VIII* (spelt *etöz, etöz, etüz, etüz*), etc.: Civ. [gap] *kayinturup içser etözke*: [gap] 'if one boils . . . and drinks it, [it is good?] for the body' *TT VIII M.30*; o.o. *H II 24, 53*, and *61*: *Xak. x1 KB* (anger and bad temper are bad for a man; with these two) *tutçı emğer etöz* 'the body is in constant pain' *332*; o.o. *990* (*yavrit-*), *991*, *1194*, *1438*, etc. (common): *xiii(?) At.* see *I öz*: *xiv Muh.(?) al-nafs* 'the self(?)' *etöz Rif. 139* (only, see *I öz*): *Kom. xiv söz etiz (sic) bolup turur* 'the word became flesh' *CCG*; *Gr.*

uğuz 'the itch' and other skin diseases. Survives only(?) in *SW Osm. uyuz*. Cf. *kotur*. Uyğ. viii ff. Bud. *TT VI 443* (*örmen*): *Xak. x1 uğuz al-carab* 'itch, scab' *Kağ. I 54* (prov.); and o.o., in three *uğuz*: *xiv Muh.(?) al-carab* (*kotur*, v.l. in one MS.) *uyuz Mel. 65, 1*: *Çağ. xv ff. uyuz* (spelt) *'illat-i carab* 'a disease, itch' *San. 92v. 27*.

ottuz (*ottoz*) 'thirty'. For the double *-tt-* which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals', *JRAS*, April 1959. S.i.a.m.l.g., usually as *otuz*. *Türkü viii* (Kül Tegin in that battle) *otuz yaşayur ertli*: 'was thirty years of age' *I N 2*; *otuz II E 28*; *II S 2*: Uyğ. viii ff. Man. *otuz M III 25, 4* (v); *TT III 18*, page number: Bud. *otuz* is common in *TT VII*: Civ. *otuz*, consistently so spelt, is common in *TT VIII* (and *USp.*): *Xak. xi* (in a Section headed *bâb fa'ül*) *ottuz yarmak talâtüna dirham* 'thirty silver coins (etc.)'. This word is also used for 'three'; I heard them say at (VU) Kınıt in Yağma: *ottuz içelim* meaning 'let us have three drinks', although the word means 'thirty'; and in my presence they drank three times three (verse) *Kağ. I 142*: *xiii(?) Tef. otuz* 'thirty' *240*: *xiv Muh. talâtüna otuz Mel. 82, 4*; *Rif. 187*: *Çağ. xv ff. otuz* 'the number thirty' *San. 62v. 10* (quott.) (this is not one of the numerals with double consonants discussed in *20v. 9 ff.*): *Kom. xiv* 'thirty' *otuz CCG*; *Gr.*: *Kıp. xiii talâğın otuz IIou. 22, 10*: *xiv ditto Id. 15*; *Bul. 12, 12*; *xv ditto Kav. 39, 5*; *65, 8*; *Tuh. 60b. 9*.

Dis. V. ADZ-

PUD atız- N.o.a.b.; 'to play' (a musical instrument) and as the first letter in one place looks like *a-* and in the other *é-/l-/i-* its origin

is doubtful, but perhaps a Caus. f. of *ét-*: is the likeliest. Uyğ. viii ff. Bud. (bring me a lute and) *elğim atızu(?) ağzım yırlayu öz igldeyin* 'I will support myself by playing it with my hand and singing with my mouth' *PP 70, 1-2*; *elğl kopuz atızu(?) ağzı yırlayu olurdu* 'he sat, his hand playing the lute and his mouth singing' *do. 71, 1-2*.

D uduz- Caus. f. of *ud-*; 'to lead, or conduct (someone Acc.)'. N.o.a.b. *Türkü viii yetli: yüz kişi:ğ uduzığma: uluğ: şad ertli*: 'their chief, who led the 700 men, was a şad' *T 5*; *könlüğe: uduz* 'lead them as you think best' *T 15*: Uyğ. viii ff. Chr. (an angel appeared and) *uduzup andın* 'leading them from there' *U I 9, 7*: Bud. *uduzup* 'leading him' *PP 64, 2*; *70, 4*; o.o. *U II 33, 9*; *U III 16, 20*: *yércıleyür uduzur erdi* 'he guided and led' *Hüen-ts. 1938*.

D utuz- Caus. f. *in -z-* (cf. *atız-*) fr. *ut-*. Survives only in SW xx Anat. *utuz-ütüz-SDD 1423, 1440*. Like the later Caus. f.s, *utğuz-* first noted in *Çağ. Vel. 92*; *San. 60v. 11* and surviving in SE, SC, and *uttur-* first noted in *Kıp. Bul. 67r. 7* and surviving in NE, NW, and SW xx Anat. *ütür-*, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. *Türkü viii ff.* (a gambler) *oğlin kisi:sin utuz:maduk* 'did not lose his son and wife' *İrkB 29* (and see *ut-*): Uyğ. viii ff. Bud. Sanskrit *ganâ-pâriharena* 'by losing the community' *kuvra:ğiv utuzmak üze: TT VIII C.5*: *Çağ. xv ff. utuz-* (and *utkuz-*, *-di*, etc.) *üdü-, ya'ni yenil-*, *elinde olann aldir-* 'to be beaten, to lose what you have in hand' *Vel. 92* (*San. 59v. 18* erroneously corrected *utuz-* in one quott. to *otur-* 'to sit'): *Kıp. xv xasira* 'to lose' *Tuh. 15a. 2*.

Tris. ADZ

D edizlik A.N. fr. *édiz*. N.o.a.b. *Xak. xi edizlik al-irtifa'* 'height, elevation' *Kağ. I 152*: *KB edizlik tiledi süzük cân turuğ* 'his pure soul sought the heavenly height as his resting place' *152*: *xiv Rbg.(?) edizlik* (spelt *edizlik*) *RI 859* (listed as *Çağ.* but prob. *Rbg.*).

DC etözlüğ P.N./A. fr. *etöz*. N.o.a.b. Uyğ. viii ff. Man. *üküş [törlüğ] özütlüğ etözlük* (sic in error) [gap] 'many kinds of deceased and still living(?) . . .' *M III 36, 7* (iii) (*M I 31, 6* (i)): *Xak. x1 KB etözlüğ kişiğe kereki bu ol* 'this is what a human being needs' *1023*.

D otuzar (*ottuzar*) Distributive f. of *ottuz*; 'thirty each, thirty at a time'. Survives in SW Osm. Uyğ. viii ff. Civ. (beginning with that sign of the zodiac) *otuzar: san: bér* 'give them thirty numbers(?) each' *TT VIII L.20*; *otuzar tenbln süçüğü bir kap* 'a wine skin containing thirty *tenbin* of wine' *USp. 10, 8*.

Tris. V. ADZ-

D atızla- Hap. leg.; *Den. V. fr. atız. Xak. xi er yérin atızla:du: itaxaqa'l-racul fi*

arđihi dibâr wa musannât li'l-zirâ'a 'the man made irrigation ditches and dikes on his land to cultivate it' *Kaş. I* 301 (atizla:r, atizla:ma:k).

D uđuzla:- Hap. leg.; Den. V. fr. uđuz. **Xak.** x1 ol ani: uđuzla:ɔ: *dâwâhu mina'l-carab* 'he cured him of the itch' *Kaş. I* 301 (uđuzla:r, uđuzla:ma:k).

D atizlan- Hap. leg.; Refl. f. of atizla:-. **Xak.** x1 yér: atizlandi: *cu'îlati'l-ard muşârât* 'the land was made saleable' (i.e. provided with ditches and dikes). *Kaş. I* 292 (the Aor. and Infin. were originally *epözlenür*, *etözlenme:k*, and the -me:k was altered to -ma:k; this is prob. a case of haplography, the Aor. and Infin. of atizlan- and a sentence illustrating *etözlen-* (not recorded elsewhere) having been omitted by the scribe).

D edizlen- Hap. leg.; Refl. Den. V. fr. ediz. **Xak.** x1 ol ta:ğni: edizlendi: *'adda'l-cabal mâni' jawil* 'he reckoned that the mountain was inaccessible and high' *Kaş. I* 292 (edizlenür, edizlenme:k).

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D 1 a:ğ 'the space between the legs, crotch'; hence also 'the gusset in a pair of trousers'. Survives in the latter meaning only(?) in *NW Kırım aw R I* 66 and *SW xx Anat. ağ SDD* 72, 1601. **Uyğ.** viii ff. Civ. (if a pregnant woman cannot give birth, you must burn *kürün* seed) *ağı arası arasında* 'in the space between her legs' *H I* 23; a.o. *TT VII* 26, 9-10 (İçton): **Xak.** x1 a:ğ *al-masâfatu'llati bayna'l-faxdayn* 'the space between the thighs'; and one says *yüz at menliş ağıdın keçti:* 'a hundred horses have passed between my thighs'; *wa huwa bi-manziilatil-fitir bayna'l-işbi'ayn* 'and it is of the same order(?) as the space between two fingers' *Kaş. I* 80: **KB** 6536 (arkun): **Kıp.** x1 a:ğ *sarcu'l-sarâwîl* 'the gusset of a pair of trousers' *Id.* 16: **Osm.** xv Ar. *nayfaq* ditto *ağ TTS I* 376 (s.v. im (üm)).

D 2 a:ğ 'net', more particularly hunting or fish net. S.i.a.m.l.g. except SE, SC usually as **ağ** or **aw**. Cf. to:r. **Xak.** x1 *KB* (the third is disease) *tiriglik ağı* 'a net for (catching) life' 307; (the body is a dangerous enemy) *kamuğ yérde yadmiş tuzakı ağı* 'it has spread its snares and nets everywhere' 3637; a.o. 4224: **xiv Muh.**(?) *al-şabaha* 'net' **ağ** (*altan*, unvocalized, and prob. corrupt follows) *Rif.* 160 (only): **Çağ.** xv ff. **ağ** *dâm wa şibâk* 'nets' *San.* 43v. 12 (quotn. in *Rümi*): **Xwar.** xiv **ağ** 'net' *Qutb* 4; **Kom.** xiv 'net, fish-net' **ağ CCI**; **aw CCG**; **Kır.** xiii *al-şabaha ağ Hou.* 10, 18; **xiv a:ğ** *al-şabaha li'l-samak* 'fish-net' *Id.* 16; *al-şabaha ağ Bul.* 5, 2; **xv ditto aw Tuh.** 20b. 11: **Osm.** xiv **av** 'spider's web' *TTS I* 53: **xvi ağ** ditto *II* 7; *IV* 8.

1 a:k 'white' originally as the colour of an animal's coat as opposed to the more general word *ürüg*, q.v., later 'white' in all senses.

C.i.a.p.a.l. It occurs, often with a metaph. meaning in numerous phr. of which, e.g., *San.*, *TTS*, and *R* give long lists. See *Doerfer II* 504. **Türkü** viii **ak ađđır** 'a white stallion' *I E* 35, 36; **ak** at 'a white horse' *I E* 40; **ak** 'white horse' *I N* 2, 3, 5, 6, 9: viii ff. **ak bési:** 'this white mare' *Irkb* 5; **ak** at *do.* 19: **Uyğ.** viii ff. **Civ.** **ak kışığ az** 'your white winters are rare' *TT I* 159 (the only such occurrence noted in **Uyğ.**, while *ürüg* is common). **Xak.**, **Oğuz** xi **a:k** in *Oğuz al-abyad min kull şay* 'white' of anything; and among the Turks it is used in relation to the colour of a horse (*fi şiyâti'l-xayl*), and one says **a:k** at *al-farasu'l-aşab* 'a white horse' (and two place-names **A:k Sazy**, **A:k Tere:k**) *Kaş. I* 81; **ak bulıt** *örlenüp yartağı'u'l-muzn* 'a rain cloud rises' *I* 258, 2; **kerip tuta:r ak tor:n** (the clouds) 'spread their net over the sky', that is a rain cloud *III* 39, 13: **xiii(?) Tef.** **ak** 'white, transparent' 47: **xiv Muh.** *al-abyad ak Mel.* 68, 2; *Rif.* 168; a.o. (**ađđır**): **Çağ.** xv ff. **ak öy gadır** 'tent' *Vol.* 24 (quotns.); **ağ/fak safid** 'white' *San.* 43v. 14; 45r. 21 and numerous phr., **ağ** being the preferred form: **Oğuz** xi see **Xak.**; **a:k sakal er al-raculu'l-aşyab** 'a grey-bearded man' *Kaş. I* 81; **Xwar.** **xiii ağ** 'white' *'Ali* 132: **xiii(?) ak koyun** 'a white sheep' *Oğ.* 363; **ak sakalluğ do. 312; **ap ak** 'quite white' 231, 343: **xiv ak** 'white, whiteness' *Qutb* 9; (**akrak** 'whiter' *Nahc.* 57, 7): **Kom.** xiv 'white' **ak/fax CCI**, **CCG**; **Gr.** **Kıp.** **xiii al-abyad ak Hou.** 31, 2: **xiv ditto Id.** 17 (and phr.); *Bul.* 2, 15 (phr.): **xv ditto Tuh.** 4a. 1 etc.; to emphasize white (*fi ta'kidil-abyad*) they say **appak**, originally **ap ak Kaw.** 5, 7; a.o. 58, 18: **Osm.** xiv ff. **ağ** and **ak** both occur in **xiv**; **ağ** survives until **xvi** and thereafter only in popular verse *TTS I* 5 ff.; *II* 6 ff.; *III* 4 ff.; *IV* 12.**

F 2 ak 'hateful'. Hap. leg.; Pelliot considered this to be an idiomatic use of **1 a:k**, pointing out that Chinese *pai* 'white' (*Giles* 8,556) has a similar meaning in some contexts; but it seems more reasonable to suppose that it is a l.-w. fr. Chinese *wu* (Ancient Chinese *'ah*) 'to hate, hateful' (*Giles* 12,779). Cf. **akla:-**. **Uyğ.** viii ff. **Bud.** **ayığ kılınçlığ ak oğlın** 'his wicked hateful son' *PP* 62, 5.

***iğ** 'weeping, sobbing', the base of **iğla:-**, q.v.; not noted in the early period, but survives in **NE Şor** **1 R I** 1351; **Khak.** 11; **Tuv.** 1: (only with Poss. Suff. 1:51); **NC Kır.** 1y.

ık 'hiccough'; an onomatopoeic, possibly but prob. not identical with ***iğ**. Survives only(?) in **NC Kır.** and **SW Osm.** *San.* 244 (only) Cf. **iħla:-**. **Xak.** xi **ık** 'the hiccough (*al-rabu*)' which rises from the chest when cold water is drunk and bread eaten on the top of it'; hence one says **anı: ık tuttu:** *axađahu'l-rabu* 'he was seized with hiccoughs' *Kaş. I* 37.

1 oğ 'disengaged, idle'; not noted before **xiv** but cf. **agla:-**. Survives only(?) in **SW xx Anat.** *SDD* 1085 (also with a phr. relating to a mill); **Anat.** **uğu do.** 1414 and **oñ do.** 1091

are synonymous. **Kıp.** XIV **oğ xalı fariğ** 'free, disengaged'; one says **hey oğmurud** 'is the chief disengaged (*fi'l-xalwa*)?'; and **teyirmen oğmurud** 'is the mill disengaged (*xalıya*)?' *İd.* 16: XV **xalwa (yawlak; in margin) oğ Tuh.** 14b. 7.

S 2 **oğ** See 1 **o.**

uğ 'a tent rib, wooden strut forming part of the framework of a tent of the *yurt* type'; sometimes confused with **1 ok**, see **Çağ.** below. Survives in NC Kzx. **u:k**, same meaning, *R I* 1606 (not in *MM*), and possibly NE Şor **uğ** 'yurt' *R I* 1617 and SW Osm. **huğ** 'a hut made of reeds or rushes' *TTS I* 346; *Red.* 2174. See *Doerfer II* 602. Cf. **uyuğluğ.** **Xak.** XI **uğ kull dil' min adlı'l-xibā' fi a'tāhā** 'a rib in the upper part of a tent' *Kaş.* I 48; **Çağ.** XV ff. **uğ çübhā-yi fawekāni-yi alācuq** 'the upper ribs of a tent' *San.* 76v. 15 (quotn.); the same entry is made in 77v. 17 after the second meaning of **1 ok**: **Kıp.** XIV **uğ 'ūd min 'idāni'l-xarhātillati tuğraz fi qubbatihā** 'one of the beams of a tent which are fixed in its roof' *İd.* 16.

1 ok 'arrow'. Owing to the use of arrows for various ritual and ceremonial purposes it came to be used at a very early date in the sense of 'sub-tribe' (and as such forms part of such tribal names as **On ok**) and also of 'a lot' in casting lots. **Ok** (so spelt) 'a share of an inheritance', noted in *Kaş.* is, no doubt, another special sense of this word. Later it came, like **kik**, to mean 'a long piece of wood', usually round in section, like an axle, rolling-pin, and the like, and so tended to be confused with **uğ**. S.i.a.m.l.g. See *Doerfer II* 605-6. **Türkü VIII okun urtu**: 'he hit with an arrow' *I E* 33, 36; **On ok** the tribal name of the Western **Türkü** occurs several times in *I, II, T*: **Uyğ.** VIII ff. **Man.-A ok ya altı** 'took bows and arrows' *Man.-uig. Frag.* 401, 7; **Bud.** (I will cause excruciating pain to that demon) **vacırılığ okın tuşğuru tokıp** 'smiting him and causing him to meet a *vajra*-like arrow' *U II* 26, 14; **okın ursukmuş kişİ teg** 'like a man struck by an arrow' *Suv.* 623, 17; a.o. *do.* 621, 8-9; o.o. *TT IV* 10, 12; *U II* 78, 31; *Civ. TT I* 162 (at-); **Xak.** XI **ok al-sahm** 'arrow'; **ok cā'izatu'l-bayt** 'the cross-beam of a house'; hence one says **ev oki: sahmul-bayt** 'the main beam (lit. arrow) of a house'; **ok yıla:n** 'the adder (*al-af'ā*) which throws itself at a man' (also *III* 29, 27); **ok al-qur'atullati yuqsam bihā'al-arđ wa'l-ansibā** 'the lots which are used in dividing up land and shares (of anything)' *Kaş.* I 37; **ok al-nasib minā'l-mirā'** 'a share of an inheritance'; **apa:r bir ok tegdi**: 'one share of the inheritance came to him' *I* 48; about 60 o.o.: **KB bođum erdi ok teg** 'my body was as (straight as) an arrow' 371, 1099; **bođur ok yaçı** 'he becomes an archer' 4046; XIII(?) *At.* **büter ok başr** 'an arrow wound heals' 140; **ya okun** 228: *Tef.* **ok** 'arrow; share, portion' 235; **XIV Muh.(?) al-nuşşāğ** 'arrows' **ok** ('with o-') *Rif.* 76, 173 (only): **Çağ.** XV ff. **ok** (1) *tir* 'arrow' (quotn.);

(2) metaph. **çübhā-yi dirāz ki bālā-yi 'imārat-rā ba-dün pūşand** 'the long beams which cover the roof of a building on the outside' (quotn.; the refec. to **uğ** follows): **Xwar.** XIII **ok** 'arrow' *'Ali* 15; XIII(?) (they fought) **ok birle** 'with arrows' (swords and spears) *Oğ.* 160; a.o.o.; **XIV ok** 'arrow' *Qutb* 117; *MN* 91, etc.: **Kom.** XIV **ox** 'arrow' *CCG; Gr.*; **Kıp.** *al-muşşāğ ok Hou.* 13, 16; **XIV ok** ditto *İd.* 17; XV ditto *ok Kav.* 64, 1; *Tuh.* 36h. 5; **Osm.** XIV ff. **ox** 'arrow' in several texts down to XVI *TTS I* 536; *II* 720; *III* 536; **XIV ok birak-** 'to cast lots' *I* 537.

2 ok/ök enclitic particle, the vowel quality of which conforms to that of the word to which it is attached, and to which it adds emphasis. Attached to Personal and Demonstrative Pronouns it means ('I, etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.l.g. except SE, where it is now obsolete, and SW where it was apparently never used. **Türkü VIII özlüm ök** 'I myself' *T* 6; **ben ök ertim** 'it was me (and no one else)' (that was his Counsellor and Field-Marshal) *T* 7; **üküş ök ölürtt:** 'he killed very many' *T* 7; **Uyğ.** VIII ff. **Man.** **ol ok o:t teyrl:** 'that same Fire God' *M I* 20, 14; **Bud.** **ok** is common, esp. after **bu** and **ol**; **anda ok** 'immediately thereupon' *U II* 20, 2; **térin ök** 'immediately' see **térin**: **Xak.** XI **ok harf ta'hid fi'l-fi'l** a particle adding emphasis to a verb; hence one says **barğil ok idhabanna** 'go!'; **ok harf yuşhabu'l-hāl** 'a particle accompanying expressions of time'; hence one says **baya: ok keldim ataytu qabl hāğih'i**-sā'a **hağiqata(n)** 'I really did come a short time ago'; and one says **ardı: ok aydım qıltu sā'ata'idi** 'I said this very moment' *Kaş.* I 37; a.o. *I* 71, 16 (**özük**): **KB ok/ök** are common, e.g. **bayat ok 90**; **uluğluk ok-a** (-a *metri gratica*) 552; XIII(?) *At.* **men ök 90**; (fine broadcades are scarce) **uçuzı böz ök** 'it is just cotton cloth that is common' 480; *Tef.* **ol ok**, etc. 235, 243; **Çağ.** XV ff. **ok hamān** 'exactly' *Vel.* 109; **ok . . . (3) hamāndam wa fi'l-favv** 'immediately, instantly' (quotn.); (4) **hamān** 'exactly' (quotn.); (5) **ham** 'also' (quotn.) *San.* 77v. 17; *Vel.* 109 also translates **ok naqd** 'for spot cash' as opposed to **nasiya** 'on credit'; *San.* 77v. 23 quotes the verse differently, eliminating the supposed **ok**, and says that this and other translations by other authors are errors: **Xwar.** XIV **ok** as *Suff.* is common *'Ali* 16: XIV ditto *Qutb* 117 (always **ok** never **ök**); *MN* 75; **özi yök (sic) tüştü** 'fell off of its own accord' *Nahc.* 104, 10; **alimlar ok** 233, 4; **özi ök** 355, 12; a.o.o.: **Kom.** XIV **ok/ox** emphatic particles *CCI, CCG; Gr.* 178 (quotns.). (**Kıp.** XV the *Kıp.* verbal suffix -ğas/ğes (-ğaç/-ğec) corresponds to **ok fi'l-luğati'l-Turk**, as in **erdi ok, anda ok, kündüz ok, kece ok Tuh. 75a. 13 ff.).**

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a:ğ- Preliminary note. **A:ğ-** 'to rise (from somewhere Abl.): to climb (something Dat.)' is

common in the early period but seems to survive only in some meanings of NC Kır. o.-: *SW Osm.* ağ- 'to rise, evaporate', etc. and *Thm.* ağ- (inter alia) 'to climb (over)'; to overflow; to exceed (a stated period). *Kaş.* gives ağ- in the same para., a meaning which cannot be connected with 'to rise', is, as such, unrecorded elsewhere, and is entered here as 2 ağ-. In modern times there is a verb ağ- meaning (e.g. of a horse's load, or a pair of scales) 'to lean over to one side' and the like, which, though not recorded earlier, is very common in modern times appearing as *SE Türki ağ-* *Shaw II BŞ 7, Jarring 14; NC Kır. o.-* (some meanings) *Yud. 593; Kzx. aw-R I 67, MM 50; SC Uz 2. oğ-, NW Kaz. aw-R I 67; SW Osm. XVIII ff. ağ- TFS I 12 and 53 (s.v. avrıl-); II 13; XX Anat. ağ- SDD 1603; av- do. 130; Thm. ağ-.* In some languages the word also means 'to faint' and has other cognate meanings. It is difficult to connect this modern word with 'to rise', but it might have arisen from *Kaş.*'s second meaning. See *ak-Osm. XIV* and *ağınçsız*, which is also connected with this modern meaning.

1 ağ- 'to rise (from somewhere Abl.); to climb (up something Dat.)'. *Türktü VIII* (gap) *yışka*: ağıd: 'climbed the ... mountain forest' *II E 37*: VIII ff. *yaylağ tağima*: ağıpan 'climbing the mountain where I spend the summer' *IrKB 62*: *Uyg. VIII ff.* *Man.-A tamudan yokaru ağıduka* 'after climbing up from hell' *M I 13, 15*: *Man. ağımak* *énmek* *ajunlarığ körgitipiz* 'you have shown the rising and descending states of existence' *TT III 58*; (he put the souls in a balance) [arazu] ağı[sar] 'if the (pan of the) balance rises' *M II 12, 10*: *Bud. TT IV 6, 20* (tağıl-): *Civ. ağıp kelir soğık suv* 'the rising cold water' *TT I 104*: *Xak. XI ol ta:ğka ağıd*: *şa'ida'l-cabal* 'he climbed the mountain'; and one says *bult ağıd*: *naşa'at'il-sahaba* 'the cloud rose' *Kaş. I 173* (a:ğar, a:ğmak); and over a dozen o.o. mainly in grammatical examples with ta:ğka; and often spelt ağ-: *KB ağ-* is common, both with an Indirect Object, e.g. *törke ağar* 'he rises to a place of honour' 1661, and without, e.g. *ukuşun ağar ol* 'he rises by (possessing) understanding' 289; o.o. 731 (*yokaru*); 733 (*édizlik*), 903, 1049 (*én-*), etc.: XIII(?) *Tef. ağ-* 'to climb', etc. 36: *xiv Muh. şa'ida wa raqā* 'to climb, ascend' ağ- *Mel. 28, 1*; *Rif. 111*: *Çağ. xv ff. ağ- bālā raftan wa 'urūc kardan* 'to rise, ascend' *San. 42r. 9* (quotns.): *Xwar. xiv ağ-* 'to rise, climb' *Qutb 4*: *Kıp. xv ağ-* *şa'ida* *Id. 15*; *Bul. 55v.*: *Osm. xiv ff. ağ-* 'to rise', esp. in the phr. *göge ağ-* 'to ascend to heaven'; c.i.a.p. *TTS I 11*; *II 12*; *III 7*; *IV 8*.

2 ağ- see Preliminary note. *Xak. XI* (after *I ağ-*): and they say *anıy yüzi*: ağıd: *tağayyara lawma'u* 'his colour changed' *Kaş. I 173*; *öüüm köriy yüzi*: ağıd: (*sic*)

fa-lammā laqā'l-mawt hatma(n) şahaba law-nuhu wa tağayyara wachuhu 'when he met death inauspiciously, his colour became wan and his face changed' *III 327, 18*; a.o. *I 65, 9* (ağduk).

ak- primarily 'to flow' of any kind of liquid from tears to rivers. In *Uyg. Bud.* it and its derivatives, *akığılığ*, *akığısız*, are used in a very technical sense to translate Sanskrit *srū-* and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for 'to float', esp. downstream. S.i.a.m.l.g. as **ak-** with some traces of a Sec. f. **ık-** (see *Kom.*). *Uyg. VIII ff.* *Bud.* (tears) *akti* (flowed) *U III 66, 5* (ii); *akmaz akıtmaz* lit. 'not flowing or causing to flow', for Sanskrit *anāsrava* *TT VI 136* (and note): *Civ. suv akar* 'water flows' *TT VII 29, 13*; *üküş tellim yaş aksar* 'if the eyes water copiously' *II I 65*; *yırıñ aka* 'running with pus' *H II 26, 85*: *Xak. xi su:v akdi: sāla'l-mā* 'the water (etc.) flowed'; and one says *yağı: akdi: cā'at kata'ibu'l-aduwā* 'enemy raiding detachments came (pouring in)' *Kaş. I 168* (**aka:r**, **akmak**); about 16 o.o. in one meaning or the other: *KB akar suv 669*; *aka kelsü arzū* 'may what you desire come in abundance' 943; a.o.o.: XIII(?) *Tef. ak-* 'to flow' 47: *xiv Muh. al-iğāra* 'to raid' **akmak** *Mel. 34, 7*; *Rif. 119*; *ağāra ak-* 104 (only); *al-caryān* 'to flow' **akmak** 34, 11; 119; *carā ak-* 107 (only); *al-mā'u'l-cāri akar: su:* 76, 17; 180: *Çağ. xv ff. ak-ja/il-* (spelt) *rawān sudan-i āb* 'of water, to flow' *San. 44r. 25* (quotns.): *Xwar. XIII ak-* (of blood, etc.) 'to flow' *Ali 35*: *xiv ditto Qutb 9*; *MN 251*, etc.; (two canals) *āğıkar akar* 'flow in the open' (and two) *örtüglüg akar* 'flow underground' *Nahc. 57, 5*; *kāfırlarını akıp bulun kılıp* 'raiding the infidels and taking prisoners' 161, 4: *Kom. xiv ax-* 'to flow' *CCG*; *Gr. 30* (quotn.); *ix-* 'to float with the stream' *CCG*; *Gr. 272* (quotn.): *Kıp. XIII al-mā'u'l-cāri akar: su:* *Hou. 7, 3*; *xiv ak- sāla* *Id. 17*; *akdılar carū li'l-ğāra* 'they streamed out on a raid' *do. 18*; *al-nahr* 'river' (inter alia) **akar** *Bul. 4, 13*; *xv sāla ak-* *Tuh. 20a. 8*: *Osm. xiv ff. ax-* (xiv and xv only) / **ak-** c.i.a.p. in a wide range of meanings *TTS I 14*; *II 17, 18, 21*; *III 9*; *IV 12*; the meaning 'to lean to one side' (*I, II*) belongs to (2) ağ-.

S iğ- pec. to *H II*; prob. a Sec. f. or mis-transcription of **yığ-**. *Uyg. VIII ff.* *Civ.* (if blood flows (ünser) rub honey on various parts of the head and) *kan iğğay* 'it will coagulate the blood' *H II 39, 4* and 7; o.o. *do. 18* and 19.

S ık- See **ak-**.

S oğ- See **uv-**.

uk- 'to understand (something Acc.); hence in some modern languages 'to find out; to hear'. Survives in NE, SE, NC.; an early l.-w. in Mong. as *uka-* (*Haenisch 160, Konow 257*). In some forms, esp. in unvocalized texts, liable to be confused with **oku-**. In the

early period often in the *Hend. bil- uk- Türkü* VIII ff. *Man. bilmetin ukmatın* 'because (we) do not know or understand' *Chuas.* 132: *Uyg.* VIII ff. *Man. M I* 18, 4 (i) (*ađır-*): *Bud. uk-* is common, e.g. *tétrü ukar* 'he completely understands' *U II* 7, 6; o.o. *do.* 8, 22; 9, 12; 11, 11; *TT V* 26, 96; *VIII O.* 1; *PP* 68, 5—*bil- uk- U III* 35, 22; *TTIV* 4, 11; *VI* 331: *Civ. iş bolmıñın ukayarlıkap* 'deigning to understand what has occurred' *ÜSp.* 88, 11: *Xak. xi er i:şın ukdi: dälika'l-raculfaţana amrahı* 'that man understood his business' *Kaş. I* 168 (*uka:r, ukma:k*); three o.o.: *KB uk-* 'to understand' is common, esp. for 'to understand what has been said', e.g. *él(ı)ğ aydı ukturn* 'the king said "I understand"' 714; o.o. 155, 282, 657, 660, 680, etc.: XIII(?) *At. eşit uk munı* 'hear and understand this' 62; a.o.o.: *Tef. uk-* ditto 324; *XIV Muh.* 'arafa wa 'alima 'to know' *uk- Rif.* 112: *Xwar.* XIII(?) *ukğuluk tüzün bir er* 'an understanding and gentle man' *Oğ.* 314 (reading doubtful): *xiv uk-* 'to understand' *Qutb* 117 (*ok-*); 199 (*uk-*): *Kıp. xiv uk-fahıma* 'to understand' *Id.* 17.

Dis. AĞA

ağı: from XI onwards consistently translated 'silk brocade' and the like; earlier contexts suggest the meaning 'treasure', and cf. *ağıç:*, *ağılık*; 'silk brocade', as the main component of early Turkish treasures, may, however, have been the original meaning. N.o.a.b. The word *ağ/ağı* prob. used only in such phr. as *ağı kurdu* 'caterpillar' noted in *Osm. xvi TTS II* 9 and surviving in *xx Anat. SDD* 74, 76, 78, 131, 1602 prob. has nothing to do with 'silk' (worm); it seems to be a Sec. f. of *ağu:*. Cf. *barçın. Türkü VIII ağı:* occurs 5 times in *IS* 5-7, *II N* 4-5, and several times elsewhere in the context of gifts given by the Chinese to the Turks; in *IS* 5, *II N* 4 it summarizes a list of such gifts 'gold, silver', and two words prob. meaning silken fabrics of some kind, so prob. means 'treasure'; in a list of booty in *T* 48 *sarığ altun: ürüñ kümüş kız kođuz egrı: teve: ağı:* 'yellow gold, white silver, girls, *femmes soles*, humped camels'... it looks more like 'brocade'; in other occurrences it could be either, but 'treasure' is more probable: VIII ff. *Man.* [*gap katı*] *ğlanmaz inçip ağı bulur; yeme [ne tğrılığ ağı barım elğnerü kelser esirgenü kışganu tutmaz kizlemez* 'he makes no efforts but still acquires treasures; and whatever treasures and property come into his hands he does not retain and hide them in miserliness and greed' *M III* 21, 1-4 (i) (here, esp. in the *Hend.*, 'treasure' must be the meaning): *Uyg.* VIII ff. *Man. ağı baram M I* 15, 4-5; *III* 11, 20; 13, 6-7 (i): *Bud. ağı barım U II* 76, 2; *PP* 7, 6 and 9; 9, 2; *TT VI* 101, 233, 266; *Tiş.* 19a. 4: *Civ. ağı barım TT VII* 34, 3: *Xak. xi ağı: al-dibac* 'silk brocade' *Kaş. I* 89; (do not rejoice) *altun kümüş bulnupan ağı: tava:r idā wacadta . . . fidda wa dahab wa dibac* 'if you acquire gold and silver and silk

brocade' *II* 153, 8 (but *tava:r* (untranslated) suggests 'treasure' would be better): *KB ağı çuz ağır boldı* 'silk brocades (Hend.) are valuable' 902; *açtı ağı kaznaki* 'he opened his treasury' (and distributed many things to the poor) 1034; *çığayka üledi kümüş ham ağı* 'he distributed silver and treasure (or silk brocade?) to the poor' 1564; *ağı çuz* 1426, 4773, 5367; XIII(?) *Tef. altun kümüş ağı (sic) barçın* ('brocade') 39; *xiv Muh. (?) al-tawbu'l-ibrisami* 'silken clothing' *ağı: Rif.* 167 (only); *Kıp. xiv ağı:* 'a kind of silk' (*al-harir*) *Id.* 17: *Osm. xiv* (when a boy grows up he must marry, and you must give him) *ağı atlas at katır* 'brocade, damask, a horse, and a mule' *TTS I* 7; *bağışladı altun kızıl u ağı* 'he gave red gold and brocade' *II* 9.

akı: 'generous, openhanded'. *TT VI* 57, note 4 suggests that this is a Dev. N. in -i fr. *ak-*, which is possible but improbable. Survives only(?) in NE Bar. *ağu: R I* 172; SW Osm. *axı* 'a member of a charitable religious order'. It has been suggested that the latter is der. fr. Ar. *ax* 'brother', but this is improbable, see *aklık*. See *Doerfer II* 435. *Uyg.* VIII ff. *Bud.* *buşı bergelli akı tınığlar az* 'generous people who gives alms are scarce' *TT VI* 4: *Xak. xi akı: al-caud* 'generous'; hence 'a ripe walnut' (*al-cauzu'l-farik*) is called *akı: yağa:k* 'that is a generous walnut' *Kaş. I* 90 (presumably because it is split open like a hand): *KB akı kēj ellğ* 'generous and openhanded' 43, 55; o.o. 104, 257, 948, etc.: XIII(?) *At. axı* 'generous', always so spelt in Ar. script is common: *Xwar. xiv akı* 'generous' *Qutb* 10: *Kıp. XIII al-karim* 'generous' *akı:* (opposite to 'mean' *çokma:r(?)*) *Hou.* 26, 2: *xiv ağı:* ditto *Id.* 17: *Osm. xiv axı* (used by wife to husband); *xvi* (used by father to son) *TTS II* 7.

I ağı: 'poison'. S.i.a.m.l.g., often contracted to *o:*, *u:*, etc.; see *ağı:*. *Uyg.* VIII ff. *Man.-A sizlerde almış ağı* 'the poison received from you' *M I* 19, 15-16; 20, 1 (at-): *Man. ağısı kücedip* 'the poison in him taking strong hold of him' (or 'making him violent') *TT II* 16, 13: *Bud.* (there is a poisonous snake) *ağı tını* 'his poisonous breath' *PP* 38, 4: *Civ. ağı* 'poison' *H II* 6, 9; 30, 170: *Xak. xi ağı: al-samm* 'poison' *Kaş. I* 89; a.o. *III* 339, 21: *KB ağı kıldı* 'it has poisoned' (my food) 370; (*begs* when they are angry) *bolur öt ağı* 'are gall and poison' 779 (better reading than *ot 'fire'?*); *ağı boldı* 'he is poisoned' 4655; a.o. 3913 (1 *acığ*): XIII(?) *At. içl pur ağı* 'its inside is full of poison' 214; *Tef. ağı* 'poison' 39: *Çağ. xv ff. ağı zahr* 'poison' *San.* 44r. 8 (*quotn.*): *Xwar. xiv ağı* 'poison' *Qutb* 5; *Nahc.* 33, 11: *Kıp. XIII al-murr* 'bitterness'... also *ağı: al-samm* so used by analogy because of its bitterness *Hou.* 27, 10: *xiv ağı: al-samm* *Id.* 17; *awu:* ditto, *do.* 26; ditto *ağı: Bul.* 11, 6: *xv samm awu* in *Tkm. ağı Tuh.* 19b. 2.

2 ağı: in *Uyg.* VIII ff. *Man.* [*gap*] *közlüglər köplüg ağı teg butuğlar* 'having... eyes,

and legs like abundant . . . TT IX 85 can hardly mean 'poison', but its actual meaning and etymology are obscure.

Dis V. AĞA-

okı- Preliminary note. *The two verbs of this form are obviously distinct but the pronunciation of the second is obscure. Al-kāşu'l-rakika is Kaş's term for 'voiced k', i.e. g, and it is possible that he meant that the second verb was originally, or alternatively öğl-. This is supported by some later forms.*

1 okı- originally 'to call out aloud', hence 'to summon (someone Acc.)', 'to recite or read aloud', and finally simply 'to read' which is the normal modern meaning. S.i.a.m.l.g. except NE. (Türkü VIII okıglı: kelti: has been read after a gap in II E 28, but hardly fits the context, the true reading is probably something like [uts]u:kıglı: kelti:): Uyğ. VIII ff. Man. bu emiğ İkl kata okıyu teğintim 'I have ventured to recite this spell(?) three times' M I 29, 13-15; o.o. do. 30, 17, 26, 6 and 7; okıyurlar 'they call on' (the Wind God) Wind. 249, 18: Bud. toyunlar:ıg okıp 'summoning the monks' TT VIII H.1; İslin okıyu 'calling for his younger brother' PP 58, 3; okumak törüsin 'the ceremony of invoking' (gods, demons, etc.) TT V 10, 114; o.o. USp. 103, 13; Sw. 447, 16, etc.: xiv Chin.-Uyğ. Dict. 'read the book' bitig okı R I 1008; Ligeti 186: Kak. xı ol meni okıdı: da'āni 'he summoned me'; and one says er bitig okıdı: 'the man read (qara'a) the book' Kaş. III 254 (okır:, okır:ma:k); a.o. II 333, 5 (sékirt-): KB siliğ kız okır teg köpül bérmişin 'as a pure maiden calls the man to whom she has given her heart' 75; (if a generous man dies) at tiriğ tep okı 'call out that his name lives' 257; bu kün kım okısa 'whoever reads (the book) today' 259; o.o. 319, 719, 3535: XIII(?) At. okıglı kişl 'the man who reads (my book)' 44; 3 o.o.: Tef. okı- 'to call out; to read' 235: xiv Muh.(?) qara'a okı- Rif. 114 (only); al-qira'a okır:mak 124: Çağ. xv ff. okı- xwāndan 'to recite, invoke, read' San. 77r. 12 (quotns.): Xwar. XIII oku- 'to call out' 'Ali 29; xiv okı-joku- 'to call out, recite' Qutb 118; MN 50, etc.: Kıp. XIII qara'a okı- Hou. 33, 13; xiv okı-qara'a, and in Kıpçak (sic) oğıu- İd. 17; qara'a oku- Bul. 72r.: xv ditto Kav. 9, 14 a.o.o.; Tuh. 30a. 2 a.o.o.: Osm. xiv ff. okı- (xiv only) joku- 'to call, summon', etc.; c.i.a.p. TTS I 538; II 723; III 537; IV 603.

PU 2 okı- 'to belch, vomit'. Survives in NE Tel. okı- R I 994; Tuv. oğıu- and SW xx Anat. öğü- SDD 1104. Kak. xı er okıdı: 'the man vomited' (taqayya'a); wa hādā 'rikkatu'l-kāf' (see Preliminary note) Kaş. III 254 (okır:, okır:ma:k); Kıp. xiv ökl- (so spelt; v.l. öğü-, so spelt) taqayya'a İd. 18.

Dis. AĞC

S ağıj See ağız.

ığaç (ığaç-) originally 'tree', in Uyğ. esp. in the phr. 1: ığaç 'shrubs and trees'; hence 'wood (generally), a piece of wood'. At least fr. XI onwards the word was also used for a large unit of linear measurement, conventionally a parasang of 4 or 5 miles, perhaps originally a time-distance measure like 'an hour's journey'; it is hard to see any semantic connection between the two meanings. The phonetic history, too, like that of ığla:-, q.v., is complicated. Before XI the form was consistently ığaç but in Xak. became yığaç with a prosthetic y-, which survives only in SC Uzb. yogoç 'wood' (for 'tree' Persian *daraxt* is used) and Çuv., yavdşyivdç (yavâş, yivâsy) Ash. IV 161, 297. In all other modern language groups the form is ağaç, with variations of the -ç in NE, NC. Türkü VIII çıntan ığaç kelürüp 'bringing logs of sandal-wood' II S 11; at yete: yadağım ığaç tutunu: ağıu:rtım 'I made the men climb on foot leading their horses and holding on to the trees' T 25: VIII ff. çıntan ığaç üze: olu:rupan 'sitting on a sandal-wood tree' İrkB 4; o.o. meaning 'tree' do. 14, 56: Man. beş törülüğ ot ığaç 'the five kinds of vegetables and trees' Chuas. 59, 317; 1 ığaç M III 14, 12 (i): Uyğ. Man.-A (just as fire) ığaçda ünüp ığaçaq örteyür 'arises from wood and burns wood' M I 7, 2; 1 ığaç do. 8, 19; 13, 8: Man. 1 ığaç M II 12, 5: Bud. 1 ığaç Sw. 621, 5; ığaç 'drum-stick' Sw. 375, 7; uzun sırık ığaç başında 'on the top of a long pole' USp. 104, 12-13; o.o. TT VI 323; Pfah. 8, 10: Civ. küzki ığaç yapkısı 'the rustle of trees in autumn' TT I 134; ığaç 'wood' as one of the five elements, and metaph. for the planet Jupiter TT VII 1, 32, and 79 (spelt yığaç); 10, 6; kara kaç ığaç kasıkın 'the bark of a black kaç tree' H I 26: Kak. xı yığaç al-xaşab 'wood'; yığaç dākaru'l-racul 'a man's penis'; yığaç ul-farsax minā'l-ard 'a parasang of ground'; hence one says bl:r yığaç yér: 'one parasang of ground'; yığaç al-sacar 'a tree'; hence one says lüzün yığaç: şacaru'l-'-inab 'a vine' and yağaç yığaç: şacaru'l-cawz 'a nut tree'; yığaç with -a:- is the better spelling (accwd) Kaş. III 8; yığaç:ç alternative form (luğā) of yığaç III 28; and nearly 120 o.o.: KB (green covers) kurımış yığaçlar 'the dry trees' 70; yemişsiz yığaç 'a tree without fruit' 2455: XIII(?) At. yemişsiz yığaç 323, 324; Tef. ağaç/yığaç/yığaç (1) 'tree'; (2) 'beam'; (3) 'parasang' 37, 132, 133; xiv Muh.(?) naccār 'carpenter' ığaç: (unvocalized) yonci: Rif. 158 (only); al-'aşā 'a stick, staff' ığaç: 173; al-farsax ığaç: 178: Çağ. xv ff. yığaç if a man stands at a particular place and two men stand one on each side of him so that they can hear him when he shouts, they call three times this distance (üç marataba bu miqdärüm) yığaç (quotns.) and also bannā arşın . . . kari ma'nāsına 'a builder's cubit' (about 30 inches) (quotn.) Vel. 413 (the latter is an error, the verse describes 12,000 kari as a yığaç); yığaç (1) şüb 'wood'; (2) farsäng 'parasang' San. 350v. 3 (quotns.): Xwar. XIII yığaç 'tree' 'Ali 49: XIII(?) ığaç (once spelt yığaç) 'tree'

is common *Oğ.*: XIV ağaç/yığaç 'tree, parasang' *Qutb* 4, 90; *Nahc.* 24, 2; 186, 13; *Kom.* XIV ağaç 'tree; wood, beam, column, (saddle)-tree' *CCI*, *CCG*; *Gr.* 28 (quotns.): *Kıp.* XIII *al-şacara wa'l-xaşab wa'l-aşâ ağaç* *Hou.* 7, 10; XIV ağaç *al-aşa wa'l-şacar*; one says *alma ağaçı*: 'apple tree' *Id.* 17; XV *al-aşâ ağaş Kav.* 31, 7; 39, 8; *al-şacar ağaş*: as in *alma ağaşı*; and *ağaş*: *al-xaşab* *do.* 59, 3; *carid* 'a defoliated palm-branch' *ağaş Tuh.* 11b. 10; *xaşab ditto* 14b. 1; *aşâ ditto* 25b. 3; *Osm.* XIV ff. ağaç 'tree; stick, blow from a stick' and twice (XIV and XVI) 'parasang'; c.i.a.p. *TTS* I 5; II 7; III 4-5; IV 5.

D okçı: N.Ag. fr. I ok; 'arrow-maker; archer'. Survives only(?) in SW *Osm.* *Xak.* XI okçı: *al-nabbâl* 'arrow-maker' *Kaş.* II 199, 3 (köndger-); n.m.e.: *KB yadağ okçı tuşrup sen öpdün yügür* 'concentrate your infantry bowmen, and ride out in front yourself' 2370 (or read *tüşrüp* 'make your bowmen dismount'); (in a list of craftsmen) okçı: 'arrow-maker' 4458; XIV *Muh.*(?) *naşâşibi* 'arrow-maker' okçı: *Rif.* 157 (only); *Xwar.* XIV okçı 'archer' *Qutb* 117; *Kom.* XIV arrow-maker' oxçı *CCI*; *Gr.*: *Kıp.* XIII *al-naşâşibi okçı*; and also *al-râmi bi'l-nuşâb* 'archer' *Hou.* 24, 7.

Tris. AĞC

D ağı:çı: N.Ag. fr. ağı; an official title the exact significance of which is discussed by Caferoğlu in *TM* IV 20; 'treasurer' or the like. N.o.a.b. *Uyg.* VIII ff. *Bud. ağıcı uluğu* 'the chief treasurer' *PP* 7, 7; *ağıcı do.* 9, 7 and 8; 10, 8; *Civ. tsançı ağıcılar almazun* 'let the granary-keepers and treasurers not take' *USP.* 88, 40; *Koço balık ağıcı* 'the town treasurer of Koço' *do.* 115, 19; *Xak.* XI ağı:çı: *xâzimi'l-dibâc* 'the keeper of the silk brocades' *Kaş.* I 136; (after ağı) hence *al-xâzin* is called ağıcı: because he keeps it (*li-hifzihî iyyâhu*) *I* 89, 20; *KB* (in a list of officials) *ağıcı* 2494; *bitig bilse sakış ağıcı bolur* 'if (a young man) can read and keep accounts, he becomes a treasurer' 4048.

D iğaççı: N.Ag. fr. iğaç; 'carpenter, wood-worker', etc. Survives in NE *Tuv.* *ıyaşçı* NC *Kır.* *iğaççı*; *Kzx.* *ağaşçı*. *Uyg.* XIII ff. *Bud.* Sanskrit *vardhakimāh* 'carpenters' iğaççılar (sic) *TT* VIII A.12; iğaççı *Pfahl.* 24, 3 and 4; (*Xak.*) XIII(?) *Tef.* *yığaççı/yığaççı* 'carpenter' 132, 156.

D oku:çı: N.Ag. fr. oku-; S.i.s.m.l. usually as okuçı. *Xak.* XI *KB okuçı ol erdi bayattın saña* 'he was a preacher (sent) from God to you' 36; *Kıp.* xv (in grammatical examples) *okuçı/okuçu* not translated but alternating with *yazuçı* so presumably 'reader' *Tuh.* 80a. 6 and 7; b. 4.

D *ığaçlık A.N. (Conc. N.) fr. iğaç. S.i.s.m.l. as ağaçlık. *Xak.* XI *yığaçlık al-maşçara* 'copse, plantation'; also *dârü'l-xaşab* 'a wood-store' *Kaş.* III 51.

D ağıluğ Hap. leg.; P.N./A. fr. ağıj/ağuz. *Xak.* XI ağıluğ 'a (man) who owns biestings' (*libâ*) *Kaş.* I 146.

Tris. V. AĞC-

D *ığaçlan- *Refl.* Den. V. fr. iğaç. S.i.s.m.l., usually as ağaçlan-; the basic form *ığaçla- also survives with a rather wide range of meanings. *Xak.* XI *yér yığaçlandı: aşçarati'l-ard* 'the ground was covered with trees', that is there were many trees on it *Kaş.* III 113 (*yığaçlanu:r*, *yığaçlanma:k*): *Osm.* xv ağaçlan- 'to be beaten with a stick' *TTS* II 7.

Dis. AĞD

uğut 'yeast'. Survives in NE *Şor R* I 1619; SE *Türki Shaw* 24; NC *Kır.*; and, with a slightly different meaning, in SW xx Anat. *uğut*, *uhut*, *uğunt* *SDD* 1415. *Xak.* xi *uğut* a word for 'yeast' (*xamir*) used in making beer (*al-mizz*). It is various vegetable drugs (*adwiya*) which are collected and mixed with (specially) grown barley; the whole is then kneaded, cut into pieces the size of a nut and dried. Then wheat and barley are boiled, and the yeast is broken up, and an amount the size of a nut is sprinkled on each (lot of) wheat. The boiled wheat is then folded over and put on a clean thing (*şay*) to ferment for three days. Then it is picked up and put in a jar and left to ferment in it for (another) ten days. Then water is put on it and later strained. This is 'wheat wine' (*şarâbi'l-hinta*) *Kaş.* I 50.

D ağduk prob., as *Kaş.* suggests, N./A. S. fr. 2 a:ğ-, although there is little semantic connection. Survives only(?) in SW xx Anat. ağduk 'fault, defect; useless, bad; excessively heavy' *SDD* 73, unless NE *Şor adık* 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. *Uyg.* VIII ff. *Man.-A* *maña ağduk karı bétkeçli* 'to me, the foreign old scribe' *M* I 28, 19; same phr. (damaged) *do.* 21, title; *men ağduk bét[keçli]* *M* III 43, 12-13 (v. le Coq, perhaps rightly, took this to be a Proper Name); *Xak.* xi ağduk kişi: *al-raculu'l-daxilil-lađi lâ yuraf man huwa* 'a stranger whose identity is unknown'; ağduk alternative metathesized form *Kaş.* I 99; *aduk ne:p al-şay'u'l-machul* 'an unknown thing'; its origin is ağduk meaning *mutağayyir mutanakhir* 'altered, changed', derived from the expression *anıp mezji: ađdı: tağayyara lawmuhu* 'his colour changed', with the -ğ- eliminated as an abbreviation *I* 65; *Osm.* XIV to XVI ağduk 'changed; damaged, imperfect; inopportune' in several texts *TTS* I 6; II 8; III 5; IV 6.

D oktam Hap. leg.; N.S.A. fr. okta:-. Cf. *atım*. *Xak.* XI *bir oktam yér qadar ranyā mina'l-ard* 'a space the length of a bowshot' *Kaş.* I 107.

Dis. V. AĞD-

D ağıt- *Caus.* f. of I a:ğ-. N.o.a.b. Cf. *ağtur-*. *Türkü* VIII (the *Türkü* people were in

a bad way) oza: kelmiş süsi:n Kül Tégin ağıtıp 'Kül Tégin roused (that part of) their army which had escaped' *I N 7*; parallel passage *II E 30-1*; (his horse fell) yana: ağıtıp 'making it get up again' *Ix. 19* (*sic* on stone, not *ağılıp* as in printed text): viii ff. Man. blllgimizni köpülmümüzni bu tört törülüğ teprilerde ağıtdımız erser 'if we have exalted our knowledge and minds above these four kinds of gods' *Chuas. 184-7*: **Xak.** x1 ol anı: ta:ğka: ağıttı: 'he made him climb (*aş'adahu*) the mountain (etc.)'; and one says teprl: bulıt ağıttı: 'God made a cloud rise' (*anşa'a . . . saħāba*) *Kaş. I 212* (ağıtur, ağıtma:k); bu: keyik ol itıg ta:ğka: ağıtğā:n 'this wild game is constantly making the dog climb (*yuşa'id*) the mountain' *I 155*: **KB** (Why do you grieve? Why these lamentations? God's summons has come.) sığıttı ağıt 'Away with lamentations' 1233 (an inappropriate use of the word, but perhaps the only rhyme for sığıt).

D akıt- Caus. f. of ak-; 'to make (liquid, etc.) flow'; to send out (a party, etc.) to raid'. S.i.a.m.l.g., except SC, as akıt-/ağıt- in both meanings. Cf. aktur-. **Türkü viii Kül Tégin beğ başlayu: akıt(ıt)ımız** 'we sent out a raiding party under the command of Kül Tégin and the *begs'* *I N 8* (hitherto misread); tün akıtdımız 'we sent out a raiding party by night' *T 35*: **Uyg.** viii ff. Man. buyanlıg taluy ögüz akıtıp 'causing an ocean of virtues to flow' *TT III 163*: Bud. kan ögüz akıtar (*sic*) 'they cause rivers of blood to flow' *PP 3, 4*; a.o. *TT VI 136* (ak-). **Xak.** x1 teprl: akın akıttı: 'God made the stream flow' (*asāla'l-sayl*); and one says ol suv akıttı: 'he poured out (*acvā*) the water'; and one says beğ akınçı: akıttı: 'the *beg* sent a raiding party (*ba'aṭa . . . sariya*) against the enemy' *Kaş. I 212* (akıtur, akıtma:k); bu: ta:ğ ol tavra:k akın akıtğā:n translated 'this mountain is quick at making the rain run away' (*sari'u'l-isāla li'l-matar*) *I 156*: **KB** akıtsa suvuğ yérde 'if you pour water on the ground' 973; (we must open a vein and) akıtğu kanı 'bleed him' 1058; a.o. 1160 (akın): xii(?) **KBVP** xazına tölulap akıtğu kerek 'you must fill (your) treasury and pour it out' 51: xiii(?) *Tef. akıt-* 'to pour out' 47: **Xwar.** xiv ditto *Qutb 10*; *Nahc. 68, 17*.

PU?S oğat- n.o.a.b.; in Syriac script, so the -ğ- is certain. In *Muséon XXXVIII*, p. 45 Bang equated this word with SE Tar. *oxat-* 'to awaken' *RI 1004*, but that is unlikely since the original form of the latter, *oğğat-, could hardly have lost the -d- so early. It is more likely that it is a Sec. f. of okıt or ukıt-. **Uyg.** viii ff. Man. oğatıp kelmiş blznı teg tınlığ-larka evangelyon nom eritniğ nomlap kottupuz 'having come to make people like us recite (or 'understand') it(?) you have exhaustively taught the precious doctrine of the gospel' *TT III 62-3*: **Uyg.** viii ff. Bud. (you will certainly be reborn) oğatmatın [beş?]metin 'without invoking(?) or . . .' (the Buddhas) *Suv. 24, 20*.

D okıt- Caus. f. of okıt-; 'to make (someone *Acc.* or *Dat.*) recite or read (something *Acc.*)'. S.i.a.m.l.g. usually as okıt- and meaning 'to teach'. **Uyg.** viii ff. Bud. kim kayu tınlıg bu nom bitıgıg . . . okısar okıtsar 'whoever recites this scripture or has it recited' *TT VI 51-2*; o.o. *do. 68* (*TT VIII O.9*); *TT VII 12, 10*; 28, 3; *Suv. 478, 19*: **Xak.** x1 ol mağa: bitıg okıttı: 'he made me read (*aqra'ani*) the book (etc.)' *Kaş. I 212* (okıtur, okıtma:k); bu bitıg ol kışi:ni: okıtğā:n 'this book, because of its length, makes a man read a lot' (*haṭıra(n) mā yuğri*) *I 156*: **KB** (whoever was intelligent) okıttı anı 'he had him summoned' 416; (if a servant makes a mistake) okıtğu kerek 'you must have him summoned' 641: **Çağ.** xv ff. okut- Caus. f.; *xwānāndan* 'to cause to read, or recite' *San. 77v. 7*: **Kom.** xiv 'to teach' oğut- *CCI*; *Gr.*: **Kip.** xv *aqra'a okut-* *Kav. 69, 10*; 75, 13; *istaqra'a okut-* *Tuh. 54b. 8*.

D ukıt- Caus. f. of uk-; N.o.a.b. Cf. uktur-. **Uyg.** viii ff. Man. öz tözlerin ukıttıp 'explaining their nature and origin' *TT III 30*: Bud. ukıtur 'he explains' *TT VIII A.16* and 17; o.o. *do. A.30, H.1* and 2; these are the only texts in which okıt- and ukıt- are distinguished; it may have been misread elsewhere.

D okta- Den. V. fr I ok. Survives only in NE Khak., Tuv. and NC Kır., Kzx., usually 'to load (a weapon); to cock (a rifle)'. The normal modern form is okla-. **Xak.** x1 keyik kellgi: bolsa: okta: idā kāna waqt huđuri'l-waḥş fa'yimihi 'when the wild game comes, shoot it' *Kaş. I 26, 16*: a.o. *II 97, 16* (utrüş-); n.m.e.

D oktat- Hap. leg.; Caus. f. of okta-: **Xak.** x1 beğ anı: oktattı: 'the *beg* ordered him to shoot an arrow' (*armāhu bi'l-nabi*) *Kaş. I 260* (oktatur, oktatma:k).

S ağıtıl- See ağıtarıl-.

D ağıtn- Refl. f. of ağıt-. N.o.a.b. **Uyg.** viii ff. Bud. Sanskrit *yānam aruḥya* 'having mounted a chariot' kölökke: ağıtnıp *TT VIII A.37*; (in order that the flames of hell may not rise to meet me) örtülüğ yérlerde takı ağıtnmazkan 'and in order that it I may not be made to climb into fiery places' *U II 78, 42-3*; a.o. *Suv. 601, 23*.

ağtar-/axtar- apparently both Intrans. 'to turn, or roll, over' (rare) and Trans. 'to turn, or roll, (something *Acc.*) over', with some extended meanings like 'to translate (a book etc. *Acc.*) from (one language *Abi.*) into (another -ça/-çe)'; more or less syn. with evlr-, esp. in the last meaning. The second syllable, always -tar-, excludes the possibility that this is a Caus. f. Also partly syn. with ağna-, but unlikely to be connected with it etymologically. As regards the velar, *Kaş.* is prob. right in saying that ağtar- was the original form, though he habitually uses axtar-, see his remarks on sıgıt; the *Uyg.*

script is too ambiguous to make the Uyğ. form certain. S.i.a.m.l.g., sometimes much distorted, e.g. NE *ağdar-jañar-jañar*; NC, NW *awdar-* as well as more regular forms, *aktar-/axtar-* in the same groups. Uyğ. viii ff. Bud. *axtaru topdaru teğzinürler* 'they revolve rolling about (Hend.)' *U II* 4, 10 ff.; (Kitsi Samtos translated (evirmiş) this work from Indian into Chinese, and then Siᅅku Salı Tutuᅅ) *tavᅅaᅅ tılıntın ikileyu türk tılınça axtarmış* 'in the second place translated it from Chinese into Turkish' *U I* 14, 5-7; similar phr. *U Sp.* 94, 8-9; *Suv.* 33, 10; *Xak.* xi er ta:şıᅅ axtardı: 'the man turned over (*qallaba*) the stone'; and one says tüpl: yiᅅa:çıᅅ axtardı: 'the gale knocked over (*asqaᅅa*) the tree'; also used of anything that turns over (*qalaba*) anything; the -x- is altered from -ğ- as in Arabic *xattār/ᅅaddār* and *ximār/ᅅimār*; and one says ol yér axtardı: '*azaᅅaᅅl-arᅅ wa karabahā*, 'he dug the ground and turned it over' *Kaᅅ.* I 219 (*axtaru*, *axtarma:k*); *bastı: ölümlü axtaru: ᅅara'ahu'l-mawt* 'death laid him low' *I* 516, 4; same quotn. but *aᅅtaru: II* 74, 14; *xiv Muh. al-mayl* 'to lean over' *axtarmak* (unvocalized, perhaps error for *axtarmak*) *Mel.* 37, 2; *Rif.* 122 (*māla* is translated *emit-*): *Çaᅅ.* xv ff. *axtar- tafahhuᅅ kardan* 'to examine, search (something)' *San.* 32v. 8 (quotn.). *Kip.* xiv *axtar- qalaba Id.* 17; *qalaba/qallaba axtur- (sic) Bul.* 73v.: xv *qalaba aktar- Kav.* 74, 17; *Tuh.* 29b. 13; *Osm.* xiv ff. *aktar-/axtar-/akdar-* (the last two rare) 'to turn over, overthrow' c.i.a.p. *TTS I* 15; *II* 21; *III* 11; *IV* 13.

D aᅅtur- Caus. f. of *1 a:ᅅ-*. Survives only(?) in SW *Osm. aᅅdır-*; *Tkm. a:ᅅdır-* with rather different meanings. Cf. *aᅅit-*. *Türkü VIII* T 25 (*iᅅaᅅ*): Uyğ. viii ff. *Man.-A xormuzda teᅅriᅅ tamudan yokaru aᅅturdı üntürdü* 'he raised (Hend.) the God Hormuzd from hell' *M I* 13, 18-20; *taᅅda érte uluᅅ yaylıkka aᅅturmışın* 'that he made (his disciples) go up to the summer room (i.e. lecture hall) early in the morning' *Hüen-ts.* 1966-7; *Xak.* xiii(?) *Tef. aᅅdur-* 'to raise' 37; *Osm.* xiv ff. *aᅅdur-* (later *aᅅdır-*) 'to lift, raise'; c.i.a.p. *TTS I* 6; *II* 8; *III* 5; *IV* 5.

D aktur- Caus. f. of *ak-*; 'to pour out, cause to flow'. S.i.s.m.l., but rarer than *akit-*. Uyğ. viii ff. *Civ. [gap] aktursar* 'if one pours out ...' (on a Horse Day, it is unlucky) *TT VII* 39, 7; *Xak.* xi ol suv: akturdı: *amara bi-tasyiᅅi'l-mā wa isālatihi* 'he ordered that the water should be poured out'; (verse) *akturur közüm yula:k tusil 'ayni 'uyūna'l-miyāh* 'my eye pour out fountains of water' *Kaᅅ.* I 222 (*akturur*, *akturma:k*); same verse *III* 17, 9; xiii(?) *Tef. akdur-* 'to pour out' 47; *Çaᅅ.* xv ff. *aktur-(-duᅅ)/akız-(-dı) akıt-*. *Vel.* 25 (quotn.); *akız-/aktur-* (spelt) *Caus. f.*; *ratwān kardan* 'to pour out' *San.* 44v. 25 (quotn.); *Xwar.* xiv *aktur-* ditto *Qutb* 10; *Nahc.* 242, 14.

D uktur- Caus. f. of *uk-*; 'to make (someone *Dat.*) understand (something *Acc.*); to explain (it to him)'. Survives in SE *Türki*: NC *Kir.* Cf. *ukit-*. Uyğ. viii ff. *Bud. aᅅinaᅅuka biltürmedin ukturmadin* 'without letting others know or understand' *TT VI* 355 (v.l.); a.o. do. 147-8 (*ötᅅür-*): *Xak.* xi ol maᅅa: anıᅅ sö:zin ukturdı: 'he explained to me (*afshamani*) his words (etc.)' *Kaᅅ.* I 223 (*ukturur*, *ukturma:k*): *KB yayıᅅ dunyā kılın saᅅa ukturur* 'it explains the character of this fickle world to you' 398; o.o. 510, 796, etc.; xiii(?) *Tef. uktur-* 'to explain' 325; *xiv Muh.* (?) *a'lama wa 'arrafa* 'to communicate, make known' *uktur- Rif.* 103; '*arrafa ᅅayrahu uktur-* 112 (only); *Xwar.* xiv *uktur-* 'to explain' *Qutb* 117 (*oktur-*): *Kip.* xiv *ukᅅur-fahhama Id.* 17.

D oktaᅅ- Recip. f. of *okta-*. Survives only(?) in NC *Kir.* *oktos-* 'to make a sudden movement, e.g. of a horse, to shy'. *Xak.* xi ol anıᅅ birle: oktaᅅtı: translated *ramāhu bi'l-sahm* 'he shot an arrow at him' (*eror for ramāhu* 'he competed in shooting'); also used for *ᅅāra'ahu* 'he drew lots with him' *Kaᅅ.* I 231 (*oktaᅅur*, *oktaᅅma:k*).

Tris. AᅅD

D okıtçı: Hap. leg.; possibly a scribal error for *okı:çı*, q.v.; if not, an abbreviation, *metri gratia*, of **okıdaᅅa*: N./A. fr. *okı-*. *Xak.* xi *KB mēni idtı é(l)ıᅅ okıtçı saᅅa* 'the king sent me to you to summon you' 3488.

Tris. V. AᅅD-

D aᅅtarıl-/axtarıl- Pass. f. of *aᅅtar-/axtar-* survives in most of the same languages with the same phonetic changes. Uyğ. viii ff. *Bud. keml axtarılu* 'the ship is overturned' *PP* 18, 3; *axtarılıu topdarılu* 'rolling over and over (Hend.)' *Suv.* 133, 21; 601, 11-12; *Civ.* (the cold water which rises in the well) *axtarılıu yanturu yorıdı* 'has been turned over and goes back' *TT I* 105; *Xak.* xi er aᅅtıldı: 'the man was knocked down' (*şuri'a*); its original form was *aᅅtarılıdı*: *Kaᅅ.* I 246 (*aᅅtılur*, *aᅅtılima:k*): *xiv Muh. inqalaba* 'to be overturned' *axtarıl- Mel.* 20, 10; *Rif.* 104; *Çaᅅ.* xv ff. *axtarıl- tafahhuᅅ şudan* 'to be searched' *San.* 32v. 26; *Osm.* xiv, xv *axtarıl-/aktarııl-/akdarıl-* 'to be overturned, turned away' in several texts *TTS I* 15; *II* 19; *III* 11; *IV* 13.

D okıtsa- Hap. leg.; *Desid. f.* of *okıt-*. *Xak.* xi ol bitıᅅ okıtsa:dı: 'he wished to have the book read' (*yugri'a'l-ᅅitāb*); also used of wishing to summon (*yad'ū*) someone *Kaᅅ.* I 302 (*okıtsa:r*, *okıtsa:ma:k*).

Dis. Aᅅᅅ

D akıᅅ Dev. N./A. Ac. fr. *ak-*; 'flow, flowing; liquid'. Survives as *aᅅıᅅ* in NE *Leb.*, *Şor R I* 154 and *aᅅu*: in NE *Alt.*, *Tel.*; NC *Kzx.*; NW *Kaz.* *R I* 172. Similar forms with final -k in some languages seem rather to represent

Ar. 'aqiq 'a ravine worn by a stream'. Uyğ. VIII ff. Bud. (in a list of demons who are foul feeders, between those that eat ylrığ 'pus' and those that eat söl 'moisture, juice', yar 'spittle', and lëşip 'mucus') akiğ aşığlar 'eaters of serum(?) U II 65, 19; 66, 42; in technical Buddhist terminology akiğ (more particularly in its der. f.s. akiğlıg, akiğsız) translates Sanskrit *śrava* (Chinese *lou*, *Giles* 7,360) lit. 'flowing', metaph. 'restlessness, impermanence' TT VI, note 157-61; (mortals) alku akiğların alkıp 'suppressing all their restlessnesses' *Suv.* 185, 20-1; az ulatı nızvanıların akiğlarıg 'the passions and restlessnesses, lust and so on' U III 88, 4-5; Civ. [gap] a:kağ yollarıd: 'in the (internal) vessels (that carry) liquids' TT VIII I.7 (prob. the gullet, intestines, etc., not the veins).

VU?F oxa:k Hap. leg.; prob. an Iranian(?) l.-w. *Xak.* XI oxa:k 'uşara falıqıl-mişmiş yuşrab 'the juice of split apricots', used as a beverage *Kağ.* I 122.

D okıg Dev. N. fr. okı-. Survives, usually as oku; and the like in NC Kir., Kzx., and some NW and SW languages. Uyğ. VIII ff. Civ. emdi bu künde kén bu korçularka okığlar ayıtlar ıđmazun *Usp.* 45, 8-9; this document is confused and largely unintelligible; korçu here is prob. a Mong. l.-w., lit. 'bowman', a kind of minor official (*Haenisch* 67); ayıtlar Hap. leg. if correctly read, should mean 'questionnaire'; 'now from this day onwards he must not send summonses and questionnaires to these korçus'.

uğuk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by *San.* survives as uk 'felt stockings' in all NE dialects. There is another Sec. f. uyuk in NC Kzx: NW Kaz. R I 1318 (only): SW xx Anat. (refugees) *SDD* 1424. The entry in Uyğ. XIV *Chin.-Uyğ. Dict. va* 'felt stockings' (*Giles* 12,434) uçuk R I 1735; *Liğeti* 273 can hardly be an error for this work. *Xak.* XI uğuk al-curmüq 'gaiters, leggings' *Kağ.* I 67; *Çağ.* xv ff. uğ . . . (2) müza ki az püst-i paşmdâr ba-düzand 'boots made of leather with the wool on it' *San.* 76v. 18.

D ukuğ N.Ac. fr. uk-; 'understanding'. Survives only(?) in NC Kir. uğu: Cf. ukuş, which is the normal word in *KB*. *Xak.* XI *KB* apar bérld erdem bilig ög ukuğ '(God) gave him (i.e. man) many virtues, knowledge, intelligence, and understanding' 148.

Dis. V. AĞĖ-

D ağuk- Pass. Den. V. fr. ağu: Survives only(?) in NE Khak. o:x-; Tuv. o:k- 'to be poisoned'. Uyğ. VIII ff. Man. az nızvanıka ağukup 'being poisoned by the passion of lust' TT III 28; Bud. yélviklup ağukup öltürgeğ sakınsar 'if he plans to kill him by sorcery or poison' *Kuan.* 184; ödsüz ölmün yélvikmek ağukmak 'to die prematurely by sorcery or poison' *Suv.* 472, 15; o.o. (with-

out yélvik-) *Suv.* 593, 17; *Usp.* 102a. 7: *Xak.* XI er ağıktı: 'the man was poisoned' (*summa*) this is Pass. (*lâzim*) *Kağ.* I 191 (ağuka:r, ağıkma:k); *Çağ.* xv ff. ağık-masmüm şudan 'to be poisoned' *San.* 43v. 10.

Tris. AĖĖ

D akiğlıg P.N./A. fr. akiğ in its technical Bud. sense; translates Sanskrit *sāvra* 'impermanent, restless'. Uyğ. VIII ff. Bud. TT VI, note 157-61, several examples; *Suv.* 354, 5 (oxşatıgsız).

D akiğsız Priv. N./A. fr. akiğ in its technical Bud. sense; translates Sanskrit *anāvra* 'stable, permanent, not restless'. Uyğ. VIII ff. Bud. TT VI, note 157-61, several examples.

Dis. AĖL

ağıl originally 'an enclosure for livestock; cattle-pen, sheep-fold'; thence 'a settlement or group of tents' associated with such an enclosure. An early, 1st Period, l.-w. in Mong. as *ayıl* (*Haenisch* 11, *Kow.* 3), and in Russian (fr. a NW language) as *aul*. Survives as ağıl in SE Türki, *Şaw* 11; SC Uzb. (oğıl) and SW Az. Osm., Tkm. (a:ğıl) and as awl in some NC and NW languages. The form ayıl in some NE and NC languages is a re-borrowing fr. Mong. See *Doerfer* II 503. Türki VIII ff. ağılta: yıldıg bolzun 'may you get livestock in your pens' *Irkb* 47; Uyğ. IX (I was a rich man) ağılın on yilkım sansız erti: 'I had ten pens and innumerable livestock' *Suci* 5; *Xak.* XI ağıl marbađul-ğanam 'sheep-fold'; and in Oğuz *rawıul-ğanam* 'sheep's dung', because the two are closely connected, just as in Ar. both 'rain' and 'clouds' are called *samā* *Kağ.* I 73; ağılda: (sic) oğla:k tuğsa: 'if a kid is born in the fold' I 65, 21: XIII(?) *Tef.* ağıl 'sheep-fold' 37: XIV *Muh.* (?) *marbađul-ğanam* ağıl *Rif.* 179 (only); *Çağ.* xv ff. ağıl (ı) hâla-i mâh 'a halo round the moon'; (2) *muhawwaja* 'enclosure', which they make for cattle to sleep in; also used in Pe. *San.* 44r. 19; awul (spelt) 'a place in which nomadic tribes (*ilät*) collect and settle down'; a corruption of Ar. *hawlıl* 'a small enclosure, yard' *San.* 53v. 7 (no doubt an XVIII, not a *Çağ.* word, the etymology is absurd); Oğuz XI see *Xak.*: Kıp. XIV ağıl *al-hazıra* 'enclosure'; *hazıratul-ğanam* ko:yun ağıl: (sic) *İd.* 16: Osm. XIV ff. ağıl/ağul 'sheep-fold' in XIV *TTS* I 6, 13; 'halo' in all periods in ay ağılı I 55; II 72; III 5, 49; IV 6, 51, 373 (gün ağılı).

oğıl 'offspring, child', originally of either sex, but with a strong implication of 'male child'; by itself it can mean 'son', but not 'daughter'; in the Plur. it might mean 'sons and daughters', but oğıl kız would be the more normal expression. One of the very few Turkish words forming a Plur. in -n. Thus oğlan was originally the Plur. and understood as such, but this fact was later forgotten and oğıl came to mean 'son', and oğlan 'boy' and

later 'servant' or 'bodyguard' (the origin of German *Uhlan*); the timing of these changes has not yet been worked out. Both words s.i.a.m.l. with various phonetic changes. See *Doerfer II* 498, 502. **Türkü VIII** various suffixed forms **oğlum**, **oğlu**; etc. are common in *I, II, T*, etc.; **oğlanım**, clearly Plur., *I S 1, I N 1; I N 11; oğlanımızda*: Plur. *I SE*; a.o. *I E 5, II E 5* (atic); VIII ff. **oğlu**: *Irkb 15*, etc.; (a gambler staked) **oğlanın** *kisi:si:n* 'his sons (or children) and his wife' *do. 29; oğlanım inça: bili:ğler* 'my sons, know this' *do. Postscript*: Yen. **oğlı**: *Mal. 30*, 2 etc.; **sü teñri**; yeti: **biç oğlan erti**: *do. 26*, 8 must mean 'the strength of the army was 7,000 young men' (*sic, not 'sons'*); on **ay ıldı: öğüm oğlan tuğdım** 'I was born a boy (*not* Plur.) whom his mother had carried for ten months' *do. 29, 5*; Man. **Xormuzda teñri oğlanı beş teñri** 'the five gods, the sons (Plur.) of the god Hormuzd' *Chuas. I 8*; a.o. *do. 33*; **Uyg. VIII eki: oğlıma**: 'to my two sons' *Şu. E 7*; IX **oğlanım** 'oh my sons' *Suci 9* (*oğlımın* in *do. 6* is a misreading of **bağladım**) VIII ff. Man.-A **kaltı oğul oğlan ergüsinde erürçe** 'just as a child comes to maturity (2 ér-) in the womb' (lit. 'place for children') *MI 14, 12-14*; (and the magicians) **oğul kız bérü umagaylar** 'will not be able to give him sons and daughters' *do. 15, 10*; Man. **alku tmlıg oğlanıñ** 'of all the children of men' *TT III 19*; Chr. **amrak oğlanlarım** (*sic*) 'my dear sons' *U I 5, 4*; **teñri oğlı** 'the son of God' *do. 7, 1*; **oğlan kızlar** 'boys and girls' (below the age of two) *do. 10, 2*; Bud. **oğul, oğlı**, etc. 'boy, son' are common *TT VII, VIII*; *PP 11, 6* etc.; **tmlıg oğlanıña TT VII 40, 142; in *TT V 12, 127* (a fairly late text) **tepridem kız azu teñri oğlanı teg körkle oğlan** 'a child as beautiful as a divine girl or a son of God' **oğlan** is clearly Sing.: Civ. **oğluñ kışın ülüglüg ol** 'your children and wives are fortunate' *TT I 154-5*; **kışi oğlı ög(k)e kelmez** 'children do not come to their mother' *do. 216*; **kiçig oğlan** 'a small boy (Sing.)' *do. 161*; *TT VII 27, 8*; **keñç oğlan** 'a young boy' *TT VII 23, 2*; *H II 12, 87*; XIV **Uyg.-Chin. Dict.** 'son, boy' **oğul Ligeti 186**: **O. Kir.** IX ff. **oğlum, oğlı** are common; **oğlanım Mal. 1, 1** etc. is clearly Plur. but **oğlan atım do. 45, 1** seems to mean 'my name as a boy': **Xak. XI oğul al-ibn 'son'**; and **ğayru'l-ibn minā'l-sibyan** 'boys who are not (a man's) sons' are called **oğul**; hence one says **bu oğul ne: tır** 'what does this boy (*al-şabi*) say?'; *wa yucma* . . . *'alā ġayri'l-ğiyās* and it forms the irregular Plur. **oğla:n** but **oğullar** is also permissible as Plur.; this is like the word *eren* for *al-ricāl* 'men'; *wa qad yuwahhad kilāhumā*, and both of them are used in the Sing. *Kaş. I 74*; about 70 o.o. of **oğul** and 50 of **oğla:n**: *KB oğul* normally 'son' is common, 110, 186, 187, etc.; **kiçig oğlanıg** 'a small boy' 293, 1097, etc.; **atım tuttu mindi bir oğlan bile** 'he took his horse and rode off with one page' 4970: XIII(?) *At. Mahmūd oğlı 496*; *Tef. oğul* 'son', Plur. **oğullar**;**

oğlan 'child, boy'; also? Collective Plur. 231: XIV *Muh. al-nasl wa'l-ğuriya* 'offsprings' **oğul Rif. 143**; **al-şabi oğlan 85: Çağ. xv ff. oğul farzand** 'son' *San. 77r. 6*; **oğlan** (*spelt*) **pisar wa farzand** 'boy, son'; and metaph. 'beardless boy'; and they call the sons of the Mongol Xans **oğlan** just as Persian princes are called *mirzā* and Rūmi princes *sultān*; **oğlan aşu cundbidastar** 'castoreum', beaver's glands, called in Turkish **kunduz do. 76v. 24**; **Arğū XI oğla: (sic) al-fatā** 'youth' *Kaş. I 129*; **Xwar. XIII(?) oğul** 'son'; Plur. **oğullar** common in *Oğ.*: XIV **oğlan** 'boy' *Qutb 114*; **oğul** 'son' *MN 15*; **Kom. XIV** 'son' **oğul CCT**; **oğul/ovul Plur. oğlanlar CCG**; *Gr. 173* (many suffixed forms): **Kıp. XIII al-şabi owla:n** also called **oğla:n**; *al-tifl* 'child' **keñç oğla:n**; *al-radī* 'foster child' **āğuz oğla:n** *IIou. 24, 20*; **al-walad** 'son' **oğul do. 32, 2**; XIV **oğul al-ibn**, in *Kıpçak (sic) owul Id. 16*; **oğla:n al-ğulām** 'boy, page' *do. 16*; **al-ibn oğlan/oğul Bul. 9**; 2: XV **oğlum ibni Kav. 15, 20**; **oğlı: do. 44, 12**; 59, 12; **walad owul**, in *Tkm. oğul Tuh. 38a. 8*; **al-şabi olan** and (*Tkm.*) **oğlan do. 78b. 6**; **Osm. XIV ff. oğul** 'son', mainly in phr. *TTS I 536*; *III 535*; *IV 601*; **oğlan** 'son; child (male or female)' by itself and in phr. *II 717 ff.*; *III 533 ff.*; *IV 599 ff.*; XVIII **oğul otı** in *Rūmi, bādranchūya* 'mountain balm' *San. 77r. 6*.

VU **uğlı**: Hap. leg. **Xak. XI uğlı**: *al-hinzāb* 'parsnip'; it is a white sweet-flavoured root-vegetable (*cazar*) grown in the city of Kashgar and eaten *Kaş. I 129*.

D **ağla:k N./A.S. fr. 1 ağla:-**, q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.l.g. with phonetic variations. It seems prob. that SW *Osm. aylak*, which cannot otherwise be explained, is a Sec. f. of this word. **Uyg. VIII ff. Bud. ağlak yerte** 'in a lonely place' *U III 63, 10*; **Xak. XI ağlak ye: al-mawdī'u'lladī lā anis bihi** 'a place where one has no companions' *Kaş. I 119*; **ye:ri: takr: ağlak wa ma' dālika arduhum qafr** 'and in addition their land is desert' *I 468, 8*; a.o. *II 365, 19* (**ağlat**): XIV *Muh. al-naqīs* 'deficient, lacking' **ağlak MS. 82, 15**; *Rif. 188*: **Xwar. XIV ağlak** 'deserted, solitary; bashful' *Qutb 4*; **Kom. XIV** 'desert' **avlak CCG**; *Gr.*: **Kıp. XIV oğlak (sic)**; one MS. **ağlak al-xālī** 'uninhabited' *Id. 17*; **aylak maccān ay bilā şay** 'free, that is without (paying) anything' *do. 27* (prob. *Tkm.*): XV **xalwa** 'solitude, a remote place' **yawlak (sic) Tuh. 14b. 7**; 90b. 9 (and see I **oğ**): **Osm. XV ff. aylak** (1) 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. *TTS I 60*; *II 81*; *III 54*; *IV 60*: XVIII **aylak** in *Rūmi must* 'free, gratis', in *Pe. also rayğān*, in *Ar. maccān San. 57v. 1* (in *SW xx Anat. ağlak* 'lonely, uninhabited' *SDD 76*; **aylak** 'alone, only; free, gratis; idle, unemployed; one who works for his keep without wages' *do. 139*).

D **oğla:k Dim. f. of oğul**; 'kid, young goat' without any connotation of a particular age, contrast **çepiş**; in some modern languages metaph. for 'boy'. S.i.a.m.l.g. with various

phonetic changes, see *Shcherbak*, p. 119. Uyğ. VIII ff. Civ. (in a list of animals) oğlak *USp.* 55, 10: **Xak.** XI oğla:k al-cady 'kid' *Kaş.* I 119 (prov.); oğla:k ay 'kid month', the first month of spring; uluğ oğla:k ay 'the following month, because the kid then grows bigger' *I* 347, 26 ff.; eight o.o.: **KB** oğlak 'the constellation Capricorn' 141: XIV *Rbğ.* ditto (copied from *KB*) *R I* 1022; *Muh.*(?) *al-cady* oğla:k *Rif.* 172 (only): **Çağ.** XV ff. oğlağ/ oğlak 'a kid (*buzğala*) four months old'; also the name of 'Capricorn' (*bure-i-cady*) *San.* 76v. 24: **Xwar.** XIV oğlak 'kid' *Qutb* 114: **Kom.** XIV 'kid' oğulak *CC1*; *Gr.*; ulax *CCG*; *Gr.*: **Kom.** XIII *al-cady* oğalak (*sic*?) *Hou.* 15, 9: XIV oğlak *al-anıq* 'kid' *Id.* 16; o:lak (*sic*, under *alif lām* but? owlak intended) *waladul'-ğazāl* 'young gazelle' *do.* 21; (under *yavla:k*) and in the *Kitāb Beylik al-cady* is *yowlak*, it has already been said that it is oğlak *do.* 99; *al-cady* oğlak *Bul.* 7, 13: **XV** *saxla* 'kid' awlak (in margin in ?SW hand oğlak) *Tuh.* 19b. 2.

D okluğ P.N./A. fr. **I ok**; lit. 'possessing arrows'. Survives in NE Khak. *uxtığ*; Tuv. *oktuğ* (of a gun) 'cocked'; NW Kaz. *uklu* 'possessing arrows'; SW Osm., Tkm. *oklu* ditto., but normally used only in the phr. *oklu kirpi* 'porcupine'. **Xak.** XI (after *kirpi*; q.v.) and *al-duldul* 'the porcupine' is called *okluğ kirpi*: *Kaş.* I 415: **Kıp.** XV *Tuh.* 29a. 7 (see *kirpi*).

D okluk A.N. (Conc. N.) fr. **I ok**; 'quiver'. Survives in NC Kir. and SW Osm. **Xak.** XI *okluk al-kināna* 'quiver' *Kaş.* I 100.

D oğla:n See *oğul*.

Dis. V. AĞL-

D okul- Pass. f. of *okt-*; normally only 'to be read'. S.i.s.m.l.g.; others use *okin-* in this sense. **Xak.** XI *bitiğ okıdı*: 'the book was read' (*qur'ā*) *Kaş.* I 197 (*okulur, okılma:k*): **Çağ.** XV ff. *okul-* (-*dt*) *okum-Vel.* 108; *okul-Pass. f.*; *xwānda şudm* 'to be read, recited' *San.* 77v. 5 (quotns.).

D ukul- Pass. f. of *uk-*; 'to be understood'. Survives as *uğul-* in some NE languages and NC Kir. **Xak.** XI *bu söz ukuldı*: 'this remark was understood' (*urifa*) *Kaş.* I 197 (*ukulur, ukılma:k*): **KB** *ukuldı bu söz* 1017; o.o. 2251, 5987.

D I ağla- Hap. leg., but see *ağla:k, ağlat-*; 'to be deserted, abandoned', and the like. Morphologically a Den. V. connected not with **1, 2 a:ğ**, but with medieval **1 oğ**; there are traces of a connection between *ağla:k*, q.v., and that word, but there is no good evidence that this verb and its der. f.s ever started with o-. **Xak.** XI *ağlayu: Kaş.* III 258, 16 (*yurt*); n.m.e.

S 2 ağla- See *ığla-*.

DF akla- Den. V. fr. **2 ak**, q.v. N.o.a.b. Uyğ. VIII ff. Bud. (my father and mother

loved (sever) my elder brother the prince and) *meni aklayur ertl* 'hated me' *PP* 29, 1: Civ. (his mouth gets dry; when he drinks water he is not satisfied) *aşağ a:kla:r* 'he hates (the sight of) food' *TT VIII Lz.*

D ığla- Den. V. fr. **ığ*; 'to weep'. The phonetic history of this verb is very similar to that of *ığaç*, q.v.; the original form was certainly *ığla-*, but a form with prosthetic *y-* evolved in Uyğ. and was an alternative form in **Xak.** S.i.a.m.l.g. usually as *ığla-*, *yığla-* or a Sec. or metathesized form of one of them, but in NE there are some forms with initial *a-* or rounded vowels and the SW form *ağla-* (Tkm. *a:ğla-*) probably emerged as early as XIV. Uyğ. VIII ff. Man. *ot suv kutı ığlayur* 'the majesty of fire and water weeps' *M II* 12, 4: Bud. *ığladım PP* 5, 6; *ığlayu* 4, 1 and 7; 5, 2; 10, 6; *yığlayu (sic)* 10, 5; *yaşı töküü ığlayu* 'weeping with streaming tears' *USp.* 106, 47; *yığlayu six[tayu]* 'weeping and sobbing' *U III* 17, 3; *bağrın yatıp yığlayu yalvara* 'lying on their bellies weeping and pleading' *TT IV* 4, 13; *yaşlığ közin yığlayu* 'weeping with tear-filled eyes' *TT X* 297: **Xak.** XI *oğla:n ığla:dt*: 'the boy wept' (*bakā*); alternative form (*luğā*) of *ığla:dt*: *Kaş.* I 286 (*ığlar*, *ığla:mak*); *oğla:n ığla:dt*: same translation *III* 309 (*ığlar*, *yığla:mak*; verse); five o.o. of *ığla-*: **KB** *üküş yığladı* 1121, 1149; a.o.o.: XIV *Rbğ.* *ığla-* (?*sic*, unvocalized) *R I* 177; *Muh.*(?) *bakā ığla-* (?*sic*, unvocalized) *Rif.* 105 (only); *al-bakā ığlamak* (ditto) *121*: **Çağ.** *yığla- girya hardan* 'to weep' *San.* 35or. 8 (quotns.): **Xwar.** XIII *ağla-* ditto *Ali* 29, etc.; *yığla-* *do.* 40, 49; XIII(?) *ığlasa Oğ.* 61; XIV *yığla- Qutb* 90; *ığla-* *do.* 205; *yığladınız Nahc.* 103, 8: **Kom.** 'to weep' *ığla- CCI*; *ığla-ıla- CCG*; *Gr.* 272: **Kıp.** XIII *bakā ığla-* (unvocalized) *Hou.* 36, 10: XIV *ığla- bakā wa futtha'l-hamza turkmāni* Tkm. *ağla- Id.* 16: XV *bakā yığla- Kav.* 17, 14; 61, 14; *ağla-* *do.* 38, 6; *bakā yığla-* (in margin *yıla-*) *Tuh.* 8b. 1; *nāha wa bakā* 'to weep and wail' *zar zar yıla-*, in Tkm. *yığla-do.* 37b. 3.

VUD ihla- Hap. leg.; the *alif* is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. **ih*, an alternative form of *ik*, q.v., same meaning. **Xak.** XI (in a note on exclamations ending in 'quiescent' *hā*) radical (*al-aşli*) *hā* is not found in the pure (*şamim*) Turkish language except in the expression *er ihla:dt*: *axada'l-racula'l-rabw* 'the man was seized with hiccoughs', in which this (*ih*) is an onomatopoeic for the sound which rises from the chest (and also in the word *ühü*: 'owl', q.v.) *Kaş.* III 118, 21; n.m.e.

D ağlat- Caus. f. of **1 ağla-**. N.o.a.b. **Xak.** XI *ol kişini: ağlatı*: 'he sent away (*ab'ada*) the people from himself, *li-yaxluwa'l-marād lahu*, so that the grazing land might be empty for him' *Kaş.* I 265 (*ağlatur, ağlatma:k*); (in a grammatical para.) *ol yé:riğ ağlatı*: *axla'l-makān* 'he emptied the area'; its origin

s ağlak yér *makân xâli* 'an empty, uninhabited area' *II* 365, 13.

D *ığlat-* Caus. f. of *ığla-*; 'to make (someone Acc.) weep'. S.i.s.m.l.g. with the same phonetic changes. *Xak. XI ol anı: yığlattı: abkâhu* 'he made him weep' *Kaş. II* 355 (*ığlatur-*, *ığlatmak*): *KB*, 3595, 4096 (*kültür-*); *Çağ. xv ff. yığlat-* Caus. f. *giryânidan* 'to cause to weep' *San.* 350r. 22: *Kıp. xiv ığlat- abkâ Id.* 16.

VU?S *uğlit-* Hap. leg.; the spelling is certain, since it lies between *ağlat-* and *avlat-*, but the meaning is identical with that of *üklit-*, q.v., and this must be either a dialect form or one of *Kaş.*'s rare mistakes'. *Xak. XI ol tawarın (sic) uğlitti: kattara mâlahu wa tammara* 'he increased (Hend.) his property' *Kaş. I* 265 (*uğlitur*, *uğlitmak*).

D *aklış-* Co-op. f. of *akıl-* (see *ak- Çağ.*) Pass. f. of *ak-* but without any Pass. connotation. N.o.a.b. *Xak. XI teğme: yığa:ktun bo:đun aklıştı: izdahama 'l-nâs min kull awb* 'the people crowded together from every direction'; *wa kađalıka'l-miyâh iqâ tasâyalat min kull jacc* also used of waters when they flow together from every ravine *Kaş. I* 241 (*aklışur*, *aklışmak*); a.o. *I* 88, 1 (*orı*).

D *ığlaş-* Co-op. f. of *ığla-*; 'to weep together'. S.i.s.m.l.g. with the same phonetic variations. *Uyg. viii ff. Bud.* (the two brothers) *ığlaştı ötrü sığtaştılar* 'wept and sobbed together' *PP* 53, 1: *Xak. XI oğla:n ığlaştı: bakati'l-şibyân* 'the boys wept (together)'; alternative form (*luğa*) of *yığlaş-* *Kaş. I* 240 (*ığlaşur*, *ığlaşmak*); (in a grammatical para.) *kişi: barça: yığlaşdı: 'the people all wept (together)'* *III* 322, 2; n.m.e. of *yığlaş-*: *Çağ. xv ff. yığlaş-* Co-op. f.; *bâ yak-digar girya kardan* 'to weep together' *San.* 350r. 23.

Tris. AĞL

?F *ıktı:la:ç* Hap. leg.; prob., like the few other words ending in *-la:ç*, a l.-w. *Xak. XI ıktı:la:ç al-farasu'l-râ'i'u'l-cawâd* 'a spirited swift horse' *Kaş. I* 139 (prove. and verse).

D *oğulçuk* Dim. f. of *oğul*; 'womb'. N.o.a.b. Similar words meaning 'womb'; fish's roe' but with different suffixes appeared in the medieval period, and still survive; *oğuldük* first noted in *Kom. xiv (ovuldük)* and *Kıp. xv Tuh.* 7b. 1 and *oğulduruk* first noted in *Osm. xv.* *Xak. XI oğulçuk rahimi'l-mar'a* 'the womb' *Kaş. I* 149: *xiii(?) Tef.* ditto 232.

D *ağı:lık* A.N. (Conc. N.) fr. *ağı*; 'treasury'. In Buddhist technical term: *logy* translates Chinese *ts'ang* (see *tsapm*) which itself translates Sanskrit *garbha* 'treasure' and the like. N.o.a.b. *Uyg. viii ff. Man.-A M III* 11, 3 (ii) (*barımlık*): *Man. yéti ağılık nomlarığ nomlat(t)ıyız* 'you have preached the doctrine of the seven treasures' (or 'seven precious doctrines' assuming *ağılık* is a mis-spelling of *ağılığ*) *TT III* 73-4: *Bud. yér ağılıki* . . .

kök kalık [ağılıki] names of two Bodhisattvas '*Kşitigarbha, Akāśagarbha*' *U I* 18, 4-5; *ağılıktaki ağı barım* 'treasures and property in the treasury' *PP* 7, 5-6; *ağılıkım tsapım* 'my treasury and granary' *U I* 29, 2; o.o. *U III* 47, 17; *Siev.* 270, 4; *TT VI* common; *TT VII* 41, 28; *Civ. USp.* 78, 14-15 (*içgeru*).

D *akı:lık* A.N. fr. *akı*; 'generosity'. Survives only(?) in NE Bar. *ağı:lık*, same meaning *R I* 173 and SW *Osm. axılık* now 'a community of axes' (see *akı*). *Xak. XI kodğil mağa: akı:lık bolsun mağa: ayağ-a:* translated *da'ni hattâ acıd fa-yahün laqabi cawâd* 'permit me to be generous and may my title be "generous"' *Kaş. III* 172, 11; n.m.e.: *KB akılık* 'generosity' (and other virtues are manifest in the good man) 934: *xiii(?) At. akılık (axılık in the Arabic script MSS.) 'generosity'* 230, 232, 233 (*eg-*), etc.: *Osm. xvi Ar. al-samaha* 'to be generous' cömerdlük ve axılık etmek *TTS II* 17 (this entry proves that *Osm. axı* is *akı*: and not derived fr. *Ar. ax* 'brother').

D *ağı:luğ* P.N./A. fr. *ağuz*; 'poisonous'. S.i.s.m.l.g. w. various phonetic changes. *Türkü viii ff. ağı:luğ kurt koquz adartu:* *uma:z* 'poisonous worms and insects cannot endanger you' *Toy.* 28-9 (*ETY II* 59): *Man. eki ağıluğ yol* 'the two poisonous roads' *Chuas.* 125: *Uyg. viii ff. Man.* (they were saved . . .) *akuluğ (sic) yilkita* 'from a poisonous animal (reincarnation)' *TT III* 26: *Bud. ağıluğ yılan* 'a poisonous snake' *PP* 38, 3; *U IV* 8, 12 (*étin-*); o.o. *PP* 39, 6; *U II* 31, 53: *Civ. ağıluğ* 'poisonous' *H II* 8, 50: *Çağ. xv ff. ağıluluk zihrnâk* 'poisonous' *San.* 44r. 10.

D *oğulluğ* P.N./A. fr. *oğul*; 'having a son, or child'. S.i.s.m.l.g. *Xak. XI KB oğulluğ ata bolsa* 'if a father has children' 1221: *xiii(?) Tef. oğulluk (sic)* ditto 232.

D *oğulluk* A.N. (and Conc. N.) fr. *oğul*; 'adoption; an adopted son'. Survives in some NW and all SW languages. *Uyg. viii ff. Civ. Turmuş atlığ oğlumı Sutupkka . . . oğulluk bérdim* 'I have given my son named 'Turmuş to Sutupak as an adopted son' *USp.* 98, 2-4.

D *oğla:ğu*: 'gently nurtured, delicate' and the like; presumably *Dev. N./A. fr. *oğla:-* *Den. V. fr. oğul*. N.o.a.b. *Uyg. viii ff. Bud.* (she walks with a gliding motion) *yumşak oğlağu adakın* on her soft, delicate feet' *U II* 24, 2; *men yeme oğlağın öğrenmiş keñç kiçik* 'and I am a young girl gently brought up' *U III* 82, 16; *oğlağu ünin ünedyü* 'speaking with a gentle voice' *U IV* 14, 142; o.o. *U III* 7, 21; 17, 14; 44, 3; *Xak. XI oğla:ğu: al-muna'am wa'l-murabbâ fi ni'ma* 'pampered, brought up in luxury'; hence 'great ladies' (*al-xawâtin*) are called *oğla:ğu*: *ka:tun Kaş. I* 138: *KB* (the raven's call is like) *oğlağu kız ünü* 'a delicate girl's voice' 77; *kiñiz oğlağu bolsa oğlı*

kızı 'the man whose children are pampered' (will regret it) 1223.

VUD oğulmuk Hap. leg.; apparently Den. N. fr. **oğul** but w. no obvious semantic connection. **Xak. xi oğulmuk kull xaşaba mustawiya fi qiwāmi'l-'arida** 'any straight timber in the supports of a raft' *Kaş. I* 149.

D oğlanlıq Hap. leg. ? ; P.N./A. fr. **oğlan** (**oğul**). The A.N. **oğlanlık** 'boyhood', 'the time of youth' is noted in SW Osm. fr. **xiv onwards TTS I** 536, etc. and in xv meaning 'infantile convulsions' *II* 719. Uyğ. VIII ff. **Civ. urı oğlanlıq evçi** 'a woman who has (borne) a male child' *HII* 18, 65.

D oğlansığ Hap. leg.; N./A. fr. **oğlan** (**oğul**). **Xak.** (in a note on the Suff. -**sığ**) **bu kari: ol oğlansığ hâdâ şayx yuşbih xuluquhu xuluqa'l-şibyân** 'the habits of this old man are like the habits of a child' *Kaş. III* 128, 21; n.m.e.

Tris. V. AĞL-

D aktı:la- Hap. leg.; Den. V. fr. **aktı**. **Xak. xi ol meni: aktı:ladı: nasabani ilâ'l-cüd** 'the attributed generosity to me' *Kaş. I* 310 (**aktı:lar, aktı:lar:ma:k**).

D ağu:la- Den. V. fr. **ağu**; 'to poison (someone or something *Acc.*)'. Survives only (?) in SW Osm. **ağıla-**. **Xak. xi ol aşın ağu:ladı:** 'he poisoned (*samma*) his food (etc.)' *Kaş. I* 310 (**ağu:lar, ağu:lar:ma:k**).

Dis. AĞM

D ağım N.S.A. fr. **I a:ğ-**; lit. 'a single act of rising or climbing'. Survives only(?) in SW Osm. for 'ascent; instep'. **Xak. xi bir ağım yér: şa'üd mina'l-'arq qadr mâ yuş'ad daf'ata(n)** 'alayhâ 'a rise in the ground of a size which can be climbed all at once' *Kaş. I* 75.

D akım N.S.A. fr. **ak-**; lit. 'a single act of flowing'. S.i.s.m.l.g. usually for 'stream, current'. **Xak. xi bir akım su:v mâ' qadr mâ yasil marrata(n)** 'the amount of water that flows once' *Kaş. I* 75; Kom. **xiv axım** 'stream' *CCG; Gr.*

Dis. AĞN

I ağan Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'penance' as a pure guess, suggesting a connection with **ağan-** in *U II* 87, 62; this is a simple misreading of **ağna-**, which could be a Den. V. fr. this word; if so, it might mean 'prostration' or the like; Orkun's translation 'seclusion', based on a supposed connection with **I ağla-** is morphologically improbable. **Türkü VIII ff. ak at karşis:n üç bolu:ğta: talu:la:pan ağanka: ötü:ğke idmîs:** 'a white horse choosing his adversary in the three states of existence(?) sent him to prostration(?) and prayer(?)' *Irkb* 19.

E 2 ağan Hap. leg.; there is no doubt that *Kaş.* was misled by the resemblance to the

Ar. word and that this is a mis-spelling and mistranslation of **ağın** which is not listed in *Kaş. Xak. xi ağan er al-raculu 'l-'ağann* 'a man who speaks through his nose'; *wa hâdîhi wâfaqati'l-'arabiya lafaʔ(n) wa ma'na(n)* 'this agrees with Ar. in sound and meaning' *Kaş. I* 77 (see **2 ağna-**).

ağın 'dumb'. Survives only(?) in NE **xix Küer. ağın** 'stammering' *R I* 155. Uyğ. VIII ff. **Chr. (blind) ağın** 'dumb' (lame, one armed, etc.) *M III* 49, 3; **Xak. xi KB** (if a man goes to a strange country) **kelin teg bolur er ağın teg tılı** 'he becomes as (shy as) a bride, and his tongue as if dumb' 494; (why do you say nothing) **ağın teg bolup** 'as if you had become dumb?' 775; o.o. 1016, 1027, 6118, 6452: **xiv Rbg. ağın** 'dumb' *R I* 155; *Muh.*(?) **al-abkam** 'dumb' *ağın Rif.* 150 (only).

D akın Conc. N. fr. **ak-**; basically 'stream, current', metaph. 'a marauding raid'. S.i.a.m.l.g. in one or both meanings. Uyğ. VIII ff. **Bud. Sanskrit rāsa** (N.) 'fluid, liquid' **akın TT VIII D.35**; **Xak. xi akın al-sayl** 'stream'; and **al-atiy** 'a sudden rush of water' is called **munduz akın**; and this word is used metaph. (*yusta'ār*) for **al-katibatu'l-'muğra layla(n)** 'a detachment which raids by night'; so one says **akınç: keldi:** 'the raiding party has come', *sa'ila ka'l-sayl'l-'atiy* 'pouring in like a sudden rush of water' *Kaş. I* 77; **KB közde akitti akın** 'let loose a flood of tears' 1160; **Kıp. XIII al-iğara** 'a raid' **akın Hou.** 14, 9; **ğur mina'l-iğara akın ét do.** 42, 15; **xiv akın al-cary l'i-iğara** 'rushing out for a raid' *Id.* 18; **xv tayyār** 'strong current, wave' **akın Tuh.** 8b. 10; **sayl** (akmak) and **akın do.** 19, a 7; **Osm. xiv akın** 'raid' in various phr. *TTS I* 14; *II* 20; *IV* 12; **xviii akın** in *Rümi, ğarat wa tâxt* 'raid, invasion' *San.* 45v. 8.

D uğan: 'God', etc. See u:-.

Dis. V. AĞN-

E ağan- See ağna:- Uyğ.

D okın- Refl. f. of **okı:-**. S.i.a.m.l.g. usually in a Pass. sense. **Xak. xi bitig okındi:** 'the book was read' (*qur'i'a*); and one says **ol bitig okındi:** 'he pretended to read the book without actually reading it'; the -n- was changed from -l- *Kaş. I* 202 (**okınur, okınma:k**); **Osm. xiv ff. okun-** (once xv **oxun-**) 'to be called, summoned' in several texts *TTS I* 537; *II* 723; *III* 538; *IV* 603.

S uğun- See uvun-.

D ukun- Refl. f. of **uk-**. N.o.a.b. Uyğ. VIII ff. **Bud. bilinip ukunup** 'recognizing (Hend., his sins)' *Suv.* 140, 1 and 11.

? **D I ağna:-** perhaps Den. V. fr. **I ağan**; 'to roll on one's back', esp. of a horse or other animal. S.i.a.m.l.g. w. some phonetic changes Uyğ. VIII ff. **Bud.** (he wept and sobbed) **balıkça ağnayı** 'rolling about (on the ground) like a fish' *PP* 58, 7; **öz arıqsızında**

ağnayu 'rolling in his own filth' *U III* 35, 20; o.o. *U II* 87, 62 (mistranscribed *ağan-*); *U III* 42, 27; *Suv.* 601, 12; *USp.* 97, 5-6; 101, 8; **Xak.** XI at **ağnad:** *tamarrağal-faras fi'l-turâb* 'the horse rolled in the dust (etc.)' *Kaş.* I 289 (**ağna:r**, **ağna:ma:k**); **KB** **siğun muyğak ağnar** 'the maral deer and doe roll on their backs' 79; (you are an ignorant (metaph.) maral deer) **ağınar yor-a** 'go and roll on your back' 6613; **Çağ.** xv ff. **ağna- bar xâk ğaltîdan** 'to roll on the ground', in *Ar. marğa San.* 43r. 22; **Xwar.** xiv **ağna-** 'to roll on one's back' *Qutb* 4; *Nahc.* 315, 16-17; **Kip.** xvii *tamarrağal-faras* at **ağnad:** (mislabeled *ğnad:*); used of horses, mules, and donkeys *Hou.* 13, 2; xiv **ağna- tamarrağa İd.** 16; xv ditto **avna-** (in margin **Tkm. ağna-**) *Tuh.* 9a 6; **Osm.** xiv ff. **ağna-** ditto; c.i.a.p. *TTS* I 12; II 14; III 8; IV 9.

D 2 ağna:- Den. V. fr. **ağın**; 'to be tongue-tied, dumb'. Survives only(?) in NE Küber. **ağinna-** 'to stammer' *RI* 156. **Xak.** XI and one says **er ağnad:** *ta'ta'al-lisânul-racul wa'n'aqada 'alayhi* 'the man was tongue-tied (Hend.)'; *wa aşluhu minal-ğunna* 'its origin is from speaking through the nose' *Kaş.* I 289 (**ağna:r**, **ağna:ma:k**; see 2 **ağan**).

D 1 ağnat- Caus. f. of 1 **ağna:-**; 'to make (a horse, etc.) roll on its back'. S.i.m.m.l.g. **Xak.** XI of **atın topra:kka: ağnat:** *marrğa farasahu fi'l-turâb* 'he made his horse roll on its back in the dust (etc.)' *Kaş.* I 267 (2 **ağnat-** follows); **Çağ.** xv ff. **ağnat-** Caus. f.; *bar xâk ğaltîdan* 'to cause to roll on the ground'; *Ar. tamriğ San.* 43v. 9; **Osm.** XVI ff. **ağnat-** ditto, in two texts *TTS* I 12; II 14.

D 2 ağnat- İlap. leg.; Caus. f. of 2 **ağna:-**. **Xak.** XI (after 1 **ağnat-**) **yağa:k anıy tîlin ağnat:** *aklu'l-cawz ğahala lisânahu hattâ şava ka'annah aratta* 'eating the nut impeded his tongue so that it was as if he stammered' *Kaş.* I 267 (**ağnat**ur, **ağnat**ma:k).

Tris. AĞN

D akınç: N.Ag. fr. **akın**; 'a raider, raiding party.' Survives only(?) in SW **Osm.**, where it was used as late as the 1914-18 War for 'lightly armed irregular troops'. **Xak.** XI **akınç:** (*sic*, in error under influence of preceding word **avınç:**) *al-sariya* 'a raiding party which goes by night and attacks the enemy' *Kaş.* I 134; **akınç:** I 77 (**akın**); I 212 (**akıt-**); **Osm.** xviii **akınç:** (in *Rûmi*, see **akın**) *ğarathar wa tâxt kunanda* 'raider, marauder' *San.* 45v. 8.

D uğança See *u-*.

D ağınçsız pec. to **Uyğ.** As pointed out in *U I*, p. 55 this word is used to translate the Chinese phr. *pu t'ui* (*Giles* 9,456 12,183) which translates Sanskrit *avinivartaniya* 'indomitable, unshakable'. It seems therefore to be a Priv. N/A. fr. ***ağınç** Dev. N. fr. the Refl. f. of 2 **ağ-** in its medieval meaning (see **ağ-** Preliminary note). It could be transcribed

as **akınçsız** and taken as more or less syn. with **akığsız**, but this is less probable. **Uyğ.** VIII ff. **Man. ağınçsız köpül** 'an unshakable mind' *TT III* 18; *Bud. Suv.* 488, 13; *Pfahl.* 6, 4 (**evrilingçsiz**).

D akınd: Intrans. Dev. N./A. fr. Refl. f. of **ak-**; 'flowing, running' (water, etc.); 'a stream'. S.i.s.m.l.g. **Xak.** XI **akınd:** **su:v al-mâ'u'l-sâ'il** 'running water' *Kaş.* I 140; **Çağ.** xv ff. **akınd** syn. with **akış** (not pre-**Çağ.**) meaning *ciryân-i âb* 'a flow of water' *San.* 45v. 8.

D ağınğaç See *şatu*.

Dis. AĞR

ağır basically 'heavy' in the physical sense; hence metaph. in two contrary meanings:—(1) laudatory (a) 'important, distinguished and (b) ('of full weight' hence) 'valuable, sincere'; (2) pejorative 'burdensome, grievous, painful'. C.i.a.m.l.g. w. phonetic changes. **Türkü VIII** **buñça: ağır töröğ** 'such important tribal laws' *II E* 2; (gap) **ağır taşığ** 'heavy stone' (or 'important memorial stone?') *II S* 15; **Uyğ.** VIII ff. **Man.-A** (this work was begun with great joy and finished) **ağır sevinçin** 'with overwhelming happiness' *MI* 25, 5; similar phr. but **ağır kūsüşün** 'with overwhelming desire' *do.* 28, 22; **ağır ağrus körür** 'he suffers grievous pain' *M III* 31, 5 (iii); **Man. ağır ağrus TT II** 17, 56; **Chr. bu taş ertlîpü ağır turur** 'this stone is exceedingly heavy' *U I* 8, 4-5; **Bud. ağır aya:ğığ** 'profound respect' *TT VIII E*, 5; **ağar (sic) ayağın U IV** 12, 100; **ertlîpü ağar (sic) U III** 37, 34; **ağar (sic) tsuy irinçüleri** 'grievous sins (Hend.)' *TT IV* 4, 9; o.o. *Süh.* 4, 17 (**ığle:-**); 96, 22; 132, 12; *USp.* 97, 21; 101, 21; *TT VII* (common); **Civ. ağır ığke** 'a serious illness' *USp.* 78, 2; **ağır kunka tegzün:** 'let him be subjected to severe punishment' *do.* 115, 20; similar phr. *do.* 116, 17; a.o. *TT VIII* 1.12 (**çıvşa:ğü:**); **Xak.** XI **ağır al-taqil** 'heavy' of anything; and a man who is honoured (*mukram*) by the people or the chief is called **ağırliğ kişi**; and one says **teprî: meni: ağırladı:** 'God made me honoured' (*akramani*); and when part of the night (*hudûi minal-layl*) has passed, one says **ağır: (sic) ada:k amruıldı:** 'the heavy (*al-taqila*) foot has come to rest' (*sakana*), meaning that it has reached its destination after a slow journey; **ağır: (sic) neç: al-şay'u'l-ğâli fi'l-taman** 'a highly-priced thing' *Kaş.* I 52; o.o. *I* 99, 26 (**ğruk**); *III* 247, 26 (**u:**); **KB** (by speech man) **ağır kıldı öz** 'has made himself respected' 210; **uçuz tutmasını ağır tutsumı** 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903; XIII(?) **Tef. ağır** 'heavy, important, respected' 37; **xiv Muh. al-taqil** 'heavy' (opp. to 'light' **yügül**) **ağır Mel.** 54, 9; *Rif.* 151; **taqilu'l-sam** 'hard of hearing' **ağır: ku:la:kiğ** 139 (only); **Çağ.** xv ff. **ağır sangın wa tağır** 'heavy' (Hend.) *San.* 44r. 10 (quott.); **Xwar.** XIII **ağırınça** 'according to their weight' *'Ali* 22;

xiv ağır 'heavy' MN 149; 'massive' (army) *Nahc.* 27, 12 etc.: Kom. 'heavy; weight; honour' ağır *CCI*; Gr.: Kıp. XIII *al-ıtaqil* (opp. to 'light' *yüğü, ye:yni*) ağır *Hou.* 27, 16; xiv ağır *al-ıtaqil* *Id.* 16: ağır (?sic, vertical *kasra*) *al-samin* 'corpulent' *do.* 17: xv *al-ıtaqil* ağır *Kav.* 64, 17; ditto *awur*; Tkm. ağır *Tuh.* 11a. 1: Osm. xiv ff. ağır in several meanings; c.i.a.p. *TTS* I 7, 8; II 9, 10; III 6; IV 6, 7.

F akur 'stable'; early l.-w. fr. Pe. *axwūr*. S.i.s.m.l. in various forms, sometimes recognized as a l.-w. and sometimes not; in modern times usually means 'manger' rather than 'stable'. See *sip*. Xak. XI (in the introductory Chap.) akur *al-iştāb* 'stable' *Kaş.* I 7, 7; n.m.e.: KB akur 'stable' 5369, 5370: xiv *Muh. al-mi'laf* 'manger' a:xur/a:xur *Mel.* 76, 8; axur *Rif.* 179.

?F İğar n.o.a.b. v. G. *ATG*, p. 309 suggests that this is Sogdian *yyr* and prob. means 'strong'. Türkü VIII İğar *élligde*: İğar *xağanıgda*: *yeg* kultım 'I made them better than those who had a strong(?) realm and a strong(?) *xağan*' I E 29, II E 24; İğar *oğlanıgızda*: 'among your strong(?) sons' I SE.

VU?F oğar pec. to *Kaş.* In spite of the difference in vocalization it seems likely that this is an Ar. l.-w., perhaps received through Pe. where it is also a l.-w. Xak. XI oğar at *al-farasu'l-ağarr* 'a horse with a white blaze on its forehead'; this word agrees with the Ar. in sound and meaning except that in Ar. the *alif* carries a *fatha* and in Turkish a *ğamma* *Kaş.* I 53; a.o. I 335 (bol).

VU oğur Hap. leg. Although this is described as Oğuz, the A.N. oğurluk, q.v., appears in a Xak. verse. It is entered between the Xak. and Oğuz translations of uğur and is possibly a special meaning of that word, but there is no obvious semantic connection. Oğuz XI oğur *al-iwād* 'exchange', one says atka: oğur aldım 'I received (something) in exchange for the horse' *Kaş.* I 53.

uğur semantically rather indefinite; seems to connote both 'time' and 'cause'; in some contexts it is hard to say which is uppermost. 'Time' seems to have evolved into 'the right time, an auspicious time', and thence into 'good fortune' the meaning uppermost today in the word and its der. f.s. Very common in the early period, but survives only(?) in SW Az., Osm., Tkm. (and Krim R I 1010). Has been fairly consistently transcribed *oğur*, but *TT VIII* has uğur and this is the modern pronunciation. See *Doerfer* II 604. Uyğ. VIII ff. Chr. ol uğurka 'for that reason' (the Magi still worship fire) *U* I 9, 3: Man.-A (after a list of names) *él(I)entük erksintük uğurinta* 'at the time when (the persons named) were ruling and exercising authority' *M* I 27, 10: Man. az *nızwani* uğurinta 'because of the passion of lust' *TT II* 16, 20: Bud. Sanskrit *ekadā* 'once upon a time'

bire:uğurda: *TT VIII* C.16; alku uğurlar: üze: 'on all occasions' *do.* G.8: *él(I)enü erksünü yarlıkayur uğurda Pfahl.* 22, 3; o.o. meaning 'time, occasion' *U* II 4, 4; 5, 11; *TT IV* 12, 48; *V* 8, 71 and 76; 26, 107; *nızwaniur* uğurta 'because of (or under the influence of) passions' *TT IV* 4, 11; *nızwaniur* küçinte midük uğurta 'by the compulsion of passions and because we are laymen' *do.* 5, 21; *yana bu nom erteni uğurta yağırtı kergünç tuğar* 'and because of this precious doctrine faith is born anew' *TT V* 22, 29-30: Civ. *ig ağıriğ uğurinta* 'in times of illness (Hend.)' *TT I* 16; uğurta is common, and uğurıya occurs once (20, 12) in *H II* meaning either 'in times of' or 'because of': O. Kir. ix ff. *éllim uğurta* 'for the sake of(?) my realm' *Mal.* 10, 8 (a chaotic inscription, but these words seem clear): Xak. XI uğur *al-waqt* 'time'; one says ne: uğurda: keldi:ğ 'at what time did you come?'; uğur *al-dawla* (here) 'reign'; hence one says beg uğurında: meniğ i:şım *étildi: salaha amri fi dawlati'l-amir* 'my affairs were kept in good order in the reign of the beg'; uğur *al-imkân wa'l-furşa fil'-şay* 'possibility, opportunity for something'; hence one says bu: i:ş uğurluğ boldı: şara *hädä'l-amr fi imkânihı wa furşatihı* 'this affair became possible and opportune' *Kaş.* I 53 (paras. on oğur and uğur in Oğuz follow); and about 20 o.o. meaning 'time, occasion, the right time' (*waqt* or *zamân*): KB (a prudent man) *iş uğrin bilür* 'knows the right time to work' 2192: XIII(?) *Tef. ol uğurda* 'at that time; at that very moment' 232 (*oğur*): *Çağ.* xv ff. uğur (1) *samt wa maqşadı ki ba-ân şaraf tawaccuh wa rü kunand* 'a direction towards which one turns and goes'; (2) *barakat wa sa'adat* 'blessedness and happiness' *San.* 76v. 27: Oğuz XI uğur *al-xayr wa'l-baraka* 'good fortune, blessedness'; hence one says to a traveller *yo:l uğur bolsun* 'may your journey be fortunate and blessed'; this word is used only in regard to a journey (*fi hâli'l-safar*) *Kaş.* I 53: Osm. xiv ff. uğur 'direction; objective; journey' noted in several texts *TTS* I 716-17; II 921; III 722; IV 778, but in some quotations this is not the meaning, e.g. (I) *kadirğa tamâm bir yıl uğura gitti, denizden mâ'adä nesne görmediler* 'the galley went out for a period of a whole year, but they saw nothing except the sea'.

akru: 'gently, quietly', and the like; often doubled. From the earliest period a longer form akuru: occurs and fr. XI forms with -n attached. None of the morphological analyses of this word which have been suggested, e.g. in *Brockelmann*, para. 104, are plausible, and it seems to be a basic word, the form with attached -n being perhaps an Instr. S.i.s.m.l.g. usually with attached -n and sometimes metaphorized as in SW. Uyğ. VIII ff. Bud. akuru akuru mapın yoriyur 'she walks at a quiet pace' *U* II 24, 2; a.o. *U III* 72, 17: Civ. ot akuru akuru [gap] 'let the fire [burn] gently'. *H II* 18, 56: Xak. XI akru: Indecidable (*harf*)

meaning 'gentle, slow' (*ruwayd*); one says **akru**: **akru**: *taraffaq ruwayda(n)* 'he gentle' *Kaş. I* 114; (if you love property which you have acquired, love it) **akrun** (*sic*) 'in moderation' *III* 361, 2: **KB** (Ay toldi) **olturdi akru silig** 'sat down quietly and modestly' 956; **turup çıktı akru** 'he got up and went out quietly' 1604; o.o. 3,957; 6,617: **xiii(?) Tef.** **akru** 'quiet, quietly' 48: **xiv Muh.** '*alâ mahl* 'slowly, gently' **akru:n/axru:n** *Mel.* 8, 8; **akru:axru**: *Rif.* 80: **Xwar.** **xiv akru** 'quietly, peacefully' *Qutb* 9; **akrun** *do.* 10; **arkun** *do.* 11; (I have a loud voice) **hiç akru sözleyü bilmezmen** 'I cannot speak quietly' *Nahc.* 371, 14; **akrun** 'quietly' *do.* 383, 7; **Kom.** **xiv** 'slowly, quietly' **akrin/arkun** *CCI*; *Gr.*: **Kıp.** **xiv** **arkun rifaq(n)** 'gently'; one says **arkun arkun kelür** 'he comes gently' *Id.* 11: **xv ta'anni** 'slowly' **akrin/arkun** *Kav.* 77, 8; *mahl(a)n* **akrin** *Tuh.* gob. 7: **Osm.** **xiv ff.** **arkun/arkun/axrun** 'gently, slowly'; sometimes doubled; c.i.a.p. *TTS I* 40; *II* 55; *III* 38; *IV* 39-40.

oğrı: 'thief'; the Instr. case **oğrin** meaning 'furtively' also occurs, esp. in SW, and has sometimes been regarded (falsely) as a separate word. S.i.a.m.l.g. with some phonetic variations. See *Doerfer II* 497. **Türkü** VIII ff. **Irkb** 16 (**utru**): **Uyg.** VIII ff. **Man.** ol üç **oğrular** 'those three thieves' *TT I* 16, 18; **Bud.** **oğrı kelp** 'a thief coming' *PP* 58, 5; **Civ.** **oğrı bolur** 'he will become a thief' *TT VII* 37, 7; *USp.* 42, 6: **xiv Chin.-Uyg. Dict.** 'thief' **oğrı** *Ligeti* 185: **Xak.** **xı** **oğrı**: *al-lişş* 'thief'; and one says **bu: neşş anıç oğrı**: ol 'this thing is inferior (*düna*) to that'; originally **oğrı**: but abbreviated like *Ar. ibil/ibil* and *uđun/uđun* *Kaş. I* 126; **oğrı**: *tauzak*: 'a trap buried in the ground' *I* 380, 15; *II* 234, 3; 13 o.o. meaning 'thief': **KB** **oğrı** 'thief' 313, 1737, 2861: **xiii(?) Tef.** ditto 231: **xiv Muh.(?) sarraq** 'thief' **oğrı**: *Rif.* 156 (only): **Çağ.** **xv ff.** **oğrı duzd** 'thief' *San.* 76v. 24: **Xwar.** **xiv** **oğrı** 'thief' *Qutb* 114; *Nahc.* 409, 15; **Kom.** **xiv** 'thief' **oğrı** *CCI*; **oğur** *CCG*; 'furtively' **ovrun** *CCG*; *Gr.*: **Kıp** **xiii** *al-lişş* **oğrı**: *Hou.* 25, 8: **xiv** ditto *Id.* 16: **xv** *al-sarıq* **oğrı** *Kav.* 74, 18; *harâmi* 'thief' **ovru**; **Tkm.** **oğru** *Tuh.* 12b. 9: **Osm.** **xiv ff.** **oğru** 'thief' and **oğrun** 'furtively'; c.i.a.p. *TTS I* 714-15; *II* 919; 920; *III* 699, 701; *IV* 775-7 (spelt *uğru, uğrun*).

1) ağrığ N./A.S. fr. **agrı**:-**jağrı**:-; 'pain, painful'; hence 'a painful disease', esp. in the *Hend.* **ig ağrığ**. S.i.a.m.l.g., in some difficult to distinguish fr. **agrük**. **Uyg.** VIII ff. **Bud.** **agrığ** usually 'pain; suffering pain', less often 'illness' and **ig ağrığ** 'illness' are fairly common; **agrığ boltı** 'he became ill' *PP* 68, 3; o.o. of **agrığ** *Suv.* 585, 16; *USp.* 60, lb. 13; **ig ağrığ** *TT VII* 40, 56, etc.; *VIII K.* 12; *Suv.* 587, 2: **Civ.** both **agrığ** and **ig ağrığ** are fairly common: **Xak.** **xı** **agrığ** *al-waca* 'fi'l-cumla' 'pain' in general'; then pain in any organ (or limb, *uđte*) is described by it *Kaş. I* 98: **KB** **baş ağrığ** 'headache' 421, 1883: **xiii(?) Tef.** **agrığ** 'pain' (esp. birth pangs) 38:

xiv Muh.(?) *al-waca* **agrığ** *Rif.* 163 (only): **Çağ.** **xv ff.** **agrığ** *dard u ranc* 'pain'; also used for *rancıs* 'indignation'; **agrı** abbreviation of **agrığ** *San.* 43v. 27: **Xwar.** **xiv** **agrığ** 'pain; illness' *Qutb* 5; **baş ağrığ** *Nahc.* 167, 2: **Kom.** **xiv** 'ill, illness' **agrık/agrık/agrık** *CGG*; *Gr.*: **Kıp.** **xiii** *al-waca* **agrı**: *Hou.* 32, 20: **xiv** ditto **ar** (**ar**) and **agrımak** *Bul.* 10, 1: **xv** *darham* (Persian l.-w.) 'suffering, afflicted' **awrı**; **Tkm.** **agrı** (and **yarmak**, **akça**, which are translations of *darham*) *Tuh.* 15b. 9: **Osm.** **xiv ff.** **agrı** 'pain, sorrow' in two texts and **agrık** 'painful' in one *TTS I* 12; *II* 14; *IV* 9.

D agrük Intrans. Conc. N. fr. **agrı**:-**jağrı**:-; 'a heavy object, heavy baggage', and the like. Survives only(?) in SW xx Anat. **agrık/avruk** *SDD* 77, 130, 1603. See *Doerfer II* 496. **Xak.** **xı** **agrük** *al-taqal wa'l-mata* 'heavy baggage and household goods'; hence one says **agrı agrük kayuda**; *kaldi*: *ayna turika* 'himl wa'l-taqal' 'where have the loads and heavy baggage been left?' *Kaş. I* 99: **Çağ.** **xv ff.** **agrük** *ahmäl wa atqäl* *San.* 43v. 27: **Kıp.** **xiv** **agrük** *al-taqal* *Id.* 17: **xv** **awruk** (untranslated) is the root of **awur**-(**agrı**:-) *Tuh.* 84a. 6.

D uğra:ğ Den. V. fr. **uğra**:-. Survives only (?) in *Osm.* *Red.* 256; *SDD* 1084, 1413 **oğrak**, **uğrak** 'a halting point on a journey'. **Xak.** **xı** **uğra:ğ** *al-qaşd wa'l-'azıma* 'aim, purpose, intention' *Kaş. I* 118; **uğrağım kendü**: **yırac**: 'my goal (*ya'wı*) is distant' *III* 29, 4; **yandı**: **erinc** **uğrağı**: *ta'allahu raca'a min 'azmihi* 'he has perhaps turned back from his intention' *III* 65, 12; **anıç uğra:ğı**: **kör** 'see his purpose' (*qaşdahu*) *III* 317, 4.

D oğruğ Conc. N. fr. **oğır**:-. Survives only (?) in NE *Tuv.* **oruğ**: 'a cliff at the mouth of a river'; **oruuk** (1) 'collar-bone'; (2) 'broken' (e.g. branch) *Pal.* 309. **Xak.** **xı** **oğruğ** (mis-spelt **oğruğ**) **siñpü:xi** *al-fahqa* 'the first vertebra in the neck'; **oğruğ** (*sic*) **ciz'u'l-wadı** 'a bend in a valley'; one says **ta:ğ oğruğı**: **munqata'u'l-cabal** 'a vertical end of a mountain' *Kaş. I* 98; **ovru:ğ** **mafsıl kull** 'azmi(n)' ('a joint in any limb') *wa ciz* 'kull *cabal* *wa munqata'ulu*; alternative form (*luğ(a)*) of **oğru:ğ**; **ovru:ğ** *al-fahqa*; in all three cases **oğru:ğ** is more correct (*aşwab*) *I* 118; **özi**: **kuyı**: **oğruğı**: (mis-spelt **oğrağı**;) translated *wa fi hatni'l-wadı* 'and (he himself is) in the bottom of the valley' *III* 65, 14.

ukruk 'a lasso on the end of a pole'. Survives in NE *Ba.* **ukruk** translated by Russian *ukruchina* *RI* 1613; SE *Tar.* **okuruk** *RI* 997; *NC Kir.* **okuruk**; an early l.-w. in *Mong.* as *uğurka* (*Haenisch* 160, *Kow.* 366). See *Doerfer II* 507. **Xak.** **xı** **ukruk** *al-wahaq* 'lasso' *Kaş. I* 100 (prov.); similar prov. *III* 215, 17: **Kıp.** 'the lasso (*al-rabqa*) used to catch horses out at pasture' **ukruk** *Hou.* 13, 11: **xiv** **ukruk** 'the rope (*al-habl*) used to catch a running horse' *Id.* 17: **Osm.** **xv** **ukruk** 'lasso' *TTS II* 722; **ukruğ** *III* 537; **xvi** **ukruk** *I* 538 (all mis-spelt *okruk*).

D akrun See akru:.

D'ogrın See oğrı:.

D ağruş N./A.S. fr. ağrı:-/ağru:- 'pain' and the like. Survives only(?) in SE Türki ağrış von Le Coq, *Sprichwörter und Liede von Turfan*, Leipzig/Berlin 1910, p. 81. Uyğ. VIII ff. Man.-A M III 31, 5 (iii) (ağır): Man. TT II 17, 56 (ağır): Bud. ağruş serlinmekiñ 'your endurance of pain' U III 21, 4 (i); ağruş törösin 'the law of pain' TT X 500.

Dls. V. AĞR-

oğur- Hap. leg., but cf. oğruğ, which fixes the initial o-, oğrul-, and oğruş-. Xak. XI er süplik oğurdi: *jahbaqa'l-raculu'l-'azm wa faşalahu* 'the man detached and disjointed the bone'. Kaş. I 178 (oğurur, oğurma:k).

D ağrı:-/ağru:- Den. V. fr. ağır; lit. 'to be, or become, heavy' but usually 'to be in pain or painful'; in Kaş. and Muh. the two meanings seem to be allocated to the two forms, but after that ağru:- disappeared, except, under the influence of the -w-, in awru-. S.i.a.m.l.g. w. some phonetic changes. For the semantic differences between açrı:-, ağrı:- and sız-(sızla:-) see açrı:-. Türkü VIII uluğ oğlum ağırıp yok bolça: 'when my eldest son fell ill and died' II S 9; Uyğ. VIII ff. Bud. ağrıyur 'is (or becomes) ill' TT VIII G.11; başım ertipü ağırıp 'my head aches violently' U III 37, 2; Civ. yanı adaki ağırıyur 'his sides and legs ache' TT VII 25, 2; boğuz tamak ar ağrımakıñ 'pains in the throat and palate' H I 12 (ar is prob. only a false start for ağrımakıñ); ağrı:- 'to be painful' is common in H II: Xak. XI ağru:di: ne:ñ 'the thing was heavy' (takula); and one says iğlik ağru:di: *takula'l-mariđ wa danifa* 'the illness was severe and critical' (ağru:r, ağru:ma:k); anıñ başı: ağrı:di: *juddi'a ra'suhu* 'he had a splitting headache'; also used of pain (*waca*) in any wound or organ, and also of other pains (*al-awca*) Kaş. I 273 (ağrı:r, ağrı:ma:k; prov.): KB İğl ağrudı 'his illness became serious' III 5; yüküm ağrudı 'my burden has become heavy' 5692: xiv Muh.(?) *taşqala* 'to be heavy' ağru:- Rif. 106 (only; mis-spelt *ağru:r*-); *ta'allama* 'to be painful' ağrı:- do. 105; *tawacca'a* ditto ağrı:- do. 106: Çağ. xvff. ağrı- (spelt) (1) *ba-dard amadan* 'to be in pain'; (2) *rancidan* 'to be vexed, angry' San. 42v. 9 (quotns.): Xwar. xiv ağrı- 'to ache, be painful' *Qutb* 5; *Nahc.* 139, 2; Korn. xiv 'to be painful' ağrı-*fağır*- CCI; Gr.; Kıp. xiv ağrı- *ta'allama* lđ. 16; *al-waca* (a: and) ağrımak *Bul.* 10, 1; xv *faqula awur*-; Tkm. ağrı- *Tuh.* 11a. 6.

uğra:- Den. V. fr. uğur, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in -ğalı:/ğell-, and means 'to intend to (do something)', occasionally with the *Dat.* with the same meaning; the Ger. uğrayu how-ever seems to mean 'especially, particularly'

(see discussion and further examples in TT V, p. 33, note B86). In Xak. it usually takes the *Dat.* and means 'to go purposefully (to someone or to do something)'. In *Rbğ.*, as well as the earlier usages, the meaning 'to meet (someone *Dat.*)' first appears; this is the normal modern meaning. Survives in SE Türki *Shaw* 11; NE Kar. Kırım R I 1018 and SW Osm., Tkm. The Osm. spelling oğra- in R, *Red.*, and *Sami* is irregular, Tkm. and Rep. Turkish have uğra-. Uyğ. VIII ff. Bud. başım bıçğalı uğrajdı 'he intended to cut off his head' (U I 43, 13-14); U IV 10, 49-50; neğü iş işlegell uğrasar 'whatever work he intends to do' U II 23, 26; similar phr. U III 11, 15 (ii); 48, 20; *Suv.* 475, 16; 600, 16;— [gap] azkiya: uğrayur biz 'we plan . . . only a little' TT VIII A.17—uğrayu tüz 'particularly correct' TT V 26, 86; Civ. öğüz ertgeñ uğradıñ '(if) you intend to cross a river' TT I 35—uğramıñ iş bütmez 'your plans fail' do. 75, 176; neğü işke uğrasa büter 'whatever he plans to do succeeds' TT VII 28, 28; xiv *Chin.*—Uyğ. *Dict. chuan* 'especially, particularly' (Giles 2,702) uğrayu TT V, p. 33, note B86: Xak. XI beg apar uğra:di: *qaşadahu'l-amir* 'the beg moved towards (or against) him'; also used of any intention (*qaşd*) Kaş. I 274 (uğrar, uğra:ma:k; verse); öpkek kelip uğradım 'becoming angry I advanced on him' (*qaşadu ila'l-'aduwu*) I 125, 12; many o.o., used as Conjugational examples translated *qaşada*: KB saña keldim uğrap 'I came to you intentionally' 591; takı bolmaz erse yağı uğrasa 'but if nevertheless the enemy advances on you' (and wishes to fight) 2364—kali eñseler aş saña uğrayu 'if they prepare food especially for you' 4583; XIII(?) *Tef. uğra-*, with -ğalı or *Dat.* 'to intend, determine' 231 (*oğra-*): xiv *Rbğ.* (see Schinkewitz, *Rabghuzi's Syntax*, para. 147; refers. to facsimile of B.M. MS. in K. Grønbech, *Rabghuzi, Narrationes de Prophetis*) uğra- (a) with -ğalı/-ğell-, Cibrā'il kelip toprak alğalı uğradı 'Gabriel came and intended to take some earth' 5v. 14-15; Sālihiñ öltürgeñ uğradılar erse 'when they intended (or decided) to kill Sālih' 36r. 8; (b) with *Dat.* of Dev. N. yankuğa uğradı 'he intended to return' 236r. 21; (c) with *Dat.* of Common N. Mekkege uğradılar 'they set out for Mecca' 224r. 13; kaçan Adam Hawwāğa uğradı erse 'when Adam met Eve' 7v. 19; Xwar. xiv uğra- (a) with *Dat.* of Infin. 'to intend, try' *Qutb* 114 (*oğra-*); (b) 'to arrive' 195 (*uğra-*): Kıp. xv *Tuh.* 22b. 7 has *şadafa uşradı wa uğradı*; this is clearly corrupt and should read *şadafa* 'to turn away from' *aşur*- (not an old word); *şadafa* 'to meet (by chance)' uğra:- Osm. xiv ff. uğra- (1) 'to meet, come upon (someone or something *Dat.*)'; (2) 'to avoid meeting (someone, etc. *Abi.*)'; (3) 'to attack (someone *Dat.*)'; c.i.a.p. TTS I 712; II 918; III 697; IV 774: XVIII uğra- (and uğraş-) in Rūmi, *duçar şudan* 'to meet', in Ar. *muşadafa* (quotn.); and in *muhāwarat-i atrāk-i Rum* 'Rīmi colloquial' 'ubūr 'to pass

by' as in the phr. *fulân köynliġ üzzerinden uğradım* 'I passed by that village' *San.* 76v. 12.

okra:- (of a horse) 'to whinny', particularly when asking for food; contrast *kişne:-* 'to neigh'. S.i.s.m.l.g. **Xak.** XI **at okra:di:** *hamhamal-faras 'inda'l-isti'lâf* 'the horse whinnied asking for food' *Kaş.* I 275 (**okra:r, okrama:k**): **Çağ.** xv ff. **okra-âhâsta âhâsta sadâ hardan asb dar talab-i 'alaf** 'of a horse to make a gentle sound asking for forage', in *Ar. tahamhum San.* 77v. 13; **Osm.** XIV-XVI **okra-** 'to whinny' in several texts *TTS* I 537; II 722; III 537; IV 602.

D aġrit- Caus. f. of **aġri:-/aġru:-**; 'to cause pain (usually physical, less often mental) to (someone Acc.)'. S.i.a.m.l.g. **Türkü** VIII ff. **Man. Çhuas.** 56-7; 89-90 (**açit-**): **Uyg.** VIII ff. **Civ. başın aġritur** 'it makes his head ache' *TT VII* 24, 21; o.o. *do.* 24, 23; 25, 2 and 3; **Xak.** XI **ol anı: aġrittı: awca'ahu** 'he inflicted pain on him' *Kaş.* I 261 (**aġritur, aġritma:k**): XIII(?) *Tef. baş aġrit-* 39; **Çağ.** xv ff. **aġrit-** Caus. f. (i) *ba-dard âwardan* 'to cause pain'; (2) *rancânidan* 'to vex or anger' *San.* 43r. 3; **Xwar.** XIV **baş aġrit-** *Qutb* 5; **Kıp.** XIV (after **aġri-**) in the Caus. f., **aġrittur-** later abbreviated to **aġrit-** *İd.* 16.

D uğrat- Caus. f. of **uġra:-**. Survives only (?) in NW Kırım; SW Osm.; Tkm. 'to cause to meet'. **Xak.** XI **ol meni: iška: uğrattı: aqşadani ilâ amr** 'he made me intend an affair' *Kaş.* I 261 (**uġratur, uğratma:k**).

D uğral- Hap. leg.; Pass. f. of **uġra:-** used impersonally (unusual). **Xak.** XI **ol yér:ke: uğraldı: quşıdat tilku'l-diyyâr** 'it was intended to (go to) that place' *Kaş.* I 247 (**uġralur, uğralma:k**).

D oġrul- Pass. f. of **oġur-**. Pec. to *Kaş.* **Xak.** XI **süpük oġruldı: fuşıla'l-'azm wa tubbiqa** 'the bone was disjointed and detached'; in a verse **erpekleri: oġrulur: yanfaşıl aşâbi'uhu min şiddati'l-'bard** 'his fingers are split by the intensity of the cold' *Kaş.* I 247 (**oġrulur, oġrulma:k**).

D aġrın- Refl. f. of **aġri:-/aġru:-**; 'to suffer pain' and the like. Survives only(?) in NC Kır. **orun-** and SW xx Anat. **aġrın-** ('to be offended') *SDD* 77. **Uyg.** VIII ff. **Bud. aġrınmak (sic) müpremek inçıklamak** 'complaining of pain, shouting and groaning' (are heard) *Suv.* 12, 21-2. **Xak.** XI **ba:liġ aġrındı: tawacca'a'l-carih** 'the wounded man (etc.) suffered pain from his wounds' *Kaş.* I 252 (**aġrınur, aġrınma:k**).

D aġrış- Co-op. f. of **aġri-**. Survives only(?) in NE Sag. **aġraş- R** I 173. **Xak.** XI **ola:r bu: iška: aġrıştı:lar tawacca'ü li-hâdâ'l-amr** 'they suffered together because of this affair' *Kaş.* I 235 (**aġrışur, aġrışma:k**).

D uğraş- Recip. f. of **uġra:-**. Survives only (?) in NW Kar. Kırım, and SW Osm., usually meaning 'to fight one another'. **Xak.** XI **ikki:**

yaġı: uğraşdı: 'the two enemies advanced on (qaşada) one another'; also used of others *Kaş.* I 234 (**uġraşur, uğraşma:k**); (in a verse about summer and winter) **utġa:lımat uğraşur:** 'each of them wishes to conquer (*yaġlıb*) the other and overcome him in the dispute' (*yaqınur*) I 170, 20; **Osm.** XIV-XVI **uġraş-** (1) 'to meet'; (2) 'to fight one another' in several texts *TTS* I 713; II 918; III 698; IV 775; XVIII see **uġra:-**.

D okraş- Co-op. f. of **okra:-**. Survives only (?) in SE *Türkü Shaw* 19. **Xak.** XI **yund kamuş okraşdı: tahamhamati'l-xayl li'l-'alaf** 'the horses whinnied together for forage (etc.)' *Kaş.* I 235 (**okraşur, okraşma:k**; verse).

D oġruş- Hap. leg.; Co-op. f. of **oġur-** **Xak.** XI **ol maġa: süpük oġruştı:** 'he helped me to detach the bone and disjoint it' (*fi taḫbiqil-'azm wa faşlıhi*); also used for competing *Kaş.* I 235 (**oġruşur, oġruşma:k**).

Tris. AĞR

S akuru See **akru:**.

D aġırçak 'spindle whorl'; later used for other objects of similar shape like 'millstone', 'the knob on the top of a tent', and the like. In spite of the great variety of spellings, there can be little doubt that this is a Conc. N. fr. **aġır**; although the alternation ç/ş is well established for the Suff. **-cın/-şın** it is otherwise unknown for **-çak**; this is more prob. than the alternative possibility that it is a Dim. f., although that form is rather more common. S.i.a.m.l.g. in a wide variety of forms, usually **urçık/urçuk** and the like, and perhaps even NE *Tuv. e:rgı:ş Pal.* 592. **Türkü(?) kađırık aġırçak** graffiti on a spindle whorl found on Olohon Island, Lake Baikal; date quite uncertain, the area is that of the Üç Kurikan tribe; **kađırık** is prob. a Proper Name *ETY II* 158. **Xak.** XI **aġırşuk** (the *ğayn* carries both *kasra* and *damma*) *filkatil-'miġşal* 'spindle whorl' *Kaş.* I 149; XIV *Muh.(?)* (among spinner's implements) (VU) *al-taġala* 'weight', i.e. 'whorl' **aġırçuk Rif.** 162 (only); **Kom.** XIV **urçık** 'spindle' (*sic?*) *CCG*; **Gr.:** **Kıp.** XIII *al-taġalatu'lali l'il-'miġşal* 'spindle whorl' **aġırşak** (*şin* unvocalized) *Hou.* 17, 7; XIV **aġurçuk al-satrac wa'l-nard** 'chess and draughts(men)'; **aġurşak taġalatu'l-'miġşal**; and anything that resembles it is called **aġurşak İd.** 16; xv *taġala awurçuk; in margin **Tkm. aġırçak Tuh.** 11a. 1; **Osm.** XVI ff. **aġırşak** 'spindle whorl' in two texts *TTS II* 11; III 7.*

PUD oġurġa: 'backbone'. Almost the only stable elements about this word in modern languages are the meaning, the initial **o-** and the **-r-**. The last syllable varies between **-ġa** and **-ka** (in the *Uyg.* text it might be either) but **-ġa:** is more probable. If so, it might be a Dev. N. fr. **oġur-**, bearing the same relation morphologically to **oġruġ** as, say, **bilge:** to **billġ**. This is the likeliest explanation; but

the only early occurrence of the word is in a late Bud. Tantric text, possibly XIII or XIV, and it might be a Turkish l.-w. in Mong. (*oğurğa* would be the form assumed by *oğruğ* in Mong., cf. *uğurka* for *ukruk*) re-borrowed in the Mong. form; there does not, however, appear to be any trace of such a Mong. word. S.i.a.m.l.g. in a wide variety of forms; in some -m-, -n-, -ŋ-, or zero take the place of the first -ğ- and in others a -t- is inserted after the -r-, producing such forms as NC Kir. *omurtka*, Kzx. *omirtka*, and SW Az. *onurğa*, Osm. *omurğa*, Tkm. *oñurğa*. Uyğ. VIII ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; 'if they have an internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel') *süsğün oğurğasın ünür* 'it emerges from the backbone of the(?)'. TT VII 41, 26-7: Xwar. XIV *menim oñurkam sinar* 'my backbone is broken' *Nahc.* 275, 9: Kip. *silsilatı'l-zahr* 'backbone, spine' *oğunfaka*: (so spelt, ?error for *oğurka*) *Kav.* 60, 17; *silsilatı'l-zahr orutka*; Tkm. *orutğa Tuh.* 18b. 12; *acüz harıma* 'old woman' (MS. here omits the Turkish translation and the next Arabic word 'acz' 'back, buttocks') *orutka do.* 24b, 5: Osm. XIV ff. *oñurğa* (with *sağır nün*) 'backbone'; C.i.a.p. TTS I 547; II 733; III 546; IV 610: XVIII (in the *alif madmim-kâf* Chapter) *oğurğa* (spelt, with *kâf-i 'acami*, i.e. -ğ-) *muhrahâ-yi puşt* 'backbone' *San.* 80r. 1 (obviously a *Rîmi* word with *sağır nün* misunderstood).

D *ağırılığ* P.N./A. fr. *ağırılığ*; 'suffering from pain or illness', esp. chronic illness. S.i.s.m.l.g. often much distorted, e.g. NE Khak. *ire:liğ*; NC Kir. *orulu*: Uyğ. VIII ff. Bud. *neçe iğliğ kemliğ ağırılığ tikiğliğ apar yakın kelselerler* 'however many sick (Hend.) and suffering (Hend.) people approach him' *Sw.* 585, 13-15: Civ. *iğliğ öñedti ağırılığ katındı* 'the sick man has recovered, and the man in pain regained his strength' TT VII 30, 14-15: Kip. XV *mawcıl* 'in pain' *awrukli* (in margin, in SW(?) hand *ağırılı/ağırıklı*) *Tuh.* 33a. 11.

D *ağırısız* Priv. N./A. fr. *ağırılığ*; 'free from pain'. N.o.a.b. Uyğ. VIII ff. Bud. *Sw.* 191, 23 (*ığsız*).

D *ağırılığ* P.N./A. fr. *ağır*; lit. 'having weight'; usually metaph. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only(?) in NE Kaç., Koib., Sag. R I 305; Khak. *Bas.* 12 a:rlığ 'heavy; expensive; precious; distinguished, respected'; NW Kaz. *awrlı/avırlı* 'heavy, pregnant'. Uyğ. VIII ff. Man. [gap; ?the branches] *bokuklanur ağırılığ bolur* 'form buds and become heavy (with blossom)' *Wind.* 249, 10: Bud. (if he brings the jewel) *ağırılığ bolğay* 'he will become respected' PP 29, 3: Xak. XI *ağırılığ er* 'a man who is honoured (*mukram*) among the people' *Kaç.* I 146; tur:ğıl: konuk: ağı:rlı:ğ *akrimi'l-dayf*

'honour the guest' I 45, 21; a.o. I 52, 29 (*ağır*): XII(?) *KBVP* (he adorned it) *ağırılığ biligler bile* 'with wise saws deserving respect' 10.

D *ağırılık* A.N. (and Conc. N.) fr. *ağır*; in the early period usually metaph., 'honour, respect'; in modern languages with a wide range of meanings, 'weight; difficulty; heavy baggage', and in Osm. 'wedding gifts from the bridegroom to the bride'. S.i.a.m.l.g. except SE(?), often much distorted. Xak. XI *kılğıl apar ağırılık akrimhum* 'honour them' *Kaç.* I 114, 17; n.m.e.: *KB* (God gave him) *ağırılık üküş* 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: XIII(?) *Tef.* *ağırılık* 'honour, respect' 38: Xwar. XIV *ağırılık* 'furniture' *Nahc.* 433, 1 (*sinuk*): Osm. XIV ff. *ağırılık* occurs with a wide range of meanings TTS I 8; II 10; III 6; IV 7.

D *uğurluğ* P.N./A. fr. *uğur*; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krim R I 1013 and SW. Xak. XI *uğurluğ 1:ş al-amru'lladı waqa'a fi imkânihî* 'a matter which is feasible' *Kaç.* I 146; a.o. I 53 (*uğur*): *KB tapın öz uğurluğ bağırsaklıkın* 'serve me with timely sympathy' 595; (in the spurious, later, verse after 476 *uğurluğ safar* seems to mean 'an auspicious journey'): Çaç. XV ff. *uğurluk şahib-i maymanat* 'fortunate, prosperous' *San.* 76v. 29: Kip. XIV *uğurlu: dū yumm* 'fortunate' *Id.* 17.

VUD I *oğurluk* Hap. leg.; A.N. fr. I *oğur*. Although that word is described as *Oğuz* this one occurs in a *Xak.* verse. Xak. XI *ertüt alıp anutğıl* (MS. in error *anunğıl*) *edğül: tavar oğurluk* 'if you receive a gift', *fa-a'idd lahä* 'iwağ hasan' 'then prepare a good return gift' *Kaç.* I 114, 19; n.m.e.

S 2 *oğurluk* See *oğırılık*.

D *oğırılık* A.N. fr. *oğır*; 'robbery, thievery, theft', and the like. S.i.a.m.l.g. except NE(?), often in the metathesized form *oğurluk* Xak. XI *Kaç.* II 208 (*cıkırış-*); n.m.e.: *KB oğırılık* 'thievishness' 5768: Çaç. XV ff. *oğurluk duxdi* 'thievishness' *San.* 76v. 29 (quoton.): Osm. XIV ff. *oğruluk/oğurluk* 'robbery, thievery, thievery', in several texts; in some it is impossible to determine which form is intended TTS I 705; III 701; IV 777 (all mis-spelt *uğ-*).

S *ağırşak/ağırşuk* See *ağırçak*.

D *uğra:yu*: See *uğra:-*.

Tris. V. AĞR-

D *uğraklat-* Hap. leg.; Caus. Den. V. fr. **uğrak* (cf. *uğra:ğ*); presumably 'to choose an opportune moment', or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. Türkü VIII (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my *xagan*. I set the

army in motion. I said, 'make the men mount their horses'. I crossed the Ak Termel and) uğraklatdım 'chose a favourable moment' (and making them go on horseback beat down the snow) *T* 24-5.

D ağruklan- Hap. leg.; Refl. Den. V. fr. ağruk. *Xak.* xı ol bu: ı:şığ ağrukladı: *istaḡqala hādā'l-amr* 'he considered this business burdensome'; also used of a burden (*al-himl*) when one considers it heavy (*'addahu taḡil*) *Kaş.* I 313 (ağruklanur, ağruklanma:k).

D ağrıkan- Refl. f. of *ağrıka:- which seems to be an abbreviated Den. V. fr. ağrıḡ cf. yarlıka:- (for *yarlıḡka:-). N.o.a.b. Uyğ. viii ff. Bud. (babbling and) ağrıkanır 'complaining of pain' *Suv.* 17, 23; *Xak.* xı er ağrıkanı: *şakā'l-racul wa'cahu* 'the man complained of his pain' *Kaş.* I 312 (ağrıkanur, ağrıkanma:k).

D ağırla:- Den. V. fr. ağır; originally 'to honour, respect, reverence', in Uyğ. usually in the Hend. aya:- ağırla:-; with some other meanings in modern languages. Survives in several NE languages as arıla:-; Tuv. arıta:-; NC Kir. orıdo-, Kzx. awırıla-; SW Az. ağırla- (ağırra- *R* I 159), Osm. ağırla-. Türkü viii ff. Man. ağırlan ayaḡ tapıḡ 'honour (Hend.) and serve' *TT* II 10, 79; Uyğ. viii ff. Bud. sever taplayur ayaayur ağırlayurlar 'they love him, are pleased with him, and honour (Hend.) him' *TT* V 10, 112; o.o. of Hend. *U* II 40, 104-5 (uđun-); *UŞp.* 106, 10; *TT* VI 112, 132, 144; not in Hend. *do.* 35; *Xak.* xı teprı: meni: ağırladı: 'God made me honoured' (*akramanı*); also used of anyone who honours (or makes honoured, *akrama*) someone else *Kaş.* I 300 (ağırlar, ağırlama:k); I 53 (ağır); and four o.o.: *KB* kişıḡ tıl ağırlar 'the tongue makes a man respected' 163; o.o. 389, 577, etc.: xii(?) *KBVP* ağırla- 'to honour' 61, 63; xiii(?) *Tef.* ditto 38; xiv *Rbğ.* ditto *R* I 159; *Muh.*(?) *akrama* ağırla:- *Rif.* 104 (only); *al-ikrām* ağırlamak 123; *Çağ.* xv ff. ağırla- *sangın dāstan* 'to consider heavy'; and metaph. *ta'-zim kardān* 'to honour' *San.* 43r. 4 (quotns.) *Xwar.* xiii ağırla- 'to honour' *Ali* 39; xiv ditto *Qutb* 5; *Naħc.* 8, 11, etc.: *Kom.* xiv ditto *CCI, CCG*; *avurla- CCG*; *Gr.*: *Kip.* xiii *ihtarama minā'l-ihtirām li-ğayrik* 'to respect, reverence someone' ağırla:- *Hou.* 37, 14; xiv ağırla- *istaḡqala bi-mā'nā ihtarama wa akrama İd.* 16; *xv haraba* (error for *qarraba* to reverence') ağırla- *Kav.* 17, 8; *akrama avurla- Tuh.* 5a. 10.

D oğurla- /oğrıla:- Den. V. fr. oğrı; 'to steal'. Oddly enough, while oğur is a rare Sec. f. of oğrı: oğurla:- seems to be the oldest form of this verb, so much so that *Kaş.* was inclined to confuse it with uğurla:-. S.i.a.m.l.g. in a wide variety of forms. Uyğ. viii ff. Bud. ađnağunuḡ tavarın oğurladı-mız erser 'if we have stolen other people's property' *U* II 85, 21-2; *TT* IV 8, 69; *Xak.*

xı ol ne:ḡ oğrıla:di: 'he stole (*saraqā*) the thing'; and the common people pronounce it *bi-taskını'l-rā* (i.e. as oğurla:-), *wa huwa'l-xaḡa*, but this is a mistake (oğurla:, oğurlama:k, sic) *Kaş.* I 316; (after uğurla:-) hence one says *er tawar: oğurladı:* 'the man stole (*saraqā*) the goods', because he waited for an opportunity and a (convenient) time; there is another way of looking at it (*ta'ach*) and that is to suppose that oğrı: 'thief' is the nominal base (*ism mawdū*), that this word is compounded from it, and that the -ı- was elided (*turihat . . . taxfiḡa(n)*), and this is more probable (*a'cab*), but both theories are acceptable (*hasan*) *I* 300 (*verse* with occurrences of oğurla:- and uğurla:- rhyming); xiv *Rbğ.* oğurla- 'to steal' *R* I 1012; *Muh.*(?) *saraqā* oğurla:- (?), unvocalized) *Rif.* 110 (only); *al-saraqā* oğurlamak (ditto) 123; *Çağ.* xv oğurla- *duzdıdan* 'to steal' *San.* 76r. 9 (quotn.): *Xwar.* xiv ditto *Qutb* 114; *Naħc.* 301, 12; *Kip.* xiii *saraqā* oğurla- *Hou.* 35, 6; xiv ditto *Id.* 16; *Bul.* 48v.: xv ditto *Kav.* 74, 18; *Osm.* xiv ff. oğurla- /oğrula- 'to steal'; c.i.a.p.; it is often impossible to decide which is intended *TTS* I 714; II 919; III 700; IV 776 (mis-spelt uğ-).

D uğurla:- Den. V. fr. uğur. Survives only(?) in SW xx Anat. uğurla- 'to see (a guess) off'. *Xak.* xı er i:şın uğurladı: *irtaḡabā'l-raculu'l-amr wa fa'alahu fi waqtihı wa imkānihı* 'the man put off the business and did it when it was timely and feasible' *Kaş.* I 300 (uğurlar, uğurlama:k; followed by oğurla:-, q.v.).

D oğrıla:- See oğurla:-.

D ağırlal- Hap. leg.; Pass. f. of ağırla:-. In III 344 *Kaş.*, discussing the Pass. f. of verbs ending in -la:-, gives as an example *er ağırladı:* 'the man was honoured' (*ukrima*), and goes on to say that ağırlan- is also permissible (*cāza*) but that the former is commoner (*aktaru'l-isti'māl*). Experience, however, shows that the contrary is the case.

D ağırlan- Refl. f. of ağırla:-. S.i.s.m.l.g. w. some phonetic changes, usually for 'to be heavy; to feel ill or depressed', and in SW Osm. 'to be discreet, dignified'. *Xak.* xı er ağırlandı: 'the man was honoured' (*ukrima*), the -n- being substituted (*muddala*) for -l-; and one says ol bu: atnı: ağırlandı: 'he reckoned that this horse was valuable' (*ğāli*); also used for 'to reckon something to be heavy' (*taḡil*) *Kaş.* I 291 (ağırlanur, ağırlanma:k); a.o. III 344 (ağırlal-); xiii(?) *Tef.* ağırlanmış 'honoured, respected' 38.

VUD oğurlan- Hap. leg.; Refl. Den. V. fr. oğur. Oğuz xı (in the same para. as uğurlan-) and one says at oğurlan: 'uwwiḡa'l-farasu'l-mawhiḡ' 'the horse which was given was given in exchange' *Kaş.* I. 292 (oğurlanur, oğurlanma:k).

D uğurlan- Hap. leg.; Refl. f. of uğurla:-. *Xak.* xı uğurlandı: ne:ḡ hāna waqtu'l-şay'

'the (favourable) moment for the thing has arrived': and one says *yol uğurlandı*: 'the journey was fortunate' (*mubâarak*) *Kaş. I 292* (*uğurlanur, uğurlanmak*); followed by *oğurlan-*, the remark 'in Oğuz' may also apply to the second sentence above).

D uğramsın- Hap. leg.; given in *Kaş. III 322*, 11 as an example of the Refl. Simulative Suff. *-msın-*; *ol sağa: uğramsındı*: 'he pretended to advance on you (*yaqşiduka*) but did not actually do so'; n.m.e.

Dis. AĞS

D axsa:k N./A.S. fr. *axsa:-*; 'lame'. S.i.a.m.l.g., usually as *aksak* but *askak* in some NE and SE languages. *Sami 44* says that in Osm. *aksak*, the older word, has the general meaning 'lame' and *topal* (not an old word) 'with one leg injured or shorter than the other'. See *Doerfer II 511*. Uyğ. VIII ff. Chr. (in that man's house there shall be no-one blind, dumb) *axsak çolok (sic?)* 'lame, one-armed' (bald or diseased) *M III 49, 4*; *Xak. XI axsa:k al-arac* 'lame' *Kaş. I 119*; (after *boxsuk* and *al-arac wa'l-a-sam* 'lame and paralysed' is called *axsa:k* (VU) *boxsak 'alâ tarîği'l-itba'* 'as a jingle' *Kaş. I 465, 28*: XIII(?) *Tef. ağsak* 'lame' 39: XIV *Rbğ. axsak* 'lame' *R I 138*; *Muh.(?) al-arac axsa:k Rif. 142* (only); *Çağ. xv ff. aksağ/aksak lang* 'lame' *San. 45r, 28* (quotn.); *Xwar. XIV aksak* 'lame' *Qutb 10*; *Kom. XIV 'lame' ağsax(?) CCI*; *Gr. 39*: *Kıp. XIV akşak al-arac Id. 17*: *xv ditto. Kav. 60, 9*; *Tuh. 4a. II*.

axsum 'drunk', and more specifically 'fighting drunk'. A l.-w. in Mong. as *aksum* (*Kov. 135*), *ağsum* (*Haltdo 9*) 'stubborn, bad-tempered'. Yakut **axsım** (of a horse) 'wild, fiery, sprightly' *Pek. 209* is more likely to be a Mong. l.-w. than a Turkish survival. Otherwise n.o.a.b., but see *Doerfer II 510*. **Xak. XI axşuğ er al-racul'u-mu'arbid fi sukrihi** 'a man who is quarrelsome in his cups'; alternative form (*luğa*) of **axsum** *Kaş. I 116*; (n.m.e. of **axsum**, it should have been entered between **ötrüm** and **axşam** in *I 106-7*, but the MS. is clearly corrupt at this point, **endlk** being entered between **aştal** and **ötrüm**): *Çağ. xv ff. axsum badmast* 'drunk' *Vel. 11* (quotn.); **aksum pişiman** 'repentant' *do. 25* (quotn. in which it actually means 'drunk'); **axsum badmast** also pronounced **aksum** *San. 33r. 19* (quotn.); **aksum badmast** also pronounced **axsum** (same quotn. as *Vel.*); the *Rûmî* authors (i.e. *Vel.* and *Tâli'-i Harawî* (mis)translated **aksum** 'repentant' *do. 45v. 2*.

D oksız Priv. N./A. fr. **I ok**. S.i.s.m.l.g. The passage below has been much discussed and mistranslated, **2 İdi**: having been taken to be **I İdi**; it seems clear that in **I ok** has the metaph. meaning 'sub-tribe'. The identity of the following word can only be conjectured; the best guess perhaps is that it is **I kök**

'origin, lineage', but no solution is likely to receive general acceptance. **Türkü VIII ekl:n ara: İdi: oksız kök türkü ança: oluru:r ermiş** 'between the two (extreme geographical points) the Türkü, whose lineage(?) is completely without division into sub-tribes(?) dwelt thus' *IE 2-3, II E 4*.

Dis. V. AĞS-

D ağsa:- Hap. leg.; Desid. f. of **I ağ-**. **Xak. XI ol ta:ğka: ağsa:dı**: 'he wished to climb (*şu'üd*) the mountain' *Kaş. I 277* (**ağsa:r, ağsa:ma:k**).

axsa:- 'to limp, be lame'. S.i.a.m.l.g. usually as **aksa-** in some NE and SE languages **aska-**. **Xak. XI at axsa:dı**: 'the horse (etc.) was lame' (*'arica*) *Kaş. I 276* (**axsa:r, axsa:ma:k**): *xiv Muh.(?) 'arica akşa- Rif. 112* (only); *al-arac axşamak 122*: *Kıp. XIV akşa-zala'a* 'to limp' *Id. 16*; *zala'a wa 'arica akşa-Bul. 60r.*: *Osm. xv ff. axsa-* 'to be lame', once in *xv, ağsa-* in several texts fr. *xvi* onwards *TTS II 15; III 9; IV 10*.

D ukxa:- Hap. leg.; Desid. f. of **uk-**. **Xak. XI er sözüğ ukxa:dı**: 'the man wished to understand (*yaftın*) what was said' *Kaş. I 277* (**uksa:r, ukxa:ma:k**).

D axsat- Caus. f. of **axsa:-**; 'to lame (someone *Acc.*)'. Survives in the same way as **axsa:-**. **Xak. XI ol anı: axsattı: 'arracahu** 'he lamed him' *Kaş. I 262* (**axsatur, axsatma:k**).

VU(D) oxsin- Refl. Simulative Den. V. fr. ***ox** an unrecorded Exclamation. Pec. to *Kaş. Xak. XI ol kılmış ı:şına: oxsındı: 'he regretted (*nadima*) what he had done' *Kaş. I 253* (**oxsinur, oxsinma:k**); **üküş sevinç bolsa: katığ oxsunur** (*sic*) 'if a man takes pleasure in something, *yaştadd hammuhu fi dâhka* he is extremely anxious for fear of (losing) it' *III 373, 19*.*

D axsur- See **asur-**.

Tris. AĞS

E aksırak in a damaged passage, Uyğ. VIII *Şu. E 8* Ramstedt read **anda: aksırak ordu: örgin anda: étıldım** and translated it 'I set up my distinguished(?) court and palace there'. In his note thereon he suggests the alternative reading **kasar kuridın**; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.

D ağu:suz Priv. N./A. fr. **ağu**; n.o.a.b. Uyğ. VIII ff. Civ. **ö:ğre:nte:ki yu:ltakı yu:lakta:ki su:vlar: ağusuz arığ** [gap] 'waters in brooks, springs and small springs free from poison and pure' *TT VIII I.15*.

Tris. V. AĞS-

D axsumla- Den. V. fr. **axsum**; 'to become intoxicated, get (fighting) drunk'. N.o.a.b. *San.* also records **Caus., Refl.** and **Co-op. f.s. Xak. XI KB yâ esrük tutuş kılğâ axsumlağay** 'or he will start a drunken quarrel and

get intoxicated' 4586; **uluğlukka esrüp kim axsumlasa** 'whoever gets drunk for power' 6140: **Çağ.** xv ff. **axsumla- badmasti kardan** 'to be intoxicated'; also pronounced **aksumla-San.** 32v. 27.

Dis. AĞŞ

D **ağış** N.Ac. fr. I **ağ-;** 'ascent, rise'. N.o.a.b. **Xak.** x1 **ağış al-şau'ud** 'rise, ascent' *Kaş.* I 61: **KB ağışka eniş ol** 'a fall (follows) a rise' 1087; o.o. 903, 905, 6039: **Kıp.** xv the translation of **şa'ud** in *Tuh.* 22a. 1, **nağaş eneş**, is corrupt; in the margin in a SW(?) hand are **yokuş** and **al-hadara eniş**; the text prob. originally had **şa'ud ağış wa dadduhu** ('and its opposite is') **eniş**.

uğuş in the early period a population unit smaller than a tribe, or a clan (I **bo:d**) but larger than a single unitary family, 'extended family', or, less precisely, 'family'; from this it came to mean 'a generation' or 'degree of relationship' (one clear case in *TT VI*), and later 'a junior member of the family, grand-child' (properly att.). The initial **u-** is fixed by spellings in *TT VIII*. Survives as **oğuş** 'grandchild' in SW *Osm. Red.* 258 (only) and xx Anat. *SDD* 1085. **Türkü VIII** (listen to me, all you my younger brothers, sons) **biriki: uğuşım bođunım** 'my united family and my people' *I S* 1, *II N* 1; (if one man offended, they destroyed) **uğuşı: bođunı: beşükiçe: teğı:** 'his family and people right down to (infants in) the cradle' *I S* 6, *II N* 4; (we surrounded and killed at *Toņa*: *Tegin's* funeral) **Toņra: bir uğuş alpağu: on erig** 'one family of *Toņa*: ten fighting men' *I N* 7; (ditto) **Toņra: yıtpağu:ti: (sic) bir uğuşıg** 'one family of *Toņa*: fighting men' *II E* 31; **Basmil İduk(k)ut uğuşım bođunım ertı:** 'the Basmil (and their) *İdukkut* were my family and people' *II E* 25: **Uyg.** viii ff. **Man. kamış tınlıg uğuşı** 'all the families of mankind' *TT III* 35 and 114: **Bud.** Sanskrit *savarjako bhavati* 'he becomes one who abandons his family' **uğuş** (very faint, apparently *ukuz*) **toņta:rğu:luk bolur TT VIII A.5**; Sanskrit *kula* 'family' **töz u:ğuş** (spelt *tös u:hu:ş*) *do. D.27*; in *U II* 34-6 it occurs several times, translating (1) Chinese *shên* 'body' (*Giles* 9,813) in **asurı uğuşinta** 'the (corporate) body of Asuras' 34, 18; (2) Chinese *chia* 'family' (*Giles* 1,139) in **başağutlar uğuşinta** 'in a family of rich men' 36, 37; (3) Chinese *hsing* 'extended family, clan' (*Giles* 4,599) in the phr. **töz uğuş** 35, 29 and 30; a.o. of this phr. *PP* 67, 1 (belgürt-); (I am a heretic) **uğuşımdın tarıgımdın berü** 'by heredity' *Hüen-ts.* 291; (all will be well) **yétting uğuşka teğı** 'up to the seventh generation' (or 'degree of relationship') *TT VI* 300-1; o.o. *U II* 44, 27; 68, 4 (i): **Xak.** x1 **uğuş al-şaira Kaş.** I 61; o.o., same translation, *I* 81, 1; 114, 16; *II* 83, 21; 103, 25; the contexts make it clear that the meaning is 'extended family' or 'clan': **xııı(?) Tef. uğuş** 'tribe' (in the context of the twelve tribes of Israel) 233 (*oğuş*): **xiv Rbg. uğuş**

'grandson' *R I* 1620 (quottn.): **Çağ.** xv ff. **uğuş nahira wa ahfād** 'grandson' *San.* 77r. 6.

D **ukuş** N.Ac. fr. **uk-;** 'understanding'. N.o.a.b. **Xak.** x1 **ukuş al-fiņa** 'understanding' *Kaş.* I 62: **KB ukuş** 'understanding' is common, and often associated with **billig** 'knowledge' and **ög** 'intelligence' (cf. **ukuğ**) 151, 161, 904, 1417, 1542, etc.: **xıı(?) KBI P ukuş** 55, 61, 73: **xııı(?) At. ukuş hüş** 'understanding' (*Hend.*) 22, 47; *Tef. ukuş idileri* 'those who have understanding' 325.

D **oxşa:g** N./A.S. fr. I **oxşa-;** 'resembling, resemblance'. Less common than **oxşa:** (not noted before *xiv*) but survives in **NC Kır. okşo;** **NW Kar. L. uxşa;** **Kaz. oxşaw;** **SW xx Anat. okşak SDD** 1087, all meaning 'resemblance'. **Xak.** x1 **oxşa:g al-gabih** 'resembling'; hence one says **anıp oxşa:gı: şabihuhu** 'his double' *Kaş.* I 118: **KB 16 (meņzeğ).**

?F **axşam** 'evening'. Prob. a l.-w. from Sogdian **γšm* (Persian *šām*), cf. Sogdian *γšp* 'night', (Persian *šab*.) S.i.a.m.l.g., but rare in NE where **İğir** 'dusk', q.v., is usually used in this sense. **Xak.** x1 **axşam waqtı'l-mağrib** 'sunset time, evening' *Kaş.* I 107: **xiv Muh. (?) al-ışa'** 'nightfall' **axşam Rif.** 184 (only): **Çağ.** xv ff. **axşam şām** 'evening' *San.* 45v. 6 (quottn.): **Xwar.** **xiv axşam** ditto *MN* 20; **Kıp.** **xııı al-mağrib akşam Hou.** 28, 16; **xiv ditto axşam Bul.** 13, 13; **xv ditto Tuh.** 35a. 10; **Osm.** **xiv ff. axşam** c.i.a.p. *TTS I* 13; *II* 18; *III* 10; *IV* 11.

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D **ağış-** Hap. leg.; Recip. f. of I **ağ-.** **Xak.** x1 **ol meniğ birle: ta:gka: ağışdı:** 'he competed with me in climbing (*fi şu'ud*) the mountain'; and one says **ol meniğ birle: bir altu:nda: ağışdı: gälani fi'l-si' bi-dınar** 'he tried to make me raise the price by a *dınar*'; and one says **begler bir ikindi: birle: ağışdı:** 'the *begs* dashed (*tadaffa'at*) at one another' *Kaş.* I 185 (ağışur, ağışmak).

D **akış-** Co-op. f. of **ak-;** 'to flow together, or into one another'. Survives only(?) in **NW Kar. Krum** and **SW. Xak.** x1 **suvarlar akışdı:** 'the waters flowed together (*tasāyalat*) from every direction' *Kaş.* I 186 (verse, Aor. and Infin. omitted): **Kıp.** **xiv akış- tacārā ilā caha** 'to flow together in one direction' *Id.* 17: **Osm.** **xiv akış-** (of people) 'to assemble' *TTS I* 14.

D **okış-** Recip./Co-op. f. of **okı-;** 'to call to one another; to read, or recite, together', and the like. S.i.m.m.l.g. **Uyg.** viii ff. **Man.-A M I** 9, 10-11 (İçin): **Bud. bir ikintike okışıp** 'calling to one another' *Hüen-ts.* 192-3: **Xak.** x1 **olar bir ikindi: birle: okıştılar:** 'they called (*da'a*) one another'; and one says **ol meniğ birle: bitig okışdı:** 'he competed with me in reading the book'; also used for 'helping' *Kaş.* I 186 (**okışur- okışmak**); o.o. **okış- da'a I** 359, 15; **okuş- da'altad'a I** 183, 5; *II* 103, 25: **Çağ.** xv ff. **okuş-** Co-op. f.;

bâ yak-digar xwândan 'to read, or recite, together' *San.* 77v. 4: *Osm.* xv ff. *kardaş okuş-* 'to adopt one another as brothers' in several xv and one xvi text *TTS I* 539; *II* 724; *III* 412, 538.

D ukuş- Hap. leg.; Co-op. f. of *uk-*. *Xak.* xi *olar: bu: ı:şığ ukuştı:lar:* 'they (all) understood (*fa'ini*) this business' *Kaş.* *I* 186 (*ukuşu:rla:r, ukuşma:k*).

D oşsa- Preliminary note. *There are two phonetically indistinguishable verbs of this form, meaning respectively 'to resemble' and 'to caress'. Kaş. adds a third meaning, '(of a horse) to sleep'. This was used only in certain dialects and may be a much distorted der. f. of uđı:-; if so, it had an initial u-.*

I oşsa- 'to resemble (someone or something *Dat.*)'. S.i.a.m.l.g. w. several phonetic changes including metatheses as in NE *oşko-*. Cf. *bepeze-* and *yanza-*. *Türkü* viii ff. *Man.* *M III* 18, 6 (ii) (*yöle:s-*): *Uyg.* viii ff. *Man.-A* *apar oşsayur ertli* 'they were like that' *M I* 14, 15; *Man. apar oşsayır Wind.* 250, 50; *Xak.* xi (after *2 oşsa:-*) and one says *bir ne:p bir:ke: oşsa:di:* 'one thing resembled (*şābahā*) another' *Kaş.* *I* 282 (*oşsa:r, oşsa:ma:k*): *KB apar oşşadı* 746: xiii(?) *Tef. oşsa-joşsa-* 'to resemble' 233, 240; xiv *Rbg. oşsa-* ditto *R I* 1005 (quoton.); *Muh.*(?) *aşbaha* 'to resemble' *oşsa-* *Rif.* 103 (only); *al-şibh oşşamak* 122: *Çağ.* xv ff. *oşsa-(-r) benze-* *Vel.* 97 (quoton.); *oşsa-* (i) *şābih wa mānānd şudan* 'to resemble' *San.* 66r. 7 (quotns.): *Xwar.* xiv ditto *Qutb* 195 (*uşsa-*); *MN* 121, etc.: *Kom.* 'to resemble'; to get accustomed to (something) *okşa-joşka-/oşa-(-?) CCI*; *ovşa-CCG*; *Gr.* 278 (quotns.): *Kıp.* xv in a para. on equivalents for *Ar. ka-* 'like', *okşa-* and *bepeze-* are quoted as equivalent Turkish verbs *Kav.* 28, 9 ff.; in a parallel passage in *Tuh.* 44b.-45a. the forms are *okşa-joşa-* and *menze-*: *Osm.* xv ff. *oşsa-* 'to resemble' in four texts *TTS I* 537; *II* 721.

2 oşsa- 'to fondle, caress (someone *Acc.*); to soothe (a child)'. Survives only(?) in some NE languages (w. phonetic changes) and SW *Osm.* *Xak.* xi *men anı: oşsa:dım lâtaftuhu wa lâ'abtuhu wa huwa naħw mā tunāği'l-mar'a bi-waladihā* 'I fondled and caressed him', that is as a woman soothes her child *Kaş.* *I* 282 (*oşsa:r, oşsa:ma:k*; prov., verse; followed by *I oşsa:-*): *Çağ.* xv ff. *oşsa-* (2) *kasi-rā birāyi dilcā'i tauşif kardan wa şitūdan* 'to commend and praise someone in order to comfort him' *San.* 66r. 7 (quotns.): *Kom.* xiv 'to fondle' *uvşa-CCG*; *Gr.* 268: *Kıp.* xiv *okşa-nāğā'l-walad wa dallalahu* 'to soothe and quieten a child' *İd.* 17: *Osm.* xiv ff. *oşsa-* 'to cherish, caress'; fairly common *TTS I* 536; *II* 721; *III* 536; *IV* 602.

VU uşsa- Hap. leg. *Yeme:k, Yaba:ku:* and most of the nomadic tribes (*aķtar aħli'l-uabar*) xi (after *1 oşsa:-*) and they say at *uşsa:di:*

nāma'l-xayl 'the horse slept'; this word is peculiar (*hāssa*) to horses, and is not used of anything else *Kaş.* *I* 282.

D oşşat- Caus. f. of *1 oşsa:-*; 'to compare (someone *Acc.*) to (someone *Dat.*)'. S.i.s.m.l.g. *Xak.* xi *ol meni: ata:ma: oşşatti:* 'he compared me (*şābahāmi*) to my father' *Kaş.* *I* 262 (*oşşatur, oşşatma:k*): *Çağ.* xv ff. *oşşat-* Caus. f.; *taşbih wa mānānd kardan* 'to compare' *San.* 66r. 9 (quoton.): *Xwar.* xiv *oşşat-* ditto *Qutb* 196 (*uşşat-*): *Kom.* xiv 'to accustom (someone to something)' *okşat-CCI*; *Gr.* 178 (quoton.).

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D oşsa:t: Dev. N./A.(?) fr. *oşşat-*; n.o.a.b. *Uyg.* viii ff. *Bud. uluğ sal söğütke oşşati* 'like a great *şāla* tree' (*Vatica robusta*, Sanskrit l.-w.) *U II* 35, 31-3; o.o. *Suv.* 354, 1, etc.; *TT VIII* I.16.

D oşşatğuluksuz Priv. N./A. fr. Gerundive of *oşşat-*; n.o.a.b. *Uyg.* viii ff. *Bud. oşşatğuluksuz yölestürgülüksüz arığ süzüük öğ* 'an incomparable (Hend.) pure (Hend.) colour' *Suv.* 45, 3-4.

D oşşatıgsız Hap. leg.; apparently Priv. N./A. fr. a Dev. N. of **oşşat-* Caus. f. of *2 oşsa-*; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of *sāsrava* suffering' (see *akırlığ*). *Uyg.* viii ff. *Bud. oşşatıgsız bolayın akırlığ emgeklıg taluydın kut kolumen keçeyin* 'let me not be compelled to caress(?) the impermanent painful sea; I beg that I may cross' *Suv.* 354, 5-6.

D oşsa:ğu: Hap. leg.; Conc. N. fr. *2 oşsa-*. *Xak.* xi *oşsa:ğu: al-lu'ba* 'plaything, pet; used as a nickname (*yulaqqab*) for a woman' *Kaş.* *I* 138.

D uğuşluğ P.N./A. fr. *uğuş*. N.o.a.b. *Uyg.* viii ff. *Bud. Bodisavt uğuşluğ* 'belonging to the family of the Bodhisattvas' *Radloff, Kuan-şı-m Pısar, St. Petersburg, 1911; 72, 38;* (the *king is*) *tepridem uğuşluğ* 'of divine lineage' *TT X* 494; a.o. *U.SP.* 102, 28-9: *Xak.* xi *uğuşluğ er al-racul'uđā lahu aşıra* 'a man who belongs to a (well-known) family, or clan' *Kaş.* *I* 146.

D ukuşluğ P.N./A. fr. *ukuş*. N.o.a.b. *Xak.* xi *ukuşluğ er al-racul'u'fañn* 'a man with understanding' *Kaş.* *I* 147: *KB ukuşluğ* is common, usually in association with *bilıglıg* and in antithesis to *ukuşsuz* and *bilıgsız* 155, 199, 904, 1946, 2189, etc.: xii(?) *KBVP* 12: xiv *Muh.* (?) *al-āqıl* 'understanding, intelligent' *ukuşluğ Rif.* 152 (only): *Xwar.* xiv *ukuşluğ* ditto *Qutb* 199.

D oşşançığ Hap. leg.; Dev. N./A. fr. *Ref.* f. of *2 oşsa:-*. *Xak.* xi (in a prov., 'a nestling before it is fledged, looks repulsive) *at balası: oşşançığ* 'a puppy looks like a toy' (*bi-manzila lu'ba fi ru'yatıhi*) *Kaş.* *III* 232, 15 n.m.e.

D **ukuşsuz** Priv. N./A. fr. **ukuş**; 'without understanding'. N.o.a.b. **Xak.** XI *KB ukuşsuz* is common, usually in association with **bilgişsiz**; see **ukuşluğ** 199, 297 (**adut**) etc.: XII(?) *KBVP* 20: XIII(?) *At.* 458.

Tris. V. AĞŞ-

D **uğuşlan-** Hap. leg.; Refl. Den. V. fr. **uğuş**. **Xak.** XI er **uğuşlandı**: *tahazzaba'l-racul wa şıra dâ ahl wa 'aşira* 'the man joined up and acquired (membership of) a people and clan' *Kaş.* I 293 (**uğuşlanur**, **uğuşlanma:k**).

Dis. AĞZ

ağız 'the mouth' in an anatomical sense; hence 'the mouth (of a river)' or any sort of aperture; and in some modern languages 'what the mouth says, a claim or representation'. S.i.a.m.l.g. w. phonetic changes; used in many phr. and idioms, see, e.g., *RI* 179-82. **Türkü VIII ff. semiz at ağzı katıgı boltı**: 'the fat horse's mouth became hard' *Irkb* 65; a.o. 27 (**emsi:-**): Man. üç **ağzın** 'three (commandments must be obeyed) with the mouth' *Chuas.* 193; **Uyğ.** VIII ff. Man.-A **neteg yeme ellğ ağazka sevük erür** 'and just as the hand is dear to the mouth' *MI* 23, 6; Man. **ağzınta sizni öge alkayu** 'praising (Hend.) you with their mouths' *TT III* 97; (keep the commandment) **ağız arigin ermek** 'that the mouth should be pure' *do.* 140; *Bud.* **ağız** 'mouth' (anatomical) is common *PP* 70, 1; 71, 1; *U III* 36, 21; 37, 30; *U IV* 22, 296, etc.: *Civ.* **ağız** (*TT VIII I.2* and 3 **ağız**) (anatomical) is common in *H I* and *II*: XIV *Chin.-Uyğ. Dict.* *kuan k'o* 'the mouth of a pass' (*Giles* 6,368; 6,174) **tağrıñ ağzı RI** 167; *Ligeti* 126; **Xak.** XI **ağız** 'the mouth' (*fâha*) of a river, the mouth (*fam*) of a wineskin, jar, or well; **ağız** 'the mouth' (*fam*) of a man or any animal *Kaş.* I 55 (prov.); 14 o.o.: *KB kızıl ağzı* (the partridge's) 'red bill' 76; (bow your neck to fate but) **köni tut ağız** 'keep your mouth upright' 1431; a.o. 2687: XIII(?) *At.* 155, 162; *Tef.* 37: XIV *al-fam ağız Mel.* 47, 1; *Rif.* 140; **Çağ.** XV ff. **ağz dahan** 'mouth' *San.* 44r. 2; **ağız do.** 16: **Xwar.** XIV **ağız** 'mouth' *MN* 116, etc.: **Kom.** XIV 'mouth' **ağız/ağz CCI**; **ağız/avuz CCG**; *Gr.* 30: **Kıp./Tkm.** XIV **ağız al-fam**; in **Kıp.** a'ız (*sic*) *İd.* 17: XV *al-fam ağız Kav.* 60, 13; *awz Tuh.* 27b. 4: **Osm.** XIV ff. **ağız** 'mouth', and in various idioms; c.i.a.p. *TTS I* 9-10; *II* 11-12; *III* 7, 9; *IV* 7, 10-11.

ağuj/ağuz 'biestings, colostrum, the first milk produced after parturition'; *Kaş.*'s preference for **ağuj**, not noted elsewhere, is inexplicable. S.i.a.m.l.g., often much distorted. See *Doerfer II* 501. **Xak.** XI **ağuj** with -j *al-liba* 'biestings'; it may also be pronounced with -z *Kaş.* I 55: XIII(?) *Tef.* **oğuz (sic) iğl** 'mastitis' 231: XIV *Muh. al-liba* **ağuz Mel.** 66, 7; *Rif.* 165; **Çağ.** XV ff. **ağuz (spelt) şir-i galizi** 'the thick milk which is yielded for three or four days after parturition, called *fala* or *farşa* in Pe. and *liba*' in Ar. *San.* 44r. 9: **Xwar.** XII(?)

(drinking) **oğuzni (sic)** 'the biestings' (from his mother's breast) *Oğ.* 9: **Kıp.** XIII *Hou.* 24, 21 (**oğul**): XIV (**Tkm.**) **ağuz al-liba**; and in **Kıp.** with -w- for -ğ- *İd.* 17; **awuz** (misvocalized) *al-liba do.* 25; *al-liba awuz Bud.* 8, 3; *al-infaha* 'rennet' **awuz do.** 8, 17: XV *laban* 'milk' (*inter alia*) **awuz Tuh.** 31b. 13: **Osm.** XIV ff. **ağuz** 'biestings' in several texts *TTS I* 13; *II* 16; *IV* 10.

Dis. V. AĞZ-

D **ağzan-** Refl. Den. V. fr. **ağız**; 'to utter' and the like. Survives in NE Khak. **axsan-**: NC **Kir. o:zan-**. Cf. **ağızlan-**. **Uyğ.** VIII ff. *Bud.* **bu yétigen sutur etiriniğ ağzanıp** 'reciting this precious *sûtra* of the Great Bear' *TT VII* 40, 120: *Civ.* **ağzanmış savıñ edikti** 'the words which you uttered have succeeded' *TT I* 147.

Tris. AĞZ

D **ağızlığ** P.N./A. fr. **ağız**; 'having, or belonging to, the mouth'. S.i.s.m.l.g. with phonetic variations. **Uyğ.** VIII ff. *Bud.* **ağızlığ yolıñdin akmış** 'it has flowed out by way of the mouth' *USp.* 102a. 31-2.

Tris. V. AĞZ-

D **ağızla-** Den. V. fr. **ağız**; with various meanings. Survives in NE Khak. **a:sta- Bas.** 12; *Tel. u:sta- RI* 1750; SW **Osm. ağızla-**. **Xak.** XI **ol arıknı: ağızla:dı: ittaxada li'l-nahr fâha** 'he constructed a mouth for the canal'; and one says **ol kulin ağızla:dı: 'he hit his slave in the mouth' ('alâ fam) Kaş. I 302 (**ağızlar**, **ağızla:ma:k**).**

D **ağızlan-** Refl. f. of **ağızla-**; with various meanings. Survives in NE Khak. **a:stan-/u:stan-** 'to curse' *Bas.* 12, 252; NC **Kir. o:zdan-** 'to have a mouth like (something)'. Cf. **ağzan-**. **Uyğ.** VIII ff. Man.-A **ağızlanmış boltı uluğ öğrünçün** 'it was recited with great joy' *MI* 25, 3.

Mon. EG

I 1:ğ 'illness, disease'. Common in the early period, in **Uyğ.** usually in various **Hends.**, but survives only(?) in SW xx Anat. **İğ SDD** 781, İy 80z (both rare). **Uyğ.** VIII ff. *Bud.* Sanskrit **âbâdhat vyuththita** 'having recovered from an illness' 1:ğıñdin öperti *TT VIII A.22*; **bu iğniñ tüzin yiltızın** 'the root cause (Hend.) of this illness' *U III* 41, 7 (i)—**İğ ağıriğ** see **ağıriğ—İğ toğa** see **toğa—İğ kégen** see **kégen—İğ kem** see **kem**; (all kinds of) **İğ a:da** 'illness and danger' (will disappear) *TT VIII K.9*: *Civ.* **İğ** (by itself) *TT I* 220, 221; *VIII M.23*; *USp.* 78, 2; *H I* 164; *H II common—İğ ağıriğ TT I* 11, etc.—**İğ kem TT VII** 28, 5; **Xak.** XI **İğ al-marad** 'illness' *Kaş.* I 48; *III* 224, 28 (**toğar**); I 438, 11 (**tal-**); 5 o.o.: **KB İğ** 'illness' is common 156, 157, 749, 1054 ff., etc.—**İğ kem** 1057: XIII(?) *At.* 163, 253, 310; *Tef.* **İğ** 'illness; pain' 121, 231 (**ağuz**); **Çağ.** XV ff. **İğ** (spelt) (2) **marad-i nâ**

xwus 'an unpleasant disease' *San.* 108r. 29 (quoton.): *Xwar.* xiv *ig* 'illness' *Qutb* 57; *Nahc.* 87, 3—*ig* 'illat' *do.* 333, 13: *Kıp.* *al-'illa* 'an illness' *yig Hou.* 32, 20; *bağada* 'to be hateful' (*sic*) *yig kör-* *do.* 36, 7: xiv *ig* ('with -g') *al-dâ* 'illness' *Id.* 19.

S? 2 *ig* See *ik*.

ik 'spindle, distaff', later it came, like *l ok*, to be used for similar objects like 'pivot (of a mill), axle' and the like. Survives in several NE languages as *ik R I* 1415; SE Turki *iyik Shaw* 40 (only): NC *Kır, iyik*; SC *Uzb. ik*: SW *Az. iy*; Osm. *ig/iy*; *Tkrm. ik*: *kak. xı ik al-miğzal* 'spindle'; alternative form (*huğa*) of *iyik I* 48; the same entry is repeated in *I* 85, 19 between *öyuk* and *oyun*, presumably inserted by a scribe who thought *ti* was *iyik*; (after *yl:g*) *iyik bi'l-kâfi'l-şulba* 'with -k', 'spindle'; alternative form of *ik*; this alternation is like that in *Ar. alma'iyalma'i* and *alandüd/yalandüd III* 144: *xiv Muh. al-miğzal yl:g Mel.* 64, 1; (VU) *iyik Rif.* 162 (the only vowel marked is *kasra* on the *alif*): *Çağ.* xv ff. *ig* ('with -g') (1) 'an instrument (*âlati*) with which they spin thread', in *Pe. dük*, in *Ar. miğzal San.* 108r. 29: *Xwar.* xiv *ik* 'spindle' *Qutb* 57: *Kıp.* xiii *al-miğzal yik Hou.* 17, 7: xiv *ig* ('with -g') *al-miğzal Id.* 19: xv ditto *Tuh.* 34a. 9.

l ö:g 'mother'; the oldest Turkish word with this sense. Survives only(?) in SW xx Anat. *öge/bök SDD* 1102, 1106, and in *der. f.s* like *l ögsüz*. Otherwise n.o.a.b.; replaced by *ana*. See *3 ö:g*; and *l kap*. *Türkü viii öğüm Elbilge*: *xatunig* 'my mother Elbilge: *Xatun' I E* 11, *II E* 10; *öğum xatun ulay: öğlerim ekelerim* (etc.) 'my mother the *Xatun* and my (step)mothers, elder sisters' (etc.) *I N* 9; a.o. *I E* 25, *II E* 20; *I E* 31: viii ff. *ögl: kapı*: 'his mother and father' *İrkB* 35; *do.* 58 (2 öt); a.o.o.: *Yen. öğüm Mal.* 28, 7; 29, 5: *Uyg.* viii ff. *Man.-A ögl kapı M I* 15, 1; *öğ teñri*: 'the mother goddess' *M I* 13, 17; a.o. *M III* 15, 15 (j): *Bud. anıy ög karında* 'in his mother's womb' *U-II* 44, 28; *öğ kap* is common *TT VIII D* 7, 19; *O.7*; *PP* 11, 4 and 5, etc.; *TT VI* 278 (*uçuz*); a.o.o.: *Civ. kişil ögl(k)e kelmez* 'the children of men do not come (back) to their mother' *TT I* 216.

D 2 ö:g *N.Ac. fr. ö-*; 'thought, meditation, reflection', and, by extension, the organ of thought, 'the mind', and the ability to think wisely, 'intelligence'; practically syn. with *ukus* and in *KB* often associated with it; in the early period sometimes in *Hend.* with *köpül* for 'the mind'. Survives only(?) in SW xx Anat. *ök* 'mind, intellect' *SDD* 1106. *Türkü viii ff. Man.* (because evil demons) *öğümüñi sakıncırmızı azğurdukın üçün* 'have led our thoughts (Hend.) astray' *Chuas. I* 18-19; *Uyg.* viii ff. *Man. ögin köpülin azıtıp* 'leading his mind (Hend.) astray' *TT III* 34: *Bud. Sanskrit smṛti* 'thought, memory' *öğ TT VIII A.34*; *E.34*; *F.9*; a.o. same mean-

ing *TT V* 22, 16; *öğ köpül Suv.* 485, 3: *Civ. öğüpün köpülüpün bulğayur* 'it disturbs your mind (Hend.)' *TT I.63*; *öğünce* 'as you expect' *do.* 120: *Xak. xı ö:g al-'aql wa'l-fiña* 'intelligence, mind'; hence *öge: Kaş. I* 48; *I* 96 (2 *ögsüz*); a.o. *I* 243, 19: *KB ö:g* is common either by itself 25, 216, 217, 1995 (*öge*), etc., or in association with *ukug* 148 or *ukus* 151, etc.: *xiv Muh. al-fahm wa'l-'aql* 'intelligence' *ö:g* (-g marked) *Mel.* 51, 15; *Rif.* 147; *al-fahm (Rif. adds wa'l-xâtir* 'thought') *ö:g* 83, 7; 188 (mis-spelt *ö:l*): *Xwar.* xiv *ö:g* 'mind' *Qutb* 121; *Nahc.* 431, 15-16: *Kıp.* xiii *al-xâtir ö:g*; with a *kâf* pronounced like a voiced (*ma'qûda*) *qâf Hou.* 21, 15: xiv *ö:g* ('with -g') *al-bâl* 'mind'; *öğün tuğul* 'make up your mind' (*bâlak*) *Id.* 19: *Osm.* xiv ff. *ö:g* 'thought, mind' common until xv *TT S I* 558-9; *II* 742-5; *III* 619, 620; *IV* 544-6.

?S 3 *ö:g* 'an animal which has reached maturity'; *Kaş.*, who does not list *l ö:g*, includes this meaning in the same para. as *2 ö:g* in language which suggests that he thought that it was an extended meaning of that word, but it seems rather to be a special meaning of *l ö:g*. *Xak. xı ö:g* . . . also means 'any animal which has reached maturity and grown up' (*intaşafa sinnuhu wa habura*); hence a horse which has passed the age of four is called *ö:g*; used for sheep of various ages) *ibn arba'a* 'four-year old' *ö:g*; and those past this age are called *öge*: (*sic*, ?*ö:g*) in *Tkrm. Hou.* 15, 3.

S *ök* See *2 ok*.

Dis. V. EG-

eg- 'to bend (something *Acc.*)'; occasionally, with 'head' or 'neck' understood, 'to bow'. C.i.a.m.l.g. A syn. word *eg-*, included here, occurs so sporadically that it is not clear whether it is a *Sec. f.* of *eg-* or an independent word, but, the *Caus. f. epit-*, so spelt in *TT VIII*, makes it clear that the occurrences in *Uyg.* are intended to represent *eg-* and not, as might otherwise have been supposed *egg-*. *Ep-* survives in *NE Alt.*, *TT. Ep- R I* 710 *Bar. in- R I* 431: *NC Kır. ep-*. *Cf. egil-*, *egln. Uyg.* viii ff. *Bud. İki suk epreklermi egip* 'bending the two index fingers' *U II* 46, 71-2; *iki yanar erpek epit do TT V* 8, 57; *üç erpek ayada ep(ğ)ll . . . yanar erpek egdü teg epe tuğül* 'fold three fingers in the palm of the hand . . . bend the index finger in the shape of a curved knife' *do.* 12, 119-21: *Xak. xı ol butak egdi*: 'he bent (*atafa*) the bough' *Kaş. I* 168 (*eger-*, *egmek*); *tağ:ğ ukrukın egme:* 'you cannot bend (*yuhanni*) a mountain with a lasso' *I* 100, 18: *KB yağı boynı egdi* 'he bent the enemy's necks' 101; (the enemy heard and) *boyn egdiler* 'bowed their necks' 450; a.o.o.: xiii(?) *At. egilmez köpülin akilik eger* 'generosity bends the unbending mind' 233: *xiv Muh.* (?) *tavâ tğayın* 'to fold in two' *eg- Rif.* 112 (only): *Çağ.* xv ff. *eygen dür* (*sic*, under *a-y*, but ?*ad* *eg(ğ)en dür mayı wa muhabbat*

eyledi 'he bowed and showed love' *Vel.* 41 (quotn.); *ëğ-* ('with -ğ-') *xam kardan* 'to bend' *San.* 106v. 29 (quotns.): *Xwar.* xiv *ëğ-* 'to bend' *Qutb* 57; *Kom.* xiv 'to bow' *ëğ-* (*sic*) *CCG*; *Gr.*: *Kıp.* xiii *awwaca* 'to bend' *ëğ-Hou.* 42, 10; xiv *ëğ-* ('with -ğ-') ditto *Id.* 18; xv *fatala* 'to twist' *ey-* *Tuh.* 28b. 6.

ek- 'to sow (seed *Acc.*) in (the ground *Dat.*); to sow (a field *Acc.*). S.i.m.l.g. *Xak.* xi ol *tarig ekdi: badara'l-zar'* 'he sowed the seed'; also used for 'to scatter' (*darra*) powder or drugs on something *Kaş.* I 168 (*eker, ekme:k*); I 64, 1 (*uruğ*): *KB neğü ekse yërke yana ol ünür* 'whatever a man sows in the ground later comes up' 1394; xiv *Rbğ. êk-* 'to sow' *R I* 675 (quotn.); *Muh. zara'a* 'to sow' *ek-* *Mel.* 26, 6; *Rif.* 110; *al-zar'* *ekmek* 34, 15; 120; *Çağ.* xv ff. *êk-* (-*ti*, etc., 'with -k-') *ekin ek-* *Vel.* 65 (quotns.); *êk-* ('with -k-') *kaştan* 'to sow' *San.* 106v. 29 (quotns.): *Xwar.* xiii *êk-* 'to sow' 'Ali 26: xiv ditto. *Qutb* 49; *Kıp.* xiii *zara'a ek-* *Hou.* 33, 20; xiv ditto *Id.* 18; *Bul.* 47r.: xv ditto *Kav.* 74, 3; *Tuh.* 18b. 1.

I öğ- 'to praise'. Survives only(?) in SW Az. *öy-*; Osm. *ög-* and perhaps NE Tob. *üy-* 'to sing, recite' *R I* 1800. *Türkü* viii ff. *yultuz:zu:ğ öğü:ğli: er* 'a man who praises the stars' *Toy.* 2v. 7-8 (*ETY II* 179); *Uyg.* viii ff. Chr. *ögmek alkış ötündiler* 'they offered praises (Hend.)' *U I* 6, 15; Man. *tañ teprig ögelim* 'let us praise the Dawn God' *M II* 9, 4; *sizni öge alkayu* 'praising (Hend.) you' *TT III* 97; *öge yükünmiş buyanımız tüşinte* 'in return for the merit of our praise and worship' *do.* 169; Bud. *öge: yar:lık:adı* 'he deigned to praise' *TT VIII II.9*; o.o. *U II* 73, 5 (i); *U Sp.* 89, 1—*ögdüm alkadım* 'I praised (Hend.)' *Suv.* 135, 4-5; o.o. *do.* 517, 18; *U Sp.* 101, 15—*U III* 46, 13; *TT X* 146-7 (*yiv-*): *Xak.* xi ol *meni: ö:ğdi:* *madahani* 'he praised me' *Kaş.* I 174 (*ö:ğ:er, ö:ğme:k*); in a para. on the difference between the Infin. Suff. *-ma:k* and *-me:k*, as an example of a verb containing *al-käfu'l-rakika, -ğ-*, ol *meni: ö:ğdi:* (*sic*) *II* 38, 14; o.o. *I* 472, 11; *II* 243, 7: *KB öğ-* 'to praise' is common, 184, 242, 272, 930, etc.; *öğümez* (crasis of *öğü umaz*) 'cannot praise' 33; xiii(?) *At. öğ-* 'to praise' is common; *Tef.* ditto 241: xiv *Rbğ.* ditto *R I* 1178 (quotn.); *Muh. madaha ö:ğ-* *Mel.* 31, 6; *Rif.* 115 (mis-spelt *ö:r-)*: *Çağ.* xv ff. *öğ-* (-*er*, -*ti* 'with -ğ-') *öğ-, madh et-* *Vel.* 109, 110 (quotn.); *öğ-* ('with -ğ-') *madh u stâyis kardan* 'to praise' *San.* 78r. 2 (quotns.): *Xwar.* xiii ditto. 'Ali 36; xiv *Qutb* 121; *Kom.* xiv 'to praise' *öğ-jöv-* *CCG*; *Gr.*: *Kıp.* xiv *öğ-* ('with -ğ-') *madaha* *Id.* 18.

S 2 öğ- See *ögl:-*.

ük- 'to heap up, accumulate (something *Acc.*)'. This verb and its derivatives, *üküş* etc., have often been spelt with initial *ö-*, but the scriptions in *TT VIII* and modern forms make *ü-* certain. Survives in NE Alt., Tel.

ü-: *R I* 1798; Koib. *Sag.*, Khak. *üg-* *R I* 1807, *Bas.* 253; NC *Kır.*, Kzx. *üy-*; SC *Uzb.* *uy-*; NW *Kaz.* *üy-* *R I* 1335; SW xx *Anat. üy-SDD* 1441. An irregular form with prosthetic *y-* occurs once in *Xak.*, and more often in *Uyg.* (see *ükmek*). Cf. *yığ-*. *Türkü* viii (long gap) *üküm II S 8* (uncertain, might be the end of a longer word): *Uyg.* viii ff. Bud. occurs only in the Infin. *ükmek*, q.v.: O. *Kır.* ix ff. (in a badly preserved inscription) *uyur kadaşım için ükdüm* 'I heaped up (wealth) for my capable(?) kinsmen' *Mal.* 17, 2 (rather dubious): *Xak.* xi ol *yarma:k ükdü: kavvama'l-dirâhim* 'he piled up money' (etc.) *Kaş.* I 168 (*üker, ükme:k*); *billigü: yükermen* (*sic*) *acma'u'l-fađl bi-karamihi* 'I accumulate excellence (*sic*?)' by His grace' *II* 243, 8; xiii(?) *At. aya hukmın ajun tapa ükgüçü* 'oh man who concentrates his judgements on this world' 449; *Çağ.* xv ff. *ük-* (-*er*, etc., 'with -k-') *cam' et-*, *yğ-* 'to collect, assemble' *Vel.* 109 (quotns.); *ük-* (*sic*?), in the same para. as **I öğ-** without differentiated spelling) (2) *cam' kardan* *San.* 78r. 2 (quotns.)

Dis. EGE

eke: originally 'a close female relative older than oneself and younger than one's father', that is both 'junior (paternal) aunt' and 'elder sister', later only 'elder sister'. Cf. *eçe*, *küküy*, and *baldıız*. Survives only(?) in NE Alt., Şor, Tel. eye *R I* 720; SW xx *Anat. eye, iyye SDD* 563, 803. In the medieval period displaced by the syn. Mong. l.-w. *egeçli* noted in *Çağ. Vel.* 25, 70; *San.* 108v. 9; *Kom. CCI, Gr. and Kıp. Hou.* 32, 1 and s.i.s.m.l. A homophonous word *eke*, meaning 'father, uncle, elder brother' occurs in several modern languages. *San.* may be right in describing it as a corruption of the Mong. l.-w. *akajağa* 'elder brother'; in any event it is not an old Turkish word. See *Doerfer II* 512. *Türkü* viii *I N 9* (see **I öğ**): *Uyg.* viii ff. Bud. *écl ini ka kadaş eke baldız birgerü* 'elder and younger brothers, family, kinsmen, elder and younger sisters together' *Suv.* 554, 15; Civ. *ekey yengey sevinçliğ* ol 'your elder sisters and sisters-in-law are joyful' *TT I* 155; *Xak.* xi *eke: al-uxtu'l-kubra* 'elder sister' *Kaş.* I 90; *I* 86, 26 (*eçe*); *III* 7 (*yurç*): xiii(?) *Tef.* (*Zikriya's* wife and *Maryam's* mother were) *eke baldız* 72: xiv *Muh.*(?) (in a rather corrupt list of terms of relationship) *al-amma* 'paternal aunt' *ana: ege:* (-*ğ-* marked) *Rif.* 144 (only): *Çağ.*(?) xv *eke* ('with -k-') corruption of *ağa* 'elder brother'; among the Özbek of Turan used idiomatically (*muştalihi*) for 'amma-i buzurğ' 'senior paternal aunt' (quotn. fr. *Babur* in latter sense) *San.* 45v. 14: *Oğuz* xi after *eke*: 'and in *Oğuz eze: Kaş.* I 90 (perhaps a corruption of *eçe*): *Kıp.* xiv *ege:* ('with -ğ-') *al-amma* *Id.* 18; *eze*: ditto *do.* 13; xv 'amma *eke* (or *ege*?) *Tuh.* 25b. 10.

S eki/éki See *ékki*.

ékki: 'two'. There is no doubt that the *-k-* was originally doubled, see Clauson, 'The

Turkish Numerals', *JRAS*, 1959, p. 20; and the variations in spelling make it almost certain that the initial vowel was é-, but the early alphabets are so imperfect that it is impossible to follow the evolutions of sound. C.i.a.m.l.; -kk- is noted, usually as an alternative pronunciation, in some NE languages R I 682, 1421; SE Türki BŞ 588, *Jarring* 139; and some SC spellings; initial e- (or é-) occurs in some NE languages, NC Kır., Kzx., some SC, and most NW languages, the rest have I-. Türkü VIII eki: always in I, II, T: VIII ff. eki: *IrkB* 2, 24; éki: *Tun. IV* 10; Yen. éki *Mal.* 31, 5; Man. eki five times and éki once in *Chuas.*: Uyğ. VIII eki always in *Su.* and III: VIII ff. Man.-A eki M I 12, 15; III 16, 3 (éki: Man. éki (or iki?)) *TT III* 159; Bud. *TT VIII* has iki, not éki in various der. f.s. and accordingly spellings in Uyğ. script, which are quite uniform, should be transcribed iki: Civ. *TT VIII* has iki, not éki, four times; other texts always iki: O. Kır. IX ff. eki: *Mal.* 16, 1; 42, 5; *Xak.* XI the main entry, under the heading *fa'lā*, which implies -kk-, is ikki: (or ékki:?) *al-ijnān f'il-'adad* 'two' *Kaş.* I 131; about 70 o.o. of ikki: and half a dozen each of iki: and iki: XIII(?) *At.* iki 3 times; *Tef.* iki 123; XIV Muh. iki: *Mel.* 82, 4; *Rif.* 186, 187; ikki: 81, 7; *Çağ.* XV ff. iki: *San.* 108v. 15, but in 20v. 10 it is stated that iki/ikki is one of four numerals which may be spelt with either a single or double consonant: *Xwar.* XIV iki *MN* 2 etc., *Nahc. passim.* Kıp. XIII yeiki: (error for iki:iki) *Hou.* 22, 3; XIV iki: *İd.* 18; ikki: *Bul.* 12, 10; XV ikki about a dozen times in *Tuh.*

S iğe See I İđl.

S iki/ikki: See ékki.

D öge: Dev. N. fr. ô-; a high Turkish title, roughly equivalent to 'Counsellor'; in the Moslem period displaced by Arabic l.-w. *wazīr*. The transcription *üğe*, advocated by F. W. K. Müller in *U II* 93, is impossible for etymological reasons. N.o.a.b. See *Doerfer II* 614. Türkü VIII ff. öge: P.N. or title *Miran* A.11, C.2 (*ETY II* 64, 66); Yen. (gap) él ögesi: 'counsellor of the realm' (part of a P.N.?) *Mal.* 26, 1; a.o.o.: Uyğ. IX Bağa: *Tarkan Öge:* P. N. *Suci* 3; this name also occurs in the *Mahrnamag* (AKPAW, 1912) together with many other names containing öge, él ögesi, etc. (see v. G. in *Der Islam* XXIX, p. 61): VIII ff. Man.-A él ögesi *M III* 34, 7; 43, 9; Bud. öge, él ögesi *Pfahl.* 10, 15; 22, 3; 23, 17; *Xak.* XI öge: *laqab man kama dā 'aql wa sinn mucarrab f'il-'umūr, nīna'l-sūqa, ba'da'l-tégin bi-daraca* 'the title given to a commoner who is intelligent, elderly and experienced in affairs, (next) in rank to the *tégin*; its origin is as follows (a story about Dū'l-qarnayn, in which öge: is translated *kahl* 'mature') *Kaş.* I 90; öge: (-ğ- marked) is cited in I 11, 18 as a noun in -e: (sic) der. fr. the phr. ô:di: ne:pnli: 'he understood the thing after he had thought about it'; (after 2 öğ) hence the title öge: is given to a man who is

'intelligent, understanding, and elderly' (*alladi bihi 'aql wa fitna wa kibaru'l-sinn*) I 48, 13; I 310, 23 (öge:le-); I 356, 1 (téğit): *KB* bilge öge 'wise Counsellor' 1754; ne edğü turur bu kişike öğ-e, öği bolsa ötrü atağu öge 'what a good thing a (trained) mind is for a man; if he has a (trained) mind he will be called "Counsellor"' 1995; a.o. 4240: XIV *Muh.*(?) *şāhib ra'yi* 'counsellor' öge: (-ğ- marked) *Rif.* 145 (only).

ü:ğl: 'owl'. S.i.a.m.l.g., occasionally with ö- or -k-. See *Doerfer II* 612. *Xak.* XI ü:hi: *al-büm* 'owl', but most Turks pronounce it ü:ğl: with a *kāf*, and this is more correct (*aşahh*) since -h- is not a Turkish sound *Kaş.* I 161; (there is no h in Turkish) 'the owl' is called ü:hi:; but the correct form is u:ğl: with a *kāf*, which is the Kıp. form (*luğa*) I 9, 10; similar statements III 118, 25; 238, 15; *KB* üği teg usuz 'sleepless like an owl' 2314: XIV *Muh.* *al-büm* ü:ğl: *Rif.* 176; (*Mel.* 73, 3 *sa:ru:* kuş): *Çağ.* XV ff. ügü ('with -ğ-') a bird like the sparrow-hawk (*çarğ*) which can see in the dark' *San.* 79v. 26 (quotn.): Kıp. XI see *Xak.*: *Kom.* XIV 'owl' ügü *CCI*; *Gr.*: Kıp. XIV ügü: ('with -ğ-') *al-būma İd.* 19; *al-būmatu'l-kabira* 'the great owl' ügü: *Bul.* 12, 1 (as opposed to *al-qubaysa* 'the small owl' *VU* çewçen): XV *būma* ügü *Tuh.* 7b. 2: *Osm.* XIV ff. üği/ügü 'owl'; c.i.a.p. *TTS I* 742; *II* 948; *III* 727; *IV* 801.

Dis. V. EGE-

ége:- 'to file (a metal object)'; metaph. 'to grind (the teeth)'. S.i.s.m.l.; in others displaced by égele- (*égegle:-) which is first noted in (*Xak.*) XIV *Muh.*(?) *Rif.* 108 and Kıp. XIV *İd.* 18: XV *Tuh.* 8a. 11. *Xak.* XI ol bñce:k ége:di: 'he filed (*sahala*) the knife (etc.)'; and one says *buğra:* tırsın ége:di: 'the camel stallion ground (*qafasa*) his teeth' *Kaş.* III 254 (ége:r, ége:me:k): Kıp. XV *barada* 'to file' ége- *Tuh.* 8a. 11 (in margin, in second hand, égele-).

PU iğe:- Hap. leg., but see iğen-, iği:ş, iğeş-. *Xak.* XI ol añar iğe:di: *haruna wa 'atā 'alayhi* 'he was obstinate and insolent to him' *Kaş.* III 255 (iğe:r, iğe:me:k).

VU ögi:- 'to grind (grain Acc.)'; to pulverize (something?). Survives only(?) in NE Alt., Tel. ökkö- *R I* 1181; *Sag.* ü:-/üğ- *R I* 1798, 1807; *Tuv.* öge:- NC Kır. ük-; Kzx. üğ-. In some other languages replaced by öğit-, q.v. Considering the diversity of modern forms the initial may have been ü-, but ö- is likelier. Uyğ. VIII ff. Civ. *suğun münüzün yumşak öğüp* 'grinding down a maral deer's horn finely' *H I* 55: *Xak.* XI er buğda:y öğl:di: 'the man ground (*tağana*) the wheat (etc.)' *Kaş.* III 254 (öğl:r, öğl:me:k): *Çağ.* XV ff. öğer ('with -ğ-') *un öğüdir* 'he grinds flour' *Vel.* 109 (in same sentence as I ö:ğ-; dubious, not in *San.*): *Xwar.* XIV (*Fātima*) *teğirmen öğümekdin armış* 'was weary with turning the mill' *Nahc.* 160, 16; 161, 1.

Diss. EGG

D ekeç Hap. leg.; Dim. f. of eke-. **Xak.** x1 ekeç 'a small girl' (*şagira*) who displays intelligence and makes herself, as it were, the (elder) sister of the clan (*al-qawm*); this word is applied to her as a mark of respect ('*alâ sabîl*'-*atf*) *Kaş.* I 52.

D iğçil N./A. of Addiction fr. I iğ; 'sickly, prone to constant illness'. N.o.a.b. **Xak.** x1 (in a para. on -çil/-çil) and 'a man who is always sickly' (*al-mimrâd*) is called I:ğçil *Kaş.* III 57, 4; n.m.e.: *KB* (the man who overeats) *iğçil bolur* 4672; a.o. 1058 (1 ka:n).

Dis. EGD

VU *éget* ('maid servant'. In *Kaş.* both this word and its der. f.s. carry both *fatha* and *kasra* on the *alif*. Survives only(?) in NE Sag. *éget* 'servant, retainer' *R* I 697 and possibly in SW xx Anat. *ekdi/ekti* 'servant' *DD* 516, 519. **Xak.** x1 *éget* 'any female servant (*xâdima*) sent with a bride on her wedding night to wait on her' *Kaş.* I 51.

PU *eğit* Hap. leg.; *alif* unvocalized, but precedes *ögüt*, so prob. *egit*. **Xak.** x1 *eğit* 'a drug smeared on the faces of children to ward off ulcers and the evil eye' (*al-sa'fa wa'l-'ayn*); it is medicinal herbs (*aduwiya*) mixed with saffron and other things *Kaş.* I 51.

iğid 'false, lying; a lie'. N.o.a.b. Cf. *ötrük*, *ezük*, *yalğân*. **Türkü** VIII *azu*: *bü*: *savımda: iğid bargu*: 'or is there anything false in these words of mine?' *IS* 10, *II* N 8: VIII ff. **Man.** *iğid iğidedimiz erser* 'if we have told lies' *Chuas.* 99; *iğid kişî* 'a liar' *Do.* 101; *iğid nom* 'false doctrine' 128, 148: **Uyg.** VIII ff. **Man.** *iğid mitri* 'the false Mithra' *M* II 5, 6 (ii); **Bud.** (the commandments of the Buddhas) *ezük iğid bolmaz* 'are not false' *Usp.* 106, 28-9; a.o. *Suv.* 371, 8 (atkaŋgu): *Oğuz* x1 *iğit al-kaqib* 'a lie'; hence one says *iğit söz* 'a false statement' *Kaş.* I 53.

VUD *ögüt* Dev. N. fr. *ögil*-. Survives only in SE Tar. *RI* 1811; **Türki** *Shaw* 25; *BŞ* 795; *Jarring* 294 *ügüt* 'grain cleaned ready for grinding'. **Xak.** x1 *ögüt tahnu*'-*l-burr wa gayrihi* 'ground wheat, etc.' *Kaş.* I 51.

D *ögüt* 'advice, counsel, admonition'; Dev. N. fr. *ö:*-. S.i.m.m.l.g., sometimes with initial *ü*-. Cf. 2 *öt*: **Xak.** x1 *ögüt al-'iza* 'admonition, warning' *Kaş.* I 51; (*öttük al-'iza*) and *öwüt* is also used for *al-'iza*, its origin is *ögüt* *I* 102, 12; six o.o., mostly *ögüt alğil* 'take heed': *KB* *ögüt* v.l. for *yanut* 538, for billig 1494; XIII(?) *At.* *ögüt öğretür* 'he conveys advice' 45: **Çağ.** xv ff. *ögüt* ('with -g-') *pand wa naşihat* 'advice and counsel' *San.* 79v. 25: **Xwar.** XIII(?) ditto *Oğ.* 329: xiv ditto *Qutb* 121; *Nahc.* 281, 4; 311, 17: **Kip.** xiv *ögüt* ('with -g-') *al-naşiha* hence *ögüt berdi* *naşahaya ay a'tâl-naşiha* *İd.* 18: xv *ra'y* 'advice' *öwüt*; **Tkm.** *ögüt* *Tuh.* 17a. 8.

PU?D *egdi*: Hap. leg.; *alif* unvocalized. **Xak.** x1 *egdi*: *al-mağbah* 'slaughter house' *Kaş.* I 125.

D *egdü*: 'a curved knife'; Pass. Dev. N. fr. *eg*-. Survives only(?) in NC Kir. *lydl* and SW xx Anat. *egde/egdi* *SDD* 509. **Uyg.** VIII ff. **Bud.** *TT V* 12, 120 (eg-): **Xak.** x1 *egdü*: *al-sikhinu*'-*l-mu'aqqafu*'-*l-ra's* 'a knife with a curved upper part', used for hollowing out sword-scabbards and other things *Kaş.* I 125; **Osm.** xvi *egdl* 'a curved knife, in 4 Ar. and Pe. dicts. *TTS II* 360; *IV* 277.

D *iktü*: 'a stall-fed animal'; unusual Dev. N. fr. *iğid*-.; cf. *iktüle*-. Survives only(?) in SW Osm. *ekdi/ikdi*; **Tkm.** *ekdi* 'quiet, tame, docile; parasitical, fawning'; xx Anat. *ekdi*, *ekti*, *ikti*, etc. *SDD* 516, 519, 784. **Xak.** x1 *iktü*: *al-'alifa mina*'-*l-hayawân* 'a stall-fed animal' *Kaş.* I 114; **Kom.** xiv (of an animal) 'tame' *ikti* *CCI*; **Gr.**: **Osm.** xv ff. *ekti/ikdi/ikdi/ikti* normally 'parasite, hanger-on'; once (xv) 'tame'; c.i.a.p. *TTS I* 258; *II* 366; *III* 241; *IV* 285.

D *ögdi*: 'praise'; Dev. N. fr. I *ög*-. N.o.a.b. **Uyg.** VIII ff. **Bud.** (he deigned to praise them) *öpl öpl ögdiler üze* 'with all kinds of praises' *TT VIII* H.8; a.o. *H.10*; **Kıristiyan** *ögdisin kılığ* 'of 'he must praise K.' *USP.* 44, 1: **Xak.** x1 *I* 515, 16 (*kanit*-); n.m.e.: *KB* *isizke söğüş egdü ögdi bulur* 'for the wicked man a curse; the good man receives praise' 239; o.o. 2,907, and several Chapter headings: XIII(?) *At.* (my tongue tastes) *anıp ögdisin* 'his praise' 27; *Tef.* *ögdi* (and *ögdü*) 'praise' 241: xv *Muh.* *al-madh* 'praise' *ögdi*: *Mel.* 83, 7; *ögdi*: *Rif.* 188.

PU?D *iğdük* Hap. leg.; perhaps Pass. Dev. N. fr. *iğid*-. **Xak.** x1 *iğdük* 'a substance looking like cheese (*ha-hay'ati*'-*l-cubnu*) made from fresh or curdled milk and eaten' *Kaş.* I 105.

D *öktem* in *KB*, where it is first noted, clearly pejorative, 'proud, boastful', and the like; in modern languages more often laudatory; N.S.A. fr. *ökte*-. The existence of this verb is tenuous; *R* I 1181 lists *ökte*-, **Çağ.**, 'to encourage, put heart into (someone)', but it is not in any other **Çağ.** authority (possibly *Rbğ*?) and *R* I 1183 *öktö*-, same meaning, NC Kzx., but it is not in *MM*. *Vel.* 110 lists *öktet* (-ür) *gönül pärişan et*- 'to confuse, or disturb (someone's mind)', not in *San.*; and *CCI*; **Gr.** lists a **Kom.** xiv verb *öktün-* (*sic*) 'to offend, or grieve (someone)'. **Öktem** survives in NE Alt., **Tel.** *öktöm* 'profitable, advantageous' *R* I 1184; **Khak.** *öktem* (of a horse) 'uncontrollable'; NC Kir. *öktöm* 'strong, brave'; **Kzx.** *öktem* 'impetuous, impetuous'; **NW Kar. L.** *ektem*; **K.** *öktem* 'proud, insolent' *R* I 685, 1183; *Kow.* 242. The Calcutta dict. lists a '**Çağ.** word *öktem* 'violent, brave', reproduced in *P. de C.* 70, *R* I 1182, but not in *Vel.* or *San.* **Xak.** x1 *KB* (if he likes someone, his faults become

virtues; if he does not like someone) *erdem ökten bolur* 'his virtues become pride (or the like)' 534; *bedük sözledi söz bu ökten tılış* 'your boastful tongue has talked big' 672; *isiz öktenmiş* 'the wicked boaster' 5522; *boğun öktenmiş* 'the (biggest) boaster of the people' 6167; *Kom.* XIV 'proud' *ökten CCG*; *Gr.*: *Kıp.* xv *fayşı* (mis-spelt *fayısı*) 'boastful' *ökten Tuh.* 27b. 5.

PU *ögdir* n.o.a.b. Its occurrence in the *Hend. ögdir ançu* suggests that it means 'reward' or the like. Perhaps a l.-w. ?Iranian. *Uyg.* VIII ff. *Man.*-A *üküş ögdir[er]* . . . *altun ögdir bërser* . . . *ögdir bërser* 'many rewards . . . if he gives a reward in gold . . . if he gives a . . . reward' *M III* 45, 1-6 (iv) (a very fragmentary text); *ikinti ğriwin öz sınılıg ögdir kim kentü ol tırığ edğü sakın[ç]lar* 'secondly by the spirit the reward of his own body(?) which itself is living good thoughts' *M I* 22, 1-3 (i): *Bud.* *U III* 32, 14-16; 56, 8-10 (*ançu*).

D *igdiş* *Dev.* N./A. fr. *igdi-*; originally 'an animal bred domestically'; hence, later, 'cross-bred, hybrid'. Survives only(?) in SW Osm. *igdiç/igdiş* (in *Rep.* Turkish also *idic/idiş*) which now means 'gelding'. A l.-w. in *Pe.* as *ikdiş* 'hybrid', which *Red.* lists as a *Pe.* l.-w. in *Osm.* The alternative final -ç, which first appears in *San.* is inexplicable. See *Doerfler* II 513. See *igdişci*: *Xak.* XI (*kağdaş kuma: urur igdiş öri: tartar*: translated '*banı'l-alla't*, half-brothers by different mothers fight violently with one another, because of the hatred between them, but *banı'l-axyâf*, half-brothers by different fathers, help one another because of the love between them' *Kaş.* III 382, 10 (the obvious antithesis in *kağdaş* is *ögdes*, and this is prob. the right reading here): *KB men igdiş kulup men tapuççı senip* 'I am your slave bred in your household(?), I am your servant' 1554; *takı yılıkçı igdiş ükiltsünü* 'and let the stock-breeder increase the number of cross-breeds (or animals bred in captivity)' 5590: *xiv Muh. al-muwallad* 'a child born of one brought up in the Moslem world' *igdiş Mel.* 51, 10; *Rif.* 147: *Çağ.* xv ff. *igdiç/igdiş* 'a horse with a sire of one breed (*cins*) and a dam of another'; and in *Pe.* *igdiş* means (1) *ittişâl wa imtizâc-i dü çiz* 'the union and blending of two (different) things'; (2) *maħnub wa maħub* 'loved and sought after', and also 'a horse of two strains' (*tuxma*) *San.* 108v. 28: *Kıp.* XIII (in a list of words for horses) *al-igdiş ma'ruf* 'a familiar word' (i.e. a Turkish word used in *Ar.*) *Hou.* 12, 9.

D *ögdes* *Hap.* leg.; 'having the same mother'; *N.* of *Assn.* fr. I *ög*: See *igdiş* *Xak.* Cf. *kağdaş*.

Dis. V. EGD-

D *ekit*-*Hap.* leg.; *Caus.* f. of *ek-*. Cf. *ektür-*. *Xak.* XI ol *tariğ ektit: abğara'l-bağr* 'he had the seed sown'; also used for 'to

sprinkle (*darra*) powder' *Kaş.* I 212 (*ektür, ekitme:k*).

igdi- 'to feed (a person or animal *Acc.*)'. The spelling is fixed bycriptions of this verb and *igdiil-* in *TT VIII*. N.o.a.b. Radloff misread it in badly-written passages in the Vienna MS. of *KB* as *egit-*, and it has recently been revived as *egit-* in *Rep.* 'Turkish for 'to educate', but this, too, is an error. *Türkü VIII* (the *Türkü* people were hungry) ol *yılık:ğ alt:p igit(t)im* 'I took those cattle and fed them' *II E* 38; *Türkü sir boğunuğ Oğuz boğunuğ igdiü: oluru:r* (Bilge *Xağan*) 'rules feeding the fortunate(?) *Türkü* people and the *Oğuz* people' *T* 62; *artuk yılık:ğ igit(t):* 'he fed more livestock' *Ix.* 25; seven o.o. in *I* and *II*: VIII ff. *Man.* *ançulayu kaltı é(l)ig oğlı téginiğ avurtalar eliginte igdiürce* 'just as a king feeds his son the prince in the arms of foster-mothers' (that is 'gives the prince to foster-mothers to suckle') *M III* 14, 3 (iii): *Uyg.* VIII ff. *Bud.* Sanskrit *nānyām nisṭhya jiveta* 'he must not live by relying on others' *neç adınlarka: tayanıp öz igdiğülük ermez TT VIII E.8* (d represented by t and t by dh); *anın öz igdiür* 'thereby maintains himself' *PP* 3, 5; *takiğ igdiğüçl* 'poultry-keeper' *TT IV* 8, 56; o.o. *PP* 72, 3; *U II* 76, 4; *USp.* 88, 28; common in *TT VI*: *Civ.* Chinese *ch'u* 'to feed, nourish' (*Giles* 2,659) *igdiemek* in the names of two hexagrams *TT I* 159, 161, 205; *Xak.* XI ol *anı: igitti: rabbāhu* 'he reared him'; originally *igdi'ti*: with the -d- assimilated to the -t- *Kaş.* I 213 (*igdiür, igdiemek*): *KB* (of God) *igdiğen* 124; *yok erdim tühiti igdi'ti menl* 'I did not exist, then He created and nourished me' 1097; a.o. 3549; *xiv Muh.* (among the titles of God) *al-rabb* 'lord' *igdiğen Mel.* 44, 11; *Rif.* 137 (-g- marked, -d- for -d-): *Xwar.* XIV (of God) *iglitken Qutb* 57.

D *ögüt*-*Caus.* f. of *öğl-*; properly 'to have (corn) ground'; in the medieval period lost its *Caus.* meaning and came to mean simply 'to grind, crush', and the like. Survives only(?) in *NE Alt.* *öyt-*; *Tel.* *üyt-* 'to crush, destroy' and *SW Az.* *üyüt-*; *Osm.* *ögüt-övüt* 'to grind'. *Xak.* XI ol *tariğ öğitti: aḥana'l-burr wa ğayrahu* 'he had the wheat (etc.) ground' *Kaş.* I 213 (*ögiltür, ögiltme:k*): *xiv Muh.* *taħana* 'to grind' *yögüt-* (*sic*) *Mel.* 28, 7; *Rif.* 111: *Çağ.* xv ff. *ögüt-* ('with -g-') *ard kardan* 'to make into flour' *San.* 79v. 5; *Kom.* *xiv övüt-* 'to wipe off' (sweat) *CCG*; *Gr.* 186 (quoton.): *Kıp.* XII *taħana un tart-* and *ögüt-* *Hou.* 34, 1: *xiv ögüt-* ('with -g-') *taħana Id.* 18; *taħana* (*tégirt-* and) *ögüt-Bul.* 58r.: *xv taħana* (*tart-*); *Tkm.* *yögüt-* (*sic*); in margin in *SW(?)* hand *ögüt-* *Tuh.* 24a. 8.

D *ögüt*-*Caus.* f. of I *ög-*; like *alkat-*, q.v., noted only in the *Particip.* *ögütmiş* 'praiseworthy, provoking the praise (of others)'. N.o.a.b. Cf. *ögürtür-*. *Türkü VIII* ff. *Man.* ol *yaruk kızı ögütmiş öğ* 'the daughter of light, the praiseworthy mother' *M III* 15, 14

(i): Uyğ. VIII ff. Man.-A ögütmiş alkatmıŷ 'a praiseworthy (Hend.)' (country) *M I 26, 24*; Bud. ögütmişler ararasında: 'among the praiseworthy' *TT VIII H.5*; ögütmiş kişi *TT VI 29*; (the Buddha called) uluŷ ögütmiş yeğedmiş bilge bilig 'great, praiseworthy, triumphant wisdom' *do. 419*.

ökte:- See ökteŷ.

D İğdil- Hap. leg.; Pass. f. of İğdi-; 'to be nourished, fed'. So spelt in Kaş., prob. correctly, cf. İğdük, İğdiş. Xak. XI oğul İğdildi: 'the boy (etc.) was reared' (*rubbiya*) *Kaş. I 246 (İğdilür, İğdilme:k)*.

D Ögdil- 'to be praised'; presumably Pass. f. of öğüt-. Pec. to *KB*; hence Ögdülmüş (*sic*) the name one of the principal characters in *KB*. Xak. XI *KB* (the uses of the tongue are many, and the harm that it can do considerable) ara ögdilür tıl ara mın söğüş 'at one time the tongue is praised, at another (receives) a thousand curses' 177; eđđü tuçı ögdilür 'good is constantly praised' 909.

D eđtür- Caus. f. of eđ-, q.v.; 'to have (something *Acc.*) bent', etc.: Survives in NE Bar. İğdir- *R I 1434*: NC Kır. eđdir-; İydir-; Kzx. İdir-; NW Kar. Krm. eđdir- and SW Osm., Tkm. eđdir-. Xak. XI ol çögen eđtürdi: 'he gave orders for bending (*af*) the polo-stick'; and also for making anything lean (*imāla kull şay*)' *Kaş. I 223 (eđtürür, eđtürme:k)*; Çağ. xv ff. eđdür- ('with -g-) *xam farmıdan* 'to have (something) bent' *San. 107r. 20*: Osm. xv eydir- 'to cause to bow(?)' in one text *TTS I 286*.

D ektür- Caus. f. of ek-; 'to have (seed *Acc.*) sown', and the like. S.i.s.m.l.g. Cf. ekit-. Xak. XI ol tarıŷ ektürdi: *abđara'l-bađr* 'he had the seed sown'; also used of powder when it is ordered that it shall be sprinkled (*umıra bi-đarrihi*) *Kaş. I 223 (ektürür, ektürme:k)*; Çağ. xv ff. ektür- Caus. f.; *kārānıdan* 'to order to cultivate' *San. 107r. 20*.

D öğtür- Hap. leg.; Caus. f. of İ öğ-. Cf. öğüt-. Xak. XI ol meni: öğtürdi: *hamala'l-insān* 'alā an yamdahani' 'he urged the man to praise me' *Kaş. I 223 (öğtürür, öğtürme:k)*.

D üktür- Caus. f. of ük-. Survives (same meaning) in NC Kzx. üydür-; NW Kaz. Xak. XI ol apar yarma:k üktürdi: *kallafahu 'alā takwimi'l-dirham* 'he gave him the task of accumulating money' (etc.) *Kaş. I 223 (üktürür, üktürme:k)*.

Tris. EGD

D eđetlig Hap. leg.; P.N./A. fr. eđet. Xak. (after eđetlik) 'and the bride is called eđetlig (that is 'possessing a personal maidservant'); followed by a para. explaining the difference between -k and -g in such pairs of words *Kaş. I 150*.

D eđetlik Hap. leg.; A.N. (Conc. N.) fr. eđet, q.v. Xak. XI eđetlik kara:baş 'the

maidservant (*al-xādima*) who is chosen to be sent with the bride on the night of her wedding' *Kaş. I 150*.

D öđdil:lig P.N./A. fr. öđdi-; 'praised; praiseworthy'. N.o.a.b. Uyğ. VIII ff. Bud. (to die holding firmly to the faith) öđdil:lig tétir 'is called praiseworthy' *TT V 26, 111-2*: Xak. XI *KB* (if you yourself are good) atıŷ öđdil:lig 'your name is praised' 240.

D İğidsiz Hap. leg.?: Priv. N./A. fr. İğid. Uyğ. VIII ff. Bud. ezüksüz İğidsiz padak ol 'it is a verse free from falsehoods and lies' *U I 35, 1*.

D İğidsiz Hap. leg.?: Priv. N./A. fr. öđdi. Uyğ. VIII ff. Bud. (to stay alive relying on the first two, i.e. an army and supplies) öđidsiz ol 'is not praiseworthy' *TT V 26, 110-1*.

D İğdiş: N.Ag. fr. İğdiş; 'stockbreeder'. Pec. to *KB*. Xak. XI *KB*, Chap. 59, verses 4439 ff. gives instructions for dealing with İğdişçiler who are kamuŷ yıkıkarka bular başçılar 'supervisors of all the livestock'.

Tris. V. EGD-

D İğide:- Den. V. fr. İğid; 'to lie'. N.o.a.b. Türkü VIII ff. Man. *Chuas. 99 (İğid)*; 100 (*andık-*); 135 (*artiz-*).

D İğidil- Hap. leg.?: Pass. f. of İğid; 'to be fed, maintained'. Uyğ. VIII ff. Bud. Sanskrit *sutavād dhṛto'pi* 'and maintained like a child' oğul tég İğidilip yeme: *TT VIII D.19-20 (-đ- represented by -t-, cf. İğid-)*.

D eđetle:- Hap. leg.; Den. V. fr. eđet, q.v. Xak. XI ol kızın eđetle:di: 'he sent a maid-servant (*xādima*) with his daughter to her husband's house' *Kaş. I 209 (eđetle:r, eđetle:me:k)*.

D öğütle:- Den. V. fr. öğüt; 'to advise, admonish (someone *Acc.*)'. S.i.s.m.l.g. Xak. XI ol oğım öğütle:di: *wa'aşa ibnahu* 'he admonished his son' (etc.) *Kaş. I 299 (öğütler:, öğütle:me:k)*; Xwar. XIII öğütle- 'to advise' 'Ali 39; XIV ditto *Qutb 122*; Kıp. XIII *naşaha mina'l-naşh bi'l-kalām wa'l-'adl* 'to advise about speaking and honesty' *öğütle:-* (vocalized -git-) *Ihou. 37, 11*; xv 'amıfa wa naşaha 'to upbraid, advise' *öğütle- Tuh. 25b. 8* (in margin, 'also with -g-'); *naşaha do. 37b. 2*; *lāma* 'to blame, criticize' *do. 39a. 3*: Osm. XIV and XV öğütle- 'to advise' in several texts *TTS II 747; III 557; IV 622*.

D İktüle:- Den. V. fr. İktü-; 'to feed (a human being or animal *Acc.*); syn. with İğid-, and so clearly connected with it etymologically. N.o.a.b. Uyğ. VIII ff. Bud. kentü özüümüznü İktüledimiz erser 'if we have fed ourselves' (by taking the lives of others) *TT IV 10, 11*; *U II 86, 47*: Xak. XI ol koy: İktüle:di: 'alafa'l-şāt 'he fed the sheep' (etc.) *Kaş. I 317 (İktüle:r, İktüle:me:k)*; XIII (?) *Tef. İktüle-/İktüle-* 'to feed, maintain' 73; XIV *Rbğ.*

(when the eaglets had grown up) **et öktüledi** (*sic*) 'he fed them with meat' (and taught them to eat) *R I* 1185.

D *iktü:let- Hap. leg.; Caus. f. of **iktü:le-**; this word seems to occur in a very late Uyğ. Civ. document, which is probably inaccurately transcribed, and seems to contain several Ar. words. Uyğ. VIII ff. Civ. **muruwwatlıg Aryadaniğ bizliq qüt** (Ar.) **ektilletip** (*sic*?) 'giving the gracious Aryadana our food to eat' *USp.* 88, 23-4.

D égetlen- Hap. leg.; Refl. f. of **égetle-**; **Xak. XI kız égetlendi**: 'the bride had a maid-servant who was sent with her' *Kağ. I* 291 (**égetlenür, égetlenme:k**).

D iktü:len- Refl. f. of **iktü:le-**; 'to feed oneself'. N.o.a.b. Uyğ. VIII ff. Bud. **kentü özümün iktilendim** (*sic*?) **erser** 'if I have fed myself' *U II* 78, 29-30 (the parallel texts have **iktüledim**): Osm. xv **ektülen-** 'to play the parasite' in one text *TTS I* 258.

D ögitse- Hap. leg.; Desid. f. of **ögit-**. **Xak. XI ol tariğ ögitse:di**: *tamannâ an yařhani'l-burr bi-fi'lğayrihi* 'he wished to have the wheat ground by someone else' *Kağ. I* 302 (**ögitser, ögitse:me:k**).

Dis. EGG

PU ekek Hap. leg., unless mis-spelt in Kıp. xv 'ayb 'shame' **ilik** *Tuh.* 24b. 4 there is no other trace of such a word, and *lâm* and *kâf* are sometimes confused with one another; cf. **ekeklik**. **Xak. XI ekek işler**: *al-mümisa mina'l-nisâ* 'a prostitute' *Kağ. I* 78.

PU?D ögek/ögük, the first apparently the Man.-A form of the second. A term of affection(?) of uncertain origin. The suggestion in *v. G. ATG*, para. 57 that it is a Dim. f. of **I ög** hardly fits the context of its being addressed to a son; the theory that it is a Dev. N. fr. **ö-** seems semantically more suitable. Uyğ. VIII ff. Man.-A **yerme ögl kapı antağ ögek sav sözleyü umayay** 'and his mother and father will not be able to speak such understanding(?) words' (as to enlighten his mind) *M I* 15, 1-3; Bud. in *PP* 5, 8; 6, 6; 9, 6; 16, 3 speeches addressed by the king to his son **Eğdü öglü tegin begin amrak ögükim** and in *do.* 26, 3 the old man says to the king 'why are you sending your god-like, jewel-like **ögükünüzni** to the land of death?'. In these contexts it is clearly an alternative word for 'son', but 'sensible, understanding' hardly seems very appropriate.

ükek originally 'box' or the like; hence metaph. 'a wall tower' on a city wall, Arabic *burc*, in certain contexts with the metaph. meanings of that word. Survives only(?) in NE Tuv. **ügek** 'a small confined space, e.g. dog kennel, the interior of a covered cart, sentry box', and NC Kır. **ükök** 'a small box for carrying food'. **Xak. XI ükek al-tâbüü wa'l-şundüq** 'coffin, box'; **ükek burc süri'l-madinati'l-mi'adda il'l-ğarb** 'a tower on a city

wall built for military purposes' *Kağ. I* 78; **KB on iki ükek** 'the twelve signs of the zodiac' (Ar. *burc*) 138; **él(l)ig boynı kılıca ükeke başı** 'a king with a neck as (thin as) a hair and a head as (thick as) a tower' (the understanding man does not trust him at all) 2154; **xiv Rbğ. on iki ükek R I** 1193 (directly copied fr. *KB*); *Muh. al-burc* (here) 'a sign of the zodiac' **ü:ge:k** *Mel.* 78, 17; *Rif.* 183 (-ğ- marked).

Tris. EGG

D *ékkegü: Collective f. of **ékki:**; 'two together, both'. S.i.a.m.l.g. except SC, SW, often much abbreviated. In some languages **ike'ülen**, also often much abbreviated, appears as well as, or instead of, this word. It carries a Mong. instead of a Turkish suffix, see Clauson, 'The Turkish Numerals', *JRAS*, 1959, p. 30. **Türkü VIII ekegü:** should prob. be read in *I N* 3, see 2 **éllig**: Uyğ. VIII ff. Bud. **tégin yerçi avıçğa birle ikegü kaldılar** 'the prince and the old guide remained (alone) together' *PP* 35, 8; **ikegüke** 'to both' (praise and blame) *U III* 73, 22; o.o. *TT V* 26, 108, and 110; *Pfahl.* 6, 5; Civ. ol **ikegüni bile(?) kavşur** 'add the two together' *TT VIII L* 35; the word occurs about a dozen times in contracts, mostly late, in *USp.*: **Xak. XI barıqlar: iki-gü: idhabâ intumâ** 'go the two of you' *Kağ. II* 45, 3; n.m.e.: **KB** the word occurs several times, 331, 875, 1463, etc. the spelling varying between **ikigü** and **ikegü** even in the same MS., **ikigün/ikegün** also occurs, e.g. **yağuşmaz ikigün** (v.l. **ikegü**) **yolı yarşı** of 'the roads of the two do not approach (one another) they diverge' 5311: **xii(?) KBVP ikigün** (v.l. **ikegü**) **ajunda** 'in both worlds' 17; **xiii(?) Tef. ikegü/ikegün/ikigün** 'both' 123-4: **Çağ. xv ff. ikegü** ('with -k-, -ğ-') **ikisi bile Vel.** 66 (quotn.); **ikew dü 67** (quotn.); **ikew dü tã** 'two together' **ikewke ba-har dü** 'to both' *San.* 108v. 23 (quotns.). **Xwar. xiv ikegü Qutb** 58; **ikegün Nahc.** 331, 7; 388, 13.

PUD ekeklik A.N. fr. **ekek**. Hap. leg., but **Kıp. xv mu'ayyib** 'shameful' **ilülüli** *Tuh.* 34b. 2 may be a mis-spelling of the parallel P.N./A. **ekeklik**; cf. **ekek**. **Xak. XI ekeklik xalâ'atu'l-mar'a wa qihatuha** 'wantonness and shamelessness in a woman' *Kağ. I* 153.

D ükeklig Hap. leg.; P.N./A. fr. **ükek**. **Xak. XI** 'a wall which has towers (*burüc*) on it' is called **ükeklig ta:m** *Kağ. I* 153.

D ükeklik Hap. leg.; A.N. (Conc. N.) fr. **ükek**. **Xak. XI ükeklik kull xaşaba 'iddat li-yuttaxad minhâ 'l-şundüq** 'any piece of wood prepared for making it into a box' *Kağ. I* 153.

D ikegün/ikigün See **ékkegü:**

Tris. V. EGG-

D eekle- Hap. leg.; Den. V. fr. **ekek**. **Xak. XI er urağtun:** **eekle:di**: **sabba'l-raculu'l-mar'a wa nasabahâ il'l-fucur** 'the man

abused the woman and alleged that she committed fornication' *Kaş. I* 306 (ekekke:r, ekekke:me:k).

D **ükekke:**- Hap. leg.; Den. V. fr. **ükek.** **Xak.** xı ol ta:miğ **ükekke:di:** 'he placed towers (*vaada'a . . . burüic*) on the city wall'; also used for making boxes (*şanādiq*) of anything *Kaş. I* 307.

Dis. EGL

égil 'common, ordinary, lower class' (person). N.o.a.b. but a l.-w. in Mong. as *egel* (*sic*), same meaning (*Kov.* 232, *Haltod* 37) **Türkü VIII ff.** Man. **égil çokan kişilerke** (gap) 'to common ordinary people' (in antithesis to kings and *xans*) *M III* 11, 14 (i); **Uyg. VIII** (I punished the guilty notables but) **kara: égil boğumıg yok kılmadım** 'I did not destroy the ordinary, common people' *Şu. E* 2: VIII ff. Man. [égil] **çokan kişil[er]ig** *M III* 36, 11 (ii); Bud. **égil nomçı törüçü** 'an ordinary lower-class preacher and teacher' *Kuan.* 126-7, 128 (same text, partly corrupt *U II* 19, 9 and 10).

D **ükil.** Pass. N./A.S. fr. **ük-**; 'numerous'. N.o.a.b. Cf. **üküş, ükli-**; etc. **Kıp. xı ükil al-kaşır** 'many, numerous'; hence one says **ükil kiş:** 'many people' *Kaş. I* 74.

D **öğil:** in the phr. **edğü: öğil:** and **ayığ öğil:** common in *Uyg. VIII ff.* Bud., and esp. in *PP* has nothing to do with 'action', as suggested by Pelliot in *PP*, p. 226, but is the Ger. in **-ğil:** of **ö-** and means 'thinking' (good, or evil).

D **ıgılıg** P.N./A. fr. **ı iğ;** 'sick, ill'. Like **ı iğ** now survives only(?) in SW xx Anat. **ıgılı, ıgılı, ıgılı, inlı,** and perhaps also **ilek, ıylek SDD** 763, 782, 783, 785, 793, 803. **Uyg. VIII ff.** Chr. (in a list of sufferers) **ıgılıg toğalıg** 'sick and diseased' *M III* 49, 4; Man. [gap] **ıgılıgler** [gap] *TT III* 85; Bud. Sanskrit *glāno* 'sick' **ıgılıg erip** *TT VIII* A.24; o.o. *do. A.18; Sw.* 585, 13 (**ağrıgılıg**); *USp.* 42, 19; Civ. **ıgılıg kişike** 'to the invalid' *TT VIII* M.35; o.o. *H II* 33, 222 (**ıdıt-**); *TT VII* 28, 39; 30, 14; **Xak. xı ıgılıg al-marid** 'the sick man' *Kaş. I* 79 (e:ğ); *I* 196 (**uzal-**); *II* 351 (**yarpad-**); n.m.e.: **KB** (all ignorant people are) **ıgılıg** 157: **xııı(?) Tef. ıgılıg** (1) 'sick'; (2) 'severe' (punishment) 121: **xıv Muh. al-ma'lül** 'weak, sickly' **ıgılıg** (so spelt) *Mel.* 64, 11; *Rif.* 163; **Çağ. xv ff. ıgılıg dardnâk** 'ailing' *San.* 109r. 9 (quotns.); **Xwar. xıv ıgılıgılıg** 'ill' *Qutb* 57: **Osm. xıv ff. ıgılı** 'ill' in one *xıv* text and one *xvii* Pe. dict. *TTS II* 520; *IV* 411.

D **ıgılık** A.N. fr. **ı iğ;** 'illness'. N.o.a.b. **Uyg. VIII ff.** Bud. **ısiğ ıgılık** 'fever' *TT VII* 27.1; Civ. **ısiğ ıgılık** *H II* 8, 46; **Xak. xı I 273** (**ağrı-/ağru-**); possibly to be read **ıgılıg**.

D **öğlüg** P.N./A. fr. **2 öğ;** 'capable of thinking rationally and clearly, thoughtful'. Common in *KB*, often in antithesis to **öğsüz;**

otherwise n.o.a.b. **Xak. xı KB** 463, 820, 1246, 1701, 1954, etc.: **xıv Muh.(?) al-faşih** 'lucid, intelligible' (opposite to 'dumb' **ağın**); **öğlüg:** (first **-ğ-** marked) v.l. **ıı:ıluğ Rif.** 150 (only).

Dis. V. EGL-

D **egil-** Pass. f. of **eg-**; 'to be bent, bowed; to bend (Intrans.)'. S.i.a.m.l.g., sometimes abbreviated to **el-** and the like. There is a Sec. f. (? see **eg-**) **epil-** in NE Tel. *R I* 712. Cf. **emit-**. **Xak. xı yığa:ç egıldı:** **mâla'l-ğuşn** 'the branch (etc.) bent'; (in a prov.) **kuruğ yığa:ç egılme:** 'dry wood (*al-naşab*) cannot be bent' (*yan'aşif*) *Kaş. I* 198 (**egılır, egılme:k**); **bu: butak ol egılgen** 'this branch is constantly bending' (*yatamâyil*) *I* 159, 1; a.o. *III* 215, 17; **KB kağıl teg kóni boğ egıldı kodı** 'his body, (once) as straight as a whip, has bent down' 1055; o.o. 1099, 4992: **xııı(?) At. 233** (**eg-**): **xıv Rbğ. egıl-** 'to bend' *R I* 701 (quotn.); *Muh. ta'awwaca* 'to be bent' **egıl-** *Mel.* 24, 8; *Rif.* 106; **Çağ. xv ff. egıl-** ('with **-ğ-**') *xam şudan* 'to be bent' *San.* 107r. 18; **Xwar. xıv egıl-** 'to be bent, to bend' *Qutb* 19; **égil-** *do. 57:* **Osm. xıv** 'to be bent' **il-** (for **il-**, confused with **il-**) *CCG*; *Gr.* 105 (quotn.): **Kıp. xıv egıl-** ('with **-ğ-**') *ta'awwaca* *ld.* 18: **xv mâla** **eyıl-**; **Tkm. egıl-Tuh.** 35b. 12; *ta'ta'a* 'to stoop, crawl' **epil-** (*sic*) 24a. 4.

D **ekil-** Pass. f. of **ek-**; 'to be sown (etc.)'. S.i.s.m.l.g. **Xak. xı tariğ ekıldı:** **zurı'a'l-zar** 'the seed was sown'; also used of anything that is sprinkled (*durra*) over something *Kaş. I* 198 (**ekılır, ekılme:k**): **Çağ. xv ff. ekıl-** ('with **-k-**' implied) *kašta şudan* 'to be sown' *San.* 107r. 18; **Xwar. xıv ekıl-** (of salt on a wound) 'to be sprinkled' *Qutb* 57.

D **ögül-** Pass. f. of **1 öğ-**; 'to be praised'. Survives only(?) in SW Osm. **ögül-öbvül-**. **Xak. xı er öğüldi:** 'the man was praised' (*mudîha*) *Kaş. I* 198 (**ögüllür, öğülmek**); **erdem bile: öğlelim natafâxar bi'l-manâqib** 'let us glory in our merits' *II* 343, 19; **xııı(?) Tef. öğül-** 'to be praised' 242; **Çağ. xv ff. öğül- sütüda şudan** 'to be praised' *San.* 78r. 26 (quotns.).

D **ükül-** Pass. f. of **ük-**; 'to be heaped up, accumulated'. Survives in NE Koib., *Sag*; **Khak. üi-** *R I* 1845; *Bas.* 257; **NC Kir. Kzx. üyül-** **NW Kaz. öyel-** (This verb has been read in **Türkü VIII** *T* 32, but the right reading is **kellir erser körü: kellür:** 'if he comes, see him and bring him (to me)?'): **Xak. xı topra:k üküldi:** 'the earth (etc.) was heaped up' (*takarwama*) *I* 198 (**üküllür, ükülme:k**); **teğme: çeçek: üküldi:** 'all the flowers were heaped up' (*tarâkama*) *I* 437, 4; *II* 285, 15 (in the latter *ınkaşaba* 'were collected'): **KB ukus ordusu ol neğ üküli turur** 'understanding is its palace; things are collected there' 310 (cf. **ırkıl-**): **Çağ. xv ff. ükülgen** ('with **-k-**, **-ğ-**') *cam' olup, yığılgan* 'collected, heaped up' *Vel.* 109 (quotn.);

ükül- (?sic, in same para. as **ögül-**) *cam' judan San. 78r. 26* (quots.)

D igle- Den. V. fr. I **ig**; 'to be sick, ill'; the cause of illness, if mentioned, seems to be in the *Dat.* Survives only(?) in SW xx Anat. **igle-/jyle-** *SDD 783, 803*; *Uyg. VIII ff. Man.-A esen ermek iglemek* 'to be well or ill' *M III 13, 16* (i); *iglemekin ölmek'in* 'sickness and death' *M I 9, 5*; Bud. ağır **igledi** 'he fell grievously ill' *Suv. 4, 17*; o.o. *do. 478, 17*; *U II 5, 1*; *USp. 97, 12*; Civ. **borka iglemişin** 'suffering from alcoholism' *H II 32, 26*; o.o. *TT VII 24, 17*; 25, 26, etc.; **Xak. XI er igle:di: maraql-racul** 'the man was ill' *Kaş. I 287* (**igler, igle:me:k**): **KB kamuğ iglegen** 'everyone who falls sick' 1108; a.o. 2109; *xiv Muh.(?) tadā'afa* 'to grow weak' **igle- Rif. 106** (only); *Xwar. xiv 'ig igle- 'to be ill' *Qutb 57*.*

S ikle- See **irkle-**.

D ögle- See **öglen-, ögleş-**.

D ükli- Den. V. fr. **ükil**; 'to become larger, more plentiful; to increase (Intrans.)'. Survives only(?) in NE Şor **üktü-**; *Tel. öktü- R I 1806, 1185*. *Uyg. VII ff. Man. yarlıkançu köpülleri üklyü* 'their merciful thoughts increasing' *TT III 133-4*; Bud. **edim tavarım üklüzün** 'may my property (Hend.) increase' *U I 29, 2*; (just as a small fire, when fanned by the wind) **üklyür bedüyür** 'increases and grows bigger' (so the passions under the influence of lust) **üklyür aşılurlar** 'increase (Hend.)' *U II 9, 6-8*; o.o. of **ükli-**: **aşıl- TT IV 12, 44-5**; *Hüen-ti. 2075*; Sanskrit *puṣṭa* 'nourished, brought up' **ükılmış TT VIII D.35**; Sanskrit *vardhante* 'increase' **üklyür do. E.3**; Civ. **ed tavar üklyür TT VII 28, 43**; a.o. *TT I 75* (*yala*); **Xak. ükli:di: neñ zāda'l-şay wa namā** 'the thing increased and grew' *Kaş. I 287* (**ükli:r, ükli:me:k**); **tavar kimin üklise: I 362, 24**; a.o. translated *kaşura* 'to be abundant' *II 366, 6*.

D iglet- Caus. f. of **igle-**; 'to make (someone Acc.) ill'. Survives only(?) in SW xx Anat. *SDD 782*. **Xak. XI bu: yér: an: igletti:** 'this place made him ill (*amradahu*) because it did not suit him' *Kaş. I 266* (**igletür, igletme:k**).

S iklet- See **irklet-**.

D üklit- Caus. f. of **ükli-**; 'to increase (something Acc.)'. N.o.a.b. **See uğılt-**. *Uyg. VIII ff. Bud. Sanskrit klésavardhanā* 'increasing the passions' **nizvaniğ üklitte:clle: erür TT VIII A.14**; **ükliğülük do. E.6** (*şıpa:rkı*); **aşdim üklittim** 'I have increased (Hend.)' *Suv. 136, 20*; o.o. *U IV 22, 270* (**ükli-t aş-**); *Suv. 29, 15*; **Xak. XI 01 neñni: üklitti: kaştara' mālahu wa tammara** 'he increased (Hend.) his property' *Kaş. I 264* (**ükli:tür, üklitme:k**, mostly unvoiced); same phr. *II 366, 6*; *KB 5590* (**igdi:s**).

D iglel- Hap. Leg.; Pass. f. of **igle-**; **Xak. XI tegme: törlüğ iğ igleldi: marıđa kull**

naw' mina'l-marađ 'every kind of illness was suffered' *Kaş. I 296* (**igletür, igletme:k**).

D iglen- Refl. f. of **igle-**: Survives only(?) in SW xx Anat. **iglen-** (of fruit) 'to wither' *SDD 782*. **Xak. XI ura:ğut iglendi: axadıti'l-mar'ata'l-şalq** 'the woman was in travail'; also used when a man is slightly ill (*marıđa qalıla(n)*) *Kaş. I 259* (no Aor. or Infin.). **Kıp. xv in'alla** 'to be ill' **yiglen-** (*stic*) *Tuh. 6b. 1*; *tamārada* 'to be taken ill' (**xastalen-**; in margin in SW(?) hand) **iglen-** *do. 9b. 11*.

D öglen- Refl. f. of **öggle-**; Den. V. fr. **öğ**; which is noted only in Osm. *xiv TTS I 559*; *II 743*; 'to collect one's thoughts; to gain, or regain, the power to think', and the like. N.o.a.b. *Uyg. VIII ff. Bud. Sanskrit smṛtīsam-prajāta* 'who has recovered his memory' **ögle:nü bilip** *TT VIII G.12*; (he lay like a corpse on the ground) **ür keç témim öglendi** 'at long last he became fully conscious' *PP 62, 1*; a.o. *Suv. 619, 19* (**ançada:**); **Xak. XI aruk er öglendi: acommal-raculu'l-mu'yi** 'the exhausted man rested'; also used of a boy, *idā kabura* 'when he grows up' (i.e. comes to years of discretion) *Kaş. I 298* (**öglenür, öglenme:k**); **aruk er öglendi:** Sanskrit translation; also used *idā faţına'l-şay ba'd gābāwa bihi* when one understands something after failing to understand it originally **öglendi: I 259** (**öglenür, öglenme:k**): **KB tokıışğ uzatsa yağı öglenür** 'if (you) prolong the battle, the enemy comes to his senses' 2366; **ögelik teğir erse öglengü ol** 'if a man reaches the rank of Counsellor he must use his brains' 4141; *Osm. XIV to XVI* (only) **öglen-** 'to come to one's senses' in 5 texts *TTS I 560*; *II 743*; *III 555*; *IV 620*.

D üklün- Hap. leg.; Refl. f. of **ükül-**; form fixed by rhymes *avlanup* and *örlenüp*. **Xak. bir bir üze: üklünüp** (the clouds) 'are piled (yatarākam) on one another' *Kaş. I 258, 3*; n.m.e.

D igleş- Hap. leg.; Co-op. f. of **igle-**; **Xak. XI yulki: arığ igleşdi: marıđati'l-dāwāb** 'the cattle (etc.) were (all gravely) ill' *Kaş. I 241* (**igleşür, igleşme:k**).

S ikleş- See **irkleş-**.

D ögleş- Co-op. f. of **öggle-**; 'to take counsel together'. N.o.a.b. **Türktü VIII ol üç xağan öglesip** 'those three *xağan*s took counsel together and' (said 'let us converge on the Gold Mountain Forest') **ança: ögleşmiş** 'that is how they must have taken counsel together' *T 10*; *Uyg. VIII ff. Civ.* (in a series of terrible events) **üç özüť ögleşür** 'three souls take counsel together' *TT I 29* (mis-translated).

D üklüş- Hap. leg.; Co-op. f. of **ükül-**; **Xak. XI bür: neñ bir üze: üklüşdi:** 'one thing was piled (*inkatāba*) on another'; for example sand, or locusts, on a reed-bed, or people in a crowd *Kaş. I 241* (**üklüşür, üklüşme:k**).

Tris. EGL

D **ögelik** A.N. fr. **öge**: 'the office of Counsellor'. Pec. to *KB*. **Xak.** XI *KB* (in a list of high offices) **kayust ögelik tegr ög bulur** 'some of them reach the office of Counsellor and acquire intelligence(?)' 4067; a.o. 4141 (ö:glen-).

Tris. V. EGL-

D **eke:le:**- Hap. leg.; Den. V. fr. **eke: Xak.** XI of **am:** **eke:le:di: sammähä uxt kabira** 'he called her "elder sister"' *Kaş.* I 310 (**eke:le:r, eke:le:me:k**).

D ***ëkkil:le:**- Den. V. fr. **ëkkil:**; lit. 'to do something twice'; with some extended meanings. In some modern languages used as an ordinary verb, but in the early period only the Ger. **ikileyü**, sometimes abbreviated to **ikille:** is noted. There is no etymological connection between this verb and the Turco-Mong. Collective Numeral **ike'ülen** (see **ëkkegü:**). Survives in NE Tuv. **iyile- Pal.** 189; NW Kar. L. **ekile- Kow.** 182; (*Kaz. ikilep* only *R* I 1419); SW Osm. Tkm. **ikile-**. **Türkü** VIII ff. Man. **ikileyü yapırıtı** 'afresh' (Hend.) *TT* II 10, 84; **Uyg.** VIII ff. Man. **ikileyü** 'for a second time' *M* III 32, 4 (ii); Bud. **ikileyü** means not so much 'for a second time' in the limited sense, as 'afresh, anew' in positive and '(ever) again' in negative sentences; **ikileyü sizlerni körüşmegeymen** 'I shall never see you again' *PP* 76, 3; **ikileyü takı kilmazmen** 'I will never again do' (wicked things) *Suv.* 138, 3-4; a.o. (positive) *Hüen-ts.* 1908 (Için); **ikileyü üçleyü** 'for the second and third time' *U* III 59 5 (ii); **Xak.** XI **bl:r tllkü: teri:sin ikile: soyma:s** 'you cannot skin one fox twice' *Kaş.* III 244, 21; n.m.e.: *KB yumulmadı yandru ikile közl* 'his eyes did not close again' 5674; **Çağ.** XV ff. **ikiley** 'on two occasions' *Babur, Gibb Memorial Trust facsimile* 61 v. 14, glossed *dü pära* 'two pieces': **Kıp.** XIV **ikile-** ('with -k-') *tanā* 'to do (something) a second time' *Id.* 18; **Uyg. tanā** 'to double' **ikkile- Tuh.** 62a. 2; **Osm.** XIV ff. **ikile-** 'to repeat (a statement)' in one XIV text; **ikiledin/ikileyin** 'for a second time, again; thereafter, next' in several XIV and XV texts *TTS* I 368; *II* 521; *III* 359; *IV* 412.

D **öge:le:**- Hap. leg.; Den. V. fr. **öge: Xak.** XI of **am:** **öge:le:di: laqqabahu bi-laqab öge: wa huwa kabir fi'l-qawm** 'he gave him the title of öge:', that is 'a great man in the tribe' *Kaş.* I 310 (**öge:ler, öge:le:me:k**).

D **öglentür-** Caus. f. of **öglen-**; n.o.a.b. **Uyg.** VIII ff. Bud. **öglentürgeü için** 'in order to revive' (the stranded fish) *Suv.* 601, 22.

Dis. EGM

D **egim** N.S.A. fr. **eg-**; lit. 'a single fold', but usually used metaph. For the Sec. f.s(?) with -*n*- see **eg-**. N.o.a.b.; SW XX Anat. **egim/igim** *SDD* 511, 782 have quite

different meanings. **Uyg.** VIII ff. Bud. **bu dhārāni üç egim** (written *ekim*; gap) 'this magic spell, a threefold . . . *TT* VIII K.8; (because of the passions) **üç epim (sic) sansardakı** 'inherent in the threefold *samsāra*' *U* II 8, 24; similar phr. *Suv.* 133, 16; *USp.* 102a. 20; **ayığ kılınçların emğintin . . . kizlegülük yaşurguluk ermez** 'cannot be hidden (Hend.) . . . from the folds(?) of their evil deeds' *Suv.* 140, 19-21.

D **ekim** Hap. leg. ?; N.S.A. fr. **ek-**. **Xak.** XI **bir ekim yēr** 'the quantity of land which can be sown (*yubdar*) on a single occasion' *Kaş.* I 75.

D **üküm** N.S.A. fr. **ük-**; 'a (single) heap'. Survives in NW *Kaz. öyem*; SW XX Anat. **ügüm** *SDD* 1707. **Xak.** XI **bir: üküm yarmak** 'a heap (*küma*) of coins'; the -*m* is altered (*nubdala*) from -*n* *Kaş.* I 75.

D **egme:** Pass. N./A.S. fr. **eg-**. Survives only (?) in SW Osm. **Xak.** XI **egme: al-fāq fi'l-bayt** 'the arch, or vault, in a house' *Kaş.* I 139; **Çağ.** XV ff. **egme** ('with -g-') *egimış, iki kat olmuş* 'bent, folded in two' *Vel.* 70; **egme xamida** 'bent, crooked' *San.* 109r. 11 (quotn.).

D **ükme:** Pass. N./A.S. fr. **ük-**; 'heaped up'. Survives in NC Kzx. **üyme cüyme bol-** 'to be heaped up', and perhaps SW XX Anat. **hügme** 'a hut made of reeds' *SDD* 758. **Xak.** XI **ükme: toprak** 'heaped up (*al-mukawwam*) earth', or anything else heaped up *Kaş.* I 130.

S **ekmek** See **etmek**.

D **ükmek** Infin. of **ük-** used as a Noun. In **Uyg.** sometimes used in this form in a lit. sense, but usually with a prosthetic *y-* (see **ük-**) as a Bud. technical term translating Sanskrit *skandha* 'heap, collection', and *sambhāra* 'provision'. N.o.a.b. **Uyg.** VIII ff. Bud. **telim (VU) kozluğ ükmeklerig** 'many heaps of glowing embers(?)' *TM* IV 253, 47; (sorrow, anxiety, pain, frustration, constriction) **uluğ emgeklig ükmek** 'a great accumulation of pains' *U* II 11, 7-8 (mis-translated); Sanskrit *samskāra* 'mental discrimination' 5 **ükme:kle:riğ** *TT* VIII A.27 (-*k-* represented by -*g-*; this is a mistranslation, *samskāra* is only one of the five *skandhas*); a.o. *USp.* 89, 1 (ülgü:)—**yükmek skandha** is common in *TT* VI (the *Skiz Yükmek Sūtra*), see the Preface, pp. 8-9 for further occurrences: Civ. (a tumour) **kıg ükmek teg** 'like a dung-hill' *H* II 26, 84: (*M.* Kir. the word read as **yükmek** in *Mal.* II, 10 is **kökmek**, q.v.); **Xak.** XI **ükmek xurşu'l-mar'a** 'a woman's earring' made of gold or silver, *wa huwa'l-halqa* 'it is a ring'; it is by origin an infinitive (*maşdar*); and anything heaped up (*mukawwam*) is called **ükmek**; it, too, is by origin an Infinitive *Kaş.* I 105.

Tris. EGM

D **ége:me:** Pass. Dev. N. fr. **ége:-** with the connotation that the instrument is played with

a bow. Pec. to Kaş.; the second entry misplaced among words of similar form with an initial consonant. **Xak.** XI *ëgerme: naw' mina'l-mazâhir* 'a kind of stringed instrument' *Kaş.* I 137; III 174.

Tris. V. EGM-

D ükmeklen- Hap. leg.; Refl. Den. V. fr. **ükmek.** **Xak.** XI *ura:ğut ükmeklendi: taşannafati'l-mar'a wa tağarrat* 'the woman wore earrings (Hend.)' *Kaş.* I 314 (ükmeklenür, ükmeklenme:k).

Dis. EGN ✓

D egin Intrans. Conc. N. -in (Intrans.) fr. **eg-**; lit. 'something which bends', but usually in an anatomical sense 'shoulder'. For the Sec. f.s(?) with -ğ- see **eg-**. S.i.a.m.l.g. often contracted to **in** or much distorted, e.g. NE *Kür. egne R I 715*; Soy. (i.e. Tuv.) *ikti do. 1422 (Pal. has egin, with Poss. Suff. ektil).* **Türkü** VIII ff. (in a series of enquiries about parts of a tent) **egni: neteg edğü:** 'How are its curved stays? They are good.' *Irkb* 18; **Uyg.** VIII ff. Bud. **bél yokaru köğüz eginke tegl . . . egin yokaru saç kıldığka tegl** 'from the waist up to the chest and shoulders . . . from the shoulders up to the edge of the hair' *TT V 4, 7-11*; **iki eginlerinde** 'on their two shoulders' *do. 24, 49*; **saçların eginlerinde (sic) tüşürüp** 'letting their hair fall over their shoulders' *U IV 8, 12 (II 39, 12)*; a.o. **egin** *Suv. 36, 15*; **xiv Chin.-Uyg. Dict. chien** 'shoulder' (Giles 1,625) **enil R I 712**; **Ligeti 134: Xak.** XI **egin al-katif** 'shoulder'; (ekin follows here); **egin kirbäs** 'a piece of cotton cloth' one and a half spans wide and four cubits long, *bihî biyâ'ât Suvâr* in which the goods sold by the Suwâr (are wrapped?) *Kaş.* I 78 (the *alif* of the second entry is unvoiced, but the word must be **egin** in the sense of 'a folded material', which it has, with elaborations like 'clothing', in some modern languages); **emgek eginde kalmäs:** 'pain does not remain on the shoulders' (*aktâf*) *I 110, 3: KB bu emgek neçe boğzı egni ünün* 'how great is this pain for his throat and shoulders' 1738: XIII(?) *Tef. egin* 'shoulder' 69; **xiv Muh. al-mankib** 'shoulder' *egin: Mel. 47, 8; Rif. 141*; (under 'weaver's implements') **al-firâz** 'embroidery', **egin** 60, 10; 159; **Çağ.** xv ff. **egin arka** 'back' *Vel. 64* (quotn.); **egin/egin** (both spelt) (1) *sar-i diş wa katif* 'the (top of the) shoulder'; (2) metaph. **büzü** 'arm' *San. 109r. 12* (quotns.); 109v. 7 (quotns.). **Xwar.** XIII **egin** 'shoulder' *Ali 7, 46*; **xiv egin** *Qutb 19*; 'shoulder; sleeve' *Nahc. 65, 16* etc.; **egin** *Qutb 49; Nahc. 57, 13: Kıp. XIII al-katif eyin*; **Tkm. egin** *Hou. 20, 9*; **xiv (Tkm.) egin** ('with -ğ-') *al-katif*; **Kıp. eyin** *Id. 19*; **éyin al-katif** *do. 26*; **xv al-katif** (*şikin* and also) *éyin Kav. 60, 17: Osm. xiv ff. egin* 'shoulders, upper part of back'; c.i.a.p. *TT S I 254; II 360; III 237; IV 278.*

D ekin Intrans. Conc. N. fr. **ek-**; 'a standing crop, a crop grown from seed and not yet

reaped', also 'sown land, land under a sown crop'; it is not always easy to determine which meaning is intended. S.i.a.m.l.g. except NE? **Uyg.** VIII ff. Bud. **yaş turkaru ekinî bütmez** 'his fresh plantings consistently fail to produce a crop' *TT VI 14*; **Civ. bu yérke ekin tutsa** 'if I get a crop off this land' *Usp. 11, 7; 66, 7*; similar phr. *do. 19, 6*; **ekin yérde** 'on the sown land' *do. 29, 9*; **O. Kır. ix ff.** this word should perhaps be read in three inscriptions, *Mal. 3, 1; 44, 1*, and the new inscription from Oust-Élégueste (Touva), published by Scherbak in *UAY, 35B, 1963, p. 145. Mal.* reads the word *künim*, but the photograph shows an *l* not *ü* in 3, 1; Scherbak in his new edition makes the same correction in 44, 1, and although he reads *ü* in the new inscription, South side, the photograph shows *l*. The word is obviously not **kin** 'musk', and no known meaning of **kün** suits the context; **ekin**, if taken metaph. to mean 'progeny' might, but does not fit very well in the new inscription. The word may be a term of relationship, **kin** or **ekin** otherwise unknown. (I have parted from you: my wife and son) **ekinim kadaşım ayta: adrılıtm** 'I have said farewell(?) and parted from my progeny and kinsmen' *Mal. 3, 1*; **kadaşım ekinime: ayta: adrılıtm** *do. 44, 5 (Scherbak 3)*; **uru: kadaşım üç ekinim kız kadaşım üç y . . .** (lost) 'my male kinsmen, my three progeny(?) my female kinsmen, three . . .' *Oust-Élégueste, S.: (Xak.) XIII(?) Tef. yağaç ekin* 'trees and standing crops' 72; **xiv Rbğ. ékin tkin işi** 'the work of sowing and planting' *R I 698: Çağ. xv ff. ékin* ('with -k-') *ekin ya'ni mazra'a* 'sown land' *Vel. 65* (quotns.); **ékin** (spelt) *kiş-t-u zar* 'sown land' *San. 109r. 28* (quotns); **Öğüz xi ekin al-mazra'a Kaş. I 78: Kıp. XIII al-zar 'standing crop' *ekin Hou. 9, 9*; **xiv ditto** *Id. 18*; **Bul. 6, 15**; **xv muşlaq al-zar** 'a general term for standing crop' *ekin Kav. 63, 11; al-zar ékin Tuh. 18a. 1.***

PU ögen 'a brook'; the contexts suggest that it was something smaller than a river. Possibly survives in NE Leb., Tub. **ö:n** 'the local name of the river Biya' *R I 1214. Cf. ögren.* N.o.a.b. **Uyg.** VIII ff. Bud. **ögen öğüz suvi** 'the water of brooks and rivers' *TT V 15, 16*; a.o. *do. 28, 123 (sarğān)*; **Civ. kuđuğ kazsar bulak ögen kazsar** 'if a man digs a well or clears a spring or brook' *TT VII 29, 2*; in documents in *Usp.* relating to land it occurs several times in descriptions of boundaries, e.g. (PU) **Sügü ögen üze** ('bounded') in the *Sügü(?)* brook' 13, 3; a.o. *do. 88, 45-6 (suvçl).*

S ögin/öğün Sec. f. of **ögin** (**öñi**): first noted in the Vienna MS. of *KB* where the other MSS. have **öñin**, 835, 5530; *KBVP 26, 67; KBPP 31. Çağ. xv ff. ögün* ('with -ğ-') *gayri* 'other than, different from' *Vel. 110* (quotn. *Lutfi*); **öğün gayr** *San. 80r. 6* (quotns. *Nawā'i*).

D ükün Intrans. Conc. N. fr. **ük-**; 'a heap'. Survives only in NE **üğün/ün**, etc. **Uyg.**

viii ff. Bud. *ağısı barımı . . . ükün kırır* 'his property and wealth comes in in heaps' (without any effort on his part) *TT VI 102*; *töğöden hükün (sic) belgürmüš* 'from the millet a heap appeared' *TT VIII K.3*; a.o. do. *D.29 (töbörgö:)* *Xak. x1 ükün* any 'heap' (*küma*) of coins, roses or other things; and hence 'heaped up (*muctami*) earth' is called *ükün topra:k Kaş. I 78* (and see *üktüm*).

İgne: 'needle'. S.i.a.m.l.g. with a good many variant forms, but initial *i-* everywhere except in SE Türki *yigne/yigne*, which proves that the *y-* in some languages is secondary (cf. *İğa:ç*), as is also the *-ğ-* for *-g-* which occurs in a few languages (cf. *eg-*). *Uyg.* viii Man. *yanarı ol yigne (sic) yılan* 'her index finger is (like) a needle snake' *M II 11, 21-2*; a.o. *Suv. 593, 15*; *Xak. xi yigne: al-ibra* 'needle'; *temen yigne: al-misalla* 'a large (packing) needle' *Kaş. III 35*; o.o. *I 403 (temen)*; *II 3 (sap-)*; *II 120 (sapıl-)*; *II 150 (sapın-)*; *xiv Muh. al-ibra yigne: (-g-)* *making Mel. 69, 3*; *Rif. 159*; *Çağ. xv ff. İgne* (spelt) *sūzan* 'needle', in *Ar. İbra San. 109r. 15*; *Xwar. xiv İgne* 'needle' *Qutb 57*; *Kom. xiv 'needle' İgine/İne CCI, CCG*; *Gr.: Kıp. xiii al-ibra yigne*; *Tkm. yigne: Hou. 23, 12*; *xiv (Tkm.) İgne: al-ibra*; *Kıp. İne: İd. 19*; *xv al-ibra İgne: Kav. 64, 9*; *İbra İne Tuh. 4b. 12*.

D êkkinç regular Ordinal f. of *êkki*, not so old as *êkkinti*, q.v.; 'second'. Gradually displaced by longer form in *-ği-*, which first appears, *metri gratia*, in *KB*. S.i.a.m.l.g. with initial *ê-*/*je-* and *-kk-* in the same languages as *êkki*: *Xak. x1 İkinç al-tâni* 'second' *Kaş. I 131* (followed by statement of rules for forming Ordinals); *İkinç ne:ş III 449*; *KB İkinç 132*; *İkinç 788*; *xiii(?) At. İkinç 10, 152*; *Tef. İkinç 123* (s.v. *İki*); *xiv Rbğ. İkinç R I 1427*; *Muh. al-tâni I:İkinç: Mel. 82, 8*; *Rif. 187*; *Çağ. xv ff. İkinç* ('with *-k-*') *İkinç Vel. 71*; *İkinç* (spelt) *düyüm* (quotn.); *İkinç düyümün* (quotn.) *San. 109v. 8* (both Pe. words mean 'second'); *Xwar. xiii(?) İkinç Oğ. 67, 86*; *xiv êkinç Qutb 49 İkinç/İkinç do. 58*; *İkinç Nahc. 2, 13*, etc.; *Kom. xiv êkinç CCI, CCG*; *Gr.: Kıp. xiv İkinç: al-tâni İd. 18*; *xv İkinç Kav. 67, 15*; *İkinç: Tuh. 61b. 2*; *Osm. xiv ff. İkinç* once in *xiv TTS I 521*; otherwise *İkinç*.

D öğünç N.Ac. fr. *öğün-* 'self-praise'. N.o.a.b. *Xak. x1 öğünç* (the *-ğ-* marked with three superscribed dots in the MS.) *al-tamadduh* 'self-praise'; hence one says *bu: İške: (sic) ne: öğünç kerek* 'what need is there for self-praise in this matter?' *I 132*; *öğünç al-tamadduh III 449*; *KB öğünçke bolup er özin öldürür* 'out of vanity a man lets himself be killed' *2292* (cf. *alplik*); *Kom. xiv 'praise' öğünç/öyğünç CCG*; *Gr.*

D ökünç N.Ac. fr. *ökün-*; 'repentance' (for something that one has done), 'regret' (for something that has happened). Survives as *ökünüç* and the like in SE Türki *Shaw 26*; *NC Kır.*; *Kzx.*: *NW Kk.*, *Kaz.* (*ükeneç*);

Nog.: as regards *Osm. Red. 263* lists a *Pe. (sic)* word *evğenc* (see *Çağ.* below). See *Doerfer II 610*. *O. Kır. ix ff.* (I have departed this life) *İlim ökünçüğe* 'to the regret of my realm' *Mal. 28, 8*; *Xak. x1 ökünç al-hasra* 'grief, regret'; one says of *tellm ökünç ökündi: tahassara bi-hasrât kafıra* 'he greatly regretted' *Kaş. I 132*; *ökünç al-hasra*; one says *ol añar ökünç kıldı: ca'ala lahu hasra III 449*; *KB éve kilmış işler ökünç yarın* 'one regrets the next day things done in a hurry' *587*; o.o. *348, 363, 918, 1075*, etc.: *xiii(?) At.* (keep your own secrets) *sözüpün özünke ökünç kelmesün* 'do not tell them and then regret it' *170*; four o.o.: *Çağ. xv ff. ökünç* (spelt) *nadâmat wa pişmâni* 'repentance, regret'; in the *Burhân-i Qâti' avğane*, in the *wazn* ('shape') of *şatrance* is mentioned as a *Pe.* word with this meaning *San. 80r. 11*; *Xwar. xiii ökünç* 'repentance' *'Ali 46*; *xiv ditto Qutb 122*; *Osm. xiv ökünç al-* in one text seems to mean 'to take revenge' *TTS I 562*.

Dis. V. EGN-

D ekin- Hap. leg.; *Refl. f. of ek-*. *Xak. x1 ol ö:zİçe: tarİğ ekindi: İnfarada bi'l-zivâ'a wa badri'l-arğ li-nafsİhi* 'he devoted himself to sowing land for himself' *'Kaş. I 203* (*ekinür, ekinme:k*).

PUD İgen- *Refl. f. of İge-*. *Kaş's* first meaning is normal; there is no obvious connection between it and the second which may be a mistranslation, see *Osm.* The meaning in *I 104, 1* is entirely different and the text is perhaps corrupt; *İge:İnenür fr. a Refl. Den. V. fr. İge: (1 İdi)* would suit the context, but there is no evidence for *İge:* as a *Sec. f. of 1 İdi*: in *Xak. Xak. x1 at İğendi: ħaruna'l-faras* 'the horse (etc.) was refractory (or restive)'; and one says *kısra:k İğendi: ħamalati'l-ramaka silvu wa 'aliquat* 'the mare was pregnant (Hend.)' *Kaş. I 203* (*İğenür, İgenme:k*); (later) he greatly regretted) *İl bolğalı: İğendi: İlim ħaruna 'inda'l-muşâliha wa camaha 'an dâliha* 'because he was obstinate about making peace and resisted it' *I 200, 19*; *kaz: kopsa: ördek kö:İğ İge:nür:* 'when the goose flies off, the duck takes possession (*tamallaha*) of the lake' *I 104, 1*; *Çağ. xv ff. ki ol kuyaş yüzİğni körgen İgenür bi-lxtiyâr* 'for anyone seeing that sun-faced beauty involuntarily becomes restive' *P. de C. 121* (it is uncertain where *P. de C.*, who mistranslated it, found this verse; the verb is not mentioned by *Vel.* or *San.*); *Osm. R I 1425* quotes from *Leh. Osm.* a verb *İgen-* (obsolete) (of an animal giving birth) 'to hold its breath and make violent efforts to expel the child'; this entry does not seem to occur in the edition of A.H. 1306.

D öğün- *Refl. f. of 1 ö:ğ-*; 'to praise oneself, boast'. Survives only(?) in *SW Az. öyün-*; *Osm. öğün-öyün-* (*Red.* also quotes the forms *ögen-öygen-öyün-*); *Tkm. övün-*; *Xak. x1 ol ö:zİn öğündi:* 'he praised (*madaħa*)

himself' *Kaş. I 203* (öğünür, öğünme:k); and three o.o.: xiv *Muh.(?) al-'acab* 'to be pleased with (something)'(?) öğünmek (unvocalized) *Rif. 122* (only): Çağ. xv ff. öğün- (spelt) *mufaxarat wa mubâhât wa xwud-râ sutûdan* 'to boast, brag, praise oneself' *San. 78v. 3* (quotn.): Kom. xiv 'to boast' övünmek CCG; Gr.

ökün- (ökön-) 'to repent, regret (something *Dat.*)'. Survives in the same languages as ökünç. See ökün-. Türkü VIII ff. Man. *Chuas. passim; TT II 10, 81* (ötün-): Uyğ. VIII ff. Chr. *tép ökündiler* 'they expressed their regret, saying...'*U 9, 3*: Bud. ökönör yeme: 'and repents' *TT VIII A.44*; ökün- 'to repent' constantly recurs, sometimes in isolation, sometimes in a string of verbs 'pray, beseech, admit (one's faults), clear oneself (of sin)', etc., esp. in the long confessions of sin in *TT IV* and *Suv. 133 ff.*, e.g. *Suv. 137, 23* (açın-); 140, 1 and 11 (kakın-): Civ. köpülüp köğüzüp ökünmekl üküş 'the repentance of your mind and heart are great' *TT I 82*: *Xak. XI ol yaz:zukuşa: ökündi: tahassara 'alâ dâbîhi wa nadîma* 'he regretted his sins and repented'; also used of any repentance (*nadâma*) *Kaş. I 203* (ökönür, ökönme:k); *I 132, 16* (ökönc); *I 200, 18*; ököngil *ta'assaf* 'regret' (a loss) *III 361, 4*: *KB küsermen yigiltikke öknür özüm* 'I long for youth and regret its loss' 363; o.o. 244, 919, 928, 1239, etc.: XIII(?) *At.* (a wise man acts at the right time and) ökönmez kedin 'does not regret later' 114; o.o. 143, 144: *XIV Röh. ökönür yiglaştılar* 'they were sorry and wept together' *R I 196*: *Muh. nadîma ögün-* (-g- marked) *Mel. 31, 14; Rif. 115; al-nadâma ökönmek Rif. 123* (only): *Kıp. XIV ökün-* ('with -k-') *tahassara wa talahhafa* 'to regret (Hend.)' *İd. 18*: xv ditto ekne- (sic, ?error; in margin ökün-) *Tuh. 9b. 3*.

D ökün- Refl. f. of ök-; 'to bring together, concentrate (troops)'. This word prob. occurs in two passages in Türkü where hitherto ökün- has been read. The reading ökün in *I E 23* (*II E 19*), judging by the photographs and the context, is prob. an error for üçün. Türkü VIII (the Kara: Türgeş had revolted) *antağ ödke: ökünüp Kül Teginiñ az eren értürü it(t)imiz* 'thereupon collecting' (our troops) we sent Kül Tegin, providing him with a few men' *I E 40*; (the Ögüz fled and went into China) ökünüp samedim 'collecting (my troops) I started a campaign, *II E 38*.

Tris. EGN

Ş ikinci: See ékkinç.

D ökünçlüğ P.N./A. fr. ökönc; 'having, or causing regret or repentance'. S.i.s.m.l.g. *Xak. XI KB évé kılmış işler ökönclüğ bolur* 'hurried actions (later) cause regret' 556.

D ököncsüz Priv. N./A. fr. ökönc; 'impenitent, without regret'. N.o.a.b. Uyğ. VIII ff.

Bud. *esirgençsüz ököncsüz köpülin* 'with an unstinting, unregretting mind' *Suv. 160, 13-14*: *Xak. XI KB uzun yaşlığ edğü ököncsüz yorır* 'the long-lived good man lives without regrets' 348.

D ekindi: Pass. N./A.S. fr. ekin-; 'sown, to be sown'. Survives only(?) in SW Osm. *Xak. XI ekindi: tariğ al-badru'l-mazru'* 'seed corn' *Kaş. I 140*.

D *ékinti: the oldest Ordinal f. of ékkl-, and the only one to carry the Suff. -ntli-, which is prob. the origin of the normal Suff. -nç; originally 'second', but when ékkinç appeared retained in the narrow meaning 'the second half of the day' or, even more narrowly, 'the afternoon prayer'. S.i.s.m.l.g. in the last meaning. In Türkü certainly ended in -tli-, in *Xak.* in -di-, the Uyğ. form is uncertain owing to the ambiguity of the Uyğ. alphabets. See *Doerfer II 650*. Türkü VIII ekinti: *I N 5*; ekinti: *I E 33*; *T 39*; ekinti: *II S 1* 'second': VIII ff. ekinti: 'second' *Irkb postscript*; ekinti: ditto *Toyok III 2r. 10*; *IV r. 2* (*ETV II 179, 180*): Man. ekinti *Chuas. 81, 129, 179*; *M III 16, 5* (ii); ekinti *Chuas. 34*: Uyğ. VIII ekinti: 'second' *Su. N 9, E 7, W 4, 7*; VIII ff. Man.-A bir ekinikte 'with one another' *M I 9, 9*; ekinti 'second' *M I 22, 1* (i); Man. ekinti *Wind. 249, 4*; ekinti *M III 32, 4* (iv): Bud. bir ikindişke (sic, in error) *TT VIII G.18*; ikindi do. *H.3*; ikindi: do. *D.14*; o.o. *PP 17, 4*; *TT V 8, 75*; 22, 23, etc.; *TT VII* common: Civ. ikindi (or ikinti?) common in *H I, II, USp.*: *Xak. XI ikindi: neç* 'the second (al-jâni) thing'; ikindi: *waqt şalât'l-'aşr* 'the time of afternoon prayer' *Kaş. I 140*; bir ikindi: (three o. of ekindi:) 'one another' is common: *xiv Muh. al-'aşr ikindi:n* (sic) *Mel. 80, 4*; ikindi: *Rif. 184*: Çağ. xv ff. ikindi *waqt-i 'aşr San. 109v. 11*: Kom. xiv 'evening prayers' ekindü CCI; kinde CCG; Gr.: *Tkm. XIII al-'aşr yekindü: (sic) Hou. 28, 16*: *Kıp. XIV ikindi:* ('with -k-') *al-'aşr İd. 18*: ditto yekindü: *Bul. 13, 13*: xv 'aşr ikindi *Tuh. 25b. 4*.

D ögündi: Hap. leg.; Pass. N./A.S. fr. ögün-. *Xak. XI ögündi: kişi:* 'a man praised (al-mamdüh) by everyone' *Kaş. I 140*.

E ekiniğ in the phr. ekiniğ işiği has been read in Türkü VIII *II N 11* in list of precious objects, preceded by 'gold, silver, silk brocade' and followed by 'blood horses and stallions, black ermines, grey squirrels', and interpreted as the name of some kind of cereal for planting (P.N./A. fr. ekin). But the second word is éşgü:ti: (q.v.) 'brocade' and the first, no doubt, kinliğ 'musk-scented'.

Tris. V. EGN-

D ököndür- Caus. f. of ökün-. S.i.s.m.l.g. *Xak. XI KB ököndürdi sözlep meni bu tiliim* 'this tongue of mine, when it has spoken has made me regret it' 3879.

Dis. EGR

S eger. See eger.

PU *egir* 'a bridge', a medicinal root. An unfortunate resemblance to Pe. *aygar*, a l.w. from Greek *abōon* 'Acorus calamus' led Brock Jones in his Index to *Kip*, to translate this word thus, but the two words and their meanings are quite different. Perhaps survives in NC *K*, as in a medicinal plant used as a stomachic: *Çağ*, xv ff. ökir (so spelt) 'medicinal root (a bitter plant) which is used in curing the stomach'. In Pe. *wan*; the best kind is in *China San.* 109r. 21 (the last statement is correct, 'galangale' is a corruption of Pe. *xil-wān* which is a l.w. fr. Chinese *ho(?)*-*liang-chiang*): (*Kip*, xiv *egir* (with -g-) *al-ahkam* 'black' (a word specially used of horses); also pronounced *eygir* *İd.* 19, seems to be a different word): Osm. xiv ff. *egir* c.i.a.p., esp. in Ar. and Pe. dicts. translating *al-waac* and synonymous words *TTS II* 562; *III* 237; *IV* 279.

ögür 'a herd', esp. of horses, but also of other animals; this meaning survives in some modern languages, but it now usually means (of an animal) 'tame, domesticated'; (of a person) 'friend, comrade' (i.e. a member of the same group). *Sis* m.d.g.; in NB, NC usually pronounced to *ör/ür*. Cf. *sürüg*, Türkü viii ff. *ÖB* 56 (and *ÖJ*: Man. (the barking of dogs, the cry of birds) *buğrağı emeğiğişt yevtak ögür yêrde eştirêse* 'your hands causing confusion and discomf. are not heard in the world' *M III* 45, 1-40; Nak. xi *ögür al-ahk* 'a well, that is any group (*qutl*) of sheep, gazelles, slaughters, partridges or caravels' *Sis. I* 54; o.o. *I* 330, 4; 285, 14; 389, 16; *II* 534; 544; 547; 548; 550; 551; 552; 553; 554; 555; 556; 557; 558; 559; 560; 561; 562; 563; 564; 565; 566; 567; 568; 569; 570; 571; 572; 573; 574; 575; 576; 577; 578; 579; 580; 581; 582; 583; 584; 585; 586; 587; 588; 589; 590; 591; 592; 593; 594; 595; 596; 597; 598; 599; 600; 601; 602; 603; 604; 605; 606; 607; 608; 609; 610; 611; 612; 613; 614; 615; 616; 617; 618; 619; 620; 621; 622; 623; 624; 625; 626; 627; 628; 629; 630; 631; 632; 633; 634; 635; 636; 637; 638; 639; 640; 641; 642; 643; 644; 645; 646; 647; 648; 649; 650; 651; 652; 653; 654; 655; 656; 657; 658; 659; 660; 661; 662; 663; 664; 665; 666; 667; 668; 669; 670; 671; 672; 673; 674; 675; 676; 677; 678; 679; 680; 681; 682; 683; 684; 685; 686; 687; 688; 689; 690; 691; 692; 693; 694; 695; 696; 697; 698; 699; 700; 701; 702; 703; 704; 705; 706; 707; 708; 709; 710; 711; 712; 713; 714; 715; 716; 717; 718; 719; 720; 721; 722; 723; 724; 725; 726; 727; 728; 729; 730; 731; 732; 733; 734; 735; 736; 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movement' *Vel. 69* (for *San.*, see SW); Kip. *194* 'örük in margin in second hand egrük' *Tüb. 26b. 12*; Osm. XIV ff. egrük (so transcribed, but sometimes perhaps egrük) 'a place where water collects, pond'; occasionally 'whirlpool'; e.g. *TT I 255; II 363; III 238; IV 280*; XVII egrük in *Rind. 120* (cf. *126* 'pool' *F. also gubük* 'whirlpool' *San. 109, 7*).

D egrük N.Ac. fr. egrük-; etymologically 'a single act of twisting', but normally 'whirlpool' and the like. Cf. egrük. There is no reasonable doubt that the spelling in *Kan.* should be *tayhuvallu* 'whirlpool'; the MS. has *tayhürü* 'vast plain, quiescent' which is not apposite. S'im m.g., usually in such forms as *ıyırım/ırım*. Note that in SW Osm. egrüm is sometimes a Sec. f. of edrim, q.v. Cf. *ırkin. Xak. XI egrüm tayhuvantül-mä* (sic? see above) *wa huca mustanqa'uhu* 'a whirlpool in water'; and also 'stagnant water' *Kay. I 107*; Çağ. xv ff. *Vel. 69* (eğrik); *eyrüm süyun döne döne akış* 'a swirling flow of water' (followed by translation, with quotns. of *erdem* mis-spelt in this way) *Vel. 41*; *eyrüm* 'the twists and swirls (*piç wa xam wa gardışi*) which occur in the flow of waters and rivers' *San. 37r. 21* (followed by a refce. to the mistake in *Vel.*).

PU öğrem N.o.a.b.; syn. with, and perhaps merely a mis-spelling of, öğen; spelt with ö- which often represents -ğ- in these texts. Uyğ. VIII ff. Civ. öğrem süy içip 'drinking water from the brook' *TT VIII L21; a.o. do. 15* (q̄uisoz).

D öğrüng N.Ac. fr. öğrünä-; 'joy, joyfulness'; occasionally spelt öğrüngü. Survives only in NE Ser üğrüngüs *R I 1821*; *Krak. 620b*. Türkü VIII ff. öğrüngün öğrüngün (M. 199) 'joy and gladness' (cf. *199* 'gladness') uluğ öğrüngün öyüman 'with great joy and merriment' *TT II 8, 56; 0.0. do. 8, 54; 10, 32*; Uyğ. VIII ff. Man.-A uluğ öğrüngün *M I 25, 3-4*; Bud. Sanskrit *prätināma* 'feeling of joy' öğrüng kōṅṅiṅṅōṅṅōṅ (sic) *TT VIII A20*; öğrüng sevinç 'joy and delight' *do. G40*; same *Hend. U III 4, 12; Sw. 266, 6*, etc.; öğrüng by itself is fairly common; Civ. 267 *199* is fairly common; *TT I 100* 'öğrüngün' 'gladness' (cf. *100* 'gladness').

DIS. V. EGR-

egir- 'to surround, encircle (something *Acc.*); to twist, spin (something *Acc.*).' Although there is in Uyğ. a parallel or Sec. f. epir- of this verb, as there is of eğ- and some of its derivatives, it is unlikely that this is a Caus. E. of eğ- since both are Trans. verbs and this one has no Caus. connotation. It is almost syn. w. eyir- but can head a Caus. E. of

forms like NE, NC *ir-* and connotations of word or eyir-. *San. 109ff II 652*. Tu VIII (Kül Teğir ad. *10*), trans. 'I (one name) tokaz erig egrim tokadı' 'rode round nine men and stole them' *I N 6*; Te Teğir yoğurtu egrip ölü tınoiz 'at Te Teğir's funeral we surrounded and killed the clan (see 1425) of Teğir, too warily' *7*; similar *pp. II 31; III 2* (see 651).

egir- 'to surround, encircle (something *Acc.*)'; 'to spin' or 'to twist silver' *PP 41, 2; a.o. do. 2, 4* (I egrü 42, 3; 43, 2); Civ. *Kita bulğay süy egr-mesleği* 'who will not pay court(?) to you' *TT I 8, 9*; iğ toğa egridi sözi illres (Hend.) have surrounded you' *do. 17, 0.0.* egrir- *do. 38*; egrir- *do. 79*; Xiv. XI Değ be egridi 'the boy besieged (*beğim*) the town and one says uruğut yip egridi; *ğazala-mar'atıl-ğazıl* 'the woman spun yarn'; a one says süv kemini egridi; *ad'arıl-bi'l-safırı* 'the water spun the boat round' (e.g. *er, egrimek*); and one says ö meni: iş egridi; (unvocalized) 'he induced me (*alğa*) to work' *Kay. I 178* (the last sentence, although it follows the Aor. Infin., must belong here since it has nothing to do with the next verb *alar-*); tegre: avip eğrelim nahdiq bu *-aduwo* 'let us surround the enemy' *II 13*, (mis-spelt *ahp*) and 137, 17; bu işler ö teit yip egrirgen 'this woman spins a great deal (*kaşıratıl-ğazıl*)' *I 158, 7*; XIII(?) At. egrir mağ-a 'if care assails me' 30; xiv *M. ğazala egrir* (-ğ- marked) *Mel. 10, 8*; *Rif. 11* *alğazil egrimek* (mis-spelt *aradik*) *Rf. 1* (only); Çağ. xv ff. egrir- (*arab*, etc. 'with-ğ- *den, döndür-* 'to turn' (Trans. and Intran. *Vel. 68-9* (quotns.); egrir- (-di) *gerir-* 'surround' *do. 31* (quotn.; see below); egrü (spelt) (1) *ğazalılar* 'to turn, twist' (Trans. (2) *metaph. rüştü müştü* 'to spin thread' *San. 107r. 22* (q̄uisoz, including that quoted *Vel. 20* pointing out *do. 2, 20*) that it is the *metaph. use* being observed for (2); *65-66* *ğazala egrim* and *Trans. ğazala egrimden do. 107r. 14* (quotns. in one which the meaning is 'to besiege'; this seems to be a simple mis-spelling); Xwar. XIV *Dinışq egridiler* 'they besieged Damascus' *Nah. 111, 8*; Kip. XII *ğazala egrir*- *Hou. 35, 9*; x ditto *Id. 19*; xv *ğazala eyir-* (in margin, second hand, egrir-) *Tüb. 27a. 13*.

egir- 'to be joyful, rejoice'. The verb öğrüng. such as *199* in *San. 109*. Occasionally used by itself, but usually in the *Hend. ögrir- sevin-* 'to rejoice and be glad' *Türkü VIII* (when I ascended the throne, the Türkü people who thought they were on the point of death) *öğrürp sevinip* 'rejoiced and were glad' (and their downcast eyes looked upwards) *II E 2* (previously read *egrip* which makes no sense; the ö- has disappeared in a small break in the stone); VIII ff. ögrir- occur

rejoiced and were glad' *TT II 8, 60*: Uyğ. VIII ff. Man.-A *ögürmek sevinmek bolzun M I 28, 13*; Man. *Wind. 249, 9* (eđed-): Bud. *ögür-* by itself *Suv. 152, 5*; *Pfahl. 23, 11* and *22*; *ögür-sevin- PP 53, 2*; *Suv. 151, 19*; *153, 5*; *Hüen-ts. 226*.

?D **ögre-*: not itself noted, but the base of *ögret-*, *ögren-*, *ögreyük*, etc.; morphologically Den. V. fr. *ögür* but with no close semantic connection, but see *ögren-*.

ügrl-: 'to rock (a cradle, or a child in a cradle, *Acc.*)' with some extended meanings. Survives only(?) in SW xx Anat. *ügür-fügrü- SDD 1429, 1707*. *Xak. XI ura:ğut bēşik ügrl:dī*: 'the woman rocked (*harrakat*) the cradle'; also used *fi man dassa'l-mahr fi tamallağ ma'ğayrihi* 'of someone who plays a trick on someone by flattering him'; one says *ol anı: ügrl:dī: harraka mahdalu ka'annahu sabi* 'he rocked his cradle as if he was a child' *Kağ. I 275* (*ügrl:r*, *ügrl:me:k*): *KB avınc birle ügrir bu dünya senl* 'this world lulls you with kindness' *5266*: *Çağ. xv ff. ükri-* (so spelt?) *cumbidan gahwāra wa amṭāl-fān* 'to rock a cradle, and the like' *San. 79v. 5*: *Kip. XIV ügrl-* ('with -g-') 'to rock (*harraka*) a child's cradle to stop it from crying' *Id. 19*: *Osm. XIV to XVI ügrü-* 'to rock' in several texts *TTS I 741*; *II 948*; *IV 800*.

D egrirt- Caus. f. of *egir-*; 'to order to besiege; to order to spin'. S.i.s.m.l.g., only in the latter meaning. *Xak. XI ol künke: yip egritti*: 'he urged the maid-servant to spin' ('*alā'l-ğazl*); also used if one orders the encirclement of a castle (*bī'l-tahdiq hawl hişār*) in order to take it *Kağ. III 428* (*egirtür*, *egirtme:k*): *Osm. XIV to XVI egrirt-* 'to invest, besiege (a castle)', with no Caus. connotation, in several texts *TTS I 254*; *II 362*; *III 238*; *IV 279*.

D ögret- Caus. f. of **ögre-*; 'to teach (someone, *Dat.*, something, *Acc.*)' S.i.s.m.l.g.; in some abbreviated to *öret-*, and the like; metaphorized to *örget-* in SE Türki and *ürgat-* in SC Uzb. *Xak. XI ol mapa: billig ögretti*: '*allamani'l-adab wa'l-hikma* 'he taught me culture and wisdom' (etc.) *Kağ. I 261* (*ögretür*, *ögretme:k*): *KB kiçig erken ögret oğulka billig* 'teach a boy wisdom when he is small' *1493*; a.o. *1494*: XIII(?) *At. ögüt ögretür* 'he conveys advice' *45*; *Tef. ögret-* 'to teach' *241*: *Çağ. xv ff. örget-* (*sic*) Caus. f.; *ta'lim dādan wa 'ādāt dādan* 'to teach, instruct; to accustom (someone to something)' *San. 69v. 8* (quotns.): *Kom. XIV 'to teach' övret- CCI, CCG; üret- CCG; Gr. 185* (quotns.): *Kip. XIII 'allama min ta'limi'l-ilm wa gayrihi* 'to teach, in the sense of teaching knowledge, etc.' *öwret-*; *Tkm. ögret- Hou. 42, 6*; *xiv ögret-* ('with -g-') '*allama Id. 19*: *xv 'allama ögret- Kav. 78, 9*; *Osm. XIV ögret-* 'to accustom (someone to something)' in one text *TTS IV 620* (meaning 'to teach' c.i.a.p).

D ügrit- Caus. f. of *ügrl-*: Survives only(?)

in SW xx Anat. *ögürt-* 'to trick', etc. *SDD 1105*. *Xak. XI ol aḡar: bēşik ügritti*: 'he gave him the task of rocking (*taħrik*) the child's cradle' *Kağ. I 261* (*ügritür*, *ügritme:k*).

D egril- Pass. f. of *egir-*; 'to be besieged, etc.; to be spun'. Survives in NE Khak. *fril-*: NC *Kır.*, *Kzx. İyrlil-* 'to be spun'. In SW Az. *eyril-*; *Tkm. egril-* also mean 'to be spun', but in *Osm.* & *Rep.* *Türkisch egril-* is normally translated as 'to be bent', i.e. as syn. with *egil-*. *Xak. XI kend egrildi*: 'the town was besieged' (or invested, *hişirat*); and one says *yip egrildi*: 'the thread was spun' (*ğuzilat*) *Kağ. I 248* (*egrilür*, *egrilme:k*).

D ügril- Hap. leg.; Pass. f. of *ügrl-*: *Xak. XI bēşik ügrildi*: 'the cradle was rocked' (*hurrika*) *Kağ. I 248* (*ügrilür*, *ügrilme:k*).

D egrin- Hap. leg.; Refl. f. of *egir-*. *Xak. XI ura:ğut yip egrindi*: 'the woman spun (*ğazalat*) thread for herself, or pretended to spin it without actually doing so' *Kağ. I 253* (*egrinür*, *egrinme:k*).

S İgren- See *ylgren-*.

D ögren- Refl. f. of **ögre-*; normally 'to learn (something *Acc.*)', with some wider meanings. In Uyğ. the meaning seems to be 'to be brought up', which has a vague semantic connection with *ögür*. S.i.s.m.l.g. w. the same phonetic changes as *ögret-*. Uyğ. VIII ff. Bud. *U III 82 16* (*oğla:ğu*): *Xak. XI ol billig öğrendi*: 'he learnt (*ta'allama*) knowledge and wisdom' (etc.); *verse*; and one says *er uzluğ öğrendi*: 'the man learnt a handicraft' (*al-hirfa*) *Kağ. I 252* (*öğrenür*, *öğrenme:k*); o.o. *I 385, 18* (*billig*); *II 140, 8*: *KB ayittıñ eşittıñ yēme öğrenü* 'you have asked questions and heard (answers) learning thereby' *1187*; a.o. *1680*: XIII(?) *Tef. ögren-* 'to learn' *241*: *Çağ. xv ff. örgen-* (*sic*, 'with -g-') *öğren- Vel. 101*; *örğen-* (spelt) (1) *ta'lim giristan* 'to receive instruction'; (2) '*ādāt kardan* 'to become accustomed to (something)' *San. 69r. 13*: *Xwar. XIV ögren-* 'to learn' *Qutb 121*; *MN 359*: *Kip. XIII ta'allama yöwren-* (*sic*, ?error for *öwren-*), also (?*Tkm.*) *öğren-* *Hou. 39, 1*: *xiv ören-* (*sic* under *alif rā*, but ?error for *öwren-*) *ta'allama Id. 12*; *öğren-* ('with -g-') *ta'allama ditto 19*; *ta'allama öğren- Bul. 36v.*: *xv ta'allama öğren-* ('with -g-'; misvocalized *egren-*) *Kav. 77, 8*; *ta'allama ören-* (or *öwren-*?) *Tuh. 9a. 13*; *'alima wa 'arafa* 'to know' (*bil-*) *ören-* (or *öwren-*?) *tanı-* *do. 25b. 10*: *Osm. xv ff. ögren-* (normally 'to learn') noted in several texts as meaning 'to become accustomed to (something)' *TTS II 745*; *III 556*; *IV 620*.

D ögrün- Refl. f. of *ögür-*; survives in NE *Kız.*, *Koib.*, *Sag. ürin- R I 1834*, *Khak. örin- Bas. 136, 256*. Uyğ. VIII ff. Bud. *ögründe[ɟi]* (*sic*) *erkilg* [gap] 'the joyful independent...' *U II 63, 5* (i).

D **egrış-** Co-op., etc. f. of **egir-**. N.o.a.b. **Xak.** x1 of **beğke: kend egrışti:** 'he helped the *beg* to besiege the stronghold' (*alā muhāsarati'l-luḥṣn*); and one says **kız ana:sı: birle: yıp egrışti:** 'the girl competed with her mother in spinning' (*fi-ğazl*); also used if she helps her **Kaş.** I 236 (**egrışür:**, **egrışme:k**); **kökşin bulıt örüşdi: kayğuk bolup egrışür:** 'the grey clouds have risen (*naşa'at*) and sway about in the air (*tamid 'alā'l-hawā'*) as a boat sways about in the water' I 186, 12; **Çağ.** xv ff. **ekerış-** (*sic?*, spelt) Co-op. f.; **bāham gardidan** 'to revolve together' *San.* 108r. 8 (quotn.).

D **ügrış-** Hap. leg.; Co-op. f. of **ügrı-**. **Xak.** x1 of **apar beşik ügrışti:** 'he helped him to rock (*fi tahrık*) the cradle' *Kaş.* I 236 (**ügrı-rok:**, **ügrışme:k**).

Tris. EGR

D **ikircü:** 'doubt, indecision', and the like; no doubt ultimately derived fr. **iki** (**ékki**); and morphologically a Dev. N./A. in **-gü:**, but there is no parallel for a Den. V. suffix **-rç-**. Survives only(?) in SW Sm. **Iğercin/Iğercin** (in xx Anat **ikircik/ikircin** *SDD* 784). **Türkü** viii ff. **Man.** **ikircü köpül** 'an undecided mind' *M III* 21, 3 (iii): **Uyg.** viii ff. **Man.** *TT III* 117 (**uvşak**): **Bud.** Sanskrit *vicitrā* 'doubt' **ikircü** *TT VIII A.13*; **ikircü seziklig bolur** 'becomes doubtful' (*Hend.*) *Sw.* 290, 17; in *U I*, p. 57 **ikircü** is given, without refce., as the translation of Chinese *i* 'doubt' (*Giles* 5,423): **Xak.** x1 **ikircü:n i:ş amr mutaraddad bayn an yuf'al wa bayn an yutrak** 'a matter open to doubt whether it should be done or left alone'; one says **köplüm ikircü:n boldı:** 'my mind was undecided (*taraddada*) whether to do it or leave it alone' *Kaş.* III 419.

PUC **egri: teve:** N.o.a.b.; obviously some kind of precious object. The word has hitherto been read with final **-i:** but certainly on two occasions and prob. the third it is **-e:**. Thomsen discussed it in *Turcica* (MSFO XXXVII), pp. 68-9, and was inclined to think it meant some kind of textile or perhaps horse-furnishings, but the simplest course is to read it as two words **egri: teve:** and translate it 'humped camels'. **Türkü** viii (because I led the Türkü people to various named places in the west they brought unlimited yellow gold, white silver, girls, women) **egri: teve: ağı:** 'humped camels and brocade (or treasure?)' *T* 48: **O. Kır.** ix ff. (I went to the Chinese Emperor in my twentieth year, and because of my manly qualities and bravery I acquired gold, silver) **egri: teve: êlde: kişi:** 'humped camels and people for my realm' *Mal.* 11, 9; **êlde: kişi:m egri tevem** (*sic?*) **tört butlig(?) yilkım** 'people in my realm, my humped camels, my four (-legged?) livestock' *do.* 46, 3.

D **ögretig** N.Ac. fr. **ögret-;** 'teaching'. S.i.s.m.l.g. w. phonetic changes. **Uyg.** viii ff. **Budd.** **tört törlüg yég üstünki ögretigler**

'four kinds of better and superior teachings' *Sw.* 148, 20-1; o.o. *U III* 54, 10 (*U II* 23, 23); *USp.* 43, 2-3; *Sw.* 22, 10.

VUD **ügrüge:** Hap. leg.; the only vowel sign is a *damma* over either the *kāf* or the *rā*; if so spelt perhaps a N./A. fr. **ügrı-**. **Xak.** x1 **ügrüge:n** 'a plant of which the seeds are eaten by the Turkmaniya Karluk' *Kaş.* I 158.

D **ögürlüg** P.N./A.fr. **ögür;** 'owning a flock or herd'. S.i.s.m.l. **Xak.** x1 **ögürlüg er** 'a man who owns flocks (*qaṭi*) of sheep (etc.)'; and a stallion with mares (*dū ramak*) is called **ögürlüg adğır** *Kaş.* I 152.

D(S) **ügürlüg** Hap. leg.; P.N./A. fr. **ügür** (**üyür**). **Xak.** x1 after **ügürlük** 'and the owner of (millet) is called **ügürlüg** with **-g'** *Kaş.* I 152.

D(S) **ügürlük** A.N. (Conc. N.) fr. **ügür** (**üyür**). **Xak.** x1 **ügürlük** 'a place where millet (*al-duxm*) is grown' *Kaş.* I 152.

D **egrillik** A.N. fr **egri;** 'crookedness', both physical and moral. S.i.s.m.l. **Xak.** x1 **KB köni bardı keldi neçe egrillik** 'honesty has gone and all sorts of crookedness have come' 6475: xiii(?) *At.* (put on the garment of righteousness) **egrillik kodup** 'laying aside crookedness' 167: **Çağ.** xv **egrillik** 'crookedness, not being straight' *San.* 109r. 7.

VUD **ügrümük** Dev. N. (Conc. N.) fr. **ügrı-**; 'something which is rocked'. Survives only(?) in SW xx Anat. **ögrümük/ügrümük** 'a wooden handle on a cradle to rock it'. *SDD* 1103, 1429. **Oğuz** xi (after **teğirmek** 'camel litter') and the **Oğuz** call it **ügürmek** (*sic*) *Kaş.* I 507, 3; **Kıp.** xiv **ügrümük** ('with **-g-**') *al-mahd* 'cradle', also called **bésik**; the difference is that **bésik** is a child's bed made of wood or iron, while **ügrümük** is a mbre general term for anything in which a baby is rocked (*yuharrak*), either a bed or anything else; also used for 'see-saw' (*arcūḥatu'l-şafır*) *Id.* 19.

D **ögrünçlüg** P.N./A. fr. **ögrünç**, surviving only in the same languages; 'joyful'. Sometimes spelt **ögrüncülüg**. **Türkü** viii ff. (when he goes home he is famous and) **ögrünçlüg:lüg** 'joyful' *Irkb* 55: **Man.** **erliḡü ögrünçlüg boltomuz** 'we became very joyful' *TT II* 8, 54: **Uyg.** viii ff. **Man.-A.** (may we become for ever) **sevinçliğ ögrünçlüg** 'happy and joyful' *MI* 11, 19-20; a.o. *do.* 7-8: **Man.** **ögrünçliğin erelim** 'may we be joyful' *MI* 10, 7-8: **Bud.** **ögrünçlög** *TT VIII A.6*; a.o. *PP* 46, 5; **ögrünçlüg sevinçliğ** *Sw.* 15, 8; 530, 7; **ögrünçlüg sevinçliğ** *U III* 10, 7: **Civ.** **ögrünçlüg** *TT I* 12, 73, 142; **ögrünçlüg sevinçliğ** *TT VII* 14, 12 etc.

D ***ékkirer** 'two each'. N.o.a.b. The later form **ikirşer**, first noted in *Xwar.* XIII, **Çağ.** xv ff., and **Kıp.** xv, s.i.s.m.l.g. **Uyg.** viii ff. **Bud.** **tört öd icinte yana ikirşer öd adırlur** 'in each of the four seasons again two periods

are distinguished' *TT VI* 325; **ikirer ikirer aylarığ** 'periods of two months each' *Suv.* 589, 16: Civ. **ikirer bakır** 'two pennyweights each' *H I* 9; o.o. in *II II*: **Cağ.** xv ff. **ikirer** (spelt) *dü tā* 'two portions (each)' *San.* 109r. 23 (quotn.); **ikişer dü tā** do. 26.

D öğreyük Hap. leg.; Dev. N. fr. ***öğre-**. For the meaning cf. **Çağ.** and later meanings of **öğret-**, **öğren-**. **Xak.** xi **öğreyük al-'āda** 'habit, custom' *Kaş.* I 159 (verse).

Tris. V. EGR-

D öğretin- Refl. f. of **öğret-**; 'to teach oneself (*Acc.*, something *Loc.*)'. N.o.a.b. **Uyg.** viii ff. Bud. Sanskrit *śikhāsamāṣo* 'the praise of teaching(?)' **öğretinmek asıgılığ** (or **-lık**)? *TT VIII A.47*; **kop törülüğ edğülük işlerde etözümün öğretinürmen** 'I am teaching myself (or accustoming myself to?) all kinds of acts of goodness' *UŞp.* 100, 3-4; **edğü törülerde bışınradın öğretinmedin** 'without assimilating or teaching myself (or accustoming myself to?) good rules (of life)' *Suv.* 136, 18-19; o.o. *TT V* 20, 8; *Suv.* 22, 12.

D öğürlen- Refl. Den. V. fr. **öğür-**; 'to live in a herd'. Survives only in NE **ö:rlen-Khak.**; *Tuv. R I* 1233 (*Pal.* 322 **ö:rl-**). **Xak.** xi **yund öğürlendi: şarati'l-xayl dāt fahl ra'ila(n)** 'the horses lived in a herd with a stallion'; also used of any animals when they are in flocks (*şara qu'ān*) *Kaş.* I 292 (**öğür-lenür, öğürlenme:k**).

D egrimlen- Hap. leg.; Refl. Den. V. fr. **egrim.** **Xak.** xi **su:v egrimlendi: istadāra'l-mā fi'l-manāqi ma' fawarān wa cary** 'the water revolved in the swamp with a swirling eddying motion' *Kaş.* I 314 (**egrimlenür, egrimlenme:k**).

D ögrünçlen- Hap. leg.?, Refl. Den. V. fr. **ögrünç.** **Türkü VIII ff.** Man. **ötrü bir ökrüntike savlaşıp eştrüşüp ögrünçülendi** 'then they enjoyed themselves talking to one another and making one another listen' *TT II* 8, 55-6.

D ögründür- Caus. f. of **ögrün-**, surviving only in the same languages; 'to make (someone *Acc.*) rejoice'. **Uyg.** viii ff. Bud. **sekiz otuz yultuzlar kuvrağın ögründürdeçli (sic?)** 'who makes the twenty-eight groups of stars (i.e. the lunar mansions) rejoice' *U II* 58, 4-5 (iii).

PUD 1 egrirse- Hap. leg.; Desid. Den. V. fr. **egrir.** **Xak.** xi **er egrirse:dl** 'the man wanted galingale to treat himself with it' (*al-wa'ic li-yutadawā bihi*) *Kaş.* I 302 (**egrirse:r, egrirse:me:k**).

D 2 egrirse- Hap. leg.; Desid. f. of **egrir-**; included in same para. as **1 egrirse-**. **Xak.** xi **ura:ğut yip egrirse:dl** 'the woman determined and desired to spin' (*tağzil*); and one says **beg kend egrirse:dl** 'the *beg* determined

and desired to besiege the stronghold' (*yuhāšira'l-ħiṣn*) *Kaş.* I 302 (**egrirse:r, egrirse:me:k**).

Dis. EGS

D egsük Intrans. N./A. S. fr. **egsü-**; 'deficient, defective; deficiency, defect', and the like. The exact original pronunciation is now fixed by the amended O. Kir. text, but it is likely that the **-g-** was devoiced by the following **-s-** at a fairly early period. S.i.s.m.l.g. usually as **eksik** and the like. **Türkü VIII ff.** Man. **neçe egsüg kergek bolı erser** 'whatever may have been deficient or stinted' *Chuas.* 289-90: O. Kir. ix ff. **er erdem[im]de: egsükim yok** 'there was no deficiency in my manly qualities' *Mal.* 44, 6 (re-edited by Shcherbak in *Narody Azii i Afriki*, 10-14, 4, p. 141): **Xak.** xi **egsük (or eksesük?)** 'defective' (*al-nāqis*) of anything; hence one says **egsük yarmak** 'a defective coin' *Kaş.* I 105: xiii(?) **Tef. eksesük** 'deficient; a shortfall' (opposite to **artuk** 'an excess') 72: xiv **Rbğ. öksesük** 'deficient' *R I* 1189 (quotn.); *sic* even in B.M. MS.; *Muh. al-naqışa* 'deficiency' (opposite to *al-ziyāda* 'excess') **artuk eksesük (öksesük alif not vocalized)** *Mel.* 54, 16; *Rif.* 151; *al-nāqış eksesük(?)* 82, 15 (*Rif.* 188 **ağla:k**): **Çağ.** xv ff. **öksesük** ('with **-k-**, **-k'**) *ekhis Vel.* 111 (quotn.); **öksesük kam wa andak** 'deficient, small' *San.* 79v. 23 (quotn.): **Xwar.** xiv **eksesük** 'imperfect, faulty', etc. *Qutb* 20; *Naħc.* 38, 10, etc.: **Kıp.** xiii **al-nāqış** (opposite to *al-zā'id artuk*) **eksesük Hou.** 28, 4: xiv **eksesük** ('with **-k-**) *al-nāqış Id.* 18: xv **nāqış eksesik** *Tuh.* 36b. 7, etc.

D ıgsız Priv. N./A. fr. **1 ıg-**; 'free from disease'. N.o.a.b. **Uyg.** viii ff. Man.-A *M I* 28, 27 (**adaşız**): Bud. **ıgsız ağırsız** 'free from disease and pain' *Suv.* 191, 23 ff.; **ıgsız kemsiz** 'free from disease' *do.* 20, 19.

D ö:gsüz Preliminary note. *The Priv. N./A.s of 1 and 2 ö:g are homophonous, and it is not always easy to determine which is meant; even Kaş. seems to have confused them, but 1 ö:gsüz is the commoner word.*

D 1 ö:gsüz (ö:gsüz) Priv. N./A. fr. **1 ö:g-**; 'motherless', the normal word for 'orphan', since 'fatherless' is seldom used; hence more generally, 'helpless, destitute', e.g. in NE of a widow. S.i.a.m.l.g. except SE(?), usually with **-g-** devoiced. **Türkü VIII** (Kül Tegin) **ögsüz akırn binip** 'riding his white horse (called) Ögsüz' *I N* 9 (probably 'orphan', since a horse would hardly be called 'witless'): viii ff. Yen. (I was left fatherless at the age of five, and at the age of 19) **ögsüz bolu:p** 'became motherless' *Mal.* 45, 2: **Uyg.** viii ff. Bud. **ögsüz ögi kaşız kapı siz boltuğuz** 'you became the mother of the motherless and the father of the fatherless' *PP* 77, 6: **Xak.** xi **ögsüz al-yatim** 'orphan' . . . *Kaş.* I 96 (and see 2 ö:gsüz): **Kıp.** xiii **al-yatim öksüs Hou.** 32, 7: xv ditto **öksüz Tuh.** 39a. 7: **Osm.** xviii **öksüz** (spelt) in *Rümi*, an expression for a child

that is an orphan (*yatım*) with neither father nor mother *San.* 79v. 24.

D 2 **ögsüz** (ö:gsüz) Priv. N./A. fr. 2 ö:g; 'witless, incapable of rational thought'. N.o.a.b. *Türkü* VIII ff. Man. **ögsüz köpülsüz boltı** (*sic*, not *kelti* as in printed text) 'became witless (Hend.)' *Chuas.* I 13-14; **billıgsız ögsüz boltukumuz için** 'because we have become ignorant and witless' *do.* I 20; **ögsüz bolup** *M* I 6, 16; *Uyg.* VIII ff. Man.-A bu **ögsüz etözde tuğdılar** 'they were born in this irrational body' *M* I 9, 2; Man. **ögsüz köpülsüz ertiler** *TT* III 30; Bud. (the demon *Hiđimba* in his fury) **ögsüz teg boltı** 'became like a madman' *U* II 25, 25; o.o. *U* III 76, 13; *U* IV 40, 171 (tal-); Civ. (just as madness, epilepsy, and demoniac seizure(?) **köpülsüz saçıp kodur ögsüz kılur** 'disorder the intellect and make (a man) lunatic' *H* II 22, 27; (if the right eyebrow twitches he will be) **ögsüz** 'witless' (and if the left twitches he will be **busu(s)suz** 'free from anxiety') *TT* VII 34, 11; *Xak.* XI **ögsüz . . . wa'l-hayrān** 'confused, perplexed', originally **ö:gsüz**, derived from **ö:g al-aql wa'l-fiṭna** 'intelligence, mind' *Kaş.* I 96: *KB* (at the sight of death . . .) **ukuşluğ öglı yittı ögsüz bolup** 'the understanding man's mind wanders and he becomes witless' 1178; (the words of the wise are) **ögsüz közi** 'the eyes of the witless' 1246; XIII(?) *Tefi. ögsüz/ögsüz* 'witless, unconscious' 242; XIV *Muh. al-ablah* 'brainless, stupid' (opposite to *al-dahi* 'sagacious' **té:тік**) **ö:gsız** *Mel.* 54, 12; *Rif.* 151.

Dis. V. EGS-

D **egse-** Hap. leg.; Desid. f. of **eg-**. **Xak.** XI **men butak egse:dim** 'I determined and desired to bend (*imāla*) the branch' *Kaş.* I 277 (**egse:r**, **egse:me:k**).

egsü: 'to be, or become, defective, deficient, lacking', and the like; for the spelling see **egsük**. Survives in SE *Türki ögsü-farring*: NC Kir. **öksü-**; SW Osm. **eksi-**, the latter now obsolete and displaced by **eksil-**. *Türkü* VIII ff. Man. **neçe egsütümüz kergetimz erser** 'if we have been deficient or have stinted' *Chuas.* 202-3; 332-3; *Uyg.* VIII ff. Bud. **ada tuđa kor ya:s egsömez** 'danger (Hend.) damage and loss do not diminish' *TT* VIII O.7 (VI 63); a.o. VI 205; Civ. **asıñ ayagın egsüdl** 'your advantage and honour have diminished, become lacking' *TT* I 58-9; **Xak.** XI **egsü:di** (?**eksü:di**): **ne:ñ naqaşa'l-şay** 'the thing has become deficient' *Kaş.* I 278 (**egsü:r**, **egsü:me:k**); **kuzda: ka:r egsü:me:s** 'snow is not lacking (*lā yaxlū*) on the northern slope of a mountain' (or fat on a sheep) *I* 326, 3; **KB eksü-** (consistently spelt **öksü-** in the Vienna MS.) is common, e.g. (of the stars) **kayısı yarararak kayu eksüdl** 'some get brighter and some wane' 130; **billıglıg kişinıñ savı eksümüz akıglı süzük yul suvı eksümez** 'the words of a wise man are never lacking, and the water of a running clear spring never fails' 973; o.o.

734, 826, 1193, 1340, 2053; XIII(?) *At.* (everything that waxes wanes) **tükel ekslyür** 'what is complete becomes deficient' 199; XIII(?) *Tef. eksü-* 'to diminish, become lacking' 72; **Çağ.** xv ff. **öksü-** (-p, etc.; 'with -k-') **eksil-Vel.** 111 (quotns.); **öksü-** (and **öksül-**) **kam judan** 'to be deficient' *San.* 79r. 7 (quotns.): **Xwar.** xiv **eksi-** 'to diminish, (of prices) to fall' *Qutb* 20; **öksü-do.** 49; **öglis-** (*sic*, *metri gratia*) *MN* 19; Osm. xiv ff. **eksi-** c.i.a.p.; in the earlier period down to XVII-XVIII usually Trans. 'to reduce, curtail', but also used as Intrans. *TTS* I 257; II 366; III 241; IV 284.

D **ögse-** Hap. leg.; Desid. f. of I **ög-**. **Xak.** XI **ol men: ögse:di** 'he determined to praise me' (*yamdahani*) *Kaş.* I 277 (**ögse:r**, **ögse:me:k**).

D **ükse-** Hap. leg.; Desid. f. of **ük-**. **Xak.** XI **ol topra:k ükse:di** 'he determined to heap up (*takwım*) earth' (grain, etc.) *Kaş.* I 278 (**ükse:r**, **ükse:me:k**).

D **egsüt-** Caus. f. of **egsü:**; 'to diminish, curtail, reduce (something Acc.)'. S.i.s.m.l. *Uyg.* VIII ff. Bud. *U* II 15, 12-13 (**uduğ**): Civ. **edğü kılınç yaratınmakin egsütme** 'do not diminish the performance of good deeds' *TT* I 212-13; **kalanlıg yérni me bizke egsütmedin** 'and without curtailing our land subject to land tax' *USp.* 77, 12; (**Xak.**) XIII ff. *Tef. eksüt-* 'to reduce' 73; xiv *Muh. anaşa* 'to reduce, curtail' **eksüt-Mel.** 23, 8; *Rif.* 104; **Çağ.** xv ff. **öksüt-** Caus. f.; **kam hardan** 'to reduce, diminish' *San.* 79r. 29 (quotns.); **Xwar.** xiv **eksit-** 'to reduce' *Qutb* 20; **Kom.** xiv 'to reduce, curtail' **eksit-CCI, CCG; Gr.**

D **eksil-** (**egsül-**) Pass. f. of **egsü:** and synonymous with it; morphologically irregular, since **egsü:** is Intrans. S.i.s.m.l. in NW and SW. The **Xak.** form is even more irregular. See (E) **isilgü**. **Xak.** XI **eyıldi**: (so spelt in MS.) **ne:ñ naqaşa'l-şay** 'the thing was deficient, or defective' *Kaş.* I 270 (**eysilür**, **eysilme:k**): (*KB* in 826 the Vienna MS. has **öksülmedi** for **eksülmedi**): (XIII(?) *At.* in 199 one MS. has **eksilür** for **eksilyür**): xiv *Muh. naqaşa eksil-* *Mel.* 32, 1; *Rif.* 116 (entered twice, once mis-spelt): **Çağ.** xv ff. **öksül-(ür) eksil-Vel.** 111; *San.* 79r. 7 (**egsü:-**): **Xwar.** XIII **eksilmeyin** 'without diminution'. 'Ali 38: xiv **eksil-Qutb** 20; **Kıp.** xiv **eksil-** ('with -k-') *naqaşa İd.* 18; *Bul.* 83v: xv ditto *Tuh.* 37a. 9.

Tris. EGS

D **egsüklüg** P.N./A.fr. **egsük**; 'imperfect', usually in a moral sense. Survives only(?) in SW. Later forms of the corresponding A.N. **egsüklük** 'deficiency, lack', normally 'moral deficiency' survive also in NW from **Kom.** xiv **eksiklik** 'moral defect' *CCG; Gr.*, onwards as well as in Osm. from the same date. *Türkü* VIII ff. Man. **egsüklüg yazıklıg biz** 'we are imperfect and sinful' *Chuas.* 308: **Osm.**

xiv ff. **eksikli** c.i.a.p., nearly always in a moral sense *TTS I 257; II 366; III 240; IV 284*.

D egsüksüz Priv. N./A. fr. **egsük**; 'complete, in full, without defect or deficiency'. Survives only in SW. Uyğ. viii ff. Bud. **eğsüksüz altı** [gəp] *U III 13, 3* (ii) (the reference is to 6,000 princesses, and the word might mean either 'without any absentees' or 'faultless'); a.o. *Sur. 420, 6* (yivlt-); Civ. **böz egsüksüz tükel sanap bərdim** 'I have checked and handed over the cloth in full and without deficiency' *USp. 56, 11*; similar phr. *do. 107, 8; 108, 8*. **Osm. xv eksisiz veririn** 'I will give in full' *TTS I 257* (under *eksi*).

Tris. V. EGS-

D ögsire- Priv. Den. V. fr. 2 ö:g. N.o.a.b. Uyğ. viii ff. Bud. (the king descended from the throne) **ögsiredi taldı** 'became unconscious and fainted' *PP 61, 6*; o.o. *Suv. 619, 18* (**kamıl-**); 625, 12-13.

Dis. EGS

D égi:ş Hap. leg.; Conc. N. fr. **ége:-**. **Xak. xi égl:ş** (*atf* unvocalized in MS.) **suhāla kull mā yudāb minā'l-cavāhīr** 'filings of any kind of smelted metal' *Kaş. I 122*.

PUD ıgı:ş N./A.S. fr. **ıge:-**. In addition there are forms with rounded vowels which seem to be completely synonymous but are hard to explain morphologically. In *Kaş.* such a form with two long vowels is included, irregularly, in a section containing dissyllables with two short vowels. Survives in NC Kir **egeş** 'quarrel, dispute'; Kzx. **eğes** ditto. *R I 697* (*MM* notes only the cognate *Recip. V. eges-*) and SW xx Anat. **öges ol-** 'to be at enmity' *SDD 1102*. **Xak. xi ıgı:ş al-harūn minā'l-hayawān** 'an unruly, uncontrollable animal' *Kaş. I 122*; (after **üküs**, also irregularly spelt *ü:kü:ş*); and **kull harūn minā'l-hayawān** is called (PU) **ö:gü:ş yılık**: *I 62*; **Osm. xviii** (VU) **öyüş**, in *Rümi, lacūe wa şıra* 'quarrelsome, obstinate' *San. 92v. 27*.

D üküş N./A.S. fr. **ük-**, q.v. Very common in the early period but surviving only(?) in SW xx Anat. **ögüş** 'many' *SDD 1105*. **Türkü viii ükü:ş** **Türkü bodun öltiğ** 'many of you Türkü people died' *IS 6, II N 5*; nine o.o. in *I, II, T, Ungin 7* spelt **üküş/ükü:ş**; viii ff. *İrkB 36* (**uçru:ğlu:ğ**): **Man. üküş tnlıgıg** 'many mortals' *Chuas. 110*: **Uyğ. viii ükü:ş**: 'many of them' *Şu. E 4*; viii ff. **Man.-A üküš** (*sic*) *M I 11, 17* and **1**; **üküş** *do. 25, 11*; **Man. üküš telim tnlıglar** 'very many mortals' *TT III 21*; **telim üküš tnlıglar** *do. 145*; **edgü kılınç üküşrek kılmadım** 'I have too often failed to do good deeds' *M III 31, 1* (ii); Bud. **üküş** is so spelt five times in *TT VIII*; it is common both by itself and in the Hends. **telim üküš/üküş telim**, **erüş üküš**, **sansız üküš**, **ülgüşüz üküš**; Civ. (if the eye) **üküş telim yaş aksar** 'waters profusely' *H I 65*; many o.o. in *H II, TT I*: **Xak. xi ü:kü:ş** (*sic*, irregular in section

of words with two short vowels) **ney al-kāfir min kull şay'** 'many', of anything *Kaş. I 62* (prov.); nine o.o. of **üküş**, one of **ükü:ş**: **KB** (if a man has understanding) **aşgı üküš** 'he has many advantages' 160; o.o. 44, 1034, 1112, etc.: **xii(?) KBVP üküš** 'ibrat alğil' 'accept many warnings' 76; **xiii(?) KBPP** (Laud, honour, and) **üküş öğdl** 'many praises' (to God) 1; *At. üküš* is common: *Tef. üküš* 'many; much' (opposite to **az** 'little') 338; **xiv Rbg.** 'İmī üküš' 'his knowledge is great' *R I 1812*: **Muh. al-kafir yüküş Mel. 55, 13**; **üküş, Rif. 153**: **Çağ. xv ff. üküš bī-hadd** 'unlimited' *Vel. 111*; **ügüş** (so spelt) **bisyār wa farūwan** 'numerous, abundant' *San. 80r. 3*: **Xwar. xiii üküš** 'many' 'Ali 51: **xiv ditto Quth 122**; **MN 90**, etc.; *Nahc. 24, 17* (**yada:ğ**); 232, 1 etc.: **Kip. al-kafir** (köp and) **üküş İlou. 25, 13**; **xiv üküš** (with -k-) *al-kafir İd. 18*; a.o. *do. 78* (köp): **Osm. xiv ff. üküš** 'numerous, abundant', common but only down to **xvi TTS I 561**; *II 746*; *III 557*; *IV 621* (**öğüš** everywhere); **yüküş** is noted in one or two **xiv** and **xv** texts and is mentioned in *San. 80r. 5* as the *Rümi* spelling.

D ekşiğ N./A.S. in -ğ fr. **ekşi:-**; 'sour, acid, tart', as opposed to **ı acığ** 'bitter'. Survives only in SW **Osm. ekşi**; displaced elsewhere by **ı acığ** or l.-w.s. **Xak. xi ekşiğ kull şay'** *muzz* 'anything sour, acid', for example an acid pomegranate *Kaş. I 105*; **xiv Muh. hāmid** 'sour' (opposite to *hulw* 'sweet' **sücüğ**) **acığ/acı** but in one or two MSS. **ekşi: Mel. 54, 8**; 66, 1; *Rif. 151, 165*; *al-hirrif* 'pungent' **ekşi: Rif. 165** (only): **Çağ. xv ff. ekşi** (spelt) *turs* 'sour, acid', in *Ar. hāmid San. 45v. 14*; **Tkm. xiii al-hāmid** (parallel to 'bitter' **acı**; and opposite to 'sweet' **sücü:**, **ta:flu:**) **ekşi: Hou. 27, 12**: **Kip. xv hāmid ekşi Tuh. 13a. 11**; *rā'ib* 'curdled, clotted' **ékçl** (*sic*) *do. 16b. 10*; **ékşi** is also included in the equivalents of *laban* 'milk' *do. 31b. 10*.

Dis. V. EGS-

D egeş- Co-op. f. of **ége:-**. Survives in NE **Khak. ıges-** 'to help to file, or to saw (wood)'; **NC Kir. eges-** 'to be filed'. **Xak. xi ol manā**: **temür egeşdi**: 'he helped me to file (*fi şaha*) the iron' (etc.) *Kaş. I 187* (**egeşür**; **egeşmek**).

D egiş- Co-op. f. of **eg-**. Survives only(?) in NE **Alt.**, **Tel. i:ş-** 'to bend (Trans.)' *R I 1550*; **Bar. ıniş-** 'to bend down (Intrans.)'; huddle up' *do. 1432*: **SE Türki epiş-** 'to bow' *Jarring 42*. **Xak. ol manā**: **çögen egişdi**: 'he helped me to bend (*fi 'aff*) the polo-stick'; also used for competing *Kaş. I 187* (**eğışür**; **eğışmek**): **Çağ. xv ff.** it is likely that this verb existed in **Çağ.** as **epiş-** 'to be huddled up'; *P. de C. 142* lists it with its form and meaning, quoting *Babur* (fol. 194v., ll. 6-7 of the *Gibb Trust facsimile*) (the snow fell so boisterously till bedtime) **kim epişip oturup idim** 'that I just sat huddled up'. *San. 117r. 20*, using the same quotn. as evidence, listed the word as **ıpiş-**, immediately after **ıpra-/**

ıpran- and translated it by the same word *nālıdan-i zār* 'to moan, groan'; but this seems to be merely a mistranslation based on a false etymology.

D ekış- Hap. leg.; Co-op. f. of *ek-*. **Xak.** *xı ol maņa: tariğ ekışdı:* 'he helped me to sow the seed' (*'alā badri'l-zar'*); also used for competing *Kaş.* I 187 (*ekışür:*, *ekışme:k*).

PUD 1 iğeş- Recip. f. of *iğe-*; 'to quarrel' and the like. This is the best attested word in this group, surviving with much the same meaning in NC Kır. *egeş-*, Kzx. *eges-*; SW xx Anat. *eges-*, *egış-*, *ekeş-*, *eyes-*, *iğaş-*, *iğeş-*, *üyeş-*, *SDD* 510, 512, 517, 564, 781, 782, 803. The modern form suggests fairly definitely medial *-ğ-*, not *-k-*, and less definitely initial *é-* rather than *l-*. **Xak.** *xı ikki: buğra: iğeşdi: taşādama'l-fahlān wa t'āddā* 'the two camel stallions attacked and bit one another' *Kaş.* I 187 (prov.; no Aor., or Infin., possibly regarded as a second meaning of *éğeş-* which it follows immediately).

PU(D) 2 iğeş- Hap. leg.; 'to rely on one another'. Listed between *2 öğüş-* and *éğeş-*. Clearly a Recip. f. but not semantically connected with any known verb, except that there is a faint connection with the third, unexplained, meaning of *iğen-*. **Xak.** *xı kişli:ler ısta: b:r birrike: iğeşdi:ler* 'the people relied (*ittakala*) on one another in the matter' *Kaş.* I 187 (*iğeşür:*, *iğeşme:k*).

D 1 öğüş- Hap. leg.; Recip. f. of *öğ-*. **Xak.** *xı ikki: eren öğüşdi:* 'the two men praised one another' (*tamādhā*) *Kaş.* I 187 (*öğüşür:*, *öğüşdi:*).

D 2 öğüş- Recip./Co-op. f. of *öğt-*. Survives in NE Tuv. *ögeş-* 'to rub one another' and the like; must also have survived fairly recently in SW Osm. since in a XVII-XVIII Ar. dict. *daras* (of the teeth) 'to be set on edge' is translated *ekşi nesne çıgnemek ile diş öğüşmek* 'to grind one's teeth owing to biting something sour' *TTS* I 736 (*uyuşmak*). **Türkü** VIII ff. *toğan kuşu:ıy tırnak: öğüşü:pen* 'the falcon's claws ground against one another' *İrkB* 44: **Xak.** *xı ol maņa: tariğ öğüşdi:* 'he helped me to grind the corn' (*ıfı tahni'l-burr*, etc.); also used for competing *Kaş.* I 187 (*öğüşür:*, *öğüşme:k*).

ekşl-: 'to be sour, acid, tart'; no doubt an old word since *ekşig* occurs in **Xak.**, but not noted before xv. S.i.s.m.l. in NW, SW. **Çağ.** xv ff. *ekşl-* (spelt) *turş sudan* 'to be acid, sour', also used in *Rümi San.* 45v. 9.

Tris. EGŞ

D üküştli: Hap. leg.; Adv. fr. *üküş.* **Uyg.** VIII ff. Bud. *üküştl tapınzun* 'let him frequently worship' *TT VI* 268 (v.l.).

PUD üküştürüg Hap. leg.; the last letter is missing, but the meaning is fixed by the Chinese original and a Dev. N./A. in *-ğ* fr.

***üküşür-**, Caus. Co-op. f. of *ük-* seems the likeliest reading. **Uyg.** VIII ff. Bud. *bu üküştürüg] ötüğümün бүтүрүгү ырыкызын* 'may he deign to fulfil this repeated request of mine' *Hüen-ts.* 310-11.

Tris. V. EĞŞ-

D üküştle-: Den. V. fr. *üküş.* N.o.a.b. **Xak.** *xı er tawa:rın üküştle:di:* 'the man reckoned that his property was abundant' (*kafir*) *Kaş.* I 303 (*üküşle:r*, *üküşle:me:k*) *xiv Muh. aktara* 'to increase (Trans.) make abundant' *üküşle-: Mel.* 23, 6: *Rif.* 104.

Dis. EGY

ögey 'related through one parent only; step-father, etc.' S.i.a.m.l.g. w. phonetic changes, e.g. NE *ö:y/ü:y*. See *Doerfer* II 615. **Uyg.** VIII ff. Civ. *ögey anamız* 'our stepmother' *USp.* 78, 8 (as corrected by Arat in *JFO* 65, 62): **Xak.** *xı ögey ata: al-rabb*, 'stepfather'; *al-rabib* 'stepson' *ögey oğul, al-rabiba ögey kız Kaş.* I 123: **Çağ.** xv ff. *ögey* (spelt) *nā-pidari wa nā-mādari wa nā-birādari* 'step-father, -mother, -brother' **N.** 79v. 9: **Kır.** XIII *ibnu'l-zawca*, 'wife's son' *ögey oğlan;* *ibnu'l-zawc* 'husband's son', ditto (*miñluñu*) *Hou.* 32, 6.

Dis. EGZ

D *ékkiz 'twin', sometimes merely 'a pair'; Den. N. fr. *ékki-*. S.i.a.m.l.g. w. some phonetic changes. Early l.-w. in Mong. as *ikire* (*Kow.* 317). See *Doerfer* II 651. **O. Kır.** ix ff. *ikizime: (zic)* (I was parted) 'from my twin' *Mal.* 29, 2: **Xak.** *xı ikkiz oğla:n al-tawān* 'twins' *Kaş.* I 143: *xiv Rbg. ikiz R* I 702 (quotn.): **Çağ.** xv ff. *ikiz* (spelt) *taw'am San.* 109r. 25 (quotn.): **Kom.** *xiv* 'twin' *egiz CCG; Gr.* XIII *al-mawlıd taw'ama(n) yikiz wa huwa waqtu'l-aşr* also 'afternoon' *Hou.* 26, 5; *al-aşr yikiz; Tkrn.* *yekindü:* 28, 16 (no other trace of this meaning): *xv tau'am ikkiz Tuh.* 9a. 3.

VU ögüz 'river'; l.-w. in Mong. as *üyer* (*Kow.* 553); but **Kom.** form suggests initial *ö-*. See *Doerfer* II 613. N.o.a.b. **Türkü** VIII *ögüz*, less often *öğüz*; standard word for 'river' in I, II T, *IX*. 16: VIII ff. *toğan ögüz: kuş:* 'a falcon and a river bird' (went hunting together) *İrkB* 43: **Uyg.** VIII *Ertiş ögüzizig]* 'the river Ertiş' *Şu.* S 1: VIII ff. **Man.** *taluy ögüztelik balıklar* 'the fish in the sea' *TT III* 90; a.o. *do.* 163: **Bud.** *kan ögüz* 'a river of blood' *PP* 3, 4; **Gang** *ögüz* 'the River Ganges' *U II* 15, 11; 'the ocean' which the prince crossed in *PP* is alternatively described as *taluy* or *taluy ögüz*; o.o. *TT V* 15, 16 (*ögen*); *Sw.* 529, 3; *USp.* 89, 11: **Civ.** *TT I* 35 (*uğra-:*) *xiv Chin.-Uyg. Dict.* ho 'river' (*Giles* 3,936) *ögüz R* I 1811; *Ligeti* 189: **Xak.** *xı ögüz kull wādi(n) cāri(n)* 'any flowing river' like the Jayhūn or the Euphrates; and when the Ögüz use this word they mean the river called the Wādi Banākat on which their towns (*bilāduhum*) are situated, and on the

banks of which the nomads (*ahlu'l-wabar*) among them settle. Many rivers in the Turkish lands (*diyār*) are called by this name; and the town *lki*: *Ögüz*: (*sic*) is called after it because it is situated between the rivers *lā* and *Yafınc Kaş*. *I* 59; *I* 438 (*tađun*) and about 10 o.o., occasionally spelt *ögüz*: *KB* *ögüzler keçer* 'he crosses rivers' 1735; *negü ter eşitgil ay bilgi ögüz* 'hear what the man says whose knowledge is as (wide as) a river' 2243; o.o. 3626, 4546: *xiii*(?) *Tef. ögüz* 'river' 335: *Xwar. xiii*(?) *köp mürenler köp ögüzler bar erdi* 'there were many streams (Mong. l.-w.) and rivers' *Öğ. 20*: *Kom. xiv* 'river' *ögüz* (spelt *ochus*) *CCl*; *Gr.*

F ökü (*ököz*) one of several terms for bovines, best translated 'ox', since it is more specific than *ud* and *sığır* but not quite so specific as *buka*: 'bull'. Became an early l.-w. in Mong. as *hüher* (*Haenisch*, p. 78) *üher Kow.*, p. 562) 'ox'. S.i.m.m.l.g., but usually now meaning 'castrated bull, bullock', see *Shcherbak*, p. 98. Almost certainly borrowed from Tokharian; Prof. Werner Winter has told me that the source is more likely to be Tokharian A than Tokharian B *okso*. The A form has survived only as a [gap] in a much damaged text (Sieç and Siegling A 459b. 1) but can be restored fairly confidently as *okäs*, which would have become *ökez/ököz* in Standard Turkish and *öker* in the *l/r* language from which the First Period Mong. loan-words were taken. *Türkü viii ff.* (a man fastened) *ekli: öküzü*g 'two oxen' (to one yoke) *lrb* 25; a.o. *do. 37*: *Uyğ. viii ff. Man.-A M III 11*, 9 (i) (*öpün*-): *O. Kir. ix* (*l*)*ğ öküzün* 'fifty oxen' *Mal.* 10, 9 (dubious reading, text chaotic): *Xak. xi* *öküz al-taur* 'bull' *Kaş. I* 59 (prov.); three o.o. spelt *öküz*: *KB ud ingek öküz* 'cattle, cows, and oxen' 5372: *xiv Rbg. öküz* 'ox' *R I* 1200 (quotn.); *Muh. al-taur öküz* (v.l. *öküz:ö:küz:z*) *Mel.* 71, 2; *Rif.* 172; *al-taur* 'the constellation Taurus' *öküz* 79, 5; *öküz* 183: *Çağ. xv ff. öküz* '*awämil-kär* 'agent, business manager' (?) *San. 8or.* 2 (translation inexplicable): *Kip. xiii al-taur öküz Hou.* 14, 18: *xiv öküz* ('with -k-) *al-taur Id.* 18; *al-tauru'l-xasî* 'a castrated bull' *öküz* (*al-tauru'l-rayn* 'an entire bull' *buğa*: *Bul. 7*, 8: *xv al-taur öküz* (also *buğa*): *Kav.* 62, 2; *Tuh.* 11a. 2: *Osm. xviii öküz göz* in *Rümi* a plant called *gäv çaşma* 'ox-eye' in Pe. and '*aynu'l-baqar* in Ar. *San. 8or.* 2.

Tris. V. EGZ

D öküzlen-Hap. leg.; Refl. Den. V. fr. *öküz. Xak. xi* *er öküzleni*: 'the man owned a bull' (*taur*) *Kaş. I* 293 (*öküzlenür, öküzlenmek*).

Mon. AL

al Preliminary note. *There were certainly two ancient words spelt a:l. It is doubtful whether there was a third, probably al if genuine; see below.*

I a:l 'device, method of doing something'; originally quite neutral and used for honourable as well as dishonourable devices and methods; later it became pejorative only and meant specifically 'deceit, guile, dirty trick'. In the early period usually used in the Hend. *al çevış* or *al altağ*. Became a l.-w. in Pe.; survives only(?) in SW Osm. *al*; *Tkm. a:l*. *xix* Osm. lexicographers regarded it as foreign, *Red.* 179 describing it as Pe. and Sami 47 as a corruption of Ar. *hila*, 'better not used'. See *Doerfer II* 516. *Türkü viii ff. yég a:lğ bulu:şğalı: una:ma:du:kılar* 'they did not agree on finding a good device' *Toyok III 2v.* 5-6 (*ETY II* 179): *Uyğ. viii ff. Man. al altağ uzanmaklıkığ* (or *uzanmaklarığ*) *taşkarıp* 'putting out the skillful use of devices (Hend.)' *TT III* 68; same phr. but *üntürüp* 'promoting' *do. 122*; *al çevış M III* 44, 4 (i) (damaged): *Bud. Sanskrit upāya* 'a beneficially expedient method' (of teaching, etc.) is translated by Chinese *fang pien* (*Giles* 3,435 9,187) and that phr. by *al çevış Kuan.* 98, 99-100, etc. (*U II* 16, 22-3 and 24, etc.) and *al altağ uzanmak Suv.* 363, 20-1; *al çevış ayu bergeymen* 'I will describe a method' (of ensuring that the birds do not eat the fruit) *PP* 75, 1; *ağar edğü kılğuluk em yöründek al altağ bar* 'there is a remedy (Hend) and device (Hend.) for making him do good' *TT IV*, 14, note A11, 8; *al altağ üntürüp U III* 85, 9; o.o. of *al çevış TT VI* 20 (see note), 265 and *al altağ U II* 48, 15; *Suv.* 9, 9; 37, 8: *Civ.* (the strength of kings of old time will not be beneficial and) *soğ futsi bilgeniğ alı* 'the methods of modern sages (Chinese l.-w.) and wise men' (will not succeed) *TT I* 107; *xiv Chin.-Uyğ. Dict.* 'trick' *al altağ Ligeti* 128: *Xak. xi a:l al-makr wa'l-xadi'a* 'trick, subterfuge'; *alın arslan tutar* 'one can catch a lion by guile' (*bi'l-hila*; see *oyuk*) *Kaş. I* 81; o.o. *I* 63, 13 *al*; 22; *III* 412, 10 (the last two the same prov. repeated): *KB bütün çın turur hiç alı yok ukuş* 'understanding is perfect truth, there is no trick about it' 1863; *eğ aşnu yağıka kerek hıla alı* 'the first necessity for (dealing with) an enemy is deceit and guile' 2356: *xiii*(?) *Tef. al* 'deceit, guile' 48; *xiv Rbg.* ditto *R I* 349 (quotns.): *Çağ. xv ff. al . . . (3) xud'a wa makr. San.* 49r. 13 (quotn.): *Xwar. xiv al* 'trick, device' *Quth* 6: *Kom. xiv* 'deceit' *al CCG*; *Gr.*: *Kip. xiv a:l al-hila Id.* 20: *Osm. xiv ff. al* 'deceit, trickery'; c.i.a.p. *TTS I* 15; *II* 27; *III* 12; *IV* 13.

2 a:l 'scarlet'; a l.-w. in Mong. (*Kow. 71*; *Halted* 16) for the colour of the (Chinese) scarlet ink with which the rulers sealed documents; also borrowed in Russian as *alyi*, same meaning. S.i.s.m.l.; in SW *Tkm. a:l*. Cf. *kızıl*. See *Doerfer II* 517. *Türkü viii ff. Man. al* [gap] *keđip* 'putting on a scarlet (robe)' *TT II* 8, 67-8: *Uyğ. viii ff. Bud.* (of a planet) *al sarığ* 'reddish yellow' *TT VII* 15, 5; a.o. *Suv.* 28, 15: *Civ. ÜSp.* 79, 2 (*yé:rlig*): *xiv Chin.-Uyğ. Dict. hung* 'Chinese red' (*Giles* 5,270) *al I* 349; *Ligeti* 128: *Xak. xi a:l dibéc*

nārancıyul-lawın 'orange coloured brocade' from which the standards of kings are made and with which the saddles of their female relatives (or favourites? *muqarrabāt*) are covered; and *al-lawnu'l-nārancı* 'orange colour' is also a: *Kaş. I 81*; a.o. *III 162* (çüvıt): *KB bu hıla bile kıl yağı mejzi al* 'by this guile make the enemy's face red' 2356 (cf. *I a:1*); o.o. 67 (*yıpgın*), 3709: *xiii(?) At. al gül* 'a scarlet rose' 342: *xiv Muh.(?)* (in a list of colours of horses) *ramādi* 'ash coloured' *al Rif. 171* (only); cf. *Kip.* some such words as [oy; *al-aşgar*] have prob. fallen out of the text, see *ala:* *Çağ. xv ff. al . . . (4) surx-i nın rang* 'dull red' (quoton.); (5) *mühr* ✓ *nğın-i pādışā-hān-i turk* 'the seal and signet of the Turkish emperors' which is impressed in red (*surx*) on *firmāns* and *yarlıks* (quoton. fr. *Pe. ğazal of Waşşāf*; this meaning is peculiar to *Pe.* and not Turkish) *San. 49r. 15*; *al tamğa* same translation as (5) above *do. 49v. 29* (quoton.): *Xwar. xiii(?) Oğuz Xan* when born had *al közler Oğ. 6* (perhaps an error for *ala közler*, a common phr.): *xiv al* 'scarlet, purple' *Quth 7*; *MN 6*, etc.: *Kom. xiv* 'bright red' *al CCI*; *Gr.:* *Kip. xiii* (in a list of colours of horses) *al-aşgar* 'chestnut' *al Hou. 13, 5* (*al-ağbaru'l-ramādi* 'dust or ash coloured' is translated oy): *xiv a:l* ('with back vowel') *al-farasu'l-aşqaru'l-māyıl ilā'l-sufra* 'a horse that is chestnut tending towards yellow' *Id. 20*: *xv aşqar al Tuh. 4b. 5*.

3 al if really an ancient word, meant 'front, facing, prior position' but there is great doubt whether it was. In the early period it occurs only with a 3rd Person Poss. Suff. in the *Dat.*, *Abl.* and *Loc.* and these words might equally well be the same cases of *alın*, q.v. The earliest authorities for the existence of *al* as such are *Vel.* and *San.*, but in *Çağ.*, too, the word is attested only in suffixed oblique cases; it is possible that by this period a word *al* had been formed by a kind of false etymology fr. oblique cases of *alın*. It certainly seems to exist in some modern languages, but is still, except in *Kaz.*, apparently used only in oblique cases. Such words are *SE Türki ayl BŞ 10*; *Jarring 16*; *NC Kır.*, *Kzx. alda, aldan, ağa* and similar forms in *NW Kaz.*; in *NE* the situation is complicated by the fact that *alın* when carrying suffixes would become *ald*. There is a parallel problem in the question whether there was an ancient word *alt* or whether this, too, is a back formation fr. *alın*, q.v., and there is a good deal of confusion between the modern forms of these two groups of words. The following is the relevant evidence regarding this word. *Uyg. viii ff. Man.* (in a fragmentary text apparently containing a simile about a fish) [?su]v kodı suv éyın barsar ol suvuğ adaki [gap]dağ bolsar uluğ kumka tursar suv kum alıpa [?]lin-seer 'if (the fish) goes downstream along the water, and the end of the watercourse is blocked(?) and stops at a great sand dune, and if the water soaks into the front of the sand dune' (the fish is left high and dry) *M III 37,*

1-5 (ii): *Civ. TT I 129-30* is read *beg tamğası elğıde ornağlığ orun anıpa* 'a beg's seal is in your hand, and a firm seat. . .'; the last word is meaningless and the editors suggest an emendment to *alıpa*: (*Xak.*) *xiii(?) Tef.* (do not punish me) *bu kâfirler alında* 'in the presence of these infidels' 49: *Çağ. xv ff. alında/alyıda önünde* 'in the presence of, before' *Vel. 27* (quotns. containing *alyıda* and *alınım*); *alı ön ve yan* 'front, side' *do. 27* (quoton. containing *anıy alyıda*); *al (1) huđür* 'presence' (*Vel.*'s first quoton.); (2) *pişāni* 'forehead' (quoton. beginning *Nawā'i alıpa yazğanni* 'that which is written on *Nawā'i*'s forehead'; the word here is clearly *alın*); *Xwar. xiii(?) bir köl arasında alında bir iğaç kördi* 'he saw a tree in front of him in the middle of a lake' *Oğ. 71*: *Kom. xiv teñri alında* 'in the presence of God' and o.o. *CCG*; *alında ki kaş* 'the front saddle-bow' *CCI*; *Gr. 35* (quotns.): *Kip. xiv quddām* 'in front of' *alında: Bul. 14, 4*.

1 é:l the basic, original meaning was 'a political unit organized and ruled by an independent ruler'; the most convenient short term in English is 'realm'. In the early texts it usually occurs in association with other political terms, *xağan* the ruler of such a realm, *bođun* its people, *törö*: the unwritten customary law under which it was administered by the ruler, *uluş* the geographical area which is occupied and *öge*: the chief administrative officer of the ruler. From *Xak.* onwards, but not apparently earlier, it developed some extended meanings. In particular it often seems to mean 'the community, the people of the realm', displacing *bođun* in this sense. As the Turks became involved in international politics it also began to have an international application and came to mean 'organized international relations' from which the transition to 'peace', one of its modern meanings, was an easy one. It is an open question whether 'courtyard', one of the meanings given by *Kaş.*, belongs to this word, but it is probably merely a metaph. use meaning literally 'the realm of the owner of the house'. The phr. usually spelt *é:l kün* in two words, which is first noted in *KB* and seems to mean 'people', has given some trouble. The theory in *Id.* that *kün* here is *1 kün* 'sun' is not at all plausible. The most reasonable explanation is that the second syllable is the Collective Suff. -*gün* and that the spelling should be *é:lğün* in one word. *S.i.a.m.l.g.* as *él/el/il* meaning 'country, province; people, community (esp. one's own people as opposed to foreigners)' and, less often, 'peace'. See *Doerfer II 653*. *Türkü viii é:l tutsık yer ötüken yış ermiş* 'the Ötüken mountain forest was the place from which to control the realm' *I S 4, II N 3*; (if you stay there) *beğüđ: é:l tuta: olurtacı: sen* 'you will sit (on the throne) holding the realm for ever' *I S 8, II N 6*; (because of fratricidal strife and internal disorder) *Türkü bođun éledük éli:n içğinu: idmiş xakañladuk xağan:n yitürü: idmiş* 'the Türkü people let the realm

which they had organized collapse, and lost the *xağan* whom they had made *xağan*? *IE 6-7, II E 7*; *Tavgaç xağanka: élin törö:sin alı: bérmiş* 'they consented to accept his realm (i.e. rule) and customary law from the Chinese emperor' *IE 8, II E 8*; (the *Türkü* people said) *éllig bođun ertim élim amıtı: kanı: kımke: élig kazğanur:men* 'we were a people with a realm (of our own), where is our realm now? For whom are we striving to obtain a realm?' *IE 9, II E 8*; (the *xağan*) *éllig tutup törö:g étmis* 'controlled the realm and put the customary law in order' *IE 3, II E 4*; *él yeme: él boltı: bođun yeme: bođun boltı:* 'the realm became an (independent) realm, and the people became an (independent) people' *T 56*; and many o.o.: *viii ff.* (*a xan* ascended the throne and fixed his capital) *éllı: turmıs* 'his realm was stable' *Irkb 28*; *éllı:g étmis men* 'I have organized the realm' *do. 48*: *Man. sizip éllıgız TT II 6, 17, and 19*: *Yen. él (spelt il)* is fairly common, *éllıgız Mal. 2.6, 4*; *éllm 29, 7 and 8*; a.o.o.: *26, 1 (öge): a.o.o.*: *Uyg. viii él etmiş* is one component in the title of the *Xağan* commemorated in *Su* (*N 1*) and most of his successors: *viii ff.* *Man.-A élte xanta* 'in the realm and with the *xan*' *M III 10, 2 (i)* (damaged); o.o. *do. 34, 7*; *43, 9 (öge)*: *Man. koptın sınar él ulularıg keztintiz* 'you have travelled through realms and countries in every direction' *TT III 60-1*; *éllig bođun[nuğ] M II 5, 16*: *Chr. meniñ élim içinde* 'in my (Herod's) realm' *U I 10, 1*: *Bud. Sanskrit atavisamihobha* 'revolt of the forest dwellers' *él (so spelt) ulu:uş bul:ganma:ki TT VIII A.31*; *janapada* 'the (common) people' *él ulu:uş do. A.42*; *rājya-bhiṣkam iva* 'like the inauguration of a kingdom' *él ornılıg a:bhişikig teg do. D.17*; *balıkdın balıkka uluşıdın uluşka éltin élke* 'from town to town, from country to country, from realm to realm' *TT IV 10, 20-1*; *éllig törög bulğadımız erser* 'if we have disturbed the realm and the customary laws' *do. 10, 17*; *Pfahl. 10, 15, etc. (öge)*; and many o.o.: *Civ. él xan* 'the realm and its ruler' *TT I (common), VII 30, 15*; and many o.o.: *xiv Chin.-Uyg. Dict. jên min* 'mankind' (*Giles 5,624*; *7,908*) *élgün RI 83*; *Ligeti 156*: *O. Kir. ix ff.* *él (so spelt)* is common, e.g. in Proper Names *él Toğan Tutuk Mal. 1, 2*; *éllımke élci: ertim* 'I was the envoy for my realm' *do. 1, 2*; *tepri: éllımke: evükmedim* 'I could not remain in my sacred realm' *do. 2, 2*: *Xak. xi él: al-wilāya* 'realm, province', and the like; hence one says *beg éli: wilāyatı'l-amir—él al-finā* 'court-yard' which one says *kapuğ éli:* (not translated)—*él: ism yaqa* 'alā'l-xayl' 'a word used with reference to horses, because horses are the Turks' wings (*canāh*), hence a groom (*al-sā'is*) is called *él başı:* meaning (literally) 'the head of a province' (*al-wilāya*) but used for *sā'isul-xayl—él: al-sulh bayna'l-malikayn* 'peace between two kings'; one says *iki: beg birle: él boldı: şālahal'-amirān ma'a(n)* 'the two *begs* made peace with one another' *Kaş. I 48-9*; *él törü: yetilsün başlaħa'l-wilāya* 'let the realm be set in order'

I 106, 9; a.o. *II 25, 8 (kal-)*; and many o.o. of *él al-wilāya—kü:ç é:ldin kirse: törü: tüğluktin çıkar* 'if violence enters (the house) from the courtyard (*al-finā*) customary law goes out of the smoke-hole' (or window, *al-kuwwa*) *III 120, 23*: *KB él* 'realm' is common by itself *123, etc.*, and in association with *törü 286, 822, etc.*—(three signs of the zodiac are fire, three water, three air, and three earth) *ajun boldı él* 'the world becomes peaceful' *143—sınamıs kışl bildı élgün işi* 'the experienced man knows the business of the people' *245—billıgsızke törde orun bolsa kör bu tör élke sandı éllig buldı tör* 'if an ignorant man has a seat in the place of honour, this place of honour is reckoned to be the courtyard, and (the real) place of honour finds the courtyard (as its site)' (and if a wise man is given a seat in the courtyard, that courtyard is much superior to the seat of honour) *262-3*; *kopup çıktı élke* 'he rose and went out into the courtyard' *6213*; a.o. *2553 (IIv): XII(?) KBVP bu maşrıq élinde* 'in this eastern kingdom' *19, 29*; *xiii(?) KBPP maşrıq wilāyatında kamuğ Türkistan éllerinde 13-4*; *Tef. él* 'country; people; town(?)' *74*; *xiv Rbh. él aşasun yüz yaşasun* 'may his realm flourish and he may live a hundred years' *R I 803 (cf. KB 123)*: *Muh.(?) al-nāhiya wa'l-'amal* 'district, province' *él Rif. 179 (only)*: *Çağ. xv ff. él xalq* 'people' *Vel. 72 (quotn.)*; *él ahl wa xalq wa gurüh* 'people, community' *San. 112v. 5 (quotn.)*; (under *gün*, so spelt) and *él wa gün (sic, but ?read élgün)* is also used as a *Hend.* (*ba-tariq-i muzāwaca*) in the meaning of 'allies and auxiliaries' (*a'wān wa anşār*); *él* can be used by itself, but *gün* cannot be used by itself in this meaning *San. 310r. 6 (P. de C. 133 quotes several passages fr. Bābur in which élgün means 'people, retinue, subjects (of a ruler)')*: *Xwar. xiii(?) élgün (spelt yilgün?)* occurs 14 times in *Oğ.*, e.g. (the monster) *yilkılarnı élgünlerni yer érđi* 'used to eat cattle and people' *23*; *xiv él (1)* 'kingdom, province'; *(2)* 'people' *Qutb 49*; *(1)* only *MN 14*: *Korn. xiv él* 'province' *CCI*; 'people' *CCG*; *Gr.: Kıp. xiii* (after 'hand' *él*) *wa huwa'l-iqlim wa huwa'l-silm daddul-harb* also 'province', and 'peace', as opposed to war *Hou. 20, 17*; (among the Proper Names) *élbegi: amirul-iqlim*; *éladı: axada'l-balad* 'he captured the country' *do. 29, 8-9*; *xiv él (mufaxxam, here 'with é-, not 1-')* *al-balad wa'l-sulh İd. 20*; *élgün al-dawla* 'government, realm', compound of *él al-balad* and *kün al-şams* 'sun', used as an expression (*ibāra*) for *al-dawla do. 22*; *al-salām* 'peace' *él Bul. 6, 9*; *xv xalq wa 'ālam* 'people, world' *élgün Tuh. 14a. 3*; *sulh él do. 22a. 9*; 'ālam *élgün* also without (*bi-işqāt*) *gün do. 24b. 3*; *al-xalq wa'l-'ālam élgün, él uluş do. 85b. 9*: *Osm. xiv ff. él* (spelt both *el* and *il*) (1) 'country, state, province'; (2) 'people', esp. 'other people'; (3) 'peace, at peace, friendly' (as opposed to *yağı* 'hostile'); c.i.a.p.; *élgün* occurs in several *xiv* and *xv* texts *TTS I 370-5*; *II 521-8*; *III 360-6*; *IV 413-19*.

S 2 *él/él* See *ellğ*.

S 11 See *yıl*.

VU 1:1 pec. to *Xak. Xak. xı 1:1 kişi: al-raculul-la'im* 'a vile, ignoble person'; 1:1 *kuş al-raxama* 'vulture' *Kaş. I 49; a.o. I 331 (kuş): KB yana bir tılı il* 'again there is one with an evil tongue' 342; *kişide ill 1669; atı il bolur* 'he gets an evil reputation' 4672.

ol both (1) an indeclinable Demonstrative Adj. 'that' as opposed to *bu*: 'this'; (2) a declinable Demonstrative Pron. 'that', also used for the 3rd Pers. Pron. 'he, she, it'. As a Pron. it was also used in the early period as the equivalent of the copula 'is, are'. In this last case there are two usages: (a) subject (sometimes implied, not stated), predicate, *ol*, meaning that the subject is the same as, or has the quality described by, the predicate; (b) subject, *ol*, meaning that the subject 'is that', often followed by a subordinate clause as in such phr. as *ümid ol* 'my hope is (that . . .)'. C.i.a.p.a.l.; in most the form is still *ol*, but in one or two the -l has been elided, prob. comparatively recently (the only early occurrence, once in *Türkü*, is almost certainly a scribal error). Such forms are *SE Türki o; o, u Shaw, BŞ, farring*, and *SW Az., Osm. o*. In one or two other languages, e.g. *SW Tkm.* *o* occurs as a colloquial form, beside the more formal *ol*. The oblique stem has been from the earliest period *an-,* and three cases *anın, anta, antan* are listed separately since they are used as *Adv.*, but there seems to have been an alternative stem *in-* of which traces are to be found under *ança:* and *aparar;* and in the early period the Plur. was *olar:* In one or two languages, esp. *SW Osm.* this stem has been converted by false analogy to *on-;* the only early occurrence is listed under *Xak.;* and there are sporadic cases of the elimination of -n- in the Plur., e.g. *Çağ. alar. Türkü vııl ol* is normally an Adj. e.g. *ol savıñ* 'that word' *I S 7, II N 6—barduk yérde: edğüg ol erinc* 'your (only) advantage in the places to which you went was presumably that' (your blood flowed like water, etc.); *Öğuz: yeme: tarkınc ol* 'his Öğüz, too, are in a difficult mood' *T 22; Bilge: Toñukuk añıñ ol* 'the Counsellor Toñukuk is evil' *T 34—anı: körüp* 'when you see it' *I S 13; anı: üçün* 'because of that' *I E 3; II E 28; four o.o. of anı; vııl ff. in IrkB* every para. ends with the phr. *edğü: (yavız, etc.) ol* '(the omen) is good (bad, etc.)'; *ol taşığ* 'that stone' *Toy. 16 (EY II 58); (a blue-white stone) tır tözlüg ol* 'has its:origin in Mercury' *do. 5-6: Man. ol ödün* 'at that time' *Chuas. I 6-7—anıñ savın* 'his words' *do. 137; anı üçün do. 305—edğüg anığag kop teñri yaratmıñ ol* 'God was the creator of all good and evil' *do. I 28; a.o.o.: Uyğ. vııl ol ay* 'that month' *Su. E 6; a.o. E 8—anı: do. S 6; vııl ff. Man.-A bazğan kışgaç kım kentü ol ok temiren étılmıñ ol* 'the hammer and tongs which are themselves constructed from exactly that iron' *M I 8, 10-12—anı M I 15, 7 (2 ota-):*

Man. ol nomta 'in that doctrine' *TT III 63—apa yüründeç* (spelt *-teg*) *kıltıpız* 'you made a remedy for him' *do. 29; a.o. do. 122: yél teñri apar oxşayır* 'the wind god is like that' *Wind 50—kayu ol* 'what is that?' *TT II 16, 36: Chr. ol moğoçlar* 'those magi' *U I 6, 4; a.o.o.—olarıñ (sic) birle* 'with them' *do. 6, 6; Yüküneyin apar* 'I will worship him' *do. 6, 3-4; a.o.o.—bu bir yumğak taş ol* 'this is a lump of stone'; *do. 8, 5: Bud. ol* as an Adj. is very common, e.g. *ol bizñ tsuy irıñçerimiz* 'those sins and miserable (offences) of ours' *TT IV 12, 44—ol* and its oblique cases *anı, apar, olar (sic)* are common as Pron. e.g. *ol yég bolğay* 'that will be better' *do. 10, 25—ol taluy suvi ertıñtı korkıncıç adalığ ol* 'that ocean is very terrible and dangerous' *PP 26, 4-6 a.o.o.: Civ. ol* as Adj. and copula is common, and it and its oblique cases occur as Pron.s: *Xak. xı ol harf yu'abbar bihi* 'an *ma'nā huwa* 'a particle used to express the meaning 'he'; hence one says *ol andağ aydı: 'he spoke thus—ol harf yu'knā bihi* 'an *ma'nā dāka ayda(n)* 'a particle also used as an Adjective in the meaning 'that'; hence one says *ol er* 'that man'—*ol harf ta'kid yadzul fi'l-ismā' wa'l-af'al* 'a particle giving emphasis used in association with nouns and verbs; hence one says *ol menñ oğlum ol* 'he is really (*haqiqata(n)*) my son', and *ol evke: barmıñ ol* 'he has really gone to the house' *Kaş. I 37; ol* is very common in all three usages and so are the oblique cases *anı, anıñ, apar/aparar,* etc. and *olar;* see *o:nu: KB ol* in all three usages is common, e.g. *orun ol törüttil* 'He created space' 19—*ol edğü ödün* 'at the good time' 291—*uluğluğ saña ol* 'greatness is Yours' 7; in some such cases *ol* is used where *dar:* might be expected, e.g. *on iki ükeç ol bularda adın* 'there are twelve signs of the zodiac different from these' (the planets) 138—the oblique forms of the Pron. are the same as in *Kaş.:* *xıı(?) KBVP ol élinñ böğüñ* 'the sage of that realm' 27—*kım ol* 'who is he?' 35—*uğan bir bayat ol* 'the Almighty is the one God' 1; in *yème bu kitab ol idı ök 'azız* 'and this book is very precious' 9, the predicate for the first time comes after *ol:* *xıı(?) KBPP ol* is used as an Adj., but in sentences where *ol* might be expected as a copula *turur* is used instead; *At. ol* is common in all three usages, the oblique cases, including *olar* are the same as in *Kaş.;* *Tef. ditto* but *anlar* occurs as well as *olar* 53, 236, 325; *xiv Muh. huwa ol; humu anlar; dāka ol Mel. 12; Rif. 86-7; and o.o.: Çağ. xv ff. ol ism-i isāra* Demonstrative N./A. *ān* 'that' *San. 85v. 14* (quotn. of as Adj.); *anlar isān, ānha, ān* 'they', *alar* without -n- is also used (quotn.); *anı ū-rā* 'him' (quotns.); *anıñ ū* but only in such phr. as *anıñ edğ* 'like him', *anıñ bile* 'with him', and as an Adj. (quotn.) *San. 52r. 8 ff.: Xwar. xııı(?) ol* is used only as an Adj. in *Öğ.;* there are the usual oblique cases including *anıñ (sic), anlar:* *xiv ol* is common in all three usages *Qutb 116; MN; Nahc. passim:* *Korn. xiv ol* *Adj.* and Pron. with a list of oblique cases, *Dat. apar, ağar;*

aar. Plur. **anlar**, **alar** *CCI, CCG*; *Gr.* 175 (many quotns., no trace of *ol* as copula): **Kip.** XIII *dāka* here 'he' *ol*; *ülā'ika* 'they' **anlar**: *Hou.* 50, 13; other oblique cases *do.* 52, 9 ff.: XIV *ol hucca wa hi-mā'nā dāka* *Id.* 20; **anlar** *humu wa ülä'ika* *do.* 24; (under **bunçak**) and **olçak dāka'l-qadr** 'that amount' *do.* 89; *hadāka* *ol Bul.* 15, 2; and oblique cases **anlar**, etc.: xv *dāka ol Kav.* 32, 20 (oblique cases **anı**, **ala:rni**: 32, 12; **anı**; **alla:rni**: 49, 4); *dālika ol 49, 9*; *ülā'ika alar*: 49, 10; *dāka ol Tuh.* 16b. 1 and many o.o.; oblique cases **anup**, **apar**, **onı**, **oņa**, **onlar**: *XIV ol* as Adj. and Pron. together with **olar** and **ol ok** c.i.a.p. *TTS I* 539 ff.; *II* 724 ff.; *III* 538 ff.; *IV* 604 ff.; oblique cases **anı**, **anup**, **anlar**, etc. are noted as late as XVII, *I* 26 ff.; *II* 34 ff.; *III* 22 ff.; *IV* 23 ff.; but **oņa** for **ança** is as old as XV *III* 545.

ul 'foundation, basis' (lit. and metaph.). Survives only(?) in SE *Türki ul* 'foundation, earth floor' *Jarring* 322. **Xak.** XI **ul**: *uss kull hä'it wa cidār* 'the foundation of any kind of wall (Hend.)'; hence one says **tam ul**: 'the foundation of the wall' *Kağ.* I 48: *KB sözün sözledi sözke ul tüb urup* 'he made his speech laying a foundation for his words' 506; o.o. (all metaph.) 819, 921, 1772; XIII(?) *KBPP* (this precious book has been built) **tört uluğ ağır ul üze** 'on four great and important foundations' 29; *At.* 81 (**ur-**), 341: XIV *Muh.*(?) *al-asās* 'foundation' **ul**: *Rif.* 178 (only): **Xwar.** XIV **ul** 'the sole of the foot' *Qutb* 197: **Kip.** XIV (after *ol*) also in the meaning of *al-aşl* 'basis, origin' *Id.* 20: **Osm.** XIV **ul** 'the foundations (of the mountains)' in one text *TTS I* 540 (*ol*).

öl 'damp, moist'; with some extended meanings like 'fresh' (not stale) in some modern languages. S.i.a.m.l.g., in SE *Türki* as **höl** with a recently acquired prosthetic *h-* *Şhav* 188, *BŞ* 318, *Jarring* 122 (also **yöl, yül**); *Tar. höl R II* 1798. **Türkü VIII ff.** **Man.** **kuruğ öl yer** 'dry and moist land' *Chuas.* 58, 316: **Uyg.** VIII ff. **Bud.** **kuruğ yeriğ süvayu öl yeriğ tariyu** 'irrigating the dry land and cultivating the moist land' *PP I*, 3-4: **Civ.** **öl** (*sic*) *TT VIII I.1* (**ötüs**): XIV *Chin.-Uyg.* *Dict. shih* 'damp, moist' (*Giles* 9,938) **öl R I** 1246; *Ligeti* 189: **Xak.** XI **öl neñ** 'anything moist' (*ratb*); hence one says **öl to:n** 'a moist garment'; a word not known to the *Oğuz Kağ.* I 48; a.o. *I* 338, 11 (**çim**): *KB* (God created) **kuruğ ya ölüğ** 'dryness and moisture' 3726: XIV *Muh.* *al-raqb* (**yaş** and) **öl Mel.** 54, 14; *Rif.* 151 (mis-spelt): **Çağ.** XV ff. **öl** ('with **ö-**) **yaş nam ma'nāsina** 'moist'; also used for *daryā* 'sea' *Vel.* 113 (quotns.); (after **ol**) . . . (2) **[öl]** **ratb wa tar** 'moist' (quotn.); (3) metaph. **ab wa daryā** 'water, sea' (quotn.) *San.* 85v. 15: **Xwar.** XIV **öl** 'moisture' *Qutb* 122: **Kip.** XV (after **öl**:-) one says **öl dür ratba mablül** 'it is moist'; and hence **öl**: **kétmedi**: 'its moisture (*ratibatuhu*) has not gone off' *Id.* 20; **ibtalla** 'to be moist' **öl ol-** *Bud.* 27r.; **balla** 'to moisten' **öl eyle-jét-** *do.* 35r.: **Osm.** XIV ff.

öl 'moist' in one XIV and one XVI text *TTS II* 747; *IV* 622.

Mon. V. AL-

al- 'to take', with all the shades of meaning of the English word, 'to seize, collect (a debt), receive, accept', and some others as well, such as 'to take off' (a cap, saddle, etc.), 'to marry' and (as an abbreviation of **satım al-**) 'to buy'. S.i.a.m.l.g. The word is used in many idioms and compounds in which it is sometimes the second element. When it is the first in expressions like **alip bar-** and **alıp kêt-** 'to take away', and **alıp kel-** 'to fetch', the two words are often fused and assume forms like **appar-**, **ekkit-**, **akkel-**. *Jarring* 18-19 lists about 30 phr. beginning with **alip** (alip) in SE *Türki*. In compounds in which **al-** is the second element the meaning largely depends on the form of the first verb. In modern NE and NC languages a Ger. in -p is followed alternatively by **al-** or **bér-**, e.g. **satıp al-** 'to buy', **satıp bér-** 'to sell'. In such cases *Pal.* says that **al-** in NE *Tuv.* connotes action taken in one's own interest or for oneself. But, if the first element is a Ger. in -a/-c-, **al-** has the same meaning as **u-** 'to be able'. In such expressions **al-**, like **u-**, is usually, but not always, in the Neg. f.; phr. like **kele almadı** 'he could not come' are common, but phr. like **kele aldı** 'he was able to come' occur also. The date when this idiom evolved is uncertain. The earliest languages in which it is traceable are *Kom.* and *Çağ.*, but no examples have been noted in *Xwar.*, *Kip.*, or any earlier language or in the SW languages. It has often been suggested, e.g. in *RI* 348, that the SW Impossible f. **barama-** 'to be unable to go' is a contraction of **bara al-** but this is an error, the second element is **u-**, q.v. In the basic meaning 'to take' the object is in the *Acc.*, the source from which it is taken in the *Abl.*, and the third-party beneficiary, if mentioned, in the *Dat.* **Türkü VIII al-** is common, usually 'to capture (by military action)', e.g. (I killed their **xağan** and) **élin anta: altım** 'thereupon took his realm' *II E* 27; but **ol saviğ alıp** 'accepting that statement (as true)' *IS 7, IIN 6*; **Tür[geş xağan] kızın ertiniğ: uluğ törün oğlıma: alı: bértim** 'I took the daughter of the *Türgeş xağan* (in marriage) for my son with great honour' *II N* 10; a.o. *IE* 8, *II E* 8 (I é:l); VIII ff. **ögüm öti:n alayın** 'I will accept my mother's advice' *IrkbB* 58; **kaltı: yürüñ taşığı alsar** 'if a man takes a white stone' *Toy.* 15 (ETY II 58): **Man. antıp savın alıp Chuas.** 137; a.o. 198: **Yen. altı: yegir:mi: yaşuma: almış kunçuyım** 'my wife whom I married at the age of sixteen' *Mal.* 48, 7: **Uyg.** VIII **al-** 'to capture' occurs four times in *Şu.*: VIII ff. **Man.-A sizlerde almış ağu** 'the poison received from you' *M I* 19, 15: **Man. alıp amtı** 'now accept' (the worship of all men) *TT III* 3-4: **Bud. al-** (in *TT VIII* usually **al-**) 'to take' is common, e.g. **tavartin altımız yupladımız erser** 'if we have taken and used their property' *TT IV* 6, 44; **mayrı**

(once *qutla* 'to be killed') occurs 9 times, once (*Kaş. I 15, 1*) spelt *öl-*; Aor. *ölür: I 228, 14*; n.m.e.: *KB öl-* 'to die' is common: XIII(?) *At.* ditto common; *Tef.* ditto 244: XIV *Muh. mâta öl-* *Mel. 31, 4*; *Rif. 115*; a.o.o.: *Çağ. xv ff. ölör/ölür* ('with *ö-* not *ü-*') *ölür, murda olur ma'nâina Vel. 117* (quoton.); *öl-* *murdan* 'to die' *San. 8or. 17*: *Xwar. XIII(?) ölərbiz* (*sic*) 'we are dying' *Oğ. 79*: XIV *öl-* 'to die' common *Qutb 123*; *MN 281*, etc.: *Kom. xiv* 'to die' *öl-* *CCI, CCG*; *Gr.*: *Kip. XIII al-mawt ölmeç Hou. 33, 4*; *mâta öl-* *do. 43, 18*: XIV *öl-* ('with front vowel') *mâta İd. 20*; *Bul. 81r.*: xv ditto *Kav. 9, 21*; *78, 12*; *Tuh. 35b. 8.*

Dis. ALA

a:la: lit. 'parti-coloured, dappled, mottled, spotted, blotchy'; hence metaph. 'hypocritical, treacherous', and the like. S.i.a.m.l.g., often in jingles like *ala bula* and as the first element in compound names for birds, animals, plants, etc. See *Doerfer II 518. Türkü VIII ff. a:la:* (*sic*) *atlığ yol* (or *yul*) *teprî:* men 'I am the god of the road (or 'spring?') with a dappled horse' *İrk B 2: Uyğ. VIII ff. Civ. kayak kişniñ eti ala bolsar* 'if a man's flesh becomes blotchy'; (a remedy is described) *alası kéter* 'the blotches disappear' *H I 48-50*; similar phr., different remedy *TT VII 23, 4-5* (hardly 'leprous' as there translated, the remedies mentioned would be quite ineffective for leprosy): XIV *Chin.-Uyğ. Dict. mang* 'variegated, parti-coloured' (*Giles 7,659*) *ala Ligeti 128: Xak. XI a:la:* (spelt *ala*); but in a section containing only words beginning with *a:-*) *al-abraş minâ'l-insân* of a man, 'leprous'; and one says *a:la:* at *al-arqaş minâ'l-xayl* 'a dappled horse'; and one says *beg xan:ka:* **a:la:** boldi: *xâlafa'l-amîru'l-malik wa xaraca 'alayhi wa wâfaqa ma' aduwwihi* 'the beg opposed the king, revolted against him, and came to terms with his enemies': **a:la:** (spelt *ala*): the name of a summer station (*muştâf*) near Fergana: **a:la:** (spelt *ala*): **yiğaç ism mawdi' bi'l-tağr** 'the name of a place on the border' (between Moslem and pagan countries) *Kaş. I 81*; **ala:** (in a section for words with short initial vowels) *al-abraş I 91* (prov., metaph. meaning); (who knows which ravens are the old ones?) *kişi: ala:sın kîm tapar mani'ladî ya'rif damâ'ira'l-gudîr* 'who knows the secret thoughts in (men's) breasts?' *I 425, 12*: XIII(?) *Tef. ala* 'leper' 48: XIV *Muh.* (in a list of colours of horses) *al-ablaq* 'dappled' **a:l** (*sic*) *Muh. 70, 5*; (*çapar*, in margin) **a:la:** *Rif. 171* (the text is obviously corrupt here, see 2 **a:l**); *çapar* is a Pe. l.-w.): **Çağ. xv ff. ala** (PU) **luğa, ala** (VU) **böke** ('with -k-') the names of two different water birds *Vel. 30* (the second is also mentioned in *San.*, **luğa** is obviously corrupt perhaps for **toğan**, *San.* mentions such a bird but not as a water bird); **ala** (1) *surs-i nîm rang* 'dull red' (error, confused with 2 **a:l**) just as in *Rîmî çâsmî ki mâvil-i muharrat(2) bâşad* 'an eye inclined to be inflamed' is called **ala gözli**; in this meaning the same as in Pe.; (2) anything *ablaq* in

general, and *baraş* 'leprosy' in particular *San. 49r. 23* (several expressions beginning with **ala** follow): **Xwar. xiv ala** (of a horse) 'dappled' *Qutb 7*; (of clothes) 'parti-coloured' *Nahc. 55, 1*: *Kom. xiv* 'dappled' **ala CCG**; *Gr.*: *Kip. XIII* (among the proper names) **ala: ku:ş tayr ablaq** 'a speckled bird' *Hou. 29, 7*: **xiv ala:** ('with back vowels') *al-farasu'l-ablaq* also called **alaca: İd. 20**: xv *al-'aymî'l-suhlâ* 'a blood-shot eye' **ala: köz Kav. 60, 12**; *ablaq ala: Tuh. 4a. 3*; **4b. 5**: **Osm. xiv** to **xvii ala** normally 'parti-coloured'; but sometimes 'treacherous' seems to be implied; in several texts *TTS I 16*; *II 22*; *III 14*; *IV 14*.

D ele: See 1 **ele:-**.

S ile See **birle:**.

D ili: Hap. leg.; Dev. N./A. fr. **il-**; lit. 'hanging loose'. **Xak. xi ili: kapuğ** 'a closed (*ğuluğ*) door which opens (*yanfatih*) without a key' *Kaş. I 92*.

VU ula: perhaps survives in SW xx Anat. **ula** 'a place, or clump of trees which serves as a boundary mark in the fields' *SDD 1415*; not connected with **ula** 'mountain' in some NE, SE dialects which is a l.-w. fr. Mong. *a'ula* 'mountain' (*Haemisch 10, Kow. 32*). **Xak. xi ula:** 'a mound (or barrow, *al-furruwa*) which serves as a landmark ('*alam*) in the desert'; one says **ula: bolsa: yo:l azmas:** 'if there is a landmark (*iram*) in the desert, the way is not lost' *Kaş. I 92*.

Dis. V. ALA-

1 ele:- 'to keep calm, move gently' and the like; n.o.a.b.; no longer recognized by *Kaş.* as an ordinary V. **Uyğ. VIII ff. Bud.** (Ku Tao recovered from his trance and the people who had come to bury him all began to panic and run away; seeing this he said) **eleñler edğülerim** 'keep your heads, my good people' (why are you running away?) *Suv. 5, 14*: **Xak. xi ele: harf wa ma'nâhu ruwayd** an Exclamation meaning 'gently, slowly'; one also says **ele: ele:** 'gently, gently', and **ele:ğil w. -ğil** attached *Kaş. I 92*; a.o. *III 26, 1* (2 **évet**).

S 2 ele:- See **elge:-**.

D êlle:- Den. V. fr. **1 êl:**; survives only(?) in NC Kir. **elde-** 'to be peaceably disposed'. **Türkü VIII I E 6-7, II E 7** (1 **êl:**): **O. Kir. ix ff. taş yağı:ğ yağı:ladım êl(1)jedim** 'I fought foreign enemies and incorporated them in my realm' *Mal. 45, 4*: **Osm. xiv êlle-** 'to incorporate in one's realm' in two texts *TTS I 371 (île-); II 531 (ille-)*.

ula:- 'to repair (something broken *Acc.*); to join (things *Acc.*) together; to join (something *Acc.*) to (something *Dat.*)'. S.i.a.m.l.g. The SE Tar. meaning 'to twist together', *RI 1678*, seems rather to belong to 2 ***ulu:-**. See also **ula:yu:**. **Türkü** (VIII, this word has been erroneously read in *I E 32* see **ançula:-**): VIII ff. (I make good your broken things and)

üzükl:pl:n ula:yu:rm:n 'join together your torn things' *Irkb* 48 (see *sap-*): **Uyg.** Man. -A kentü köpülin niğosaqlar üze bamaz ulamaz 'he does not attach (Hend.) his own mind to the Hearers' *M III* 22, 12-13 (i): **Bud. nom ulamaklıg edgüsi** 'his goodness in attaching the doctrine' (to his hearers) (was like that of Deva Bodhisattva) **yarukin ulamaklıg edremi** 'his manliness in attaching its light' (to them) (was like that of Nāgārjuna Bodhisattva) *Hüen-ts.* 1904-6: **Xak. xı yıp ula:dı: waşala'l-xayt'** 'he joined together the cord' (etc.); and one says of **yağuk ula:dı: waşala'l-rahim** 'he did good to the neighbours' (? an Ar. idiom) *Kaş. III* 255 (**ula:r, ula:ma:k**); **ula:ğu: ne:ñ kull mā yuğal bihi'l-şay** 'anything to which something is fastened', e.g. a patch on a garment *Kaş. I* 136, 16: *KB kayuka yağuşsa añar öz ular* 'it joins itself to whichever (planet) it approaches' 136; **köğül bir bayatka uladım köni** 'I have sincerely joined my mind to the One God' 4778; o.o. 460, 676, 961, 2008, 4790: **xııı(?) At. ula** 'join' (various qualities together) 62; **biłgılikke özni ula 82**; a.o.o.; (*Tef. ulamaklık* 'union' or the like 225): **xıv Muh. (?) awşala** 'to join (something to something) **u:la:- Rif.** 105 (only): **xv At. Post-scripti köp elni körürbiz Adıb sözlını bile bilmegendın ular özlını** 'we see all people join themselves (to him) whether they know the Adıb's words or not' 506: **Çağ. xv ff. ula:-** (and **ulandır-**, both spelt) **Caus. f.; band hardan wa paywastan riştih wa rismân ba-câ'i** 'to tie or join together cords or ropes at a place' *San.* 81r. 11 (quotns.): **Kom. xıv** 'to tie together, join' **ula- CCG; Gr.: Kıp. xııı awşala min waşlı'l-şay' bi'l-şay' u:la:- Hou.** 37, 21: **xıv ula- awşala İd. 20: xv waşala (yet-, yetgır-;** in margin in second hand) **ula- Tuh. 38b. 7: Osm. xıv ula-** 'to join, fasten' in three texts *TTS I* 718; *II* 924.

I ulı:- basically (of a wolf) 'to howl'; also used by extension for other animals and human beings. S.i.a.m.l.g. w. some variations (-a/-u-) of the final vowel. **Uyg. viii ff. Man. I rığaç kutı ulıyur** 'the benevolent spirits of the shrubs and trees lament' *M II* 12, 5: **Bud.** (then the King, hearing these words) **ulıdı sığtadı** 'howled and sobbed' *PP* 61, 4; similar *phr. do.* 77, 2-3; *U II* 30, 25: (of a cow whose calf is lost) **ulıyur** 'lowing plaintively' *PP* 77, 5: **Xak. xı böri ulıdı:** 'the wolf howled' ('awā'); also used of a dog when it barks at night with a frightening bark (*nabaħa layla(n) nubāh hā'il*); also of a man when he suffers acute pain and screams like the howl of a wolf (*şāħa ka-'uwā'i'l-d'ib*) *Kaş. III* 255 (prov.): **ulı:r, ulı:ma:k**; **bu uğur ol böri: ulı:ğu:** 'this is the time when the wolves howl' *I* 136, 18: **KB töşekke kırıp yattı muñluğ ulıp** 'he went to bed and lay screaming with pain' 1056; o.o. 1075, 1204, 1371, 1392, 1395, 1514, 5650, 6092, 6289 of persons, 2327 of a lion: **xıv. Muh. nabaħa'l-kalb u:lı:-** (mis-spelt **u:lan-)** *Mel.* 31, 11; *Rif.* 115; *nubāhu'l-kalb u:lı:ma:k* 124 (only): **Çağ. xv ff. ulu-** ('with

u-; and **uluş-**) *nāla kaşıdan sağ wa şağāl wa amşāl-i ān* 'to howl, of a dog, jackal, and the like' *San.* 82r. 16 (both words spelt with front vowels in error): **Kıp. xıv ulu-** 'awā'l-kalb *İd.* 20: **xv 'awā ulu- Tuh.** 25b. 9; *nabaħa ulu- do.* 37a. 8.

VU 2 *ulı:- See **ulıt-, ulın-, etc.**

üle:- 'to divide (something *Acc.*) into shares and distribute (them to people *Dat.*)'; the word implies both division and distribution. Survives only in one or two NE languages and SE Tar. *R I* 1849; elsewhere, like *evle-*, it has been displaced by *Caus. fs of der. fs of this verb.* **Uyg. viii ff. Man. rtnıg... üleyti yarlıkatırız... tınığlarık** 'you have deigned to distribute the jewels (of the doctrine called "good") to (suffering) mortals' *TT III* 109-10: **Bud. adınlarık ülemiş buyan küğinde** 'by virtue of the merit distributed to others' *TT VII* 40, 122: **Civ. (VU) çoknı ülep kitabımız** 'our memorandum allocating the *şok*' (some kind of tax, Chinese? l.-w.) *USp.* 9, 4: **Xak. xı ol yarma:k üle:dı: farraqa'l-darāhım** 'he divided and distributed the coins' (etc.) *Kaş. III* 255 (**üle:r, üle:me:k**); (when you become a distinguished wise man in the tribe) **biłgı:n üle:** (*sic*) 'distribute your wisdom (to others)' *I* 51, 16: **KB çığayka üledı üküş neğ tavar** 'he distributed many (useful) things and goods to the poor' 1112; o.o. 1034, 1517, 1564 (**ağı:**) **Xwar. xıv** (if your drink is water, beware of drinking alone, the man that eats alone) **yalğuz üler zār** 'has no one to share his misery with' (fol. 73v. 11) *Qutb* 197 (**ula-)**: **Kıp. xıv üle-** ('with front vowels') **qasama** 'to divide up' *İd.* 20: **xv qasama ülü-** *Tuh.* 30a. 5.

D öli:- **Intrans. Den. V. fr. öli:** 'to be moist, damp'. N.o.a.b. The more normal **Den. V. ölle-** s.i.s.m.l. but as a **Trans. V. 'to moisten'**. **Xak. xı to:n öli:dı: ibtalla'l-tawb** 'the garment was moist' *Kaş. III* 256 (prov.); **öli:r, öli:me:k**; a.o. *II* 324, 9: **xıv Muh. ibtalla ölü-Mel.** 21, 15; (**tüvşe-**; in margin) **ö:li:- Rif.** 102: **Kıp. xıv öli- ibtalla İd. 20:** **xıv ditto ölü- Tuh.** 5a. 7: **Osm. xıv, xv ölü-** 'to be moist' in two texts *TTS I* 563; *III* 559.

Mon. ALB

alp basically 'tough, resistant, hard to overcome'; originally applicable both to persons, when the conventional translation 'brave' is reasonably accurate, and to inanimate objects and even to abstract ideas like 'danger'. S.i.a.m.l.g. except SE; in SW it became obsolete except as an element in Proper Names but was revived during XIX. See *Doerfer I* 526. **Türkü viii alp** 'brave' qualifying, or as a predicate with, **er, kişi, xağan** *I* 5, *II N* 4; *IE* 3, *II E* 4; *IE* 40; *II N* 7; *T* 10, 21, 29, 49; *Ongın* 3, 12; **alpı: erdemı:** 'his bravery and manliness' *Ix.* 4; o.o. *do.* 7 and 12; (Külü Çor was his Counsellor and army commander) **alpı: bökesı: ertı:** 'his brave and strong warrior' *do.* 17—(when a thing is thin it is easy

(see *uçuz*) to crumple it up, but) *yuyka kalın bolsar toplağuluk alp ermiş* 'when the thin becomes thick it is a tough job to crumple it up' *T* 13; a.o. *T* 14; (we came over the Altay mountain forest and across the Ertiş river) *kelmış: alp* 'it was difficult to come' *T* 38; VIII ff. alp 'brave' *İrkB* 40, 55; *antağ alp men erdemliğ men* 'I am so brave and manly' *do.* 10; Man. alp *e[mgekler?]* 'grievous sufferings' *TT* II 6, 6; *Yen. atsar alp ertigiz* 'you were powerful when shooting' *Mal.* 28, 2; *alpin üçün erdemli:n üçün do.* 31, 2; o.o. dubious: *Uyg.* VIII ff. Man. alp 'difficult' *TT* III 19 (damaged); a.o. *do.* 169 (*ada*): Bud. alp *yerci suvçı* 'a tough guide and pilot' *PP* 23, 8; alp *ada do.* 38, 8; alp *erdemliğ TT* VI 347; (actions) alp *kilgülik alp bütürgülik* 'hard to perform and hard to carry out' *TT* V 20, 8; a.o.o. qualifying persons and abstract ideas: Civ. alp after an Infin. 'it is difficult to' *TT* I 78, 84; a.o. 160 (*edgülik*); Alp as a component in Proper Names *Usp.* 36, 1; 111, 4 etc.: O. Kir. IX ff. Alp in P.N. *Mal.* 10, 5; 16, 1; *er erdemim üçün alpun do.* 11, 9 (dubious): *Xak.* XI alp *al-şuca'* 'brave' *Kaş.* I 41 (prov. (see *alçak*), verse); *I* 238 (*ütleş-*) and many o.o. (i) as Adj. 'brave'; (2) as Noun 'brave warrior'; (3) as a component in P.N.s like *Toğa: Alp Er* and *Alp Tegin: KB* alp *er* 601; *Toğa Alp Er* 277; a.o.o.: XII(?) *KBVP* alp *yürek* 'stout-hearted' 51; XIII(?) *Tef.* alp 'brave' 49; XIV *Muh. al-şuca'* alp *Mel.* 13, 16; *Rif.* 89, 152; *acdal* (of a man) 'tough' alp 18, 2; 96; *muğarib wa muğarib* 'warlike, aggressive' alp 50, 9 (*Rif.* 145 *yağ:çl*): *Çağ.* XV ff. alp (spelt) *pahlavān wa bahādur* 'hero, warrior', Plur. *alpar*; alp *arslan* the name of a well-known emperor, meaning *şir-i dilbar* 'heart-ravishing lion' *San.* 49v. 23; *Xwar.* XIV *mēni alp bahatur tēsünler* 'let them call me a brave warrior' *Nahc.* 405, 8; *Kip.* XIII *al-şuca'* alp *Hou.* 26, 4; XIV alp (spelt) *al-şuca'* *Id.* 21; *Osm.* XIV to XVI alp 'brave', in several texts; in two XVI dicts. described as Tkm. *TTS* I 22; *II* 30; *III* 17; *IV* 19.

Dis. ALB

D *alplik* A.N. fr. alp. N.o.a.b. *Xak.* XI *KB uvutka bolup korklik alplik kilur* 'out of shame a coward performs brave deeds' 2202 (cf. *ögünç*): XIII(?) *Tef.* (all the people of Mecca feared 'Omar) *anıy alplikindin* 'because of his toughness' 49; XIV *Muh. al-şuca'a* 'bravery' *alplik* (spelt in error with *-lik*) *Mel.* 13, 16; *Rif.* 89; *Osm.* XIV *alplik* (I) 'bravery'; (2) 'obstinacy, resistance to the will of God' in two texts *TTS* I 22.

Dis. V. ALB-

VU *alvir-* Hap. leg.; the general shape of this word is fixed by its position between *anğar-* (*andğar-*) and *ötğür-*; it is not clear from the facsimile whether the Infin. was altered from *-mek* to *-mak* or vice versa but the first is likelier. *Xak.* XI ol *anıy yüziğe* *alvirdi: waṭaba fi wachihli fi kalām ka'annahu yurid*

muşācaratahu 'he jumped down his throat as if he wished to pick a quarrel with him' *Kaş.* I 226 (*alvirar*; *alvirma:k?*).

Tris. ALB

D *alpa:ğut* Dev. N. fr. **alpa:-* Den. V. fr. alp; 'warrior'. L.-w. in Mong. *albağut* (*Kow.* 84) where it was falsely connected w. *alban* 'head tax' and used for 'subject, taxpayer', and the like; reborrowed in NE Tob. *alpağit*: NW Kar. *alpawt* *R* I 430-1; Tat. *alpavit* 'householder, property owner'. *Türkü* VIII *IN* 7, *II E* 31 (*uğuş*), the word, which should, by the context, be *alpağutu*; was mis-spelt *alpağu*: in *I* and corrected to *yilpağuti*: (with front *y-*) in *II*, but the *yl-* must be an error: *Uyg.* VIII ff. Bud. ol *Dantipalı él(1)liğ alku alpağuti birle* 'that king Dantipala, with all his fighting men' *IV*. 34, 63-4; *Alp Sapun Öge Alpağut* occurs in a list of Proper Names in *Pfahl.* 23, 14; *Xak.* XI *alpa:ğut al-mubārizu'l-buhma* 'a brave warrior'; in verse quoted, *alpa:ğutin üürdi: ixtāva abtālahu* 'chose his fighting men' *Kaş.* I 144; *alpağutin (sic) abtālahu III* 422, 10; XIV *Rbg.* *Xalxan atliğ şuca'atliğ alpağut* 'a brave warrior called Xalxan' *R* I 433; *Kom.* XIV 'soldier' *alpawt CCG*; *Gr.*: *Kip.* XV *muxtall* 'destitute, mentally disturbed' *alpawut Tuh.* 33b. 29 (prob. the Turkish translation of *muxtall* and an Ar. word, perhaps *mubāriz* has fallen out of the MS. between these two words).

F *ala:wa:n* Hap. leg.; general shape fixed by inclusion under the heading *afā'ül*; no doubt a foreign l.-w., perhaps with prosthetic *a-*. *Xak.* XI *ala:wa:n al-timsāh* 'crocodile' *Kaş.* I 140.

Tris. V. ALB-

D *alpirkan-* Refl. Den. V. fr. alp. Survives only(?) in NW Kaz. *albirğan-* 'to occupy oneself with something out of boredom' *R* I 435. *Uyg.* VIII ff. Bud. (if a woman who is pregnant) *tuğuru umadin alpirkansar tözi tuğurmasz erser* 'makes great efforts(?) because she cannot give birth, and still cannot bring forth her unborn child' *Usp.* 102a. 4-5.

Dis. ALC

F *alu:ç* a fruit, prob. 'the fruit of the *Crataegus azarolus*, Neapolitan medlar'; l.-w. cognate to *Pe. alü* 'plum'. Survives only(?) in SW Osm. *Xak.* XI *alu:ç barūd (sic, not al-barūd* 'cold', as in printed text; Brockelmann may be right in suggesting that it is an error for *baruğ* 'apricot') *Kaş.* I 122; *Kip.* XIV *alçu: (sic; 'with back vowels') tamar şacar fi bilādi'l-türk şabiḥ b'l-zu'rür* 'a tree fruit in the Turkish country like the medlar' *Id.* 21; *Osm.* XVIII *aluc* (spelt), in *Rümi*, *zu'rür-i cabali*, in *Pe. kühic* 'mountain medlar' *San.* 50r. 27.

D *olıç* irregular Dim. f. of *oğul*. N.o.a.b. *Karluk* XI *olıç harf tahannum wa ta'atıf 'alā'l-banin* 'an affectionate (Hend.) exclamation to children'; one says *olıçım bunayya* 'my

dear child' *Kağ. I 52*; a.o. *II 250*, 4 (in a *Xak. wuladı*: xiv *Muh.* (in a list of titles, etc.) *min wuladı*'l-malik 'a king's son' o.lı:ç *Mel.* 50, 4; *Rif.* 143.

D alçı: N.Ag. fr. 1 a:l. N.o.a.b. *Xak.* xı *KB yana alçı bolsa kızıl tilkü teg* 'again if he is as crafty as a red fox' 2312; *bu alçı ajun* 'this deceitful world' 5231: xiv *Muh.*(?) *muhtal* 'crafty' a:lçı: *Rif.* 157 (only).

D élci: N.Ag. fr. 1 é:l. S.i.a.m.l.g. The modern meaning is 'ambassador, representative of government in foreign countries', and there is nothing in the early texts to suggest that it ever had any other meaning, although in some *Uyg. Civ.* contracts it appears as a Proper Name. It seems clear that in the early period it was not a hereditary title, but, like *bilge*: é:l öge:sl: çavuş, etc., an appointment normally held by a commoner and not a member of the royal family. Cf. *yala:vaç*. See *Doerfer II 656*. *Uyg. VIII ff.* Man. the word occurs in two lists of high dignitaries, *tepriken kunçuy [ta]rxan tégitler élci bilgeler* 'devout consorts, tarxans, princes, ambassadors, and counsellors' *M III 36*, 5 (ii); *tarxan kunçuyar tepriken tégitler [él ö]ğesi élci bilgeler M III 34*, 6-7: Bud. élci bilgeler are mentioned in *Kuan.* 129-30 in a long list of kinds of people, starting with Buddhas, Pratyekabuddhas, etc., they come between 'ordinary preachers' (see *éğil*) and before brahmins, but the list does not seem to be in any logical order: *Civ.* one of the parties to the contract in *USp.* 28 was called *Élci* and so were witnesses to *do.* 19 (, 9) and 34 (, 13); an *Élci tirl* is mentioned in *do.* 4, 7: *O. Kir.* ix ff. *atım Él Toğan Tutuk ben, teprı: élimke: élçisi: ertim, altı: bağ bodunka: beğ ertim* 'my name was *Él Toğan Tutuk*; I was the ambassador for my sacred realm and *beğ* of the Altı: Bağ (see I bağ) people' *Mal.* 1, 2 (should be 1, 1); *Élci: Çor Küç Bars* Proper Name *do.* 14, 1; *Xak.* xı *KB* (a monarch requires helpers and) *ukuşlığ biliglig böğü élçiler* 'understanding, wise, sage ambassadors' 427 (*sic?*), but in *KB* 'ambassador' is normally *yala:vaç*: xııı(?) *Tef. élci, élçü* 'ambassador, envoy' 76: xiv *Muh. al-rasıl* 'envoy, ambassador' é:lçı: *Mel.* 57, 12 (*Rif.* 156 *savcı*): *Çağ.* xv ff. *élci rasıl wa barid* 'ambassador, messenger' *San.* 112v. 14 (quotns.): *Xwar.* xııı(?) (*Öğüz* *Xan* send his commands to the four corners of the world, he wrote what he wished to make known and) *élçilerike bérıp yiberdi (or yıbardı)* 'gave it to his ambassadors and sent it off' *Öğ.* 104-5: xiv *élci* 'envoy' (sent to collect tribute from subordinate rulers) *Qutb* 49; *Nahc.* 77, 12: *Kom.* xiv 'envoy' *élci CCI*; *Gr.*: *Kip.* xııı *al-rasıl é:lçı: muštaqq mına'l-sa'y fi'l-şulh* 'a compound word from endeavour for peace' *Hou.* 25, 6: xiv (after *él*) hence *al-rasılı'nı lađı yathubu'l-şulh* 'the ambassador who asks for peace' is called *élci*: *Id.* 20: xv *baridi wa'l-sā'i* 'messenger, courier' *élci Tuh.* 8a. 1; *rasıl é:lçı* 16b. 4.

D alçak 'gentle, mild, humble' in a laudatory sense; survives in this meaning in NE Alt., *Tel. R I 423*: NC *Kır.*: NW *Kaz.* and SW *Tkm.*, but in SW *Osm.* and *Krim* it has (recently?) acquired a pejorative meaning 'low (in stature or character), base, vile'. Prima facie a N./A.S. fr. *alça-*, but this verb is very poorly attested, occurring only in *Osm. Red.* 184, in a pejorative sense; the Pass. f. *alçal-* is, however, better attested in recent *Osm.* dicts. In these circumstances it is possible that *alça-* is a back formation fr. *alçak* and that the latter is a Den. N. for an earlier **altçak* der. fr. *alt*, but this depends on the question whether the latter, q.v., is an ancient word. See *aşak*. *Xak.* xı *alçak al-halimu'l-şarif* 'gentle, mild; graceful, polite' *Kağ. I 100*: *alp yağıda: alçak çoğı:da*: 'a man's braveness is tested only in the presence of the enemy, and the mildness of a mild man is proved in a quarrel' (*hilmu'l-halim yucarrab fi'l-cidāl*) *I 41*, 11: *KB* (of the Prophet) *tüzün erdi alçak kılınçı silig* 'he was good and humble and his conduct was pure' 43; o.o. 703, 2231 (*alçak amul* 'gentle and peaceable'), 2295: xııı(?) *Tef. alçax gardanları aşak bolup* 'their humble necks (Pe. l.-w.) were bowed down' 50: xiv *Rhğ. alçak amul tüzün kılık* 'humble, peaceable, and well-behaved' *R I 649* (*amul*): *Çağ.* xv ff. *alçak past wa dün wa nızıl* 'humble, lowly' *San.* 50r. 11: *Kip.* xv *mutawāđi* 'gentle, meek' *alşak Tuh.* 33a. 1; (in a list of Adv. of position) *aşak/alşak wāđi* 'low' *do.* 73b. 11; (in a similar list; 'high' *yüksek, büyüik*) *sāfil* 'low' *alşak*, which also means *wāđi* 'humble' *Kav.* 36, 8: *Osm.* xiv to xvi *alçak* (once xiv *alşax*) 'humble, mild' in several texts; *alçak od* 'a gentle fire' (xv); *alçağrak* 'low-lying' (ground) (xvi) *TTS I 17*; *II 26*, 30; *III 14*; *IV 16*.

Tris. ALC

?F *ala:çu*: 'tent, hut'. Later forms usually have final -k; this inconsistency suggests that it is a l.-w. Survives w. phonetic changes and nearly always with -k, usually meaning 'a hut made out of branches of trees' in some NE languages (Tuv. *alacı*); NC *Kır.*; several NW languages including *Kar.* and SW *Osm.* (with eight or nine slightly different forms in *xx* Anat. *SDD* 87, 89, 91, 93, 94, 95, 522, 523) See *Doerfer II 519*. *Uyg.* viii ff. Bud. *Haricandri tégın alaçu tususında* (meaningless, ?amend to *tuşında*) *yoriyur erken* 'while he was walking about opposite(?) Prince Harichandra's tent' *U III 6*, 1-2 (iii): *Xak.* xı *ala:çu: al-fāza wa'l-fustāt* 'a tent with two poles; a large tent made of coarse fabric' *Kağ. I 136* (between *üle:tü*: and *aba:çı*): *Çağ.* xv ff. *alaçuk* ('with -ç-') the same as *ağ öy*, already mentioned, that is 'a tent (*xayma*) which nomads (*sahrānīşnān*) make from poles' (*çübhā*) *San.* 49r. 1; a.o. 205r. 19 (1 *ça:tır*). *Kom.* xiv 'hut' *alaçuk CCI*; *Gr. Osm.* xiv-xvii *alacuk/jalacuk* specifically 'a nomad's hut' in several texts *TTS I 16*; *II 23*; *III 13*; *IV 14*.

VUF **alu:çın** Hap. leg.; no doubt a l.-w., prob. fr. Chinese with prosthetic a-. **Xak.** XI **alu:çın** *nabt lahu anāhib yu'kal* 'an edible plant with a knotted stem' *Kaş. I* 138.

Tris. V. ALC-

D?F **ala:çu:lan-** Hap. leg.; Refl. Den. V. fr. **ala:çu:** **Xak.** XI (in a grammatical section) **er ala:çu:landı: ittaxada'l-raculu'l-fāza** 'the man procured a tent with two poles' *Kaş. III* 205, 16.

Mon. ALT

alt as in the cases of **3 al** and **ast**, there is grave doubt whether this is really an independent ancient word. If it was it meant 'the bottom, or lower surface (of something)'. It has been suggested that **altın**, **astın**, which is synonymous with it, and **üstün**, which is often used in antithesis to it, all carry the suffix **-dun/-dün/-tun/-tün**, etc., which is clearly recognizable in words like **öpdün** and **kédin**, and that these are crases of ***altın**, ***astın**, ***üstün**. This is probably correct, but it does involve assuming that **alt** and **ast** are in a class by themselves, and different from **iç** and **2 taş** which are the bases of comparable forms **içtın** and **taştın** but are also normal N./A.s, since they are used only in suffixed forms. If this is correct, then **alçak**, q.v., can also be regarded as a crasis of ***altçak** and derived from this word. The only medieval forms of this word, always in suffixed form, are in *Tef. Kom.* and *Kip.* In modern languages there is some confusion between **alt** and **3 al**, but suffixed forms of **alt** meaning 'below' certainly occur in some NE, NW, and SW languages, and similar forms of **ast** with the same meaning in SE, NC, SC, and some NW languages. (**Xak.**) XIII ff. *Tef. altına*, *altında*, *altından* 'beneath, from beneath' are noted after nouns under **altın** 49; *Kom.* XIV *altında* 'subordinate to him' *CCG; Gr.* 36; *Kip.* XIII (in the grammatical part) 'as for *Arl.* word *taht* "below, under", its root (*aşluhā*) in Turkish is **altı** ('with back -l-'), if you wish to say *tahtak* you say *altında*; *tahtakum altınızda* (and other examples) *Hou.* 53, 8 ff.: XIV (under 'adverbs of position') *taht altında: Bul.* 14, 4; *Xv* (ditto) *taht altı: Kav.* 35, 6; *taht altı Tuh.* 8b. 10; 73b. 9 (followed by two examples with Suffs.)

Mon. V. ALD-

élt- See élet-.

Dis. ALD

D **olut** Hap. leg.; Dev. N./A. fr. **1 ol-** **Xak.** XI **olut er** 'a mature, stout (*al-kahlu'l-tarr*) man' *Kaş. I* 52.

D **ölüt** (ölöt) Dev. N. in -üt (here *Caus.*) fr. **öl-**; 'killing, murder'. In the medieval period became **ölet**, usually meaning 'epidemic; sudden death'. This s.i.m.n.l.g., but **ölüt**, w. same meaning, survives in NE Alt., *Tel. R I*

1250. L.-w. in *Pe.*, see *Doerfer II* 618. **Uyg.** VIII ff. **Bud.** **ölüt ölürmek karmapadığ** 'the sin (Sanskrit l.-w.) of murder' *U III* 4, 13-14; **yinin ölüt ölürdiniz erser** 'if we have murdered a (living) body' *TT IV* 8, 68; o.o. *U III* 4, 6-12 (evril-); **Xak.** XI **ölüt al-qitāl** 'killing, murder' *Kaş. I* 52; *XIV Muh.* (?) *al-cinād* 'inanimate' (opposite to *al-haywān* 'animate' **unliğ**) **ö:let Rif.** 138 (only); **Çağ.** XV ff. **ölet** 'pestilence, epidemic' (*margi*) *San.* 85v. 20; *Kip.* XV *fanā* 'annihilation' **ölet Tuh.** 27b. 9; *Osm.* XIV ff. **ölet** 'epidemic death'; in several texts *TTS I* 563; *II* 748; *IV* 623.

altı: 'six'; c.i.a.p.a.l.; common in **Türkü VIII**: **Uyg.** VIII, VIII ff. **Bud.**: *XIV Chin.-Uyg. Dict. Ligeti* 128; **O. Kir.** IX ff.: **Xak.** XI and *KB*: XIII (?) *Tef.*: *XIV Muh.*: **Çağ.** XV ff.: **Xwar.** *Qutb; MN; Nahc.*: *Kom.* XIV: *Kip.* XIII-XV: *Osm.* XIV ff.

D **altağ** N.Ac. fr. **alta-**; syn. w., and in **Uyg.** apparently used only in *Hend. w.*, **1 a:1**; originally rather neutrally 'device, method of doing something'; later only pejoratively 'deceit, guile, dirty trick'. S.i.a.m.l.g., but rare in SE and in SW *Osm.* only in *xx Anat.*, *SDD* 94; *Tkm.* *a:ldav. Uyg.* VIII ff. *Man.* *TT III* 68, 122 (**1 a:1**): *Bud. Sw.* 363, 20-1, etc. (**1 a:1**): **Çağ.** XV ff. **aldağ aldamak Vel.** 26 (quotn. *hılası çok altı wa aldağı köp*); **aldağ farib** 'deceit', syn. w. **1 a:1 San. 50r. 13 (*Vel.*'s quotn. under **1 a:1**): *TW.* XIV **aldağ** 'trick, deceit' *Qutb* 7.**

VUD **olduk** Pass. N./A.S. fr. **oldi-** **Xak.** XI **olduk at** 'a horse (etc.) which is unshod' (*al-hāfi*) *Kaş. I* 101; *XII* (?) *Tef.* **Mūsā elig uzatdı yılan teğ oldukını tutdı** 'Moses stretched out his hand and grasped his (staff) as smooth as a snake' 236.

D **altmış** 'sixty'; der. f. **altı**; with the unusual suffix **-miş**. S.i.a.m.l.g. including *Çuv.* *otmāl/utmāl Ash. III* 333, but excluding the NE languages which have **altan** and other crases of **altı**: **on**, and *Yakut alta uon Pek.* 81. **Türkü VIII** ff. *Yen. tokuz altmış er* 'fifty-nine men' *Mal.* 48, 3; a.o. 26, 10; **Uyg.** VIII ff. *Civ.* **altmış** 'sixty' *TT VIII L.* 6, 7; *Usp.* 6, 6; 57, 5; 74, 11; **Yazdıgird él(i)ğ sanı üç yüz takı sekiz altmış** 'the year 358 in the era of Yazdıgird' *TT VII* 9, 11-13; **O. Kir.** IX ff. **altmış yaşında**: 'in my sixtieth year' *Mal.* 1, 1 (should be 1, 2); **altmış at bintim** 'I rode sixty horses' (in the course of my life) *do.* 41, 9; **Xak.** XI *KB* (I have reached the age of fifty and) **okır emdi altmış maça kel teyüz** 'sixty is now summoning me, saying "come!"' 366; a.o.o. esp. in chapter headings: XIII (?) *Tef.* **altmış** 50; *XIV Muh.* *sittin* 'sixty' **altmış Mel.** 81, 14; *Rif.* 187; **Çağ.** XV ff. **altmış jawc-i laşkar ki ba'-unwān tarh bāşand** 'a detachment of troops which they place at the head (of the army)'; also the number 'sixty' *San.* 50r. 3; *Kip.* XIII *sittin altmış Hou.* 22, 13; *XIV sittin altmış (sic) Bul.* 12, 13; *XV ditto Kav.* 39, 6; 65, 9; **atmış (sic) Tuh.** 69b. 10.

D altın Adj. and Adv. of place and metaph. of time, prob. a crasis of *altın der. fr. alt, q.v.; 'below, beneath, lower'. N.o.a.b. except for the dubious entry in *Shaw* 13 altın 'lower', not noted in any other SE Türki authority. Not found in Türkü where *asra*, q.v., is used instead. Uyğ. VIII in a damaged passage ('I crossed the Ertiş river opposite Arkar Başı): er kamış altın . nta: s . . p, perhaps to be restored as *yanta: sallap* 'putting the men on rafts below the reeds' *Şu. S* 1: VIII ff. Chr. iki yaşda altın oğlan 'boys below the age of two' *U I* 10, 1-2; (Arjuna took the girl in his arms and) söğüt altın éltü bardı 'carried her to beneath the tree' *UMI* 25, 18; bu yer altın vajırlıg yérde 'in the country of the vajra beneath this earth' *TT V* 6, 41; üstün teprı yérı altın tamu yérı 'heaven above and hell below' *do. 6*, 27-8; o.o. of üstün . . . altın in antithesis *Suv.* 133, 16 and 20-1; 584, 4-5; *TT VII* 40, 11-12; *Pfahl.* 8, 7-8: Civ. üstün çeçegllk . . . altın çeçegllk 'the upper flower-garden . . . the lower flower-garden' *USp.* 15, 5-6; a.o. *TT VII* 37, 6 and 8 (*USp.* 42, 5 and 7): xiv *Chin.-Uyğ. Dict. hsia* 'below' (*Giles* 4,230) altın *Ligeti* 128: *Xak.* XI altın harf wa ma'nânu taht 'an Adverb meaning "below"' *Kaş.* I 109; a.o. *I* 108 (astin): *KB* bularda eñ altın bu yalçık yorır 'the lowest of these (planets) is the moon' 137; oğul ménde altın mapa ne teğ-e 'my son is inferior (or subordinate?) to me; what is equal to me?' 186: XIII(?) *Tef.* yüz karıdn altın 'deeper than 100 cubits'; farmâni altın 'under (Solomon's) commands' 49 (and see alt): xiv *Muh.* (among 'Adverbs of position') *al-asfal* 'lower' (opposite to *al-a'lâ* 'higher' üstün) altın *Mel.* 14, 10; *Rif.* 90: *Kom.* XIV 'sword belt' altın kur *CCG*; *Gr.*: *Kıp.* XIII taht 'below' (opposite to 'alâ' upon' üstün/jü:züre): altın *Hou.* 26, 20: *Osm.* XIV, XV altın 'lower' in two or three texts *TTS I* 23; *III* 18; *IV* 19.

altun 'gold'. A very early l.-w. in Mong. as *altan* (*Haenisch* 6, *Kow.* 85). S.i.a.m.l.g., usually as *altun*. Exceptionally in Yakut *altan* means 'copper' *Pek.* 82. (See *Doerfer II* 529. Türkü VIII altun kümüş 'gold and silver' *I S* 5, *II N* 3; *I N* 12; *I SW*; *II S* 11; sarıg altun-ürüg kümüş 'yellow gold and white silver' *T* 48; altun:ı yış 'the Altay mountain forest' occurs several times in *I, II*, and *T*.; also a component in Proper Names: VIII ff. altun:örgl:n üze 'on a golden throne' *Irkb* 1; o.o. *do.* 3, 5 (ağırılık), etc.; yüz altun: '100 gold coins' *Toyok IVr.* 3-4 (*ETY II* 180); Altun:ı Tay Sağı:n P.N. *Tun.* *IV* 5-6 (*do. II* 96): Uyğ. VIII ff. Man.-A altun Aruğu (*sic*) uluş 'the golden country of Arğu' *MI* 26, 29; altun Arğu (*sic*) [?Talas] uluş *do.* 27, 5: Chr. altun 'gold' (and frankincense and myrrh) *U I* 6, 14: Bud. Sanskrit *suvarnavarno* 'gold coloured' altun öglög *TT VIII G.64*; sarıg altun yıp 'yellow gold thread' *PP* 43, 2; beş yüz altun yarmak (for yarmak) '500 gold coins' *U III* 68, 12; and many o.o.: Civ. *TT I* 70 (ađirtla:-)

xiv *Chin.-Uyğ. Dict. chin* 'gold' (*Giles* 2,032) altun *R I* 411; *Ligeti* 129: *O. Kir.* IX ff. altun:ı occurs several times; altun:ı kümüşig *Mal.* 11, 9; altun:ı ké: 'golden quiver' *do.* 25, 3: *Xak.* XI altun:ı al-dahab 'gold' *Kaş.* I 120; and 16 o.o.: *KB* (wisdom is) altun taş 'the gold ore' (in the brown earth) 213; o.o. 188, 946, etc.: XIII(?) *Tef.* altun kümüş; altun 'a gold coin' 50: xiv *Muh.* al-dahab altun:ı *Mel.* 18, 15; 75, 6; *Rif.* 98, 178: Çağ. XV ff. altun jilâ 'gold', in *Ar. dahab*, in *Pe. zar San.* 50r. 4 (quotn. and three phr.): *Xwar.* XIII(?) altun kümüş Öğ. 181 a.o.o.: xiv altun 'gold' *Qutb* 8: *Kom.* XIV 'gold' altun *CCI, CCG*; *Gr.*: *Kıp.* XIII al-dahab altun:ı *Hou.* 31, 12; dinâr 'gold coin' altun:ı *do.* 55, 11: XIV al-dahab altun *Bul.* 4, 8: XV dinâr altun *Kav.* 56, 21; dahab altun *Tuh.* 16a. 13.

D uldağ (?uiduğ) Den. N. fr. ul: 'the sole' (of a boot, etc.); the earliest form was perhaps ulduğ (see ulduğluğ). S.i.a.m.l.g. as ultağ with minor phonetic variations, in SW Tkm. and XX Anat. (*SDD* 1088) oltağ and in NE Koib., Kaç., Sag., (*R I* 1699, 1700.) Khak. and Tuv. as ulduğ/ultuğ. Uyğ. VIII ff. Civ. the word appears as *ulyak* in *TT VII* 42, 1 a very late text prob. transcribed from an Arabic original, in which it was misread; (a manly man is equal to a jewel) erdemisz kişi etük içindeki ultağ (written *ulyak*) birle tüz ol 'a man without manly qualities is equal to the sole in a boot': *Xak.* XI uldağ asfalı'l-xuff 'the sole of a boot' *Kaş.* I 116 (prov.): Çağ. XV ff. ultağ gön 'leather' which is fastened to the sole of a boot or slipper *Vel.* 114 (quotn.); ultağ (spelt) *püstü* 'a piece of leather which they sew onto the sole of a boot or shoe' (quotns.); it is also the word which the vulgar ('*awâm*) corrupt to uldağ and use as a term of abuse (*duşnâm*); just as they corrupt tabağ to dabağ and use that as a term of abuse *San.* 85v. 24 (see *taban*).

D altınç Ordinal f. of altı: 'sixth'; the only form recorded in the early period; the longer form altınçı: first appears in the Vienna MS. of *KB*, and s.i.a.m.l.g. w. minor phonetic changes. Uyğ. VIII ff. Bud. altınç *TT V* 24, 62; *TT VII* 40, 105, etc.: Civ. altınç common in *TT VII* and *USp.*: xiv *Chin.-Uyğ. Dict.* altınç *R I* 409; *Ligeti* 128: *Xak.* XI ff. *KB* altınç and altınçı both occur in the list of chapters on pp. 8-10 of the Vienna MS.

D oldruğ abbreviated Conc. N. fr. oldur- (olur-); one of several words for 'seat' derived fr. this verb and apparently pec. to *KB*. *Xak.* XI *KB* (you have prepared this ball) oldurğuka ne oldruğ yeri bu 'to sit on; what kind of a seat is this?' 647; o.o. 787, 2547, 2588.

Þ **D İldrük** prob. Pass. Dev. N. fr. İldür- (İltür-); 'the plant rue, *Peganum harmala*'. İldrük is fully vocalized, but İldrük in *III* 412 in a section containing dissyllables with first syllables ending in two consonants is completely unvocalized and in *III* 21, 22 the only vowel points are a *taşid* and *damma* over

the *dāl*, which is presumably an error for a *cazm* over the *dāl* and a *damma* over the *rā*. N.o.a.b.; SW xx Anat. *ilezik* 'rue' is more likely to be a corruption of *yüze:rlik*, q.v., than of this word. The situation is further complicated by the fact that in III 12 it is *ıldrük* and not *ilrük* that is described as being in the language of Uç and Barsğan. **Xak.** x1 *ıldrük al-harmal* 'rue' *Kaş.* III 412; a.o. III 12, 22 (*yüdüğ*)—Uç x1 *ilrük al-harmal* I 105.

D **oldrum** abbreviated N.S.A. fr. **oldur-** (**olur-**); lit. 'a single act of sitting'; but actually 'crippled, incapable of standing up'. N.o.a.b. **Xak.** x1 **oldrum** (vocalized **oldurum** in the MS., but in a section containing dissyllables with the first syllable ending in two consonants) *al-mu'ad minal-nās* 'a crippled person' *Kaş.* III 412; xiv *Rbg.* (he saw that some were blind, some lame, some in pain) *kimin olturum* 'some crippled' *R* I 1091; *Muh.* (after 'lame' *axsak*) *al-mu'ad olturum* *Mel.* 48, 5; *Rif.* 142.

Dis. V. ALD-

élet- (yélt) the basic meaning seems to be, physically 'to carry', but with several extended meanings like 'to bring (something *Acc.*)', to carry away (something *Acc.*). It is not clear whether the word was originally monosyllabic or dissyllabic, and, if the latter, whether the second vowel was *-e-* or *-i-*, but on balance it was prob. originally *élt-*. S.i.a.m.l.g. with phonetic variations. **Türkü** viii *yarıklığ kantın kelip yaña: eltdi: süpüglig kantın kelip süre: eltdi:* 'Whence came the man in armour, routed you and carried you off? Whence came the lancer, drove you and carried you off?' *I E* 23; *II E* 19; **bu süğ elttédi:** 'he said, "take this army"' *T* 32; viii ff. **edğü: söz sav elti: kelli:** 'he comes bringing good tidings' *İrkB* 7, 11: **Man.** (gap) **ölürgeñ eltitser** 'if they bring (sheep) to slaughter them' *M* III 33, 1 (ii); a.o. *do.* 6, 2-3 (iii) (**utlı:**): **Yen.** on **ay eltdi: öğüm oğlan tuğdım** 'I was born a child, whom my mother had carried (in her womb) for ten months' *Mal.* 29, 5; same phr. muddled 28, 7: **Uyg.** viii ff. **Man.** **edğü nırvanka yakın élttipiz** 'you have brought us near to the good *nırvāna*' *TT* III 52: **Chr.** (why does our horse stand still unable to carry it?) **éltgeñ umağay biz** 'we shall be unable to carry it away' *U* I 8, 7: **Bud.** Sanskrit *neşyati* 'he will lead' **éltkey** (so spelt) *TT* VIII D.10; **uhyate** 'is carried, conveyed' **eltür** (*sic*) *do.* F.9; **men sizlerni küçep éltmezmen** 'I am not taking you (with me) by force' *PP* 32, 5-6; **men yérçilep éltgeymen** 'I will act as guide and take you (with me)' *do.* 60, 2; a.o.o., sometimes spelt **élt-** *U* II 25, 18 (**alutin**); *U* III 16, 20; *PP* 52, 3, etc.; *TT* V 10, 85-6; 20, 3; *Suv.* 138, 10: **Civ.** (the Indian monk—gap)—**éltü tavğaçka kelip** 'came to China bringing...' *TT* VII 14, 2: **Xak.** x1 **ol kağuzın evke: élettü: dāhaba bi'l-baḥṭux ilā bayṭihī** 'he carried the melon off to his house' *Kaş.* I 214 (**életür,**

életme:k); **ol keçşini: su:v élettü:** 'the water carried away (*aḍhaba bi-*) that ford' *I* 369, 24; **éltip** 'carrying away' *II* 263, 21: **KB élettü maḡa açtı dunyā sözin** 'the world brought and explained its words to me' 82; **buşılık yavuz erke éltür bilig** 'a bad temper deprives the wicked man of knowledge' 335 o.o. of **élet-** 3885, 3076, etc.; of **élt-** 2267, 2492, etc.: xiii(?) *Tef.* **élt-élt-** 'to bring'; etc. 75: **Çağ.** xv ff. **élt-** (*-ti*, etc.) *ilet-* *Vel.* 76 (quotns.); **élt-** *burdan* 'to carry', etc. *San.* III. 111. 20 (quotns.); **Xwar.** XIII **élt-** 'to carry off' *Ali* 7, etc.: xiv **élt-** 'to bring' *Qutb* 59; **élet-do.** 58, *MN* 128; *Nahc.* 37, 5; 238, 6; 249, 9: **Kıp.** XIII **waddā minal-tawdiya il'l-şay' ulā'l-makāni'l-musayyar ilayhi** 'to send, in the sense of sending something to the place to which it should be sent' **élt-**, **éltü:** *ber-* (unvocalized) *Hou.* 44, 9: xiv **waddā élet-** *Bul.* 88v.: xv ditto **élt-** *Tuh.* 38b. 5: **Osm.** xiv **ilet-** (sometimes in verse *ilt-*) 'to carry, to bring, to carry away'; c.i.a.p. *TTS* I 373; *II* 525; *III* 364; *IV* 417.

D **ulat-** Caus. f. of **ula-**; 'to order (someone *Dat.*) to join (something *Acc.*), to something *Dat.*'. S.i.s.m.l. **Xak.** x1 **ol yip ulattu:** (*sic*) *awşalahu iyāhu'l-habl* 'he ordered him to tie the cord' *Kaş.* I 213 (**ulatur, ulatma:k; u-**, not **u-**, is correct, the section contains verbs with two short vowels).

D **I ultt-** Caus. f. of **I uli-**: 'to make (an animal or a person) howl, scream', and the like. Survives only(?) in NE **Khak.**, NC **Kır.**, **Kzx.** **Xak.** x1 **ol anı: urup ulitti: dārabahu hattā a'wāhu 'uwa'a'l-di'b** 'he beat him until he made him howl like a wolf' *Kaş.* I 213 (**ulitur, ulitma:k**; the **u-** is an error, see **ulat-**); **bu: er ol itm ulitğā:n** 'this man constantly makes his dog bark' (*yumbih kalbahu*) *I* 156, 9: **KB** (the bad-tempered man) **ulitur kışig söğse açsa tilig** 'makes people scream when he opens his mouth and curses' 342; o.o. 1493, 5521, 5738, 6264, 6369 (all of persons).

VUD 2 **ulit-** IIap. leg.; Caus. f. of 2 ***ulti-**. Apart from a possible survival of that **V.** in SE (see **ula-**) this **V.** and **ulim-**, q.v., which is commoner, are the only representatives of this group of **V.s.** **Xak.** x1 **ol anıñ boynın ulitti:** (*sic*) *alwā 'umuğahu* 'he twisted his neck'; also used of twisting anything else *Kaş.* I 213 (**ulitur, ulitma:k**; the **u-** is an error, see **ulat-**).

D **ület-** Caus. f. of **üle-**; 'to have (something *Acc.*) divided and distributed (to people *Dat.*)'. Survives only(?) in NE **Khak.**, **Tuv.** **Xak.** x1 **ol çığa:yka: yarma:k ülettü: amara bi-tawzi'i'l-darāhim wa tafriqihā 'alā'l-fuqarā** 'he gave orders for the money to be divided and distributed to the poor' *Kaş.* I 214 (**ületür, ületme:k**).

D **ölit-** Caus. f. of **öli-**; 'to moisten, or wet (something *Acc.*)'. Apparently survives only in NE **Tuv.** **öt-** and SW xx Anat. **ülüt-** *SDD* 1431. Other similar forms like NE **Khak.**

ölet- = Caus. f.s of **ölle-** (see **öll-**). **Xak.** XI **ol** **tön öllitl:** 'he wetted (*balla*) the garment' (etc.) *Kaş.* I 214 (**öllütür**, **ölltme:k**); a.o. II 324, 11: XIV *Muh. balla öllüt- Mel.* 24, 4; *Rif.* 105 (mis-spelt **ö:t-**): **Çağ.** xv ff. **öllüt-** (spelt) *tar kardan* 'to, wet, moisten' *San.* 84r. 12 (quotn.): **Kıp.** XIII **balla öllit- Hou.** 38, 10: **Osm.** XIV and xv **öllüt-** 'to wet' in several texts *TTS* I 563; II 749; IV 624.

E öllüt- 'to kill'. This word has been erroneously read in *Türkü VIII T* 3. The photographs, which are clear, show that the actual word in the inscription is **ötmış**, but there is a small crack in the stone between **ö** and **t** which has been taken for an *l*. The text reads (you abandoned your *xağan* and surrendered (to the Chinese). Because you surrendered) **teprı: ötmış erinç** 'Heaven, no doubt, abandoned you'.

D alta- = Den. V. fr. I a:l; although I a:l and **alta:g**, q.v., were originally neutral in meaning and only later became pejorative, **alta-** always meant 'to deceive, trick, cheat (someone)', with a few extended meanings like 'to soothe (a child), to console' in some modern languages. S.i.a.m.l.g. See *Doerfer* II 533. **Uyg.** VIII ff. **Civ. allıç çevışliğ kişiler altayı turur** 'resourceful (Hend.) men are constantly deceiving you' *TT* I 26; **yağı yavlak altayur** 'enemies and wicked people deceive you' *do.* 39: XIV *Chin.-Uyg. Dict.* 'to deceive' **alda-** *R* I 412 (only); **Xak.** XI **ol yağ:nı: alda:dı: xada'a'l-'aduwu bi-kayd wa makt** 'he deceived the enemy by stratagems and tricks' *Kaş.* I 273 (**aldar:**, **aldama:k**); **aldap yana: kaçtıımız** 'we escaped them again by tricks and deception' I 472, 13: XIII(?) *Tef. alda-* 'to deceive, trick' 48: **Çağ.** xv ff. **alda-** (spelt) *farib dādan* ditto *San.* 48r. 15 (quotn.): **Xwar.** XIV ditto *Qutb* 7; *Nahc.* 402, 7: **Kom.** XIV ditto *CCI, CCG*; **Gr.**: **Kıp.** XIII **ğarra mina'l-ğurür bi'l-hıla** to deceive by tricks' **alda-** *Hou.* 42, 17: XIV **alda-** ('with back vowels') *xada'a İd.* 21: XV ditto *Tuh.* 14b. 7; **ğayşa** 'to cheat' in the meaning of *al-xada'a yalda-* (sic) *do.* 27a. 10: **Osm.** XIV ff. **alda-** 'to deceive, trick' is common until XVII and occurs sporadically later *TTS* I 18; II 26; III 14; IV 16 (now replaced by **aldat-**).

VU oldı: = 'to go barefoot, unshod'; pec. to *Kaş.*, but cf. **olduk**. **Xak.** XI **at oldı:dı:** *hafiya'l-faras* 'the horse was unshod' *Kaş.* I 273 (**oldır:**, **oldıma:k**); **izlik bolsa: er oldı:mas** 'if a man has shoes, he does not go barefoot' (*lā yahfā riçluhu*) I 104, 24.

D éltin- Refl. f. of **élet-**. Survives only(?) in NW Kar. **eİtin-** 'to be carried, brought, sent' *R* I 826; *Kow.* 183. **Uyg.** VIII ff. **Bud.** Sanskrit *antimadehadhāri* ('a sage) who is wearing his last (human) body' **eñ kénkl etözög éltinde:çi TT VIII A.48**; **uluğ arvişlar élt(l)igin tutsarlar éltinserler** 'if they grasp and carry (with them) the great king of spells' *U* II 73, 5 (ii).

D altur- = Caus. f. of **al-**; properly 'to order (someone *Dat.*) to take (something *Acc.*)', but in some modern languages 'to allow (something *Acc.*) to be taken from oneself'. S.i.a.m.l.g. Cf. **altuz-**. **Xak.** XI **men andan yarma:k alturdum** 'I ordered that the money should be taken (*bi-axd*) from him' *Kaş.* I 223 (**altururmen**, **alturma:k**): **Çağ.** xv ff. **aldur-** = Caus. f. *girānidan wa giriftār kardan* 'to order to take, to have (someone) made a prisoner' *San.* 46r. 22 (quotns.): **Xwar.** XIII **aldur-** 'to order to take' *Ali* 35: XIV ditto *Qutb* 7; 'to have taken from one' *Nahc.* 325, 4: **Osm.** XIV ff. **aldır-/aldur-** in several texts *TTS* I 19; II 28.

D İldur-, İltur- Preliminary note. *The same inconsistencies of vocalization occur in these two verbs as occur in İl- and İl-*, but there is no clear evidence of the vocalization of the first in KB and the **Çağ.** form of the second looks like a *Sec. f.* of **altur-**. *The Infin. of the first is apparently spelt -ma:k, later corrected to -me:k in the MS. of Kaş.*

VUD İldur- = Caus. f. of **İl-**; 'to order (someone *Acc.*) to descend (from somewhere *Abl.*); to bring (something *Acc.*) down'. Survives as **İldır-** in NC **Kır.**, **Kzx.** **Xak.** XI **ol anı: ta:ğdın İldurdi:** 'he ordered him to descend (*anzalahu*) from the mountain'; also spelt with **-n-**, **éndürdi:** *Kaş.* I 224 (**İldurur**, **İldurma:k**; see above); **KB uluğ tağ başın yerke İldrür egip** 'the great mountain lowers its head to the ground bowing' 2647; in 1003 the Vienna MS. has **İldrür** for **éndürür**.

D İltür- = Caus. f. of **İl-**; 'to order (someone *Dat.*) to hang up (something *Acc.*)', with extended meanings like 'to fasten, hook, button' in some modern languages. S.i.a.m.l.g. except SE(?). **Xak.** XI **ol maņa: keyik İltürdi: amarani bi-ta'liq'i'l-fayd fi'l-hibāla** 'he ordered me to hang the game up in a noose'; also used for hanging anything up *Kaş.* I 224 (**İltürür**, **İltürme:k**): **Çağ.** xv ff. **İldur-** = Caus. f. *band kardan wa girānidan* 'to tie up, to order to take' *San.* 110r. 7.

D İ oltur- = Caus. f. of **İ ol-**; 'to cause to ripen or mature; to cook thoroughly'. Survives only in SW **Osm.** **Xak.** XI **ol eşliç İgre: et olturdi: harra'a'l-lahm fi'l-qidr** 'he boiled the meat to rags in the cooking pot'; also used for wearing out (*abla'a*) clothing, etc. *Kaş.* I 223 (**İolturur**, **İolturma:k**): (**Osm.** XIV and XV the early occurrences of **İoltur-** in *TTS* I 541 are Caus. f.s of **İ ol-** (**bol-**)).

S 2 oltur- See **olur-**.

D öldür-/öltür- = Caus. f. of **öl-**, later than **ödür-**, q.v.; 'to kill'. S.i.a.m.l.g. **Xak.** XI **ol oğrı:nı: öldürdi: qatala'l-sarıq wa amātohu** 'he killed (Hend.) the thief' *Kaş.* I 224 (**öldürür**, **öldürme:k**); a.o. I 522, 7: **KB** 2292 (**öğünç**): XIII(?) *Tef. öldür-/öltür-* 'to kill' 244-5: XIV *Rhb.* 36r. 8 (uğra-); *Muh.*

qatala öldür- *Mel.* 13, 17; 30, 6; *Rif.* 89, 114; *al-mumayyit* (an attribute of God) *öldürge:n* 44, 10; 137; *Çağ.* xvff. *öltür* (-di; *imâla ile* i.e. with front vowels?) *öldür*- *Vel.* 117; *öltür*- *kuştan* 'to kill' *San.* 8zv. 15 (quotns.): *Xwar.* xiii *öldür*-*jöltür*- 'to kill' 'Ali 7, 24: xiii(?) *öldür*- *Oğ.* 40 a.o.o.: xiv *öltür*- *Qub* 123, *MN* 171, etc.: *Kom.* xiv 'to kill' *öldür*-*jöltür*- *CCG*; *Gr.*: *Kip.* xiii *qatala öldür*- *Hou.* 33, 18; xiv *öltür*- *amâta Id.* 20; *qatala öldür*- *Bul.* 75r.: xv ditto *öltür*- *Kav.* 75, 14; *Tuh.* 30a. 6; *mumayyit öldürge:n do.* 32r. 2.

D *éltis*- *Co-op.* f. of *élet*-. Survives only(?) in *NW Kaz.* *ilteş*-. *Uyg.* viii ff. *Civ.* *kılıçki terğis kişi birle éltişgüçli* 'his character is difficult(?) and brings him into conflict(?) with others' *TT VII* 17, 6-7; *yat kişiler sağa yakın éltişmiş kişiler köñüli teriş* (ambiguous, probably) 'the minds of people who bring strangers near to you are deep' *do.* 30, 10-11.

D *altuz*- *Caus.* f. of *al*-; n.o.a.b. Cf. *altur*-. *Türkü* viii [gap] *tutuzt*: *ekis:sin özi*: *altuzd*: 'he ordered. . . to grasp, and himself ordered that both of them should be taken' *I E* 38 (here perhaps an Emphatic rather than a *Caus. V.*): *Oğuz* xi the *Oğuz* sometimes use -z- instead of -r-; hence they say *ol tava:r alduzd*: 'his property was stolen and carried off' (*huriba* . . . *wa suliba*; lit. 'he let his property be taken'); its origin (*aşluhu*) is *ald*: 'he took' *Kaş.* II 87, 17 ff.; n.m.e.: *Kip.* xiv *altğa:z alaksa: altındakin altuzur* 'if a group of six people disagree, that which is beneath them is taken from them' (*yū'axxad minhum*; lit. 'they let . . . be taken') *Id.* 22.

Tris. ALD

D *ulati*: prob. *Ger.* in -i: *fr.* *ulati*-; used in two ways: (1) after one or more N.s or P.N.s, sometimes linked by -li: . . . -li: or, less often, in the *Loc.*, meaning 'et cetera' (see *v. G. ATG*, para. 287); (2) occasionally, prob. only in translations fr. other languages, as a Conjunction meaning 'and' (see *do.*, para 415). N.o.a.b. *Türkü* viii ff. (we, persons of distinction, thirty in all have arrived) *at*: *Öz A:pa*: *Toto:k ulati*: 'one named *Öz A:pa*: *Totok* and the rest' *Tun. IV* 6-9 (*ETY II* 96): *Uyg.* viii ff. *Man.* *üzte buzta ulati üküş telim nuzvanlar* 'the many (Hend.) passions of anger (Hend.), etc.' *TT III* 33; a.o. *M III* 36, 3 (i): *Bud.* *koy lağzin ulati tniğlarığ* 'living creatures, sheep, pigs, etc.' *PP* 3, 2; *öğli kağıl ulati* 'mother and father, etc.' *Siv.* 554, 13; *yüz miğ tümen ulati* 'a hundred, thousand, ten thousand, etc. times' *TT V* 8, 67; many o.o.—*yaruttuğuz . . . ulati . . . sizige idli bilmeyük kalmazd* 'you have illuminated (the *Mahâyâna* and *Hinayâna*) and (various scriptures) have not remained unknown to you' *Hien-ti.* 1772-7; a.o. *do.* 1977: *Civ.* *lodur ulati* '*Symplocos racemosa* (Sanskrit *lodhra*), etc.' *H II* 26, 101.

VU?D *ülete:ti*: 'silk handkerchief'; perhaps *Dev. N. fr.* *ület*- in the sense of a section of a large piece of silk fabric divided into equal parts. Survives only(?) in *SW xx Anat.* *alatu* a word for 'silk handkerchief' used by *Türkmen, SDD* 192. *Uyg.* viii ff. *Civ.* *ülete:ti* (front vowels) occurs twice in *Fan. Arch.*; *bir ülete:ti* (purchased with one other article for 4 *bakırs*) l. 55; *üç ülete:ti* (purchased with two other articles for 6 *bakırs*) l. 144: *Xak.* xi *ülete:ti*: 'a piece of silk (*qi'a harir*) which a man keeps in his pocket to wipe his nose with' *Kaş.* I 136.

PU?F *Élteber* a title for a tribal ruler subordinate to a superior ruler. N.o.a.b. in Turkish texts, but very common in Chinese historical texts transcribed *chieh* (or *ssü*) *li fa* (*Giles* 1,472 or 10,281 6,885 3,676). In spite of the dissimilarity of their modern pronunciations, there is no reasonable doubt that Müller was right in making this identification in *U II* 94. Prob. a l.-w., if not a compound of *I éil* and the *Aor.* in -r of a verb which might have been **teb*- or **tev*- (but not the familiar *tev*- 'to pierce'). See *Doerfer II* 655. *Türkü* viii (*Kül Tégin* captured) *Az élteberig* 'the *élteber* of the *Az*' *I N* 3; *Uygur élteber II E* 37; [*Karluk élt*] *éber II E* 40 (restored from the context); *bunça: bediç:in Toyğun élteber kelü:ti*: 'Toyğun, the *élteber*, brought all these deprecators' *I NE*; a.o. *Ix.* 21: *Uyg.* viii *ben b[. . . el]teber Şu. ede.*

PUDC *élteberlig* *Hap. leg.*; P.N./A. fr. *élteber*. *Türkü* viii *eki: élteberlig bođun* (gap) 'two tribes ruled by *éltebers*' *II E* 38.

D *ölütçi*: *N.Ag. fr.* *ölüt*; 'one who deliberately takes life, murderer, executioner'. N.o.a.b. *Uyg.* viii ff. *Chr. U I* 9, 17 (*bukağuluğçı*): *Bud.* (that *beg*, having become *beg* of the town) *erte keđ ölütcü boldı* 'soon became very prone to taking life' *Suv.* 4, 9-10; (whoever for a long time) *ölütçi bolsar* 'is a taker of life' *U III* 4, 11; *TT VI* 89 (*kit:ncı*): *Xak.* xi (after *ölüt*) hence *al-qatıl* 'a killer' is called *ölütçi*: *Kaş.* I 52; *KB* 1737 (*basıncı*).

S *altıncı*: See *altınc*.

D *altıncı*: *N./A.S. fr.* *altın*; 'situated below'. Both this and the later form *altındakı*, first noted in *Kıp.*, see *altın*-, s.i.s.m.l. *Uyg.* viii ff. *Man.* *üstüncü altıncı teğriler* 'the gods situated above and beneath (the earth)' *TT III* 169; *Civ.* *altıncı TT VIII L.23, 43*; *üstüncü altıncı tapladı* 'those above and beneath were pleased' *TT I* 128: (*Xak.*) xiii(?) *Tef.* *altıncı/altıncı* ditto 50.

D *altunluğ* *P.N./A. fr.* *altun*; 'possessing gold; golden; ornamented with gold'. S.i.a.m.l.g. *Türkü* viii ff. *Man.* *altunluğ örgin üze* 'on a golden throne' *TT II* 8, 68; *Uyg.* viii ff. *Man.* *altunluğ yinçülüğ kap yérte* 'in the land of gold and pearls' *TT II* 15, 8-10; *Bud.* *altunluğ xua çeçed saçıp* 'scattering golden-coloured flowers' *USp.* 101,

10; a.o. *do.* 43, 10: (XIV *Chin.-Uyg.* *Dict.* *altunluk* 'gold brocade' *Liğeti* 129; *R I* 411); *O. Kır.* IX ff. *Mal.* 3, 2; 10, 5 (ké:s); (*Xak.*) XIV *Muh. dü dahab* 'possessing gold' *altunluğ Mel.* 6, 4; 10, 9; *Rif.* 77, 83; *Çağ.* XV ff. *altunluğ zarbaft wa dibā-yi jilā-hāf* 'cloth of gold; gold-woven brocade' *San.* 50r. 9; *Xwar.* XIII(?) *altunluğ bēlbağı* 'his gold-ornamented belt' *Oğ.* 33; XIV *altunluğ* 'golden' *Qutb* 8.

D ultuñluğ Hap. leg.; P.N./A. fr. *ultuñ* (*uldağ*). Brahmi -t- often represents -d-, and the word should perhaps be so spelt. The Sanskrit word translated by this is unintelligible, but it presumably means 'possessing boot-soles'. *Uyg.* VIII ff. *Bud. ultuñluğlar TT VIII G.57.*

eldiri: (?eldiri) basically either 'kid-' or 'lamb-skin'. Survives only(?) in NW Kaz. *İltir* 'lamb-skin' *R I* 1494. *Xak.* XI elri: *al-badra wa hiya cildü'l-cady* 'a milk bucket that is a goat-skin'; also called *eldiri: bi-ziyadati'l-dāl Kaş.* I 127; XIV *Muh.*(?) (in a list of clothing, etc.) *al-farwatu'l-camila* 'a fine fur' *eltirig* (?) *unvalized* *Rif.* 166 (only); *Kom.* XIV 'lamb-skin' *eltiri CCI; Gr.*

S olturum See *oldrum*.

D altrrar Hap. leg.; 'six each'; the older Distributive f. of *altu:* cf. **ékkitr*. The later form *altışar* survives in some NW and SW languages. *Uyg.* VIII ff. *Civ. altrrar bözni könl bérirbiz* 'we undertake to give (back) six lengths of cloth each' *Uşp.* 34, 6-7.

Tris. V. ALD-

D ölütle: Hap. leg.; *Den. V. fr. ölüť.* *Xak.* XI er *özütle:di cādala'l-racul hattā kāda an yiqi'u'l-muqātilla* 'the man got so quarrelsome that he almost committed murder' *Kaş.* I 299 (*özütle:*, *özütle:mek*).

D altunlaş- Hap. leg.; *Recip. Den. V. fr. altun-*. Given as a grammatical example; prob. used only in the Ger. *Xak.* XI *oyna:đım altunlaşu:* 'I gambled with him making gold the stake on it' (*ca'altu'l-saxtar fihi'l-dahab*) *Kaş.* II 114, 23.

Mon. V. ALĠ-

alk- 'to use up, finish, come to the end of (something *Acc.*); hence sometimes to destroy (something *Acc.*)'. v. *G. ATG*, para. 160 suggests that this is an Emphatic f. of *al-*, but this is unlikely since there is no real semantic connection and no evidence that the Emphatic Suff. was -k- as well as -ik-. Survives only (?) in SW xx Anat. *alk-* 'to destroy' *SDD* 97. *Türkü VIII kop alkđımız* 'we completed everything' (the tomb chamber, its ornamentation, and the memorial stone) *I NE: Uyg.* VIII ff. *Bud. Sanskrit tşñākşayasukha* 'the pleasure of destroying lust' *a:ziğ a:lkma:klığ* (gap) *TT VIII G.21; şamķşayāt* 'by complete destruction' *alkma:kin do.* 23; *burxan*

şazının alkıp 'destroying the Buddhist doctrine' *İlügen-tş.* 315; o.o. *Suv.* 185, 21 (*akığ*); *U III* 66, 16; 88, 4—*sakıñ kılı alksar* 'when he has come to the end of meditating' *TT V* 6, 41: *Xak.* XI *ol tawarın alktı: afnā mālahu* 'he dissipated all his property (etc.)' *Kaş.* III 419 (*alkair*, *alkma:k*); *alktı: meniğ yayıımı: afnā şayfi fi'ufta* 'he wasted my summer in idleness' *III* 188, 22: *KB osalık mēni alktı* 'carelessness has ruined me' 1209; XIV *Muh.*(?) *ahlaka wa a'dama* 'to destroy' *alk- Rif.* 107 (only).

Dis. ALĠ

?*S alığ* syn. w. *añığ*, q.v., and perhaps a Sec. f. of it. In this meaning survives only(?) in SW xx Anat. *aluk* (of a man) 'bad' *SDD* 98. It is, however, possible that a word meaning 'crazy, stupid, mad', and the like, NE several dialects *alığ R I* 373; *Tel. alu: do.* 387; *Khak. alığ* and SW Osm. *alık* is a survival of this word. See *Doerfer II* 535. *Kıp., Oğuz XI alığ al-radi' min kull şay'* 'bad' of anything *Kaş.* I 64; also occurs in *I* 384, 6 in a verse (repeated in *I* 85, 5 with *yavuz* instead of *alığ*) (the men who reckoned it good fortune to have a guest have all disappeared) *kaldı: alığ oyuk körüp evni: yıka:r baqiya'llađın idā ra'awu'l-hayāl naqadı axbiyatahum kaylā yanzil 'alayhi* 'but those who, when they see a mirage, strike their tents in order that (a guest) may not lodge with them, have remained'; *alığ* is not specifically translated but must have meant 'wicked' or the like: *Xwar.* XIV *alığ* 'weak, inadequate' *Qutb* 8: *Kıp. al-cabān* 'cowardly' (opposite to 'brave' *alp*) *alığ Hou.* 26, 4: XIV *alu: al-'āciz* 'an ğarimihi 'weaker than (or inferior to) his adversary'; *bu: bundan alu: dur* 'this is inferior (*'āciz*) to that'; and for *a'caz* 'more inferior' they say *alurak İd.* 22: *Osm.* XIV ff. *alu* 'weak, inferior', often in contrast to *ulu* 'great' or *yēğ* 'better', common in XIV and XV and occurs in XVI *TTS I* 23; *II* 31; *III* 18; *IV* 19.

D alığ Hap. leg.; P.N./A. fr. *I a:l*; 'resourceful'. *Uyg.* VIII ff. *Civ. TT I* 26 (*alta:-*).

?*D alık/aluk*; it is an open question how many etymologically different words of these forms there are and which of them can be explained as Pass. Dev. N./A.s fr. *al-*. This is obviously true of the word in *KB*, and possibly true of *Kaş.*'s *Oğuz* meaning of *alık*. But it is less obviously true of *Kaş.*'s meaning of *aluk*, and rather improbable of the *Kıp.* meaning. It is difficult to connect NC *Kır. alık* 'peak, summit' *R I* 372 with any earlier meaning, but SW xx Anat. *alık/aluk* retains the second early Osm. meaning and has other meanings like 'driftwood carried away by a flood' which clearly represent a Dev. N. fr. *al-*. See *Doerfer II* 547. (*O. Kır.* IX ff. the word read *aluk* in *Mal.* 44, 2 is corrected to *alp* in Shcherbak's revised text): *Xak.* XI *KB tükel bilse bolmaz kılıklarını yēme alsa bolmaz alıklarını* 'it is impossible (for a servant) to understand completely (his master's) character,

or to accept his habits(?) 4757 (for meaning see Osm.): **Oğuz** XI **alık** *minqāru'l-tā'ir* 'a bird's beak' *Kaş.* I 68; **aluk er al-raculu'l-adla** (sic, not *al-asla* 'bald' as in printed text) 'a sturdy, powerful man' I 67; **Kıp.** XIV **aluk** *'uddatu'l-dabba kā'in mā kāna* 'any kind of equipment (harness, etc.) for a horse' *İd.* 21 (and **alukla:- saucwā'l-'udda 'to put harness, etc. (on a horse)'): **Osm.** XIV **alık** 'habits' and the like in one XIV text; (however just a strange ruler may be) **alığın anlayınca él yıkılır** 'the country is disorganized until it gets to understand his habits'; **alır ola cihānıñ alıgını bilir ola zamānıñ kılıgını** 'he will come to accept the habits of this world and to know the character of the (present) age' *TTS I* 20—**alık** XVI translates *al-qurtān* 'a thick felt put on a horse's back beneath the saddle' in one text *II* 28.**

S ılığ See **yılığ**.

D 1 **ulağ** Dev. N. fr. **ula:-**; lit. 'something joined on', and the like with various specific applications. Survives only(?) in NC Kır. **ulo:** 'joining, attaching', and SW Osm. **ulak** 'something within easy reach'. Cf. **sapığ**. **Uyg.** VIII ff. Man. -A **ulağ sapağda** 'in endless succession' *M III* 13, 19 (ii): Bud. noted only in the Hend. **ulağ sapığ** which is common in *TT VI*, e.g. **tuğa ölü ulağ sapığ** 'the endless succession of birth and death' 015; o.o. 312, 345, 388, etc.; *Suv.* 61, 17: **Xak.** XI **ulağ ruq'atu'l-tawb** 'a patch on a garment' *Kaş.* I 122.

PD 2 **ulağ** a technical term for a horse used for carrying goods or riding, more particularly a horse for hire and a post horse. The specific meaning seems to be that it is one of a string of horses available for hire or use, and it may originally have meant a string of horses rather than a single animal, but if so this meaning became obsolete very early. It is therefore prob. a Dev. N. fr. **ula:-**, etymologically identical with 1 **ulağ**; but with a specialized meaning. An early l-w. in Mong. as *uġla'aulağa* (*Haenisch* 162, *Kow.* 394) 'posthorse, relay horse'. S.i.a.m.l.g. in a wide range of forms including such divergent ones as NC Kır. **ılo:**, **ulo:**, **uno:**. See *Doerfer II* 521. **Uyg.** VIII ff. Civ. **ulağ** 'transport horse let out on hire' is common in late contracts e.g. **maña Sara- puçka Usunka barğu eşek ulağ kergek bolup** 'as I, Saraçuç, needed donkeys and transport animals (or "donkeys for transport") to go to Usun'. *USP.* 3, 2-3; (I gave one roll of cloth for) **Mekiliñ Kurçañın ulağka** 'Mekiliñ Kurça's transport animal(s)' (and fifteen rolls of cloth for) **Kültürtey ulağ terike** 'the hire of Kültürtey's transport animal(s)' *do.* 31, 9-13; o.o. 38, 15; 39, 4; 91, 20: **Xak.** XI **ulağ** 'any horse (*faras*) which an express post-rider (*al-barıdu'l-musri*) takes by order of the *amir* (i.e. *beg*) and rides until he finds another' *Kaş.* I 122; **ıdğıl meni: tokuşğa: yövgil maña: ulağ:-a:** 'send me to the battle, wa a'inni li-tu' tıyani faras yuballıgını ilā'l-har' and help me by giving me a horse

to carry me to the battle' *III* 172, 12: **Çağ.** XV ff. **ulağ/ulak** at 'horse' *Vel.* 118 (quots.); **ulağ/ulak** (1) *markah-i suwāri* 'riding horse' (same quotn.); (2) *payk wa qāşid* 'a messenger, or courier' sent from one place to another; (3) *kār bi-ucrat* 'unpaid labour'; the author of the *Burhān-i qāti* included this as a Pe. word with the same meanings *San.* 85v. 21; **Kıp.** XIV **ulak al-barid** *İd.* 21: **Osm.** XIV ff. **ulağ**, more often **ulak**, once (XVII) in error **uğlak**, usually 'mounted messenger', occasionally (XIV, XV) 'post horse'; c.i.a.p. *TTS I* 717; *II* 922; *III* 702; *IV* 778.

uluğ 'big, great', physically and metaph., including such usages as 'grandfather'; eldest (son). Prob. a basic word and not a P.N./A in -luğ, since it has no semantic connection with **u:** and cannot be derived fr. **u:-**. C.i.a.m.l.g., but in SW, while **ulu** is the standard word in Tkm., it has been almost entirely displaced by **böyük** (**bedük**) in Az. and **büyük** in Osm. See *Doerfer II* 536. **Türkü** VIII **uluğ** 'great' (army, battle, ceremony) *I E* 28, 40; *II N* 10, *E* 34; **uluğ oğlım** 'my eldest son' *II S* 9; (I myself have become old and) **uluğ boltım** 'senior, advanced in years' *T* 56; o.o. *T* 5 (**uđuz-**); *Ix.* 3: VIII ff. **uluğ ev** 'a large residence' *İrkB* 9; Man. **uluğ TT II** 6, 6 and 15, etc.; *Yen. Mal.* 29, 1; 38, 3 (both dubious): **Uyg.** IX **uluğ oğulım Suci** 10; **uluğ III A** 9; *B* 8 (*ETY II* 37): VIII ff. Man. **uluğ asıg tusu** 'great advantages (Hend.)' *TT III* 105; a.o.o.: Bud. **uluğ**, spelt **uluğ** in *TT VIII A* 17, is very common; **uluğ erpek** 'thumb' *TT V* 8, 56: Civ. **uluğ** is common: **Xak.** XI **uluğ al-kabir min kull şay** 'great' of anything *Kaş.* I 64; many o.đ.; **KB uluğ** is common: XIII(?) *At.* ditto; *Tef.* **uluğ/ulu** 326: XIV *Muh.* **yavmu'l-qiyāmat** 'resurrection day' **uluğ küü Mel.** 44, 13; *Rif.* 137; *Adam* 'alayn'l-salām **uluğ ata:** 45, 1 (*Rif.* **aşnu:ki: ata:**); *al-cadd* 'grandfather' **uluğ ata:**; *al-cadda* **uluğ ana:** 49, 4; 143-4; *kabiru'l-qawm* 'chief of a tribe' **uluğ** 50, 6; 145; *al-kabir* **uluğ** 55, 13; 153; *ismu'l-nahr* 'the name of a river' **ulu: su:** 4, 20; 75: **Çağ.** XV ff. **uluğ/ulak buzurg wa a'zim** 'big, great' *San.* 86r. 29 (quots.): **Xwar.** XIII **uluğ/ulu** 'Ali 12: XIII(?) **uluğ** common in *O.ğ.* XIV **uluğ/ulu Qutb** 198; **uluğ MN** 1, etc.: **Kom.** XIV 'great' **ulu CCI, CCC**; *Gr.* 265 (quots.): **Kıp.** XIII *al-ibhām* 'thumb' **ulu:** **barmak Hou.** 20, 14: XIV **ulu:** (with back vowels) *al-kabir*; **ulu: anas:** (sic) *ummu'l-umm:* **ulu: azu: kibāru'l-adrās** 'big tooth, molar' *İd.* 20: XV *kabir ulu: Kav.* 44, 17; 59, 20; *Tuh.* 30b. 3: **Osm.** XIV ff. **uluğ** occurs twice (*II, III*) and **ulu** several times *TTS I* 720-1; *II* 924; *III* 706; *IV* 782-3.

1 **oluk (olok)** basically 'a hollowed-out tree trunk', hence 'trough, boat', and later 'gutter', etc. S.i.s.m.l.g., sometimes spelt **olak**. **Xak.** XI **oluk şay yunqar min aşl şaxaba kal'-mal'af yubarrad fhi'l-'aşir wa yusqā fhi'l-dabba** 'an object hollowed out of a tree trunk', e.g. a trough in which grape-juice is cooled, or

cattle watered . . . **oluk** *al-zawraqul'-şağır* 'a small (dug out) canoe'; its origin is from the previous word *Kaş. I 67-8: xiv Muh.(?)* (among words relating to buildings) *al-mizāb* 'gutter' *o:lu:k Rif. 179* (only): *Kıp. xiv oluk al-mağ'ab* 'a channel, water-course' in which water flows swiftly *İd. 21: olak (sic) al-hawd* 'tank, basin' *do. 22: al-hawd olak (sic, in error) Bul. 3, 15: xv qaş'a* 'a wooden bowl, or trough' *olak (sic) Tuh. 29b. 4: Osm. xv ff. (after uluğ/uluk) (3) in Rūmi nawdān, 'channel, gutter, spout' San. 86v. 5.*

2 oluk Hap. leg.; prob. a metaph. use of **1 oluk** in the sense of something hollow. Cf. *keriş. Xak. xi oluk minsacu'l-faras* 'a horse's withers' *Kaş. I 68* (prov.).

D 3 oluk Intrans. N./A.S. fr. **1 ol-**. Possibly survives in NE Tel.; NC Mzx. **uluk** 'useless, valueless' *R I 1694; SW xu Anat. uluk* 'decaying, weak, idle', etc. *SDD 1417. Xak. xi oluk to:n al-tawbu'l-xalaqu'l-bāli* 'a shabby worn-out garment'; also used for anything worn out *Kaş. I 67.*

D alku: Gerund, used as N./A. fr. **alk-**; one of several early words for 'all, everyone, everything', lit. 'something which has come to an end'. N.o.a.b. **Türkü** VIII ff. **ançip alku:** **kentü:** **ülüğ:** **erklığ:** ol 'thus everyone is master of his own fate' *İrkB Postscript:* Man. (if they find Hearers or merchants) **alkunı ötürgey** 'they will kill them all' *TT II 6, 16; edgü törö edgü kılınç alku kılğay* 'they will all (follow) good customs and do good deeds' *do. 6, 21: Uyğ. VIII ff. Man. alku anunnış bışrunmış nomlarığ 'all the doctrines which they have prepared and assimilated' *TT II 17, 61-3/65-7:* Bud. **alku** is fairly common and occurs in three usages: (1) as a Noun in oblique cases, e.g. **alkunı taplamadı teg** 'although he had disapproved of all (the others)' *PP 15, 2; alkuka bérıp* 'giving to everyone'; o.o. *U II 78, 39; U III 45, 18;* (2) as an Adj. preceding the Noun qualified, e.g. **alku iglerig öged-türdeç** 'curing all diseases' *Suv. 595, 19-20; TT V 10, 87 (öç-); a.o.o.;* (3) as an Adj. following the Noun qualified, e.g. **ne kergekin alku tüketil bérıp** 'giving absolutely everything that is necessary' *PP 28, 4; anı alku ökünürbüz bilinürbüz* 'we repent and confess all those (sins)'. *TT IV 8, 76; kişl alku blür* 'all men die' *PP 15, 2; TT VIII O.5 (alko, same as VI 61); TT V 6, 26 and 38; a.o.o.:* Civ. (early only?) **suvsa:lık alko üç doş büküle:ri tüke:l köznür** 'all three basic (Sanskrit *doşa*) signs of thirst appear' *TT VIII I.9; a.o. do. 16 (suvsuş).**

S 1ıkı See **1 yılık**.

D alkiğ 'wide, broad'; well established in Uyğ., where it occurs only in the Hend. **kép alkiğ**, otherwise known only in NE in a curious variety of forms; *Karağas alhiğ (sic); Khak., Koib. allıg; Şor alıg, aldiğ R I 373, etc.; Bas. 23; Tuv. alğığ Pal. 55.*

Prima facie N./A.S. fr. **alk-**; the semantic connection is tenuous, but cf. **alku:**. There is a NE Khak., Tuv. verb **algi-** 'to expand, become broader', but this can hardly be as old as Uyğ., and may well be a late form of **alk-** or even a back-formation fr. **alkiğ**. Uyğ. VIII ff. **Man.-A** (you will live in that country) **kéjin alkiğın muşuzun** 'at your ease (Hend.), and carefree' *M III 30, 5-6 (i): Bud. (of a kingdom) Sanskrit vipulam* 'broad, wide' **kéj a:lkiğ TT VIII C.1;** (of property) **viştirna** ditto *do. D.33; o.o. do. G.35; K.4; kéj alkiğ (of heaven, earth, a palace, etc.) is common in *TT VI 07, 241, 243, etc.;* a.o. *X 26.**

D olğun N./A.S. fr. **1 ol-**; 'ripe'. Survives only in SW Osm. and xx Anat. **ulğun/ulkun SDD 1416-17.** The word is not fully vocalized in *Kaş.* and the Ar. translation corrupt, but its identity is certain. **Xak. xi seğremiş olğun konak** (mis-spelt *koyak qalla rab'(?)*) **habbat'l-cawars** 'the quantity(?) of grains of millet was small' *Kaş. III 167, 7* (the second word must be a Nom. as the third is a Gen. but *rab'* (not fully vocalized) does not look right); n.m.e.

D alkiñç Dev. N. fr. **alkin-**; 'coming to an end, annihilation', and the like. N.o.a.b., but cf. **alkinçsız**. The -u- is no doubt euphonic before a consonantal Suff. Uyğ. VIII ff. Bud. **alkinçuka tegi burxan uruği üzülmöz** 'the seed (i.e. succession) of Buddha will be unbroken until the end of time' *TT VI 205; sézikliğ köpülümüz alkiñçuka tegi üzü-zün* 'may our doubts be utterly dispelled' *do. 380-1.*

D alkış N.Ac. fr. **alka:-**; 'praise'; originally in the sense of praising God, later also in ordinary human relations, where 'blessing' is sometimes the better translation. S.i.a.m.l.g. except SC where it has been displaced by the Mong. l.-w. **maktov**. **Türkü** VIII ff. **yaru:k ay teğri:ke: alkışta:** 'in praise of the bright moon god' *Toy. Ir. 2-3 (ETY I 176):* Man. **alkışımız ötüğümüz** 'our praises and prayers' *Chuas. 216; baçak alkış çaxşapat* 'fasting, praise, the commandments (l.-w.)' *do. 330; a.o. do. 206 (alkan-): Uyğ. VIII ff. Man.-A esengü alkış 'well-being and praise' *M I 27, 11 ff.:* Man. **alkış paşık sözlégü** 'reciting praise and hymns (l.-w.)' *TT III 161: Chr. öğmek alkış ötündiler* 'they presented their praises (Hend.)' *U I 6, 15-16:* Bud. **burxan kutıpa alkış alıp** 'receiving praise for the honourable state of (being a) Buddha' *TT IV 12, 51-2; o.o. V 10, 109; Pfahl. 8, 11: Xak. xi alkış al-tanā wa'l-du-ā wa dihr ayadı'l-racul wa 'add manāqibihī* 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says **ol beğke: alkış bérđi:** 'he praised (*atnā*) the *beğ*, and **yala:waçka: alkış bérđil** 'bless (*galli 'alā*) the Prophet' *Kaş. I 97; I 249, 5 (alkal-); 284, 5 (2 arka-): KB kişl edgü atın kör alkış bulur* 'a man earns praise by his good reputation' 246; o.o. 760, 1309: **xıll(?) Tef. öğđl alkış esenlik***

'praise, blessings, and good health' 49: xiv *Muh. al-du'ā alġiṣ Mel.* 39, 2; *alkiṣ Rif.* 126; *al-tawāb* 'reward for good works' *alġiṣ* (v.l. *alkiṣ*) 44, 15 (*muyan* 138): *Çağ.* xv ff. *alkiṣ* (spelt *du'a-yi xayr* 'blessing' *San.* 50r. 21: *Kom.* xiv 'blessing' *alġiṣ CCG*; *Gr.*: *Kip.* xiv *alkiṣ al-tanā'*, *alkiṣ kıl- ca'ala'l-tanā'* *ya'ni atnā'* *Id.* 22: xv *da'a alġiṣ eyle- Kav.* 18, 2. ff.; *al-tanā'* *alkiṣ* (in margin *alġiṣ*) *Tuh.* 10b. 11; *du'ā alkiṣ do.* 15b. 10: *Osm.* xiv ff. *alkiṣ* 'praise' in several texts till xvii *TTS I* 21; *II* 29; *III* 17; *IV* 18 (it now means, more narrowly, 'applause, acclamation').

Dis. V. ALĠ-

?D *alık-* N.o.a.b. Morphologically obscure; hardly to be derived from *al-*; if the basic meaning is 'to fester, turn septic', perhaps fr. 2 a:l, lit. 'to be inflamed'. *Xak.* xi *er alıktı: la'uma'l-racul* 'the man was vile, miserly'; and one says *ba-ṣ alıktı: tanaffata'l-cuḥ wa fasada* 'the wound festered and turned septic', also used of anything that turns septic owing to mishaps in menstruation or parturition or to running sores' (*nazra hā'id aw nufasā aw cunub*) *Kas.* I 191 (verse; *alıkar-, alıkmak:*); *KB* (these things (bad temper, anger, etc.) are bad for a man) *muni kılsa yalıku alıkar etöz* 'if a man does them, his body deteriorates' 337 (so read, with Vienna MS. against *bilse . . . ihkar* in Fergana MS.).

alka- 'to praise', both in the religious and the ordinary sense; hence, more recently, 'to bless, pray for a blessing on (someone *Acc.*)', cf. *alkiṣ*. S.i.s.m.l. in NE, SE, NC; in SC and NW displaced by Mong. l.-w. *makta-* and in SW by Ar. nouns with *et-*. See 2 *arka-*. *Uyğ.* viii ff. *Man.* *ağzınta sıznı öge alkayu* 'praising (Hend.) with their mouths' *TT III* 97: *Bud.* *kılmaşların yeme tutup öğdüm alkađım erser* 'if I have accepted(?) and praised (Hend.) what they have done' *Sur.* 135, 4-5: *Civ.* *TT I* 170 (*tüs-*): *Çağ.* xv ff. *alka-(mıṣ, etc.) alkiṣ et-vel.* 28 (quotn.); *alka-* (spelt *du'ā-yi xayr kardan* 'to bless' *San.* 48v. 7 (quotns.))

D *alkat-* Caus. f. of *alka-*. N.o.a.b.; apparently, like *ögüt-*, q.v., used only in the Particip. f. *alkatmış* 'praiseworthy, provoking praise; blessed'. *Uyğ.* viii ff. *Man.A.* (at an auspicious moment, on an auspicious day) *yeme alkatmış ayka* 'in a blessed month' *M I* 26, 22-3; a.o. *do.* 24 (*ögüt-*): *Man.* *alkatmış bés kat teprı yerinde* 'in the blessed five-fold heavens' *TT III* 59: *Bud.* *alkatmış iduk éliğ uluşuğ* 'the blessed, holy realm, and country' *TT VII* 40, 17.

D *olxut-* Hap. leg. Der. f. *olur-*; *Kaş.* is quite right in saying that it is completely irregular, but *olğut-* would be equally irregular. It looks rather like an abbreviation of *olğurt-*, q.v. *Xak.* xi *ol meni: olxuttı: aclasani* 'he seated me'; originally with *-ğ-* *olğuttı: li-anna'l-fi'l lā yu'addā bi'l-xā albatta* because a verb is certainly not made Causative with

-x-, but is made Causative with *-ğ-*, e.g. *odğur-* 'to wake', *tođur-* 'to satiate' and in these the verb is made Causative with a *-ğ-* *Kaş.* I 260 (*olxutur, olxutma:k*).

D *ulğad-* Intrans. Den. V. fr. *uluğ*; 'to become big, or bigger; to grow up'. S.i.a.m.l.g. except SW, usually as *ulğay-*. *Türkü* viii ff. *Yen.* *erın ulğat:(tım)* 'I grew up to manhood' *Mal.* 29, 5 (see *élet-*): *Uyğ.* viii ff. *Man.* *Wind.* 249, 9 (*eded-*): *Bud.* *edğü kutluğ tınılığlarını oğulanı (sic) ulğadsar* 'when the sons of good, divinely favoured mortals grow up' *U III* 80, 27: *Civ.* *bu kişiniñ uluğadı (sic) yaşı kelmışte edğü körür* 'when this man reaches the years of maturity he experiences good (fortune)' *TT VII* 28, 31-2: *O. Kir.* ix ff. *buñusuz ulğat:(tım)* 'I grew up free from care' *Mal.* 7, 2: *Xak.* xi *oğlan ulğattı:* 'the boy grew up (*kabura*)'; originally *ulğat:(tım)*; but assimilated *kaḥs. I.* 263 (*ulğatur, ulğatma:k*); (if a man exerts himself when he is young) *ulğadu: sevnür yafrah fi kibarihi* 'he is happy when he grows up' *II* 268, 20; *III* 87, 26; a.o. *I* 505, 4 (*uluğluk*): xiv *Muh.* *kabura (Rif. and nāma* 'to grow up') *ulğay- Mel.* 30, 13; *Rif.* 114: *Çağ.* xv ff. *Vel.* 115-16 lists three conjugational forms of *ulğay-*, two of *ulğan-* and one of *ulğat-* (the last two errors) translating them *büyü-* and explaining that they mean reaching 'middle age' (*mertebe-i kuhil*) and sometimes 'old age' (*pirlik*) with several quotns.; *ulğay-* (spelt) (1) *azım wa buzurg şıdan* 'to become big, great'; (2) metaph., *pir wa mu'ammār şıdan* 'to become old, aged' *San.* 82r. 9 (quotns.); *Xwar.* xiv *ulğay-* 'to become bigger' *Qutb* 197: *Kom.* xiv 'to grow' *ulğay-CCG*; *Gr.*; *Kip.* xv(?) *xalyala* 'to be haughty' (*biyi-*, in the margin in second hand) *ulğad-*, 'also with *-k-* instead of *-ğ-*' *Tuh.* 14b. 11.

D *alkal-* Pass. f. of *alka-*. Survives only(?) in NE Alt. *alkal-*; *Sag.* *alğal-* 'to be blessed' *R I* 389, 393. *Xak.* xi *beğke: alkiṣ alkaldı: utniya 'alā'-amir wa 'udda manāqıbulu* 'the beg was praised and his merits were enumerated' *Kaş.* I 249 (*alkalur, alkalmak*).

D 1 *alkan-* Refl. f. of *alka-*, but syn. w. it. Survives only(?) in NE Tuv. *alğan-* 'to call out invocations'. *Türkü* viii ff. *Man.* *künke tört alkiṣ . . . alkansığ törö bar ertı . . . alkanmadım erser . . . alkanur erken* 'there was a rule that we should recite praises four times a day (to certain gods); if we have not recited them (properly or if) while reciting them (we have been inattentive)' *Chuas.* 206-213: *Uyğ.* viii ff. *Man.-A.* *bir ekintike karğanurlar alkanurlar* 'they curse and call down curses on one another' *M I* 9, 9-10; a.o. *do.* 16-17 (cf. *arka-*).

D 2 *alkan-* See *alkın-* *Man.-A.*

D *alkın-* Refl. f. of *alk-*; (1) 'to use (something *Acc.*) up for one's own advantage'; (2) 'to use oneself up, exhaust oneself'; (3) 'to be used up, exhausted'. Survives, with some extensions of meaning only(?) in NC Kir., Kzx.;

NW Kaz. *R I* 390 and SW xx Anat. *SDD* 97. Türkü VIII kop anta: alıntıg arılıg 'you all exhausted yourselves and were wearied there' *I S* 9; *II N* 7; a.o. *T* 3: Uyğ. VIII ff. Man.-A (when a lamb or calf dies and is reborn as a lion- or wolf-cub) kentü sürgü uduğ koyanuğ alkanur yok kılur 'it consumes and annihilates its own flock of oxen and sheep' *M I* 8, 7-9; éltli kelmiş azuki alkanmadı erser 'if he has not consumed the food which he has brought' *M III* 10, 9 (ii): Man. amtika teğl yértinçü alkinmazmu ertü tınığlar 'would not the world and mankind have perished before now?' *TT III* 65; Bud. ağı barım alkinsar 'if the treasures (Hend.) are all used up' *PP* 7, 9; 9, 2; *TTIV* 20, note B 42, 10 (öçül-); *TT V* 10, 87 (öç-); (may our sins) arızun alkinzur 'be washed out and put an end to' *TT IV* 12, 40; o.o. of arı-alkın- *Suv.* 132, 15; 138, 12 and 21, etc. (common); o.o. *UII* 42, 35; 79, 53; *UIII* 33, 13; *Suv.* 600, 6: Civ. kişl zöleşer savı alkinur 'if a man speaks, his words come to nothing' *TT I* 33; tepreser alkindiğ tepremeser yeğettinğ 'if you move you exhaust yourself, if you do not you get better' *do.* 204-5; *Xak.* XI alkindi: ne:p 'the thing was completely used up' (*nafada bi-rummatihü*); and one says er alkindi: 'the man died and perished' (*māta wa fanā*) *Kaş.* *I* 254 (alkınur, alkinma:k); tün kün keçe: alkinur öđlek bile: a:y al-dahr yafad wa'l-şahr yarfā bi-muđıyıl-layl wa'l-nahār 'as the days and nights pass, time is consumed and the months elapse' *I* 82, 14; (man is like an inflated bladder) ağızı yazılıp alkinur idā'nfataha famuhu yafnā'l-rih 'when the mouth is opened, the air (in him) is exhausted' *I* 195, 27: *KB* neçe tēse dunyā tüker alkinur 'whatever this world accumulates comes to an end and is used up' *I* 114; o.o. of tüke- alkin- *r*89, 3782, 5265; xiii(?) *Tef.* alkin- 'to come to an end, perish' 49: xiv *Muh.*(?) *al-'adm* 'to be destroyed' alkinmak *Rif.* 124 (only).

D olğurt- 'to seat (someone *Acc.*); metaph., 'to place (something *Acc.*, somewhere); to establish (something *Acc.*)'. Morphologically obscure; prima facie *Caus.* f. in -t- of *olğurt-, which is possibly a very early (pre-viii) form of olur-, q.v. N.o.a.b. See olxut-. Türkü VIII arkuıy karğı:ğ olğurtdım 'I established the watch tower of Arkuy ('place-name)' *T* 53 (the earlier explanation ulğartdım 'I enlarged' is morphologically impossible): VIII ff. Man. tırazuğ içinte olğurtur 'he places (the sinful souls) on the scales' (Iranian l.-w.) *M II* 12, 9: Uyğ. VIII ff. Man. içinte olğurtur *M III* 29, 11 (i): Bud. erteniliğ orunluk üze olğurt(t)ı 'he seated him on a jewelled throne' *PP* 46, 2-3; yolda öpi olğurt(t)ı 'he seated him off the road' *do.* 66, 2-3 (*sic?*), and not 'facing the road' as Pelliot suggested); üskinte olğurtup 'seating him facing himself' *Hüen-ts.* 20.

D alkaş- *Recip.* f. of alka:-; 'to praise (bless, etc.) one another'. Survives only(?) in NE *Khak.* alğaş- SE *Türki* alkaş- *Shaw*

13 (only). *Xak.* XI ol meniğ birle: alkiş alkaşdı: 'he competed with me in praising' (*fī'l-madh wa'l-tanā*); also used of helping (to praise) *Kaş.* *I* 237 (verse); alkaşur-, alkaşma:k).

D alkiş- *Recip.* f. of alk-; 'to destroy one another'. Survives only(?) in NE *Tuv.* alğış- 'to quarrel'. *Xak.* XI bo:y (bl:r) ikki: bile: alkişti: *tafanā'l-qarım ba'duhum ba'd* 'the tribe destroyed one another'; also used for competing in destroying (*fī ifnā*) something *Kaş.* *I* 237 (alkışur-, alkişma:k); a.o. *I* 237, 23: *Ösm.* xiv (then, wherever he indicates, the locusts all) ol araya alkişip barır 'go there and destroy (the crops)' *TTS I* 20.

S ulğay- See ulğa:d-.

Tris. ALĞ

D *alka:dı: *Hap. leg.*; *Dev. N.* fr. alka:-; 'praise'. Noted only in a metathesized form, but unmistakable owing to its association with öđdi-. Uyğ. VIII ff. *Bud.* bo üç erdninğ a:ğla:di öđtile:ri eştilme:di 'the praise (Hend.) of these three precious things was not heard' *TT VIII H.* 9-10.

D alkuğun *Collection* f. of alku:-; 'all together'. N.o.a.b. Uyğ. VIII ff. *Bud.* alkuğun bir teğ bitü yarıkazunlar 'may they deign to know, all together as one man' *Suv.* 137, 13-14; a.o. *do.* 15; listed, without refec., in *U I* 54 as translating Chinese *hsi* 'all' (*Giles* 4,138).

D uluğluk *A.N.* fr. uluğ; 'greatness' both physically and in abstract and moral sense; 'seniority' and the like. S.i.a.m.l.g. *Xak.* XI uluğluk *al-kibriyā* 'wa'l-şaraf' 'glory and honour'; hence one says uluğluk tepri:ke: 'glory be to God'; uluğluk *al-kibar fī'l-sinn* 'greatness of age, seniority' *Kaş.* *I* 150; uluğlu:kuğ balsa: sen 'if you attain high rank and distinction' (*cāh wa bašta*) *I* 64, 13; for example uluğluk *al-kibriyā* 'is derived from ulğa:dtı: *kabura I* 505, 4; o.o. *I* 352, 17; *II* 91, 6: *KB* uluğluk şaḡa ol 'glory belongs to Thee (Oh God)' 7; şaḡa teğse beglik uluğluk ok-a 'if the rank of *beg* and a high position come to you' 552: xiii(?) *KBVP* uluğluk idisil 'the Lord of Glory' 2: xiii(?) *KBPP* ditto 2; *At.* uluğluk several occurrences; *Tef.* uluğluk 'greatness; seniority, old age' 327: *Çağ.* xv ff. uluğluğ/uluğluk *buzurğı wa piri* 'greatness; old age' *San.* 86v. 5: *Xwar.* xiv uluğluk ditto *Qutb* 198: *Kom.* xiv 'greatness' ululuk *CCI*; *Gr.*

S alkinçu See alkinç.

D alkinçsız *Priv. N./A.* fr. alkinç; 'inexhaustible, unlimited', and the like. *Pec.* to Uyğ. VIII ff. *Bud.* (they poured out rice wine) alkinçsız 'in unlimited quantities' *Hüen-ts.* 1943; alkinçsız köğüzlüğ *Bodisavt Akşayamati Bodhisattva Kuan.* 59, etc.; *TT VI* common; *TT VII* 40, 13.

D **uluğsıg** Simulative Den. N./A. fr. **uluğ**; 'vain, proud'. Pec. to *KB*. **Xak. XI KB uluğsıg küvez** . . . **kişi** 'a vain, proud man' 1706; **uluğsıg beđük tutsa begler köpül** 'if the *begs* cherish vain, ambitious thoughts' 2118: (XIII?) *Tef. uluğsılık* 'pride, vainglory' 327).

Tris. V. ALĞ-

D **uluğla**:- Den. V. fr. **uluğ**; 'to make, or consider (someone *Acc.*) great; to respect (him)'. S.i.a.m.l.g., usually in the last sense. **Xak. XI teğri: meni: uluğla:di**: 'God gave me glory' (*al-kibriyā*); and one says **beg meni: uluğla:di**: 'the *beg* reckoned me to be great' (*kabir*); *prov. uluğni: uluğla:sa: kut bulu:r*: 'if a man respects the aged (*waqğara*-'*şayx li-sinnih*), he is lucky' *Kaş. I* 304 (**uluğlar**, **uluğla:ma:k**): XIII(?) *Tef. kabbara* 'to magnify' **uluğla**:- 327: *Kip. XIV ulula-waqğara İd. 20*: *Osm. XIV ff. ulula* 'to respect' in several texts, also (xv) 'to put (someone) over (someone else, *üzerine*); to keep (the sacred month) holy' *TTS I* 720; *II* 925; *III* 707; *IV* 782.

D **alkındur**- Caus. f. of **alkın**:- 'to bring to an end, to wipe out (sins)'. Pec. to *Uyg.*? *Uyg.* VIII ff. *Bud.* . . . **ayıg kılınçların** . . . **arittılar alkındurdılar erser** 'if they have washed out and wiped out . . . their sins' *Suv. 139, 10-12; 139, 23 ff.*

alakır- Pec. to *Uyg.*, where it is used only in *Hend.* with **kikir-/kikirisi**-, q.v. Obviously, as pointed out in the note to *TT X* 363, the origin of SW *Osm. lakırđı* 'talk, chatter', and meaning 'to shout' or the like; prob. a quasi-onomatopoeic. Cf. **alakırış**- *Uyg.* VIII ff. (then King *Dantipāla* and his suite went hunting and, seeing the 500 maral deer, circled round them six times and) **yavlak ünin kikirisi alakırđılar** 'shouted (*Hend.*) with a loud voice' *UIV* 34, 67; similar phr. *TT X* 363.

D **alakırış**- Hap. leg.; Co-op. f. of **alakır**-, q.v. *Uyg.* VIII ff. (then innumerable demons surrounded King *Caştana* and, in order to intimidate him) **katıg ünin kikirıştilar alakırıştilar** 'shouted (*Hend.*) with a loud voice' *UIV* 22, 295-6.

D **alıgşa**:- *Desid. Den. V. fr. (2) alıg Dev. N. fr. al-* (not noted earlier than *Çağ*.); 'to wish to take'. Survives in some NE languages. **Xak. XI ol andın yarma:k alıgşa:di**: 'he intended to take (*qaşada an yağbid*) the money from him' *Kaş. I* 281, 18 (grammatical example); n.m.e.

D **uluğsa**:- Hap. leg.; *Desid. Den. V. fr. uluğ. Xak. XI er atta: uluğsa:di: tamannā*-'*racul fi'l-xayli-l-kabir* 'the man wanted the big one of the horses'; also anything else big *Kaş. I* 302 (**uluğsar**, **uluğsa:ma:k**).

D **uluğsın**- *Ref. Simulative Den. V. fr. uluğ; 'to consider oneself great, or greater; to boast of one's greatness'. Survives only(?) in*

NC *Kır. Xak. XIII(?) At ol er kim uluğsındı men men tēdi* 'the man who thinks himself important and says "I, I" (neither created beings nor did the Creator love him) 271; o.o. 283, 285; *Tef. uluğsın-juluğsın*- 327: **Xwar. XIV ol kul kim xalıyiq ūze uluğsınğay** 'the slave who thinks himself better than ordinary people' *Nahc.* 376, 11.

Mon. ELG

ilk 'first' in order of time or space. No doubt, originally a *Mon.* but often, prob. for reasons of euphony, spelt **ilki**: It is possible that in some early cases the latter word is a N./A.S. in -**ki**: i.e. **ilk(k)i**; but there is no means of proving this. Survives in some NW languages and SW Az., *Osm. ilk*; *Tkm. ilki*. In the early period often combined with **I eq**, q.v. **Türkü VIII** (I campaigned against the *Oğuz*). **ilki: sü taşıkırış ert**: 'the first army had set out' (the second stayed at home) *IE* 32; **ilki: kün** 'on the first day' (. . . and on the second day) *II S* 1: **Man. ilki özüñ bu özüñ** 'in a previous self (i.e. incarnation) and in the present self' *Chuas.* 116-17: **Uyg.** VIII ff. **Man. ilki böğö él(ı)lgler** 'former wise kings' *M III* 35, 17; **ilkite berü** 'from the beginning' *TT III* 43 (**atkan-**); 116: **Bud. ilki etözlerde** 'in former bodies' *Suv.* 134, 1; **ilki tıltıg** 'the first cause' *U II* 7, 1: **Civ. ilki ajuntakı** 'in previous incarnations' *H II* 22, 13; **ilk yér** 'the first land' (which I received) *ÜŞp.* 55, 20: **Xak. XI ilk** 'first' (*awval*) of anything; one says **ilk sen barğıl** 'do you go first!' *Kaş. I* 43: XIII(?) *Tef. ilk/ilik/ilki* 'first, former(y)' 124: **Çağ. xv ff. ilk** (spelt *awval wa ibtidā*) 'first, beginning' *San.* 113r. 5 (quotn.); **Kom. XIV** 'March' **İlyas ay**, prob. a crasis of **ilk yaz ay CCI**; *Gr.* 119: **Kom. xv awval ilk Tuh.** 3b. 10; a.o. 62b. 1 (**birinç**): *Osm. XIV ilk* 'at first' *TTS II* 530.

Dis. ELG

S **elek** See **élgek**.

elıg (?élıg) 'hand, forearm', with some extended meanings like 'finger's breadth' in some modern languages. For some obscure reason abbreviated to **el** in some languages in the medieval period; in some languages displaced by **kol** in the meaning 'hand'. S.i.a.m.l.g. in a wide range of forms and meanings. Possibly to be spelt **élg**; see **elıglıg**. *Uyg.* VIII ff. *Bud. Türkü VIII* **Oñ Totok yurçın yaraklıg elıgın tutdı**: 'he grasped Wang Totok's brother-in-law with his armoured hand' *IE* 32; similar phr. *do. 38*: VIII ff. **xan elıgın tutmıs**: 'the *xan* grasped them with his hand' *İrkB* 63; **kult: elgın:nte** . . . **ıdt**: 'sent . . . by the hand of his servant' *Toyok IVr.* 5-7 (*ET Y II* 180): **Man.** (we must keep three commandments with our mouths, three with our minds) **üç elgın** 'three with (our) hands' *Chuas.* 193-4; **elgın sunup** 'reaching out with (our) hands' *do.* 314; *M III* 14, 3 (iii) (**ıgıd-**): *Uyg.* VIII ff. **Man.-A neteg kim elıg ağazka sevük erür** 'just as the

hand is dear to the mouth' *M I* 23, 6-7; Chr. *Xirodus xan elginde* 'in the hands of King Herod' *U I* 9, 12; Bud. *batar: elliğ be:lgürdi* 'he showed an opened hand' *TT VIII K.5*; *elği ertimlig yip epirer* 'their hands spin a jewelled thread' *PP* 46, 2; *do.* 63, 5 (*adak*); a.o.o. in *PP—elliğterinde* 'in their hands' *TT V* 10, 103; o.o. *do.* 22, 47; 24, 51, etc.: *Civ. beg tamğası elginde* 'a beg's seal is in your hands' *TT I* 129 (a.o.o.); *elliğde H II* 31, 189; *elliğde do.* 32, 2; *öz elgin bitiyü tegindim* 'I ventured to write this with my own hand' *USp.* 15, 17; similar phr. *do.* 55, 35; *elliğ tartıp* 'shaking hands' (on a bargain) *do.* 87, 4-5; *Xak. xı elliğ al-yad* 'hand, forearm'; 'the right hand' (*al-yumnā*) is called *o:ñ elliğ*, in *Oğuz sağ elliğ*, and 'the left hand' (*al-yadu'l-yusrā*) *so:l elliğ* in both *Kaş. I* 72; about 40 o.o.; *KB muğadımış yérimde elliğ tut maña* 'in my difficult position hold my hand' 29; many o.o.: *xiii(?) At. elliğ* is common; *Tef.* both *el* and *elliğ* 'hand, arm' are common 74, 75: *xiv Muh. al-yadu'l-yusrā so:l elliğ Mel.* 7, 15; *Rif.* 79; *al-yusrā* ditto 141 (only); *al-yadu'l-yumnā sağ elliğ* 141 (only); *asir wa mustad'af* 'prisoner, reduced to submission' *elliğ asrakı:* 147 (only); *Çağ. xv ff. elliğ* ('with -k') *el . . . dast ma'nāsina* 'hand' *Vel.* 70, 71 (quoton.); *él bu daxı el demekdir dast ma'nāsina do.* 72 (quoton.); *él dast* (quoton.) also called *elliğ*; *él* and *elliğ* are terms ('*ibārat*) for (the hand) from the fingers to the wrist, and kol for (the arm) from the fingers to the shoulder *San.* 112v. 3; *elliğ* ('with -ğ') *dast do.* 113r. 4 (quoton.; only with vowel suffixes); *elliğ* (by implication 'with é-') *dast* (quoton.), also called *él* and *elliğ do.* 113r. 10 (both forms occur in quotons. fr. *Nawā'i*): *Xwar. xiii el* 'hand' *Ali* 8: *xiv elliğ ditto Qutb* 20; *él, elliğ do.* 49; ditto *MN* 2, etc.; *elliğ Nahc.* 231, 13; 257, 16; 289, 11: *Kom. xiv* 'hand' *el CCI, CCC*; *Gr.*: *Kip. xiii* (after a list of fingers, etc.) *macmū'u'l-yad* 'the whole hand' *él Hou.* 20, 17: *xiv el* ('with front vowel') *al-yad Id.* 20: *xv al-yad* (*kol*); also *el Kaw.* 61, 1; *kaff* 'the palm of the hand' *él* (and *aya*) *Tuh.* 30b. 8; *yad él do.* 39a. 7: *Osm. xiv ff.* phr. containing *el* c.i.a.p. *TTS I* 259 ff.; *II* 367 ff.; *III* 242 ff.; *IV* 285 ff.

I elliğ 'fifty'. Certainly with double -ll- (see Clauson, op. cit., s.v. *ékkil*) and, in view of the O. Kir. spelling, with initial e-, not é-. C.i.a.m.l.g. with phonetic variations. *Türkü viii el(l)ig yıl* 'for fifty years' *I E* 8; *el(l)ig yaşına:* 'in my fiftieth year' *II S* 7; *el(l)igçe: er tutdımız* 'we captured about fifty men' *T* 42: *viii ff.* Man. *el(l)ig kün* 'fifty days' *Chuas.* 245: *Uyg. viii el(l)ig yıl Şu. N* 4: *viii ff.* Bud. *bir el(l)ig orunlarda* 'in the forty one places' *Suv.* 133, 17: *Civ. elliğ* (so spelt) 5 occurrences in *TT VIII L.*; *el(l)ig* in several page numbers in *TTS I*; in *USp.* seven occurrences of *el(l)ig*; *él(l)ig* in 8, 5: *O. Kir. ix ff. yüz el(l)ig Mal.* 9, 3; *el(l)ig öktüzin* 'his fifty oxen' *do.* 10, 2; *ek(k): el(l)ig yaşım do.* 21, 2; *üç el(l)ig yaşım do.* 22, 3; *tokuz el(l)ig yaşda do.* 48, 3: *Xak.*

xı (in the *fa'ul* section) *elliğ yarma:k* 'fifty coins' (etc.) *I* 143; *el(l)ig kart:* *bözün* 'with fifty cubits of cloth' *I* 117, 5: *KB elliğ yaşım* 365 (*taşdid on lām* in *Fergana MS.*): *xiii(?) Tef. el(l)ig/jellig/el(l) 74-5* (at least one *taşdid*): *xiv Rbğ. él(l)ig R I* 817 (quoton.): *Muh. xamsün* 'fifty' *elli:* *Mel.* 81, 14; *él(l):ğ Rif.* 187: *Çağ. xv ff. elliğ* ('with *taşdid* and -ğ') *elli Vel.* 71 (quoton.); *elliğ* ('with *lām-i muşaddada*) 'fifty' *San.* 113r. (quoton.): *Xwar. xiii elliğ/jell* 'Ali 12: *xiv elliğ Qutb* 49; *MN* 96: *Kıp. xiii xamsün elli:* (with *taşdid*) *Hou.* 22, 12: *xiv ditto Id.* 21; *Bul.* 12, 13: *xv ditto Kav.* 39, 6; 65, 8; *Tuh.* 60b. 9.

D 2 elliğ P.N./A. fr. **I é:l**; originally lit. 'having a realm', it soon came to mean 'king', perhaps at first to supply a word with this meaning for translations of Bud. and Man. scriptures. In *Uyg.* Bud. it is often combined, or alternates, with *xan*: q.v. It then came to be spelt, and perhaps pronounced, *elliğ* with a singl -l-, and perhaps, at some uncertain later date, *ilğ*. In Persian it suffered further changes, e.g. to *ilek*, but this was prob. never really a Turkish word. Apart from the refecs. below, the only survivals seem to be in NC *Kır. eldü* 'populated'; *eldik* (1) 'democrat'; (2) in phr. *calpı ıldik* 'embracing all the people', and possibly *ilik* or *ilik cılık* 'neighbour'. See *Doerfer* II 661. *Türkü viii elliğ* (spelt with two l's) *bođun ertim* 'we were a people with a realm of our own' *I E* 9, *II E* 8; o.o. *I E* 15, *II E* 13 (*élsirt-*); *I E* 18 (ditto); *I E* 29, *II E* 24 (*igār*); *eci:m xağan é:l: kamsağ boltukı:nta: bođun él(l)ig: ekigü: boltukı:nta:* 'because my uncle the *xağan's* realm became insecure and the people and their ruler came to be at variance' *I N* 3: *viii ff.* Man. *teñri él(l)ig TT II* 6, 27, etc.; *él(l)ig xan do.* 10, 88; *M III* 14, 3 (iii) (*igid-*); *Yen. él(l)ig er Mal.* 26, 10 (dubious, text chaotic): *Uyg. viii ff.* Man.-A (our gracious father) *edgü kilncılığ él(l)igemez* 'our beneficent king' *M I* 10, 3-4: Man. *él(l)ig begler* 'bēgs who have a realm of their own' *Wind.* 250, 31: Chr. *él(l)ig xan Maşıxa teñrike* 'to the divine king, the Messiah' *U I* 6, 16-17; a.o. *do.* 7, 2: Bud. *él(l)ig* is used in three ways: (1) as an Adj. qualifying *xan*, etc., e.g. *él(l)ig xan Suv.* 314, 5; *él(l)ig beg U III* 41, 7 (ii); Sanskrit *rāṣṭram* 'kingdom' *éleğ* (*sic*) *uluşı TT VIII C.1*; (2) after Proper Names, usually representing Sanskrit *rājā* 'king', e.g. *Prasenajj éleğ* (so spelt) *TT VIII H.2*; *Mağaytt(?) él(l)ig PP* 4, 2; o.o. *U II* 22, 5 and 8; (3) by itself as a Noun, e.g. *kañı él(l)ig* 'his father the king' *PP* 6, 5: *Civ. Kadır Bilge teñri él(l)ig kutı* 'his divine majesty Kadır Bilge' *USp.* 88, 2; a.o. *TT VII* 9, 11 (*san*): *O. Kir. ix ff. Mal.* 15, 3 (2 uya): *Xak. xı KB Küntüğü él(l)ig* 353; many o.o. *xii(?) KBVP* ditto 68: *xiii(?) KBPP* ditto 31-2; *Tef. Madına éllig kişiler* 'the people of the city of Medina' 75: *Çağ. xv ff. elliğ* or *ilğ* a title used on coins, no date specified *R I* 816; *ilek* (spelt) (1) a place-name; (2) the title of the *pādīshāh* of the town of *Yağma* (Pe.

quoton.) *San.* 113r. 6: **Xwar.** XIV **éllig** 'belonging to (what?, etc.) country' *Qutb* 49: **Osm.** XIV **éllü** 'the people of a realm' in one text *TT S II* 531.

elik survives only(?) in several NE languages *R I* 815, 1484 including **Khak.** and **Tuv.**; **NC Kir.**, **Kzx.**, and **SW xx Anat.** *SDD* 524; most authorities translate it 'roe-buck', but some 'female wild goat'; the original meaning was almost certainly 'roe-buck', rather than 'roe-deer' in general. **Türkü VIII ff.** *IrKB* 63 (çre); **Xak. XI** *KB* **elik külmiz** 'the roe-buck and his doe' 79: XIII(?) *At. qadā birle ilnür tuzakka elik* 'by fate the roe-buck is caught in the trap' 456: **Kıp. XIII** *al-ğazāl* 'male gazelle' **élik** (**Tkm.** :vuk) *Hou.* 11, 6: XIV **elik al-ğazāl** *Id.* 21.

S elik See **eliglik**.

?D **elü:g** (?elö:g) 'mockery, ridicule'; prima facie a N.Ac. fr. ***elü:-**. An early l.-w. in Mong. as *eleg* (with Den. V. *elegle-*; *Kov.* 205-6, *Haltōd* 47). The modern forms, NE **elek** *R I* 811; **elik** *do.* 815; **Khak. Bas.** 334; **NW Kar. elik** *R I* 815; *Köve.* 183; **Kaz. elek** *do.* 811 look more like reborrowings fr. Mong. than direct survivals. **Xak. XI.** **elü:g al-suxriya** 'mockery' *Kaş.* *I* 122.

D **ilüg** Dev. N. fr. **il-**; 'attachment' and the like. N.o.a.b., but see **iligliğ**. There are several modern words of similar forms and some may be descended from this word, e.g. **SW xx Anat. ilik çeken** 'the cords that tie the ends of a camel's wooden collar together' *SDD* 786. **Uyg. VIII ff.** **Bud. ev barklıg iligliğ tutuğuğ** 'attachments and ties to home and household goods' *USp.* 105, 7-8.

D **ölüg** N./A.S. fr. **öl-**; 'dead; a dead person, corpse'. S.i.a.m.l.g. w. phonetic variations. **NW Kaz.** distinguishes between **ül** 'dead', and **ülük** 'corpse' *R I* 1849 but this is unlikely to reflect an earlier antithesis between **ölüg** and **ülük**, the word is consistently spelt **ölüg** in those alphabets, Runic and Manichean, which distinguish **ğ** and **k**. See *Doerfer II* 621. **Türkü VIII tirigi:** . . . **ölügi:** 'those of you who survived . . . those of you who died' *IN 9* (yurt); VIII ff. (a dappled cow gave birth to a dappled calf . . .) **ölü:gdre: ozml:ğ**; *IrKB* 41; this could conceivably mean 'was saved from death', but the phr. used for this in 13, 17, and 49 is **ölü:mde: ozml:ğ**, and the form in 41 is prob. a scribal error: **Man. ol ölügke katıldı** 'he had intercourse with that dead (woman)' *M I* 5, 7; o.o. 5, 8; 6, 4; **Yen. tirig ölüg ara:** 'between the living and the dead' should perhaps be read in *Mal.* 26, 1: **Uyg. VIII ff.** **Man.-A ölügüg tirigügelil** (*sic*, but ?error for **tirigügelil**) 'raising the dead' *M I* 24, 27-8: **Bud. ölüg teğ** 'like a dead man' *PP* 61, 7; a.o. 26, 7; **ölüg kergeksiz yidiğ etöz** 'a dead, useless, stinking body' *TT VI* 229; o.o. 284, 289: **Xak. XI ö:lüg** (*sic*) *al-mayyit* 'dead' *Kaş. I* 72 (in a section containing words with two short vowels, the ð:- is an error);

nine o.o., spelt **ölüg**, *al-mayyit*: *KB ölügdin tirigke kumaru söz ol* 'this is a legacy from the dead to the living' 270: XIII(?) *At. ölüg* 'dead, dead man' 17, etc.; *Tef.* ditto 245: XIV *Rbg.* ditto *R I* 1249: **Çağ. xv ff. ölüük** ('with -k') *murda* 'dead' *Vel. II* 114; **Ölüük** (?*sic*) *murda San.* 86v. 5 (quoton.): **Xwar. XIII(?) ölüg** 'dead man' *Oğ.* 286, etc.; **ölüg bargu** 'inanimate booty' (as opposed to **tirig bargu**) *do.* 170: XIV **ölüg** 'corpse' *Qutb* 123: **Kom.** XIV 'dead, a dead man' **ölü CCI, CCG**; *Gr.*: **Kıp. XIII al-mayyit ölü** *Hou.* 26, 4: XIV ditto *Id.* 20: XV **mayyit öli** *Tuh.* 33b. 4.

D **ülüg** Dev. N. fr. **üle:-**; 'share, part', (in the sense of one of several equal shares or parts); hence, metaph., 'destiny, fate'. Less common in modern times than the syn. word **ülüş** but survives in NE (several dialects) **ülü:** *R I* 1850; **Tuv. ülüğ**, and, with a wide range of meanings, **SW xx Anat. ülü** *SDD* 1430. **Türkü VIII T 4** (2 **atlıg**, **yada:ğ**); **ülüğ:** (?*sic*, not **ölügi**): **ança; ermiş erinç** 'his fate was presumably this' (he attacked the enemy alone and was killed) *Ix.* 23; VIII ff. *IrKB Postscript* (alku): **Uyg. VIII ff.** **Man.-A** in a metaphorical prescription **yéti ülüg . . . bir ülüg . . . iki ülüg** 'seven parts of . . . one of . . . two of . . .' *M III* 32, 4-9 (i): **Bud. teğin kuti ülügi üçün** 'because it was the prince's fortune and destiny' *PP* 33, 5; similar phr. *do.* 64, 1: **Xak. XI ülüğ** (*bi-ismāmi* 'f-*alif* 'with ü-, not ö-) **al-naşib** 'fate, destiny' *Kaş. I* 72 (the long ü:- is an error, see **ölüg**); *I* 62, 19 (**ülüş**): **KB ülüg** normally means 'share', less often 'destiny', sometimes it contains implications of both; **etöz ülgü barça boğuzdın kirer** 'the body's share always enters by the throat' (and the soul's by the ear) 991; **bayat kimke bérse** 'ināyat **ülüğ** 'the man to whom God gives His favour as his destiny' 1797; o.o. 179, 271, 832, 1292, 1829, 3726, 4282, 6496: **Kıp. XIV ülü:** ('with front vowels', and **ülüş**) *al-naşib* *Id.* 20: **Osm.** XIV to XVII **ülü** 'share, part; destiny' in several texts *TTS I* 743; *II* 950; *III* 728; *IV* 802.

D **ülgü:** (1) as N.Ac. 'measuring, weighing'; (2) as Conc. N. 'weighing machine, pair of scales'; presumably Dev. N. fr. ***ül-**, since it cannot be either morphologically or semantically derived fr. **üle:-**. S.i.a.m.l.g. except SE, with a wide range of meanings, usually 'model, pattern', in such applications as 'boot-last'. See *Doerfer II* 539. **Uyg. VIII ff.** **Bud. ol buyanlıg ükmekniğ ülgüsün tepin ülgülegeli sanağalı bolğay** 'it will be possible to measure and estimate the measure (Hend.) of that accumulation of merit' *USp.* 89, 1-2; similar phr. *do.* 4 and 14; *Sw.* 136, 22; o.o. *Hüen-tś.* 134 (**batur-**), 1834: **Xak. XI ülgü:** *al-faymān* (Pe. *paymān*) 'a measure' *Kaş. I* 129: **KB** (in the signs of the zodiac) **ülgü** 'Libra, the Scales', 140: XIV *Rbg.* ditto (in the passage quoted fr. *KB*) *R I* 1254: **Çağ. xv ff. ülgü** (spelt with **ü-, -ğ-**) (1) *andāza* 'measure, measuring'; (2) *burc-i miżān* 'Libra' *San.* 86r. 16.

D *élgek Conc. N. fr. élge:-; 'sieve' (for solids, as opposed to süzgü: 'strainer' for liquids). No doubt an old word, although there is no certain early occurrence. S.i.a.m.l.g. in a wide variety of forms, usually *elek*, *élek*, *lék*. The alternative modern word *kalbur* is a corruption of Persian *ğurbâl*. See Doerfer II 537. (Xak.) xiv *Muh.* (among the cook's implements) *al-munxal* 'sieve' él:le:k *Mel.* 64, 7; u:n él:le:ki: *Rif.* 163; Çağ. xv ff. *élek parvizan* 'sieve', in Ar. *munxal San.* 112v. 8 (quoton.); Kom. xiv 'sieve' *elek CCI*; Gr.: Kıp. xiii *al-munxal ele:k* (*alif* unvocalized) *Hou.* 17, 13; xiv *elek al-munxal*; wa'l-kâf li'l-âla 'the -k is (the Suff.) for an implement' *Id.* 22; xv *munxal elek Tuh.* 34a. 10; 49a. 8.

S elgin See yeigin.

C? élgün See I él.

ülker 'the constellation of the Pleiades'; *Kaş.* alone gives a second meaning, but since most Turkish star names are names of other objects ('black bird', 'white stallion', etc.) used metaph. it is possible that this was the original meaning. S.i.a.m.l.g. usually as *ülker* and the like. Forms like *ürker* in some NC and SC languages are a fairly recent corruption. Uyğ. viii ff. Civ. *ülker yultuz* 'the 18th lunar station' *TT VII* 57, document T. II D. 79, 1 (see Clauson, 'Early Turkish Astronomical Terms', *UAY XXXV D.* 363); Xak. xi *ülker al-turayyâ* 'Pleiades'; and in war 'an ambush' (*kayd*) is called *ülker çerig*; it is operated as follows, *yutakattabul-cund kata'ib kata'ib min hull awb* 'the army is broken up into detachments (posted) in various places', and when one detachment falls back (*karat*) the others follow after it, and by this device *qallamâ yanhazim* '(the enemy) is often routed' *Kaş.* I 95 (*ülker çerig* thus means literally 'an army made up of (a group of) detachments', a good simile for a group of stars); *ülker al-turayyâ III* 40, 11 (*yultuz*): *KB* *ülker savılmış başı* 'the Pleiades were declining' 4889, 6216; xiv *Muh.* *al-turayyâ ülger* (-ğ-marked) *Mel.* 79, 8; *ülker Rif.* 183; Çağ. xv ff. *ürker* (*sic*) *nâmi-sitâra-i parwin* 'Pleiades', in Ar. *turayyâ San.* 71r. 19; Xwar. xiv *ülker* ditto *Qutb* 123 (*ülker*), 203; Kıp. xiii *al-turayyâ ülker Hou.* 5, 5; xiv ditto *Id.* 22; *Bul.* 2, 14; xv ditto *Tuh.* 8b. 8; Osm. xiv ditto in one text *TTS I* 743 (as there pointed out *ülger* 'the face of a woven fabric' is a corruption of Persian *rüy kâr*).

Dis. V. ELG-

élge- 'to sift (a solid substance Acc.)', pass (it) through a sieve'. S.i.a.m.l.g., often with -g-elided; the variations (e-, é-, i-) in the initial point to an original é-. Contrast *süz-* 'to strain (a liquid)'. Uyğ. viii ff. Civ. *tevenin övkesin kuturip* (error for *kuritip*) *sokup elgep* 'dry, crush, and sift a camel's lung' *H I* 60; o.o. 77, 111; *ingge elgep* 'sift it finely' *H II* 12, 13; a.o.o.: Xak. xi ol u:n élge:dî: 'he sifted (*naxala*) the flour' (etc.)

Kaş. I 284 (*élge:r, elge:me:k*): xiv *Muh.* *naxala él:le-* *Mel.* 31, 12 (mis-spelt *él:lek-*); *Rif.* 115; *naxal'-daqiq ele:(mak in error)* 37, 6; 123; Çağ. xv ff. él:- 'to sift (*bixtan wa élek kardân*) flour, etc. with a sieve', *San.* 110v. 20 (quoton.): Kıp. xiii *naxala él:-* (unvocalized) *Hou.* 34, 2; xiv él:- ('with front vowels') *naxala Id.* 22; xv *naxala él:- Tuh.* 37b. 4.

D élget- Caus. f. of élge:-. S.i.s.m.l. Xak. xi ol u:n élgetti: (*sic* in MS.) *anaxala'-daqiq* 'he had the flour sifted' *Kaş.* I 264 (*élgetür, elgetme:k*).

D élgel- Pass. f. of élge:-. Survives only in NE Khak. élgel- 'to be sifted'; Kız. *elgel-* 'to shiver'; Koib. *élgel-* 'to clatter' *R I* 812; for these metaph. meanings cf. élgen- (Kom.). Xak. xi u:n élgeldi: 'the flour (etc.) was sifted' *Kaş.* I 250 (*élgelür, elgelme:k*).

D élgen- Refl. f. of élge:-, also used as Pass. S.i.s.m.l.g. in NC, SW. Xak. xi *uragut u:n elgendi:* 'the woman sifted flour for herself' *Kaş.* I 255 (*elgenür, elgenme:k*): Kom. xiv 'to be frightened' (prob. lit. 'to shiver', cf. *élgel-*) *elgen- CCC*; Gr.: Kıp. xiv *elennuxila Id.* 20.

PU ilgün- Hap. leg.; perhaps an error for *élgen-* 'to be shaken'. Uyğ. viii ff. Man. *yeme kamağ üküş 1 içaç otlar ol yél teñri kücin ilgünmekin tuğar* 'and all shrubs, trees, and plants come into existence by reason of the strength and shaking(?) of the wind god' *Wind.* 249, 6-8.

D élgeş- Co-op. f. of élge:-. S.i.s.m.l. Xak. xi ol apar u:n élgeşti: 'he helped him to sift the flour'; also used for competing *Kaş.* I 238 (*elgeşür, elgeşme:k*).

Tris. ELG

D öll:ge: Hap. leg.; Dev. N. fr. öll:-, presumably in the sense of something moist and sticky. The MS. is stained at this point and *al-şarf*, which is not shown with this meaning in the dictis, is perhaps an error. Xak. xi öll:ge: *nabtu'l-dibq wa huwa'l-şarf* 'the plant which produces bird-lime' *Kaş.* I 137.

D ellğçl: Hap. leg.; N.Ag. fr. ellğ; presumably 'one who works with his hands'; but the passage may be corrupt. The word so read in *ÜSp.* 57, 13 is an error for *alimçl*. Uyğ. viii ff. Bud. (I will explain a device for dealing with the matter; the birds and crows will not damage your fruit); *ötrü yemişin ellğçi er éteyin* 'and then I will bring in your fruit as a labourer(?)' *PP* 75, 4-5.

D ellğllğ (?élğllğ see *TT VIII*) P.N./A. fr. ellğ; usually preceded by qualifying Adj., 'having . . . hands'. Survives only(?) in SW Osm. elll. Uyğ. viii ff. Bud. *yumşak ellğllğ* (*sic*) *a:da:kılığ erür* 'has soft hands and feet' *TT VIII G.* 58; (arms) *uzun körkle ellğllğ* 'with long beautiful hands' *Suv.* 349, 2-3; Xak. xi *Kaş.* I 336 (*şal sul*): Osm. xiv elll elinde 'with his own hands' *TTS II* 373.

D **elîglik** A.N. (Conc. N.) fr. **elîg**; 'glove, gauntlet'. Survives only(?) in NE **êltek, ellik**, etc. *R I* 824, 826, 1492; SW xx Anat. **ellik, enlik, ennîk SDD** 525, 539. **Xak. xi elîglik al-quffâzân** 'a pair of gloves or gauntlets' *Kaş. I* 153; **Kip. xiv ellik al-quffâz**; compounded of **el** 'hand' and **-lik al-lâhîg 'atâma li'l-i'dâd** 'suffix designating (kinds of) equipment' *Id.* 21: **Osm. xv and xvi ellik** 'glove' in several texts *TTS II* 246; *IV* 290.

D **ülüg-lüg** P.N./A. fr. **ülüg**; lit. 'having a share, or destiny', but normally 'having a good destiny, fortunate'. N.o.a.b. **Türkü VIII ff.** Man. **kutluğ ülüglüg êl(l)îg xan** 'the divinely favoured fortunate king' *TT II* 10, 87-8; **Uyg. Man.-A ülüglüg kutluğ bodun biz M III** 29, 2 (iii): Bud. **kutluğ ülüglüg** (or vice versa) *U II* 15, 5; *PP* 21, 4; *Suv.* 474, 21: Civ. *TT I* 154-5 (oğul): **Xak. xi bilîg kişi: ara: ülüglüg** of 'wisdom is shared out (*maqûim*) between people' *Kaş. I* 511, 25 (grammatical example); n.m.e.

D **ülgü-lüg** P.N./A. fr. **ülgü**; lit. 'having measure', but normally 'suitable, appropriate, fitted to its task'. Survives in NE **Khak.**; NC Kir., Kzk.; NW **Kaz. R I** 1343; SW xx Anat. *SDD* 1430. **Xak. xi KB birisi yalavaç till ülgü-lüg** 'one is the envoy, whose tongue is fitted to his task' 2733; **kılınçı könt ol işi ülgü-lüg** 'his acts are upright and his deeds appropriate' 1837; o.o. 2501, 6008: **xiv Muh.** (?) **şay' mawzîn** 'a thing which is of full weight, harmonious' and the like **ü:lgü:lüg** (first -g- marked) *Rif.* 188 (only).

D **ülgülençsiz** Priv. N./A. fr. Dev. N. fr. Refl. f. of **ülgüle:-**; 'immeasurable, inestimable'. Pec. to **Uyg.**, syn. w. **ülgüsüz**. **Uyg. VIII ff.** Bud. **ülgülençsiz teplençsiz buyan edğü kılınçîg** 'inestimable and immeasurable merits and good deeds' *Suv.* 151, 5-7; similar phr. *do.* 45, 2-3; 360, 11-12; **ülgülençsiz üküş Hîen-ts.** 2041 (1 us-).

D **ilgerü: (*ilkgerü:)** abbreviated Directive f. of **ilk**, normally 'forwards' of space, and in the earliest period, when the cardinal points were fixed by facing east, 'eastwards'; later also sometimes of time, 'earlier, preceding'. S.i.a.m.l.g. w. phonetic variations. **Türkü VIII ilgerü:** is common and normally means 'eastwards', e.g. **ilgerü: kün tuşukda:** 'in the East' *I E 8, II E 8*; **Uyg. ix ilgerü: kün tuşuk (gap) III B 7 (ETY II 38)**; **VIII ff.** Man.-A **yokaru kodı ilgerü kéri atı eştilmiş** 'whose name has been heard above, below, in front, and behind' *M I* 26, 26-7: (**Xak.**) XIII(?) *Tef.* **ilgerü/ilerü** 'forwards; before (of time)' 124: **xiv Muh. qabl** 'before, in front' (of place) **ilerü: Mel.** 14, 11; *Rif.* 90; **taqaddama** 'to go forwards' **ilerü:** **két-** (in margin) 24, 9 (only); **al-waladu'l-awwal** 'eldest son' **ilerü: oğul** 49, 10 (**tu:** 144): **Çağ.** xv ff. **ilgeri ileri Vel.** 77; **ilgeri piş dadd-i pas** 'before, in front', opposite to 'after, behind' *San.* 113r. 2 (quotn.): **Xwar. XIII(?) ilgerü kétdiler** 'they went

forwards' *Oğ.* 215; a.o.o.: **xiv ilgerü** 'forwards' *Quth* 58; **Kom.** **xiv** 'forwards, in front' **ilgeri CCI, CCG; Gr.** 106 (quotn.): **Kip. quddâm** 'in front' (opposite to 'behind' **kéru:**) **yülgeri:** (*sic*, in error) *Hou.* 26, 19; **xiv ilgeri: al-awwal Id.** 21; (of time) **qabl ilerü:** *Bul.* 13, 10; xv (of place) **quddâm ilgeri** (and **ileyin**) *Kae.* 35, 4; **amâm** 'in front of' **ilgeri Tuh.** 5a. 6; 73b. 7; **Osm. xiv ff. ilerü** (as late as xvii) **ilgeri** (as early as xv) 'before' both of time and place, and as Adj., Adv., and Postposition (with *Abl.*) and in phr.; c.i.a.p. *TTS I* 372-3; *II* 524-5; *III* 362-3; *IV* 415-17.

D **ilîgsiz** Hap. leg.; Priv. N./A. fr. **ilîg. Uyg.** VIII ff. Bud. Sanskrit **asajyamânâkâyena** 'with a body not attached (to this world)' **ilî:nme:yü etöz üze:** and **ilîgsiz etöz üze:** *TT VIII A.40.*

D **ilksiz** Priv. N./A. fr. **ilki:(ilk)**; lit. 'having nothing before it'. Pec. to **Uyg.** Bud. **Uyg. VIII ff.** Bud. **ilksiz uzun sansardin berü** 'since the immemorially old, long chain of rebirths (Sanskrit *samsâra*) began' *Suv.* 133, 12; similar phr. *TT IV* 4, 19; **ilksizdin berükl kilmîş** '(sins) committed from time immemorial' *do.* 14, 62; similar phr. *do.* 6, 23; 8, 53.

D **ülüg-süz** Priv. N./A. fr. **ülüg**; 'unfortunate, ill-fated'. N.o.a.b. Also occurs in some Bud. texts as a mis-spelling of **ülgüsüz**. **Uyg. VIII ff.** Bud. (therefore the people of this world) **kutsuz ülgüsüz erür** 'are unfortunate and ill-fated' *TT VI* 7; a.o. *do.* 8 (in both cases with v.l. **ülgüsüz**): **Xak. xi KB** (people without understanding) **ülgüsüz turur** 'are ill-fated' 296.

D **ölgüsüz** Hap. leg.(?) ; Priv. N./A. fr. ***ölgü:** N.Ac. fr. **öl-**; 'immortal'. **Xak. xi KB** (what is born dies, but words remain as a memorial) **sözün edğü sözle özün ölgüsüz** 'speak good words and you yourself will be immortal' 180.

D **ülgüsüz** Priv. N./A. fr. **ülgü**; 'immeasurable, inestimable'. Survives only(?) in SW xx Anat. 'shapeless' *SDD* 1430. Cf. **ülgülençsiz**. **Uyg. VIII ff.** Man. **ülküsüz (sic, in error) sansiz tınılgırlaka** 'to innumerable (Hend.) mortals' *TT III* 102: Bud. **ülgüsüz sansiz tınılgırlarıg Suv.** 267, 13-14; *do.* 584, 12-13 (**uçsüz**); **ülgüsüz üküş TT VII** 40, 12; *USp.* 102b. 7; *Suv.* 31, 2; **ülgüsüz** (mis-spelt **ülügüsüz**) **buyan edğü kılınç** 'innumerable merits and good deeds' *TT V* 6, 40; 8, 74; a.o. *Suv.* 21, 16 (**kolusuz**): (**Xak.**) XIII(?) *Tef.* (we have mentioned a few here) **âyat tafsiri ülgüsüz bolmasun tęp** 'in order that the interpretation of the verses may not be unduly prolix' (? , Borovkov translates 'without illustrative examples', but this is improbable) 338 (s.v. **ülgü**).

Tris. V. ELG-

D **elîg:-** (? **êlîg:-**) Den. V. fr. **elîg**; 'to handle, seize with the hand', and the like.

Survives in NE Tuv. **iligle-** 'to measure in thumb's breadths'; SE Tar. **ilikle-** ditto *R I 1485*; and **elle-** 'to handle', etc. in some NW and SW languages. **Uyg.** viii ff. Bud. **bu biçak elligleyü** 'taking this knife in their hands' *U IV 32, 7*; **Çağ.** xv ff. **élikle-** ('with -k-') *ele götür-* 'to take up in one's hand' *Vel. 71* (quotns.); **élikle-** *ba-dast āwardan wa dastgir hardan* 'to take in one's hand, to seize' *San. I 112f. 15* (quotn.).

D elügüle- Den. V. fr. **elü:g** 'to ridicule, mock'. In the MS. of *Kaş.* the *lām* is vocalized both with *kasra* and *damma*. Survives in some NE languages as **elekte-jelkte-**; NC Kir., Kzx. **elikte-**; NW Kaz. **elékke-**; cf. **elü:g**. **Xak. x1 ol ani; elügüle:d:** *hazi'a bihi wa saxira minhu* 'he ridiculed and mocked him' *Kaş. I 307* (verse); **elügüle:r, elügüle:me:k:** **xiii(?) Tef. saxira elügüle-** 76; **xiv Muh. tauwāqaha** 'to be impudent, insolent' **érügle-** (?) *Mel. 24, 13*; *Rif. 106* (seems to belong here, but the MSS. show a wide range of vocalization, *érigle-, ériglü-, eyirkle-, üyergele-, üyergüle-*); **Kom. xiv taw to mock' elikke- CCI, CCG; Gr.: Kip. xv a'āba** 'to put (someone) to shame' **élikle-** *Tuh. 5a. 13*; *'ayyaba* ditto 25b. 9.

D ülgüle- Den. V. fr. **ülgü:** 'to measure, estimate', etc. Survives only(?) in NC Kzx. **ülgülö-**, **Tob. ülgüle-** *R I 1859*. **Uyg.** viii ff. Bud. **U.Sp. 89, 1-2; 4-5 (ülgü):** **Xak. x1 KB** (if you hide perfume, its smell makes it obvious) **biñg kizese sen tiñg ügüler** 'if you hide wisdom, it gives measure to the tongue' 312; **açayın sözümlü saña ülgülep** 'I will reveal my speech to you measuring (my words)' 792; (in the year 462) **bitlyü tükettim bu söz ülgüle** 'I finished writing this treatise, measuring (my words)' 6495; **xiv Muh.(?) al-uazn** 'to weigh' **ülgüle:lemek Rif. 126** (misspelt *ülgüle:me:k*, unvocalized; *Mel. 39, 3 da:rtmak*).

D eligleş- (? **éligleş-**); Recip. f. of **elügüle-**; 'to grasp one another by the hands' and the like. Survives only(?) in SW Az., Osm., Tkm. **elles-**. **Xak. x1 KB** (he and the king bade one another good-bye) **elligleşti kaldı éli(ñ)g kađgura** 'they shook hands, and the king stayed there grieving' 5445; **xiii(?) Tef. elligleş-** 'to hold one another's hands' 75; **Çağ. xv ff. élikleş-** Recip. f.; **bā yak-digar dastbāzi hardan wa dast āwardan** 'to engage in horse-play and grasp one another' *San. I 112v. 1*; **Osm. xv ff. elles** (1) (in a friendly fashion) 'to shake hands'; (2) (in a hostile fashion) 'to grapple with one another'; in several texts *TTS I 263; II 373; III 245; IV 289*.

D ölügse- Hap. leg.; Desid. Den. V. fr. **ölüg**. **Xak. x1 er ölügse:d:** 'the man wished he was dead' (*an yakūm mayyit*) *Kaş. I 303* (**ölügse:r, ölügse:me:k**).

Dis. ALL

VU ital a respectful word for 'yes'. Pec. to **Xak. Xak. x1 ital harf wa mā nāhu na'am;**

luđatu'l-xāqāniya an Exclamation meaning 'yes'; a word in the *Xākāni* (here probably, more technically 'court') language; used in answering *amirs* (*begs*) and kings *Kaş. I 78*: **KB** (at the end of an interview with the king) **ital tēp turup çıktı Ögdülmiş-e** 'Ögdülmiş said "yes", stood up and went out' 3946, 5027, 5668.

?**E ülül** Hap. leg. In the text below both *l's* are marked as doubtful, and while *ülül* is a possible Dev. N. fr. ***ül-**, it seems more likely that the word should be read *uyu l gyu g, ülgüg*. **Uyg. viii ff. Bud. Sanskrit mātrakāri** 'a maker of measures' *uyu lyu(?) lyu(?) g kıltaçı TT VIII A.45*.

Dis. V. ALL-

D alıl- Pass. f. of **al-**; 'to be taken, received', etc. A rare word usually replaced by the Refl. f. **alın-**. Survives only(?) in NE Tel. *R I 378*. **Uyg. viii ff. Bud. Sanskrit bhrtā** 'salaried, paid a wage' **terke: a:lılmiş TT VIII D.43**; (**Xak. x1 KB 782 alıñıl v.1** in Vienna MS. for **alınğıl**); **xiv Muh.** (in a section on the Pass. f.) **axada aldı; uxida atıldı: Rif. 129** (*Mel. alınıd:*).

D ulal- Pass. f. of **ula-**; 'to be joined (together), attached'. N.o.a.b. A quite different verb **ulal-** 'to become big, or bigger' (now obsolete?) is noted in **Çağ., Xwar., Kip., and Osm. fr. XIII onwards**; it is obviously ultimately derived fr. **uluğ** but is inexplicable morphologically. **Uyg. viii ff. Bud. Sanskrit anubadhñāti** 'he fastens on' (*sic* Active), **éyin ula:lur TT VIII F.14**; (let us now have recited) **bu nomnuğ kēpürü ulalmış sü tıltağın** 'the widely attached preface (Chinese l.-w.)—root of this scripture' *Suv. 2, 4-5*; (**Xak. XIII(?) Tef.** (some say that) **şu'ubun**) **şeherlerde ulalmış** 'the (sedentary) tribes are attached to (Borovkov 'reside in') towns' 325.

Tris. ALL

E éllig Hap. leg.; no doubt a mis-spelling of **éllig** perhaps due to overemphasis on the fact that the word contained two *l's*. **Uyg. viii ff. Man.** (you were born as a divine teacher) **bar éllig köğ kalıg yüzinte** 'in the face of the sky over all realms' *TT III 129*.

Dis. ALM

D alım N.S.A. fr. **al-**; lit. 'a single act of taking, or receiving', in practice usually 'a debt' (due to oneself), or 'a tax' (taken by the government). S.i.m.m.l.g. w. a wider range of meanings including 'purchase'. See **bérım**. **Uyg. viii ff. Civ.** (in a lease: 'if I get a crop from the land and') **bérım alım kelse** 'if debits and credits arise' *USp. 11, 7-8; 19, 6-7; (66, 7-8); o.o. do. 32, 2; 111, 5 (üzüş-);* **Xak. x1 alım al-daynu'lladı 'al'al-insān** 'a debt which is due to a man' *Kaş. I 75* (prov.); *I 43 (1 ö;ç); III 252 (öte-); alım bérım II 185, 2 (saştur-); 214, 15 (satğaş-); III 288, 8 (satğā-); a.o.o.: KB*

kayısı bérím teg kayısı alım 'some of them are like a debt one owes, some like a debt owed to one' 309; **Osm.** xiv to xvi **alım** 'a debt due to oneself' in several texts; **alım satım** 'buying and selling, commerce' once (xvi) *TTS* I 20; *III* 16; *IV* 17.

D ulam N.S.A. fr. **ula**:-; lit. 'a single act of attachment', in practice, rather indefinitely, 'continuous, lasting, permanent'. Survives in several NE languages *R I* 1375, 1687; *Khak.*, *Tuv.*; *NC Kır.*; *SW xx Anat. SDD* 1415, 1416. See *Doerfer* II 522. **Uyg.** viii ff. **Civ.** (my female slave named (PU) Tolat) **men Kalımtunıñ kisidin ulam şatıp almış** 'whom I Kalımtu had bought irrevocably(?) from my wife' *USp.* 56, 4-5 (a peculiar transaction, perhaps mistranslated); **ulam yarlıg bértürü yarlıkayuk ermiş** 'he deigned to command that an irrevocable(?) order should be given' *do.* 88, 9; **Xak.** xi **KB** (present to His four worthy Companions innumerable greetings) **kesüksüz tutaşı ulam** 'uninterrupted, constant, and continuous' 31; **kesüksüz ulam** 61, 1348; **kiçig oğlanıg kör ukuşka ulam** 'see that the small boy is constantly attached to understanding' 293; (if medicines were effective against death) **otaçı turu kağay erdi ulam** 'the physician would be permanently in attendance' 1199; o.o. 3714, 5490; *xii(?) KBVP yéme eşlerige salām ham ulam* 'and also continuous greetings to His Companions' 7; *xiii(?) At.* (the wise man . . .) **tirildi ulamsız ulamı bolup** 'spends his life attached to those who have no (other) attachment' (?) (and dies leaving a good reputation) 239; *Tef. ulam artukluk* 'an addition attached' (?) 325; **Xwar.** xiv **ulam** 'continuous' (greetings; cf. *KB* 31) 116; (**Kom.** xiv **ulam** is used as a Postposn. with the *Abl.* meaning 'by means of, through', and the like; it is difficult to see how this meaning evolved *CCG*; *Gr.* 265 (quotns.)).

D ölüm N.S.A. fr. **öl**:-; a single act of dying, 'death'. C.i.a.p.a.l. **Türkü** viii ff. **ölümde**: **ozmıış** 'he escaped death' *Irkb* 13, 17, 49 (and see **ölüg**): **Uyg.** viii ff. **Man.-A ölüm küni** 'the day of death' *M III* 11, 11 (i); **Man. ölüminte** *TT III* 150; **Chr. ölüm tegnimışı** 'how he met his death' *U I* 9, 11; **Bud. ölüm yérı** 'the land of death' *PP* 16, 7; 26, 3; 29, 8; **ölüm ödi** 'the time of death' *U III* 43, 28; a.o.o. **Xak.** xi **ölüm al-mawt** 'death' *Kaş.* I 75; a.o.o.: *KB ölüm* 1170 (I açığ), 295, 881, 1067, etc.; *xiii(?) At.* **ölümün öñ-e** 'before death' 12; *Tef. ölüm 'death' 245; **xiv Muh. al-mawt ölüm** *Mel.* 45, 6; *Rif.* 138; **Çağ. xv ff. ölüm (1) marg** 'death'; (2) 'the foam on camel's milk' is a corruption of Mong. *öröme*, same meaning (*Kow.* 584, *Haltod* 114): **Xwar.** xiv **ölüm** 'death' *Qutb* 123; *MN* 145, etc.; **Kom.** xiv ditto *CCl*, *CCG*; **Gr.**: **Kip.** xiv ditto *Bul.* 5, 11; xv ditto *Tuh.* 33b. 4.*

?**F alma**: 'apple'; cf. **almıla**. The double form, and the fact that the apple is unlikely to have been native to the original Turkish habitat, suggest that this is a l.-w., possibly

Indo-European. S.i.a.m.l.g. except NE where Russian *yabloko* (a recent l.-w.) is used instead; in SW **Osm.** but not **Az.**, **Tkm.** pronounced **elma**. See **almalık**. (**Xak.**) **xiv Muh. al-tuffäh** 'apple' *elma*: *Mel.* 5, 7; 6, 2; 78, 13; *Rif.* 77, 183; **Oğuz xi alma**: *al-tuffäh*; the Turks call it **almıla**: *Kaş.* I 130; **Xwar.** xiv **alma** 'apple' *Qutb* 8; *MN* 110; **Kom.** xiv ditto *CCl*; **Gr.**: **Kip.** *xiii al-tuffäh alma*: *Hou.* 7, 15; xiv ditto *Id.* 22; a.o. *do.* 17 (1ğaç); xv ditto *Kav.* 59, 3 (and see 1ğaç); *Tuh.* 9a. 2: **Osm.** **xiv ff. alma**: 'apple' in several texts *TTS* I 21; *II* 29.

VU?D olma: 'jar, pitcher'; morphologically **Dev. N. fr. I öl**-, but it is hard to see any semantic connection. N.o.a.b. **Xak.** xi **olma**: *al-carra* 'jar, pitcher' *Kaş.* I 130; o.o. *I* 375, 21 (*kuruğ*); *II* 234, 24 (*kutrul*-); *III* 182, 13 (*sız*-); **xiv Muh. al-carra** (mis-spelt *acarra*) **olma**: *Mel.* 6, 2; *Rif.* 77; *al-quilla* 'earthenware jug, pitcher' **olma**: 170 (only).

VUF almır used only in the **Ilend.** az **almır** 'overwhelming desire, lust', corresponds to Sanskrit *trsnā*. **Pec.** to **Uyg.**; no doubt, like **2 az**, a l.-w., possibly Iranian but not Sogdian. **Uyg.** viii ff. **Bud.** *U II* 11, 15; 12, 16; *TT VI* 71; o.o. in *do.*, p. 59 note 71.

Tris. ALM

D alımçı: N.Ag. fr. **alım**; 'creditor', with some implication of activity in the collection of debts; contrast **alımıg**. Survives only(?) in NE **Tel. alımçı** 'debt collector' *R I* 385. **Uyg.** viii ff. **Bud. alımçılarım** 'my creditors' *Suv.* 10, 16; o.o. *do.* 8, 12; 18, 12; **Civ. alımçılarım ma tellim bolup** 'and as I have many creditors' *USp.* 32, 3; in *do.* 57, 13 in a list of persons who may not object to a **salp.** read **bızın[ı] urlukumuz özlügümüz alımçımız bérimçimiz ağamız inimiz** 'our progeny, blood relations?', creditors, debtors, elder and younger brothers': **Xak.** xi **alımçı**: **arslan bérimçil: sıçgan** 'a creditor is (like) a lion, and a debtor (like) a mouse' *Kaş.* I 75, 18; 409, 9; n.m.e.t.

C elımğa: See **I imğa**.

?**F almıla**: 'apple'; cf. **almıla**. **Pec.** to **Xak.**; prob. a l.-w. **Xak.** xi **almıla**: *al-tuffäh* 'apple' *Kaş.* I 138; o.o. *I*, 130, 11 (**alma**); *II* 311, 19; *III* 272, 19.

D alımıg P.N./A. fr. **alım**; originally 'creditor, one who is due to receive money', contrast **alımçı**. Survives with the same meaning in various forms in NE *R I* 385, including **Khak.**, and as **alımı** 'capable, attractive' in SW **Osm.** and **xx Anat. Xak.** xi **alımıg** er *al-raculu'l-dā'in* 'creditor' *Kaş.* I 148; a.o. *I* 240, 5 (**üzlüş**-).

D almalık A.N. (Conc. N.) fr. **alma**; 'apple orchard' Survives in its literal meaning in some NW and SW languages, but used as a place-name over a much wider area. Does not occur in any Turkish text before **Xv**, and then

only as a place-name, but occurs as a place-name in a Sogdian document found at Mount Mug in Fergana which can be firmly dated to the first quarter of VIII. It is unfortunately impossible to determine which of the various places with this name is referred to, but it must have been within reasonable distance of Fergana, and the name must be a legacy from the period when the Western Türkü ruled in this area. Türkü VIII in a much damaged Sogdian document, B1, relating to the issue of various kinds of military equipment, quivers, weapons, etc. it is stated (l. 4) that *'dmwkc' ywβw nr'z* 'the assistant to the governor of Almaluk' (Sogdian *d* (Hebrew *lamed*) here used with its original value *l*) received five weapons of an uncertain kind, M. N. Bogolyubov and O. I. Smirnova *Sogdiiskie dokumenty s gory Mug*; III, *Khozyaistvennyye dokumenty*, Moscow, 1963, p. 44: Çağ. xv ff. **almalığ** 'the name of a town in Turkistan two weeks journey from Bés Baliğ . . .'; its literal meaning is *sibistan* 'apple orchard' *San.* 50r. 22.

D **ölümlüg** P.N./A. fr. **ölüm**; 'mortal' in the sense of 'destined to die'. S.i.a.m.l.g. in this sense, and, less often, 'deadly, certain to kill'. Uyğ. VIII ff. Bud. Sanskrit *kālakramena* 'in the course of time' **ölöl[m]ög kezik birle**: **a:zu** üze: lit. 'with, or in, the cycle of mortality' (i.e. repeated (births and) deaths) *TT VIII D.* 28-9: Çağ. xv ff. **ölümlüg** (or -k?) *kustani wa wācibu'l- qat* 'destined to be killed, deserving death' *San.* 86v. 11A: Xwar. XIV **ölümlüg** 'mortal' *Qutb* 123: **Kom.** 'mortal' **ölümlüx CCG**; *Gr.*

D **ulamısız** Hap. leg. See **ulam At.**

Tris. V. ALM-

D **alimsın**- Refl. Simulative Den. V. fr. **alim**. Survives only(?) in NC Kir. **alimsın**- 'to be satisfied, satiated'. **Xak.** xi **ol mendin yarmak alımsında**: 'he pretended to take (*arā an ya'xud*) money from me' (but did not actually do so) *Kaş.* I 20, 13 (grammatical example); n.m.e.

Dis. ALN

I **alağ** basic meaning uncertain; it seems to be 'level open ground' with some implication that it is, in particular, 'an area of open level ground, a clearing, in a forest'. Survives in this meaning as **alan** in NW Kaz. *R I* 359; *SW Osm.* and *xx Anat. SDD* 90 and 139 (**aylan**); in the last it also means 'level open ground' in general. Tkm. **alağ** now means 'hill, high ground'. See *Doerfer II* 544. **Xak.** xi **alağ yazı**: *al-qā'u'l-qaraqar* 'level soft ground'; it is a metathesis (*qalb*) of **apıl** 'an open door' *Kaş.* I 135 (the etymology is preposterous): Çağ. xv ff. **alağ** (spelt) *bulandihā* . . . *ki dar aqrāf-i nahrhā-yi şikasta bāşad* 'heights in the neighbourhood of broken (i.e. winding?) rivers' *San.* 49v. 17 (quoton.).

2 ***alağ** See **alağad**-.

alın 'forehead', perhaps with some extended meanings. The extent of these depends on the question whether various words in oblique cases are to be taken as derived fr. **alın** or fr. **3 al**, q.v., with a Poss. Suff. **Alın** 'forehead' survives only in SW Az., Osm., Tkm.; elsewhere it has been displaced by l.-w.s, usually Mong. *maylay*, less often Pe. *pīşina*. Uyğ. VIII ff. Bud. **alınka tamğakka yürekke tegürüp** 'touching the forehead, the throat, and the (region of the) heart' (with the left ring-finger) *TT V* 16 note A 54, 6: Civ. **biçin künde alında bolur** 'on the Monkey Day (the soul) is in the forehead' *TT VII* 19, 10; **alın lakşanındın** 'from the sign (Sanskrit l.-w.) on the forehead' *do.* 41, 20: (if the eyes are weak and watery) **balık ötin közke alınka sırtır** 'if one rubs fish's gall on the eyes and forehead' *H I* 155-6: o.o. *do.* 157, 159: **Xak.** xi **alın al-cabha** 'the forehead'; **alın al-hayd wa'l-rukh** 'the convex parts and slopes' of any mountain *Kaş.* I 78; **alın töpi**; **yaşardı**: 'the summits of the mountains (*qulalu'l-cibāl*) have become green with vegetation' *II* 79, 18: **KB açuk tut yüzüñni yaruk tut alın** 'keep your face open and your forehead bright' 5222; a.o. 2371' (*kırğıl*): XIII(?) *At.* (the world smiles and then) **alın kaş çatar** 'wrinkles its forehead and eyebrows' 205; *Tef.* **alın** 'forehead' 49: **XIV Muh.** **al-cabha alın** *Me.* 46, 11; *Rif.* 140: **Kom.** xiv 'forehead' **alın CCI**; *Gr.*: **Kip.** **al-cabha alın** *Hou.* 20, 1: xiv ditto *İd.* 19: xv **cabha** (*maylay*; in margin) **alın Tuh.** 11a. 12.

ulun 'a thin stick, or shoot'; hence 'the shaft of an arrow'. Survives in SW *xx Anat.* **ulun** 'the root of a wheat or barley plant' *SDD* 1417. The word is not recorded in early Çağ. dicts. but P. de C. somewhere found a word **uluğ** 'arrow-shaft' which he entered twice, one starting *alif-lām*, etc. (p. 35) and once *alif wāw lām*, etc. (p. 80); these entries were much distorted in *R I* 388, 1852 and *ŞS.* Uyğ. VIII ff. Bud. **yılızların ulunların butikların yapırğakların** 'the roots, shoots, branches, and leaves' (of various flowering and fruit trees) *Suv.* 529, 7-9: **Xak.** xi **ulun qidhu'l-nibāl** 'the shaft of an arrow' *Kaş.* I 78.

D **öleğ** Dev. N. fr. **öli**:-; 'grass', esp. 'fresh growing grass'; hence, by extension 'a grassy meadow'. S.i.a.m.l.g.; in SW only Tkm. and *xx Anat.* There is, supposedly another **öleğ** meaning 'a wedding song' noted in *San.* 86r. 21 and surviving in NC Kir., Kzx., and SW Tkm., but this meaning prob. derives from the fact that the refrain (quoted in *San.* and Tkm.) is **hay öleğ hay öleğ**, which looks like a metaph. reference to the bride. See *Doerfer II* 620. Uyğ. VIII ff. Bud. **bir kuruğ öleğde** 'in a dry meadow' *Suv.* 599, 13: a.o. *do.* 31, 19: Çağ. xv ff. **öleğ muşlağ sabzazār** 'meadow' in general *Vel.* 112 (quoton.); **öleğ** (spelt) *sabza wa sabzazār* 'fresh vegetation, meadow' *San.* 86r. 19 (quoton.).

D ***alınç** See **alınçlığ**.

D **ilenç** N.Ac. fr. **ilen**:-; 'reproof, reproach'. Survives with the rather stronger meaning

'imprecation, curse' in SW Osm. **Xak.** x1 *İlenç ta'yir 'alâ'l-muşir fi amr badâ fihi xalal ra'yihî* 'a reproach to an adviser on a matter in which the faultiness of his views has become apparent' I 133; III 450; (after **İlen-**) hence *al-mâlâma* 'a reproof' is called **İlenç** I 204; KB 1610 (I sarıl-); **Osm.** xiv to xvi **İlenç** 'reproach' in several texts; *la'ana* 'to curse' **İlenç** et- (xvi) **TTS** I 371; II 524; III 361; IV 415.

D ulinç N./A.S. fr. **ulın-**; (of a road) 'winding, not straight'. Pec. to Kaş. **Xak.** x1 **ulınç yo:** *al-tariqul-multawî wa laysa bi'l-mustawî* 'a road which is winding and not straight'; also used of anything winding **Kaş.** I 133; III 450 (misvocalized).

Dis. V. ALN-

D alın- Refl. f. of **al-**; originally 'to take for oneself', with the same range of meanings as **al-**. S.i.a.m.l.g., usually in a Pass. sense. **Uyg.** viii ff. Bud. **teğlnmek nomuğ özke alınıp** 'taking for oneself the doctrine (Sanskrit *dharma*) of perception' **TT** V 24, 74; a.o. **Usp.** 45, 4; **O. Kir.** ix ff. **beş yegirmi yaşda: alınmışım kunçuma:** (I have been parted) 'from my wife whom I took (in marriage) at the age of fifteen' **Mal.** 11, 1; **Xak.** x1 **alınm alını:** *İnfarada bi-qabd daynihi* 'he acted alone in collecting the debt due to him', without the help of others **Kaş.** I 203 (**alınur, alınma:k**); similar phr. II 159, 3; **ol yarma:kın alını:** 'he applied himself solely to collecting (*İstabadda bi-qabd*) his money' I 22, 1; **KB** **yığıtlık yava kılma asğın alın** 'do not waste youth, take its advantages for yourself' 360; o.o. 782, 1333, 4455; XIII(?) **At. uluğluk mağa siz alınmağ tedi** '(God) said, "greatness is mine, do not take it for yourself" 284; **Tef. alın-** 'to be taken' 49; xiv **Muh. uxida** 'to be taken' **alın-** **Mel.** 40, 13 (**Rif. alı-:**); **Çağ.** xv ff. **alın-giriftâr şudan** 'to be taken' **San.** 47r. 13; **Kıp.** xiv **alın-uxida** **İd.** 21; **Osm.** xiv to xvi **alın-** 'to be captivated, fascinated by (someone *Dat.*)' in several texts **TTS** I 20; II 28; other meanings not listed in **TTS**.

D İllen- Refl. f. of **İlle-**; 'to rule, exercise rule'. N.o.a.b. **Türkü** viii ff. Man. **ekî yé-girme él(İ)enmek** 'the twelve rulers' **M III** 16, 6 (ii); 20, 14 (i); **él(İ)enmekim etöz meğis** 'my physical pleasure in being a ruler' **TT II** 8, 43; o.o. **M III** 16, 9 (ii); 19, 14 (**erksin-**); **Uyg.** viii ff. Man.-A **M I** 27, 10 (**uğur**): Bud. **altı türlüğ él(İ)enür yuzırlar** 'the six kinds of ruling roots' (i.e. the sense organs) **TT VI** 189-90; (those devils) **kentü-lerni üze él(İ)enürler** 'rule over themselves' do. 267-8; o.o. **Pfahl.** 22, 3 (**uğur**); **Suv.** 567, 6; **Tiş.** 10b. 8; xiv **Chin.-Uyg.** **Dict. kwei fu** 'to submit, return to allegiance' (**Giles** 6,419 3,726) **İlinip**, **R I** 1486, may belong here and not to **İlin-**; the normal word with this meaning is **İçğın-**; not listed in **Ligeti**.

İlen- 'to reproach, blame (someone *Dat.*)'. Survives only(?) in SW Osm. with the stronger

meaning 'to abuse, curse'. **Xak.** x1 **ol aqar İlendi:** 'he reproved him' (*Çayyarahu*) because he relied on him in his affairs, and the right course (*al-xayr*) turned out to be the opposite (to what he had advised) **Kaş.** I 204 (**İlenür** (*sic*), **İllenmek**; verse): **KB** **körüp buştum erse İlendi özülp** 'when I saw it and was angry, it was you who reproached me' 795; o.o. 1204, 1206; **Kıp.** xiv **İlen-İtaşaxta wa lam yusta'mal minhu ma'nâ saxifa** 'to be thoroughly angry', not used in the (milder) meaning 'to be displeased' **İd.** 20; **Osm.** xiv to xvi **İlen-** occurs in several texts; in xvi certainly 'to curse', earlier prob. nearer to this than to 'to reprove' **TTS** I 372; II 524; III 362; IV 415.

D İlin- Refl. f. (often used as Pass.) of **İl-**; 'to catch oneself on (something *Dat.*); to be attached to (it *Dat.*); to be caught suspended, hung (on it *Dat.*)'. S.i.a.m.l.g. with some extended meanings. **Türkü** viii ff. (a crane) **tuyma:tin tuzak(k)a: İlin:nmış** 'inadvertently got caught in a trap' **İrkB** 61; **Uyg.** viii ff. Man. **ertimlîğ mejike İlinmişke** 'to the man who is attached to transitory pleasure' **TT III** 50; o.o. do. 128 (**atkağ**); **M III** 37, -5 (ii) (3 al); Bud. Sanskrit *asja* 'not attached' **İlin:me:tin TT VIII A.29**; o.o. do. **A.40** (**İlğisiz**); **D.8**, 32; **yİllinmek** (*sic*) **yapşınmaklarîğ** '(worldly) attachments' **U III** 36, 36; similar phr. **U IV** 36, 96; **TT X** 479(?) ; **yértinçüke artukrak İlinmiş yapşınmış köpüllüğ erser** 'if he has a mind excessively attached (**İlend.**) to this world' **Suv.** 148, 15-16; o.o. do. 263, 1; 373, 14; **Xak.** x1 **tiken-tonka: İlinli:** 'the thorn was caught (*ta'allaqa*) in the garment' (**İlinür, İlinmek**; verse with **İlinli:** (misvocalized *ahndi:*) **usira** 'was made prisoner'; and one says **er yağı:ka: İlinli:** (same misvocalization) 'the man was made prisoner by the enemy', and **keyik tuzakka: İlinli:** 'the wild animal was caught (*ta'allaqa*) in the trap' **Kaş.** I 204; **tepri: karğa:ğına: İlinme:** 'do not come under (*İa tadxul fi*) the curse of God' **İI** 288, 14; **İlinür: yata'allaq İlin** 358, 24; **KB** **mağa kim İlinse tutarmen anı** 'whoever attaches himself to me I hold' 664; o.o. 1092, 4397; XIII(?) **At.** 456 (**elik**): xiv **Rbğ. İlin-** 'to be caught' (in the snares of the devil) **R I** 1485 (quon.); **Çağ.** xv ff. **İlin-** (*sic*) **band-u giriftâr şudan** 'to be bound, taken', the **Rimi** author (i.e. **Vel.** 76) translated it '**âciz şudan** 'to become weak, incapable' but was mistaken **San.** 110r. 8 (quots.; perhaps a Sec. f. of **alın-** q.v.): **Kom.** xiv 'to be caught (in a trap)' **İlin-CCG**; **Gr.** 106 (quon.); **Kıp.** xiv **İlin-ta'allaqa** **İd.** 19; **xv** **İnşabaka** 'to be entangled' **İlin-Tuh.** 6a. 11; **ta'allaqa İlin-** do 10a. 11; **Osm.** xiv to xvi **İlin-** 'to be entangled in, attracted by, interested in (something)' in several texts **TTS** I 530.

D ulan- (**ula:n-**) Refl. f. (often used as Pass.) of **ula-**; 'to be joined to (something *Dat.*)'. S.i.m.m.l.g. **Xak.** x1 **ulandı: ne:y** 'the thing was joined (*İttasala*) to something' **Kaş.** I 204

(*ula:nur* (sic), *ulanma:k*); (*u:la:n* in *I* 64, 14 seems to be the Imperat. of this verb, but the verse does not scan and seems corrupt): *KB bayat tapğına bu ulannıñ özüim* 'this my soul has devoted itself to the service of God' 3696; *muni köd yaruk çin ajunka ulan* 'abandon this (world) and join yourself to the bright true world' 5421; a.o. 4049; *xiv Rbğ. ulan-* (i) 'to be joined to (something Dat.); to attain, reach (something Acc. or Dat.)' *R I* 1681 (quotns.): *Çağ.* xv ff. *ulan-*(-di) *ulaş-ve yetiş-* 'to reach, attain' *Vel.* 113 (quotn.); *ulan-paywastan wa hand-u paywand şudan* 'to be joined, tied together' *San.* 81 v. 9 (quotn.): *Xwar.* xiv *âxiratka ulandı* 'he joined the hereafter' (i.e. died) *Nahc.* 6, 16; *Kip.* xiv the entries after *ula-* in *Id.* 20 are confused and corrupt, but prob. the next two read *ulan-ittaşala ulan-* (Refl. Den. V. fr. u:l) *ta'aşala* 'to be rooted, founded', the scribe having got confused between various der. fs of *u:l* and *ula-* on the one hand and *waşala* and *aşala* on the other.

D ulın- Refl. f. of *ulı-* 'to be twisted, to writhe'. N.o.a.b. The second syllable in the MS. of *Kaş.* seems originally to have been unvocalized, but *damma* was added later in two places; originally it was no doubt *ulın-* everywhere. *Uyg.* viii ff. *Bud.* *yinçge bėlin ulınıp tolganıp* 'twisting and writhing with her slim waist' *U II* 24, 1; *Xak. XI ulındı; ne:p iltawā'l-şay' wa dāra* 'the thing twisted and turned', like a rope round a tree, and as a snake writhes and twists (*tarta'ış wa taltawı*); and one says *yo:l ulındı*: 'the road twisted' *Kaş. I* 204 (*ulınur, ulınma:k*); *II* 241, 10 (*tołğan-*): *KB kayu kadğū birle ulınmış bolur* 'some become twisted with pain' 5243.

D ulnat- Hap. leg.; Caus. Den. V. fr. *ulun. Xak. XI ol okın ulnattu: amara bi-işlāh qidh sahmihi hattā cu'ila nihs* 'he gave orders for the repair of the shaft of his arrow because it had a broken end' *Kaş. I* 267 (*ulnatūr, ulnatma:k*).

Tris. ALN

D ilinçü Dev. N. fr. *ilin-*; 'recreation' or the like. N.o.a.b. *Uyg.* viii ff. *Bud.* *taştın ilinçüke önmış erdim* 'I set out (from the city) for recreation' *PP* 5, 4; a.o. *do.* 1, 1 (*atlandır-*).

D ulınçığ Dev. N./A. fr. *ulın-*; 'twisting, tortuous'. N.o.a.b. *Uyg.* viii ff. *Man. ulınçığ sansarta kaltımız* 'we have remained in the tortuous cycle of rebirths' (Sanskrit *saṃsāra*) *TT III* 46: *ulınçığ ajunlarıntın kutkarıp* 'rescuing them from their tortuous (cycle of) rebirths' *do.* 119.

D alınçığ Hap. leg.; P.N./A. fr. **alınç* Dev. N. fr. *alın-*. *Uyg.* viii ff. *Bud.* Sanskrit *lābhapañśat* 'the secret doctrine of acquisition' *bulunç alınçlıg tıltāg TT VIII E.3.*

D alınlığ P.N./A. fr. *alın*; usually preceded by a qualifying Adj., 'having a . . . forehead'.

Survives only in SW. *Uyg.* viii ff. *Bud. tügmış alınlığ* 'with a frowning forehead' *U II* 59, 4 (iii); *Xak. XI alınlığ er* 'a man with a large forehead' (*dū'l-cabhati'l-'azıma*) *Kaş. I* 148; *xiv Muh. 'arıdu'l-cabha* 'with a broad forehead' *ya:sı alınlığ Mel.* 46, 11; *Rif.* 140.

D ulunluğ Hap. leg.; P.N./A. fr. *ulun. Xak. XI ulunluğ er* 'a man who owns arrow-shafts' (*dū qidāh li'l-sihām*) *Kaş. I* 148.

D öleplığ P.N./A. fr. *öleğ*. Survives in some NW languages, e.g. Kaz. *ülenli R I* 1847. *Uyg.* viii ff. *Bud.* *xwalığ çeçeklıg öleplığ yer suv* 'flowery (Hend.), grassy country' *TT V* 12, 123.

VUF *ala:nır* (*alif* unvocalized but -ğ- certain) Hap. leg.; prob., like many names of animals, a l.-w., perhaps with prosthetic a-. PU *alanga:rat* 'a large rat' *P. de C.* 30 (from an unknown source) seems to be a reminiscence of this word. *Xak. XI ala:nır* 'a thing of the rat (*al-curdān*) species; it is the jerboa (*al-yarbu'*); the Türkmen eat it' *Kaş. I* 161.

Tris. V. ALN-

D ilinçü:le- Den. V. fr. *ilinçü:*; 'to amuse oneself, take recreation', or the like. Pec. to *Uyg.* *Uyg.* viii ff. *Bud.* (then the hero *Arjūna*) *oynayu ilinçüleyü olurdı* 'sat playing and amusing himself' (with the demon's daughter) *U II* 26, 6; *uzatı meñün ilinçüleyin* 'may I long enjoy myself in joy' (in the ocean of supra-mundane (*étıgsız*) joy) *Suv.* 354, 7-8; a.o. *U II* 22, 28.

D alağad- Intrans. Den. V. fr. 2 **alağ*; 'to become weak, to lose one's strength'. The form is correctly represented in *TT V* and confirmed by the Caus. f. *alağadtur-*, but elsewhere has been much mishandled by scribes and transcribers; written *alapt-* with the round -t- (Aramaic *tau*) it was written, or at any rate transcribed as *alaḡu-* in *PP* and *alatur-* in *Suv.* There is no early trace of 2 *alağ* but it seems to survive as *alan*, broadly speaking 'confused, disconcerted, uncomfortable' in some NE languages *R I* 357, *Khak.*, *Tuv.*; *NC Kir.*, *Kzx.* and, in the phr. *alan talan/alan taran* in SW Osm. N.o.a.b. *Uyg.* viii ff. *Bud.* *anda yek içgek yok kim alağadmasar* 'then there is no demon (Hend.) who does not become weak' *TT V* 10, 97; (then exhaustion overcame the old man and) *küç alağadtı* (transcribed *alağadı*) 'his strength failed' *PP* 37, 2; *kayu neçe açmak suvsamak emğekin alağadmış* (transcribed *alağurmak*) *koğşamış tınlıglar erser* 'however many mortals there may be weakened (Hend.) by the pains of hunger and thirst' *Suv.* 118, 4-6; *kim bu alağadmış (alağurmuş) aç barsıgı tırgür-gülük* 'which will revive this weakened hungry tigress' *do.* 610, 18; a.o. *do.* 117, 16.

D alağadtur- Caus. f. of *alağad-*; 'to weaken'. N.o.a.b. *Türkü* viii ff. *Man. kamağag alağadturur* 'it weakens all men' *M III* 11, 12 (i); (the bright day) *kararığ*

tünüg alağadturdi 'has weakened the dark night' *do.* 19, 11 (1): **Uyg.** VIII ff. Bud. the word occurs four times in a passage in *TT V* 10, 87-98 beginning **alağadturğu sakınç** 'a meditation on weakening (demons)' and ending **uluğ alağadturğu iş büter** 'here ends the great work of weakening'.

D İllntür- Caus. f. of **ilın-**. Survives only(?) in NW Kar. T **ilındır-** 'to entangle, catch in a snare' *RI* 1486; *Kov.* 193. **Uyg.** VIII ff. Bud. Sanskrit **kāmagredhā** 'longing after sexual pleasure' **ka:ma:dha:tuka illntürte:çiler** *TT VIII A.14*: **Kom.** XIV (of a trap) 'to catch (someone *Acc.*)' **ilındır- CCG**; *Gr.* 106 (quotn.).

Dis. ALR

ula:r 'cock partridge'. Survives, always as **ular**, in NE Tuv. 'wild turkey': SC **Türki** 'snow-pheasant *Tetraogallus tibetanus*' *Shaw* 26; also 'T. *himalayensis*' *do.* 209; *Jarring* 323 (**ulayjular**): NC **Kır.** 'pheasant, *Tetraogallus*'; **Kzx.** 'wild turkey'. **Uyg.** VIII ff. **Civ.** **ularnıñ méyısın** 'the brains of a partridge' *H I* 63; **Xak.** XI **ular al-ya'qub** 'partridge' *Kaş.* II 22; II 213, 6 (**sıkırış-**): **KB ular kuş** 75; XIV *Muh.*(?) **al-qabc** 'partridge' **u:l-a:r Rif.** 75 (only).

S elri: See **eldiri**.

S İlrük See **İldrük**.

Dis. V. ALR-

D alar- (**al-a:r-**) Intrans. Den. V. fr. **a:la:**; 'to become dappled or variegated, to change colour'. Survives w. some extended meanings in SE **Türki** *Shaw* 12: NC **Kzx.**; NW **Kaz.** and SW **xx Anat.** *SDD* 91. Cf. **alart- Xak.** XI **talka: alardı: talawcana'l-hişrim wa gayruhu mina'l-timār** 'the unripe (and other) fruit changed colour'; and one says **kışi: yini: alardı:** 'the man's body (etc.) became leprous' (*barışa*); and **anıy kö:zil: alardı:** 'his eyes were dazzled' (*barıqa*) *Kaş.* I 179 (**al-a:rur** (*sic*), **alarma:k**).

İler- acc. to *Kaş.* 'to be dimly visible'. Became a l-w. in Mong. as *ilere-* 'to appear, become clearly visible' (*Kov.* 300, *Halted* 67). NE **Tel.** **İler-** with the latter meaning, *RI* 1480, might be either a survival or a re-borrowing fr. Mong. Cf. **İler-t-**. **Xak.** XI **meniñ kö:züme: ne:ñ ilerdi: taxayyala'l-şay fi 'ayni fi bu'd aw zulma** 'the thing was dimly visible to my eyes in the distance or the dark'; (in verse) **tağlar: başı: ilerdi:** 'the heads of the mountains were dimly visible' *Kaş.* I 179 (no Aor. or Infin.); II 283, 3 (same verse).

olur- (?olor-) 'to sit', with various extended meanings. The phonetics of this word are complicated. The Caus. f. **olğurt-** q.v. suggests that the original form was ***olğur-**, but there is no other trace of such a word. The only form in **Uyg.** and earlier languages is **olur-**, but this form survives only in NE Tuv.

olur- and Yakut **olor-** *Pek.* 1819. In **Xak.** there are two forms **oldur-** and **oltur-** which are best explained as very early examples of the Turkish habit of dissimilating -l- to -ld- (cf. the pronunciation **alda** for **allah** in some modern languages). The form **oltur-** still survives in some modern languages, but in others the -l- has been assimilated to -tt- (some NE languages), -d- (other NE languages) or -t- (all SW languages and some others). The verb originally meant 'to sit', possibly with a distinction of meaning between 'to sit down on (something *Dat.*)' and 'to be seated on (something *Loc.*)'. The special application to rulers seems to have been pec. to the early period. Another shade of meaning is (of nomads) 'to settle down, reside' (in a particular place); in some languages only of temporary settlement, permanent settlement being described by **yat-**. In some modern languages used as an Auxiliary Verb, preceded by a Ger. in -p, meaning 'to do (something) habitually, continuously, or frequently', but sometimes with a very tenuous meaning. **Türkü VIII olur-** is very common in three distinct meanings; (1) 'to sit down (for a rest)' *I E* 27, *II E* 22; *T* 51-2 (**udı:-**); (2) 'to take (one's) seat on the throne' **xağan olurtım** 'I took my seat as *xağan*' *I S* 9, *II N* 7; a.o. *I S* 8, *II N* 6 (1 é:1); (3) 'to settle down, take up residence' (temporarily, in a particular place *Loc.*) **altu:n yışda: oluruñ** 'settle down (for a time) in the Altay mountains' *T* 31 **oluruñ téyen tedı** 'he said, "stay where you are"', *T* 34; o.o. *I S* 4, etc.: VIII ff. a (bird) **çıntan ıgaç üze: oluru:pan** 'perching on a sandal-wood tree' *İrkB* 4; **xan oluru:pan** 'a Xan, taking his seat on the throne' (built himself a capital) *do.* 28; (a pail) **küneşke: olu:rur:** 'is sitting in the sunlight' *do.* 57; (a crane) **uça: uma:tın olu:rur:** 'sits still, because it cannot fly' *do.* 61; **Man:** (the king) **altınuğ örgin üze olurdi** 'took his seat on the golden throne' *TT II* 8, 68; similar *phr.* *do.* 74; **baçak oluru:p** 'while sitting fasting' *Chuas.* 257; similar *phr.* *do.* 273, 281: **Uyg.** VIII **yüz yıl oluru:p** 'sitting on the throne for a hundred years' *Şu.* N 3; o.o. *do.* N 2, 4; *W.* 3; *E* 10: VIII ff. **Man.-A** **men anta oluru:yan** 'I will sit there' *MI* 33, 5; a.o. *do.* 34, 9: **Man.** *MI* 11, 12-13 (**tüttür-**): **Bud.** Sanskrit **shlito nişanno** 'standing or sitting' **turup olorup** *TT VIII B.16* (Sanskrit lost) **birge:rü yıgıñ olororlar: erdi** 'they gathered together and sat down' *do.* C.12; (of a monk) **olurdaçı** 'residing' (in a monastery) *Hüen-ts.* 1767; o.o. *U II* 26, 6 (**İlınçü:le:-**); *PP* 65, 1; 71, 2; *TT V* 8, 64; 12, 128; *U III* 28 13: **Civ.** **olurur ev** 'the house where I reside' *ÜŞp.* 55, 24; a.o. *TT I* 120 (**yurt**): XIV *Chin.-Uyg. Dict.* *tso* 'to sit' (*Giles* 11,756) **olur- Ligeti** 187; *R I* 1087: **Xak.** XI **ol er olurtı:** 'that man (etc.) sat down' (*calasa*) *Kaş.* I 224 (prov.); **olturur, olturma:k**; **munda: kalıp oluru: baqa' indanā cälis** 'he remained residing with us' *I* 219, 25; **kémi: içre: oldurup rakibnāl-safına** 'we sat in a boat' *III* 235, 11: **KB** 'to sit' is consistently

spelt **oldur-** 420, 577, 620-2, 765, 956, 5971, etc.: XIII(?) *Tef. oltur-fojur-* 'to sit, to remain stationary' 237, 240: XIV *Muh.(?) qa'ada* 'to sit' *oltur- Rif.* 114 (only); *al-qu'ud olturmak* 124: *Çağ.* xv ff. *oltur-(di) otur- Vel.* 117; *oltur-* ('with back vowels') *nişastan* 'to sit' *San.* 82v. 12: *Xwar.* XIII *oltur-fojur-* 'Ali 7, 12: XIII(?) *yalğuz olturur-* (or *-d-?*) *êrdî* 'she was sitting alone' *Oğ.* 56; a.o.o.: XIV *oltur-fojur- Qutb* 116, 120; *MN* 88, etc.; *taxt üze olturup* 'sitting on the throne' *Nahc.* 204, 9; *bizniñ olturğu yerlerimiz* 'the places where we reside' *do.* 304, 14: *Kom.* XIV 'to sit' *oltur- ÇCI, CCG; Gr.*: *Kip.* XIII *qa'ada oltur- Hou.* 35, 9: XIV ditto *Id.* 21; *qa'ada wa calasa oltur- Bul.* 71, 5; *xv qa'ada oltur- Kav.* (7, 1 and 5); 30, 10; 75, 2; *oltur-fojur- Tuh.* 29b. 11: *Osm.* XIV ff. *otur-* (only in phr.) is noted in several texts *TTS I* 553; *II* 739; *IV* 615.

D ölü- (öölör-) the earlier Caus. f. of *öl-* 'to kill'. Survives only in one or two NE languages *R I* 1250 and *Tuv.* Elsewhere displaced by *öldür-* in about XI. *Türkü VIII* very common in *I, II, T, ölü-* being about three times as common as *öölür-*, but this may not be significant: VIII ff. *Man.* *öölür-* occurs several times in *Chuas.*: *Yen.* (in my 39th year) *tok(k)uz altmış er öölürmiş* 'I killed 59 men' *Mal.* 48, 3: *Uyğ.* VIII ff. *Man.* *öölütüm* 'I have killed' *TT II* 15, 2; a.o. *M I* 18, 5; *Bud.* *öölörgöke TT VIII N.9;* *U III* 4, 3 (*ıdala:-*) *PP I* 6, 2; 2, 3, 3, and many o.o.: *O. Kır.* ix ff. yeti: *böri: öölürdm* 'I killed seven wolves' *Mal.* 11, 10; o.o. *Mal.* 44, 3 (*Shcherbak* 44, 5); *do.* 49, 3.

D alart- Caus. f. of *alar-*; used only in the restricted sense of 'to make (the eyes) red with anger'. The word 'eyes' was normally expressed, but later omitted, the word then meaning 'to look angrily'. Survives in this meaning only(?) in *NC Kzz.* *Xak. xi ol ana:r közin alarttı: lamaha ilayhi bi-başar bāşir şazar* 'he glanced at him with the look of one whose eyes are red with anger' *Kaş.* III 428 (*alartur, alartma:k*): *KB* in 4845 the Vienna MS. reads *alarttı for saçtı*, q.v.: *Çağ.* xv ff. *alart-* (spelt) *çaşm-râ az gâyg xira kardan* 'to make the eyes stare in anger'; but the verb cannot be used by itself, the word 'eyes' must be expressed *San.* 47v. 8: *Xwar.* XIV *ata anağa alartu baksa* 'if a man looks angrily at his father and mother' *Nahc.* 284, 17 ff.: *Osm.* XIV *alardu bak-* 'to look angrily at (someone *Dat.*)' in one text *TTS II* 24.

D ilert- Caus. f. of *iler-*. Apparently survives only(?) in *NE Tel.* *ilert-* 'to disclose', *R I* 1481, but see *iler-*. *Xak. xi ol anıp közliçe: bir neç ilertti: awqa'a bi-başarîhi xaylî şay'* 'he put the faint outline of something before his eyes' *Kaş.* III 428 (*ilertür, ilertme:k*).

D olurt- Caus. f. of *olur-* 'to seat (someone *Acc.*) on (something *Dat.* or *Loc.*)'. Survives with much the same range of meanings and

phonetic changes as *olur-*. Cf. *olxut-, olğurt-*. *Türkü VIII özümin ol tepri: xağan olurtı:* 'that same Heaven (which had helped my parents) seated me myself (on the throne) as *xağan' I E* 26, *II E* 21: *Çağ.* xv ff. *olturt-* (spelt) *Caus. f.*; *nişandan 'to seat' San.* 83r. 29 (quott.): *Xwar.* XIV *oturt-* 'to seat' *Qutb* 120: *Kip.* XIV *olturt-* (mis-spelt *olturtut-*) *aq'ada* 'to seat' *Id.* 21: xv ditto *olturt-* *Tuh.* 54b. 8.

D ölürt- Caus. f. of *ölür-*; 'to have (someone, *Acc.*) killed'. N.o.a.b. *Uyğ.* VIII ff. *Bud.* (the *beg* called *Ku Tao*) *bizni ölürtüdi* 'had us killed' *Suv.* 7, 2-3; o.o. *do.* 8, 11, etc.

Tris. ALR

S ileri/ilerü See *ilgerü*.

D ularlıg *Hap. leg.*; P.N./A. fr. *ular.* *Xak. XI ularlıg ta:ğ* 'a mountain full of partridges' (*ya'āqib*) *Kaş.* I 148.

D olursık *Dev. N. fr. olur-*; n.o.a.b. *Türkü VIII* (when I heard this news, sleep did not come to me by night and) *küntüz olursıkım kelmedi:* 'rest did not come to me by day' *T* 12; a.o. *T* 22.

İlersük 'waist-belt'. Survives only(?) in *SW Anat.* *İlersik, İlersük, İlirsik SDD* 785-7. *Xak. XI İlersük tikkatu'l-sarāwīl* 'trouser-belt' *Kaş.* I 152: *xiv Muh.(?) al-tikka i:lersük* (?), unvocalized) *Rif.* 167 (only): *Kip.* xv *tikka İlersik Tuh.* 9a. 1: *Osm.* xv-xvi *İlersik* 'trouser-belt' in several texts *TTS II* 526; *IV* 416.

Dis. ALS

S ulus See *ulus*.

D öle:s vocalization dubious since it is listed, under *-S*, in a section containing *N.s* w. two short vowels. No doubt a *Den. N./A. fr. ö:l*, but *-e:s* does not seem to occur elsewhere as a *Den. Suff. Pec.* to *Kaş.* *Xak. XI öle:s köz al-'aynu'l-laşifatu'l-rusūw* 'an eye with a kindly look', like the eye of a drunkard (*al-sakrān*); in a *verse bulnar: meni: öle:s köz* 'this melting (*al-sakrā*) eye captivates me' *Kaş.* I 59.

D ölsik second syllable unvocalized, but the obvious transcription is *ölsik* rather than *üleşik* or other variants which have been suggested; if so, a *Dev. N./A. fr. öl-* meaning 'dying, death', or the like. N.o.a.b. *Türkü VIII* (deceived by the honeyed words and luxurious treasures (of the Chinese) many of your *Türkü* people died) *Türkü bođun ölsikñ bēre: Çoğay yış tüğültün (q.v.) yazı: konayın tēser Türkü bođun ölsikñ anta: añıg kiş: ança: boşgu:ru:r ermiş* 'evil people saying, "you *Türkü* people are dying, let us settle in the east in the *Yin Shan* mountains and the (PU) *Tügültün(?) plain*" seem thus to have advised the death of the *Türkü* people there' *I S* 6-7, *II N* 5; *Türkü bođun* . . . *ırlp él tutsıkıñın bunta: urtum yağılıp*

ölsikiğin yeme: bunta: urtım 'oh Türkü people, I have set down here how you maintained a realm when you (stood together?), and I have set down here how you died when you went astray' *do.* 10-11, *do.* 8.

Dis. V. ALS-

D alsa:- Hap. leg.; Desid. f. of **al-**. **Xak. XI ol at alsadı:** 'he decided and desired to buy (*al-matari*) a horse' *Kaş. I 278 (alsa:r, alsa:ma:k).*

D ılsa:- Hap. leg.; Desid. f. of **ıl-**. **Xak. XI er ta:ğdın ılsa:dı:** 'the man decided to descend (*yansıl*) from the mountain (etc.)' *Kaş. I 278 (ılsa:r, ılsa:ma:k).*

D ölse:- Hap. leg.; Desid. f. of **öl-**. **Xak. XI ol er ölse:di:** 'that man decided to die (*al-matut*) and wished to' *Kaş. I 278 (ölse:r, ölse:me:k).*

D alsık- Emphatic Pass. f. of **al-**; 'to be robbed of (something *Acc.*)'. N.o.a.b. **Xak. XI ol tava:rın alsıktı: huriba māl'l-racul wa suliba** 'the man's property was plundered and carried off by force' *Kaş. I 243 (alsıka:r, alsıkma:k): KB* (if he sees gold or silver, he covets it) **ıdısl başın yer yā baş alsıkar** 'he devours the head of its owner or loses his own' 2726; similar phr. 4119: XIV *Muh(?) al-mağyür* 'coveted, grudged(?) **alsıkmış Rif.** 148 (only).

Tris. V. ALS-

D ęlsire:- Hap. leg.; Priv. Den. V. fr. **I ęl:** **Türkü VIII ęlsiremiş xağansırammış bo-ğunığ** 'the people who were not organized in a realm and had no *xağan*' *I E 13.*

D ęlsiret- Caus. f. of **ęlsire:-**; n.o.a.b. **Türkü VIII ęlligig ęlsiretmış xağanlıgıg xağansıratmış** 'put an end to the realm of those who had a realm and deposed the *xağan* of those who had a *xağan*' *I E 16, II E 13; similar phr. I E 18.*

Dis. ALŞ

D alış N.Ac. (connoting reciprocity) fr. **al-**; by itself, 'taking, receiving', and the like, but usually used in the phr. **alış bęriş** 'buying and selling, commerce'. S.i.a.m.l.g. See *Doerfer II 534, 539. Uyğ. VIII ff. Civ. alış seems to be a generic term for 'tax, levy'; (after a list of four specific taxes) **neğü me alış biz tilemez biz** 'we will not demand (the four taxes named or) any kind of levy' *Usp. 21, 13; bileki alış bęriş tıltağında 'concerning our joint trading operations' *do. III, 3-4: Xak. XI alış fühātu'l-şirbi wa'l-ansibā'i* 'places for drawing water from water-holes and tanks'; (alış the name of a village); **alış al-mu'axada bi'l-dayn li'l-ğarim** 'a claim on a debtor for what is owing'; hence one says **alış (sic) bęriş** 'receipt and payment of what is due' (*haqq*) *Kaş. I 62: KB* (consort with merchants as they come and go) **neğü kolsa bęrgil alış ham****

bęriş 'give them whatever they want in the way of receipts and payments' 4421.

uluş has a curious history; originally it meant 'country' in a geographical sense, as opposed to **I ęl:** (q.v.) with its political implications, but it began to be associated with the names of cities, and by **XI** in some languages it meant 'city' rather than 'country'. An early l.-w. in Mong., where it became *ulus* to comply with Mong. phonetics and acquired a political rather than a geographical sense. It was originally used for the largest political unit known, the Mong. empire (see XIII below), and when this was split into four between the four sons of Činggis it was used for each of these four parts, e.g. 'the *ulus* of Čağatay'. Then, since the Mongols thought more in terms of peoples than of territories, it came to mean 'a confederation of peoples (ęl:)', the peoples being divided into 'tribes' (*aymağ*), the tribes into 'clans' (*boy*), and these into families (*uruğ*). All these words, except perhaps the third, were Turkish and the second, fourth, and fifth have a continuous history in Turkish, but the first had so completely lost its original meaning that when it was reintroduced into Turkish it appeared in its Mong. form *ulus* (not *uluş*) and with its Mong. meaning. **Uluş** seems to survive only in NW Kar. *L. RI 1697*; in all other language groups (except NC where it is obsolete) it is **ulus** 'nation, people, tribe', and the like. **Türkü VIII** (in the list of foreign powers represented at Kül Tęgin's funeral) **Buxarak uluş** 'the country of the Bokhariots' (prob. in Inner Mongolia, not Bokhara itself, see S. G. Klyashtorny, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964 pp. 126 ff.) *I N 12: Uyğ. VIII ff., Man.-A uluş* 'country', several occurrences *M I 26, 25-9: Man. Koço ulus iki otuz balik* 'the country of Koço and its 22 towns' *M III 40, 6 (ii); burxanlar uluş* 'the country of the Buddhas' *TT III 53, 164; a.o. do. 60-1 (I ęl:)*; Bud. **Cambudvip uluş** 'the country of Jambudvipa' *Hüen-tš. 184; TT VIII K.8; Baranas uluş* 'the country (or city?) of Benares' *PP 23, 7; 44, 2; Cinadés uluş* 'the country of China' *Hüen-tš. 240, 267; o.o. TT VIII A.31 (I ęl:); C.1 (2 ęllig); E.17; TT IV 10, 21 (I ęl:); VI 08; VII 40, 34; U II 23, 21; PP 3, 6-7 (uluş boğun* 'the people of the country'); 30, 8; 62, 3: **Civ. kamağ ęl uluşlar** 'all realms and countries' *TT I 1; balik uluş do. 7; a.o. Usp. 88, 15; Civ. Chin.-Uyğ. Dict. kuo* 'country' (*Giles 6,609 ulus (sic) RI 1696; Ligeti 274: Xak. XI uluş* in the language of *Çigil al-garya* 'village'; and among the people of Balasāğun, and the towns (or districts?) *bilād*) of Arğū associated with it, *al-balda* 'town' (or district?); hence the town (*balda*) of Balasāğun is called **Kuz Uluş (sic) Kaş. I 62: KB** **telim arttı ęlde yapı kend uluş** 'many new towns (Hend.) sprang up in the realm' 1043; **kend uluška 4316; uluştin uluška köçüglü kişi** 'a man who travels from one town to another' 4814: **XI(?) KBVP kayu kend uluş ordu karşı yér-e** 'every town

(Hend.) royal court, castle and place' 26; XIII on a coin struck in Tiflis in A.H. 644 (A.D. 1244-1245) **uluğ Monkol uluḡ beg** 'beg of the great Mongol empire' (translating Mong. *yeke Moṅğol ulus*) D. Lang, *Studies in the Numismatic History of Georgia in Transcaucasia*, New York, 1955, p. 35: XIII(?) *Tef. ulus* (sic), **kend ulus** 'village, town' 327: XIV *Muh.*(?) *al-kūra wa'l-wilāya* 'district, province' **uluḡ** (sic?, MS. *ulmus*) *Rif.* 179 (only): **Çağ.** xv ff. **ulus xalq** 'people' *Vel.* 119; **ulus** (spelt) *xalq wa camā'at* 'people, community' *San.* 86r. 26 (quotn.): **Xwar.** xiv **ulus** 'people', usually in the phr. **ulus él Qutb** 198; **ulus MN** 72, etc.: **Osm.** xiv to xvi **ulus** 'country' or 'people', in the sense of a political unit under a ruler, sometimes in association with **él**; xvii 'tribe' in two dicts. *TTS I* 720; *II* 925; *III* 708.

D **ülüş** Dev. N. fr. **üle**:- usually a Conc. N. 'share, portion' with some specific applications like 'chapter' (of a book) and 'fraction'; practically syn. w. and commoner than **ülüg**. S.i.a.m.l.g.; in some NE languages **üleş**. See *Doerfer II* 546. **Uyğ.** viii ff. Bud. (Sanskrit lost) **ya:rım ülüş** 'a half' *TT VIII A.7*; **nom ülüşin bulır** 'receives his share of the doctrine' *TT VI* 78; o.o. *do.* 305, 375 (v.l.); (I am) **bir tañçu yérniğ ülüşi bolup** 'a fraction of a morsel of earth' *U III* 37, 26; **kaz üyürü eviniğ yétinç ülüşinçe** 'of the size of one-seventh of a *perilla* seed' *Pfahl.* 12, 6; **onunç ülüş** 'Chapter 10' *USp.* 94, 12; a.o. *Hien-tz.* 6: Cjv. **tüz ülüş** 'equal parts' (of various ingredients) *H I* 166; *II* 8, 42 and 44; (if I marry and have other children) **ol oğlanlar birle teğ ök ülüş (PU) kobı bérürmen** 'I will bequeathe him an equal share with those children' *USp.* 98, 17-18: **Xak.** xi **ülüş al-naşib** 'share, portion'; the -ş was originally (*aşluhā*) -ğ; (here follow **ülüg** and **ulus**); **ülüş tafrıqatı'l-anşibā bayna'l-qawm** 'the distribution of shares among a number of people'; the -ş is altered from -ğ (Ar. parallel quoted) *Kaş.* I 62: **KB teğşe erke ülüş** 'if a man gets his share' 673; o.o. 432 (erej), 1129, 1420 (bö:z), 1686: XIII(?) **At. ülüş boldı: mālī kişiler ara** 'his wealth was distributed among others' 243; *Tef.* **ülüş** 'part, share' 338: xiv *Muh.*(?) **al-naşib ülüş Rif.** 188 (only): **Çağ.** xv ff. **ülüş bir miqdār ve bir bölük ve bir baxş** 'a certain quantity, one part, one share' (quotn.); **ülüş also hişşa ve naşib** 'portion, share' (quotn.) *Vel.* 118; **ülüş hişşa wa buhra wa rasad** ditto *San.* 86r. 27 (quotn.): **Xwar.** xiv **ülüş** 'share' *Qutb* 203; *Nahc.* 30, 1; 141, 12: **Kom.** xiv 'part, share' **ülüş CCI, CCG; Gr.** 270 (quotns.): **Kıp.** xiv (ülü: and) **ülüş** ('with front vowels') *al-naşib İd.* 20; **al-hişşa ülüş Bul.** 6, 4: xv *cux* 'wa'l-naşib 'part, share' **ülüş Tuḡ.** 12a. 2; **naşib ülüş do.** 36b. 10: **Osm.** xiv ff. **ülüş** 'part, share'; c.i.a.p. *TTS I* 743; *II* 949; *III* 728; *IV* 802.

DİS. V. ALŞ-

D **alış-** Recip./Co-op. f. of **al-**; normally 'to take, or receive from one another', with other cognate meanings. S.i.a.m.l.g.; in SW Osm.,

exceptionally 'to get accustomed to (something *Dat.*)'. **Uyğ.** viii ff. **Man.** *TT II* 17, 84-5 (1 ö:ç): **Xak.** xi ol **mağa: alım alıdı:** 'he helped me to collect a debt (*fi qabđi'l-dayn*), etc.' *Kaş.* I 188 (**alışur**-, **alışma:k**); **ola:r ikki tava:r satışğa:n alışğa:nla:r ol** 'those two are constantly selling property to, and buying it from (*yaştariyān*) one another' *I* 518, 22: **KB** 2360 (**yarıklan-**): xiv *Muh. āxāda minā'l-axd* (?error for *āxir*) 'to take from one another' **alış-** *Mel.* 42, 6; *Rif.* 133: **Çağ.** xv ff. **alış-** (spelt) *Recip. f.*; (1) *mu'ā-wāda kardan* 'to barter' (quotn.); (2) metaph., *muḡā'ana wa dast-bāzi kardan* 'to exchange abuse and blows'; (3) *az-ham rabūdan wa az yak-diğar gırıftan* 'to rob and take from one another' *San.* 46v. 13 (quotns.): **Kom.** xiv 'to exchange, trade in' **alış-** *CCI, CCG; Gr.*: **Kıp.** xiv *İd.* 50 (1 tın): **Osm.** xiv and xvi **alış-** 'to give and take mutually'; xv **alış-** 'to set light to (something *Dat.*)' *TTS I* 21; *IV* 18: xviii **alış-** . . . and, in *Rūmī*, *ādāt kardan* 'to get used to (something)' *San.* 46v. 17.

D **élleş-** *Recip. f.* of **élle-**; 'to come to an agreement, make peace, with one another'. S.i.m.m.l.g. with much the same meaning. **Xak.** xi **KB** (if you can get no help against an enemy) **yalavaç dıp sen bar élleş yorı** 'send an ambassador and go and make peace with him' 2362: xiii(?) *Tef.* **él(l)işmek** 'peace' 74: **Kıp.** xiii *iştalaḡa* 'to be reconciled (**ba:riş-** and **él(l)iş-**)' *Hou.* 34, 11; *sālaḡa minā'l-şulḡ* 'to make peace' (**ba:nla:ş-** and **él(l)iş-**) *do.* 41, 13: xv *iştalaḡa élleş-* (sic, in facsimile) *Bul.* 24v.: **Osm.** xv and xvi **élleş-** 'to make peace, come to terms'; in two texts *TTS II* 530; *III* 366.

D **ılış-** Hap. leg.; *Recip. f.* of **il-**. **Xak.** xi ol **menliş birle: tağdın kođı: ılıdı:** 'he competed with me in descending (*fi'l-nuzul min-the mountain*)' *Kaş.* I 190 (**ılışur**-, **ılışma:k**).

D **ılış-** *Recip. f.* of **il-**; 'to get caught in one another' and other cognate meanings. Survives in some NE and SW languages, with a wide range of meanings in Osm. **Xak.** xi **ikki: ne:ş birle: ılıdı:** *ta'allaqal-şay* 'bi'l-şay' 'one thing got caught in another'; and one says **kançık ılıdı:** 'the dog's penis was caught (*ta'allaq*) in the bitch'; and one says **ağdır ılıdı:** 'the stallions (either horses or camels) bit one another' (*ta'addā*) (**ılışür**-, **ılışme:k**, sic in MS.); (here follow **ılış-**, **üleş-**, **ulaş-**, **ılış-**); ol **menliş birle: tobik ılıdı:** 'he competed with me in hanging up the ball (*fi ta'liqil-kura*), and argued with me about which of us hung it up best' (*ayyunā d'laq lihā*) (**ılışür**-, **ılışme:k**) *Kaş.* I 188-90: **KB** *yağusa çerigke ılışşe erl* 'if (the enemy's) men approach and engage the army' . . . **tişin tırpakın teg yaka tut ılış** 'go for him tooth and nail, grab his collar and engage him' 2375-2377: **Çağ.** xv ff. **ılış-** *band şudan-i cizi bi-cā'i* 'of a thing, to be tied or fastened in a place'; the reason why the Infin. is -mek (*kāfi*, i.e. as opposed to **ıl-**, *San.*'s spelling of

ll-) and the conjugation is with front vowels is that it is derived from the noun (*lafz*) **İlmek** *dām* 'a trap' *San.* 110v. 6: *Kıp.* xv *taşabbaka* 'to be entangled, ensnared' **İllş-** (spelt *İllitü*), *yā* in *Tuh.*'s authority having been read as *tā*) *Tuh.* 10b. 7.

D **ulaş-** Recip. f. of **ula:**; 'to be joined together (or to something *Dat.*)'. In the medieval period the Ger. **ulaşu:** was used as an Adv. meaning 'continuously'. S.i.m.m.l.g. **Xak.** xı **bl:r ne:ḡ bl:rke: ulaşdı:** 'one thing was joined (*ittasala*) to another' *Kaş.* I 189 (**ulaşu:r, ulaşma:k**): *KB* **İkl ajun ulaş** 'join together the two worlds' (i.e. this world and the next, by seeking the company of pious men) 4354; (in the end) **ulaşmış et özler üzülğü turur** 'bodies and souls joined to one another will be parted' 6146; **xııı(?) At. neḡüke bu anı ulaşu kınar** 'why does it continuously punish him? 446; *Tef.* **ulaş-** 'to be joined one to another (*Dat.*); to communicate (something *Acc.*) secretly (to someone *Dat.*); **İkl ay ulaşu** 'continuously for two months' 326; *xiv Rbḡ.* **ulaş-** 'to join oneself to (something *Dat.*)' *R I* 1684 (quotn.): **Çaḡ.** xv ff. **ulaş- ba-yak-dıgar paywastan wa band şudan** 'to be joined or bound to one another' *San.* 81v. 16 (quotn.); **Xwar.** **xiv ulaşu-** 'to be joined to (something *Dat.*)'; **ulaşu/ulaşı** 'continuously' *Qutb* 197; **ulaş- MN** 325: *Kıp.* xv *katıla* 'to adhere, stick together' **uluş-** (specifically so spelt) *Kav.* 74, 6: **Osm.** **xiv ff. ulaşu- c.i.a.p.**; six shades of meaning distinguished *TTS I* 719; *II* 924; *III* 704; *IV* 781.

D **ulış-** Co-op. f. of **I ulı:**; (of wolves) 'to howl together' and the like. Survives in NE Khak. and SW. **Xak.** xı **bürı: barça: ulışdı:** 'the wolves (etc.) howled (*awat*) together'; in a verse **ulşıp eren börleyü** 'the men howl (*ta'wā*) like wolves' *Kaş.* I 188 (**ulışur, ulışma:k**): **Çaḡ.** xv ff. *San.* 82r. 16 (**ulı-**).

D **üleş-** Co-op. f. of **üle:**; properly (of several people) 'to divide (something *Acc.*) equally among (themselves)', but sometimes, more vaguely, 'to divide (something *up*)'. S.i.a.m.l.g. with phonetic variations. **Uyḡ.** viii ff. **Civ. bolmış tüşün teḡ üleşür biz** 'we will share the resultant crop equally' *UŞp.* 28, 6; a.o. *do.* 55, 16; *xiv Chin.-Uyḡ.* *Dict. fñ* 'to divide' (*Giles* 3,506) **üleş-** *R I* 1848: **Xak.** xı **olar İkkı: tavarın üleşdi: mayyaza kull wāhid min humā mālahu wa axāda hişşatahu** 'each of them divided his property and took his share' *Kaş.* I 189 (**üleşür, üleşme:k**): *xiv Rbḡ.* **üleş-** 'to divide among oneself, to share; to distribute' *R I* 1848 (quotns.): **Çaḡ.** xv ff. **uleş-** (spelt) **taşım kardan** 'to divide, distribute' *San.* 81v. 16 (quotn.); **Xwar.** **xiv üleş-** 'to divide (something, *Acc.*) between (people *Dat.*)' *Qutb* 202: **Korn.** **xiv** 'to divide, share' **üleş- CCI**; *Gr.*: **Kıp.** **xiv qasama'l-şay** 'to divide, distribute (something)' **üleş- Bul.** 76r.: **Osm.** **xiv** to **xvii üleş-** 'to divide into shares, to share'; c.i.a.p. *TTS I* 742; *II* 949; *III* 728; *IV* 80r.

D **ölliş-** Hap. leg.; Co-op. f. (with a connotation of completeness) of **ölli-**. **Xak.** xı **öllişdi: ne:ḡ ibtalla'l-şay wa nafaḡati'l-ruḡıba fi aczāyihı** 'the thing was wet, and moisture penetrated every part of it' *Kaş.* I 189 (**öllişür, öllişme:k**).

VUD? **ölişe-** Hap. leg. but cf. **ölişet-**; neither verb is vocalized in the MS. but the reference to eyes suggests a connection with **öli-** cf. **öle:s.** Prima facie a Den. V. fr. ***öleş**, which might be identical with **öle:s**, q.v., if that word was mis-spelt. **Çiḡıl xı er açıp ölişe:di: cā'a'l-racul hattā ismadarra tarfulu wa kāda an yuḡşā 'alayhi min şiddati'l-cū'** 'the man was so hungry that his eyes felt dizzy, and almost closed, because of his extreme hunger' *Kaş.* I 283 (**ölişe:r, ölişe:me:k**).

VUD **ölişet-** Hap. leg.; Caus. f. of **ölişe-**, q.v. **Xak.** (or **Çiḡıl**) xı **ol an ölişetti: acā'ahu hattā ismadarra tarfulu min dālika** 'he starved him until his eyes felt dizzy as a result of it' *Kaş.* I 262 (**ölişetür, ölişetme:k**): (*Kıp.* xv *şaxaxa* 'to ill-treat (someone)' **elşey- (sic) Tuh.** 28a. 13; *maşfūx* 'ill-treated' **ölişeyiptir do.** 34b. 3; might be a mis-spelt reminiscence of this verb or **ölişe-**).

Tris. ALŞ

D **İlişliḡ** Hap. leg.; P.N./A. fr. ***İllş** Dev. N. fr. **İl-**. **Uyḡ.** viii ff. **Man.** (?passions) **İllşliḡ tartıslıḡ** 'which fasten onto a man and drag him' *TT III* 42.

D **ülüşlüḡ** P.N./A. fr. **ülüş**; (of objects) 'held in equal shares'; (of persons) 'entitled to a share (of something)'. S.i.s.m.l. **Uyḡ.** viii ff. **Civ. Elci(?) birleki teḡ ülüşlüḡ yeri** 'the land which I hold in equal shares with Elci(?)' *UŞp.* 11, 4-5; o.o. *do.* 3, 10; 13, 3; 29, 9; 55, 5; **Xwar.** **xiv ülüşlüḡ** 'having a share (in something *Abl.*)' *Qutb* 203.

Dis. ALY

S **alay** See *ayla*.

E **ulyak** See *uldaḡ*.

VU?F **ulya:n** Hap. leg.; prob. a l.-w. *Al-rāl* is not a known Ar. word; *Atalay* is perhaps right in amending it to *al-rabal* 'a kind of fleabane, *Pulicaria*'. **Xak.** xı **ulya:n al-rāl (sic) wa huwa aşı nabt tayyibi'l-riḡ yu'kal** 'the edible root of a fragrant plant' *Kaş.* I 121.

Tris. ALY

D **ula:yu:** Ger. of **ula:**- used as an Adv.; cognate to **ula:tu:**. Survives only(?) in NE *Tuv.* **ulay ulay** 'continuously, one after the other' *Pal.* 421. See *ançulayu:*. **Türkü VIII** **ula:yu:** 'all together, en bloc', qualifies the following noun; (Listen) **ulayu: iniyiḡünim** 'all of you my younger brothers' (my sons, my clan, etc.) *I S I, II N 1*; (my mother) **ulayu: öḡlerim** 'all my stepmothers' (etc.) *I N 9*; o.o. *I N 11; II S 13; II S 14; İx. 24*: **Osm.** **xvi** (only?) **ulayu/ulayı** 'continuously, without

stopping' (e.g. of rain) in several texts *TTS I* 719; *IV* 782.

Mon. AM

am 'vulva, pudenda muliebria'. S.i.a.m.l.g., but like *tīlak*, q.v., for reasons of modesty sparsely recorded in the dicts. *Sam.*, for example, mentions it only indirectly, saying that **em** was originally pronounced *am* (which is untrue) but was altered to avoid an indecent ambiguity. **Oğuz**, *Kip. XI am cihāzu'l-mar'a 'pudenda muliebria' Kaş. I 38;* (under *sik* q.v.) 'in reciting the Koran the Oğuz leave out verses containing Ar. *am* "or" because **am** in Oğuz means *farcu'l-mar'a I 335, 5*; **Kom.** XIV 'vulva' *amu (sic), CCI*; *Gr.*: **Kip. XIII farcu'l-mar'a am Hou. 21, 4**; xv ditto *Id. 22*; xv ditto *Kav. 61, 6*; *Tuh. 27b, 4*.

em 'remedy'; in the early period 'remedy' in general, 'vegetable remedy' in particular being of **em** (see 2 ot); other early Hends. for 'remedy' are **em sem** and **em (PU) yüründek** (q.v.). S.i.m.m.l.g. (not SE or SC), but in some languages 'remedy' (proper) is represented by Ar. or Pe. l.-w.s. *ülac, dawā, dārū*, etc., and **em** means 'quack remedy, folk medicine'. *Uyg. VIII ff. Man. M I 29, 14 (okt.-): Chr. U I 7, 4 (2 ot) Bud. em by itself (Sv. 478, 17; 596, 2 and 21—Sv. 598, 2 (2 ot); TT VII 264-5 (se:m); TT IV 14, note A 11 (1 a!): Civ. em 'remedy' very common in HI, II; 1ğipe ağıriğıya emi yok 'there is no remedy for your disease' TT I 203; a.o. do. 109 (anut-): **Xak. XI em al-ülac 'remedy' Kaş. I 38**; o.o. *I 95, 13; 407, 28 (se:m); II 363, 19; III 157 (se:m): KB ayu bērdim emdi 1ğim ham emim 'I have now told you my disease and my remedy' 749; ot em kalmadı 'no (vegetable) remedy remained (to be tried)' 1061; o.o. 1085, etc.: XIII(?) *At.* (who knows) **emlin** 'the remedy' (for the disease of miserliness?) 310; *Tef. 76 (se:m): Çağ. xv ff. em dawā 'remedy' San. 50r. 29; em otu giyāh-i dawā'i 'curative plant' do. 50v. 3*; **Xwar. xiv ém 'remedy' Qutb 50**; **Kom.** XIV 'medicine' *em CCG*; *Gr.*: **Kip. XIII al-aqqār 'drugs, simples' yem** (?; undotted and unvocalized) *Hou. 23, 10*; **Osm. xiv ff. em 'remedy' c.i.a.p. and see se:m TTS I 265; II 375; III 248; IV 293**.**

im 'sign, wink, password', essentially a secret or surreptitious notification conveyed by a gesture or orally, of which only the parties concerned understand the significance. Survives in NE Alt., Tel., Tuv. *im R I 1571, Pal. 192*; Sor, Tel. *um R I 1787*; NC Kir., Kzx. **im**; NW Kaz. **im**: SW xx Anat. **im SDD 789**; Tkm. **üm**. See *Doerfer II 665*. **Xak. XI im al-amāra** 'the password' which a king prescribes to his army taking the name of a bird or weapon or something else. It is used as a challenge (*yatafatak(?)biha*) when two parties meet, so that each detachment (*hızb*) may recognize its own side, and in order that they may not round on (*yakurr*) one another

by mistake. When two men meet at night one is asked (*yus'al*) about his countersign ('*alāmātihi*'), and if he replies to the man who has the password with the same one (*ayda(n)*), the other leaves him alone because he belongs to his detachment; but if the one who is questioned mentions a countersign which is different from the password the questioner rounds on him *Kaş. I 38* (prov.): *KB ömeğ arkışığı yolda imin yorit* 'help visitors and caravans on their way with the (right) password' 5546; **Xwar. xiv im 'sign' Qutb 50**; **Kip. xiv** (under 'military terms') *al-xarāc 'poll-tax im Bul. 6, 12* (this must be an error; some words may have fallen out between the two words); **Osm. xiv im 'sign, hint' in two texts; üm 'password' in Dede (N.B. Tkm.) TTS I 376**.

VU o:m Hap. leg.; the length suggests o:- rather than u:-. **Xak. XI o:m al-tuxama** 'indigestion'; hence one says **er o:m bo:ldi**: 'the man had indigestion and a stomach-ache (*ittaxama . . . wa ğamita*) from eating meat' *Kaş. I 49*.

VU üm 'trousers; drawers' (prob. a generic term covering both). N.o.a.b. *Üyg. VII ff. Civ.* (if a mouse) **üm kişeninde ısırsar** 'gnaws at the fastenings of the trousers' *TT VII 36, 14-15 (USp. 42, 27-8)*; **Xak. XI üm al-sarāwīl**, 'trousers, drawers' *Kaş. I 38*; o.o. *I 117, 5; 203, 14 (artat-): Kip. XIII al-sarāwīl (kō:çe:k), also* **im** (and *içton al-qumāşu'l-daxīl* 'underlinen') *Hou. 18, 12; al-rānāt 'gaiters' i:şim* (for *lç üm rağıqu'l-sarāwīl* 'thin drawers' *do. 13*; **Osm. xiv and xv im (sic) 'trousers' in two texts TTS I 376**.

Mon. V. AM-

em- 'to suck'; originally prob. only of an infant, later more generally. S.i.a.m.l.g. **Xak. XI keñç ana:sın emdi**: *rađa'a'l-şabi ummahu* 'the infant sucked its mother's breast' (*rađa'a* is specifically 'to suck the breast'); also used of any animal when it sucks the breast *Kaş. I 169 (eme:r, emme:k): XIII(?) Tef. ém- 'to suck the breast' 76; *xiv Rbğ. ém-* ditto *R I 945* (quoton.); *xiv Muh. rađa'a em- Mel. 26, 9; Rif. 109; al-radā' emmak (sic, in error) 34, 12; 120; maşğa 'to suck, suck up' em- 41, 11; 132*; **Çağ. xv ff. emğen süd emen ya'ni şir-xivāra** 'sucking milk' *Vel. 79* (quoton.); **ém-makidan** 'to suck' *San. 113r. 22* (quoton.); **Xwar. xiv ém-** ditto *Qutb 50*; **Kip. XIII em- rađa'a Hou. 36, 12**; *xiv ditto Id. 23*; *xv rađa'a ém- Tuh. 17b. 6*.*

um- originally 'to ask for, or covet (something)'; the thing asked for is normally *Acc.* and the person from whom it is asked, if mentioned, *Abl.*, but sometimes the thing asked for is *Abl.* Survives only(?) in SW Osm. The phonetic resemblance to *Pe. umid* 'hope' suggested an etymological connection and caused some later modifications of meaning. **Xak. XI ol menden ne:ğ umdı**: 'he coveted (*tama'a*) the thing from me' *Kaş. I 169 (umar,*

umma:k): *KB umup xayrıdın* 'asking for his bounty' 5062: XIII(?) *At. seniğ rahma-tıdın umar men oğ-a* 'I ask for well being from Thy mercy' 2; *aya ğam katıksız surür umğuçı* 'oh thou, that covetest joy unmixed with sorrow' 211; a.o. 375: XIV *Muh.(?) racâ wa anala* 'to hope' *um- Rif.* 109 (only): *Kıp. XIV um- taraccâ* 'to hope for (something)' *İd. 23*: XV *taraccâ wa tamannâ* '(to desire)' *um-Tuh.* 9a. 9: *Osm. XIV ff. um-* 'to hope for' in several texts *TTS II* 926; *III* 709; *IV* 783: XVIII *um-* (Infin. -mek in error) in *Rûmi, tawaqqu' kardan wa umîd dâstan* 'to expect, hope' *San.* 86v. 14 (quott. *Fuđûli*).

Dis. AMA

VUF oma: Hap. leg.; 'mother' in Tibetan is *a-ma*; the word may have reached *Kaş.* in a form sufficiently distorted to suggest his absurd etymology. This and *aba:* 'father' are the only Tibetan words mentioned by *Kaş.* *Tibetan XI oma:* *al-umm, ka'annahâ baqiyat fihim mina'l-'arabiya* 'mother', the word remained with them from Ar. *Kaş. I* 92.

VU öme: 'visitor, guest'. Hitherto transcribed *uma*, but the front vowels are proved by the *Acc.* in *KB* and *ömele:*- q.v. N.o.a.b. *Xak. XI öme:* *al-đayfu'l-nâzil fi'l-bayt* 'a guest who comes to stay in one's house' *Kaş. I* 92 (prov., verse); o.o. *I* 106, 1; *II* 316, 10: *KB ömeg edğü tutğil* 'treat a guest well' 496, 4435; o.o. 4437, 5546 (Im).

Dis. AMC

F amaç a very early l-w. fr. *Pe.*, no doubt acquired with the plough, when the Turks first became agriculturalists. Persian *âmâc* meant primarily 'plough', thence 'a heap of earth thrown up by the plough', thence 'such a heap, perhaps further enlarged, used as an archery target', and thence 'a furlong, one twenty-fourth of a parasang', a suitable distance for an archery range. *Kaş.* noted two of these meanings, *San.*, who recognized the word as *Pe.*, gave only one Turkish meaning. It is listed in SE 'Türki amaç 'plough' *Shaw* 14; SC Sart ditto *RI* 646; *Uzb. omoç* 'plough' (obsolete) *Bor.* 304 and in SW *Tkm. omaç* 'plough' (obsolete). It existed in SW *Osm.* fr. an early period (see below), but *Red.* marked it as *Pe.* and so did *Sam.* 54, describing it as a 'superfluous' word for 'target'. It has, however, been adopted in Rep. Turkish meaning (physically) 'a target' and (metaph.) 'aim, objective' on the ground that it means 'target' in SW Anat. (*amaç SDD* 98; *emeç do.* 528). See *Doerfer II* 552; and cf. *bokursi. Hak. XI amaç* (*zamac*) *al-hadaf 'target'*; *amaç al-faddân wa hiya âlatu'l-filâha* 'plough', that is an agricultural implement *Kaş. I* 52; o.o. all meaning 'target', *I* 333, 8 (2 çak); *II* 329, 1 (*kırçat-*); *III* 107, 5 (*yastal-*); 276, 14 (*kırça-*): *Çağ. xv ff. amaç (sic)* 'an iron implement (*âlat*) which farmers fasten to the necks of oxen and use to plough the land'; in this meaning the word is

shared (*muştarak*) with *Pe.*; and in *Pe.* it also means 'a mound of earth (*xâki*) on which they put an archery target, a king's throne, and one twenty-fourth of a parasang' *San.* 50v. 1: *Xwar. XIV. omaç/omanç* 'target' *Qutb* 198: *Kıp. XIV amaç al-ğaradu'l-mutaqârib* (?read *mutağârad*) 'a target which is near' (?aimed at') *İd.* 23: *xv marmâ* 'target' *omac (sic) Tuh.* 33b. 13: *Osm. XIV ff. amac*, often spelt *omac* c.i.a.p. *TTS I* 24, 542; *II* 31, 728; *III* 543; *IV* 20.

E amaç one of the few serious scribal errors in *Kaş.* In *I* 140, 7, after translating *armağan* ('gift') and saying that there is an alternative form *yarmağan*, *wa huwa amuc* is added. This has been taken to mean that this was another word for 'gift', but it is merely a miscopying of *wa huwa aşahh* 'and it is more correct'.

D emçi: N.Ag. fr. *em*; 'physician'. Survives in much the same languages as *em*, sometimes meaning specifically 'quack doctor'. See *Doerfer II* 667. *Uyg.* VIII ff. *Chr. U I* 7, 3 (2 ot); *Xak. XI* (after *em*) hence *al-mu'âlic* 'a healer' is called *emçi:* *Kaş. I* 38, 4; n.m.e.: *Oğuz XI Kaş. III* 252, 12 (2 ota-): *Osm. XVI al-tibb* 'the medical profession' *otaçılık etmek ve emçi semçi olmak TTS II* 379.

D emçek See *emiğ*.

Tris. AMC

DF amaçlık (?amaçlık) Hap. leg.; A.N. fr. *amaç. Hak. XI amaçlık yér* 'a place in which archery targets (*al-hadaf li'l-ramy*) can be found' *Kaş. I* 150.

Tris. V. AMC-

DF amaçla:- Hap. leg.; Den. V. fr. *amaç. Hak. XI er kuşuğ amaçla:ıd:* 'the man made the bird a target' (*ğarad*) *Kaş. I* 209 (*amaçla:r, amaçla:ma:k*; *sic*, corrected from *-me:k*).

Dis. AMD

S emet See *yemet*.

?*D amti:* 'now'. Prima facie, an Adv. in -ti: (*Studies*, p. 145) fr. **am*, but the only trace of this word in this sense is in NE *Sag.*, *Şor RI* 643, *Khak.* and *Tuv.* where it exists side by side with *amdı*, and looks like an abbreviation of that word. It certainly had back vowels as late as *Xak.* but in some *Uyg.* texts it seems to be spelt with *e*. The dental was certainly unvoiced in *Türkü* and voiced in *Xak.* and later; the position in *Uyg.* is uncertain owing to the ambiguity of the script. S.i.a.m.l.g., with back vowels only in NE. Elsewhere the initial varies between *e*, *é*, and *İ* and the nasal between -*m*- and -*n*-. In *Türkü* only the word seems to be not only an Adv. 'now' but also an Adj. 'existing now, present'. *Türkü VIII amti:* 'now' *I E* 9, *II E* 8 (1 é!)-*Türkü amti:* *bođun begler* 'the *Türkü* people and *begs* of to-day' *I S* 11, *II N* 8; similar phr. *II S* 13;

II S 14; ol *amti*: *añğ* yok *Türkü xağan* 'the *Türkü xağan* ruling at present with nothing to harm him' *I S 3*, *II N 2*: VIII ff. *amti*: *amrak oğlan*: *mça*: *bill*: *pler* 'now, my friendly sons, know this' *Irkb Postscript*: *Man. amtika teğl* 'up till now' *TT II 8*, 40: *Uyg.* IX (*I* saw my sons and daughters married) *amti*: *ölitim* 'now I have died' *Suci 8*: VIII ff. *Man. amtika teğl* *TT III 65* (in all *Uyg.* texts the *Dat.*, etc. have back vowels, which seems to show that initial *e*-, when used, is a *scriptio defectiva*): *Bud. amti* is common; *amtkan ökünserbiz* 'if we now repent' *TT IV 10*, 24-5 (unusual use of suffix *-kan*): *Civ. amti* is common; *amtkınâ* (*Dim. f.*) *TT I 152*: *Xak. XI amdi*: *harf wa ma'nāhu al-ān* 'a particle meaning now, this very moment'; one says *amdi*: *keldim* 'I have just arrived' *Kaş. I 125*; *amdi*: *ok I 37*, 16 (2 *ok*; proves back vowels); 15 o.o.: *KB amdi* (*Arat* spells *emdi*) 39, 147 and many o.o.: XIII(?) *At. emdi* (?); *sic* in *Uyg. script*, *emdi*: in *Ar.*) 21, 99: *Çağ. xv ff. emdi hāl* 'now' (quotn.); *emdi keçe/emdi ke değince tā hāl* 'up till now' *San. 114v. 25*: *Oğuz XI* (after *Xak.* entry) and the *Oğuz* put a *kasra* on the *alif* and say *emdi*: *Kaş. I 125*: *Xwar. XIII emdi* 'now' *Ali 6*, etc.: XIII(?) *amdi* 'now' (ride away from here with your army) *Oğ. 218* (spelling doubtful): *xiv emdi Qutb 59*, *MN 431*, etc., *Kom. xiv* 'now, forthwith' *emdi CCI, CCG; Gr. 88* (quotns.): *Kıp. XIII al-ān emdi*: (*alif* unvocalized) *Hou. 28*, 18: *xiv emdi*: *al-ān Id. 23*; (under *šemdi*): *emdi*: *al-ān* (an alternative pronunciation *šemdi*: is mentioned) *do. 55*: *xv al-ān emdi Tuh. 5a. 5*; a.o.o.: *Osm. xiv ff. imdi* (?*emdi*) 'now' c.i.a.p.; *xiv and xv indī* (*şendī*) and *imden* (?*emden*; *sic*, contracted) *gerü* 'from now on' in several texts *TTS I 376-7*, 384; *II 531*, 541; *III 367*, 376; *IV 420*, 430.

D umdu: *N.Ac. fr. um-*; 'covetousness, desire'. *Pec.* to *Xak. Xak. XI umdu*: *al-şama* 'wa'l-su'āl' 'covetousness, request'; hence *al-şā'il* 'a beggar' is called *umduçı*: *Kaş. I 125*: *KB* (may God give him the good things of this world and the next) *ava kelsü arzu tilek umdusu* 'may all that he desires, wishes, and covets come crowding round him' 5895; o.o. 2616, 4215; in 4294 the Vienna MS. reads *umdu* for *şama*'.

Dis. V. EMD-

emit- 'to lean; to incline towards (something *Dat.*)', both physically and metaph. *N.o.a.b.*; later displaced by *eğil-*, q.v. *Xak. XI tam*: *emittl*: *māla'l-cidār wa ğayruhu li-yasqu* 'the wall (etc.) leant over preparatory to falling'; and one says *köplüm aqar emittl*: 'my heart inclined (*māla*) to him' *Kaş. I 214* (verse); *emittür*, *emitmek*; three o.o.: *KB kamuğ üç aqaklığ emitmez bolur* 'anything that stands on three legs does not lean over' 802; o.o. 807, 1637: *xiv Muh. māla* (*Rif.* adds *wa inhānā* 'to be bent') *emit-* *Mel. 31*, 4; *Rif. 115*: *Kıp. xv(?) māla* (*mayrıl-*; in margin in second hand) *emit-* *Tuh. 35b. 11*.

emder- (?*emter-*) *n.o.a.b.* The *Uyg.* text is the first verse of a stanza of which the rest is damaged beyond reconstruction, and its meaning can only be conjectured. *Uyg.* VIII ff. *Man. ayağlarıñ barça sizliçe emter-tiğlz* 'you have heaped(?) all honours upon yourselves' *TT II 75-6*: *Kıp. xiv emderdi*: *qallaba wa yusta'mal fi qalbi'l-qumâş wa'l-hubûb wa nahwihâ mina'l-acşâmî'l-şaqila ba'dahâ 'alâ ba'd wa lâ yuqâl fi'l-quṭn wa nahwihî mina'l-acşâmî'l-xâşifa* 'to turn over', used of turning heavy objects, rubbish, grain and the like, upside down, but not used of light objects, cotton lint and the like' *Id. 23*; *emder-* *qallaba do. 24*.

D umdur- *Caus. f.* of *um-*; survives only(?) in *SW Osm. umdur-* 'to make, or let, something be hoped for'. *Xak. XI* (in an elegy) *kođtı*: *erig umduru*: *taraka'l-ricâl yarcüm min xayrihi wa birrihi* (he has died and) 'left men begging for his welfare and good works' (lit. 'making them beg') *Kaş. II 54*, 4; *n.m.e.*

Tris. AMD

D umduçı: *N.Ag. fr. umdu*; 'beggar' and the like. *N.o.a.b. Xak. XI umduçı*: *al-sâ'il* 'one who asks, beggar' *Kaş. I 141*; a.o. *I 125*, 24 (*umdu*): *KB kişl umduçı bolsa boldı bulun* 'if a man becomes a beggar, he becomes a prisoner' 2723; o.o. 2724, 4214, 4215, 4272: *xiv Muh.(?) şami* 'wa tuşayli' 'covetous, sponger, parasite' *umduçı*: (misvocalized *amduçı*): *Rif. 148* (only).

PU imtill: *Hap. leg.*; almost certainly an error for *VU imilti*; it is listed in a section, headed '*af'al* with *-i* attached' under the cross heading *-L-* for the third consonant, but as this precedes *-Ç-*, *-D-*, and *-R-* it is probably an error for *-T-*. *Çiğil XI* one says *bu: 1:şı:ğ imtill*: *kıldı*: *fa'ala hādā'l-amr min ğayr tadabbur wa lâ rawiya cuzāfa(n)* 'he did this arbitrarily and without thought or reflection' *Kaş. I 141*.

D amtkan, amtkına See *amti*.

D umdusuz *Hap. leg.(?)*; *Priv. N./A. fr. umdu*: *Xak. XI KB* (of a secretary) *közl tok kerek ham özi umdusuz* 'his eyes must be satisfied and he himself without covetousness' 2721.

Tris. V. AMD-

D emderil- *Hap. leg.*; *Pass. f.* of *emder-*. *Kıp. xiv emderil-* *inqallaba* 'to be turned upside down' *Id. 23*.

Dis. AMĞ

D umuğ *Dev. N. fr. um-*; in the early period it must have meant 'an object of desire', and the phr. *umuğ inağ*, in which it nearly always occurs 'something, or some one, desired and trusted'. When *um-* came to mean 'to hope', it followed suit, and *umu* 'hope, expectation' survived in the *XIX SW Osm. dict.*, but is now obsolete and

displaced, usually by *Pe. umid*; SW xx Anat. *umu* still means 'request' *SDD* 14,18. *Uyg.* VIII ff. Man. *alku bés ajunlarını umuğı* 'Oh object of desire of all five states of existences' *TT III* 1—(receive now) *umuğ inäg* 'oh object of desire and trust' (the worship of all men) *do.* 4; *yérinçke umuğ inäg törütügüz* 'you were created in this world as an object of desire and trust' *do.* 73; Bud. *umuğ inäg* is common either as an epithet of the Buddha as in *U III* 35, 23 or as something which the Buddha will be for mortals as in *USp.* 101, 2; *Suv.* 24, 14; 137, 20; exceptionally in *TT VIII* E.46 Sanskrit *kurutvam dvipam átmana* 'make an island for yourself' (*sic*) is translated *kılığ-lar umuğ inägüğ öz e: tözügüzlerke*; *Osm.* XIV to XVI (only) *umu* 'hope'; c.i.a.p. *TTS I* 721; *II* 926; *III* 709; *IV* 783.

1 imğa: 'wild mountain goat'; an old word w. ending *-ğa*: The spelling in Türkü seems to be *amğa*, since Runic *mğ a*: could hardly be read *imğa*:. Became an early l.-w. in Mong. as *imağa(n)/ima'a(n)* 'male (wild) goat' (*Kov.* 309, *Haltod* 69); Mong. Plur. *ima'at* in XIII *Secret History* (*Haensch* 82). On this word see *Studies*, p. 235 and also *Scherbak* 118 and L. Bazin, 'Noms de la "chèvre" en turc et en mongol', in *Studia Altaica, Festschrift für Nikolaus Poppe*, Wiesbaden, 1957, pp. 28 ff., both of which contain minor errors, e.g. that the word originally had an initial *y*-which rests on no better evidence than a mis-spelling in the Vienna MS. of the *KB*. Survives apparently only in SW xx Anat. *ima/ime SDD* 789, 790, both of which seem to mean some kind of wild goat. Türkü VIII passages in *I N* 8 and *II E* 31 have hitherto been read *Amğa: Kurğan kışlap* and *Amğü:* (error for *Amğa:*, the stone is chipped here) *Kurğan kışladukda*: 'after spending the winter at *Amğa Kurğan*'. This is open to two objections: (1) in the only other early (*Uyg.* VIII) occurrence of *kışla-* it is preceded by the Instr., *Ötüken irin kışladım* 'I spent the winter north of the *Ötüken*' *Şu. E* 7; (2) *kurğan*, 'fort' and the like, is not noted earlier than *Kıp. XIII* and *Çağ. xv ff.* The correct reading is prob. *amğa: korıgün* 'at the hunting ground for wild goats reserved for the *xağan*' (see *korıg*) prob. used as a place-name: VIII ff. (a leopard and a stag went searching for game and grain) *ortu: yérde: amğaka: sokuşmı:s esri: amğa: yalım kaya:ka: ünüp barmı:ş* 'in the middle country they met a wild goat; the dappled wild goat climbed a bare rock and made off' *İrkB* 49 (for *kaya:* cf. *KB*): *Xak. XI KB kayada yoriğli bu imğa teke* 'these mountain goats and ibexes ranging among the rocks' (cannot escape you) 5373; *xiv Muh. kabıslı-cabal* 'wild mountain goat': *imğa: Mel.* 72, 10; *Rif.* 175 (mis-spelt, *nün* for *yā*): *Çağ. xv ff. imğa:* (spelt) *buz-i kiñti* 'mountain goat' *San.* 114v. 29; (*yaman* . . . and, in Mong., *buz* 337v. 4); *Osm.* XIV to XVI *ime* (or? *ima*) 'mountain goat'; in several texts *TTS I* 337; *II* 532; *III* 368; *IV* 421.

2 imğa: the title of a Turkish official; in Turkish n.o.a.b., but basically identical with a title included in the lists of Türkü officials in the Sui Shu and two T'ang Shu's (see Chavannes, *Documents sur les Tou-hioue* (*Turcs*) *Occidentaux*, p. 376; Liu Mau-tsai *Die chinesische Nachrichten zur Geschichte der Ost-Türken*, p. 824) in the form *yen-hung-to* (Giles 13,153 5,252 10,473) representing in Karlgren's 'Ancient Chinese' *tüm yung d'ät*, and probably pronounced in the T'ang period as something like *im go dar*, which might represent *imğa:la:r. Xak. XI imğa: al-xāzin li'l-anzāl wa'l-qayyim 'alā cam'ihā* 'the treasurer in charge of (public) moneys and the superintendent over their collection' *Kağ. I* 128; (in a section headed *fa'allā muskana-tū'l-lāmi'l-ülā wa mimnā kusirat fā'uhū*) *C élümğa:* (i.e. *I él: imğa:*) *al-kātibū'ludāi yaktub marāsila'l-witān bi-xatī'l-turkiya* 'the secretary who writes the Sultan's letters in Turkish (i.e. *Uygür*) script' *I* 143; *KB Chap. 34* (2672 ff.) relates to the duties of the *bitiğçi élümğa:* but only the *bitiğçi* is mentioned in the text; in a long list of officials in 4064 ff. the *él imğa:* comes after the *sü başı* 'army commander' and *hācib* 'chancellor' and before the *öge:* 'counsellor' and the *kök ayuk* 'village headman' (q.v.).

Tris. AMĞ

D umuğsuz Priv. N./A. fr. *umuğ*; n.o.a.b. In the early period it must have meant, etymologically, something like 'without an object of desire, with nothing to look forward to'. *Uyg.* VIII ff. Man. *umuğsuz irinç* . . . *yilkita* (has been saved) 'from existence as an animal without anything to look forward to and miserable' *TT III* 25; Bud. *umuğsuz inägüz* 'with no object of desire and trust' *U II* 4, 7; *U III* 16, 21; *Suv.* 587, 3; *Civ.* (in an adoption document) (gap) *umuğsuz urısız kalğay tēp* 'considering that . . . will remain with nothing to look forward to, and with no male issue' *USp.* 98, 1; *Osm.* XVI and XVII *umususuz* 'hopeless' in two texts *TTS II* 927; *III* 709.

Dis. EMĞ

D emiğ Conc. N. fr. *em-*; 'nipple, teat' or more generally 'breast, udder'; unlike *yelin* q.v., which is used only of animals, used both of human beings and animals. Survives only(?) in NE Tuv. *emiğ R I* 954; *Pal.* 582; SW *Osm.* *emik* 'sucked (dry)', etc. is a Dev. N./A. in *-ük* (Pass.) and a different word. Elsewhere displaced everywhere by *emçek*, Conc. N. in *-çek* which is first noted in XIII(?) *Tef.* 77 and thereafter in *Muh.*, *Çağ.*, *Kom.*, *Kıp.*, and *Osm.*, and s.i.a.m.l.g. Türkü VIII ff. *teğlik kulun érkek yunt(t): emiğ: tileyir:* 'a blind foal looks for an udder on a stallion' *İrkB* 24; *Uyg.* VIII ff. Man. *kazğuk teg kara boy emiğ* 'her black coloured nipples like pegs' *M II* 11, 18; *kēp yétiz köğüzinde iki emiğ* 'her two breasts on her broad (Hend.) bosom' *U IV* 30, 54-5; *Civ.* *emiğ*

sişip ağrısar 'if the breasts swell and are painful' *H I* 119, 196; **Xak. xi emiğ al-tadā** 'the female breast'; also *al-ṭunduwa* 'the (male) nipple' *Kaş. I* 72; **emiğ sordı: imtakka'l-ḡar** 'he sucked the udder' *II* 70, 1; a.o. *I* 485, 23 (*ḡur*).

imik (of the weather) 'mild, warm'. Survives with the same meaning in SW xx Anat. **imik/jumuk** (*sic*) *SDD* 769, 1419. Cf. **yılığ. Xak. xi al-yawmu'l-fätiru'l-harr** 'a mild day' is called **imik kü:n** (*alif* vocalized with both *fatha* and *hasra*); and anything which gets warm (*saxuna*) after being cold, but is not excessively hot (*lä yaştadd ḡararatuhu*) is called **imik** (spelt *emik*) *Kaş. I* 72; *xiv Muh. yawm mu'tadil* 'a mild day' **imik: kü:n** (*g-* marked; *alif* unvocalized) *Mel.* 80, 7; *Rif.* 185 (ditto; mis-spelt *imi:l*).

D I emge:k N./A.S. fr. emge:-; 'pain, agony', hence 'anything accompanied by pain, laborious effort', and hence 'laboured movement, (of a child) crawling'. S.i.a.m.l.g. in all meanings v. various phonetic changes. See **emgekle:-**. **Türkü viii on ok boḡun emgek körti:** 'the people of the Ten Arrows (i.e. the Western Türkü) experienced suffering' *IE* 19, *II E* 16; *viii ff. bu ırk başı:nta: a:z emgeki: bar* 'at the beginning of this omen there is a little pain' (later it becomes good) *Irkb* 57; **Uyg. viii ff. Man.-A M I 9, 6 (I açığ):** **Man. sekiz türlüğ emkek** (*sic*) 'eight kinds of pain' *TT III* 39; a.o.o.: **Bud. bu mundağ emgek içinde** 'in pain of this kind' *U II* 4, 10; o.o. *Ü IV* 30, 34, etc. (**I açığ**); *PP* 2, 7 and many others; in *TT VIII* spelt **emge:k**: *xiv Chin.-Uyg. Dict. k'u* 'bitterness, affliction' (*Giles* 6,258) **emgek Ligeti** 134; *R I* 959 (misread as *emge*): **Xak. xi emgek al-mihna** 'pain, agony' *Kaş. I* 110 (prov., verse); and seven o.o.: **KB seni koldi tün kü:n bu emgek bile** '(the Prophet) prayed for you by night and day with this effort' 39; o.o. 373, 1738 (**eğin**), 4293, 4608: **xiii(?) At. küç emgek tegürme kisike** 'do not use violence or cause pain to people' 331; **Tef. emgek** 'pain, embarrassment' 76; *xiv Rbğ. emgek 'effort, suffering' *R I* 960 (quoth.): **Çağ. xv ff. emgek** ('with -g- and -k-) **emek ve zahmat** 'suffering, pain', also **oğlançıklarıñ yürümeñden evvel emekledikleri** 'of infants, crawling before they can walk' *Vel.* 30 (quoth.); **emgek emekleme** *do.* 78 (quoth.); **emgek** (spelt) (1) **ranc-u maşaqat** 'pain, affliction, labour' (quoth.) (2) **ba-dast-u pā raftan-i aḡfal** 'of children, crawling on hands and knees' (quoth.) *San.* 114v. 29; **Xwar. xiii(?) berge emgek birle elğünni basıp erdi** 'he was oppressing the people with whips and torture' *Oğ.* 24-5; (**Oğuz Kağan**) **emgek çekip turdı** 'endured many sufferings' *do.* 235; *xiv emgek 'trouble, toil' *Qutb* 20; **emek do.** 20; **emgek do.** 50, 59; **emgek Nahc.** 270, 2 and 7; **Kom. xiv** 'pain, suffering' **emgek CCG**; **Gr.: Kip. xiv emgek al-ta'ab** 'toil, weariness'; **Tkm. emek İI.** 23; **Osman. xiv emek** 'pain, suffering; effort'. in several texts (in *III* 251 also **emge****

but this is merely a *Dat.* *TTS I* 267; *II* 379, 380; *III* 251): **xviii** (after **Çağ. emgek**) in *Rimi* corrupted to **emek San.** 114v. 29.

VU 2 emgek 'the fontanel, the gap in the crown of an infant's skull before the bones join up'. The word appears in the MS. between the prov. and verse under **I emgek** and is spelt **ümgük**, but this seems to be an error. Possibly merely a special meaning of **I emgek**, but the modern spellings point rather to **emgek**. Survives in NE Küer, **Tel. emgek/emgey R I** 960; **Khak. emek Bel.** 336; **NC Kır. emgek**; **Kzz. epbek**; **SW Osm. imik**; some of these mean 'the crown of the head' rather than 'fontanel'. **Xak. xi ümgük (?) al-qurqis wa huwa rammā'atu'l-ra'** 'the fontanel' *Kaş. I* 110.

?D ömge: an anatomical term; survives in NE Bar. **ömğön** 'a horse's chest' (dubious, *R.* gives the same meaning in **Çağ.**) *R I* 1315; **Khak. öpmen** 'collar-bone'. **Xak. xi ömge:n al-wadac** 'the jugular vein' *Kaş. I* 120; **Çağ. xv ff. ömgen/ömgün** ('with -g-') **muntahā-yi ḡulqum wa ustuxwān mā bayn ḡalq wa sina** 'the base of the throat and the bone between the neck and chest' (i.e. collar-bone) *San.* 86v. 24.

Dis. V. EMG-

emge:- 'to suffer pain'. N.o.a.b.; later displaced by **emgen-** or periphrases sometimes containing l.-w.s. **Uyg. viii ff. Bud.** the word qualifying **tnılığ, boḡun**, etc. and transcribed **imerigme** in *USp.* 102a. 25; *Sw.* 154, 1; 173, 6; 585, 4 etc. is an error for **emgeğme** 'suffering' (mortals, etc.): **Xak. xi er emge:di: imtahana'l-racl wa qāsāl-mihna** 'the man was in pain and suffered pain' *Kaş. I* 284 (**emger. emge:me:k**); **emgeyü:r** (*sic, metri gratia*) **ya't'ab** 'is exhausted' *I* 362, 25; **KB tilin emgemiş er** 'a man exhausted by talking' 165; **emger katığ** 'gets very weary' 689; o.o. 332 (**etöz**), 837 (**I aır-:**) **Xwar. xiv emge-** 'to suffer' *Qutb* 50.

D emget- Caus. f. of **emge:-**; 'to cause pain to (someone *Acc.*)'. Survives only(?) in NW Kaz. **imget-**. **Türkü viii** [gap] **igdiñ emgetmen tolgatmañ** 'feed [the people] and do not cause them pain or distress' *II N* 12; *viii ff. Man. sizni emgettım* 'I have caused you pain' *TT II* 8, 37; o.o. *do.* 51; *M III* 45, 1-4 (**ögür**); **Chuas.** 299, 315 (**I ür**): **Uyg. viii ff. Man.** (whatever things there are) **tnılığlarığ nece emgetgülik tolgatgülik irintürgülik busantürgülik** 'which will cause pain and distress to mortals and make them unhappy and miserable' *TT II* 16, 40-4; **Bud. emgetip irintürdüm erser** *U II* 78, 34; **tnılığlarığ örlettım emgettım . . . erser** 'if I have disturbed mortals or caused them pain' *Sw.* 135, 16-17; o.o. *TT VI* 278 (**uğuz**); *TT VIII* 0.6 (**emgetür**), etc.: **Xak. xi ol anı: emgettı: a'yāhu** 'he worried him' *Kaş. I* 264 (**emgetür, emgetme:k**): **KB meni emgetür til** 166; **xiii(?) Tef.** (Pharaoh) **bizni kınar emgetür erdi** 'tortured (Hend.) us' 77; **Çağ.**

xv ff. **émget-** Caus. f.; *ranc dâdan* 'to cause pain' *San.* 114r. 24 (quoton.); **Xwar.** xiv **émget-** 'to torture, cause suffering' *Qutb* 50, 59; **emget-** 'to weary (someone)' *Nahc.* 263, 17; 315, 2.

D emgen- Refl. f. of **emge-**; 'to suffer pain' (occasionally with correlative *Acc.*). Survives only(?) in SE Türkî *Shaw* 38, *Jarring* 22: NW Kaz. **imgen-**: SW Tkm. **emen-**; xx Anat. **emen-/emin-** *SDD* 528-9. **Uyg.** viii ff. Man.-A **emgenmis** (*sic*) **emgekemiz** 'the pains which we have suffered' *M I* 11, 18; Bud. Sanskrit *âdipito* 'set on fire' (?) **çukup emge-nip** *TT VIII C.5*; (**emgenme:klig** 'painful' *do. G. 34*); **emgek emgenip** *U III* 31, 9 (i); similar phr. *do.* 46, 19; a.o.o.; (in *Usp.* 23, 4 *imrenirmen* is an error for **emgenürnür**): Civ. **isig kuya:ška emgenmiş** 'suffering from sunstroke' *TT VIII L.10*: **Xak.** xi ol bu: 1:ška: **telim emgendil**: 'he got very tired (*ta'ayya*) over this business'; hence one says **xan karşıka: emgendil**: 'the *xân* reached (*naşala*) the palace'; the meaning is 'he arrived at it tired (*waşalahu ta'ab*) by the journey until he reached it'; this word is addressed to *amirs* and notables extremely politely (*bi-ğâyati'l-latâfa*); the *Oğuz* do not know it *Kaş.* I 255 (**emgenür, emgenme:k**): **Çağ.** xv ff **emgen-ranc-u zaħmat kaşidan** 'to suffer pain' *San.* 114r. 9 (quotns.): **Xwar.** xiv **emgen-** 'to suffer, be troubled' *Qutb* 20; **emgen-** *do.* 50, 59; **emgen-** 'to suffer' *Nahc.* 270, 8; **Korn.** xiv 'to weary oneself' **emgen-CCG**; **Gr.**: Kip. xiv **emgen-ta'iba**; **Tkm.** **emen-Id.** 23: **Osm.** xiv, xv **emen-** 'to suffer pain or weariness', in two texts *TTS II* 380; *III* 251.

D emgeş- Hap. leg.; *Recip. f.* of **emge-**: **Xak.** xi bu 1:şda: **bo:y emgeşti: ta'iba'l-nâş fi hâdâ'l-amr ba'duhum bi-sabab ba'd** 'the people got tired with one another over this business' *Kaş.* I 238 (**emgeşür, emgeşme:k**).

Tris. EMG

D emigdeş N. of *Assoen*. fr. **emig**; 'foster-brother, or -sister'. Survives only(?) in NE *Tuv.* *R I* 954 (not in *Pal.*); in one or two languages, e.g. NE Kir., Kzkh, displaced by **empektes**, in others by periphrases; in **Çağ.** for a time displaced by the Mong.-Turkish compound **kökeltes** (see *San.*) now obsolete. **Xak.** xi (in a para. on **-daş/-deş**) and **al-tady** 'the female breast' is called **emig**, and those who suck the same breast are called **emigdeş**, that is **muşâhibu'l-tady** 'comrades of the breast' *Kaş.* I 407; n.m.e.: **Xwar.** xiv **emügdeş** 'foster-brother' *Qutb* 21: **Kip.** xv (in a para. on **-daş/-deş**) **emigdeş** (mis-spelt *emildes*) **rafiqu'l-ridâ** 'comrades in sucking' *Tuh.* 36b. 9: **Osm.** xv, xvi **emigdeş**, with minor variations of spelling; in several texts *TTS II* 381; *III* 252; *IV* 296.

D emgeklig P.N./A. fr. **1 emgek**; 'suffering, painful', and the like. S.i.s.m.l., sometimes with

extended meanings like Osm. **emekil** 'retired from work'. **Uyg.** viii ff. Man. **emgeklig...** **tnılığlar** 'suffering mortals' *TT III* 109; Bud. **emgeklig tnılığlar** *PP* 5, 5; *U III* 31, 9 (ii); **emgeklig karagüğ tarkardaç** 'dispelling the painful dark' *Usp.* 102a. 34; (**Xak.**) xiii(?) *Tef.* **emgeklig 'painful'** 77 (?so read instead of A.N. **emgeklik**): xiv *Muh.*(?) **al-şagî** 'miserable, wretched'(? so read for **al-şagî**) **emge:ğli:** (-ğ-'s marked) *Rif.* 154 (only): **Xwar.** xiv **émgekli** 'suffering' *Qutb* 50.

D emgeksiz Priv. N./A. fr. **emgek**; 'without pain, effort' and the like. Survives only in SW Osm. **emeksiz**, same meaning. **Uyg.** ix **emgekzi:zin** *III C* 8 (*ETY II* 38; no context): viii ff. Bud. (they will be able to do their work) **emgeksizin** 'without effort' *Siv.* 447, 21: **Xak.** (man cannot live in this world) **emgeksizin min ğayr ta'ab** 'without (experiencing) weariness' *Kaş.* I 420, 5; n.m.e.

D emiglig Hap. leg.; P.N./A. fr. **emig**. **Xak.** xi **emiglig eşler: al-mar'atu'l-murdi'a** 'a nursing mother' *Kaş.* I 153 (prov. v. **küse:ğlig**).

Tris. V. EMG-

D emgekle- Den. V. fr. **1 emgek**; apparently used only for 'to crawl' and the like. S.i.a.m.l.g. except NW, often with the -g- elided, and sometimes with the initial vowel rounded, as in **Uyg.**, by assimilation with the -m-. **Uyg.** viii ff. Bud. **ömgekleđiler** (*sic*) *U IV* 34, 70 (**bökseğ**): **Çağ.** xv ff. **emgekleğen** ('with -ğ-, -k-, -ğ-') **emkleyen tişl** 'a crawling (infant)' *Vel.* 78 (quoton.); **emgekle-ba-şu'ubat ba-dast-u pâ rah raftan-i aifâl-i şir-xwâra** 'of sucking infants to crawl with difficulty on the hands and knees' *San.* 114r. 26 (same quoton.): **Kip.** xv **habâ 'to crawl'** **emgekle-** (in the margin in a ?SW hand **emekle-**) *Tuh.* 13b. 13: **Osm.** xv ff. **emekle-** 'to crawl' in several texts *TTS I* 377; *III* 368; *IV* 421.

D emgeklen- Refl. f. of **emgekle-**; survives in NE Kir. **emgekten-**; Kzx. **epbekten-**; NW Kaz. **imgeklen-**; usually 'to exert oneself' or 'to suffer pain or hardship'. **Xak.** xi ol bu: 1:şig **emgeklenđi:** **adda hâdâ'l-amr min cumlati'l-mihna** 'he reckoned that this business was of a painful kind' *Kaş.* I 315 (**emgeklenür, emgeklen-me:k**).

D emigle- Hap. leg.; Den. V. fr. **emig**. **Xak.** xi er ura:ğutni: **emigle:đi:** 'the man hit the woman on her breast' (**alâ tadyihâ**) *Kaş.* I 308 (**emigle:r, emigle:me:k**).

Dis. AML

amul (?aml) 'quiet, mild, equable, peaceable, even-tempered'; generally used of people, but occasionally of places. Survives only(?) in SW xx Anat. **imul imul/fumul umul** 'quietly, gently' *SDD* 769, 1419; a l-w. in Mong. (*Kow.* 109, *Haltod* 24). There was an alternative form ***amur** which is the basis of

amra-, not noted in Turkish but an early l.-w. in Mong. (*Kov.* 110, *Haltod* 24) with a Den. V. *amurlu-* in the XIII *Secret History* (*Haenisch* 7). NE **amır** *R I* 647, also *Khak.* and *Tuv.*, is a reborrowing of this word. Türkü VIII ff. *Man. olarnıñ amul yavaş köpül* 'their mild and gentle minds' *M III* 20, 6 (i); *Uyg.* VIII ff. *Man.-A amal (sic) yavaş köpül M III* 31, 4 (iii); *Man. [am]ıl yavaş kişilerig TT II* 17, 57-8; *Bud. örüg amil abayapur atlıg nirvan* 'the quiet, peaceful *nirvāna* called *Abhayapura*' *USp.* 101, 6 (i); o.o. of örüg *amil/amul TT IV* 12, 60; *Suv.* 166, 7; 247, 17-18; örüg *amil tigisiz* 'quiet, peaceful, and silent' *Suv.* 484, 17-18; **Xak.** XI *amul al-sākin* 'quiet, peaceful' of anything; hence *al-halim* 'mild' is also called *amul Kaş. I* 74 (verse): *kelgıl amul oynalım* 'come let us play together in peace and tranquillity' (*fı sakına wa tumānına*) *III* 131, 23; **KB amul** 'quiet, gentle' (of people) is common 25, 26 (*amrul-*), 107, 382, 769, 1416 (*örüg*), 2231 (*alçak*), etc.: *xiv Rbg. R I* 649 (*alçak*): **Osm.** *xiv* to *xvi apul* (certainly the same word) and *apul apul* 'gently, quietly' are very common *TTS I* 30; *II* 43; *III* 29; *IV* 31.

S emlü See **eñlig Kıp.**

VUD ü:mlüg *Hap. leg.*; *P.N./A. fr. üm.* **Xak.** XI *bütü:n ü:mlüg kança: kolsa: olturur* 'the man whose trousers are intact sits down wherever he wishes' *Kaş. I* 224, 6; *n.m.e.*

Dis. V. EML-

D emle- *Den. V. fr. em*; 'to treat or cure' (a person or disease with remedies of various kinds). *S.i.s.m.l.g.*, in some in such forms as **emde-**, **emne-**. In most languages now for 'to treat with incantations, folk remedies, and the like', compound verbs with l.-w.s, mainly Arabic, being used for orthodox medicine. *Uyg.* VIII ff. *Civ. H II* 26, 82; **Xak.** XI *men anı: emle:dım* 'āla²actu² wa dāwaytu²hu 'I treated and cured him' *Kaş. I* 287 (**emle:rmen**, **emle:me:k**): **KB** *ığig emlemese kişl terk ölü*r 'if one does not treat a disease, a man soon dies' 157; a.o. 2002: XIII(?) *Tef. éml-* ditto 77; *Kom.* *xiv* 'to treat, cure' **emle-CCG**; *Gr.*

D imle- *Den. V. fr. im*; 'to make a (secret) sign (to someone *Dat.*) by a wink, gesture, etc.' *S.i.s.m.l.*, often much distorted, e.g. NE *Tel. umda-*; *NC imda-*. **Xak.** XI *men aña: imle:dım ğamastu²hu bi-ayn aw aşırtu ilayhi bi-yad* 'I winked at him or beckoned to him' *Kaş. I* 287 (**imle:rmen**, **imle:me:k**); three o.o.; *ol maña: yimle:di ğamaza ilayya bi-aynihi*, originally **imle:di III** 310 (**yimle:r**, **yimle:me:k**): **KB** *közin imledi* 'he winked at him' 768; **imledi** 'beckoned' 621, 955; XIII(?) *Tef. imle-* 'to wink, (at someone, *tapa*) 124.

D emlet- *Caus. f. of emle-*; survives in much the same languages. **Xak.** XI *men anı:*

emlettım amartu bi-ılācihi 'I gave orders that he should be treated' *Kaş. I* 266 (**emletür**, **emletme:k**).

D imlet- *Hap. leg.*; *Caus. f. of imle-*. **Xak.** XI *men anı: imlettım* 'I ordered that he should be beckoned to or winked at' *Kaş. I* 266 (**imletürmen**, **imletme:k**).

D emlel- *Pass. f. of emle-* survives only(?) in *NC Kir.*, *Kzx.* **emdel-** 'to be treated with incantations, etc.'. **Xak.** XI *ıgılg emleldi:* 'the sick man was treated' (*ülca*) *Kaş. I* 296 (**emlelür**, **emlelme:k**).

D imlel- *Hap. leg.*; *Pass. f. of imle-*. **Xak.** XI *kişi: imleldi:* 'the man was winked at', and the like *Kaş. I* 296 (**imlelür**, **imlelme:k**).

D emlen-; *Refl. f. of emle-*; *s.i.s.m.l.* **Xak.** XI *er emlendi:* 'the man treated (*älaca*) himself' *Kaş. I* 259 (**emlenür**, **emlenme:k**).

D *imlen- See **yimlen-**

D emleş- *Hap. leg.*; *Recip. f. of emle-*. **Xak.** XI *ba:ıgıtar emleşdi:ler* 'the wounded men treated one another' (*ta'älacat*) *Kaş. I* 242 (**emleşür:ler**, **emleşme:k**).

D imleş- *Recip. f. of imle-*; *s.i.s.m.l.* **Xak.** XI *ol anıñ bile: elıgın imleşdi: aşara ilayhi bi-yadihi wa fa'ala'l-āxir miñlahu* 'he beckoned to him and the other did the same' *Kaş. I* 242 (**imleşür**, **imleşme:k**).

VUD ümleş: *Hap. leg.*; *Recip. Den. V. fr. üm*; *prob. in fact used only in the Ger. Xak.* XI *ol anıñ birle: çöge:n urdı: ümleşü: daraba ma'ahu'l-şawlacān 'alā xıfāri'l-sarāwıl* 'he wielded the polo-stick (in competition) with him for a stake of a pair of trousers' *Kaş. I* 242 (**ümleşür**, **ümleşme:k**).

Tris. AML

PU imliti: See **imtilti:**

D amulluk *A.N. fr. amul*; 'peace, tranquillity'. *Pec. to KB.* **Xak.** XI *KB* 325, 584, 1988, etc.

Tris. V. AML-

VUD ömele- *Hap. leg.*; *Den. V. fr. öme-*; not connected, as Thomsen suggested, with *SE Tar. örnüle-* 'to crawl' which is merely a much altered *Sec. f. of emğekle-*. **Türkü** VIII *er öme:leyü barmı:ş teprı:ke soku:s-mi:ş* 'a man went visiting and met a god' *Irkb*, 47.

Dis. AMN

F é:mi:n 'safe, secure'; *pec.*, as such, to *KB*. The contexts make the meaning certain, and, in spite of the eccentric spelling (with two *yās*) in the *Ar.* script, there is no doubt that this is merely a corruption of *Ar. amin*, same meaning. **Xak.** XI *KB salām ol kişike emnlik amān salām kılsa ötrü emin boldı cān* 'a greeting is assuredly a protection

for a man; if (someone) greets him then his life is safe' 5056; *kiçig bolsa émin uluğ şarridin* 'if the small man is safe from injury by the great' 5062; *üçünçü émin tut kamuğ yollarıñ* 'the third (obligation of a ruler to his subjects is) "keep all the roads safe"' 5577.

D *umunç* Dev. N. fr. *umun-*; originally 'desire, request, prayer', turning in the medieval period into 'expectation, hope'. Survives only(?) in NW Kar. L. *umunts R I 1793*; SW xx Anat. *umunca SDD 1419* 'hope, desire'. Uyğ. VIII ff. Bud. *küsüşüç umunçuğ turğurur üçün* 'because it arouses wishes and desires' *TT V 24, 68-9*; *Xak. XI umunç al-ricā* 'request, prayer'; hence one says *umunç teğri:ke: tut* 'make your prayer to God' *Kağ. I 133*; almost identical entry *III 450: KB umunçum sapa* 'my prayers are to Thee' 29; *iğim rahmatında ađın yok umunç* 'I have no desire other than the mercy of my Lord' 1364; *sözün kuyğucu begke tutma umunç* 'make no requests to a *beg* who breaks his promises' 2013; XIII(?) *At.* (oh thou that covetest (see *um-*) joy unmixed with sorrow) *bu ajun kaçan ol umunçka orun* 'what room is there for that desire in this world?' 212; *Tef. umanç* (?read *umunç*) Borovkov translates 'hope', but 'prayer' seems likelier 328; xiv *Rbğ. umanç* (*sic*) 'hope' (?request') *R I 1790* (quoton.): *Çağ. xv ff. umanc* (spelt) *tawaquq wa umid* 'expectation, hope' *San. 86v. 24*; *Xwar. xiv umunç/umunç* 'hope' (fairly definitely); *boldı umanç* 'he became the target' (for the arrow of misfortune and pain) *Qutb 198*; *uzun umunçlar tutar erdiler* 'they prayed long prayers' *Nahc. 391, 5*; o.o. 435, 16; 436, 2; Kom. xiv 'hope' *umunç CCG*; *Gr.*

Dis. V. AMN-

D *umun-* Refl. f. of *um-*; properly 'to desire, request, or pray for (something *Dat.*, from someone *Abl.*)'. Survives only in SW Osm. *umun-* 'to set one's hopes on (something)'. Uyğ. VIII ff. Bud. *küseýür umunur erdim* 'I was wishing and desiring' [that he . . . gap] *Hüen-tz. 1955*; Sanskrit *sasarāna* na 'having protection (?)'; perhaps 'desiring protection?') *umu:ngulu:k üze: TT VIII A.28*; (Sanskrit lost) *umu:ndaçı do. D.7*; *Xak. XI men teğri:den umundum racawtu mina'llāh* 'I prayed God' *Kağ. I 206* (*umunur, umunma:k*): (in a verse in which both text and translation are corrupt) *tutmiş(?) sanı: umnalım* 'let us ask for the number (of game) which he has taken(?) for ourselves' *III 429, 6*; *KB kiçig erse umnur sakal üngüke* 'when he is small he looks forward to (the time when) his beard grows' (when it grows he looks forward to the time when it goes white) 3622; XIII(?) *Tef. uman-* (so spelt) translates *racā*, and in other quots. means 'to look forward to' and possibly 'to hope' 328; *Xwar. XIII uman-* 'to hope' *Ali 28*; xiv *uman-* (once spelt *ümen-*) 'to hope, trust', possibly 'to ask for' *Qutb 198, 203*.

Tris. AMN

D *umunçluğ* P.N./A. fr. *umunç*; n.o.a.b. *Xak. XI umunçluğ adaş tepedi: hasadā-nā'l-şadıqu'l-marçute* 'the friend, for whom we longed, envied us' *Kağ. I 155, 17*; n.m.e.: *KB* (today, choosing his time, the king has summoned me) *umunçluğka dawlat maña kur badı* 'fortune has tightened my belt for me, who long for him(?)' 1588; *Xwar. xiv* (*Usāma* was a man) *iğen uzak umunçlığ* (*sic*, in error) 'who prayed very long prayers' *Nahc. 433, 14-15*.

D *umunçsuz* Priv. N./A. fr. *umunç*; n.o.a.b. *Xak. XI KB* [(Aytoldi's illness grew worse) *umunçsuz bolup cāndin ellig yudı* 'losing the desire (? to live) he washed his hands of life' 1115; XIII(?) *Tef. umançsız boldı kım yalğın sözledi erse* 'the man who has lied is without hope (in the next world?)' 328.

DF *éminlik* A.N. fr. *émin*; 'safety, security'; n.o.a.b. *Xak. XI KB éminlik törü élke éñçlik bolur* 'customary law is a source of security and peace for the realm' 5734; a.o. 5062 (*émin*): Kom. xiv 'security' *éminlik CCI*; *Gr.*

Dis. AMR

**amur* See *amul, amra-*, etc.

S *İmir* Oğuz form of *İğir*, q.v.; 'gloom, dusk', both the dusk of dawn and sunset and the gloom caused by fog or a dust-storm. Survives only(?) in NE Tuv. *İmir*; NC Kir., Kzx. *İmirt* (*sic*) (morning or evening) 'dusk'; SW Tk. *ümür* 'fog'. Oğuz *XI İmir* (misvocalized *emir*) *al-dacn wa'l-şabāb* 'gloom; mist, fog' *Kağ. I 54*; (after *İğir*) in Oğuz *İmir I 94*; *Çağ. xv ff. İmir* (spelt) *buxāri* 'a fog', which rises from the ground and blots out the sky, in Ar. *şabāb*, in Pe. *najm San. 115r. 5*.

?D *amru*: pec. to Uyğ. Bud.; its use in Hend. with *üzüksüz* and most other contexts in which it occurs suggest that it means 'continuously'; if so, difficult to connect semantically with **amur* or **amur-* although morphologically it could be a Ger. of the latter. Uyğ. VIII ff. Bud. *amru* (spelt *emru*) *ayığ kılınçlarıñ ok aşdım ükıldim erser* must mean 'if I have continuously accumulated (Hend.) evil deeds', *Suv. 136, 19-21*; same meaning *TT VI 270*; *kayu ödün kaocao kilsar amru bolur* seems to mean something like 'it is a matter of indifference at what time one performs the *kao chao* meditation' *TT V 10, 11 5*; (he returned to his palace, said nothing to anyone and) *amru busanu sakınu olurmış* 'sat continuously (could be 'quietly') feeling anxious and thoughtful' *USp. 97, 27*; o.o. *Suv. 109, 7*; 464, 17 (*üzüksüz*).

D *amrak* N./A.S. fr. *amra-*, q.v. for the meaning; properly 'benign, friendly', it came also to mean 'to whom one is friendly; beloved, dear'; it is often difficult to determine which sense is uppermost. It became an early

l.-w. in Mong. as *amarağ* 'love, friendship' (*Haensch* 6); survives in some NE, SE, and perhaps NW languages, the dissyllabic forms being true survivals and the trisyllabic re-borrowings fr. Mong. See *Doerfler* II 554. **Türkü VIII ff.** *Irkh B Postscript* (amrt): Uyğ. VIII ff. Man.-A *Ezrwa tepriniğ amrak kızı* 'the benign daughter of the god Zurvan' *M I* 25, 32-3; Man. *M II* 8, 10 (ii) (öpügse:-): Chr. Herod addressed the Magi as *amrak oğlanlarım U I* 5, 4: Bud. the king habitual-ly addressed his son as *amrak oğlum* or *öğüküm PP* 4, 4; 5, 7 etc.: *amrak yème ađrilar seviğ yème serilür* 'friends are parted and lovers are fickle(?)' *PP* 78, 5-6; o.o. *TT IV* 10, 14; *Suv.* 446, 18; *U II* 78, 32; *U III* 12, 18; 36, 14 etc.; *U IV* 14, 143-5: Civ. (if a man has a mole on his pudenda) *uzuntönlüğka amrak bolur* 'he is friendly to women' *TT VII* 37, 6-7: *xiv Chin.*-*Uyğ.* *Dict. ho hao* (*Giles* 3,945, 3,889) 'friendly' *amirak* (N.B. Mong. form) *Liğeti* 129; *R I* 648: **Xak.** XI *amrak köñül al-qalbu'l-mahmülü'l-naği* 'a warm, pure heart' *Kas. I* 101: **Çağ.** XV ff. *imrağ* (sic, spelt) *maşlúb wa marğüb wa mahbúb* 'desired, loved' *San.* 114v. 27 (quotns.): **Xwar.** XIII(?) *anuğ birle amirak* (sic) *boldi* 'he was friendly with him' *Oğ.* 123: **Kom.** XIV 'having a liking for (something)' *amrak CCG*; **Gr.**: **Kip.** XIII *aşıqa* 'to love (passionately)' *amrak bol*-*Hou.* 34, 8: *xv mayl* 'inclination towards (someone)' *amrak Tuh.* 90a. 13.

VU imrem 'a public gathering'; pec. to *Kaş.* **Xak.** XI *imrem kull cama'at min ahli'l-wilaya idā xādū fi amr* 'any gatherings of the people of a province when they meet to discuss a matter'; one says *imrem té:rişti*: *taharrakal-cama'a* 'the assembly started to move' *Kaş. I* 107; **yağı**: **kelse**: *imrem tepreşür idā cā'al-adurew ictama'al-ağzáb li-qitālihim* 'when the enemy comes the troops assemble to fight them' *I* 88, 2 (the translations make it clear that the original text had *tepreşti*: in *I* 107 and *té:rişür*: in *I* 88, 2).

D amranç Dev. N./A. fr. *amran-*; lit. 'in easy circumstances' or the like. Acc. to F. W. K. Müller's note to *U II* 18, 6 corresponds to *şreşthi* (which is normally translated *baýa:ğut*) in the Sanskrit original. N.o.a.b. **Uyğ.** VIII ff. Bud. *uluğ amrançlar atlığlar* 'great merchants and distinguished persons' *Kıyan.* 124, 126 (*U II* 18, 6 and 8): **Osm.** XIV *émrenç/émrence* (?*imranc/imranca*) occurs in two texts where it could have much the same meaning *TTS I* 379.

Dis. V. AMR-

***amur-** (See *amru*; *amurt-*, *amrul-*.)

E imer-/imir- See *emğe:-*.

D amra:- Den. V. fr. ***amur** (see *amul*). N.o.a.b. but an early l.-w. in Mong. as *amara-* 'to be contented, at peace' (*Haensch* 6, *Kow.* 99). NE Alt. *amra-*; *Kumd.*, *Tel. R I* 648,

Khak., *Tuv. amra-* 'to be at peace', euphemism for 'to die', no doubt re-borrowings fr. Mong. rather than direct survivals. See *amramaklığ. Uyğ.* VIII ff. Man. *ançulayu amrar erti sizni tüzüğü* 'they loved you all in the same way' (as children love (sever) their mother and father') *TT III* 98.

emri:- Hap. leg.; but see *emrlit-*, *emriş-Xak.* XI *ol meniğ yi:nim emri:dı ihtakka casadı* 'he scratched my body' *Kaş. I* 275 (*emrlit-*, *emri:mek*).

D amurt- Caus. f. of ***amur-**; 'to quieten, calm (someone or something Acc.)'. Survives only(?) in SW xx Anat. *amirt-* same meaning *SDD* 99. See also *amirtğur-*. **Xak.** XI *ol beg öpke:sin amurttı: aşkana gadağab'al-amir* 'he calmed the anger of the beg'; also used for quietening the excitement of a colt or the boiling of a pot and the like, *Kaş. III* 428 (verse; no Aor. or Infin.).

D emrit- Hap. leg.; Caus. f. of *emri:-*. **Xak.** XI *kaşınmak meniğ yi:nim emritti: al-hikka ahakka casadı* 'the irritation made my body itch', as when a man has an itch in his arm-pit or neck, and his body is irritated (*yahtak*) by it and he bursts out laughing *Kaş. I* 261 (*emritür*, *emritmek*).

D amrul-/amrul- Pass. f. of ***amur-**; n.o.a.b. **Uyğ.** VIII ff. Man. *amrılmış nirvanıñ tapsunlar* 'may they be at peace and attain nirvāna' *TT III* 168: Bud. *arşılar teğ amrılmış köñüllüğ* 'with minds at peace like ři's' *U IV* 34, 59-60; *ötrü köñülleri amrılmaz turalmaz* 'then their minds are uneasy (Hend.)' (and become full of doubt) *Suv.* 290, 16; o.o. *U III* 7, 3; *USP.* 103, 23; *TT VIII* D.24: **Xak.** XI *kaynar eşiç amrıldı: sakana'l-qidr fi galayānihā* 'the pot ceased to boil', because cold water was poured in it; and one says *er tını: amrıldı: sakana naşu'l-racul wa māta* 'the man's breathing ceased, and he died'; also used of anything that calms down (*sakana*) after being excited *Kaş. I* 248 (*amrılır*, *amrılmak*; sic in MS.); a.o. *I* 53, 4 (*ağır*): *KB barıña büttün bolğıl amrul amul* 'be sure of His existence, be at peace and quiet' 26; *köñül yème amrulup* 'and your mind at rest' 5760; a.o. 5826: XIII(?) *Tef. amrul-* 'to be at peace', 51.

D amran- Refl. f. of *amra:-*; basically 'to be friendly, loving' and the like in a good sense, it came sometimes to mean 'to desire, lust' in an evil sense in *Uyğ.* Bud., possibly because Chinese *ai* (*Giles* 15) was used in both senses. S.i.s.m.l.; NE Alt. *amran-* 'to live in peace' *R I* 650, and SW xx Anat. *amran-* 'to loll, sprawl' *SDD* 99 are prob. reflections of the meaning of *amara-* (*amra:-*) as a l.-w. in Mong. but NC Kzx. *émren-fémiren-* (of a mother) 'to fondle' *R I* 963, *MM* 141 and SW Osm. *imren-* 'to long for, covet'; *Tkm. imrin-* 'to sympathize with, like' are no doubt direct survivals. **Türkü VIII ff.** Man. (the four seals put on the minds of believers are)

amranmak 'a loving disposition' (faith, fear, and wisdom) *Chuas*. 178; (honour, respect, and serve the Hearers) **amranmak biligin** 'with a loving disposition' *TT II* 10, 78; **amranti kértgüntiler** 'they showed love and faith' *do*. 85; **Uyg.** VIII ff. Man.-A (I have written this) **uluğ amranmakın ağır kúsüsün** 'with great lovingness and overwhelming desire' (i.e. for salvation) *M I* 28, 21-2; Bud. **sevğülük amranğuluk teg** 'like one whom one should love (Hend.)' *TT X* 256; (in a passage on the *midāna* series) **amranmak** 'lust' (Sanskrit *trīṇā*, instead of the usual 2 a:z) *U II* 6, 11 and 15; **toğunçsuz uvutsuz amranmak köpül uğrında** 'because of insatiable, shameless, lustful thoughts' *Chuas*. *Berlin* 27, 7-8 (a Bud. text): a.o. *Hien-tz*. 1953 (isin-): (Xak.) xiv *Rbğ*. **köpül amrındı** (*sic?*) 'his heart was pleased' (with something *Dat.*) *R I* 650 (rather dubious, perhaps an error for *amrıldı*).

D amraş- Hap. leg.; Recip. f. of **amra-**. **Uyg.** VIII ff. Bud. Sanskrit *yathā saṃpremi-kayā* 'as if by mutual love' *kaltı*: a:mra:ş-mişipizla:rça: *TT VIII A.3*.

D emriş- Co-op. f. (in the sense of total action) fr. **emrli-** pcc. to *Kaş*. **Xak.** XI **etim barça**: **emrişti**: *ihtakka casadı min carab aw nahuñhi* 'my body itched with a skin disease or like the like' *Kaş*. *I* 236 (**emrişür**, **emrişme:k**); **et yin üşüp emrişür** (in winter) *al-abbān tartā'id hattā ka-anna dabiba'l-niml f'l-badan* 'their bodies shiver as if ants were crawling on them' *I* 463, 12.

Tris. AMR

F amarı: a l.-w. of uncertain origin; v. G. suggested in *Index to TT I-V* Middle Persian *abārig* 'some, a certain number of' and in *TT X*, p. 56, Middle Iranian **ahmāra*, Saka *ahumara* 'incalculable, some'. N.o.a.b. **Uyg.** Man.-A **Mani burxan amarı burxanlar vréstiler** 'the prophet Mani and other prophets' (Hend.) *M I* 24, 5-6; (some of the poultry were cocks? and) **amarı barça** [gap] 'all the rest (hens?)' *do*. 36, 8; Man. **amarı tınığlar** 'some mortals' *TT III* 92; Bud. **amarı tınığlar** *PP* 1, 7; 2, 2, 8 (**u:d**); some do one thing, some another, and so on): XIII(?) *Tef. ba'duhum* 'some of them' **amarıları** 76 (mis-spelt *emeri*).

(**D**) **emirçge**: Hap. leg. **Xak.** XI **emirçge**: *al-ğudrif* 'cartilage; gristle' *Kaş*. III 442.

S omurtka See **oğurga**.

D amrançığ Hap. leg.?: Dev. N./A. fr. **amran-**; 'lovable'. **Uyg.** VIII ff. Bud. *U II* 37, 60-3 (tapçasız).

D amranmaklıg P.N./A. fr. the Inf. of **amran-**; n.o.a.b. **Uyg.** VIII ff. Bud. Sanskrit *kāmacchanda* 'sexual desire' a:mra:nmakli:g **küç** *TT VIII A.13*; **tüzün nomka amranmakli:g** (spelt *emrnmakli:g*) **saktınc** **üze** 'in loving meditation on the good doctrine' *U.S.P.*

59, 19-21; a.o. *U III* 63, 5 (**yalğantur-**); 83, 1 (**tügün**).

Tris. V AMR

D amirtğur- Caus. f. of **amirt-** (amurt-), and practically syn. w. it. N.o.a.b. **Türkü** VIII ff. Man. **köpülümüz amirtğurup** 'pacifying our minds' *TT II* 8, 72-3; **Uyg.** VIII ff. Bud. **amirtğurdaçı erür** 'it calms down' (all dissension and strife) *U II* 58, 5 (i); **ađasın amirtğurup** 'reducing its danger' *Suv*. 410, 17; **yavız tülñüg ayıg tüzün amirtğurdaçı** 'counteracting the evil effects of bad dreams' *Suv*. 475, 10-11; o.o. *TT V* 24, 78 (**eğrik**); *Suv*. 399, 19 (**kigen**); *Hien-tz*. 2000 (3 **yugla-**).

D amriltur- Caus. f. of **amrıl-**; syn. w. **amirtğur-**. N.o.a.b. **Uyg.** VIII ff. Bud. **dyan köpülüg amrilturur** 'meditation (Sanskrit *dhyāna*) calms the mind' *TT V* 24, 74; xiv *Chin.-Uyg.* *Dict. an wên* 'to pacify, calm' (*Giles* 44 12,660) **amriltur-** *RI* 650.

Dis. V. AMS-

D emse- Hap. leg.; Desid. f. of **em-**. **Xak.** XI **kenç anasın emse:di**: 'the child decided and desired to suck (*yarđa*)' his mother' *Kaş*. *I* 278 (**emse:r**, **emse:me:k**).

D emsi- Hap. leg.; Simulative f. of **em-**. **Türkü** VIII ff. (a rich man's sheep ran away in a fright and met a wolf) **böri**: **ağzi**: **emsi:mi:ş** 'the wolf's mouth watered' *Irkb* 27.

Dis. AMŞ

?**F amşu**: Hap. leg.; prob. a Chinese l.-w. The meaning must be something like 'offering'. **Uyg.** VIII ff. Bud. (give offerings and libations to the Buddhas and food to the spirits) **yekke amşusı bu erür** 'the offerings(?) to the demon are these' (a long list follows) *TT VII* 25, 8-9.

VU?F amşan Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşan al-burğān wa huwa cild yutaxsağ minhu'l-furw** 'lambskin, a skin used for making furs' *Kaş*. *I* 109.

VU?F amşuy Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşuy**: 'a kind of plum (*al-iccās*), yellow' *Kaş*. *I* 115.

Dis. V. AMŞ-

?**F amuş-** Hap. leg.; no obvious Turkish etymology, perhaps der. fr. Pe. *xāmūš* or some cognate Iranian word. **Xak.** XI **amuşdı**: **er sakata'l-racul mırıqca(n) min 'itāb aw lā'ima, wa kađalika gayruhu** 'the man (etc.) was silent either because he disapproved or because he agreed' *Kaş*. *I* 190 (**amuşur**, **amuşma:k**).

Dis. AMY

uma:y originally 'placenta, afterbirth'; also used as the name of the (only?) Turkish goddess, whose particular function was to look after women and children, possibly because

this object was supposed to have magic qualities. Survives, more or less in the second meaning, in NE Şor *umay R I 1788*; Khak. *ımay* (sic) and NC Kır. *umay*; the last also means 'a mythical bird that builds its nest in the air', but this is merely a corruption of Persian *humāy*. Türkü VIII (my younger brother grew to manhood) *umay teg öğüm katu:n kutı:ğa*: 'under the auspices of my mother who is like (the goddess) Umay' *I E 31*; a.o. *T 38* (basa):— *Köğmen* [...] *ıduk yer suv* [...] *kan teprı:d[ə]* [...] *umay xatu:n* Inscription on a tile found near Ulan Bator *ETY II 161*: VIII ff. Yep. in *Mal. 28*, a jumble of two separate inscriptions, one seems to begin at l. 3 *bu atımız Umay beg atım*, but Umay Beg is an unlikely name for a man: Uyğ. VIII ff. Civ. two parties to a contract described themselves as *Balığ Umay ikigü* 'Balığ and Umay, the two of us together' *USp. 5*, 1 and 6; *umay kéc tüşser* 'if the placenta is slow in coming away' *TT VII 27, 16*: *Xak. XI ıma:y* 'a thing like a small container (*ka'l-huqqa*) which comes out a woman's womb after a birth; it is said that it is the child's comrade (*şahıbu'l-walad*) in the womb'. (Prov.) *ıma:yka*: *tapınsa: oğul bulu:r* 'if one worships the placenta (or Umay?) one gets a son'; the women take omens (*yatafa'-alna*) with it *Kaş. I 123*: Kıp. xv *xalāş* (*al-mar'a* inserted above) *umay Tuħ. 14a. 9* (*xalāş* means 'salvation', which is quite inappropriate, and also 'end'; the addition 'of a woman' suggests that 'placenta' was intended).

Dis. AMZ

VU *ümzük* Hap. leg.; hardly to be connected with SW xx Anat. *ümzük* 'short pieces of thread' *SDD 1431*. The difference between the meanings of this word and *yalığ* is obscure. *Xak. XI ümzük taraf hanwı'l-sarc muqaddam wa mu'axxar* 'the extremity of a saddle-bow in front and behind' *Kaş. I 105*.

Dis. V. AMZ-

D *emüz-* Caus. f. of *em-*; 'to cause to suck'. This is the oldest form; *emğiz-*, prob. a Sec. f. of it, is first noted in *Muh.* and survives in one or two modern languages, and *emzür-*, prob. a Caus. f. of it, is also noted in *Muh.* and was the standard form in Kıp. (*Hou. 36, 13*; *İd. 23*; *Kav. 69, 15*). *Emiz-* s.i.a.m.l.g., sometimes perhaps for *emğiz-*, except in SW Az. *emizdir-*; Osm. *emzir-*; Tkm. *emdir-*. *Xak. XI ura:ğut oğı:ğa: sü:t emüzdi: arda'atı'l-mar'atı'l-laban li'bnihā* 'the woman suckled her child (with milk)' *Kaş. I 180* (*emüzür*, *emüzme:k*); a.o. *III 264, 11*: XIII(?) *Tef. emüz-* 'to put out (a child) to nurse' 77; XIV *Muh. amaşşā* 'to cause to suck' *emğiz-* (sic) *Mel. 41, 11*; *emiz-* *Rif. 132*; (*arda'a'l-walad emzür-* 22, 5; *emzür-* 102); *Çağ. xv ff. emiz-* (spelt) Caus. f. of *em-*; *makānıdan wa şır dādan* 'to suckle, give milk' *San. 113v. 5*; (*emizdir-* Caus. f. of *emiz-*, *şır dıhānıdan do. 113v. 17*).

Mon. AN

Preliminary note. Apart from *m* there were three nasal sounds in early Turkish: dental *n*, which has survived in all languages, guttural *ŋ*, which has survived in some languages, been weakened to *n* in others and in a few, under the influence of Mong. (see *Studies*, p. 220), strengthened to *ŋğ*, *ŋk*, and palatal *ñ*, which was already becoming obsolete in VIII and has now evolved into *y*, *n* or a combination of the two, usually metathesized, see Clauson, 'The Turkish *y* and Related Sounds' in *Studia Altaica, Festschrift für Nikolaus Poppe, Wiesbaden, 1957*. There is some difficulty in texts in *Ar. script* in distinguishing between *ŋ* and *ŋğ*, but the latter combination seems to occur only when *-ğ-* is the first letter of a suffix, and in *Kaş.* words containing *ŋ* are placed in special sections for words containing that sound. Some authorities, e.g. *İd.*, tried to overcome the difficulty by representing *ŋ* by *n* with a diacritical mark, usually three subscribed dots, but this mark is often lacking in the surviving MSS.; in others *ğ* sometimes seems to be used to represent *ŋ*.

D *an-* stem for the oblique cases of *ol*, q.v.

I *ağ* 'understanding, intelligence'. The earliest note of this word is in *San.*, but as it is the basis of *ağla-* it must be much older. S.i.a.m.l.g. except NE and ?SC. See *Doerfer II 565*. *Çağ. xv ff. ağ* (spelt) *aql-u fahm* 'intelligence, understanding' *San. 52r. 2*: Kıp. XIV see *ağla-*.

VU 2 *ağ Hap. leg.*; possibly a Chinese l.-w. *Xak. XI ağ ism tā'ir yutadawā bi-şahmihī* 'the name of a bird whose fat is used for medicinal purposes', if it is rubbed on the palm of the hand it penetrates to the other side *Kaş. I 40*.

VU 3 *ağ Hap. leg.*; cf. 2 u. *Oğuz XI ağ* an exclamation (*harf*) meaning 'no' (*lā*); when a man is given an order he says *ağ ağ* 'no no', *Kaş. I 40*.

S? 4 *ağ* See 3 eğ.

E? 5 *ağ* See 1 eğ.

I *én* 'breadth', as opposed to length. S.i.a.m.l.g. in forms which clearly point to an original *é-*. *Xak. XI én* 'the breadth' (*al-ard*) of anything; hence one says *bu: böz: éni: neçe*: 'what is the breadth of this cloth?' *Kaş. I 49*; a.o. *I 349* (turk): *KB 138* (evliç): XIII(?) *Tef. én* 'breadth' 77: *XV Rbğ.* ditto *R I 726* (quotn.); *Muh.*(?) *ardul-fawb* 'the breadth of a garment' (to'n é:ni: *Rif. 167* only): *Çağ. xv ff. én* ('with é-') *ard-u pahnā* 'breadth' *San. 117v. 17*: Kıp. XIV *én* (erroneously marked 'with back vowel'; v.l. *en*) *al-ard daddu'l-fawl* 'breadth', opposite to length *İd. 23*: *xv arid* 'broad' (*yaşşı* and) *enşen Tuħ. 25a. 4*.

2 *én* 'sloping downwards'; pec. to *Xak.*; homophonous w. *én-*. *Xak. XI é:n yé:r al-habūt mina'l-ard* 'downward sloping ground'

hence one says *ém yok habta wa şa'üd* 'up and down country' *Kaş. I 49; a.o. III 4, 12 (yī:ş)*.

3 éñ 'earmark' on sheep or other animals; not noted before *xiv* but the Dev. V. *éne:-* is older. Survives in NE Khak. *Bas. 59; NC Kır., Kzx., and SW xx Anat. en, in, in SDD 531, 770, 791. Kıp. xiv* (after *1 éñ*) also used *şarat udni'l-ğanam* 'an earmark on sheep' *Id. 23 (156)*.

1 eñ an Adjectival Prefix forming a quasi-Superlative. S.i.a.m.l.g. as *eñ* occasionally *ép*. In spite of the fairly consistent spelling *eñ* in *Üyg.*, which is contradicted by *eñ* in *TT VIII*, there is no reasonable doubt that this was always *eñ*. See *Doerfer II 566. Türkü viii eñ ilk I N 4; eñ ilki: I E 32; I E 30* 'first of all' (adverbially); *Üyg. viii ff. Man. -A eñ ilki ditto M I 14, 6: Bud. Sanskrit antima-* 'last of all' (Adj.) *eñ kénki TT VIII A.48; añ (sic) ilki TT V 20, 2; añ başlayuki tultağ* 'its primary cause' *do. 20, 3 and 7; añ başı do. 20, 10; 24, 55; añ başlayu Suv. 348, 6; añ túbünde* 'finally' *TT VII 40, 143; Civ. eñ ögre* 'first' (Adv.) *TT VIII L.33; añ ilki TT VII 14, 4; H I 14: Xak. xı KB bularda eñ altın* 'the lowest of these' 137, 793 (aşnu:kr); 3997: *Kom. xiv eñ* (before labials *em*) *CCI, CCG; Gr. 89* (quotns.).

2 eñ survives only in *SW xix Osm.* but even there described in *Sam. I 43* as 'obsolete'. Most authorities translate 'check', but as it is often associated with colours, 'complexion', the *Osm.* meaning, may sometimes be intended; *yapa:k*, the alternative word for 'cheek' seems originally to have meant specifically 'cheek-bone'. *Xak. xı eñ al-xadd* 'cheek'; one says *kızıl eñ* 'red cheeks' *Kaş. I 40: KB sarığ kulğa* 'eñ it will make my cheeks yellow' 477; o.o. (see *kız-*) 1100, 2385: *xiii(?) At.* (the prophets have white faces, Muhammad is the eye in the face) *yā olar kızıl eñ bu epke meñ-e* 'or they (have) red cheeks, and he is the mole on the cheek' 26: *xiv Muh.(?) al-xadd eñ* (followed by *al-ārid* 'cheek-bone' *yapa:k*) *Rif. 140* (only): *Çağ. xv ff. eñ yayak Vel. 31* (quotn.); *ép* ditto 84 (quotn.); *ép gūno wa ārid* 'complexion, cheek' *San. 117v. 28* (quotns.): *Xwar. xiv eñ* 'cheek' *Qutb 21; ép do. 50; MN 6, etc.: Kıp. xiv eñ* ('with -y) *yulqaq 'alā-l-xadd* 'is used with reference to the cheek' *Id. 25; (under buğday) em lawnu'l-xadd* 'the colour of the cheeks' *do. 34*.

3 eñ with a front vowel occurs only in *Irkb*, where it might mean 'wild game' (but for this *av* might be expected) or, more generally, 'food' (usually *a:ş*). Its relationship to Mong. *añ* 'wild game' (*Kov. 15, Haltod 2*) is obscure, but since the Mongols must have had their own word for 'wild game' the resemblance is prob. fortuitous. *Añ* 'wild game' in most NE languages *R I 182, Khak., Tuv., and NC Kır.*, is no doubt a Mong. l.-w. *Türkü viii ff. bars keyi:k epke: meñke: barmi:ş epin meñ:n bulmi:ş* 'a leopard and a deer went to look for game (or food?) and grain and found it' *Irkb 31* (cf. *eple:-*).

in 'the hole, or lair, of a wild animal'. S.i.a.m.l.g. *Türkü viii ff.* (I am a golden-headed snake; cut my belly with a sword and) *özüm yul intin başım:un yul evrıntın* 'pull me out of the hole and my head out of the berries(?)' *Irkb 8: Xak. xı in* 'the den ('arin) of a lion, the hole (tuwär) of a snake and the lair (ma'wā) of any predatory animal'; also pronounced *yī:n Kaş. I 49; yīn* 'a lion's den', hence one says *arslan:un yīni:*; also 'the hole' of a snake, and 'the lair' of any predatory animal with fangs or tusks (*dū nāb*) is called *yīn III 5* (prov. with *Dat. yinke:*, verse with *Dat. yinka:* in error): *Çağ. xv ff. in* (by implication 'with i-') *sūrāx wa xāna cānwārān* 'hole, or abode, of wild beasts' *San. 117v. 4* (quotns.): *Xwar. xiv in* 'hole' *Qutb 50: Kom. xiv ditto CCG; Gr.: Kıp. al-mağāra* 'a cave' in *Hou. 5, 18: xiv* (after *1 éñ*) also applied (*yanlağ*) in *Kıp. to al-wahr wa'l-wicār* 'the nest or hole' of a wild animal or the abodes (*buyūt*) of reptiles; hence *yılan inidür* 'it is the hole (*cıhr*) of a snake' *Id. 23; al-wahr in Bul. 3, 16; xv cıhr in Tuh. 10a. 10: Osm. xv in* 'hole, hiding place' (for a man) in one text *TTS I 379*.

o:n 'ten'. C.i.a.p.a.l.; the long vowel is shown by sporadic spellings of *oon* in *Üyg.*, by *o:n* in *Kaş., vunā, vonā, vunnā, vonnā* in *Çuv. Ash. V 266-7* and *uon* in *Yakut Pek. 3037. Türkü viii on I N 7; T 26; viii ff. Man. oon Chuas. 42; on do. 90: Yen. Mal. 26, 11; 28; 7; 29, 5; 30, 2: Üyg. viii Şu. E 4, S 7: ix Suci 5; III C 4: viii ff. Man., Bud., Civ. common: xiv Chin.-Üyg. Dict. on Ligeti 187: Xak. xı o:n al-āşara fi'l-ādad* 'the number ten' *Kaş. I 49; o.o. I 69, 26; 219, 14: KB 132, 998, etc.: XIII At.* (pains come) *onun* 'ten at a time' 210; *Tef. 237: xiv Muh. āşara on Mel. 18, 9 and 11; 81, 8 and 12; Rif. 97, 186: Çağ. xv ff. on* (by implication, 'with o-') *ādad-i dih San. 88v. 20: Xwar. xiv MN 61: Kıp. xiiii āşara on Hou. 22, 7: xiv on* (with back vowel) *āşara Id. 23; Bul. 12, 12: xv ditto Kav. 39, 1 etc.; 65, 8; Tuh. 60b. 4 etc.*

u:n 'flour'. S.i.a.m.l.g. *Xak. xı u:n al-dağıq* 'flour' *Kaş. I 49; about 20 o.o.: xiv Rhğ. u:n* 'flour' *R I 1640* (quotn.); *Muh. al-dağıq u:n Mel. 64, 7; Rif. 163: Çağ. xv ff. un* ('with u-') 'anything pulverized' (*mashiğ*) in general (quotn.) and *ārd* 'flour' in particular (quotn.) *San. 88v. 22: Xwar. xiv un* 'flour' *Qutb 198: Kıp. xiiii* (after *o:n*), and it is also 'ground flour' (*al-dağıqu'l-maħin*) *Hou. 22, 7: xiv un* (with back vowels) *al-dağıq Id. 23; al-taħin* 'flour' *un Bul. 8, 8: xv al-dağıq u:n Kav. 63, 15; Tuh. 15a. 13*.

1 oñ like *1 sa:ğ* q.v. and, in English, 'right', the opposite both of 'left' and of 'wrong'. Both meanings seem equally old. Except in scripts which carefully distinguish between *o-* and *ö-* easily confused with *1 öñ*, particularly in regard to the cardinal points, since for someone facing East *öñtün* is 'East' and for someone facing South *oñtun* is 'West'. Rare in the early period but s.i.a.m.l.g. in both

meanings, in SW only in the second meaning and in Tkm. and xx Anat. *SDD* 1090-1. See *Doerfer* II 624. Uyğ. VIII ff. Man.-A *oñinta tēri yēriperü kapağın açdı* 'on his right he opened the door to heaven' *M I* 13, 6-7: Bud. (if he performs two kinds of deeds) *tersil öñli edğül ayığıl* 'wrong and right, good and bad' *TT VI* 196; similar phr. *do.* 451: Civ. (let him hold this amulet) *oñ ayasında* 'in his right palm' *TT VII* 27, 8: *Çigil XI* *oñ ellğ al-yadu'l-yumnā* 'the right hand' *Kaş. I* 41; a.o. (Xak.) *I* 72, 14 (ellğ): *KB* *kédin öñdün ermez nā soldin oñun* '(God) is not behind or in front, to the left or the right' 18; o.o. of 'right' (not left) 772, 917, 1857, 4056, etc.—'right' (not wrong) 536 (in antithesis to *terüdü*), 1225, 5909: XIII(?) *At.* the uses of *oñ* are obscure; in *senly rahmatıñdın umarmen oñ-a* in it seems to mean 'I long for right (guidance) from thy mercy' but in 115-16 (and 198) it seems rather to mean 'destiny, fate', *kamuğ törlüg işte bilğsiz oñi ökünç ol apar yok oñ anda ađın* 'in all kinds of things the fate of the ignorant man is regret, he has no other fate but this'; *Tef. oñ* 'right' (not left) 237: *Çağ. xv ff. oñ sağ taraf* 'the right side' (quotns.). . . . and *şawáb ve rást* 'right, correct' *Vel.* 121; *oñ* (1) *rást ba-mā'nā-yi şawáb* (quotn.), (2) *rást daddı şap* 'opposite to left' (quotn.) *San.* 89r. 6; *Xwar. XIII(?) oñ yapakta* 'on the right side' *Oğ. 116: XIV* *oñ ditto Qutb 117: Kom.* XIV 'right (side); right (in antithesis to *ters*); salvation' *oñ CCL, CCG; Gr.* 177 (quotns.): *Kip. XIV* *oñ* ('with -ğ') *al-yamin Id.* 25; a.o. *do.* 58 (1 *sağ*); *oñ al-mustaqim* 'right, straightforward' *do.* 25; *xv yamin o:ñ* (mis-spelt *ozn*) *Kav.* 35, 4; *Tuh.* 39a. 9; 73b. 8; *mustaqim oñ Tuh.* 34b. 10.

? 2 *oñ* Hap. leg.; there is no other trace of such an abbreviation of *oñay*, and it is possible that this was a misunderstanding of 1 *oñ* in the sense of 'right (not wrong)', which is not noted in *Kaş. Xak. XI* *oñ iş al-amru'l-sahl wa huwa qaşr oñay* 'an easy thing', abbreviation of *oñay Kaş. I* 41.

ün/ün: originally 'the sound of the human voice', hence more generally 'sound'. The metaph. meaning 'fame' in *KB* seems to survive only in SW Osm. Although *Kaş.* gives the alternative *ün*, *ün* was prob. the usual form. S.i.a.m.l.g. *Türkü VIII* ff. Man. *uluğ ünün maṛadı* 'he shouted in a loud voice' *M I* 6, 10; a.o. *M III* 45, 5 (i) (ē *etin*): Uyğ. VIII ff. Bud. *sevliğ Ezrwa ünün* 'with Zurvan's (i.e. Brahma's) lovely voice *U III* 34, 3 (ii); *küvrüğün ün ünēr* 'a sound rises from the drum' *Sdw.* 375, 9; o.o. *U III* 13, 5 (i) (1 *açığ*); *Suw.* 346, 22; 490, 18; *TT V* 10, 104 and 108: Civ. *kım ünü büttüp* 'if anyone loses his voice' *H I* 146; a.o. *II* 16, 29: *Xak. XI ün al-şawt*; it is also permissible (*yacıuz*) to say *ün Kaş. I* 39; *ün al-şawt, mamdüd wa maşür* 'with long or short vowel' *I* 49; six o.o.: *KB ün* (1) 'human voice' 77, 1132; (2) bird's call' 74-8; (3) 'noise' 5954; (4) *atı ünü* 'his name and

fame' 1692; a.o. 5153: XIII(?) *Tef. ün* 'human voice; animal call' 338: *xiv Muh. al-şawt ün Mel.* 73, 12; *Rif.* 176: *Çağ. xv ff. ün* ('with ü-') *şadā wa āwāz* 'voice, sound' *San.* 88v. 20 (quotn.): *Xwar. XIII* ditto 'Ali 21: *xiv ditto Qutb. 203: Kom.* *xiv ditto CCL, CCG; Gr.* *Kip. XIII* (after o:in) also *al-şawt wa'l-hiss* 'voice' *Hou. 22, 7: xiv ün* ('with front vowel') *al-şawt Id.* 23: *xv hiss* (in margin *hissu'l-na'am* 'voices of animals') *ün Tuh.* 12b. 6; *şadā* ((1) *taş*, pas with *şadā mina'l-hadid* 'iron rust' in the margin; (2) with *al-bayāği* 'the ordinary (meaning) in the margin) *ün do.* 22a. 11: *Osm. xiv ff. ün* 'sound, voice' c.i.a.p.; 'fame' not noted before *XIX TTS I* 744-5; *II* 950-2; *III* 729; *IV* 802.

1 *öñ* 'the front' of anything; in the early period used mainly in oblique cases of which two, *öñdün* and *öñre*: are listed separately; the form *öñü*, q.v., may be a crasis of *öñkü*; N.A.S. in -*kü*: (-*kl*). Survives only(?) in SW Az., Osm., Tkm. *Türkü VIII* ff. Man. (if they go to heaven) *öñü kapığı kün ay tēri* ol 'its front gate is the sun and moon gods' *Chuas. 7-8: Civ. özüñ öñ iş başlağl* 'begin the work which confronts you' *TT I* 150; in *Usp.* 5, 3 (*üçün*); 48, 3; 112, 7 which are all receipts given to replace previous receipts, the original, lost, document is called *öñ bitlig* 'previous(?) document': *Xak. XI öñ al-quddām* 'the front'; one says *öl menden öñdün bardı*: 'he went in front of me' (*quddām*) *Kaş. I* 40: *XII(?) KBVP* (they read this book) *malıknıñ öñünde* 'in the presence of the king' 60: *XIII(?) At. öñ* (1) as an Adv. e.g., (day and night follow one another) *öñ soñ-a* 'in front and behind' 14 (*uđ-*); (2) as a Postposn. e.g. (save yourself from the fire) *ölümđin öñ-e* 'before death'; (3) as an Adj., e.g. (this world is an inn at which travellers halt as they pass) *öñ arkış uzadı kopup yol tutup öñl kopmuş arkış neçe keçğülük* 'the caravan in front has gone away, starting and taking the road, how can another caravan which has (already) started be far behind?' 179-80; *Tef. öñ* occurs as an Adv. and Postposn. after *Abl.* and in phr. like *senly öñüñde* 'in your presence' 246: *xiv Rbğ. Qābilnıñ öñünde* 'in the presence of Cain' *R I* 1202: *Çağ. xv ff. öñ ewel* 'first', etc. *Vel.* 121: *Oğuz XI* (after *öñdün al-quddām*) the *Oğuz* omit the *-dün* and say *öñ Kaş. I* 115: *Xwar. xiv öñ* with *Abl.* 'before' (of time); *öñüñe* 'into his presence' *Qutb 123: Kom. xiv* 'in the presence of God' *tēri öñünde* (*sic*) *CCG; Gr.* 183; *Kip. XIII maqādımı'l-faras* 'a horse's forelegs' *öñ aya:kları: Hou. 12, 18: Osm. xiv* to *xvi öñ*, as an Adv., and Postposn. after *Abl.*, 'before' (of time and place) is common; occasionally means 'superior to (something *Abl.*)' *TTS I* 564; *III* 559; *IV* 624.

2 *öñ* 'colour', of anything. Since Chinese *şē* (*Giles* 9,602), properly 'colour', is also used to translate Sanskrit *rūpa* 'material form', in some Man. and Bud. texts *öñ* is used in the same technical sense, instead of the natural

translation of this word, **körk**, q.v. Survives only in some NE languages and NC Kir., Kzx.; in these languages it tends to mean 'the complexion of the face' and even 'the face', which leads to confusion with **2 eñ** and even **1 öñ**. **Türkü** VIII ff. Man. (the five gods are the majesty) **öñl meñzi** 'the material form (Hend.)' (the self, soul, strength, light, and root of everything on earth) *Chuas.* 46: **Uyg.** VIII ff. Bud. **bês törlüg yaruk öñ** 'five kinds of bright colours' *TT V* 12, 133—at **öñ** translates Sanskrit *nāmarūpa* 'identity and material form' *U II* 12, 19, etc.; **öñ körk rūpa** *TT VI* 151, etc.; *Suv.* 164, 20: **Xak.** XI **öñ** 'the colour' (*lawın*) of anything; hence one says **ya:şıl öñlüğ to:n** 'a green (*axdar*) coloured garment' *Kaş.* I 41.

VU 3 öñ (?**üñ**) 'desolate, uninhabited, desert'. A rare word, n.o.a.b., first identified by Bang in *Turcica* (M.V.A.G. 1917) p. 286. The synonymous word **e:n** in most NE languages *R I* 729; *Khak. Bas.* 334; *Tuv. Pal.* 591 and NC Kir. is phonetically so remote that it is hard to connect with this word. **Türkü** VIII ff. **özülük at öñ yérde: arıp oñu:p turu: kal-mi:ş** 'a well-bred horse came to a standstill in a desert exhausted and wilting' *Irkb* 17: **Uyg.** VIII ff. Bud. **tağda öñ** (v.l. **taş**) **yérde kanda yorisar** 'on the mountains and in the deserts (v.l. stony or foreign places) wherever he goes' *TT VI* 115; **taşın öñ yérde yorıy-ur** *do.*, p. 62 note 115, 2; **sansarlığ uzun öñ kürtüküğ** 'the long deserts and snowdrifts of *samsāra*' *U III* 29, 35; **öñ kürtüğ otrasında boltukta** 'when one is in the middle of deserts and snowdrifts' *Tiş.* 50b. 5.

Mon. V. AN-

añ- 'to remember, call to mind'. Unless **añmın** q.v. is an error, not noted before XIII(?) but prob. an older word. *San.*s translation 'to understand' is prob. due to confusion with **1 añ** and not evidence for an earlier connection between the two words. Survives in NW Kar. *Kırım R I* 123 and SW *Osm.*, *Tkm.* (**Xak.**) XIII(?) *At. mumi keđ añ-a* 'be sure to remember this' 18; **sözümnl añ-a** 'remember my words' 22; *Tef.* **añ-** 'to remember' 55: **Çağ.** xv ff. **añ- yād kardān wa fahmidān wa mutadakkir şudan** 'to remember, understand, call to mind' *San.* 50v. 8 (quotns. in *Çağ.* and *Rümi*): **Xwar.** xiv **añ-** 'to remember' *Qutb* 9: *Kıp.* XIII **đakara min đikr xādiri'l-şay** 'to remember, in the sense of recalling the thought of something' **añ-** *Hou.* 35, 8: xiv **añ-** ('with -ñ') **đakara** *Id.* 24: xv **iftakara** 'to think of (something)' **añ- Tuh.** 5b. 12.

én- 'to descend, come down'. S.i.a.m.l.g. except SE in a variety of forms **én-**, **en-**, in which point to an original **é-**. **Türkü** VIII **balıkdaki: tağıkmış tağdaki: énmış** 'those who were in towns took to the mountains, and those in the mountains came down' *I E* 12, *II E* 11; **ıbarlık(?) aşdıımız yuvulu: éntimiz** 'we crossed the Barlık (mountain?) and went

rolling(?) down hill' *T* 26: VIII ff. Man. **éntl** 'he came down' *Chuas.* I 4: Yen. **bağım kelip esen énip** 'my clan came and descended in safety' *Mal.* 39, 4 (fragmentary, dubious text): **Uyg.** VIII ff. Man. **kalığın kodı éntiğiz** 'you came down from the firmament' *TT III* 35; a.o.o. : Bud. **bu yértingüke éne yarlıkasar** 'if (Maîtreya) deigns to come down to this world' *TT IV* 12, 47; **uluğ bedük küşüğe énip** 'sinking in great (Hend.) longing' *Suv.* 615, 6-7; o.o. *PP* 49, 5; *USp.* 94, 4: *Civ.* **aşı kodı énmeser** 'if (the patient's) food will not go down' *H II* 14, 119: **Xak.** XI ol **tağdın kodı: éndi:** 'he descended (*nazala*) from the mountain'; the -n- is changed (*mubdala*) from -l- (see *ıl-*) as in Ar. *şatın/şıl* and *kabl/kabl Kaş.* I 169 (no Aor. or Infin.); (the snow) **éne:r** 'falls' (*yanzil*) *II* 204, 13: **KB éntiğil ağar ol ağığlı éner** 'what falls rises, and what rises falls' 1049; a.o. 210: XIII(?) *Tef.* **én-** 'to descend, come down' 125 (*in-*): xiv *Rbğ.* **énditto R I** 727 (quotn.): *Muh. nazala én- Mel.* 31, 11; *Rif.* 115; o.o. 8, 6; 9, 1, 3, and 8; 81, 123: **Çağ.** xv ff. **én-** ('with é-') 117v. 7) **furüd amādan wa nāzil şudan** 'to come down, descend' *San.* 115r. 12 (quotns.): **Xwar.** xiv **én-** ditto *MAN* 137: **Kom.** xiv 'to descend' **en-CCI, CCG; Gr.:** *Kıp.* XIII **nazala (tüş-** and **en-** (?), unvocalized) *Hou.* 33, 16: xiv **én-nazala** *Id.* 23.

1 eñ- 'to be perplexed'; n.o.a.b., but see **eñt-**, **eñtür-**. **Xak.** XI **eñd:** **tağayara'l-racul** 'the man was perplexed' *Kaş.* I 174 (**eñe:r**, **eñme:k**); (see manly virtue and learn it but do not be proud; if a man boasts of his manly virtue without possessing it) **eñmeğilde:** (*sic*) **eñe:r yatahayyar hāla'l-ıntihān** 'he is perplexed when it comes to a test' *I* 252, 19 (the verse has two more syllables than it should, and the first word is probably corrupt): **KB eñip kaldı Öğdülmış elğın uva** 'Öğdülmış stood in perplexity, wringing his hands' 5967: **Osm.** xiv to xvi **eñü yapu** 'perplexed, at a loss' in a few texts *TTS I* 270; *II* 385; *III* 254; *IV* 299.

S? 2 eñ- 'to bend', etc. See **eğ-**.

on-, etc. Preliminary note. **Kaş.** lists three verbs of this form **oñ-** 'to fade', **ün-** 'to rise', and **ün-** 'to hollow out', but not **on-** 'to prosper' which was well established at an earlier date, and still survives, though in most languages as **oñ-**. Two more verbs appeared in the medieval period, **ün-** 'to be stubborn' and **öñ-** 'to lie in wait'. It is not always easy in texts to decide which verb is intended and sometimes whether words like **oñar** and **onu** are conjugal forms of one of these verbs or a longer verb like **oñar-** or a Pronoun (see *D* *onu*).

on- 'to thrive, prosper'. Certainly so spelt in the early period, but became **oñ-** in the medieval period, possibly by false analogy with **1 oñ**, **oñar-**, etc., and s.i.a.m.l.g. with these and some extended meanings, usually as **oñ-**. **Uyg.** VIII ff. Man.-A. **ol tişı takığular**

kamağan onarlar ermiş yeme érkeki neç [onmaz] ermiş 'the hens all seemed to thrive and the cocks [not to thrive] at all' *MI* 36, 8-11; **onar . . . onmaz . . . onmaz . . . onar** *do.* 37, 16-18: (Bud. **ongalı köpülgerip** in *U II* 8, 22; 9, 1 etc. is a mistranscription of **öğel**): **Xak. XI KB bilig bilse ötrü kamuğ iş onur** 'if he learns wisdom, all his affairs prosper' 1680; similar phr. 2451; **serinse kişi tegme işte onur** 'if a man is patient he is successful in all his deeds' 2612; the interjections **ay onur** 'oh successful man', and **ay kılkı onur** 'oh man of a successful character' are fairly common 2143, 4501, 5561; a.o. 2353; (the theory in *R I* 1626 that there was also a form **oñ-** in *Xak.* is based on misunderstanding of **oñdı**, q.v. in 4605 and **oñar** (Imperat.) in 4265): **Kip. xiv iş oñdı: istaqama'-amr** 'the matter was satisfactory, in good order' *Id.* 25: xv **istaqama oñ- Tuh.** 5b. 7; **aflaha** 'to prosper, thrive' (yalışi- and) **oñđ** 0đ. 5b. 10: **Osm. xiv ff. oñ-** 'to thrive, prosper; (of a wind) to be favourable'; c.i.a.p. *TTS I* 545; *II* 731; *III* 546; *IV* 610.

1 oñ- 'to turn pale, to fade, to wilt'. S.i.a.m.l.g. except *SW*; in *SE Türki öñ-*. **Türkü VIII ff. Irk B 17** (3 öñ): **Xak. XI barçın bodu:ğı: oñdı inqamasa wa dāhaba lawnu'l-dībē wa ğayrihi** 'the colour of the brocade faded and disappeared' *Kaş. II* 75 (oñar:, oñmak: (sic)): **KB yüzl kızdı oñdı** 'his face turned red, and then pale' 3845; (the sky, like a devil's face) **karardı oñup** 'faded and turned black' 5029; **Xwar. xiv öñ-** 'to turn pale' *Qutb II* 117 (sic); but the word seems actually to be **2 oñ-** (on-): **Kom. xiv** 'to fade, wilt' *oñ- CCG; Gr.*

S 2 oñ- See on-

VU ün- 'to rise', while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout', (of a man) 'to stand up', as opposed to **1 ağ-** 'to ascend, climb', from one point to another. There is great inconsistency about the vowel, the form is **ön-** in *Kom.* and *NC Kır.*, *Kzx.*, but **ün-** in *NE Tuv. R I* 1820, *Pal.* 432. *SE Türki Shaw* 28; *BŞ* 797; *Jarring* 327, and *SC Uzb.* as well as *TT VIII*, so **ün-** is prob. the original pronunciation; see **1 ö-**: **Türkü VIII ff. yaş ot ündi** 'the fresh grass sprang up' *Irk B* 53; a.o. 60 (**beđiz**); **xanlık süsi: avka: ünmiş** 'the *Xan's* army set out for a hunt' 63; a.o. 49 (**1 imğa**):—in the following passages **yün-** seems to be a Sec. f. of **ün-**; (if one takes a white stone and) **kızı:lısı:ğ suv yünser** 'a reddish water (i.e. tint) rises in it' *Toyok* 16 (*ETY II* 58); a.o. *do.* 22; *Man. M III* 22, 12 (ii) (**ezük**): **Uyg. VIII ff. Man.-A M I** 7, 2-3 (**iğaç**): **Man. kırsığ oruntakılar barça üntiler** 'those who were in confined spaces all rose up' *TT III* 103-4; **evtin barktın üntiler** 'they left their homes' *do.* 138: **Chr. neçkün Ürişlmtın ünüp bardılar erser** 'however they went when they rose and left Jerusalem' *U I* 6, 5: *Bud. Sanskrit abhramukta* 'released from the clouds' (moon) **bu:lıttın ünmiş** *TT VIII B.14*; **medhyajalajātam** 'bořn in unclean water'

arığsızlığ su:vtā: ünmişliğ *do.* *D.36*; **arıñme:yöklige** 'as their name has not arisen' (i.e. been mentioned) *do. H.5: kim etad uktañ bhavati* 'why has this been said?' translated **bo sa:vda: ne: yöřüg üne:** 'what explanation arises in this statement?' *do. H.6*; **ört yalın ünēr** 'a flame rises' *U II* 25, 27; o.o. *do.* 27, 22; *Suv.* 375, 9 (**ün**); 490, 18; *TT V* 8, 70; *PP* 4, 5, etc. (all transcribed **ön-**): *Civ. kün ünēr* 'the sun rises' *TT VIII P.39*; **yürüg bult ünüp** 'a white cloud rose and . . . ' *TT I* 4-5; o.o. *do.* 45, 46; in medical language **ün-** means (of a boil, etc.) 'to come to a head' e.g. **kart terk ünēr** 'the swelling quickly comes to a head' *H II* 6, 6 **ünüp edğü bolur** 'it comes to a head and gets better' *do.* 7, 2; a.o. *H I* 146 (**boş**); in *Fam. Arch. evdın ün-*, of a sum of money, means 'to come from the family's own resources'; and not from a loan: **O. Kır. ix ff. yetmiş yaşma: ünüm** 'I have reached my 70th year' *Mal.* 42, 3; **Xak. XI of ündi: nabata'-nabt** 'the plant sprang up'; and in *Uyg.* (one of the very rare refces. to this language in *Kaş.*) one says **ol evke: ündi: dāhaba üā baytihi** 'he went home' *Kaş. I* 169 (**ünēr, ünme:k**); and seven o.o. of plants, trees, etc.: **KB ün-** 'to spring up' of plants, etc. is common, 120, 972, 975 (2 ap), 2688, 4522, etc.; of a beard 3622 (**ürmun-**); XIII(?) *Tef. ün-* (of plants, etc.), 'to sprout, come up' 337: **Çağ. xv ff. ün-** (-di, etc.) *ihı kat ol-* 'to become twice the size' *Vel.* 120 (quoton.); **ün-rüyidan** 'to grow, increase' *San.* 86v. 26 (quoton.): **Xwar. xiv ün-** (of plants, etc.) 'to sprout, come up' *Qutb II* 123 (**ön-**), 203 (**ün-**): **Kom. xiv** 'to come out of, proceed from (something *Abl.*)' **ön- CCG; Gr.** 183 (phr.): **Kip. xiv ön-** (with front vowels) *nutica* 'to grow' *Id.* 23; (**Osm. xviii** (after **Çağ. ün-**) the *Rümi Türks* say **öñ- San.** 86v. 26 (no doubt misunderstanding of **2 oñ-** (on-), the word is otherwise unknown in *Osm.*)).

ün- 'to dig a hole in (something *Acc.*); to hollow (it) out'; cf. **2 üş-**; differs from **1 öt-**, **1 lr-** in that the latter imply passage through an object, while **ün-** implies only partial penetration. Survives only(?) in *NC Kır. üñü-; *Kzx. üñğ-*. **Xak. XI ol yığaç:ğ üñdi: naqaba'l-xaşab** 'he hollowed out the piece of wood (etc.)'; also used when one digs a hole for the foundation of a wall (etc.) (*üā naqaba ussa'l-hā'it*) *Kaş. I* 174 (**üñe:r, ünme:k**): **Kom. xiv** 'to dig, excavate' **ün- CCG; Gr.**: **Kip. xiv ün-** (with -ñ-) *cawwafa bi'l-naqr* 'to hollow out, excavate' *Id.* 25.*

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ana: 'mother'. Like **ata**; q.v., first appears in *Uyg.*, where it is still rare and **1 öğ**, q.v., still common. C.i.a.m.l.g., except *NE* where it has been partially displaced by *Mong. eečice*; sometimes subjected to unusual deformations, e.g. **anne**, to make it a term of more intimate affection. See *Doerfer II* 567. **Uyg. VIII ff. Man. anasin** [gap] **oğları severçe** 'as children love their mother [and father?]' *TT III* 98-9 (**babasin** is restored in the gap, but this

is quite a modern word and can hardly be right): Bud. Sanskrit *matrgana* 'the company of mothers' *analar kuvrağı U II* 54, 1 (i); *öz elgin anasın ölürmüş* 'who had killed his mother with his own hands' *U III* 53, 5 (ii); (no o.o. noted): Civ. *ana tegiri* 'the mother's share' *U Sp.* 55, 26; *ögey anamız* 'our step-mother' *U Sp.* 78, 8 (Araç's corrected text): *xiv Chin.-Uyg. Dict.* 'mother' *ana Ligeti* 130; 'mother-in-law' *kađın ana R I* 226: **Xak.** *xI ana: al-umm* 'mother' *Kaş. I* 93; (in the Preface) 'the Turks call 'mother' *ana*: and they (the (non-Turkish) inhabitants of Khotan and Gancak) call her *hana: I* 32, 29; and 12 o.o.: *KB atasın anasın* 37; a.o.o.: *xIII(?) At. ata bir ana bir* 'with the same father and mother' 291; *Tef. ana* 'mother' 51: *xiv Muh. al-umm ana: Mel.* 49, 3; *Rif.* 143; a.o.o.: *Xwar. xIII(?) ana* 'mother' *Oğ.* 8: *xiv ditto Qutb* 8; *Nahc.* 4, 14: **Kom.** *xiv ditto CCI, CCG; Gr.: Kıp. xIII al-umm ana: Hou.* 31, 19: *xiv ditto Id.* 23 ('with back vowels'); *Bul.* 9, 2: *xv ditto Kav.* 44, 17; *Tuh.* 3b. 11.

ini: 'younger brother'. C.i.a.p.a.l., but in SW Osm. largely displaced by such phr. as *küçük kardeş*. Cf. *écl.*: See *Doerfler II* 674. **Türkü** *vIII inim* and *inisi*: are common in *I* and *II*; a collective Plur. in *-gün* occurs three times; in *I S 1* the spelling is clearly *inygünm*, in *II N 1* the stone seems to be damaged beyond repair at this point, and Radloff's 'retouched' squeeze simply reproduces the word fr. *I S 1*; in *II N 11* the third letter is not clear in either Russian squeeze or Finnish photograph, but it is clearly not *y* and could well be *i*; the *-y* in *I S 1* can, therefore, be taken as one of several mason's errors and the word read everywhere, as might be expected, **inlgün:nim** 'my younger brothers': *vIII ff. Man. inili éçilil* 'younger and elder brothers' *Chuas. I* 31: *Yen. inim éçim Mal.* 28, 4; a.o.o.: **Uyg.** *ix inim Suci* 6: *vIII ff. Bud. inisi U II* 26, 15; *PP* 28, 7; a.o.o.: Civ. *ini* is common in *U Sp.*: *xiv Chin.-Uyg. Dict.* 'younger brother' *ini Ligeti* 157; *R I* 1444: **O. Kır.** *ix ff. inim éçim Mal.* 18, 2; a.o.o.: **Xak.** *xI inli: al-axu'l-aşğar fi'l-sim* 'a younger brother' *Kaş. I* 93; *KB éçil yel ini* 3784: *Çağ.* *xv ff. ini küçük karındaş Vel.* 80 (quotns.); *ini birâdar-i küçük San.* 118r. 12 (quotn.): **Xwar.** *xIII(?) ağaları inileri* 'elder (Mong. l.-w.) and younger brothers' *Oğ.* 331: *xiv inli Qutb* 59 ('young(?) is suggested as translation, but 'younger brother' would suit the text): **Kom.** *xiv 'grandson' (sic) inli CCI; Gr.: Kıp. xiv inim al-kabir yuxâbü'l-şâğir* 'an elder addresses a younger (thus)' *Id.* 24: **Osm.** *xv inli* in one text *TTS II* 542.

VU ona: an Adv., pec. to *Uyg.* and discussed at length in *TT V*, p. 32, note B 80. It seems to mean both (1) 'precisely, exactly' and (2) 'very soon'. It seems to be the origin of a modern word *ana* (with other forms *ene*, *anav*) used as an Excl. meaning 'here, here you are', and an Adv. meaning 'merely, simply' which occurs in some NE and NW languages,

NC *Kzx.*, and in a wide range of forms in SW *xx Anat. SDD* 99, 100, 101, 104, 532, 534, 537, 791, 793. The *Kzx. phr. ana mina* suggests a connection with *ol* and *v. G. ATG*, para. 190 adopts this suggestion, but the oblique stem of *ol* is consistently *an-* (with some traces of *in-*) in *Uyg.* Cf. *onu: Uyg.* *vIII ff. Bud. Ratnaraşı atlığ açarı ona amtı bu erür* 'now this is the teacher named Ratnaraşı' *Suv.* 573, 20-1; **Brahmadattı éligñliş** [körünçlüki] *ona iraktın közüñü turur* 'King Brahmadattas' tate chariot(?) is just appearing in the distance' *U II* 22, 5-6; **men ona basa yitdim** 'I have certainly gone astray' *Suv.* 615, 14-15; *ona* at the beginning of a long sentence *TT V* 24, 80; (for the second meaning see *onakaya*).

D o:nu: pec. to *Xak.(?)*; apparently the *Acc.* of *ol* used as a sort of Excl., but irregular since the oblique stem of *ol* in *Xak.* is *an-*. Possibly a later form of *ona:* q.v. **Xak.** *xI* one says *o:nu:* meaning *daka* 'that' and *mu:nu:* meaning *hâdâ* 'this' *fi'l-işâra ilâ'l-ayn mina'l-a-yân* 'to distinguish one thing from another' *Kaş. III* 238: *KB onu* and *munu* occur several times as rhymes at the end of consecutive hemistichs but add little or nothing to the meaning; *ayur emdi oğlum barırmen munu sağa kaldı ornum barı ney onu* 'he said "now, my son, I am going away (from here); my position and all my goods remain (there) for you"' 1161; *sözün kesti Ögdülmiş aydı munu bu yapığ bolur beg tapuğçı onu* 'Ögdülmiş finished his speech and said (this) "the (relations between the) *beg* and the servant are like this" (there)' 4155.

öpl: 'other than (something *Ahl.*) different'; when doubled, **öpl: öpl:**, means 'various, different kinds of'; *Kaş.* quotes an alternative form *öpln*, no doubt Secondary, which appears in some medieval texts, and was the origin of *öğün/öğün*, q.v. Survives, with minor phonetic variations in most modern language groups, not SW, in SE, SC meaning 'variegated, parti-coloured', perhaps owing to a supposed connection with 2 *öp.* Cf. *ađın, ađruk, özge:* **Türkü** *vIII ff.* (how shall I get on) *iđışimte: ayakımta: öpl:* 'without my cup and bowl?' *İrkB* 42: *Man.* (if we have said) *kenü özümüzün (sic) künte ayda öpl biz* 'we ourselves are independent (of) the sun and moon' *Chuas.* 26-7; *antın öpl bolğay* 'it will be different from that' *TT II* 6, 25: **Uyg.** *vIII ff. Man. bilğsiz [bilğtin] öpl üđürtüpüz* 'you separated (mortals) from ignorance' *TT III* 31-2: *öpl öpl kut waxşığ-lernliş* 'of various good spirits (Hend.)' *do.* 170: *Chr. andın öpl yolça* 'by a different road' *U I* 9, 14: *Bud. Sanskrit anyatrâ öpl TT VIII A.30: vipragamita* 'separated, parted' *öpl barırlar: er:di do. C.11; öpl öpl* 'various, different' *do. A.2, G.14, H.8 (öpe öpe); Suv.* 598, 1 etc.; *burxandın öpl* 'other than the Buddha' *U II* 32, 65; *muntaada ađın takı öpl aş içğü yok* 'there is no other (Hend.) food and drink but this' *Suv.* 610, 16-17; o.o. *PP*

66, 2-3 (oġurt-); *TT V* 22, 40-1 (üđrül-); *U II* 42, 7-8 etc.: Civ. öñl öñl *H II* 26, 103, etc.; in *H I* 122 kentir sığıñ üç öñl kesip 'cutting hemp siğ(?) into three parts' öñl is prob. an error for ülüğl: *Xak. XI* öñl: a Particle (*harf*) meaning ġayr 'other'; the final yā is altered from the -n in öñin, just as in Ar. *inkamā* is altered from *inkamana Kaş. I* 135; öñin same translation; one says bu: *attan öñin keldür* 'bring a horse different from this one' (*ġayr hādā*) *I* 94: *KB* (perfume and wisdom) *bolmaz özde öñl* 'are not essentially different' 311; *bolur xalqqa aşığl öñl* 'it has various advantages for the people' 856; o.o. 413, 562 (ađınçığ), 4320 — *yarukta öñin* 'different from light' 835; a.o. 5530: *xii(?) KBVP öñin* at 'a different name' 26, 67: *xiii(?) At.* 180 (1 öñ); *Tef. öñin* 'other, different' 247 (in *Tef.* only öñl means 'previous', in antithesis to soğı 'subsequent'): *Xwar. xiv tepridin öñin* 'other than God' *Nahc.* 248, 9; *öñinlerni ixtiyār kılur* 'he prefers the others' *do.* 255, 8: *Kıp. xiii öñü:* and *özge:* are mentioned as alternatives to *ayruk* for *ġayr Hou.* 54, 13-19.

?S D öñü has been read in various passages but does not seem to be an independent word. *Türkü VIII ff.* Man. öñü Sec. f. of I öñ *Chuas.* 7 (see I öñ); *kamağ öñü(?) yaruk* [gap] *TT II* 8, 70 (?misreading of öñl); *söz sav üngüsü* 'the words which rise' (Particip. of ün-) *M III* 16, 12: *Uyg. VIII ff.* Man.-A (ġap—they ate and killed his body(?) *tamu öñünipe tüştü,* 'error for öñünipe 'he fell into the front of hell' *M I* 20, 11: Bud. [gap]k'tin üngü (gap) Particip. of ün- *U II* 4, 1: Civ. öñü in *USp.* 65, 4 makes no sense and is prob. a misreading of ötrü: *Kom. xiv* 'only' öñü *CCG;* *Gr.* which survives in *NW Kar. L. Inno/onno* 'only, only just' *R I* 1044, 1446 looks like a Sec. f. of *ona:*

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anu:- 'to be prepared, made ready'. N.o.a.b., but see *anut-, anuk.* *Uyg. VIII ff.* Civ. (an adopted child) *Sutpaknıñ bérmiş aşın yep anımıñ işin kılıp* 'shall eat the food given by Sutpak and do the work prescribed(?) by him' *USp.* 98, 5-7 (rather a dubious reading): *Xak. XI* *anu:d:* *ne:ğ* 'the thing was prepared (*n'idda*)'; this is an Intrans. (*lāzim*) verb, corresponding to **in'adda*, but this word does not exist in Ar. *Kaş. III* 256 (*anu:r, anu:mak:*).

D *éne:-* Den. V. fr. 3 *én;* 'to earmark' (an animal). In the medieval period came to mean 'to castrate' (primarily an animal, but also a human being). Survives only(?) in NC Kzx. *ene-* 'to earmark' and SW Osm. *ene-* 'to castrate'. *Xak. XI ol koyın éne:dil a'lama ġanamahu bi-qañ* 'atrāfi'l-āđān 'he marked his sheep by cutting the edge of its ears' *Kaş. III* 256 (*éne:r, éne:mek:*): *Kıp. XIII xaşā min xaşyi'l-faras wa ġayrihi* 'to castrate a horse or other (animal)' *éne-* (? , unvocalized) *Hou.* 38, 7: *xiv éne-xaşā Id.* 23: *Osm. XVI ff. éne-*

(less often *éne-*) 'to castrate' in several texts *TTS I* 268; *II* 384; *IV* 297.

**ina:-* See *inağ, inal, inan-, etc.*

una- (Intrans.) 'to be pleased, satisfied; to agree to (do something, -ġalı/-ġeli)'; (Trans.) 'to be pleased with, to approve (something, originally *Acc.*, later *Dat.* or *Abl.*). All occurrences prior to XI seem to be in the Neg. f. S.i.a.m.l.g., in NE *ina-/una-*. *Türkü VIII ff. teğri: una:maduk avı:nçı:* 'the slave girl whom Heaven did not favour' *Irkb* 38; a.o. *Toyok III* 2v. 5-6 (*ETY II* 179) (1 a:l): *Uyg. VIII ff.* Bud. (the prince) *yokaru turğalı aş aşlağal unamadı* 'refused to stand up or take food' *PP* 19, 5-6; *neğ unamadı* 'he flatly refused' *do.* 20, 4; *tiđiğal unamadı* 'he refused to be prevented' *U III* 49, 26; (whoever obstructs and . . .) *unamasar* 'does not agree' *do.* 76, 4: Civ. *unamayın* 'I will not agree' *USp.* 9, 5 (reading dubious): *Xak. XI ol bu: ı:şığ una:d:* *radiya bi-hādā'l-amr* 'he was pleased with this business'; and one says *sen una:diğmu: aqabilla wa rađayta anta* 'did you accept and were you pleased?' *Kaş. III* 256 (*una:r, una:mak:*): *xiii(?) Tef. unamadı* with *Acc.*; also Intrans. 327: *xiv Rbğ. ol kızığı unamadı* 'he did not like that girl'; (the serpent was afraid and) *unamadı* 'did not agree' *R I* 1640; *Muh. al-ihtimal* 'to permit, be thankful' (and other meanings) *u:namak* (unvocalized) *Mel.* 35, 14; *Rif.* 121; *tamakkana* 'to have authority, be able' *una-* (unvocalized); *al-tamakkur una:mak* (ditto) *Rif.* 106, 121 (only) (it is not certain that these latter entries belong here): *Çağ. xv ff. una-* (-r, etc.) *rādi ol-* 'to be pleased' *Vel.* 119 (quotn.); *una- rādi şudan* (Nadar 'Ali erroneously translated it *rādi kardan*) *San.* 87r. 17 (quotns.): *Xwar. xiv munlar unamadılar Nahc.* 366, 11; *Kom. xiv una-* 'to agree, consent, obey' *CCG;* *Gr.* 265 (quotns.): *Kıp. XIII ġā'a minā'l-ġā'a* 'to obey' *u:na:- Hou.* 41, 21: *Osm. xv to xvii una-* 'to approve', etc. in three texts *TTS II* 729; *IV* 608 (spelt *ona-*).

D **oğa:-* See *oğal, oğar-*.

E *öne:-* the word transcribed *öneyü* in *U III* 79, 6; *U IV* 8, 11 and 36 is *öynayu*.

Dis. ANB

F *anvant* the Sogdian word **nñnt* (*anvant*) 'cause' occurs several times in *Uyg. Bud.*, apparently always in Hend. with *tiltağ*; it has been transcribed variously as *avant, avint, ayant*, and *avyat*, but these are all errors. *Uyg. VIII ff.* Bud. *neğü üçün kayu anvant tiltağın* 'why and for what reason (Hend.)?' *U I* 24, 2; o.o. *U III* 4, 1; *Suv.* 24, 18; 140, 16.

Mon. ANC

éñç 'tranquil, at peace, at rest'; for the é see *éñçgütlüg*. N.o.a.b. (*Türkü VIII éñç* has been read in *I E* 32, but this is an error, see *ançula:-*): *Uyg. VIII ff.* Bud. *alku tudtaçılardın éñç esen kilzun méní* 'may he make

me at peace and safe from all grasping (evil spirits)' *U II* 64, 8-9; o.o. of *enç esen Tiş*, 19a, 3 etc.; (at times even of slight illness and discomfort) *neteg enç mü erki* 'how do you suppose that he can be at peace?' *Hüen-ts.* 1828-9; (to all men) *enç tınç* (mis-spelt *tınc*) *bürürmen* 'I give peace and rest' *USp.* 100, 4-5; Civ. *kiyn enç bolur* 'the pain dies down' *TT VII* 22, 15; a.o.o.; *enç* occurs in *TT I* 132, 212, 222; *xiv Chin.-Uyg. Dict.* *t'ai p'ing* 'great peace' (*Giles* 10,573 9,310) *enç esen R I* 745; *Xak.* xi *enç al-mu'tma'imnu'l-sâkin* 'at rest, tranquil'; hence one says *kângül ençmü* 'is your mind at rest?'; *enç kend* a village belonging to the people of al-Muqanna', God curse him, now ruined *Kaş.* III 437; *erdiñ munda: enç (sic) amul* 'you were at rest and tranquil (*sâlim sâkin*) here' *I* 74, 18; *KB ajun ençke teğdi* 'the world attained peace' 103; o.o. 965, 1044, 1772, etc.: XIII(?) *At. tilekçe tırlil enç* 'live at peace as you wish' 415; *Tef. enç* seems rather to mean 'comfortable material circumstances' 77; *xiv Muh.(?) al-mustarih* 'at peace, tranquil' *enç* (?), (unvocalized) *Rif.* 154 (only) (also falsely converted into a verb *istarâha ençdi*: do. 103); *Xvar.* xiv *enç* 'at rest' *Qutb* 59; *Kom.* xiv 'at peace' *enç CCC*; *Gr.* 88 (quotn.): *Osm.* xiv *enç* (rhyming with *genc*) in one text *TT S II* 382.

VU enç Hap. leg. but cf. *onçsuz*, q.v. This word has been read *unç* and taken to be a Dev. N. in -ç fr. **un-* Refl. f. of *u-*; indeed in *KB Arat* consistently transcribed *on-* as *un-* and took it to be such a word, but it is unlikely that an Intrans. verb like *u-* would have a Refl. f. (though such cases admittedly do occur), and it seems more reasonable to take this word as a Dev. N. in -ç fr. *on-* meaning 'a promising' (course of action) or the like. *Türkü VIII ol yolın yorısar onç tedim* 'I said "if one went by that route, it is a promising (course of action)"' *T* 24 (or, if *unç*, 'it is possible').

Dis. ANC

D anaç Dim. f. fr. ana: used affectionately, 'dear mother' and the like. Survives only(?) in SW Osm. where it has developed various extended meanings. *Uyg.* VIII ff. Bud. *ana-çim* 'a my dear mother' *U III* 9, 2(ii): *Xak.* xi *anaç al-şag'iratu'lla'i turâ min naşihâ fişna ha'annah ummu'l-qavem* 'a small girl who has such natural intelligence that she seems like the mother of the clan'; this word is addressed to her affectionately ('*alâ sabili'ta'attuf*) *Kaş.* I 52; *xiv Muh.(?)* (among 'terms of relationship') *şabihatu'l-umm* 'like a mother' *a:na:ç* (with *çim*) *Rif.* 144 (only).

enüç Hap. leg., but cf. *enüçle-*, *enüçlen-*. *Xak.* xi *enüç şafaratu'l-ayn* 'a cataract film on the eye' *Kaş.* I 52.

öñüç properly 'larynx, wind-pipe', also used later for 'oesophagus, gullet' and more generally 'throat'. Survives in several NE languages, often much abraded to *öç*, *ös*, *ös*,

and the like; SE *Türki öñgeç*; NC *Kır. öñgöç*, Kzx. *öñeş*; SC *Uzb. ʻingaç*. In SW the word used is *öñük* which is noted from XIV onwards *TTS I* 745; *II* 638; *IV* 519 (transcribed *iñiük*) in phr. *kızıl öñük. Uyg.* VIII ff. (in a list of diseases translated fr. a Chinese text) *öñüç ağrıñ iñiğ* 'a disease (Hend.) of the larynx' (Chinese *yeh hou* (*Giles* 12,981 4,007). *U II* 69, 4 (i)).

D ança: Equative form of *ol*; properly 'as much as that', but normally in the early period hardly more than 'thus'. There is also, in the early period, a Sec. f. beginning with *t-* of this and other cognate words (*ançıp*, *ançaru*, etc.). This is usually transcribed *inçe*, a spelling which does occur in *TT VIII*, but as there is also a spelling *inça* in those texts, and as the word survives in this form in NE Tuv., it is likely that the original form was *inça*; and that *inçe* is merely one of several examples of the tendency of *t-* to move into a front position (cf. *iş*, *ı tış*, etc.). S.i.a.m.l.g. as *ança* and the like. As *inça*: always means 'thus', some editors of early texts have tended to 'correct' words meaning 'thus' to *inçe* even when *ança*: is clearly written. See *Doerfer II* 560. **Türkü VIII ança:** 'thus' is common in *I* and *II* and occurs in *T* 2, 6, 8, 10 (*ö:ğle-*), etc.; *Ongin* 8, 11; *X.* 20, 23; it is generally used near the end of a sentence or para. to summarize briefly what has gone before or, less often, what follows, e.g. *anı: köriip ança: billiğ* 'when you see it (the memorial tablet) know thus' (i.e. what has been said in the preceding sentences) *IS* 13: VIII ff. the concluding sentence of each para. in *Irkb* begins *ança: billiğ* (or *bill:ğler*) 'know thus' (i.e. as follows, the omen is good or bad); *ança: temi:ş* 'this is what he said' *Toyok III* 2r. 4, 10; v 2 (*ETY II* 179): *Man. neçe yügürür ertli ança kusar yarsiyor ertli* 'the more he ran the more he vomited (Hend.)' *M I* 7, 12-13; *inça (sic) sakıntı* 'thus he thought' (i.e. as follows) *do.* 5, 1: *Uyg.* VIII ff. *Man.-A inça kaltı* 'just as' . . . *taki yeme ançulayu kaltı* 'and also just as' . . . *inça belğürtti* 'thus he explained' *M I* 7, 2-8, 18: *Man. inça kaltı Wind.* 22: Chr. (then King Herod) *inçe tıp yarlıkadı olarka* 'gave them the following orders' *U I* 5, 3; *ança barıp* 'as they went thus', *do.* 8, 10-11: Bud. *inça: (sic) tıp yarlıkadı TT VIII H.1*; *inçe: (sic) saksa: r* 'if one thinks thus' *do.* K.2; o.o. of *inçe: do.* O.1, 9; *inça tıp tedi* is common *U III* 7, 6; *U IV* 28, 3 and 6; *PP passim*; *inça kaltı TT IV* 8, 55—*ança yeme kutluğ kivilğ ermezmi men* 'am I not as fortunate (Hend.; as him)' *U III* 7, 6-7; a.o. *U IV* 28, 5; *etözleriçe ança munça tusulur* 'they get more or less advantages for their bodies' *TT VI* 262: Civ. *apa kıtay sımıkin ança munça sokup* 'put in it a certain amount of Chinese *sımuk*' *H I* 148; *inça söleştimiz* 'we have agreed as follows' *USp.* 108, 5; 109, 4: *Xak.* xi *avçı: neçe: a:l bilse: adığ ança: yo:l billi:* 'however many tricks the hunter knows the bear knows as many ways out' *Kaş.*

I 63, 13; 332, 12: **oza:kı: bilge: ança:** **aymı:s** 'the ancient sage said as follows' I 88, 22; o.o. III 133, 8 (bél); 233, 16; n.m.e.; no occurrence of **inça:**; **KB** (of the stars) **bir ança . . . bir ança . . . bir ança . . . bir ança** 'some . . . some' 129; **tillig ögdüm ança ara sögdüküm** 'I have praised the tongue to some extent and at times abused it' 184; **bir ança** 'a certain amount, for some period' 234, 954: XIII(?) **At. bir ança bodun** 'a certain number of people' 123; **Tef. ança** 'so (much)'; **bir ança** 'a certain number of'; **ançaka tegl 'until'; ançadın berü** 'for some time past' 53: **Çağ.** xv ff. **anca (sic) ân qadr** 'that amount, so much' *San.* 51 v. 12 (quotn.): **Xwar.** xiv **bir ança . . . bir ança** 'a certain amount . . . a certain amount' *Nahc.* 260, 16; **Kom.** xiv 50 (much) **ança** (sometimes followed by **neçe**); 'now forthwith' (*sic*) **bir ança CCl, CCG; Gr.** 37 (quotns.): **Kıp.** xiv (under **degme**) **bir ança:** means 'some' (*ba'd*); **bir** means 'one' (*waâhid*) and **anca** 'like it' (*miâluhu*) and the two combined *ba'd Id.* 49: **Osm.** xiv ff. **anca** 'so much', occasionally **onca**, and **bir anca** c.i.a.p. *TTS* I 25; II 33; III 20; IV 22.

D aççı: N.Ag. fr. 4 **aç** (3 ep) 'hunter'. Rare in Uyğ., but clearly so spelt. A l.-w. in Mong. as **açı** (*Kow.* 18, also **açıçı**; *Haltod* 4). It is not clear whether the same word in some NE languages and NC Kir., Kzx. is a survival or a borrowing fr. Mong. Uyğ. viii ff. **Bud. keyikçi aççı tuzakçı boltumuz erser** 'if we have been hunters of stags and wild game or trappers' *U II* 84, 9-10; *TT IV* 8, 56-7.

?**F ançu:** n.o.a.b., but cf. **ançula:-;** used only in the Hend. **ögdür ançu** which seems to mean 'gift' or 'reward'. In *U III* 92, in a note on 32, 16 it is suggested that it is the Chinese phr. *an chu* 'to live in peace' (*Giles* 44 2,527); the semantic connection is not convincing, but the word is prob. a Chinese l.-w. Uyğ. viii ff. **Bud. alı yarlıkazın teprî baxşı nomlamış nom etiriniñ ögdürin ançusın** 'may the sacred preacher deign to receive a reward (or gift in return?) for the precious doctrine which he has preached' *U III* 32, 14-16; (go and kill the six-tusked elephant; if you do this) **saña uluğ törlüñ ögdür ançu bar** 'there are various great rewards (or gifts?) for you' *do.* 56, 8-10.

S inça:/inçe: See **ança:**.

I inçü: n.o.a.b.; poorly attested in the early period, but the only occurrences being in Uyğ. Civ. documents of which one certainly, and the other two probably, date from the Mong. period. There is, however, no good reason for supposing that this is a l.-w. The only early (XIII) Mong. word of comparable form is *ince* 'a maid-servant given to a bride at her marriage' (*Haenisch* 83, there connected with Chinese *ying*, same meaning (*Giles* 13,343)) which is no doubt the original form of *inci* 'dowry' (*Kow.* 280, *Haltod* 62). This latter is a Mong. l.-w. in various NE languages and NC Kir., Kzx. There is no real semantic

connection between these Mong. words and **inçü:** which at any rate in the medieval period had much the same meaning as English 'fief', that is 'a piece of land granted by a ruler on condition of the performance of certain services', and, by extension, 'the person(s) bound to perform such services'. Whether this was the original meaning it is hard to say. It has been plausibly suggested that this is the word which appears in the Staël-Holstein scroll, a Khotanese Saka document dated A.D. 925, in the forms '*ijüta* and '*injü*, meaning apparently 'the chief tribe in a confederation', that is the ruler's own tribe (see *Asia Major*, n.s., vol. II (1951), p. 17; vol. IV (1954), pp. 90 ff.). The original meaning may have been nearer to 'family or clan property', and in particular 'a chief's own property'. See *Doerfer* II 670. Uyğ. viii ff. Civ. (two land-owners too old to work say) **urluk inçüderin inçü borlukka edlegüci bir erkliñ kişi bürsün** 'let them give a responsible person from the family properties(?) to the family (?) vineyard to cultivate it' *USp.* 21, 3-4; in *USp.* 22 (mid-xiv) **inçü bağıcı** 'a worker in the family(?) vineyards' occurs 10 times; **inçü kılıkı bile inçü borlukçı kezikte barça barsun** 'in accordance with the custom of the family estates(?) let all the vineyard workers on the family estates(?) go in turn' *do.* 25, 5-7: **Çağ.** xv ff. **inçü** 'a vassal (*tapu adamı*) who goes voluntarily to a *beg*, enters his service and works for him' *Vel.* 82 (quotn.); **inçü** (spelt) ((1) 'pearl'; (2) *mamlük* 'servant, slave'; (3) *amlak wa raqbât-i xâşşa-i diwâni* 'private lands and slaves belonging to the government' *San.* 117 v. 15; **Xwar.** XIII **inçil** 'inheritance' *Ali* 47: **Kıp.** xv in a Golden Horde letter dated A.D. 1428 (they went off) **öz ellerin ala** 'retaining (only) their own realms', with **ellerin** glossed **inçü** 'fiefs' A. N. Kurat, *Altın Ordu, Kırm ve Türkistan Hanlarına ait Yarlık ve Bitikler*, Istanbul, 1940, p. 9, l. 11: **Osm.** xv **inçüleri ya'nî asirleri ve kulları** 'their vassals, that is prisoners and slaves' *TTS* II 541.

S 2 inçü See **yinçü:**.

C? ançıp/inçip prob. a crasis of **ança erip**. Occurs always in isolation at the beginning of a sentence, normally meaning 'this being so', or 'so much for that', less often almost 'on the other hand, but' or used without any particular content to mark the beginning of a new para. N.o.a.b. **Türkü** viii ff. *Irkb*, *Postscript* (**alku:**) Man. (you will make me a Manichæan) **inçip** 'on the other hand' (my mind is not yet stable) *TT II* 8, 40; (I have been a great enemy and sinned against him) **inçip** 'but' (I will submit?) to God and the doctrine) *M III* 13, 7 (iv); a.o. *do.* *M III* 21, 1 (i) (**ağı:**) Uyğ. viii (after describing the events of one year) **ançip bars yıka:** 'So much for that, now in the Leopard Year' *Şu.* E 7; **ançip ol yıl küzün** 'So much for that, in the autumn of that year' *do.* 8; o.o. *do.* *W* 1, 4: viii ff. Man.-A **ançulayu kaltı . . . inçip** 'just as . . . so also' *M I* 16, 13-15: Chr. (Herod gave his orders

to the Magi) **inçip** 'that being so' (they set out) *U I* 6, 4; (the flame shot up) **inçip** 'that being so' (the Magi did obsequence) *do.* 8, 14: Bud. **inçip** is common in *TT VIII*, and is the standard translation of Sanskrit *tu* 'but' and *hi* a particle of vague meaning emphasizing the previous word; as these are enclitics **inçip** exceptionally occurs otherwise than as the first word of the sentence; (if one wishes to be cured of a disease) **inçip** 'then' (one must burn incense) *TT VII* 40, 19; **inçip** merely states a new para. *PP* 15, 1; 24, 4: Civ. **inçip** 'but(?)' *TT I* 79.

C ançak almost certainly a crasis of **ança**: **ok**, practically synonymous with **ança**: ; the parallel form **inçak** occurs only(?) once, and there is a suspect form **ançag**, see below. See also **inçek**. Survives in NE Khak. **ançok** 'just that amount' *Bas.* 27; NW Kar. **K, L ançax/ ançex** 'only, but' *R I* 242; *Kow.* 156; SW Az. **ançag**, Osm. **ançak** 'only, only just, but, particularly'. See *Doerfer II* 559. **Türkü VIII** judging by the squeeze the correct reading of *lx.* 17 is [Küli Ç]or **ançak** (not **antak**) **bilgesi**: **çavuşu**: **ertli**: 'Küli Çor was thus his Counsellor and Army Commander': *viii ff.* Man. (he tore off his clothes and) **inçak** (*sic*) **yüğürtü bardı** 'ran off like that' *M I* 7, 17; **seniğ ayğaç ançak ol** 'what you say is like this' *M III* 23, 6-7 (i): Yen. in a graffito edited in *Mal.* 39, 6 and amended in H. N. Orkun *Türk Dili Belleten.* S. III, no. 14-15, p. 53, **ançag** **étip** . . . **ançag** **ét** 'so organizing . . . so organize' (these texts are incoherent, and the transcription and orthography dubious, the only early occurrence of **ançag**): (**Xak.**) *xiii(?) Tef.* (you will see it) **ançagin** 'like this' (?); **ançak** (1) 'if it were not so(?)'; (2) 'so long as'; (3) 'thus, in order that'; **ançok** (3) only 54: **Xwar.** *xiv ançak* 'only, however' *Qutb* 8; **Kom.** *xiv* (when he had said this the angel) **ançak körünmedi** 'forthwith disappeared' *CCG*; *Gr.*: **Kip.** *xiv ançak hasbu* (so vocalized) 'equivalent, sufficient'; you say **son bu dir ançak** not translated, ? 'the conclusion is just this' *İd.* 24; (in a list of pronouns, adverbs, etc.) **bas** 'only' **ançak** *Bul.* 15, 6: *xv lāğayr* 'not otherwise' **ançak**, which also means *saūā* 'equally' and *wahdahu* 'by itself' *Tuh.* 90b. 2: **Osm.** *xiv to xvii ançak* (sometimes **ançag**) 'thus, so much', and the like in several texts *TTS I* 26; *II* 33; *III* 20; *IV* 22; *xviii ançak* (spelt) in *Rümi, hamān* 'exactly so' *San.* 51 v. 14 (quoten. *Fuđūli*).

inçik 'groaning'; cf. **inçikla**:-. A Den. V., **inçikir**-, appeared in the medieval period in Çağ. (as **inçiklir**-), Kıp., and Osm. fr. *xiv* onwards. **inçik** (**inçik**) 'groaning' survives in SE Turfan dialect K. Menges, *Volkskundliche Texte aus Ost-Türkistan*, SPAW 1933, XXXII, p. 108. See *Doerfer II* 558. **Xak.** *xı KB yatur inçikin* 'he lies groaning' 4722, 5963, 6439: **Osm.** *xiv inçag* (?*sic*) 'a pitiable state' *TTS I* 351.

SC inçek Hap. leg.; apparently a Sec. f. of **ançak** (cf. **inçe**:). **Türkü VIII ff.** Man. (the

sacred king and the Hearers discussed these questions for two days and nights, on the third day) **bir közüğe teğl tepriken inçek katıglantı** 'the devout struggled on in this way to the very last(?)' (thereafter the sacred king's mind weakened a little) *TT II* 6, 29.

D eñçgü A.N. fr. **eñç**; 'peace, tranquillity'. Survives in some NE languages as **ençü/ ençig/ençigü** *R I* 746. **Uyg.** *viii ff.* Civ. **eñçgüñ meñiğ bultukmaz** 'no peace and joy are found for you' *TT I* 20.

S inçge: See **yinçge**.

D eñçlik A.N. fr. **eñç**; 'tranquillity, security'. N.o.a.b. **Xak.** *xı KB* (if he has a sword and a bodyguard) **beğ eñçlik bulur** 'a *beğ* obtains security' . . . (if the sword is sheathed) **beğ eñçlik yemez** 'a *beğ* does not enjoy security' 2143, 2144; a.o. 5734 (**eñinlik**): *xiii(?) Tef.* **eñçlik** 'comfortable material circumstances' (?) 78.

VUF oñjin 'a kind of devil'; almost certainly a Chinese l.-w., possibly representing, as suggested in *TT III* 29, note 91, *wang jên* 'dead man' (*Giles* 12, 502, 5, 624). N.o.a.b. **Uyg.** *viii ff.* Man. **yek oñjinlar** 'demons and devils' *TT III* 91: Bud. *TT VI* 59 (**yélpik**): **Xak.** *xı oñju:j:n* (specifically so spelt) **al-ğülü'llađı yağtalu'l-insān fi'l-māfaza** 'the demon who devours men in the desert' *Kaş.* *I* 145.

D eñçsiz Priv. N./A. fr. **eñç**. N.o.a.b. **Uyg.** *viii ff.* Civ. (a man will not be freed) **bu eñçsizdın** 'from this restlessness' *TT I* 80; (a remedy for pains in the back, breathlessness) **eñçsiz bolmakıg alku yél iglig** 'restlessness and all windy diseases' (see **I yé:l**) *H I* 13: **Xak.** *xı KB eñçsiz* in an obviously erroneous v.l. 1871.

VUD onçsuz Hap. leg.; Priv. N./A. fr. **onç** q.v.; if this is the right transcription, 'incurable' is the logical meaning; **onçsuz** might mean 'disabling', but is improbable. **Uyg.** *viii ff.* Bud. **uluğ törliğ onçsuz serinçsiz emğeklerig** 'various great incurable and intolerable pains' *U II* 32, 61.

Dis. V. ANÇ-

VU?D eñçik- Hap. leg.; morphologically an Intrans. Den. V. fr. **eñç**, possibly in the sense of being at rest because insensible. **Xak.** *xı er eñçikti*: **đahabat hāssatı'l-racul min şabbi'l-mā'i'l-bārid** 'alayhi ha'annahu muğmā wa arta'ada minhu wa tağallaşa' 'the man lost all feeling through having cold water poured on him, as if he had fainted, quivered and shrivelled up' *Kaş.* *I* 243 (**eñçike:r**, **eñçikme:k**).

D eñçlen- Hap. leg. ?; Refl. Den. V. fr. **eñç**; cf. **eñçrün-**. **Xak.** *xı KB tümen arzū ni'mat yéđiñ eñçlenip* 'you have enjoyed all that you wanted, living in peace' 5801.

D eñçrün- pec. to **KB**; apparently Refl. f. of ***eñçer-**, Intrans. Den. V. fr. **eñç**; syn. w.

ênçlen-, the choice between the two verbs being determined by the exigencies of the rhyme. *Xak. XI KB é(II)ğ taxtka minsün bu kün ênçrünüp yağıştı yér öpsü yırak yınçrünüp* 'let the king ascend the throne to-day, living in peace; let his enemies kiss the ground bowing from afar' 5805; a.o. 6210.

Tris. ANC

D ança:da: Loc. of **ança:** declined irregularly as a Noun; 'then, thereupon'. Survives only (?) in NE Khak. **ancada** same meaning. *Uyg. VIII ff. Bud. (they fainted and) ançada kên têrnin ôğlenip* 'then immediately afterwards recovered consciousness' *Suv. 619, 18-19*; Civ. (if you reach the last month of the year) **ançada têrnin** 'then immediately' *TT I 86*.

D ançakıña: Dim. f. of **ança:**; 'a very little', in Neg., sentences 'in the least'. N.o.a.b. *Uyg. VIII ff. Bud. ançakı'a yeme korkmatın* 'and without being in the least afraid' *U IV 8, 24*; **ançakı'a yeme tınmatın** 'and without resting at all' *do. 22, 272*; o.o. *do. 36, 95-6*; *Tış. 15a. 2*; *Suv. 601, 22*; (when I heard that you were in good health) **antakı'a (sic) ok körünmez yarudı** ('everything) became bright (to an extent which) had never in the least been seen (before)' *Hüen-tı. 1876-7*; **antakı'a ok ol tuğuru umamaklığ emgekintin ozup** 'being released from the pain of being completely unable to give birth' *USp. 102c. 6-7* (**antakı'a** makes no sense in these contexts and is prob. an error for **ançakı'a**).

D ançağınçakan Hap. leg.; **ança:** with the Suff. (normally Dev.) -**ğınça** (*v. G. ATG, para. 436*) 'until' and the Suff. (*kan (do., para. 437)* which has a vague temporal significance; 'soon afterwards' or the like. *Türkü VIII ff. Man.* (in his drunkenness he thought he was very happy) **ançağınçakan yarın yarudı kün tuğdı** 'soon afterwards it got light and the sun rose' *M I 6, 19-20*.

D ênçgülüg P.N./A. fr. **ênçgü:**; 'peaceful, tranquil'; some of the occurrences listed below may be the A.N. **ênçgülük**. N.o.a.b. *Uyg. VIII ff. Man. ênçgülüg orunka* 'to a peaceful place' *TT III 12*; Bud. Sanskrit *yogakşemâti-vâhana* 'bringing advantageous security' **yara:şı ênçgölügke ya[gap]** *TT VIII A.36* (so spelt, but prob. A.N.); **ênçgülüg . . . nirvan** 'a peaceful . . . nirvâna' *TT IV 9, 59-60*; o.o. *U III 11, 4*; *Tış. 22b. 7-8*; *USp. 102a. 35* (prob. A.N.); Civ. **ênçgülüg bolğuluk belğün belğürmez** 'the sign that you will become at peace does not appear' *TT I 61-2*; a.o. *do. 152-3*.

¿**C ançulayu:** prob. a crisis of **ança:** and **ula:yu:**; cf. **bulıtçulayu:**, **munçulayu:**; not connected with **ançula:la-**; 'thus, so, so much'. Survived until recently in SW Osm. as **ançılayın**, same meaning, described in *Sami 57* as 'obsolete'. *Türkü VIII ff. Man.*

M III 14, 3 (iii) (İğld-): Uyg. VIII ff. Man.-A inça kaltı . . . ançulayu ma 'just as . . . so also' *M I 13, 7-10*; *kaltı . . . ançulayu ma do. 17, 14-16*; **ançulayu kaltı . . . inçip do. 16, 13-15**; *Man. TT III 98-9 (amra:-): Bud. kaltı . . . ançulayu Suv. 138, 22*; **ançulayu . . . kaltı . . . -çe PP 38, 5-7**; **inça kaltı . . . ançulayu TT V 26, 93**; ne teg . . . **ançulayu do. 24, 52**; Sanskrit *tathâiva* 'and like that' **ançulayu ok TT VIII B.15**; Sanskrit *tathâgata* 'having thus come' (epithet of Buddha) **ançulayu kelmiş U II 32, 63** and 2 etc.; **ançulayu** 'similarly' *TT V 8, 77*; a.o.o.: Civ. **bu ırk yeme ançulayu ok ol** 'this omen, too, is the same (as the previous one)' *TT VII 28, 9 a.o.o.*; **Çağ. xv ff. ançılayın** (spelt) *ânçunân* 'thus, so, in a like manner' *San. 51v. 15*; **Osm. xiv ff. ançılayın** 'thus, so, the same, likewise'; c.i.a.p. *TTS I 26; II 34; III 20; IV 22*.

S oņu:jın See **oņjın**.

Tris. V. ANÇ-

D inçikla:- Den. V. fr. **inçik**; 'to groan'. Survives only (?) in SW xv Anat. *SDD 771*; but the Refl. f. also survives in NE Khak. *Uyg. VIII ff. Bud. kücsüz savın inçiklayu yatur erdi* 'he was lying groaning with a feeble voice' *U III 35, 22-3*; o.o. *do. 27 (kôđuru): Suv. 12, 22 (ağrın-)*.

D enüçle:- Hap. leg.; Den. V. fr. **enüç. Xak. XI otaç:** **kö:züğ enüçle:di** '*âlaca'l-ıtabıul'-âyn mında'-zafara* 'the physician cured the eye of cataract' *Kaş. I 299* (**enüçle:r, enüçle:me:k**).

D?F ançu:la:- Den. V. fr. **ançu:**; 'to present, offer (something Acc.)', sometimes to God or a superior; not connected with **ançulayu:**. N.o.a.b. *Türkü VIII* (he seized Oņ Totok's brother-in-law with his armoured hand, and) **yarıklığdı: xağanka: ançu:la:dı** 'still in armour presented him to the *xağan*' *I E 32* (hitherto misread as *ênçula:dı:*); *Uyg. VIII Çik bođunka totok bértim işvaras tarxtat anta: ançu:lad[ım]* 'I gave the Çik people a *totok* (military governor) and presented *ışvaras* (q.v.) and *tarxans* to them there' *Şu. S 2*; VIII ff. Bud. (let him take various flowers and foodstuffs and) **ağır ayamakın tapınzun ançulazun** 'worship with profound respect and present them' *U I 30, 8-9* (the Chinese original has *fêng hsien* 'respectfully present' (*Giles 3,574 4,530*)); **ançulasar tapınzar TT V 28, 125-6**.

D enüçlen- Hap. leg.; Refl. f. of **enüçle:-**. *Xak. XI anıñ kö:z enüçlendi: waqa'atıl'-zafara fi 'aynihi* 'a cataract formed in his eye' *Kaş. I 291* (**enüçlenür, enüçlen-me:k**).

D ênçsire- Priv. Den. V. fr. **ênç**; n.o.a.b. *Uyg. VIII ff. Bud. negülük munı teg ênçsireyürsen . . . oğlı tıltağında ênçsiregülük savlarığ kepürü sözledi* 'why are you uneasy like this? . . . he explained the

reasons which made him uneasy about his son' *USp.* 102b. 11-13.

D *ençsiret*- Caus. f. of *ençsiret*:-; n.o.a.b. *Uyğ.* viii ff. *Bud.* (these many kinds of) *ünliğlarağ ençsiretmek tsuy* 'sins of making people uneasy (or insecure)' *U II* 87, 56; a.o. *do.* 78, 38.

Mon. AND

and/ant (the first prob. the original form) 'an oath'; also used in the phr. **and iç-** 'to swear (lit. to drink) an oath'. See *Doerfer II* 561. S.i.a.m.l.g. except NE; and **iç-** s.i.m.m.l.g. *Uyğ.* viii ff. *Bud.* *Kuan* 14, 177 (**andık**-); **Xak.** xi and *al-half* 'an oath'; hence one says **andık ihlif** 'swear an oath' *Kaş.* I 42; and **key yeme bérürirler** 'and firmly give an oath' *I* 459, 6: *xiii(?) Tef.* and **iç-fant iç-** 51-3; *xiv Muh.* *al-yamin wa'l-half* 'sworn undertaking, oath' and *Mel.* 82, 15; *Rif.* 188; a.o. 25, 9 (**iç-**): **Çağ.** xv ff. **ant** (spelt) *saugand* 'oath' *San.* 51 v. 10 (quotn. containing **ant iç-**): **Xwar.** *xiv ant*, **ant iç-** *Qutb* 8; *Nahc.* 265, 2; 333, 15: **Kom.** *xiv* 'to swear an oath' **ant iç-** *CCG*; *Gr.* 38 (quotn.); **Kip.** *xiii halafa andiç-* (*sic*) *Hou.* 36, 18; *xiv ant al-yamin*; hence **antiş** (*sic*) 'to drink an oath, that is swear' *Id.* 24: *xv fi'hu'l-qasam lahu* 'indahum' 'their word for "oath" is ant ("with a back vowel")' and the Imperat. is **antiş** (other conjunctival forms given) *Kav.* 43, 14; *halafa ant bér-* *do.* 77, 8: *halafa ant iç-* *Tuh.* 13b. 10; *yaminu'l-half ant* *do.* 39a. 8; *yamin.* *ant do.* 89b. 1: **Osm.** *xiv ff. and*, and **iç-** c.i.a.p. *TTS I* 30; *II* 42; *III* 29; *IV* 26.

Dis. AND

apıt 'a rather large bird predominantly red', originally 'the ruddy goose (*Anas casarca*)', but later used for other large birds. Survives in NE Khak. **art** 'the black diver (*Anas nigra*)' and SW Osm. **apıt** 'ruddy goose' (xx Anat. **ankit/ankut/angürt** *SDD* 104-5). There may have been some confusion between this word and Mong. *angir* 'black diver', which occurs as a l.-w. in NE Alt. *ağar R I* 184, *Tuv.* *ağır* and NC Kir *apır* (*Anas tadorna*). **Ankud** in *San.* 51 v. 29 was misread as *ankur* and appears as an alternative to **ankut** in this form in later authorities, e.g. *R I* 186. See *Doerfer II* 563. *Uyğ.* viii ff. *Bud.* (if they are reborn as animals, they become) **apıt köğürçgen kirpi** 'ruddy geese, pigeons, or hedgehogs' *Suv.* 299, 6: **Xak.** xi **apıt al-nuham** 'the ruddy goose', it is a red bird like a goose (*al-iwazza*) *Kaş.* I 93: **Çağ.** xv ff. **ankud/ankut** 'a kind of bird (*murğ*) smaller than a goose (*ğaz*) and larger than a duck (*urdak*), variegated in colour (*ablag*) with black, white and red tending towards yellow, with warm, moist flesh'; also called **ankut**, in Ar. *nuham San.* 51 v. 29; **'ankut** 'the well-known bird smaller than a goose and larger than a duck, also called **ankut/ankud**' *do.* 261 v. 17: **Kip.** *xiv apıt* (with -ğ-) a bird called *al-unaysa* (so vocalized, but ?*al-anisa* 'magpie') *Id.* 25: *xv abü farw*

'a chestnut' **ankut** *Tuh.* 4b. 11 (a very odd translation, some words may have fallen out between the two): **Kar. L.** pre-xx 'I am a companion to owls' (*Job* 30, 29) **da dost ankit balalarına R I** 235; *Kow.* 156: **Osm.** *xv ff. apıt* occurs in one xv text, and in a number of dicts. translating Ar. *nuham* and Pe. *ruhām* (unidentified), *surxāb* 'ruddy goose', *şawāt* (normally 'bustard') and *gūman* (normally 'owl') *TTS I* 28; *II* 37; *III* 25; *IV* 28.

VU apıt *Hap. leg. Xak.* xi **apıt gam'u'l-şārah** 'a funnel for wine'; *prov.* **bart kličik bolsa: apıt bedük ur idā kāna'l-naytal sağır fa-da'it-gam' kabir** 'if the wine measure is small, put in a big funnel' *Kaş.* I 93 (**VU bart**, q.v., is mis-spelt *yurt* in the MS.).

D anta: Loc. of **ol** used as an Adv. normally of place 'there', and in the earlier period, of time, 'then', in the latter case usually followed by a Postposn. In Runic script also written with a ligature representing **-nt-**; the form in *Uyğ.* is uncertain and prob. not uniform. S.i.a.m.l.g., except SW where it has recently been displaced by **orada** (o *arada*) in Az., Osm., and phr. like **ol yerde** in Tk. **Türkü viii anta**: 'there' is common; **anta: késre**: 'thereafter' *IE* 5, 39, etc.; *II E* 5, etc.; *Ix.* 19; **anta: ötrü**: 'thereupon' *T* 12, 16: *viii ff. anta*: 'there' *IrKB* 56: **Man. anta ötrü** *TTII* 10, 86: *Uyğ.* *viii anta*: 'there' common in *Şu.*; **anta: ötrü do. S** 5: *viii ff. Man.-A anta ötrü M I* 9, 3: Chr. **anta** 'there' *U I* 6, 9: *Bud.* Sanskrit *tata* 'there' **anda:da**: (*sic*) *TT VIII A.46*; **anda**: *do. K.1(?)*; **anda (?anta)** 'there' is common; 'then' *TT V* 10, 96; **anta ötrü do.** 8, 66, etc.; **anta kén do.** 8, 81; **anta ok** 'then and there' *U II* 23, 17; **anta basa** 'thereafter' *do.* 19; **anda munda** 'in every direction' *Suv.* 625, 10-11: *Civ. anda: basa TT VIII L.33-4*; **anta ok TT VII** 21, 9: **O. Kir. ix ff. anta**: 'there' *Mal.* 11, 3: **Xak. xi anda**: an Adv. (*harf*) meaning *hunāka* 'there' *Kaş.* I 125; ditto *I* 130; *I* 109 *III*; 224 (**basā**); 5 or 6 o.o.: *xiii(?) At. anda* 'there' 244, 276; *Tef. anda* 'there, then'; **anda kēdin** (*sic*); **anda soğ** 'thereafter'; **anda öğdin** 'before that' 51: *xiv Muh. tamna* 'there' **anda: Mel.** 5, 7; 15, 4; *Rif.* 75, 91: **Kom. xiv** 'there, then' **anda**; 'then' **anda ox CCI, CCG**; *Gr.* 176: **Kip. xiii hunālika** 'there' **anda: Hou.** 57, 4: *xiv ditto Id.* 24; *hunāka anda: Bul.* 14, 13: *xv ditto Kav.* 35, 18; *Tuh.* 42b. 2 etc.: **Osm. xiv ff. anda** 'there', less often 'thither' and 'then', common to XVI, sporadic later *TTS I* 26; *II* 34; *III* 21; *IV* 23.

VU?D öğdi: pec. to **KB**, where it is common; it nearly always occurs in assocn. w. **törö**: and the contexts suggest that it means 'the traditional customs (of a people)', that is something fairly authoritative, but not as binding as **törö**: 'traditional, customary law'. **Xak. xi KB işiz öğdi urma törü edğü ur** 'do not impose evil customs, impose good traditional laws' 1456: **neteg tutsa begler kör öğdi törü boğun boldı andağ ol öğdi körü**

'whatever kind of customs and traditional laws the *begs* maintain, the people become of the same kind, observing those customs' 2111; o.o. 1459, (1460 spurious), 1547 (töğdi), 2179, 2490, 4605, 4720, 5735, 5765.

C antağ a crasis of an-(ol) and teğ (the original form anteg actually occurs twice in *T*); an Adv., occasionally used Adjectivally, meaning 'like that, thus, so'. S.i.a.m.l.g. except apparently NW. Türkü VIII biz anteg ertimiz 'that was our situation' *T* 8; (a spy came from the Türgeç *xağan*) savı: anteg 'his report was as follows' *T* 29—körüg savı: antağ (sic) *T* 9, similar phr. *f* 36; antağın üçü:n 'because you were like that' *I* S 8, *II* N 6; antağ küllüg *xağan* ermiş 'he was such a famous *xağan*' *IE* 4, *II* E 5; (antak in *Ix*. 17 is a misreading of ançak q.v.): VIII ff. antağ küllüg: men 'I am so strong' *IrKB* 3, 20, 60; o.o. do. 10, 40; antağ tér 'this is what he says' do. 44; Man. antak (sic) terkin 'so quickly' *M* I 7, 15; Yen. andağ (so spelt) ermiş *Mel.* 29, 7 (rather a dubious text): Uyğ. VIII ff. Man.-A yek antağ ölti 'thus the demon died' *Man.-Uig. Frag.* 401, 9; Man. neğ andağ (sic) tev kür yelvi arviş yok kim ol umağay 'there are no tricks (Hend.), sorceries and spells such that he cannot perform them' *M* II 5, 8-10; erdemli sevinçli yel teğrinin antağ 'the virtue and attraction of the wind god is like this' *Wind.* 5 (in a later parallel passage muntağ): Bud. Sanskrit *tathā* 'thus' a:ndağ; andağ *TT VIII* E.45; also spelt a:ndağ; andağ erip 'that being so' *TT V* 22, 17; né üçün andağ tétir 'why is it so called?' do. 24, 63; many o.o.: Civ. bu çurnu küçl antağ (sic) ol 'the strength of this powder is such that' *TT VIII* M.20; a:ndağ (sic) muhurta a:ndağ yultuz a:ndağ raşıta: ermiş 'during such a period of an hour (Sanskrit) such a star was in such a sign of the Zodiac (Sanskrit)' do. L.31; bu yeme andağ ırk ol 'this, too, is the same kind of omen' *TT VII* 29, 8 (cf. ançulayu): Çiğli XI andağ: an Adverb (*harf*) meaning *kaḍālika* 'thus'; hence one says andağ (sic) aydım 'I spoke thus' (*kaḍā*) *Kaş.* I 118; about a dozen o.o. in *Xak.* quotns.: XIII(?) *Tef.* andağ 'thus; such (Adj.);' andağ ok 'thus' 51; Çağ. xv ff. andak *ançulayin Vel.* 31; andak *ançunān* 'thus' *San.* 51 v. 21 (quotn.): *Xwar.* XIII(?) andağ körüklüg 'so beautiful that' (kim) *Oğ.* 59-60; a.o.o. qualifying Adjs.: XIV andağ olturur erdi kim ka'annahu 'he sat as if he was' (a prisoner awaiting execution) . . . andağ kađu hasrat birle olturdu 'he sat in such anxiety and distress' *Nahc.* 236, 15-17; *Kip.* XIV andawok (< andağ ok) *kaḍāka ay miñ dāka Id.* 24; *Osm.* XIV to XVI andak 'forthwith, immediately; so much' in several texts *TTS I* 26; *III* 22; *IV* 24 (other meanings not listed).

VU?D indağ Hap. leg.; this word, spelt *alif min dāl gayn* follows andağ in a section containing words with -a- in the second syllable, an *alif* must therefore be restored after

dāl; there is a *kasra* more or less below the *nūn*, but this must belong to the initial *alif*. *Xak.* XI indağ: *ğ iğaru'l-munxul wa'l-ğirbāl* 'the hoop of a sieve (Hend.)' *Kaş.* I 118.

enek Hap. leg.?. *Oğuz* XI endek *al-sağh* 'a flat roof, a level surface' *Kaş.* I 105; (XIV *Muh.*?) *al-nihāya* 'end, extremity', and the like *enek Rif.* 188 (only) can hardly be the same word.

endik 'simple-minded, stupid'. Survives in SW xx Anat. endik 'bashful, gauche' *SDD* 533. *Xak.* XI endik er *al-raculu'l-ablah* 'a simple-minded, stupid man' *Kaş.* I 105 (prov., verse): (Xwar. XIV *usi entikti yıklu yazdı turdı* 'he was dumbfounded, almost collapsed and stood still'; unless entikti can be explained as a crasis of entik erdi, this must be a cognate verb entik- *Qutb* 21): *Osm.* XIV bu yolda ki üküş yiter ende baş 'on this road where many stupid people go astray' *TTS II* 382 (perhaps the same word).

D andlığ P.N./A. fr. and; 'bound by an oath, sworn (friend)'. Survives only(?) in NC Kır. anttu: and SW *Osm.* antlı. (Türkü IX ff. Yen. the reading antlığ in *Mal.* 39, 2 is discarded in Orkun's (see ançak) revised edition): O. Kır. IX ff. antlığ adaşım: (I have parted) 'from my sworn comrades' *Mal.* 11, 8; *Xak.* XI *KB* ukuş ol sağa edğü andlığ adaş 'understanding is a good sworn comrade to you' 317; XIV *Muh.* *al-muhālif* 'bound by an oath' andlığ (sic) *Mel.* 50, 1; *Rif.* 145; *Kip.* XV *muhālif* antlı *Tuh.* 33a. 11; *şāhib* 'friend' (dost and) antlım (sic, antlı with 1st Pers. Sing. Poss. Suff.) do. 22a, 7.

D andan/andın *Abl.* of ol used as an Adv.; 'thence', less often 'thereafter' (usually with a Postposn.). Cf. anta, which is used in this sense in those languages in which *Loc.* and *Abl.* are identical. S.i.a.m.l.g. as simple *Abl.* and in most languages with these meanings also. See inđin. Uyğ. VIII ff. Civ. andın kén meşlülüg bolur 'thereafter he becomes happy' *TT VII* 28, 47; *Xak.* XI andın (n.m.e.) is common as an *Abl.*, but occurs as an Adv. at any rate in *I* 397, 7 (yaval-): XIV *Muh.* *min şamma* 'thence' andan (or ?andın) *Mel.* 15, 3; *Rif.* 91-2; Çağ. xv ff. andın az ü 'from him' (simple *Abl.*?) *San.* 51 v. 25: *Oğuz* XI andan ba' d dālika 'thereafter'; hence one says andan aydım 'I then (ba'dahu) said'; the Turks say andā; with -a-, meaning 'there'; hence one says men anda: erdim 'I was there' *I* 109; (after anda: the *Oğuz* turn this -a: into -an when it means 'thereafter', but when it means 'there' they follow the same practice as the Turks. (A note on similar interchanges in Ar. follows) *I* 130: *Xwar.* XIII(?) andın soñ 'thereafter' is common *Oğ.* 31, etc.: *Kom.* XIV 'then, thence' andan *CCl, CCG; Gr.* 177 (under ol, quotns.): *Kip.* XIV andan *şamma* 'then' (or *şamma*?) 'this is a compound word meaning *min dāka Id.* 24: *Osm.* XIV ff.

andan 'thence, thereafter', etc., by itself and with Postposns., is common until XVI and sporadic thereafter TTS I 27; II 35-6; III 22-3; IV 24-5.

S *andin/intin* occurs several times in Uyğ. Bud., and has hitherto been transcribed *intin*, but the quotn. fr. *Suv.* below shows that it had back vowels, and there is no reasonable doubt that it is a Sec. f. of *andin*, which has not been noted in Uyğ. Bud., cf. *ança/inça*, etc. It seems probable that it survives in *indin* 'the day after to-morrow' SE Tar. R I 1450, *Türki BŞ* 530; SC Uzb. and perhaps SW xx Anat. *İndi gün* same meaning SDD 791. Uyğ. VIII ff. Bud. Sanskrit *pāraṅga* 'having gone to the far shore' *indin kidiḡra*: *ba:rmışlar*: TT VIII A.6; other examples of *indin kidiḡ* translating Chinese *pi an* 'that shore' (Giles 8,966 63) *do.* A.48 and various quotns. in *Hüen-tš.*, p. 23, note 1810; *la bintayır indinındaki ay teprig körürçe* 'as one sees the moon beyond the (unidentified Sanskrit(?) word)' *Suv.* 44, 8-9; (thus, too, the Arhat Upasena) *sansardin intin yoḡuç ertüük erdi* 'had passed the far shore beyond *samsāra*' U III 88, 2-3 (the only(?) occurrence in Uyğ. of *yoḡuç*, the normal Turkish word for 'the far shore'); *intininberü ağır uluḡ ayamak köñül üze* 'with feelings of long-standing(?), deep, and great respect' *Hüen-tš.* 1810-12.

D *oḡdun* Den. Adj./Adv. fr. 1 *oḡ*; '(situated) on the right'. N.o.a.b. Uyğ. VIII ff. Bud. *soltun . . . oḡdun . . . küntün . . . kédin* 'on the left (east) . . . on the right (west) . . . south . . . behind (north)' TT VI 94-5; Civ. *oḡdun başı* 'the right side of the head' . . . *oḡdun kulḡak* 'the right ear' . . . *oḡdin* (*sic* in error) *kaş* 'the right eyebrow' TT VII 34, 4-11.

D *öḡdün* Den. Adj./Adv. fr. 1 *öḡ*; '(situated) in front'; when used of the cardinal points 'east(wards)'. Survives only(?) in SW xx Anat. *öndin/öndün* 'before, already; (payment) in advance' SDD 1110. *Türkü VIII* (you Chinese) *berdin yan(?) teḡ* (you Kitāñ) *öḡdün yan(?) teḡ*, *ben yirdinta: yan (sic) teḡeyi:n* 'attack from the south side . . .', attack from the east side, I will attack from the north side' T 111; *öḡdün xaḡanḡaru: sü yoritlim* 'let us make an expedition eastwards against the *xaḡan*' T 29; *Keyerde:(?) öḡdün yantaç[i:]* 'turning east at Keyer' (?place-name) *Şu. N* 6: VIII ff. Chr. M III 48, 1 (v) (*batsık*): Bud. *öḡdün* is usually used as a cardinal point; *küntün sıḡar taḡtın yıḡak . . . öḡtün yıḡak kédin yıḡak* 'on the south and north sides . . . on the east and west sides' TT VI 83-5; *öḡtün kédin* (VU) *yirdin berdin* 'east, west, north, south' *do.* 291; *öḡdün yıḡak orunda . . . kündin yıḡak orunda . . . kédin yıḡak orunda . . . taḡdın yıḡak orunda* 'in a place to the east . . . in a place to the south . . . in a place to the west . . . in a place to the north' *Suv.* 466,

5-10; *öḡdün kédin satıḡka yuluḡka barsar* 'if one goes east and west trading' PP 13, 7; *muntuda (sic?) inaru öḡdün yıḡak* 'beyond here to the east' *do.* 37, 4-5—*öḡdün kapaḡ* 'the front gate' is mentioned between the city gate (?), in gap) and the *ordu kapaḡ* 'palace gate' *do.* 41, 1-42, 7—Sanskrit *prāḡ* 'first of all' (Adv.) *öḡtün TT VIII E.41*; *öḡtün savlıḡ tüzün yumşak köñüllüḡ* 'honest(?) in their speech and good and gentle in their thoughts' U III 73, 15-16; Civ. *öḡdün kédin . . . küntün taḡtın TT I 6*; *öḡdün küntün . . . kédin taḡdın do.* 142-3; *taş köprüñüñ öḡdün sıḡarkı* 'situated to the east of the stone bridge' USP. 15, 2; *öḡdün yıḡak . . . (gap) . . . kédin yıḡak . . . üstün yıḡak do.* 30, 9-10; *öḡdün yıḡak . . . kündün yıḡak . . . taḡdın yıḡak . . . kédin yıḡak do.* 109, 8-10; *öḡdün çerıḡdın* 'from the advanced troops' *do.* 53 (1) 2; a.o.o.; *öḡdün tışnıḡ ikın* 'with two of the front teeth' H I 162; XIV *Chin.-Uyğ. Dict.* *tung* 'east' (Giles 12,248) *öḡdün R I* 1208; *Ligeti* 189; *Xak. XI öḡdün an Adv. (harf)* meaning *al-quddām* '(in) front'; the Oğuz omit the *-dün* and say *öḡ*; one says *öḡdün yorit* 'ride in front' (*quddām*) *Kaş. I* 115; *KB kamuḡ aşnuda sen sen öḡdün kédin* 'Thou art before all, Thou art in front and behind' 8; *başı erdi öḡdün kamuḡ başcıkı* 'his head was in front of all leaders' 45; *tuḡardin ese keldi öḡdün yéll* 'an east wind came blowing from the sunrise (quarter)' 63; a.o. 2370 (*okçı:*), 5675; XIII(?) *öḡdün* 'previously'; *munda öḡdin* 'before this', etc. *Tef.* 247; *Osm.* XIV ff. *öḡdin* (commoner) / *öḡdün* 'before' (of time), often as Postposn. after *Abl.*, common until XVI, sporadic later; fr. about XVIII (payment) 'in advance' TT S I 564; II 750; III 560; IV 625.

añdüz a medicinal shrub, 'elecampane (*Imula helenium*)'. Survives in NW Nog.; SW *Osm.*, *Tkm.*, and possibly elsewhere. *Xak. XI añdüz al-rāsan* 'elecampane', the root of a plant which is dug up (*yunbaş*) and used to treat stomach-ache in horses' *Kaş. I* 115 (prov. 'if there is elecampane, a horse does not die'; similar prov. in Baskakov, *Nogaisko-russkii lovar*, p. 42); *Çaḡ. xv ff. andüz* (spelt) the plant *pil-ḡüş* (*Red., İris florentina*) in medical language *rāsan, quşt-i samī* ('Syrian costus') and *zan-cibil-i samī* ('Syrian ginger'), beneficial for treating all kinds of blisters and pains and rubbing on animal bites *San.* 51 v. 22; *Osm.* XIV ff. *andız/andüz* 'elecampane' in several texts, mainly dictns., of all periods, also, rather later, *andüz ağacı*, with *ardıc ağacı* as alternative, is used to translate *Ar.* and *Pe.* words for 'cypress' and 'juniper' TTS II 36; III 24; IV 26.

intl:z Hap. leg.; this word occurs in a list of semi-precious stones between *kök yürüñ* 'bluey white' and *sarıḡ* 'yellow'; it is quite clear in the facsimile. *Türkü VIII ff. intl:z yürüñ raş ormisiz tözlüḡ ol 'a . . . white stone has its origin in (the planet) Jupiter' Toyok 6-7 (ETY II 58).*

Dis. V. AND-

?E anıt- Hap. leg.; the Chinese sentence translated means 'I wish to limit (i.e. not to prolong) my life'. In a note (p. 35, note 1373) v. G. suggests a connection with Çağ. *anık*- but that is an error for *ınık*-, q.v., and does not mean 'to grow bigger'; the obvious word to use would be *uzat*- but the two words are not at all alike in Uyğ. script; *anıt*- would not give the right sense Uyğ. VIII ff. Bud. *küseyürmen kentü özüm anıtmağalı* 'I do not wish to prolong(?) my life' *Hüen-ts.* 1972-3.

D *anıt*- Caus. f. of *anıt*- 'to prepare, make ready (something)'. N.o.a.b. Uyğ. VIII ff. Civ. *emlin yüründekin anıt* 'make ready a remedy (Hend.) for it' *TT I* 109; *Xak.* XI ol *yağı:ka: tulum anıttı*: 'he made ready (*a'adda*) arms against the enemy'; also used when anything is made ready *Kaş.* I 215 (*anıtur*-, *anıtmak*: (*sic*); prov.); *bu er ol* 1: *şığ anıtğan*: 'this man is always making preparations (*abada(n) yasta'idd*) for affairs' I 156, 13; a.o. I 114, 19 (1 oğurluk): *KB kişillik kılurka kişillik anıt* 'prepare a kindly reception for those who practise kindness' 1690: *xii(?) KBVP rüzini anıt-mış* 'having prepared his daily food' 3; *xiii(?) Tef. anıt*- 'to make ready' 53; *Xwar.* XIV ditto *Qub* 9; *Kıp.* XIV(?) *anıt*- 'to prepare to do something', in an abstract sense, marginal note to *İd.* 23 (V. İzbudak, *el-İdrak Haşiyesi*, İstanbul, 1936, p. 5.).

D *énet*- Caus. f. of *éne*- with the same development of meaning. Survives only in SW Osm. where it is now syn. w. *ene*-. *Xak.* XI ol *ko:yın énettli*: 'he ordered the marking (*bi-i'lâm*) of his sheep, that is that a piece should be cut out of its ear' *Kaş.* I 215 (*énetür*-, *énetme:k*): Osm. XVIII *énet*- (spelt) in *Rümi*, *qa'* *kardan âlat-i racüliyat* 'to castrate', in Ar. *xaşâ San.* 51 v. 5; *énet*- (spelt) in *Rümi*, 'to castrate (a man), to geld (a horse)' *do.* 117 v. 3.

D I *epit*- Hap. leg.; Caus. f. of I *ep*-; cf. *epür*-. *Xak.* XI *biznil: kamığ epittli: hayyaranâ bi-sani'ihî* 'he surprised us all by his skill' *Kaş.* II 274, 26; n.m.e.

D 2 *epit*- Caus. f. of 2 *ep*- (*eg*-) and syn. w. it; 'to bend (something), to bow (the head, etc.)'. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. Sanskrit *anavanatakāyo*, 'with unbent body' *epitme*: [gap] *TT VIII G.60*; *epite etözün* 'bending their bodies' (in respect) *U III* 12, 16; 38, 28-29; *nomluğ etözlerke yeme epittip* 'bowing also to the *dharmakāyas*' *Suv.* 32, 22-3.

D *unat*- (*una:t*-) Caus. f. of *una*-; 'to make (someone *Acc.*) pleased, satisfied'. S.i.m.m.l.g. *Xak.* XI *men una:mas erdim ol meni: unattı*: 'I was annoyed (*âbi*) about this, but he satisfied me (*arđāni*) about it' *Kaş.* I 215 (*una:tur*-, *unatma:k*): Çağ. xv ff. *unat*- (*kunça*) *râdi eyle*- 'to make (someone)

pleased, satisfied' *Vel.* 119 (quotns.); *unat*- (spelt) *râdi kardan San.* 87 v. 5 (quotn.).

unıt- 'to forget (something or someone *Acc.*)'; s.i.a.m.l.g. usually as *unıt*- but with some aberrant forms in NE *uıtu*-, *untu*-, *umut*-, *umdu*- *R I* 1627, 1646, 1794-5; *Khak. undu-fumdu*-; *Tuv. ut*- and *NC Kzx. umut*-, the forms with *-m*- possibly influenced by Mong. *marta-fumarta-Kow.* 411, 2001. *Türkü VIII ff. bilge: unıt:maz*: 'the wise man does not forget' *Tun. III* a.9 (*ETY II* 95); *Man. teñri yérin unıtu itdi* (for *ıdtı*) 'he completely forgot his heavenly country' *Chuas. I* 15; Uyğ. VIII ff. *Man.-A emgekemezlin unıtalam* 'let us forget our sufferings' *M I* 11, 18-19; *Man. kayu kutluğlar okısarlar buyanımın* (so read) *unıtmazunlar* 'may the fortunate people who read (this) not forget my merits' *do.* 30, 7-9; a.o. *TT III* 124; Bud. Sanskrit *avadhyap-tibalo* 'whose strength is forgetfulness' *unıt-mak küçlüğ* e:rür *TT VIII A.12*; *kım tünle kündüz unıtmasar* 'whoever does not forget by night or day' *U II* 14, 2; *Xak.* XI ol *sözün unıttı*: 'he forgot (*nasiya*) his words (etc.)' *Kaş.* I 215 (*unıtur*-, *unıtma:k*); *bu er ol söz unıtğan*: 'this man is very forgetful (*kañıru'l-nisyan*) of words' I 156; I 228 (2 *üşkür*-); three o.o. of *unıt*-, one (I 215, 10) of *unıt*:- *KB unıtur özün* 'he forgets himself' 757; o.o. 5408, etc.: *xii(?) KBVP okırda unıtma* 'when you read (this) do not forget (me)' 75: *xiii(?) At.* (when you wear brocade) *unıtma bözüğ* 'do not forget your (humble) cotton clothing' 354; *unıtma meni* 482; *Tef. unıt-junut*- 328; *xiv Muh. nasiya unıt-Mel.* 31, 13; *Rif.* 115 (*unıt*-); *al-tağfül* 'to forget' *unıtmaq* 52, 7 (148 v. *osañuk*): Çağ. xv ff. *unıt*- (spelt) *farāmüs kardan* 'to forget' *San.* 87 v. 8 (quotns.). *Xwar.* XIII *unıt*-'*Ali* 26; *xiv unıt-junut-Qub* 98; *unıt-MN* 146, etc.: *Kom.* *xiv unıt* 'to forget' *unıt-CCI, CCG; Gr.* 266 (quotns.); *Kıp.* XIII *nasiya unıt*-. *Hou.* 35, 8; *xiv ditto İd.* 24; *xv ditto Kav.* 61, 17; 76, 1; *sahâ* ('to overlook') *wa nasiya unıt*- *Tuh.* 20a. 9.

D *öped*- Intrans. Den. V.; it is not clear whether the basis is I *öp* giving the sense 'to move forward' or 2 *öp* in the sense of 'to get a better colour'; in any event the meaning is certainly 'to recover one's health'. Pec. to Uyğ. Cf. *oğal*- which is practically syn. but cannot be connected etymologically, since this word is consistently spelt with front vowels. Uyğ. VIII ff. Bud. (if a chronic invalid) *ne yeme em kılıp öpedmeser* 'whatever remedies he uses does not recover' *Suv.* 478, 17-18; o.o. *TT VIII A.22* (1 l:g); *Suv.* 598, 17 (E *binik*-); *TT VII* 40, (59 and) 64; Civ. *ıg tapa körsersen et öpedmekl alp* 'if you consult the omens about an illness, it is difficult for the flesh to recover' *TT I* 77; *ısığke öpedür* 'he recovers from the fever' *H I* 2 a.o.o.; *terk öpedür* 'he recovers quickly' *H II* 6, 6 a.o.o.; o.o. *TT VII* 28, 48; 30, 14 (*ağrıglığ*).

ağdı- 'to lurk, lie in wait (for someone *Acc.*). Survives in NE Khak.; NC Kir., Kzx; NW Kar. L. T.; Kaz. *R I* 195, 239; *Kovb.* 156; there is a syn., but unconnected verb **öğ-** which first appears in Kip. XIV *İd.* 25 and Osm. XIV ff. *TTS I* 567, and survives in NC Kir. **öğü-** and SW XX Anat. **ön-/öne-/önü-** *SDD* 1112-3. **Xak.** XI **avçı: keyikni: ağdı:di: ihtāla'l-qānış li'l-zaby wa lāwaṣlayh li-ya'sudahu** 'the hunter crept stealthily up to the antelope and watched it intently to catch it'; and one says **ol nni: ağdı:di:** 'he crept stealthily up to him to catch him' *Kaş. I* 311 (**ağdır, ağdı:ma:k**); a.o. *III* 401, 12: **Çağ.** XV ff. **ağdı-(-p)/andı-(-p) maxfi cust-u cū kul- wa kamīn edüp söz dīle-** 'to make secret investigations and eavesdrop on conversations' *Vel.* 30(quotns.); **ağdı-** (mis-spelt **əğdi-**; spelt *kamīn kardan wa mutarāşid şudan* 'to lie in wait and spy on (someone)' *San.* 51r. 19 (quotns.): *Korn.* XIV 'to lurk' **andı- CCG; Gr.**

S inde- See **ünde-**.

D ünde- Den. V. fr. **ün/ü:n** 'to call', with various shades of meaning 'to call out (Intrans., of human beings and some animals), to call (someone *Acc.*)', etc. S.i.a.m.l.g. (in SW now only in Tkm.) w. various phonetic changes. **Uyg.** VIII ff. Man. **uluğ ünin ündedi mağradı** 'called out with a loud voice and shouted' *M III* 9, 12-13 (i); Bud. (he ordered) **kīm neğ ündemeser** 'that no one should utter a sound' *PP* 33, 2; **teprisi ündeyü yolayı bērdi** 'his god called and directed him, do. 60, 6; **mēni ündegil U II** 26, 13; Civ. **ündedeçi til** 'the vocal tongue' *TT I* 108; **Xak.** XI **ol meni: ünde:di: da'āni wa nādāni** 'he called and summoned me' *Kaş. I* 273 (**ünde:r, ünde:me:k**); a.o. *III* 69, 1: **KB ular kuş ünin tüzdi ünder eşin** 'the partridge makes a harmonious sound and calls its mate' 75; **ēliğ aydı ünde mağa kirsüni** 'the king said "call him, let him come in to me"' 579; o.o. 95, 955, 1655, 5954, 6285 (in some cases the Vienna MS. has *inde-*): XIII(?) *Tef. İnde-* 'to call, summon' 125; **ünde-** ditto 339; XIV *Rhğ. İnde-* 'to invite (someone *Acc.*, to a meal *Dat.*)' *R I* 1447 (quotn.); *Muh. nādā ünde-* *Mel.* 31, 9; *Rif.* 115; **al-nidā ündemak** (*sic*, in error) 37, 3; 123; **Çağ.** XV ff. **ünde-(-di, etc.) kağır- ve da'vat eyle-** 'to shout, to invite' *Vel.* 120 (quotn.); **inde-(-di, etc.)** ditto do. 79-80 (quotns.); **ünde-** (spelt) **şadā zadan** ('to call out') *wa da'wat kardan*, also spelt **inde-San.** 88r. 2; **ünde-** (spelt) 'to invite', also 'to invite to one's house' (*ba-xāna ṭalabādan*), also spelt **ünde-** do. 116r. 26 (quotns.). **Xwar.** XIII **ünde-** 'to call' *Ali* 37; XIV ditto *Qutb* 203; *Nahc.* 389, 2; *Korn.* XIV 'to call, to invite' **ünde- CCI, CCG; Gr.** 270 (quotn.); **Kip.** XIII **nādā mina'l-munādāt fi ṭalab min taqaşşud hudūrihi** 'to call, in the sense of requesting someone's presence' **ünde-** (not vocalized) *Hou.* 44, 3; XIV **ünde- da'ā İd.** 24; XV **ünde-nādā Kav.** 9, 17; **da'ā mina'l-da'wa ünde-Tuh.** 16a. 9; **ṭalaba mina'l-da'wa ünde-** do. 24a. 2; *Osm.* XIV, XV **ünde-** 'to call, summon,

invite, in several texts *TTS I* 745; *II* 951; *III* 729; *IV* 803.

D andık- Intrans. Den. V. fr. **and;** 'to swear an oath'. Survives only(?) in NE Töles **andık-** 'to declare oneself innocent' *R I* 239. **Türkü** VIII ff. Man. **yeme neçe iğdeyü antiktımız erser** 'if we may sometimes have sworn falsely' *Chuas.* 100-1: **Uyg.** VIII ff. Bud. and **andıkması taluy öğüzde teriprek ol** 'the oath which he has sworn is deeper than the ocean' *Kuan.* 177; a.o. *do.* 179; **Xak.** XI **er andıktı:** 'the man swore an oath' (*halafa*) *Kaş. I* 243 (**andıkara, andıkma:k**); a.o. *I* 42, 11 (**and**); (XIV *Muh.* for *halafa Rif.* 108 has **antka-**, which may be a reminiscence of this word, instead of **and lç-** in *Mel.*).

D andğar- Trans. Den. V. fr. **and;** pec. to *Kaş.* where there are three main entries. **Xak.** XI **ol ani: anğardı: halafahu** 'he made him swear an oath' originally **andğardı**, the **-d-** was elided for the sake of euphony (*xiffata(n)*) (an Ar. parallel is quoted) *Kaş. I* 226 (**andğarur, andğarma:k sic**); **men ani: andğardim halafatuhu U I** 312 (**andğarurmen, andğarma:k**); **ol ani: andğardı: halafahu III** 423 (**andğarur, andğarma:k**).

D ağdur- Caus. f. of **ağ-**, q.v., and like it not noted before XIII(?) . Survives in the same languages as **ağ-**. (**Xak.**) XIII ff. *Tef. dağkara* 'to remind' **ağdur-** 55; **Çağ.** XV ff. **ağdur-** Caus. f.; *mutağakkir kardan wa fahmānidan* 'to remind; to cause to understand' *San.* 50v. 26; **Kip.** XIII *dağkara ağdur-* *Hou.* 40, 10; *Osm.* XV ff. **ağdur-** (once **ağdur-**) 'to remind', in several texts *TTS II* 36; *III* 23; *IV* 26.

S ender- See **emder-**.

D endür- Caus. f. of **en-**; 'to cause (someone *Acc.*) to descend' with various shades of meaning. S.i.a.m.l.g. except SE as **endir-/fendir/indir-**. **Uyg.** VIII ff. Man.-A **bu yerde muşluğun endürü basınduru yoriyur sizler** 'you live in this world in distress, letting yourselves be sent down to it(?) and oppressed' *M III* 30, 3-5 (ii); Bud. (the 500 beggars wept and lamented) **kalti buzağusın entürmiş ingek tek** 'like a cow giving birth to its calf' *PP* 77, 3-4 (mistranslated); Civ. **yél yeltirip entürdi lim sındı** 'the wind blew and knocked down (the house?) and the roof beam(?) was broken' *TT I* 225; **Xak.** XI *Kaş. I* 224 (**ıldur-**): **KB** (if the tongue cannot speak a word, even if it is up in the blue sky) **endürür özüğ** 'it depresses the spirit' 1003; XIII(?) *Tef. endür-* 'to send down (*anzala*, a person or rain)' 125; **Çağ.** XV ff. **endür-** (**dur-**, etc.) **da'vat et-, kağır- ve bir nesneyi yoharudan aşağa endür-** 'to invite, to shout, to send something down from above' *Vel.* 80 (quotn.), the first two translations due to a misreading of **inde-** (**ünde-**); **endür-** Caus. f., **fürüd äwardan** 'to cause to descend' *San.* 115r. 27 (quotns.); **Xwar.** XIV **endür-** 'to send down' *Qutb* 59; *Korn.* XIV 'to send down, to lower' **endir-/fendir-** *CCI, CCG;*

Gr. 88 (quotns.): **Kip.** XIV **éndür-** *nazzala* 'to cause to descend' *Id.* 22 (under *altaġu*); XV *daħdara* 'to roll (something) along' **éndür-** *Tah.* 16a. 3; **Osm.** XIV **indür-** 'to send down (something *Acc.*, to someone *Dat.*, from someone *Abl.*)' *TTS I* 385; 'to humiliate (someone)' *IV* 431.

D eptür- Hap. leg.; Caus. f. of **I eḡ-**; cf. **eḡit-**. **Xak.** XI **erni: eptürdi:** *hayyara'l-racul fi amrihi wa adhaṣahu* 'he surprised and bewildered the man about his business' *Kaṣ. I* 290 (**eptürür**, **eptürme:k**).

VUD üntür- Caus. f. of **ün-**; 'to cause (something *Acc.*) to rise from', etc. Survives with the same phonetic changes in the same languages as **ün-**. **Türkü VIII Bolçu:ka:** **taḡ üntürü:** *teġdimiz* 'we reached Bolçu as dawn broke' (lit. 'making the dawn rise') *T* 35; **Uyğ.** VIII ff. **Man.-A M I** 13, 20 (**aġtur-**): **Man.** *TT III* 122 (1 a:1): **Bud.** (he gave them provisions for their journey and) **uzatıp üntürdi** 'saw them off and started them (on their journey)' *PP* 28, 5; a.o. *do.* 31, 2; **kučün üntürgey biz** 'we will muster our strength' *U II* 25, 13-14; a.o. *do.* 84, 12 and *TT IV* 8, 60 (lu); **eṭöz üze yaruk üntürmiş kergek** 'one must cause light to rise over the body' *TT V* 6, 29-30; o.o. *do.* 6, 35; 10, 102; 26, 85-8; *U III* 85, 9 (1 a:1): **Civ.** (the physicians must) **bilge biliglerin üntürüp inçgelep** 'muster and refine their skills' *H II* 8, 26; (PU) **Tuškuka üntürgü bordın** 'from the wine to be produced at Tušku(?)' *USp.* 71, 3; o.o. *do.* 28, 4-6 (2 uruġ); 115, 18; [gap] **aġzından ta:sğa:ru: üntürür:** 'he brings up (his food)' *TT VIII I.3:* **Xak.** XI **teprl: ot (sic) ündürdi:** 'God made the plants grow' (*anbata'l-nabāt*); and one says, in **Uyğ.** (cf. **ün-**) **ol anı: evke: ündürdi: aṣxaṣahu ilā'l-bayt** 'he started him off on his way home'; this is an **Uyğ.** meaning (*luġat*) and the **Oğuz** do not know it *Kaṣ. I* 225 (**ündürür**, **ündürme:k**): XIII(?) *Tef.* **ündür-** 'to make (a plant) grow' 339; **Çağ.** xv ff. **ündür-** Caus. f.; *ruyānidan* 'to cause to rise, grow', etc.; also in the meanings of *axad-i haqq* 'to levy taxes'; and *sabz kardan harf* 'to confirm a statement' *San.* 87r. 14 (quotn.). **Xwar.** XIV **ündür-** 'to raise' *Qutb* 123 (*öndür-*); 204.

?**E öpdür-** Hap. leg.; this word has been read in *KB* 5971; the **-ḡ-** appears in all three MSS. and the Vienna MS. (in the Mong. Official Alphabet) has a front vowel, but this last is not conclusive. Obviously it cannot be **üpdür-**; the alternatives are to assume that the vocalization is wrong and read **öpdür-** Caus. f. of **I öḡ-**, which survives in some NE and NC languages, or assume that the **-ḡ-** is wrong and read **ündür-**, which makes better sense. **Xak.** XI *KB* (he could not get to sleep) **yana turdi ança bu öldürdi-a sarıġ taḡ ata keldi öpdürdi (or ündürdi)-a** 'he stood up for a little and then sat down; the yellow dawn broke and made him look pale (or made him get up)' 5971.

D üptür- Hap. leg.; Caus. f. of **üḡ-**. **Xak.** XI **ol aġar yıġa:ç üptürdi:** *aḡabahu'l-xaṣab* 'he ordered him to hollow out the piece of wood' *Kaṣ. I* 290 (**üptürür**, **üptürme:k**).

D ündeş- Recip. f. of **ünde:-**; 'to call out to one another'. S.i.s.m.l. **Xak.** XI **ol anıġ birle: ündeşdi:** *tanādayā* 'the two men called to one another' *Kaṣ. I* 231 (**ündeşür**, **ündeşme:k**).

Tris. AND

D antaça Hap. leg.; Equative f. of **anta:**; presumably 'more or less there, nearby'. **Uyğ.** VIII ff. **Chr. ötrü antaça bir kuḡuġ belġürtl** 'then a well came into sight nearby' *U I* 8, 8-9.

D antada *Loc.* f. of **anta:**; apparently used only with Postposns. of time, presumably because **anta:** had become so stabilized as an Adv. meaning 'then' that its *Loc.* character had been forgotten. **N.o.a.b.** **Türkü VIII ff.** **Man. antada kére** 'thereafter' *Chuas.* 172; **antadata (-ta** at the beginning of a new line, ?dittography) **berü** 'since that time' *do. I* 16-17; **Uyğ.** VIII ff. **Man. antada kén** 'thereafter' *M II* 7, 15; **Bud. Sanskrit tata** 'thereafter' *a:nda:da: i:na:ru: TT VIII A.46;* **andada kén** *Suv.* 598, 18; a.o.o.

?**S antak'a** See **añçakına:**.

F enetkek 'India, Indian', fr. Sogdian 'ynthk. **N.o.a.b.** **Uyğ.** VIII ff. **Bud. enetkek yérige** 'to India' *Suv.* 3, 16; **enetkek tilindin** 'from the Indian language' *do.* 343, 5; a.o.o.: **Civ.** *H II* 20, 71; 31, 194; XIV *Chin.-Uyğ. Dict.* *hui t'ien* 'India' (*Giles* 4,031 11,208) **enetke (sic)** *R I* 732; *Liġeti* 134.

D öpdunki: **N./A.S.** fr. **öpdun;** n.o.a.b. **Uyğ.** VIII ff. **Bud. öpdunki tizin çökilip** 'bending the right knee' *Suv.* 36, 16-17.

D öpdünki **N./A.S.** fr. **öpdün;** (of time) 'previous'; (of place) 'front'. **N.o.a.b.** Cf. **öpdürti:** **Uyğ.** VIII ff. **Civ. öpdünki** 'previous' (moment) *TT VIII L.29:* **Xak.** XI *Kaṣ. III* 14 (yalıġ): XIII(?) *Tef.* **öpdünki** 'the previous' (one) 237; **Osm.** xv, XVI **öpdünki** *TTS II* 751; *III* 561; *IV* 626.

D öpdürti: Adv. fr. **I öḡ;** 'in front, in the east'. **N.o.a.b.** **Uyğ.** VIII ff. **Bud. öpdürtl tart(t)ı** 'they dragged (me) forwards' *Suv.* 10, 8-9; **Civ.** (the powerful enemy that was moving in the west has gone away) **öpdürtl tepremiş ot yalını öçti** 'the flame of fire that was moving in the east has gone out' *TT I* 123-124; **suv aḡası saġa öpdürti utru kelir** 'the danger from water comes to meet you in the east' *do.* 174-5.

D a:ndırdın occurs three times in *TT VIII*; it is obviously an *Abl.* and ultimately derived fr. **anda:** but the second syllable is inexplicable. **Uyğ.** VIII ff. **Bud. Sanskrit tatas** 'thereafter' **a:ndırdın** *TT VIII A.9;* **tasmāt** 'from that' ditto *do. A.22;* a.o. *dq. C.17,*

Tris. V. AND-

D anutul- Hap. leg. ?; Pass. f. of anut-. Uyg. VIII ff. Bud. (Sanskrit lost) alku uğurlar: üye: anutulmuş erür 'he is prepared for all emergencies' *TT VIII G.8.*

PUD ağıttır- Hap. leg.; the beginning of the word is clear, but the suggested meaning 'to cause to bow' is plausible, and in that case epittür- Caus. f. of 2 epit- might be expected. Uyg. VIII ff. Man. tolp sansarığ sizipe ankittirtipz 'you have made the whole *samsāra* bow(?) to you' *TT III 78.*

D öpedtur- Caus. f. of öped-; 'to cure (a disease Acc.); to cure (someone Acc., of something Abl.)'. Pec. to Uyg. Bud. Uyg. VIII ff. Bud. (they all came and begged him) iğlerin ağrıların emletgell öpedturgell 'to treat and cure their diseases' *Suv. 597, 20-21; olarnı barça iğlindin ağrığindin özğürur öpedtürür ertli* 'he was saving and curing them of all their diseases (Hend.)' *do. 585, 15-17; o.o. 595, 19-20 (alku); 597, 3.*

Dis. ANĞ

añğ Adj./Adv. meaning both (a) 'extreme(ly), excessively(ly)' and (b) 'evil(ly)' and the like, so practically sv. w. yavlak. It is not clear whether (b) evolved from (a) or vice versa. N.o.a.b. Türkü VIII of amtı: añğ yok Türkü xağan 'that present good (lit. 'without evil') Türkü xağan' *I S 3, II N 2; añğ bilig (II biligin) anta: öyür: ermiş* 'then they began to think evil thoughts' *I S 5, II N 4; añğ kişi: 'evil men' I S 7, II N 5; bilge: Toñukuk añğ ol öz (sic, quite clearly, but ?error for uz) ol 'the Counsellor Toñukuk is evil and (cunning?)' T 34: VIII ff. in *IrkB* at the end of each para. the omen is usually described as 'good' or 'bad', but in 5, 11, 18, 55, 64 it is añğ:ğ edğü 'extremely good', and in 22, 36 añğ:ğ yavlak 'extremely bad'; añğ:ğ kılınçlı:ğ şınnu: 'the evil doing demon (Ahriman)' *Toyok I v. 2-4 (ETY II 178); Man. añğ (sic) kılınçlı:ğ şınnu Chuas. I 4, 18; o.o. of añğ 'evil' do. I 28; 236, 298; añğ yavlak biligin 'with extremely evil intentions' do. 50: Uyg. VIII ff. Man.-A 'ayığ bu[ğap] bolup 'becoming very . . . ' *MI 35, 8* (possibly busuş 'grieved'): Man. añğ ögrüncülüğ 'extremely happy' *MI 6, 17; añğ kılınç TT II 6, 23; ayığ 'evil', esp. in the phr. ayığ kılınç is common in TT III 10, 70, 136, etc.; ayı terkki'e tuyunup 'very quickly acquiring perception' do. 120 (ayı seems to be an unusually early example of the elision of -ğ; it occurs only as an Adv.): Chr. ayığ kılınçlı:ğ *UI 9, 11; ayı ked övkese kelti 'he became extremely angry' do. 9, 16: Bud. ayığ 'evil' esp. in the phr. ayığ kılınç and ayığ öglil 'evil-minded' is very common PP 2, 1, 3, 7, etc.; TT IV 4, 5, etc.; TT VI 106, etc.; añğ (sic) körsüz 'extremely ugly' *TT VI 443; munda inaru ayı ırak ermez 'it is not very far from here' U IV 16, 156; o.o. of ayı do. 48, 98; Hüen-tz. 287 (kodı): Civ. ayığ kılınç H II 22, 14: Xak. XI ayığ an Adverb (harf)*****

which represents both *na'am* 'good' and *hi'sa* 'bad'; hence one says *ayığ edğü: ni'mal'-şay* and *ayığ yavuz ne:ğ bi'sal'-şay*; this Adv. adds emphasis to good, etc. (*yadzul ta'hida(n) fi'l-xayr wa ğayrihi*) *Kaş. I 84; KB ayı 4599 (kovaş).*

D anuk Intrans. Adj. fr. anu-; 'ready' and the like. S.i.s.m.l.g., usually as *anik* and with some extended meanings. See *Doerfer II 569*. Uyg. VIII ff. Bud. *anuk tururbiz* 'we stand ready' (at all times, awaiting the king's commands) *U III 28, 16; anuk boluyk* of 'he is ready' (to go to King Śilāditya) *Hüen-tz. 257: Civ. yarım şık yerin anukun tutdum* 'I have received half a şık of his land ready (for cultivation)' *U Sp. 28, 3-4; in U Sp. 98, 14-16, a list of property to be shared between an adopted son and any subsequent children is almost illegible, but might read meniñliñ (dittography) evümteki barkımtaki neğü kimimni orpak (metathesis of orpak ?) anik sinuk barım bolğuşa bolsa* 'whatever property of mine, clothing (?) and household goods, fit for use or broken there are in my house (Hend.): Xak. XI *anuk ne:ğ al-şay'u'l-hādīr* 'a thing which is ready' *Kaş. I 68 (prov.); o.o. I 18, 2; 93, 5* (particularly applied to food ready to be served): *KB bir tanukı anuk* 'one witness to it is ready to hand' 15; o.o. 99, 552, 653 (küñür-), 783 (uçuzluk), 5844; xiv *Rbğ. anuk R I 234: Muh. muhayyā* ('prepared') *wa hādīr anuk: Mel. 83, 1; Rif. 188: Xwar. xiv anuk ditto Qutb 9; Nahc. 293, 11: Kıp. xiv anuk al-hādīr . . . and when a man wants a present he says to his friend armağan meaning 'where is the present?', and his friend replies anuk tur hādīr* *İd. 23; xv hādīr anuk Tuh. 13b. 1.*

D ina:ğ Dev. N. fr. *ina:-. An early l.-w. in Mong. as *inağ* 'intimate friend, confident, (royal) favourite', and the like (*Haenisch 82, Kow. 276 (inak)*); the word does not occur in any Xak. language and it is prob. that all the post-Uyg. occurrences are borrowings fr. Mong.; those with final -k almost certainly are. S.i.a.m.l.g. See *Doerfer II 668*. Uyg. VIII ff. Man. and Bud. only in the phr. *umuğ inağ* 'something, or someone, desired and trusted', see *umuğ: Çağ. xv ff. inağ bi-takalluf olan muşāhib* 'a friend with whom one does not stand on ceremony'; *inak nāyib ve muqarrab* 'a royal representative or senior minister' *Vel. 83; inağ/inak nadim wa rafiq wa muşāhib* 'friend, comrade, intimate' (quotn. for *inağ*); the *Rūmī* author (i.e. *Vel.*) distinguished between the meanings of *inağ* (translated as above) and *inak* (ditto), and *Nadar 'Ali and Naşiri* followed him; and also, in the realms of the Turkish *xāns (xawān-in-i Turk)*, the name of a hereditary office (*mansab*) which they give as a distinction (*ixtişās*) to *muqarrabān-i muşāhib San. 117v. 8: Xwar. xiv inak* 'friend, intimate' *Qutb 205: Kom. xiv 'trustworthy, faithful' inak/inas CCG; Gr.: Kıp. XIII al-şadiq 'close friend' inak (Tkm. do:st, taken from the Persian) Hou. 26, 12; (opposite to*

'enemy' ya:ği:; 32, 10: xv xđř 'senior royal minister' inak *Tuh.* 14a. 9: Osm. xiv inağ; xv inağ/inax; xvi inak in several texts, originally 'the confidential adviser of a minister', later not much more than 'reliable' *TTS I* 350; *II* 538; *III* 372; *IV* 427.

inğa: 'vile, worthless'; pec. to Xak.; the *alif* is unvocaled in *Kaş.* but all MSS. of *KB* have inğa: Xak. xı inğa: er *al-raculu'l-radl* 'a vile man'; and anything worthless (*sāqit*) is called inğa: *Kaş. I* 128: *KB* saranlıkta inğa negü bar adın 'what other thing is there that is viler than miserliness?' 1672. ✓

Dis. V. ANĞ-

D oņuk- Emphatic f. of I oņ-; pec. to *Kaş.* Xak. xı er yūzil: oņukti: 'the man's face became pale' (*sahuma*); and one says barçın oņukti: *dahabat tarawatu'l-dībāc wa nahwihi* 'the brocade (and the like) lost its freshness' *Kaş. I* 216 (oņukar: oņukma:k); in a duplicate entry in *III* 394 the first sentence is translated 'his face became lean (*damara*) because of illness, etc.', and the second 'the brocade lost its freshness, brightness, and sheen' (*tarawatuhu wa nađaratuhu wa mā'uhu wa rawnaqihu*).

S anğar- See andğar-.

Tris. ANĞ

D anukluk A.N. fr. anuk; n.o.a.b. Xak. xı anukluk *al-isti'dād fi'l-umūr* 'readiness in affairs' *Kaş. I* 150: Xwar. xiv anukluk 'readiness' *Qutb* 9.

D inağsız Priv. N./A. fr. inağ; noted only in Uyğ. Bud. in the phr. umuğsuz inağsız. Uyğ. viii ff. Bud. İriñç [yar]lığ umuğsuz inağsız 'miserable, destitute, with no object of desire or trust' *U II* 4, 6-7; o.o. *U III* 16, 21; *Suv.* 587, 3.

D onakaya: presumably a corruption of *onakıña: Dim. f. of ona: N.o.a.b. Uyğ. viii ff. Bud. onakaya ölgeil 'on the point of death' *Suv.* 603, 11; 609, 22.

Tris. V. ANĞ-

D anukla:- Den. V. fr. anuk; 'to prepare (something *Acc.*), to make (it) ready'. Survives with the same meaning in NW Kaz. anukla- *R I* 231, and with the meaning 'to explain, make clear' (fr. the modern meaning of anuk in those languages) in NC Kir., Kzx.; NW Kk. anıkla-; NW Krim anukla- *R I* 231. Xak. xı ol anukla:dı: ne:ğni: *wacada'l-şay' hādir mi'odd fa-axađahu* 'he found the thing ready and prepared and so took it' *Kaş. I* 305 (anukla:r, anukla:ma:k); *KB* ölümkē özūp çın anuklap yorı 'go your way, preparing your soul sincerely for death' 1476: *Kom.* xiv 'to prepare' anukla- *CCI*; *Gr.*: *Kıp.* xiv (anuk *al-hādir*, hence) anukla- *ađđara* *İd.* 23: xv *ađđara anıkla- Tuh.* 5b. 12.

Dis. ENG

?D epek perhaps crasis of *eğgek Den. N. fr. 2 eđ, cf. *yapa:k*; originally, rather broadly, 'lower jaw, jawbone, chin', later, more specifically 'chin'. S.i.a.m.l.g. usually much distorted, in NE usually ek/ek:k; SE ūgek; NC ek/lyek; SC lyak; NW lyek; in SW Tkm. epek; xx Anat. various forms epek/enek, etc. (in Az., Osm. usually çene fr. Pe. çāna). See *sakak*. Uyğ. viii ff. Man. *TT II* 16, 15-16 (opra:-): Xak. xı epek *al-māđđān wa'l-fanikān min canbatayl'l-fam* 'the two jaws and the junctions of the jaw each side of the mouth'; epek *al-xayfı'llađı taşud bihi'l-mar'a ximā-rahā wa miqna'atahā* 'the string with which a woman fastened her veil (*Hend.*)' *Kaş. I* 135 (there is no other trace of the second meaning, which is perhaps a metaph. use of the first): *Çağ.* xv ff. epek epek *zanaxdān ma'nāsina* 'chin' *Vel.* 31; epek ditto do. 83 (quontn.); epek ('with -ŋ-) *zanaxdān* (quontn.); the author of the *Mu'ayyidu'l-fudālā* mis-spelt it *ēyel San.* 118r. 2: Xwar. xiii epek 'chin' 'Ali 49: xiv epek 'chin, lower jaw' *Qutb* 51; (whoever undertakes to keep his tongue) İki epekl arasındaki 'between his two jaws' *Nahc.* 382, 3: *Kıp.* xiv enek ('testicles', and also) *al-dağan* 'chin' *İd.* 23; epek (with -ŋ-) *al-dağan* do. 25: xv *al-hanak* 'lower jaw' enek *Kav.* 60, 15; *Tuh.* 12b. 5; in *Tuh.* 3b. 5 mentioned as one of the words containing -ŋ-: Osm. xiv ff. epek 'chin', etc., c.i.a.p. *TTS I* 268; *II* 383; *III* 253; *IV* 297.

enük 'the young of a carnivorous animal, cub, puppy, etc.' Survives only(?) in NE Tuv. and SW Osm. and xx Anat. (enik/önök/önük). Uyğ. viii ff. Bud. enük ('tiger) cub' *Suv.* 610, 3 and 7: Xak. xı enük *şiblu'l-asad* 'lion-cub'; and the young (*walad*) of a hyaena, wolf or dog is called enük; and *isnānu'l-ğalaq* 'the teeth (i.e. wards) of a wooden lock' are called *kiritlik enü:ki*: (*sic*) *Kaş. I* 72: *Çağ.* xv ff. enük (spelt) *baçça-i sibā' wa kilāb* 'the young of beasts of prey and dogs', just as 'lamb' and the like are called kuzı, 'calf' and the like *buzaw*, 'donkey-colt' and the like *xuduk*, 'piglet' *cocğa*, 'the young of elephants' and the like *bala*, 'game-bird chicks' *çorpe* and other 'chicks' *yawrı San.* 118r. 10: *Tkm.* xiii *carwu'l-kalb* 'puppy' enük (mis-spelt *etük*; *Kıp.* *küçük*) *Hou.* 11, 10: *Kıp.* xiv enük 'the young (*carw*) of a beast of prey or a dog' *İd.* 24: xv *carw* (*küçük*, *uruk* and) enük *Tuh.* 11b. 6; enük is also one of the translations of *kalb* do. 30b. 6: Osm. xiv, xv enük; xv ff. enik 'lion cub, puppy, etc.' and even 'young snake' in several texts *TTS I* 269; *II* 385; *III* 253; *IV* 298.

S inek See ingek.

VUD öjık pec. to *Kaş.*; in the second meaning, the second syllable carries both *kasra* and *damma* the latter prob. added later. *Kaş.*'s etymology is implausible; prob. a Dim. f. of I öğ, 'little front'. Xak. xı öjık *al-şudğ'u'llađı yutaxadı'l-mar'a min şa'ri'l-anz zūra(n)* 'a

false fringe which a woman makes of goat's hair'; also called *öñik yörgeye:k*; its origin is *öñik*: meaning *ğayr 'other'*; *öñik ađnabu'l-twisada wa ađaniha min harir* 'the silk tails (i.e. fringes) of a cushion and its ears (i.e. tassels)' *Kağ. I 135*.

?S *öñük* See *öñüç*.

(D) *İngek* 'cow'; apparently Den.(?) N. fr. *in, cf. *İnge:n*; it seems prob. that these two words have a common origin in the remote past; S.i.a.m.l.g. as *İnek*, and the like. *Türkü VIII* (I led the people) . . . to the Ötüken mountains *İngek kölükin* 'with(?) the cattle and baggage animals' *T 15*: VIII ff. *İrkB 41* (*buz:ğula:-*): *Uyg. VIII ff. Bud. İngek yağı süt birle* 'with cows butter and milk' *Sur. 596, 1*; a.o. *PP 77, 4* (*éndür-*): *Civ. İngek yağı TT VII 26, 13*; *H I 77*, etc.; *H II 12, 99*, etc.; o.o. *TT VII 22, 17*; *USp. 55, 3*: xiv *Chin.-Uyg. Dict.* 'cow' *İnek Ligeti 157*; *R I 1442*: *Xak. XI İngek al-baqara 'cow' Kağ. I 111*; o.o. *III 91, 22* (*buz:ğula:-*); *III 121, 7* (2 küt:); *KB 5372* (uđ): *xiii(?) Tef. téve İngeki* 'female camel' 125: xiv *Muh.(?) al-baqara İne:k Mel. 71, 1* (only): *Cağ. xv ff. İnek* (spelt) *māda gāw 'cow' San. 118r. 1*: *Oğuz XI İngek al-unṭā mina'l-salāhif* 'a female tortoise' *Kağ. I 111*: *Xwar. xiv İnek 'cow' Quṭb 59*: *Kom. xiv 'cow' İnek CCI*; *Gr. Kip. XIII al-baqara İne:k Hou. 14, 19*: xiv *İnek ditto Id. 24*; *Bul. 7, 9*: xv ditto *Kav. 62, 2*; *Tuh. 7b. 6*.

(D) *İngen*: 'female camel'; apparently Den. (?) N. fr. *in, see *İngek*. Survives as *İngen* and the like in NE Tuv.; SE Türki, *Shaw, Jarring*; NC Kir., Kzx.; NW Kk. *Türkü VIII ff. İrkB 5* (*botula:-*): *Xak. XI İngen al-nāqa* 'female camel' *Kağ. I 120* (prov.); a.o. *I 289, 19* (*İnran-*): *xiii(?) Tef. İngen ditto 125*: xiv *Muh. al-nāqa İnge:n* (-ğ- marked) *Mel. 70, 7*; *Rif. 172*: *Çağ. xv ff. İngen* (spelt) *nāqa wa şutur* (quotn.) and abbreviated to *İnen San. 118r. 4*: *İnen şutur* abbreviation of *İngen do. 117v. 12*: *Xwar. xiv İngen ditto Nahc. 73, 16*: *Kip. XIII al-nāqa İngen Hou. 14, 13*: xv *buxti* 'the Bactrian camel' *besrek* (Mong. l.-w.) *wa'l-unṭā minhu* 'and the female' *İngen Tuh. 7b. 5*; *nāqa* (*tışl* tew; in margin) *İngen do. 36b. 1*: *Osm. xiv İngen ditto* in one text *TTS II 384* (*engen*).

Tris. ENG

(D) *éne:ğü*: 'colic'; n.o.a.b. Prima facie a Dev. N. in -ğü; the obvious connection is with *én-*, but the -e:- is hard to explain morphologically; not connected with *éne:-*. *Uyg. VIII ff. Civ.* (if one drinks the medicine and goes to sleep) *éneğü ağıriğ kéter* 'the colic pains pass away' *H I 20*; a.o. *do. 16*: *Xak. XI éne:ğü: ism dā 'ya-xuđ muqābilata'l-surra ka'l-ğulanç* 'the name of an illness like colic which attacks the region of the navel' *Kağ. I 137*.

D *enüklüg* P.N./A. fr. *enük*. Survives only (?) in SW xx Anat, *enikil/ennikil SDD 538-*

539. *Xak. XI enüklüg arslan labwa dāt aşba* 'a lioness with cubs' *Kağ. I 153*.

D *İni:ğü:n* See *İni*.

Tris. V. ENG-

D *enükle:-* Den. V. fr. *enük*; (of a beast of prey, dog, etc.) 'to give birth to young'. Survived in XIX Osm. but now obsolete everywhere(?) *Uyg. VIII ff. Bud. yağı enüklemiş bir tışl barsığ* 'a tigress that had just given birth' *Sur. 609, 16*: *Xak. XI it enükle:di*: 'the bitch pupped' (*acvat*); and one says *arslan: enükle:di*: 'the lioness had cubs' (*aşbalat*) *Kağ. I 308* (*enükler*, *enükle:mek*); a.o. *III 92, 11*: *Osm. xiv, xv enikle-* in two texts *TTS I 269*; *II 385*.

D *enüklen-* Hap. leg.; Refl. f. of *enükle:-*. *Xak. XI it enüklendi*: 'the bitch became the mother of puppies' (*dāt cira'*) *Kağ. I 294* (*enüklenür*, *enüklenme:k*).

VUD *öñiklen-* Hap. leg.; Refl. Den. V. fr. *öñik. Xak. XI ura:ğut öñiklendi: wađa'ati'l-mar'a bi-sud'ğil* [*min sa'r* added in margin] 'anz (MS. *ğayr*) *muzawwirata(n)* (sic) 'the woman put on a false fringe of goat's hair' *Kağ. I 311* (*öñiklenür*, *öñiklenme:k*, MS. in error *öñikil:ma:k*).

Dis ANL

VU *añıl* pec. to *Kağ.*; as the basic meaning is 'very', it is tempting to read *enil* and connect the word with *I eñ*, but the (preposterous) suggestion in *I 135, 19* that *alañ* is a metathesis of this word points to *añıl. Xak. XI añıl açuk kapuğ bāb futuñ cidda(n)* 'a wide open door' *Kağ. I 94*.

S *añul* See *amul*.

D *İna:l* Pass. N./A.S. fr. *ina:-; etymologically it must originally have meant something like 'trustworthy', but in practice it seems to be used only as a title of office; *Kağ.*'s specific explanation would fit this well, but shows that by XI the etymological meaning was forgotten. *Uyg. VIII ff. Bud. İnal* occurs 14 times as an element in Proper Names in the lists of distinguished persons in the third 'fahl' *Pfahl. 22-4*; usually at the end of the name, e.g. *Teyride bolmış İnal* (l. 14) but sometimes at the beginning if the punctuation is right e.g. *İnal çor* (l. 35); the word is almost certainly a title; the main list of six *İnals* (ll. 15-16) comes after the names of two *señins* ('army commanders'); *upaşı* (VU) *Terbi İnal* 'the lay-brother Terbi İnal' *TT VII 40, 9*: *Xak. XI İnal ism kull fatā ummuhu xātün wa abihu süqa, hađā huwa'l-aşl* 'a word for any youth whose mother is a princess and his father a commoner; this is the original meaning (i.e. of the title?)' *Kağ. I 122*; VU *Tapar İbn İnal*: *Öz min mulük Qıřıqāq* (the name of) the son of *İna:l Öz*, one of the kings of *Kıpçak* *I 361*: *Çağ(?) XIV ff.* according to *Rađıdu'l-atin* (early XIV) one of the rulers of the *Kırğız* was *Urus*

Inal; *Abū'l-ğāzī* (xvi) repeating this statement added that the title **inal** among the Kırğız corresponded to *pādīšāh* 'emperor' among the Mongols and Tadjiks *R I* 1441 (*P. de C.* 138).

VU İpliç *Hap. leg.*; prob. like some other plant names, a l.-w. **Xak.** xı **İpliç** 'a mountain plant (*nabt*) like garlic (*al-tīm*) eaten with roast meat' (*al-şin'*) *Kaş. I* 115.

D aṅlağ (**aṅlığ**) n.o.a.b.; P.N./A. fr. 1 **aṅ**; 'possessing understanding'; the cognate word **aṅlak** Dev. N. fr. **aṅla**:- 'understanding' s.i.s.m.l., though less common than **ukuş**. **Uyğ.** viii ff. Man.-A **köni kértü aṅlağ törülüg** 'having an upright, true understanding and code of behaviour' *M I* 26, 14-15; (**Çağ.** xv ff. **aṅlak fahm wa idrāk** 'understanding, perception' *San.* 52r. 5); **Kıp.** xiv **aṅlu**: *İd.* 25 (**aṅla**:-).

D eṅliğ P.N./A. fr. 2 **eṅ**; normally with a preceding word connoting colour, 'having . . . cheeks or complexion'. Survives only(?) in SW Osm. **Xak.** xı **KB kızğu eṅliğ** 'with ruddy cheeks' 4524; **Çağ.** xv ff. (under **eṅ**) **kuyaş eṅliğ** 'with cheeks like the sun' *Vel.* 31 (quotn.); **kuyaş eṅliğ** (*sic*) ditto *San.* 118r. 7 (same quotn.); **Xwar.** xiv **çeçek eṅliğ** 'flower coloured' *Qutb* 51; **al eṅli** 'with scarlet cheeks' *do.* 60; **Kıp.** xiv **buğday emlü**: (*sic*) *asmar* 'swarthy' (lit. 'wheat coloured') *İd.* 34; **Osm.** xv, xvi **buğday eṅlü/eṅli** in two texts *TTS II* 381 (under **eṅ**).

D eṅlik A.N. (Conc. N.) fr. 2 **eṅ**; 'red cosmetic, rouge'; not used for 'white cosmetic' which is **opo**: or **kırşen**. S.i.a.m.l.g., except **SC(?)**, w. phonetic changes. **Uyğ.** viii ff. Civ. **uluğ kiçig eṅlik**, 'a large and a small packet of rouge', occurs twice in lists of goods bought for a bride in *Fam. Arch.*: **Xak.** xı **eṅlik al-raxf wa huwa şibğ ahmar yuflā bihi wacānātu'l-nisā** 'rouge, that is a red dye daubed on women's cheekbones' *Kaş. I* 115; xiv **Rbğ. eṅlik** A. Battal, *İbnü-Muhennâ Lügati*, İstanbul, 1934, p. 29; *Muh. xiḏābu'l-hāciḅ wa hamratu'l-xadd* 'eyebrow paint and rouge for the cheeks' **eṅlik**: *Mel.* 63, 15 (*Rif.* 162 has **kaşlık** for the first and **eṅlik**:k (mis-spelt *eṅi:lik*) *wa miğluhu* for the second, and adds **ak eṅlik bayādu'l-aris** 'a bride's white (cosmetic)'; **Çağ.** xv ff. **eṅlik** 'the red colour (*kızul reng*) which women rub on their faces' *Vel.* 84 (quotn.); **eṅlik** 'rouge (*ğāza wa gulğina*) which women rub on their faces' *San.* 118r. 8 (quotn.); **Kıp.** xiii **al-hamra 'rouge'** which women put on their faces **eṅlik**:k; and they have a vegetable (*nabātiya*) rouge; it is a plant (*al-ḥaşişa*) which is grown in our country with the aromatic plants (*al-riyāḥin*) and which we call *al-yamāniya*; **kérti**: **eṅlik**:k 'genuine (*al-şadiqa*) rouge' *Hou.* 18, 1-4; xiv **eṅlik** (misvocalized *eṅlik*, under -n- not -ṅ-) *al-hamra E'l-nisā* *İd.* 24; **Osm.** xvi ff. **eṅlik** 'rouge' in several texts *TTS III* 254; *IV* 298.

D ünlüg P.N./A. fr. **ün**; lit. 'having a voice'. S.i.s.m.l. w. phonetic changes; in SW Osm. it has come to mean 'famous'. **Xak.** xı **KB** (for the post of Grand *Vezir* a man must be good-looking, clean-shaven) **toğan ersiğ ünlüg sözi belğütüg** 'as brave as a falcon, with a good voice and clear speech' 2458.

D öṅlüğ P.N./A. fr. 2 **öṅ**; 'coloured'; normally with a preceding word indicating the colour. S.i.s.m.l. w. phonetic changes. **Uyğ.** viii ff. Bud. **sariğ öṅlüğ** 'yellow-coloured' *Suv.* 28, 14; o.o. *do.* 28, 17 ff; *TT V* 6, 22; *TT VIII G.64* (altu:n); *PP* 17, 4; *U III* 40, 36 etc. Civ. **çintan öṅlüğ** 'sandal-wood coloured' *H II* 30, 153; xiv *Chin.-Uyğ. Dict. yen şē* 'coloured' (*Giles* 13,110 9,602) **öṅlüğ**; *shan şē* 'flame coloured' (*Giles* 9,707 9,602) **şamse öṅlüğ** *Liğeti* 190; *R I* 1207: **Xak.** xı *Kaş. I* 41 (2 öṅ).

Dis. V. ANL-

D énil- Pass. f. of **én**-; used only in Impersonal constructions. Survives in this usage only in SW Osm. **Xak.** xı in a para. on the Impersonal use of the Pass., **tağḁin enildi**: *nuzila mina'l-cabal* 'a descent was made from the mountain' *Kaş. II* 130, 28; xiii(?) *Tef.* (on the last day) **yérke éniür** 'a descent to earth will be made' 126.

D oṅal/oṅul- 'to recover from an illness'; the two forms are used indiscriminately, **oṅul**- being the older but no doubt a Sec. f. with labial attraction; presumably Pass. f. of ***oṅa**:-, cf. **oṅar**-. Practically syn. w. **öped**-, q.v. S.i.m.m.l.g. **Uyğ.** viii ff. Bud. *TT VI* 216 (1 **adın**-): Civ. **iğliğ erse bat oṅulur** 'if he is ill he recovers quickly' *TT VII* 28, 28; *do.* 45 and 55; in *do.* 48 **öpedür** is substituted for **bat oṅulur**; a.o. *Suv.* 19, 6; **Xak.** xı **sökel oṅultı**: *indamala'l-mariḁ* 'the invalid recovered' and one says 1:ṣ **oṅultı**: *istağāma'l-amru'l-muşarwaş* 'the confused matter was put straight' *Kaş. I* 216 (**oṅulur**:, **oṅulma:k**); the same text, but with **oṅultı**: *III* 395; xiii(?) *At. baxillik oṅulmaz* (two MSS. **oṅalmaz**) **iğ ol** 'avarice is a disease that does not yield to treatment' 253; **Çağ.** xv ff. **oṅal**- (spelt, 'with -ṅ-') *bih şudan wa siḥhat yāftan wa iltiyām yāftan* 'to get better, recover one's health, be cured' *San.* 88v. 1 (quotn.): **Kom.** xiv 'cured' **oṅaldı CCG**; *Gr.* (? as a Dev. N.): **Kıp.** xiv **oṅul**- (with -ṅ-) *ta'āfa'l-mariḁ wa bari'a'l-curh* 'of an invalid to recover, of a wound to be cured' *İd.* 25; *xv istahana* 'to be eased' (in margin *insalaha* 'to be put right') **oṅul**- *Tuh.* 6a. 13; **Osm.** xiv ff. **oṅul**- 'to recover, get better' c.i.a.p.; **oṅal**- twice in xv, xvi *TTS I* 546; *II* 732; *III* 546; *IV* 610; xviii (after **Çağ.** entry) and in *Rümi öṅül*-with *damma San.* 88v. 2; **öṅül**- in *Rümi bih şudan do.* 88v. 18 (quotn. *Fuḁlüt*; the (erroneous) front vowels are deliberate).

D üṅül- Pass. f. of **üṅ**-; 'to be dug into, hollowed out'. N.o.a.b. unless **NK Kıř.**, **Kzx. üṅül**- used in the Ger. with verbs meaning 'to

look, to read', etc., to connote 'fixedly, intently' can be taken as a survival. **Xak.** XI **yığa-ç üpüldi:** *muqira'l-xaşab* 'the piece of wood (etc.) was hollowed out' *Kaş. III* 395 (**üpüldür, üpülmek:**) **Kıp.** XV *mucawıwaf* 'hollowed out' *üplimış Tuh.* 34b. 3.

D aqla:- Den. V. fr. **1 aq;** 'to understand' with the same shades of meaning as the English word. The normal early word for 'to understand' was **uk-**, and **aqla:-** was very rare, which perhaps explains why *Kaş.* thought it was specifically Oğuz. S.i.a.m.l.g. often much distorted, e.g. NE **oğna-**, etc. (**Türkü VIII** the word *aqlar* read at the end of *T* 34 (see **añğ**) in Radlov's edition is a figment, the photograph in Aalto's edition shows no sign of it): **Uyg.** VIII ff. Chr. (the Magi seeing this wonderful manifestation) **aqlap bilip** 'understanding and knowing (its meaning)' *U I* 8, 16 (the word is damaged but the reading fairly certain): (O. **Kır.** IX ff. the reading *aqlar* in *Mal.* 41, 1 is certainly an error, prob. for **üçü:n**): (**Xak.**) XIV *Muh.*(?) *fahima* 'to understand' **aqla:-** *Rif.* 113 (only); *al-dıkr* 'ro remember' **añğlamak** (sic?, unvocalized) *do.* 123 (only): **Çağ.** XV ff. **aqla-** (spelt) *fahmidan San.* 50v. 27 (quots.): **Oğuz XI** ol sô:züğ **aqla:di:** 'he understood (*fahima*) the statements (etc.)' *Kaş. I* 290 (**aqla:r, aqla:ma:k**): **Xwar.** XIII **aqla-** 'to understand' '*Ali* 26: xiv ditto *Qub* 9: **Kom.** xiv ditto *CCI, CCG, Gr.*: **Kıp.** XIV (**añ häciz** 'a fence, partition'; one says **bunun añ yok dur mâ li-hâdâ häciz**; and *al-say'u'l-mafhim* 'a thing which is understood' is called **aqlu:** that is *dü häciz*, derived from the previous word, because that which is understood is distinguished (*tamayyaza*) from that which is not (*ğayrihi*) hence one says **aqla-** 'to understand' *İd.* 25 (**añ** 'fence, partition' is otherwise known only in SW XX Anat. **ağ/jan/ağ** 'a boundary between two fields' *SDD* 72, 99, 103; it clearly has nothing to do with 1 **añ**): xv *fahima aqla-* (spelt *ağla-bi-ğayn mağmına* 'with a nasalized *ğayn*') *Kav.* 26, 6; *fahima aqla-* *Tuh.* 28a. 9.

D eple:- Den. V. fr. **3 ep,** q.v. N.o.a.b.; **anna-aynda-** in several NE languages *R I* 188, 193, **Khak.,** **Tuv.** seems to be a l.-w. fr. Mong. *ayna-* (*Kow.* 14, *Haltot* 2) rather than a survival of this word. **Türkü VIII** ff. **bars keyi:k epleyü: mepleyü: barmış** 'a leopard and a stag went looking for wild game (or food?) and grain' *Irkb* 49.

?**E iñle-** Hap. leg.; **Pelliot** read this word in the text below and translated it 'to bend', connecting it with **2 ep-** (**eg-**) which is morphologically impossible; it is no doubt a mis-transcription of **Irkle:-** q.v. **Uyg.** VIII ff. **Bud.** (then the bull came out at the head of the herd; he made the prince lie down flat and) **tört adakın iñleyü** (read **Irkleüyü**) **kölitdi turdı** 'bending (substitute 'stamping with') his four legs stood shading him' *PP* 65, 5-6.

D öplen- Refl. Den. V. fr. **2 öp;** 'to become coloured, to recover one's colour'. Survives in

NE **Khak. öğnen-**; **NC Kır.,** **Kzx. öğdön-**; the basic verb **öğne-/öğdö-** also exists in these languages. **Xak.** XI **üzüm öplendi:** *talaw-wana'l-'inab* 'the grapes became coloured'; also used of a man when he recovers his colour (*talawwana*) after an illness *Kaş. I* 289 (**öj-lenür, öğlenmek**).

Tris. ANL

E iñlğü: this word has been read in two inscriptions and translated in various ways. It does not exist. **Türkü VIII** **tepr:** **yarlıka-duk üçün men kazğanduk üçün türkü bođun kazğanmış erinç ini: ölgü: bunça: başlayu: kazğanmatın türkü bođun ölteç:** erti: 'because heaven was gracious and because I gained (victories) the Türkü people gained. If my younger brother when he died had not gained so much by his leadership the Türkü people would have died' *II E* 33 (**ini: ölgü:** is reasonably clear in the Finnish photograph, but has been read *men iñlğü:* with *m* for the first *i* and *n* for the *ö*) **vii ff.** **Yen.** in *Mal.* 28 a very obscure text, apparently consisting of two separate inscriptions read as one and largely unintelligible, ll. 4 and 5, which are among the more intelligible, are read **er dem için inim eçim uyarın için beğü:min tike: berti: dört enelğü:(?) ertimiz bizni: erkliğ adirt(t): (or adirt:?)** 'because of my(?) manly qualities, and because of (the ability?) of my elder and younger brother, they erected my memorial stone; we were four . . . (*Mal.* 'we had four younger brothers', which is impossible, the lord (of the underworld) parted us'. Here too *n* seems to be a misreading of *ö*, **ölgü:** might mean here 'destined to die'.

Tris. V. ANL-

D ana:la:- Hap. leg.; Den. V. fr. **ana:** **Xak.** XI ol **anı:** **ana:la:di:** *sammähä li-nafsihi umm wa nasabahä ilä'l-umüma* 'he called her his own mother and traced his female parentage to her' *Kaş. I* 311 (**ana:la:r, ana:la:ma:k**).

D aqla:la:- Den. V. fr. ***aqlı,** onomatopoeic; 'to bray'. One of several onomatopoeic Verbs of this general form; prob. the origin of **aqlıda-** **NC Kır.** 'to shout, scream'; **SW XX Anat.** (of a buffalo) 'to bellow' *SDD* 103; parallel medieval forms are added below; **İñle-** (**İñle-**) still survives in **SW Rep.** Turkish. **Xak.** XI **eşye:k aqlı:la:di:** *nahaqa'l-'himär* 'the donkey brayed' *Kaş. I* 311 (**aqlı:lar, aqlı:ma:k**): **Kıp.** XIV **iñle-** (with **-ğ-**) **anna** 'to moan, groan' *İd.* 25; xv **anna iñle-** *Tuh.* 5b. 6: **Osm.** XVIII **iñle-/iñilde-** in *Rümi nâlidan wa zâridan* 'to groan, lament' *San.* 117v. 2.

Dis. ANM

S eçim See **eçim.**

?**E aqmin** n.o.a.b.; all occurrences are in the *Abl.* and in rather late block prints, and as the form is unusual and unlikely, it seems possible that it is an error for **aqma(tn)** **Neg.**

Ger. in **-matın** (v. *G. ATG*, para. 340) fr. **ağ-** 'without noticing it, inadvertently'. **Uyg.** VIII ff. Bud. (if anyone sees the spell fastened to the top of a pole) **azu yakın tursar ağımtın** (?**ağmatın**) **anın kölgesi tegser** 'or stands near it and, without noticing it, gets into its shadow' *U II* 39, 87-90; (if someone recites this spell in the ears of) **ağımtın** (?**ağmatın**) **yıkı ajunına barmış kuşların keyiklerini** 'of birds or quadrupeds which have inadvertently been reborn as animals' *do.* 43, 12-14; o.o. *Suv.* 169, 8; 177, 16; 227, 7; 424, 21; *Tiğ.* 49b. 2-3.

D önmen See **örmen**.

Tris. ANM

VU?F anu:mi: Hap. leg.; prob. a l.-w. (?Indo-European). **Xak. XI anu:mi**: *al-cudām* 'elephantiasis' *Kaş.* I 137.

D oña:muk Hap. leg.; Den. N./A. fr. **I oñ**; cf. **sola:muk**. The word obviously means 'right-handed'; *Kaş.*'s translation must be an inadvertent error for *al-ayman*. **Xak. XI oña:muk er al-raculu'l-aysar** 'a left-handed man' *Kaş.* I 162.

Dis. ANN

D anın *Instr.* of **ol** used as an Adv.; 'therefore, thereby'. N.o.a.b.; **anın** in the Kip. declensions of **ol** (*Ihou.* 52, 9; *Bul.* 15, 4; *Kav.* 34, 5) is a Sec. f. of the Gen. **anıñ**. **Türkü VIII ff.** Man. **anın korkdı** 'he was therefore afraid' *TT II* 6, 32; **Uyg.** VIII ff. Man. **anın** (at the beginning of a sentence) 'therefore' *TT II* 17, 72; Chr. (the horse could not carry it) **anın kēpeştirler** 'they, therefore, took counsel together' *U I* 8, 4; Bud. Sanskrit *tasmād* 'therefore' **anın** *TT VIII D.36*; (some people slaughter animals and sell their flesh and blood) **anın öz iğdür** 'and thereby maintain themselves' *PP* 3, 5; **anın antağ tétir** 'it is therefore so called' *TT V* 24, 79-80; o.o. *do.* 26, 81; *Suv.* 401, 9; **Xak. XI bo:đun anın ürküsur**: 'the people are therefore (*li-acalibi*) panic-stricken' *Kaş.* I 155, 19; and seven, or eight o.o.; n.m.e.: **KB anın ötrü begler beđütür küçin** 'thereby then, he increases the strength of the *beg*'s 4015; a.o. 2211: **Çağ. xv ff.** *Vel.* 32 lists **anın** (spelt *ann*) translating it *anıñ için* 'therefore' and supporting it by a quotn.; *San.* 52r. 10 (s.v. **anı**) says that the correct reading in this verse is **anı** and that *Vel.* got **anın** from a faulty MS. and gave it an 'invented' (*ixtirā'i*) meaning; the spelling is unusual, but **anın** 'therefore' suits the context better than **anı**, and may well be right; in any event *Vel.*'s translation shows that the word was still known in early XVI.

S eñin See **eğin**.

İnen See **2 İdi**.

S öñin See **öñil**.

D inanç Dev. N./A. fr. **inan-**; etymologically a N./A. meaning 'reliance, trust; reliable, trust-

worthy', and normally so used fr. the medieval period onwards. In the early period it was, like **inal**, used normally (or only?) as a title of office, 'confidential minister' or the like, not necessarily of very high rank; in this meaning it survived a long time and was current, for example in the Selcuk empire, sometimes for quite junior officials. Survives only(?) in SW Osm., Tk. For the longer form with final euphonic -u: cf. **ögrünç/öğrünçü**. See *Doerfer II* 669. **Türkü VIII ff.** Yen. **él ögesi inanç**: **bilge**: part of name or title *Mal.* 26, 1; **erdemim için inanç**: (*sic*) **alp** (or **inanç**:lar?) İçinde: (end of line) 'because of my manly qualities (I was enrolled?) among the ministers' (?) *do.* 29, 6; **uruş başı: ertim inanç**: **ertim** 'I was head of the (**uruş** is clear, possibly for **uruğu**, a clan name, or a mason's error for **uruğ** 'clan') and their minister' *do.* 32, 15; **Uyg.** VIII ff. Bud. (in a list of Proper Names) **él inanç tirek Pfahl.** 23, 20: **ol ödün inançları buyrukları xanka inça tēp ötündiler** 'then his ministers and officers ventured to address the king as follows' *PP* 8, 7 ff.; **begke eşike inanç tayanç bolğalı küseser** 'if he wishes to become confidential minister and *tayanç* (q.v.) to the *beg* and his consort' *TT VII* 40, 51-2; **ol Ku tao atlığ beg başın inançları** 'then his officials with that *beg* named (PU) Ku tao at their head' (and everyone in his house, great and small) *Suv.* 17, 10-11: **Civ. takı élke xanka inanç bolğuka** 'and when you become a minister of the realm and *xan*' *TT I* 188: **O. Kır. ix ff. inanç**: **külüğ çığış**: **ben** 'I am Inanç Külüğ Çığış' *Mal.* 24, 5; **él inanç**: *do.* 25, 5: **Xak. XI inanç al-mu'tamad wa minhu yusammā inanç beg ay'l-amiru'l-mu'tamad** 'trusted, trustworthy', hence the title **inanç beg**, that is 'trusted chief' *Kaş.* I 133; *III* 450 (duplicated): **KB inanç kılmağa dunya kođga seni** 'the world will not keep faith, it will let you down' 1091; (a ruler must share his secrets with his *vezir* and his secretary . . .) **ay begler inanç sözüñ kizle berk** 'oh confidential ministers of rulers keep your secrets firmly' 2683; (in a list of various offices) **inanç beg** 4068: **xiv Rbg. adamlar inanç** 'one on whom men rely' *R I* 1362; *Muh. al-tikka* 'reliance': **ina:naç** *Mel.* 54, 1; *Rif.* 150: **Çağ. xv ff. inanc** (so spelt) **bāwar** 'belief, trust'; also the name of a governor of Ray in the reign of Malik Arslan whose daughter was married by Muḥammad Ildegiz; their son was **Kutluğ İnanç San.** 117v. 12: **Kıp. (?) xv amān** 'trust', etc. (**tüzlerlik**; in the margin in a SW(?) hand) **inanc** *Tuh.* 3b. 11.

D onuñ Ordinal f. of **o:n**; 'tenth'. S.i.a.m.l.g. in the later forms **onuñç/onuncu** and the like. **Türkü VIII onuñ ay** '(in) the tenth month' *II S* 10: VIII ff. Man. **onuñç** 'tenth (paragraph)' *Chuas.* 206: **Uyg.** VIII **onuñ ay** *Su. W* 2: VIII ff. Civ. **onuñç** (once **onuñç**) **ay** is common in the documents in *Usp.*: **Xak. XI onuñç yarma:k al-dirhamu'l-āşir** 'the tenth *dirham* (etc.)' *Kaş.* I 133; *III* 450 (duplicated):

KB the form used in the list of Chapters in the Vienna MS. is *onunç*.

Dis. V. ANN-

D *anun-* Refl. f. of *anu-*; 'to prepare oneself (for something *Dat.*), or to do something Gerund in *-ğalı/-ğelli-*. N.o.a.b. Uyğ. VIII ff. Man.-A *MI* 14, 4-5 (ét-): Man. *TT II* 17, 60-3 (alku-); *anuntim sızipe* 'we have prepared ourselves for you' *TT III* 3; *Xak. XI ol ya:ğt:ka: anundi* 'he made ready (*ista'adda*) for the enemy' *Kaş. I* 206 (*anunur, anunma:k*); *isizliklig (sic) ?error for isizlikke*: *anunma: lā tasta'iddanna li'l-şarr* 'do not prepare for wickedness' (i.e. do not assume that people will be wicked) *III* 161, 3; (*I* 114, 19 see *I oğurluk*): *KB yéğüçl anundi anuk tut aşı* 'the eater has prepared himself, have his food ready for him' 1675; *saga ma anunmuş turur bu ölüm* 'this death has prepared itself for you' 1405; o.o. 3530 and spurious verse in Vienna MS. after 1183: XIII(?) *At.* 209 (*I açığı*).

D *inan-* (*ina:n-*) Refl. f. of **ina-*: 'to trust, rely on (someone *Dat.*)'. S.i.a.m.l.g., sometimes also for 'to believe (something *Dat.*)'. Türkü VIII ff. Man. *burxanlarka inantumuz tayantımız* 'we have trusted and relied on the prophets' (*sic?*), not 'Buddhas' in Man.) *Chus.* 175-6; Uyğ. VIII ff. Bud. *sızipe inanıp* 'relying on you' *U III* 35, 34; *bu savka inanıp kértgünüp* 'trusting and believing these words' *Usp.* 102b. 27; o.o. *do.* 100, 8; *Hüen-ts.* 2061: Civ. *öz kentünjke inanğil* 'rely on yourself' *TT I* 40-1; o.o. *do.* 80, 109; see also *ıçan-*: *Xak. XI men aḡar inandım i'tamadtu 'alayhi* 'I relied on him' *Kaş. I* 206 (*ina:nur (sic), inanma:k*); *yay körkipe: inanma:* 'do not trust or expect any good from (*lā ta'tamid wa lā tarcu xayr*) the beauty of spring' *III* 161, 1: *KB inanma maḡa* 666; o.o. 668, 2374: XIII(?) *At. eşim tēp inanıp sirr ayma sakın* 'do not tell a secret, saying "he is my friend" and trusting him; keep it to yourself' 173; *Tef. inan-* 'to believe (in God)' 120: *Çağ.* xv ff. *inan-bānvar kardan* 'to believe in' *San.* 115v. 17 (quott.): *Xwar.* XIII *inan-* 'to believe in' *Ali* 39; *xiv inan-* 'to trust' (this world) *Qutb* 59: *Korn.* xiv 'to believe in' (God, etc. *Dat.*) *inan- CCI, CCG*; Gr. 273 (quotts.): *Kıp.* XIII *şaddaqa min taşdıqal-kalām* 'to believe, in the sense of believing a statement' *inan- Hou.* 41, 16; *xiv inan- şaddaqa wa āmana* 'to believe, trust' *Id.* 24; xv ditto *Tuh.* 22b. 7, a.o.o.: *Osm.* xv *inan-* 'to rely on (a promise)' *TTS I* 383.

Tris. ANN

S *inanç*: See *inanç*.

D *inançlıg* P.N./A. fr. *inanç*; 'reliable, trustworthy'. N.o.a.b.; the entry *Çağ. inançlık (sic)* in *R I* 1441 is not confirmed by any other *Çağ.* authority. Uyğ. ix *inançlıg III C 7 (ETY II* 38; on the edge of a fragment;

dubious): *Xak. XI KB kişilik kılığı inançlıg akı* 'humane, trustworthy, and generous' 2321: XIII(?) *At. neçe me inançlıg eş erse yakın* 'however reliable and close a friend may be' 174.

D *inançsız* Priv. N./A. fr. *inanç*; 'untrustworthy, treacherous'. N.o.a.b.; the entry *Çağ. inançsız (sic)* in *R I* 1441 is not confirmed by any other *Çağ.* authority. *Xak. XI KB inançsız tēme emdi söğme menı* 'do not now call me untrustworthy and curse me' 1091; *inançsız aḡun* 'this untrustworthy world' 6629; a.o. 670: *xiv Muh. al-xā'in* 'treacherous' *inançsız Mel.* 54, 1 (mis-spelt *ina:nısz*); *Rif.* 150.

Dis. ANR

ıñır 'dusk', the half-light between day and night at sunset (and prob. also at dawn). Cf. *İmir*. Survives in several NE languages as *ıñır/ır*, etc.; NC *Kır. ıñirt/ıñır, ıñirt* and *?ımir*; Kzx. *ıñır* and several NW languages as *ıñır/ıñır* and the like, usually only of evening dusk. Uyğ. VIII ff. Bud. *kün ünür uḡurda . . . ıñır uḡurda* 'at sunrise . . . , at dusk' *TT V* 8, 70-6: Civ. (in a calendar of A.D. 1368) (the planet Mercury) *ıñirtre közünür* 'becomes visible at dusk' *TT VII* 1, 22: *Xak. XI ıñır al-sudfa* 'dusk', that is a mixture (*ıxtılāf*) of light and darkness; in *Oğuz İmir Kaş. I* 94.

D *onar* Distributive form of *o:n*; 'ten each' Survives only(?) in NC Kzx. *R I* 1043, some NW languages and SW Osm. Türkü VIII ff. Man. *onar erke bir bir er* [small gap] *başı urdı* 'he put one man as head of each ten men' *TT II* 10, 91-2: *Xwar.* XIII *onar Ali* 23.

D *onur* See *on- KB*.

D *öñür* apparently der. fr. *I öñ*, but morphologically difficult. Survives in NC *Kır. öñür* 'the skirt of a robe or coat; needlework on the front of a woman's dress; a dress thus ornamented', and SW Osm. *öñür* 'advanced, superior, eminent' (*Red.*); 'well educated; (of an animal) domesticated' (*Sami*); in Rep. Turkish this is spelt *onur* (unless this is merely French *honneur*). Uyğ. VIII ff. Civ. *ıç öñürde ısırsar* 'if (a mouse) bites (a hole) in the inner skirt' . . . *taş öñürde ısırsar* 'if it bites (a hole) in the outer skirt' *TT VII* 36, 8-17: *Çağ.* xv ff. *öñür* (spelt) *gūşa-i dāman-i qabā* 'the corner of the skirt of a robe' *San.* 89r. 10 (quott.).

D *üñür* Dev. N. fr. *üñ*; etymologically 'something hollowed out', in practice usually 'cave' or similar cavity. Survives usually as *üñgür* or the like in NE Tuv.; SE *Türki Şate, BŞ, Jarring* and NC *Kır.*, Kzx. Uyğ. VIII ff. Man. *üñürütteki* (spelt *ünkü-*) *yeğ onjınlar* 'devils and demons in their caves' *TT III* 91: *Xak. XI üñür al-kahf* 'cave' *Kaş. I* 94: *KB bu aḡzıp mışāl üñür sanı teg* 'this mouth of yours is just like a cave' (when the words come out, it is like the chilly dawn

wind) 2684; *üfürde turuğlı* 'living in a cave' 4766; *üfürde evl* 6155; XIII(?) *Tef. üfür* 'cave' 339; *Xwar. XIII İñiz* (*sic*) 'hollow, cave' *Ali* 47, no doubt an error for this word: XIV *üfür* 'cave' *Qutb* 123; *Nahc.* 292, 8; 342, 17.

D öpre: Den. Adj./Adv. fr. **I öp**; used both of time and space, and implying both motion and rest; in the earliest period apparently only as a cardinal point 'in the east, eastwards', later 'in front, forwards; formerly', and (with a preceding Gerund or *Abl.*) 'before'. Cf. *öpdün*. N.o.a.b. **Türkü VIII öpre: kün tuğsıkda:** 'in the east, where the sun rises' *I E 4, II E 5*; **öpre:** 'in the east' *II S 13*; *Ö* 10, 14, 20; (he killed many of the people) **berye: Tavğaçığ öpre: Kitafıñ ıyrya: Oğuzıñ** 'in the south Chinese, in the east Kitans, in the north Oğuz' *T 7*; **öpre: kün tuğsıkıpa: Ongın 2:** VIII ff. **Man. yér teprı erken öpre** 'before earth and heaven existed' *Chuas.* 162-3; **Uyg. VIII öpre:** 'in the east' *Şu. N 6*; *S 7:* VIII ff. **Bud. Sanskrit** (*an*) *ägatapurvam* 'not having come previously' **öpre:tin berü ba: rma: tu: kuğ** *TT VIII A.1*; *präğ bodhe* 'before enlightenment' **bodhisvinde:(?) öpre: do. D.5**; *pirvokarmeva* 'like previous action' (i.e. action in a previous incarnation) **öpre: a: junda: ki kılınç** [gap] *do. F.15*; *U II 23, 13-14* (**I ö:ç**); and many o.o.: **Xak. XI er öpre: yattı: istalqâ'l-racul 'alâ qafâhu** 'the man lay on his back' (i.e. face upwards) *Kaş. III 378* (see *töpre:*).

S egrək See *ergek*.

Dls. V. ANR-

S epir- See *egir-*.

D oğar- Caus. f. of ***oğa:-(?)**, cf. **oğal-**; 'to make (someone or something *Acc.*) better, to put (it) right'. S.i.s.m.l.g. **Uyg. VIII ff. Bud. bu muğumuzni amti kılınç teprıs öpar-zun** 'now let the god of action (i.e. Sanskrit *karma*, which operates to inflict retribution for past misdeeds) relieve our distress' *Suv. 7, 11-12*; a.o. *Hüen-tš. Briefe*, p. 30, note 1870, 27; **Xak. XI(?) Kaş. I 244** (*épel-*): **KB keđ öglüg kerek beğ oğarsa işl** 'a *beğ* must be very intelligent if he is to manage his affairs aright' 1989; **tapuğuğ oğarsa bu yaplığ kiçliğ beğine yağudı oğardı keçliğ** 'a youth like this, if he does good service, draws near to his *beğ* and secures access to him' 4042; o.o. 1990, 3988, 4265, 5653; **Çağ. xv ff. öpar-** (spelt, 'with -p-) *räst hardan här* 'to put a matter right', in *Ar. işâbat San.* 88r. 15; **Xwar. XIV öpar-** 'to correct (someone)' *Qutb* 117; **Kıp. XIV öpar-** (with -p-) *qawwamağayrahu* 'to set someone aright, to rectify' *Id. 25* (this entry immediately follows that of **2 öp-** (**on-**), *istağama*, with the (erroneous) implication that it is the Caus. f. of that Verb); **Osm. XIV ff. öpar-** 'to improve, correct, put on the right road'; c.i.a.p. *TTS I 543*; *II 729*; *III 554*; *IV 608*.

D öfür- Hap. leg.; if authentic presumably Caus. f. of **öf-**, but it occurs in a very obscure

sentence (**yaşurukı** is also Hap. leg.) in a series of sentences describing the effects of an evil omen, and the meaning is uncertain. **Uyg. VIII ff. Civ.** (the swan has flown away and does not settle on the lake; the child does not come to its mother(?); your wife is depressed) **yaşurukı işl üze kapıñıñ öfürser** [gap] **ur** perhaps 'if someone has your door broken through on his secret business' *TT I 217-18*.

VU(D) apra:-/ıpra:- 'to whine, scream, bellow', and the like; prob. Den. V. fr. an onomatopoeic ***apır/ıprı**, the latter still existing as an onomatopoeic for creaking or grating sounds in some NE languages. There is great inconsistency in the vocalization of this verb and its derivatives; the MS. of *Kaş.* has **ıpra:-, ıpratı, ıpran-** but **apraş-** mainly of the female camel. S.i.a.m.l.g., in a wide variety of forms, some with inserted velar -ğ-, some trisyllabic like **NC apğıra-**, and some with front vowels e- or i-. **Xak. XI ingen ıprasa: botu: bozlar:** 'if the female camel calls (*hannat*), the colt bellows (*rağā*) in reply' *Kaş. I 120, 18*; n.m.e.: **Çağ. xv ff. ıpra-ıpran-** (spelt) *nāidan* 'to lament', followed by a long passage saying that the *Rūmī* author (i.e. *Vel. s.v. ıpran-*) spelt the word with front vowels quoting the *Muhākimatul-luğatayn* which he himself had not seen, but that in his experience it had back vowels *San. 117r. 2* (quotns.): **Xwar. XIV ıpre-(mek etc.)** 'to lament' *Qutb 60*; **ıpra-(-p) do. 206**; **VU ıpre-ditto MN 376**; *Nahc. 73, 16* (**botu:**): **Kıp. xv za'ara'-asad** (of a lion) 'to roar' **VU apra- Tuh. 18b. 6**; **Osm. XIV ff. apra-ıpra-** (sometimes spelt **ıpre-** in *I* and *II*, but the Infns. are all **-mak**) 'to roar, bellow, howl, etc.'; c.i.a.p. *TTS I 29, 386*; *II 40, 543*; *III 27*; *IV 30*.

VUD aprat-ıprat- Caus. f. of **apra:-/ıpra:-**. S.i.s.m.l. **Xak. XI ol anı ıpratı: arannahu mina'-ranin** 'he made him moan, groan (etc.)' *Kaş. II 357* (**ıpratır:**, **ıprat-ma:k**); **Xwar. XIV ıpre-t-** 'to make (someone) lament' *Qutb 60*.

VUD apran-ıpran- Refl. f. of **apra:-/ıpra:-** and synonymous with it. S.i.s.m.l. **Xak. XI inge:n ıprandı: hannati'-nāqa wağayruhu Kaş. I 289** (**ıpranu:r**, **ıpranma:k**): **Çağ. ıpren-(d) dard ile yap yap gizlice ağla-** 'to sob quietly for pain' *Vel. 81* (quotn. *Muhākimatul-luğatayn*, giving this meaning for **ıpremek/ıspremek**); **ıpran-** *San. 117r. 2* (see **ıpra:-**) **Osm. XIV ff.** several occurrences of **apran-ıpran-** are included under **apra-/ıpra-** q.v.

VUD apraş-/ıpraş- Co-op. f. of **apra:-/ıpra:-** S.i.s.m.l. **Xak. XI oğla:n apraşdı: (sic) adiyati'-şibyan** 'the boys were hurt' (*sic*, i.e. screamed) *Kaş. I 289* (**apraşu:r**, **apraş-ma:k**, *sic* in MS.); **saçlıp suvi: apraşu:r** (? , *alif* unvocalized) 'their (the clouds') water pours down and makes a noise and murmur' (*sawt wa xarir*) *I 258, 4*; **akin akar apraşu:r** 'the torrent flows with a groaning plaintive

sound' (*bi-anin wa hanin*) III 39, 15; *ördl: built iğraşu: (sic)* 'the clouds rose noisily' (*zaclâ')* III 398, 24; *Xwar. XIII iğreş-* 'to weep together' *Ali* 47.

Tris. ANR

D *ağaru:ığaru:ınaru:* Directive f. of *an-*(ol); etymologically 'up to that (time or place)' but from an early period used as a Postposn. w. the *Abl.* meaning '(from then or there) onwards (to some indefinite point in space or time)'; it therefore became associated antithetically with *bêrû:* meaning 'on that side, there', as opposed to 'on this side, here'. The phonetic history is complicated; the parallel form with *-i* is normally spelt *ınaru:* (the only occurrence of *ınğaru:* seems to be in *Uyg.* VIII); in *Xak.* the only form seems to be *narû:* (*ağaru* in *KB* 6110, Vienna MS., is a false reading) and this survives in SE *Türki*, *Shaw* (*nari*) BŞ (*nêri*), *Jarring* (*nari/neri*), and SC *Uzb.* (*nari*); *ağaru* (later *ağarı*) still survives in SW *Tkm.* *ağrı* and xx *Anat.* *anarı* *SDD* 100, but elsewhere the word has been abbreviated; in NE the forms are *anar/ınar/onar/a:rı* and even *a:r* (cf. the *Khak. phr. a:r* *ber:*); in SE *Türki* *Shaw* has *arı* as well as *narı*; in NC the forms, often with rhyming forms of *berü*, are *ar/arı/éri* and in NW *arı/a:rı*. *Türkü* VIII (let us make an expedition eastwards against the *Türkü* *xağan*) *ağaru: sü:lemeser* 'if we do not march in that direction' *T* 20; *Uyg.* VIII *Türkü* *bođun anta: ınğaru: (sic) yok boldı:* 'the *Türkü* people from that time onwards ceased to exist' *Şu. N* 10; VIII ff. *Man.-A* *az ınaru barmış* 'he went a little further' *M* I 35, 4 and 12; *Man. muntada ınaru* 'from now onwards' *M* III 25, 9 (iii); *sızlnta ınaru seçilip* 'being parted(?) from you' *do* 25, 11 (iii); *Bud.* (not very far) *munda ınaru* 'from here' *U* IV 16, 156; *ınaru berü anda munda* 'that way and this, here and there' *Suv.* 625, 10; *berü . . . ınaru* *U* II 11, 10-11; *bu künde ınaru* 'from this day forward' *U* III 65, 2-3 (ii); *Hüen-ts.* 50; o.o. *TT VIII* *A.46* (*anta:da:*); *do. N.11*; *PP* 37, 4-5 (*öğdün*)—*ağaru* also occurs, but much less often, and has hitherto been misread *ağayü:* (*Tripitaka Ācārya*) *yantut béleg beklep ağaru Inanprabı açarika bitig* *kıldı* 'packed up a return gift and furthermore composed a letter to *Jñānaprabha Ācārya Hüen-ts.* 1859-60; o.o., normally meaning 'furthermore, thenceforward', in note on that passage (*Hüen-ts. Briefe*, p. 28); *Suv.* 28, 11; 45, 11; *Civ. bu künde ınaru* *U* Sp. 88, 23; 107, 8 (and, with *kün* 116, 11); *Xak. xi narû:* a particle (*harf*) meaning *al-ciha* 'direction'; hence one says *narû:* *bar* 'go in that direction' *Kaş.* III 223; o.o. *I* 199, 6 (*atın-*: translated *dālika'l-cānib* 'in that direction'); *I* 352, 13 (translated *ba'duhu* 'thereafter'); *II* 140, 19; 193, 5; *KB* *bu künde narû* 597; *muniğda narû* 'from here onwards' 4070; (there is also a *N./A.S.*, e.g. *muniğda narukı . . . yol* 'the road from here on' 4876): *XIII*(?)

Tef. ağırak bardı 'went forward' 55; *Çağ.* xv ff. *narı öte* in the meaning which it has in *andan ötel/andan ağıru* 'beyond that' *Vel.* 390 (quoth.); *narı* (spelt *ân taraf* 'in that direction' (quoth.)); *narıraq* *ân taraftar* 'further on in that direction' *San.* 321 v. 11; *Kom.* xiv *arı* 'onwards, towards' *CCG*, *CCG*; *Gr.* 41 (quothns.): *Kip.* xiv *al-ba'id mina'l-şay* 'taşır ilayhi' 'further than the thing at which you point' *ağaru* (and 'nearer than it towards you' *berü:*) *Bul.* 14, 7; xv (*wa mina'l-işāra* and of the demonstratives *li'l-qarib ay hunā* for 'near, that is here' *berl* and) *li'l-ba'id ay hunāka* for 'far, that is there' *arı* *Tuh.* 42a. 10; *Osm.* xiv ff. *ağaru* at any rate till xvi/*ağarı* fr. xvi onwards (1) 'on that side, beyond' (as opposed to *berü*), (2) as Postposn. after *Abl.* 'beyond, on the other side of', of place and rarely of time; c.i.a.p. *TTS* I 24; *II* 33; *III* 19; *IV* 21.

D *oğaru:* Directive f. of 1 *oğ*; 'towards the right (side)'. Survives only in some NE languages, *R* I 1028 (various forms) and *Khak.*, *Bas.* 126, where it sometimes means 'right (not wrong)'. *Uyg.* VIII ff. *Bud.* (the emblems on your head-dress) *oğaru* *evrilip tururlar* 'are turned to the right'; *oğaru* *teğzilmek kılıp* 'making a turn to the right' *U* II 41, 17.

D *öğre:ki*: *N./A.S.* fr. *öğre:*; 'previous', etc. *N.o.a.b.* *Türkü* VIII *T* 17 (*beryekli:*): *Uyg.* VIII ff. *Bud.* *öğreki bilge: baxşılār* 'wise teachers of old times' *TT VIII* *H.4*; a.o. *do. A.16*: *Civ.* *öğreki él(i)ğler* 'former kings' *TT* I 93; (take one in ten from these stones and) *öğre:ki ta:şka: kat* 'add them to the previous stone' *TT VIII* *L.17*.

Dis. ANS

PU *iğes* *Hap. leg.*; *Xak.* xi a man who is constantly glancing right and left, as if he were a stranger (*a'camı*) is called *iğes kişi: Kaş.* I 94 (*sic*, listed under -S).

D *ağsız* *Priv. N./A.* fr. 1 *ağ*; lit. 'without understanding'; later it came to mean (1) 'without understanding, ignorant, stupid', (2) 'without thinking', hence either 'sudden, suddenly' or 'mechanically'. *S.i.a.m.l.g.* except *NE.Uyg.* viii ff. *Bud.* (you completely refuted him) *bu yeme ağsız uyatıp utsukup özin bilindi* 'and he admitted himself to be without understanding, put to shame and defeated' *Hüen-ts.* 1802-3; (I will make all the rivers . . . trees . . . plants . . . *ağsız körtle sevuğlüğ . . .* 'unbelievably(?) beautiful, lovely' (agreeably coloured, fragrant, etc.) *Suv.* 520, 11; *Çağ.* xv ff. *ağsız/ağsızın* (spelt) (1) *bi-aql wa nā-faham* 'without intelligence and understanding' (quoth.), (2) *nā-gahān wa gāfil* 'suddenly and unawares' *San.* 52r. 3; *Xwar.* xiv *ansızın* 'suddenly' *Qutb* 8; *ağsızın/ağsızda* ditto *do.* 9; *Kom.* xiv 'suddenly' *ansızın* *CCG*; *Gr.* 38 (quoth.): *Kip.* xiv *ansız (sic)* *al-ğafsa* 'suddenly, unawares' *Id.* 24; *Osm.* xiv ff. 'suddenly' in several forms, xiv *ağsuz/ağsuzda*; xv *ansızın/ağsızda*; xvi *ağsız* *TTS* I 30; *II* 41; *III* 28; *IV* 31.

D **örsüz** Priv. N./A. fr. 2 **ör**; n.o.a.b. Uyğ. VIII ff. Man. (then that realm, city, or country becomes) **örsüz mepliz[siz küç]süz küsünsüz** 'colourless, unbeautiful, and powerless (Hend.)' *M III* 37, 16-17 (i).

Dis. V. ANS-

D **ênse**:- Hap. leg.; Desid. f. of **ên-**. **Xak.** XI er **kütü:dl̄n ênse:dl̄**: 'the man intended and desired to descend (*yanzil* from the roof' (etc.); and the **-n-** is changed (*mubdala*) from **-l-Kaş.** I 278; **ênse:r**, **ênse:mek**).

Dis. ANŞ✓

D **ênış** N.Ac. in **-ş** fr. **ên-**; 'descent', and sometimes as a Conc. N. 'declivity, down-slope'. S.i.m.m.l.g. **Xak.** XI **KB êniş** 'descent' is fairly common, usually in antithesis to **ağış** 'rise' 903, 1050, 1087 (**ağış**), etc.: XIV *Muh. al-hudūr* 'slope, declivity' **ênış Mel.** 74, 13; *Rif.* 177 (mis-spelt): **Kom.** XIV 'valley, declivity' **eniş CCI**; **Gr.**: **Kıp.** XIII *al-hadara* 'declivity' (opposite to 'acclivity' **yokuş**) **ênış Hou.** 6, 15: XIV **ênış al-hudur** (and the opposite is **yokuş al-ş'a'ūd**) . . . **ênış al-nuzūl** 'descent' *Id.* 24: XV *hadara êniş Tuh.* 12b. 11; a.o. 22a. 1 (**ağış**).

D **ünüş** Dev. N. fr. **ün-**; survives only(?) in NE Tuv. **ünüş** 'plant, crop'; it is doubtful whether this word has been correctly read in the text below; in most late Uyğ. scripts **ünüş** and **örüş** are practically indistinguishable, and **örüş** would seem to suit the context better. Uyğ. VIII ff. Bud. (until those who hold this *dhāraṃi*) **ünüş** (?**örüş**) **volka teğginçe** 'reach the rising road' *Suv.* 361, 5-6.

Dis. V. ANŞ-

D **ênış**- Hap. leg.; Recip. f. of **ên-**. **Xak.** XII ol **meniþ birle: tağdin ênişdi: bārāni fī'l-nuzūl minā'l-cabal** 'he raced me down the mountain' *Kaş.* I 190 (**ênış:r**, **ênışme:k**, MS. in error **-ma:k**).

S **eņış-** See **eğış-**.

D **unaş-** (**una:ş-**) Recip. f. of **una:-**; 'to reach a satisfactory agreement (about something Acc.)'. Survives only(?) in SE **Türki**, *Şav.*, *BŞ.*, and NC **Kir.** **Xak.** XI bu **işğ olar kamuğ unaşdı:lar tarādaw hādā'l-amr** 'they all reached a mutually satisfactory agreement about this affair' *Kaş.* I 190 (**una:şu:rlar**, **unaşma:k**).

D **üñüş-** Hap. leg.; Co-op. f. (in the sense of total action) of **ün-**. **Türkü** VIII ff. (a falcon swooped on a hare, but just missed it) the falcon's talons were skinned and) **tavişğan teri:si: üñü:şüpen yügürü: barmış** 'the hare ran off with its skin thoroughly lacerated' *Irkh* 44.

Tris. ANŞ

D **ünüşlög** Hap. leg.?. P.N./A. fr. **ünüş**, q.v.; prob. a misreading of **örüşlög**. Uyğ.

VIII ff. Bud. **ünüşlög yoluğ tüz bısruntacı** 'levelling(?) the rising road' *Suv.* 244, 21-2.

Dis. ANY

I **oņa:** basically 'easy', hence, later, 'easy to get, i.e. cheap'. S.i.a.m.l.g. (in SW only **Tkm.**; in Osm. 'easy' is **kolay**, not an old word) w. many phonetic changes, e.g. NE **oņday/oņdoy**, **Khak.** o:y; NC **Kir.** **iņğay/iņtay/oņoy/oņtoy**. Uyğ. VIII ff. Civ. (after a prescription for difficult parturition) **oņa tuğurur** 'she gives birth easily' *H I* 118: XIV *Chin.-Uyğ. Dict.* i 'easy' (*Giles* 5,497) **oņa Ligeti** 187; *R I* 1026: **Xak.** XI *Kaş.* I 41 (2 oņ); n.m.e.: **KB kılınçı kōni erdi kılka oņa** 'his conduct was upright and his character easy' 407; similar phr. 325, 674; **ayıtmak oņa boldı** 'it was easy to ask questions' 1907: (XIII?) **At. oņaylık** 'easy to do' 237; **Çağ.** xv ff. **oņa iki kat olur** 'folded double' (quoton.); **waqqiya** 'ounce' (quoton.) *Vel.* 120: **oņağ** (spelt) **arzān wa pahā-i andak** 'cheap, low priced' (second quoton.); the 'two Rūmi authors' spelt it **oņağ** and translated it 'ounce', quoting the same sentence; *Naşiri* followed them and also invented (*sāxta*) the meaning 'folded in two' *San.* 89r. 2 (*Vel.*'s spelling is the better but *San.*'s translation clearly right; 'ounce' may be some muddled recollection of Latin *uncia*; 'folded double' is inexplicable).

VU 2 **oņa** 'the planet Jupiter'; possibly, like some other names of stars in **KB**, a l.-w.; the phr. for 'Jupiter' in *Kaş.* is **kara: kuş**. **Oņağ** reappears in *ŞS* 42 translated *müsteri, bircis*, both 'Jupiter'; it is not known where *ŞS* found this word. In SW xx Anat. **oņağ (sic)** 'Jupiter' *SDD IIII*. **Xak.** XI **KB anıđa basa keldi ikinç oņağ** 'after him came Jupiter in the second place' 132.

Tris. ANY

E **aņayu** See **aņaru**.

E **öneyü** See E **öne-**.

VU(D) **öņeyük** Hap. leg.; Den. or Dev.(?) N./A. but not obviously connected w. any known meaning of **öņ** or **üņ-**. **Xak.** XI **öņeyük (sic** in MS.) **ne:ņ al-şay'u'l-xāşş bi'l-şay'**, *wa kull şay xuşşā bih'l-racul fa-huwa lahū öņeyük 'anything which is peculiar to something else'; and anything which is the private property(?) of someone is called his **öņeyük** *Kaş.* I 162.*

?E **inyıgün**: See **inl**.

Dis. ANZ

aņız 'a stubble-field'; later perhaps also 'stubble'. Survives in NC **Kir.** and SW **Osm.** and xx Anat. (**Türkü** VIII ff. Yen. it is unlikely that the reading **aņızğa**: in *Mal.* 48, 6 is correct): **Xak.** XI **aņız al-cill, wa huwa süqu'l-burr wa ğayrihi ba'damā ğuşida** 'a field of wheat or other (cereals) after it has been reaped' *Kaş.* I 94: **Çağ.** xv ff. **aņız** (spelt, 'with -ņ-') **mahall-i zira'at ki ħişil-i ān tāza raf' şıda wa xāşāh-i ān bar zamin mānda**

bāşad 'arable land from which the crop has recently been reaped and the stubble left on the ground' *San.* 52r. 7: *Osm.* xiv ff. *ağız* is used in several diets. to translate Ar. and Pe. words, most of which mean 'stubble' rather than 'a stubble field' *TTS I* 28; *II* 39; *III* 26; *IV* 29.

Mon. AR

a:r 'auburn, bay (coloured)'; pec. to *Kaş.*; practically syn. w., and perhaps a Sec. f. of *o:r*. *Xak.* xi *a:r* *böri: al-dabii* 'hyaena' (verse); *a:r ne:ş al-lawmî'l-aşhab* 'auburn or bay colour', also called *arş:l* (*sic* in MS.) *bi'l-ziyāda* 'with a suffix' *Kaş. I* 79.

I er 'man', originally merely 'a human male', later in such specialized meanings as 'male (not female); a fighting man; husband'. See *eren*. S.i.a.m.l.g. *Türkü viii térlip yetmiş er bolmiş* 'when they assembled, they became seventy men' *I E* 12, *II E* 11; *İnîm Kül Têgin er at bult:* 'my younger brother Kül Têgin received his adult name' *I E* 31 (*er at*, fairly common in early epitaphs, was the name given to, or assumed by(?), a man when he grew up, in place of his childhood's name, which is seldom mentioned); *el(l)igçe: er tutdımız* 'we captured about fifty (fighting) men' *T* 42: viii ff. *er* 'a man', often qualified, e.g. *bay er* 'a rich man', is common in *Irkb* 5, 7, etc.; *beg er do.* 5 therefore presumably means merely 'a beg': *Man. ol tüzün er* 'that good man' *M I* 5, 12; 6, 20; a.o. *TT II* 10, 91-2 (*onar*): *Yen. er ar* and *er at* are fairly common *Mal.* 26, 3 etc.; 26, 13 etc.: *Uyg.* viii *er* ('fighting man') is common in *Şu. E* 4, 10, 11, 12, etc.: *ix oğlanım erde: marınça: bol* 'my sons, when you grow to manhood(?), become like my teacher' *Suci* 9 (but the correct reading of *Suci* 7 is *marıma: yüzer toru:ğ bertim* 'I gave my teachers a hundred bay horses each', not *yüz er turu:ğ* 'a hundred men and a dwelling'): viii ff. *Man.-A eril uzuntunlu:ğlı:* 'men and women' *M I* 16, 15-16; *ne er sen* 'what man are you?' *M I* 33, 19; *Man. inça kaltı er* 'just as a man' (who blows into a bladder) *Wind.* 23: *Bud. er* both by itself and with a qualifying Adj. or Noun, e.g. *beg er* 'a beg', *aşçı er* 'a cook' is common; in *TT VIII D.20* the translation of Sanskrit *bharteva* 'like a husband' is very tentatively read *he:re teg:* *Civ. er kişi er işi:ge keđ bolayın tésér* 'if a man wishes to become sexually potent' *H I* 75; *altı er kömür borlukumı* 'my vineyard in which six men (are required) for digging' *UŞp.* 13, 4; a.o.o. (but in *do.* 22, 5 (xiv) the correct reading is *har* (Pe. l.-w., not *er*) *bir kişi* 'every single man': *O. Kır. ix ff.* *er* and *er at* are common *Mal.* 2, 3 etc.; 2, 5 etc.: *Xak. xi er al-racul* 'man'; *yucma eren wa hādā şādđ li-anna simata'l-cam* '-lar' 'plural *eren*; this is irregular because the sign of the plural is '-lar' *Kaş. I* 35; very common in *Kaş. KB er at boldı begler kanatı yüğl* 'men and horses are the wings and feathers of *begs*' 3005; *er at* 'troops' 2138; and many o.o. of *er*:

xiii(?) *At. er* (spelt *er/ér*) is common; *Tef. er* 'man, fighting men' 78: *xiv Muh. racul er Mel.* 6, 16; *Rif.* 78, a.o.o.; *al-zauc* 'husband' *ér* 49, 10; 144 (the word is spelt both *er* and *ér*, the latter commoner): *Çağ. xv ff. ér er ya'ni mard Vel.* 54; *ér/éren* (spelt) *mard* (quott. w. *éren*); and metaph. *ázāda mardān* 'free men' (quott. w. *éren*) *San.* 99r. 16: *Xwar. xiii(?) er* (usually spelt *ér*, once, 314, *zyér*) occurs several times in *Oğ.*: *xiv er* 'man' *Qutb* 21, 57 (*ér*): *Kom. xiv* 'man, male, husband' *er CCI, CCG; Gr.* 89 (quott.): *Kip. xiii al-racul er Hou.* 24, 17: *xiv ditto Id.* 9: *xv ditto Kav.* 59, 14; *Tuh.* 16b. 7; *zaruc er Tuh.* 17b. 12 (a.o.o.): *Osm. xiv ff. er* usually 'husband', less often 'man, fighting man', c.i.a.p. *TTS I* 270; *II* 387; *III* 256; *IV* 300.

S 2 *ér*: See *yér* *Xak.*

I ır (or *ır?*) 'song'. The prosthetic *y-* in *Uyg.* and *Xak.* is clearly secondary, as in other words like *ırak:*, since nearly all modern languages which convert *y-* to *j-* have *ır*; survives in NE *Khak.*, *Tuv. ır*; *NC Kzx. ır*; *NW Kumyk, Nog. yır*; *SW Osm. ır*; only *NC Kır.*, *NW Kk.* have *ır*; in some modern languages also 'tune, epic, folk-tale', etc. See *ırla:-*. *Uyg.* viii ff. *Bud. ırın oyunun ırılayu bödiyü* 'singing their songs and dancing their dances' *TT X* 144-5—*yırığ tapılayu* 'admiring the song' *PP* 71, 3: *Xak. xi yır al-ğınā* 'a song'; one says *yır yırladı:* 'he sang a song'; this is generally used of love songs (*al-ğazal*); and one can also say *ır*, initial *alıf* being substituted (for *yā*) *Kaş. III* 3; *yır al-ğazal wa'l-ğınā* *III* 143; o.o. *II* 14, 9 (*koş-*); 135, 19 (*koşul-*); *III* 131, 4 (*2 ku:ğ*): *xiv Muh. al-ğınā yır Mel.* 63, 4; *Rif.* 161: *Çağ. xv ff. yır xwānandağı wa şavut-i āhang* 'singing, melodious sound' *San.* 349r. 22: *Kom. xiv* 'song' *ır CCI, CCG; Gr.* 273 (quott.): *Kip. xiv ır* ('with front vowel', *sic*) *Id.* 10: *Osm. xiv ff. ır* (once, *xiv yır*) 'song', c.i.a.p. *TTS I* 351; *II* 498; *III* 342; *IV* 393: *xviii ır* in *Rimî, surūd* 'song' *San.* 99r. 20.

VU 2 ır *Hap. leg.*; prob. a mere onomatopoeic, but there may be some connection with *Ar. 'ar* 'shame', much used in some later Turkish languages. See *ır:ra. Xak. xi ır harf yuknā bihi 'anı'l-hacla* 'a particle alluding to shame'; hence one says *er ır boldı: hacıla'l-racul* 'the man was ashamed' *Kaş. I* 36.

VU 1 ır: 'awl, drill'; n.o.a.b. *Uyg.* viii ff. *Bud. otluğ ır* 'a fire-drill' *U II* 10, 22: *Xak. xi ır al-mitqab* 'a drill' *Kaş. I* 45.

S 2 *ır*: See *1 yır*.

o:r: a word used to describe the colour of an animal's coat, the meaning varying from language to language. Survives in NE *Tel.* or 'greyish' *R I* 1047; *NC Kzx.* or 'dark reddish brown' *R I* 1047; *MM* 262. Two words ending in *-z* have been entered here, since no such words with this meaning have been noted elsewhere. See *a:r. Xak. xi o:r at faras bayna'l-aşqar wa'l-kumayt* 'a horse with a coat

between chestnut and bay' *Kaş. I 45: XIV Muh. (?)* (in the list of colours of horse's coats) *al-samad 'dun' o:r* (spelt o:z) *Rif. 171* (only): *Kıp. XIV az (sic) al-asfar mina'l-xayl* '(of a horse) yellow' *Id. 12* (prob. an error for o:r or a:r but entered under *alif-zây*).

I ör: 'height, high, high ground'; N./A. homophonous with **I ör-** but perhaps not connected since the exact connotation is slightly different. Not noted before the medieval period, but older since it is the basis of *örle-*, *örlet-*. S.i.a.m.l.g. except SE. *Çağ. xv ff. örk/ör* ('with ö-, not ü-') *yokuş ve yoharu* 'high ground, upwards' *Vel. 102* (quotn., the first form due to a misunderstanding of the *Dat. örke*); *ör (1) bulandı* 'high ground' (quotns.); (2) metaph., *taşa-ı bälâ-yi âb wa samî-i vâzîdan-i nasîm* 'upstream, upwind' *San. 70v. 18*.

VU 2 ör: *Hap. leg. Xak. XI ör* ('with a front vowel') *maħallî-l-xâşîratayn mina'l-qabâ* 'the waist of a robe' *Kaş. I 45*.

I ür 'a long time, a period extending far into the past'. Survives only in NE *Kaç.*, *Koib.*, *Küer.*, *Sag. R I 1824*; *Khak.* and *Tuv. Türkü VIII ff. Man. ürke üzüksüz emgetir-biz* '(if) for a long time continuously we cause pain' (to the light of the five gods, etc.) *Chuas. 315: Uyğ. VIII ff. Man.-A M III 9, 6 (uđık)*; *do. 25, 11 (i)*: *Bud. küden ür tursar yaramaz* 'if a guest stays a long time it is inconvenient' *PP 69, 3*.

S 2 ür See *üür*.

Mon. V. AR-

I ar- 'to be tired, exhausted, weak', sometimes with implication of weakness for lack of food (cf. *aruk*). S.i.a.m.l.g., often in a lengthened form *arı-yaru-*. *Türkü VIII ff. er süke: barmış yolta: atı: armlış* 'a man went on an expedition; on the way his horse became exhausted' *IrkbB 35; a.o. do. 17 (3 öñ)*; *Uyğ. VIII ff. Bud. yerlerig kezip arıp* 'traversing places and becoming tired' *U III 20, 5 (i)*; *arıtı armadı* 'he did not become at all tired' *U IV 22, 273*; *Xak. XI er arđı*: 'the man (etc.) was weak' ('*ayya*) *Kaş. I 172 (a:r:a:r, a:rma:k)*; *alımlıg körü: armadı: (sic)* 'when he saw a creditor, he was not so tired (that he could not avoid him)' *I 149, 2: KB* (I have made this long journey and come to you) *emgep ham artuk arıp* 'in pain and very weary' 837; *arıp kal-* 'to be tired and lag behind' 3702-3; *XIII(?) At.* (the miser) *armaz osanmaz bolur* 'does not get tired or despondent (piling up money)' 309; *Tef. ar-* 'to get tired' 55: *XIV Muh. ta'iba* 'to be tired' *ar-* *Mel. 24, 5; Rif. 106; al-ta'b, a:rma:k 34, 10; 119; Çağ. xv ff. ar- (-di, etc.) yorul-* 'to be tired' *Vel. 11-12; ar-xasta şudan* 'to become tired'; also pronounced *har-* *San. 33v. 8; har-xasta wa mända şudan* 'to become tired and exhausted' *do. 323r. 24* (quotns.): *Xwar. XIV ar-* ditto *Qutb 10;*

Nahc. 160, 16; 161, 1: Kom. XIV armayın 'untiring' *CCG; Gr. 39* (quotn.): *Kıp. XIII al-ta'b armak Hou. 27, 14; ta'iba ar- do. 34, 12; XIV ar-* ('with back vowel') *ta'iba Id. 9; ta'iba or- (sic?) Bul. 37r.: XV ta'iba ar- Tuh. 9b. 6; 'ayya (yorul-; in margin) ar- 26a. 13: Osm. XIV ff. ar-* 'to be tired, exhausted', c.i.a.p. *TTS I 42; II 52 (arı-), 55; III 38; IV 41*.

2 ar- 'to deceive, trick'. The suggestion in *Hüen-tš. Briefe*, p. 29, note 1867 of a connection with *ara:* is unconvincing; some remote connection with *I a:* is possible. N.o.a.b.; replaced by *alta:*. *Türkü VIII süçig savın yımşak ađın arıp* 'tricking (people) with their honeyed words and luxurious treasures' *I S 5; II N. 4: Uyğ. VIII ff. Man.-A* (the human body is created entirely) *teven kürün armakan azgur-makan* 'by tricks (*Hend.*) and deceit (*Hend.*)' *M III 9, 11-12 (ii); a.o. do. 29, 5 (ii) (I yov-): Bud. U II 77, 26; 86, 43; TT IV 10, 5 (I yov-); Suv. 135, 10 (ezügle-): Xak. XI ol ani: arđı: ğarrahü* 'he deceived him' *Kaş. I 172 (a:r:a:r, a:rma:k)*; *arđı: (sic) seni: kız: the girl, deceived you* ('*xada'atka*) *I 412, 21; a.o. III 6z, 3 (I yov-): KB meni arđı dunyâ* 'the world deceived me' 1172.

I er- 'to be' (something, somewhere, etc.), necessarily accompanied by a Predicate; it cannot be used by itself to mean 'to exist' (for which see *bar*), but is often used as an Aux. V. after Participles, etc. of other verbs. In the earliest period it was conjugated completely, but the *-r-* began to be elided fairly early, and after that the tenses formed by attaching suffixes with initial vowels became obsolete and were replaced by the corresponding tenses of *bol-/ol-* in some languages and *I tur-* in others. However, some tenses, usually without the *-r-*, s.i.a.m.l.g. The unusual very early Gerunds(?) *erki, erken, erinç* are listed separately. *Türkü VIII; VIII ff* including *Man.* and *Yen. er-*, 'to be', and as Aux. V., is very common: *Uyğ. VIII; VIII ff. Man.-A, Man., Bud., Civ. ditto; in TT VIII* spelt *er-er*, less often, *er-* never *ér-*: *e:se:r* (for *er:se:r*) occurs once: *Xak. XI ol anda:ğ erđı: kađâ kâna* 'he was thus' *Kaş. I 164 (erđı: erme:k)*; *a.o.o.: KB ditto: XIII(?) At. ditto; Tef. er-jér-* ditto 78: *XIV Muh. kâna idi:* and also *erđı:; mâ kâna* 'it was not' *yok erđı:* and also *deyül idi: Mel. 19, 16; Rif. 99* (the alternative translations suggest that, in *Muh.*'s terminology, *er-* was the form used in *Turkistan*, i.e. late *Xak.* and *İ-* the form used in 'our country', i.e. early *Az.*); it is added that most tenses of 'to be' are supplied by *bol-*, *er-/İ-* surviving only in some: *Çağ. xv ff.* some individual forms, *erđı*, etc., are listed in *Vel. 50-4* and translated *idi*, etc.; 'to be' is not listed as a Verb in *San.*, but various forms like *erđı, éđı* are listed among the Nouns: *Xwar. XIII ér-* 'Ali 27, é- do. 35: *XIII(?) ér-* 'to be', and as Aux. V. is common in *Oğ. XIV ér-* is common, *Qutb 51; MM 66, etc.: Kom. XIV er-* and more often *e-* occurs in *CCI, CCG*

in various forms listed at length in *Gr.* 89-90: **Kip.** XIII *idli* (partially conjugated) is a Turkish word (*lafza*) corresponding to *kāna Hou.* 50, 11 ff.: XIV (under 'alif alone') *idli*: means both *arsala* 'to send' (see *ıd-*) and *kāna*; in the first sense it is conjugated (*mutaşarrafā*), but in the second only in the Perf. (*al-mudī*) *ld.* 7: xv there are three forms (*luğa*) for *kāna*: *ēdl*, *idli*, -*di*: *Kav.* 27, 19 (with examples); *idli*, etc. are common in *Tuh.*

2 ēr- 'to reach, arrive; to meet(?)'. This verb is well established in several medieval languages and survives in SW Osm., but in the early period is so overshadowed by **1 er-** that it is difficult to identify, particularly since its Perf. can hardly be distinguished from that of **ert-**. In the early period there is a phr. **er-bar-** which seems to mean 'to behave in an independent, insubordinate fashion', and can hardly be an idiom of **1 er-**. In this sense it may be the basis of **erk**, q.v.; the same meaning seems to survive in NW Nog. **erüv** (a Nog. Infin. form) 'freedom, liberty', and NW Kk. **er-** 'to follow; to meet; to amuse oneself' is also connected. See **1 ertür-**, **1 ertiş-**. **Türkü VIII temir kapıgka: ertimiz** 'we reached the Iron Gates' *T* 45 (not from *ert-*, which occurs as *ert*(*t*)*imiz* and *ertüi*: in *T* 44) — **Karluk boğun erü:r barur erikli: yağ:** **boltu:** 'the Karluk people, behaving in an independent fashion, became hostile' *I N* 1; the same phr. with **buysız** 'careless, thoughtless' inserted after **boğun II E** 29; **xağanıya: ermiş barmış edğü: elipe: kentü: yañiltıg** 'you misbehaved against your xağan and your independent(?) good realm' *I E* 23, *II E* 19; VIII ff. **adıgılı: toğuzlı: art üze: sokuşmi:ş ermi:ş** 'a bear and a boar met (*Hend.*) one another on a mountain ridge' *İrkB* 6: **Uyg. VIII [gap er]miş barmış [gap]** *Şu.* N 2; a.o. *do. F* 2 (*yıçe*): VIII ff. Man.-A *M* I 14, 12-14 (*oğul*): **Bud. erü erü** translating Chinese *chien* 'gradually' (*Giles* 1,629) occurs several times in *Hüen-tz.* e.g. (the weather) **erü erü isig başladı** 'has gradually begun to get warm' 1882, see also note 1870, last para.: (**Xak.**) XIII(?) *Tef. mağa faryätin ertigil* 'come to my help' (cf. the Persian phr. (*ba-*)*faryäd rasidan* 'to come to someone's help') 126: **Çağ.** xv ff. **ēr-** (-*ip*, etc.) *eriş-* 'to reach, arrive' *Vel.* 54; **ēr-** occurs both as an Intrans. and Trans. Verb (*lāzim wa muta'addi*), *rasidan wa rasānidan* 'to arrive, to cause to arrive' *San.* 97r. 23 (quotns.): **Xwar.** XIII(?) **ēr-** 'to reach' *Ali* 54: **Kip.** XIII *adraka* 'to reach, attain' *er-* (unvocalized) *Hou.* 37, 4: XIV **ēr-** ('with front vowel') *adraka* *ld.* 10: **Osm.** XIV ff. **er-fer-** 'to reach, attain', in various idioms, c.i.a.p. *TTS* I 273; *II* 393; *III* 260; *IV* 394; XVIII (after **Çağ.** entry) 'this verb is used in *Rümi* with both back and front vowels' (*sic*) *San.* 97r. 23.

1 ir- (**zé:ir-**, see **irik-**) 'to mope, feel lonely or bored'. N.o.a.b. unless it survives as a Trans. V. in SW xx Anat. **ir-** (*stc*) 'to annoy, or worry (someone)' *SDD* 774, *Uyg.* VIII ff. **Bud. catılgil işlerig bütiürgeli irmekslzin**

yalkmaksızın uzun ödün katılglanmakları üze 'in their long-continued efforts to carry out the tasks (prescribed) in the *Jātakas* without getting bored or nauseated' *San.* 235, 10-12: **Xak.** XI **er l:rdi: istawhaşa'l-racul, wa huwa min qillati'l- mu'ānasa** 'the man moped for lack of company' *Kaş.* I 172 (2 *lr-* follows): **KB tapuğka yakın tut mağa irmedin** 'keep close to me in my service without being bored' 592; (I have been very fond of you, but) **irresen meni** 'you are bored with me' 714; o.o. 697, 5671, 6628 (**yalk-**): **Xwar.** XIV **ir-** 'to be bored' *Qutb* 60: **Kip.** XIV **ir-** ('with a front vowel') *ğacara* 'to be bored' *ld.* 10.

2 ir- 'to make a notch, or breach, in (something *Acc.*)'. Very rare, n.o.a.b., almost syn. w. **1 öt-** 'to pierce' and **üj-** 'to hollow out'. Cf. **ir:il-**. **Xak.** XI **ol tam l:rdi:** 'he made a breach (*ğalama*) in the wall' *Kaş.* I 172 (**ir:er**, **ir:me:k**): **Kip.** XIV **ir- azala** 'to cause to wane' (?), see **ir:il-** *ld.* 10.

o:r- 'to mow (grass, etc.), to reap (crops)', and the like. S.i.a.m.l.g.; not always easy to distinguish fr. **ur-** in written texts, but has long **o:-** and Aor. **o:rar:**. **Xak.** XI **ol o:t** (*sic*, in error) **o:rdi: qata'a'l-haşiğ** 'he cut the grass'; also used when one reaps a cereal crop (*hasada'l-sar'*), etc. *Kaş.* I 172 (**o:rar**, **o:rma:k**); same phr. *I* 14, 11; *III* 45, 4: **KB** 1393 (2 **ot**): **Çağ.** xv ff. **or-** (-*ar*, etc., 'with o-') *biç-* 'to cut, reap' *Vel.* 103-4 (quotns.); **or-** (by implication 'with o-') *diraw kardan* 'to reap' *San.* 66v. 21 (quotns.); **Xwar.** XIV **or-** 'to reap' *Qutb* 118: **Kip.** XV *haşa* 'to mow' *Tuh.* 13b. 9.

ur- distinguishable from **o:r-** by its short vowel and Aor. **uru:r**; c.i.a.p.a.l. From the earliest period it had two distinct meanings linked by the fact that both involve use of the arms; (1) 'to put (something *Acc.*, on something *Dat.* or *Loc.*)'; (2) 'to strike (someone or something *Acc.*)', from which, esp. the first, a wide range of idiomatic meanings has developed. Those scholars who have tried to discriminate between these two meanings (e.g. Prof. Pelliot) by spelling (1) *or-* and (2) *ur-* were unquestionably mistaken. **Türkü VIII yelme: karğu: edğü:ti: urğil** 'set up a proper (system of) reconnoitring patrols and watch towers' *T* 34; a.o. *I S* 10-11, *II N* 8 (**ölsik**) — **yarık:nta: yalması:nta: yüz artuk okun: urti:** '(the enemy) hit him with more than a hundred arrows on his armour and quilted coat' *I E* 33; o.o. *I E* 36; *Ix.* 21: VIII ff. **oyma: er oğlanı: n kisi:sl:n tutuğ uru:pan** 'a gambler(?) putting up his children and wife as a stake' *İrkB* 29; **kuğu: kuş kana:rtıya: uru:p** 'putting (himself) on the swan's wings' *do.* 35; **yañı:ıma:zu:n tēp bilgeğ urti:** 'he set up a wise man telling him not to make mistakes' *Tun.* III a. 6-8 (*ETY* II 94) — **kidli:ziğ suvka: sukmi:ş takı: ur katıgdi: ba:** 'thrust the felt in the water and beat it, tie it firmly' *İrkB* 33; o.o. *do.* 35, 40: **Man. diğim:n başıya urdı** (the king) 'put his crown on his head' *TT* II 8, 67; **nom törü**

urdi 'he established the doctrine and rules' *do.* 10, 91; *a.o. do.* 10, 92 (onar)—*neçe urtumuz yontumuz erser* 'if we have somehow struck or wounded them' *Chuas.* 88-9; *Uyg.* viii ff. *Man.-A içine urmiş erdi* 'he had put (the fowls) in it' *M I* 36, 3; *Man. yeme tatıgılgı edgü yid tütsüig urur küyürler(?)* 'and put up and burn pleasant, fragrant incense sticks' *Wind.* 35-7—*yeklerig urgay* 'he will smite the demons' *M III* 37, 6 (i); *Chr. bir kapanda urup kigürdiler* (the magi) 'placed (their offerings) on a dish and brought them' *U I* 7, 4-5; *Bud. ur-* is very common; for 'to put, set up' and the like *PP* 34, 3; *U II* 9, 12; 39, 86-7; *Siv.* 21, 12; 129, 8; *TT V* 10, 109; for 'to strike' *PP* 17, 6 etc.: *Civ. İkrer taş a:lıp birni ur* (so spelt) 'take two stones for each and put one down' *TT VIII L* 13, a.o.o. in this text and *H I, II*; *Xak. xi eliginde:ki: ne:ni: yér:de: urdi:* 'he put (*vađa'a*) the thing which was in his hands on ground' (prov.)—*ol kulin urdi:* 'he beat (*daraba*) his slave, etc.' *Kaş.* I 165 (*urur-ur-mak*); this entry is among the *V.s w.* a short vowel but is everywhere spelt *ur-* in the MS); and many o.o.; *KB ur-* is very common in both senses, e.g. *törü edgü urmiş kişil yégléri* 'the best of men have laid down a good code' 252; *kitáb atı urdum Kutadgu Bilig* 'I have given the book the name Kutadgu: Bilig' 350—*urdi nawbat tuğ* 'the sentry beat his drum' 86; *xii(?) KBVP xazına içinde urup kızılmış* 'he put it in the treasury and hid it' 13; *xiii(?) KBPP at laqab urdılar* 'they gave it the name and title' 18-19; *At. billigdin ururmen sözüme ul-a* 'I lay a foundation of my words in wisdom' 81; *boğun mallig erke urup yüzlerin* 'the people set their faces towards the wealthy man' 421; a.o. 461; *Tef. ur-* 'to strike; to put', etc. is common 329; *xiv Muh.(?) daraba ur- Rif.* 75, etc. (only); *ur-* 120, etc. (only); *Çağ.* xv ff. *ur-* (-ar, etc.) *ur-, zadan ma'nāsına* 'to strike' *Vel.* 103-4 (quotns.); *ur-* ('with u-') *zadan San.* 66v. 21 (quotns.); *Xvar.* *xiii ur-* 'to strike' 'Ali 28, 29; *xiii(?) ditto* Öç. 38; *xiv ditto* and various idioms *M N* 109, etc.: *Kom.* *xiv ur-* 'to put; to strike', and in idioms *CCI, CCG; Gr.* 266 (quotns.): *Kip.* *xiii daraba wur-* (sic) *Hou.* 52, 20; *xiv ur- daraba İd.* 10; *daraba wur- Bul.* 56a; *xv daraba ur- Kav.* 7, 13; 8, 16; 74, 19; *Tuh.* 23a. 11 a.o.o.: *Osm.* *xiv fl.ur-* with a rather wide range of meanings c.i.a.p., consistently spelt *ur-* not *vur-* *TTS I* 723; *II* 928; *III* 710; *IV* 784.

I ör- practically syn. w. *ün-*, q.v., from which it can hardly be distinguished in badly written *Uyg.* texts; 'to rise', usually while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout'; often used metaph. Survives, sometimes in the extended form *ör-*, in *NC Kır.*, *Kzx.*, and *SW xx Anat.* 1118 (*örü-?*); 1435 (*ürü-*). See *örü:*. *Uyg.* viii ff. *Man.-A M I* 16, 12 (*kaç*); *do.* 17, 16 (*evin*); *Bud. könlümde inça sakınç ördi* 'the following thought arose in my mind'. *U II.* 5, 13-14; *Civ.* (when the abscess has

cleared up, apply certain drugs) *et örgülük* 'so that the flesh can grow up' *H II* 20, 7-8; *su:vsalı:k ö:rer* 'thirst supervenes' *TT VIII I* 12; *Xak. xi bulit ö:rdi:* 'the cloud rose' (*naşa'at*); and one says *koy ö:rdi:* 'the sheep got up' (*mahadat*) out of its sheep-fold and was driven towards its pasture; also used when it grazed by itself at night (*nafasat tahta'l-layl*) *Kaş.* I 173 (*ö:rer*, *ö:rmek*; MS., in error, *orma:k*); o.o. *I* 257, 22 (*örlen-*); *III* 398, 24 (*agraş-*): *Kip.* *xiv ör-* ('with front vowel') *nabata* 'to sprout', in the sense of the sprouting of beans and the like *Id.* 10.

2 ör- 'to plait'; also used metaph. for building a wall with bricks; *Sami* 199 says that in *Osm.* *ör-* is used to describe any process of plaiting or knitting, but not weaving on a loom. S.i.a.m.l.g.; see *tokt-*. *Xak. xi ol saç ö:rdi:* *ramala'l-şar wa nasacahu* 'he plaited (Hend.) the hair'; also of other things besides hair *Kaş.* I 172 (*ö:rer*, *ö:rmek*); (after *I ör-*;) and one says *ol savdıç ö:rdi: ramala'l-qaf'a wa'l-qirtala* 'he plaited a basket (Hend.)'; also used of anything that is plaited by hand from cord or palm-leaves *I* 173; *xiv Muh. şar madfür* 'plaited hair' *ö:rmış saç Mel.* 45, 6; *Rif.* 139; *Çağ.* xv ff. *ör-* (by implication 'with ö-') *dü şiz-râ ba-ham tâbidan wa bâftan* 'to twist two things together, to plait' *San.* 66v. 22; *Kip.* *xiii dafara'l-şar ö:er-* (misvocalized *ewr-*) *Hou.* 36, 1; *xiv ör-* both *banâ* 'to build' and *dafara İd.* 10 (misdéscribed as 'with back vowel').

I ür- 'to blow (a trumpet, a fire, etc. *Acc.*); to blow (into something *Dat.*), occasionally without an Object. S.i.a.m.l.g.; SE *Türki hür-*; in *SW* only(?) *xx Anat. SDD* 1435. *Uyg.* viii ff. *Man. inça kaltı er kim yél küçine tolukukü ürerçe* 'just like a man who inflates a bladder by the force of wind' *Wind.* 22-4; *Bud.* (just as fire is produced by a fire drill, dry tinder and) *ernig çakmıştı ürmiş* (nistranscribed *ösmiş*) 'the vigorous action and blowing of a man' *U II* 10, 23-4; *Civ.* (if anyone says that anything is false or lacking in my statement and) *ayak ürdüp sözi çin bolsar* 'if after blowing in a cup (as a form of solemn attestation) his words prove to be true' *Uşp.* 40, 7-8; 41, 6-7; the phr. *burunda ür-* 'to blow (something) up the nose' occurs in *H II* 20, 4-5 and 18 and 23; in *H I* the word occurs several times, mistranscribed *yür-*, e.g. *boğaz içine ürser yarılır ağzıdn ürgü ol* 'if one blows into the throat, (the swelling) bursts; one must blow it out of the mouth' 188-9; o.o. 130, 131, 185 (*karmış*); *Xak. xi ol ot ürdi: nafaxa'l-nâr* 'he blew on the fire, etc.' *Kaş.* I 164 (2 *ür-* follows); *tilkü: ö:z inke: ürse: uduz bulur* 'if a fox breathes hard (*dabaha*) into its own hole, it gets the mange' *I* 55, 1; *III* 5, 15; *kül ürgünçe: köz ürse: yéğ: al-fath fi'l-camr xayr minal-fath fil-ramad* 'blowing on live embers is better than blowing on ashes' *I* 337, 12; *xiii(?) Tef. ür-* 'to blow (bells, etc.)' 338; *xiv Muh.(?) nafaxa ür- Rif.* 116 (only); *Çağ.* xv ff. *ür-* ('with ü-, not ö-', but mis-spelt with back

vowel), also *hür-damidan* 'to blow' *San.* 66v. 21: *Xwar.* xiv (the wise man said 'give me your hand') *taki elğipe ağızı birle ürdi* 'and blew into his hand with his mouth' *Nahc.* 231, 14: *Kip.* xiii *nařaxa ür-* (misvocalized *ewr-*) *Hou.* 36, 1: xiv *ür-* ('with front vowel') *nařaxa İd.* 10; *řařara* ('to whistle') *wa nařaxa ür-* *Bul.* 54, v.; 85, v.: xv *al-nařaxa ürmeç Kav.* 61, 15; *nařaxa ür-* (with front vowel) *do.* 76, 1; *Tuh.* 37a. 4: *Osm.* xiv to xvi *ür-* 'to blow' in several texts *TTS I* 747; *II* 955; *III* 732; *IV* 805.

2 ür- (of a dog) 'to bark, howl'. S.i.a.m.l.g., sometimes as *ürü-*; in SE *Türki hür-*. *Türkü* viii ff. *Man.* *M III* 45, 1 (i) (it): *Uyg.* viii ff. *Civ.* it *kari bolsar yatıp ürür* 'when a dog gets old it barks lying down' *TT VII* 42, 6: *Xak.* xi it *ürdi: nabaha'l-kalb* 'the dog barked' *Kař.* I 164 (*üre:r, ürme:k*): xiii(?) *Tef.* *ür-* 'to bark' 339: xiv *Muh. nibahu'l-kalb ürme:k Mel.* 73, 11; *Rif.* 176: *Çağ.* xv ff. *ür-* ('with ü-') *faryād kardān, wa in maxsūs-i faryād-i sag* 'to howl, in particular of a dog, to howl', in *Ar. nibāh San.* 66v. 23: *Kom.* xiv 'to bark' *ür-CCG*; *Gr.* 270 (quotn.): *Kip.* xiv *ür-* ('with front vowel') *nabaħa İd.* 10: xv *nabaħa* (ulu-; in margin) *ür-* *Tuh.* 37a 8.

S 3 ür- See *üdür-*.

Dis. ARA

ara: (?a:ra): difficult to pin down grammatically; there does not seem to be any record of it as the subject of a sentence or in other contexts in which it could be regarded as an ordinary Noun. In the early period it is used only as a Postposn. meaning 'between (two places), among (a number of people)', and the like; but *Kař.* translates it as a Noun and does not describe it as a *harf*. Later it seems to be used almost only in the *Loc.*, either with a preceding Pron. Adj., e.g. *bu arada* 'in this locality', or with a Poss. SUFF. e.g. *aramızda* 'among us' or with a 3rd Pers. Poss. SUFF. and a preceding Noun, e.g. *ořbu yurakun arasında* 'in the middle of this light'. Normally used of space, less often of time. S.i.a.m.l.g. The spelling *ara*: in *İrkB* and *TT VIII* (SW *Tkm.* a:ra) is prob. the original one. *Türkü* viii (when the blue heaven was created above and the brown earth below, man was created) *ekin ara*: 'between the two' *IE* 1, *E II* 2; similar phr. *IE* 2, *II E* 4; *Ongin* 10; (then to the north of the Chinese) *Tag(?) Oğuz ara*: yeti: *eren yağı: bolmiş* 'seven men among the *Tag(?) Oğuz* became hostile' *Ongin* 5: viii ff. *kamu:ř* (*sic*, error for *kamu:ř*) *a:ra*: (*sic*) 'among the reeds' *İrkB* 10; *kamu:ř ara*: *do.* 38: (man was unhappy and the sky cloudy) *bulıtu: ara: kün tuğmı:ř busa:nç ara*: (*sic*) *meñi: kelmi:ř*: 'the sun rose among its clouds, joy came in the midst of grief' *do.* 52: *Yen. el arada*: 'from within the realm' *Mal.* 30, 4; *el ara*: *do.* 32, 10: *Uyg.* viii *Yarıř Ağu:lığ ara: Yit(?) başınta ara*: 'between *Yarıř* and *Ağu:lığ* and within the summit of *Yit(?) Şu.* *İ* 6 (text damaged and dubious): viii ff. *Man.-*

A ol takıģu kuř ara 'among those fowls' *M I* 36, 6-7; a.o. *do.* 10, 2 (*ađa*): *dıntarka ara* 'among the Elect' *M III* 30, 11 (*sic?*, the only case of *ara*: after *Dat.*): *Man. yalařuklar ara* 'among men' *TT III* 22: *Bud.* Sanskrit *antarā* 'between' *ara*: *TT VIII G.1-ara*: also appears for the first time in oblique cases, e.g. *toyınlar:nıñ ara:sında*: 'among the monks' *do.* A.24; similar phr. *do.* H.5, 9; *U III* 13, 6-7 (ii), etc.—*aradın ajuñ* 'the intermediate state' *U II* 81, 69-70: *birkiye* (*sic?*) *ađrılmıřdın berü anıñ ara on yıl boldı* 'it is ten years since we parted' *Hüen-t.* 1867: *Civ. kiřli ara* 'among men' *TT I* 160: *balık ara* 'within the city' *USp.* 88, 43: *kısırın uruğın ağı arası* (*sic*, dittography) *arasında tütüzğü ol* 'he must fumigate between her thighs with *kısırın* seed' *II I* 22-3; *O. Kir.* ix ff. *bođun ara*: 'among the people' *Mal.* 15, 3: *Xak.* xi *ara: wařıñ-l-řay* 'the middle of a thing'; hence one says *kiřli: ara: kirdim* 'I went in among the people' (*bayna'l-qawm*) *Kař.* I 87; similar phr. *I* 317, 7; 511, 26 (*ülüglüg*); 528, 18; *II* 17, 6; *III* 60, 8: *KB küyer ot ara* 'in the middle of a blazing fire' 1483; *ara . . . ara* 'at one time . . . at another, 177 (*öğdil-*); 400-2; 735: xiii(?) *KBPP anlar ara* 'between them' 36; *At. kiřiler ara* 75; a.o.o.; *Tef. ara* in phr. like *biźli ara* and with Poss. SUFFs. in the *Loc.* is common 56: *Çağ.* xv ff. *ara arasında Vel.* 16; *ara miyān wa wařı* 'middle, centre'; also called *aralığ*; also used in the meaning of *arasında dar miyānař San.* 36v. 2; various other phr. like *ara ayı* 'the month of Şawwāl', *arasıda, arasıda mēn/ara mēn* are listed: *Xwar.* xiii(?) *ořbu yurakun arasıda* 'in the middle of this light' *Oğ.* 55; a.o. *do.* 162: xiv *ara* 'among' *Qutb* 10; *MN* 7, etc.: *Kom.* xiv only in the form *arasında* 'among', etc. *CCG*; *Gr.* 39 (quotns.): *Kip.* xiii *bayn ara*: *Hou.* 53, 13 (also quoted with Poss. SUFFs. in *Loc.* and *Abf.*): xiv *ara*: *bayn İd.* 11; *bayn* with Poss. SUFFs. *ara*: with ditto; *al-bayn ara*: *Bul.* 14, 5-7: xv *ara bayn* *Tuh.* 73b. 10; *arasında, arapıza do.* 74a. 5, 7: *Osm.* xiv ff. *ara* c.i.a.p.; as early as xiv it means 'place' in phr. like *bu arada* and 'times' in phr. like *har arada* 'at all times'; *ara . . . ara* occurs in xv, xvi, and *ara* as a Postposn., e.g. *xānkāh-i 'ař ara* 'in the temple of love' down to xvi *TTS I* 32; *II* 46; *III* 30; *IV* 32.

VU arra (*sic*) Hap. leg.; onomatopoeic. *Xak.* xi *arra al-bawł* 'urine'; an Excl. (*harf*) addressed to a donkey to encourage it to urinate; it is repeated two or three times and (the donkey) urinates. This agrees (*wāřaqat*) with *Ar.* because *al-arr* means 'copulation' (*al-cimā*) in *Ar. Kař.* I 38.

arı: a large stinging insect, 'bee, wasp, hornet'. S.i.a.m.l.g. w. minor phonetic changes (*ar, ara, etc.*); in some the particular kind of insect is defined by an Attribute, e.g. *Osm. bal arısı* 'honey bee'. *Xak.* xi *arı: al-zanbūr* 'hornet, wasp', etc. This agrees (*wāřaqat*) with *Ar.* because *al-ary* means 'honey' (*al-asał*) in *Ar.*, but in Turkish 'the source of honey' (*mā*

yatawalladu'l-'asal minhu); and the Çigil Turks call 'honey' arı: **yağ: samnu'l-nahl** 'bee's oil' *Kaş.* I 87; o.o. *II* 329, 10 and 13; *III* 156 (ba:1); 276, 19: XIII(?) *At.* 'asal kayda erse bile arısı' 'wherever there is honey there is a bee with it', 439: *xiv Muh. al-zanbūr arı: Mel.* 74, 8; *Rif.* 177: **Çağ.** xv ff. arı (spelt) **zanbūr San.** 37v. 11 (quotns.): **Xwar.** xiv arı 'bee' *Qutb* 11; *MN* 10: Kıp. XIII **al-nahl aru: Hou.** 10, 11: xiv aru: both **al-nahl wa'l-zanbūr**; and if they mean 'bee' specifically (*bi-'aymihī*) they say **ba:l arusu: Id.** 10; **al-nahl aru: (al-zanbūr kökün) Bul.** 11, 1: xv *Kav.* 62, 19: (ba:l).

VU irra (*sic*) onomatopoeic, cf. **arra**; see 2 *ir.* Pec. to *Kaş.* **Xak.** xi **irra al-hacla** 'shame'; *yuxaffaf wa yataqqal* 'it is made both light and heavy' (?w. -r- and -rr-) *Kaş.* I 39; a.o. *I* 322 (1 ta:r).

VU Irü: 'omen, sign'; often in *Hend.* **Irü: belgü:** Vocalization uncertain; P.N./A. **Irü-lüg,** q.v., but survives in *Yakut* as **ıra/ıra;** *Pek.* 3808, and is a l.-w. in *Mong.* as *iruaa* (*Kow.* 321) w. a N.Ag. *iruğaci,* see *Doerfer* in *C.A.J.* X, pp. 55 ff. **Uyg.** viii ff. **Man.-A yavlak Irü erür** 'it is an evil omen' *MI* 35, 3: **Bud. tükel törüg yavlak Irü belgüler** 'all kinds of evil omens (Hend.)' *TT VI* 60-1; *VIII O.5;* **ermez Irü belgü közünsür** 'if false omens (Hend.) appear' *TT VII* 40, 39; o.o. of **Irü belgü U IV** 24, 13: *Suv.* 185, 5-6; 315, 14-15, etc.: *Civ. neküg yörip* (? so read) **Irü irklaşar** 'if one seeks by divination for an omen to explain something' *TT VII* 28, 6.

VU?F urra (*sic*) Hap. leg.; possibly a corruption of the Ar. word. **Xak.** xi **urra al-udra fi'l-ricäl** 'hernia' *Kaş.* I 39.

ori: 'shout, outcry', etc. No doubt the base, of **orla:-**, and so to be spelt with **o-**. N.o.a.b. **Xak.** xi **ori: al-şiyāh wa'l-calaba** 'shout, outcry'; (prov.) **ori: kopsa: oğuş aklışur ida waqa'a'l-şurāx ictama'at'i'l-aşira ilayhi li-yu'inū'l-şarix** 'when the cry for help is raised, the tribe rallies to it to help the man who raises it' *Kaş.* I 87; a.o. *III* 227 (**kiktı**): *xiv Muh.* (?) **al-dacca wa'l-ğalaba** 'shouting, hubbub' **ori:** *Rif.* 146 (only).

VU I urı: 'male child, son'; unlike **oğul**, exclusively masculine. Not noted later than **Xak.**, but common until then. **Türkü VIII belgik urı: oğlin** (*sic*) **kul kiltı:** 'their sons, who were fit to be *begs* they made slaves' *IE* 7 (and *I E* 7 with **bolıtı:** in error for **kiltı**); a.o. *I E* 24, *II E* 20: viii ff. **Man.** the nature of the sin in *Chuas.* 116-17 is obscure, and the text almost certainly corrupt; **özün** looks like an error for **ajun** and **öz bolup** is unintelligible; (if we have sinned) **İlki özün bu özün unzunluğ urılar öz bolup** 'in a previous incarnation or the present incarnation by . . . women and boys': *Ycn. urı: oğlan* 'sons' *Mal.* 26, 2; **yėti:** *Ycn. urı: oğul üçün üke: bertlimiz* 'we erected (this memorial) for his seven sons' *do.* 48, 9; **Uyg.** ix **inim yėti: urım üç kızım üç ertı:** 'I had seven younger

brothers, three sons, and three daughters' *Suci* 6: viii ff. **Bud. kenç urı kenç kızlar** 'young boys and girls' *U II* 20, 20; **teğri urısı** 'a son of a god' (Sanskrit *devaputra*) *do.* 28, 6 (ii); 29, 16; a.o. *Suv.* 597, 23; *Civ. urı oğul kelürgey* 'she will bring forth a son' *TT VII* 28, 18; **urı oğlanlıg evçl** 'a woman with male children' *H II* 18, 65; **Xak. xi urı: al-dakar mina'l-avlād** 'a male child'; one says **urı: oğlan:** 'male children' *Kaş.* I 88; a.o. *I* 251, 9: **KB ay ertisig urı** 'my brave boy!' 3832.

VU 2 urı: n.o.a.b.; *IrKB* 40 is a cryptic para. which continues 'he walks alone striking and cleaving precipitous rocks with a broad arrow-head'; nearly every word in it begins with **y-**, which may explain the curious use of words; this word obviously means 'ravine' or the like. **Türkü VIII ff. talım** (?error for **telım**) **urı: yarinça:** 'until he cleaves many ravines' *IrKB* 40: **Oğuz XI (under teriğ q.v.) teriğ urı: al-faccu'l-'amiq** 'a deep ravine' *Kaş.* *III* 370, 10; n.m.e.

oru: (?oro:) 'a storage pit dug in the ground'. S.i.a.m.l.g. except **NW, SW** with variations in the final vowel (-a, -o, -u) which suggest an original -o-. See *Doerfer* II 592. **Xak. xi oru:** 'a hole (*al-hufra*) which is dug for the storage of wheat, root vegetables (*al-salcam*) and the like' *Kaş.* I 87; **KB İslizig ya çuğda oruda kerek** 'you must put a bad man in a sack or a pit' 5549 (see **aya:-**); **Çağ.** xv ff. **ora** (*sic*) **taxıl kuyusu** 'a grain pit' *Vel.* 104; **oru çah-i ğalla ditto San. 71v. 7: **Kıp.** xiv **oru: al-matmıra** 'storage pit' *Id.* 10; ditto, but **oru:** *Bul.* 3, 16: xv **cubb** 'pit' **oru Tuh.** 12a. 3.**

S öre: See **örü:**.

D örü: (orö:) Ger. of **I ö:r-**, normally used as an Adv. meaning 'upwards' (in *KB* there is even a Comparative f. **örürek**), particularly in the phr. **örü: tur-** 'properly 'to rise to one's feet', but sometimes 'to stand upright'. In the medieval period it also came, usually as **öre**, to be used as a Noun meaning 'height, elevation; an upright, pillar, support', and survives with such meanings in *SE Türki BŞ* 773; *NC Kzx. MM* 496; *SW Tkm.*, and perhaps elsewhere. As an Adv., usually in the phr. **örü: (also öre, örö) tur-** s.i.a.m.l.g. except *SC* (?). **Uyg.** viii ff. **Bud. Sanskrit uttişhata** 'rise to your feet' **örö duru:ğlar: TT VIII E.46;** **örü tikmiş erdi nomluğ tuğuş** 'he has planted the banner of the doctrine upright' *Hüen-tş.* 1909-10; **örü kodı** 'upwards and downwards' *U III* 31, 8; 44, 4 (i); *TT X* 438; **orunlarındın örü turup** 'rising from their seats' *Suv.* 182, 6-7; *Civ. örü kodı USP.* 67, 4; **Xak. xi Kaş. *III* 382, 10 (İgdİs): **KB törü birle atım kopurdi örü** 'by his code of laws he raised his reputation' 103; similar phr. 269; (the planets move) **kayısı örürek kayısı kodı** 130; **turdi örü** 519; o.o. 438, 3725: **xiii(?) Tef.** **öre/örö tur-**; **öre** 'pillar, support' 248, 250; *xiv Rbğ.* **öre kop-** 'to rise to one's feet' *R I* 1217**

Tris. ARB

F **aru:ba:t** Hap. leg.; no doubt an Indian l.-w. **Xak. x1 aru:ba:t** *al-tamru'l-hindi* 'tamarrind' *Kaş. I* 138.

D **arpağa:n** Den. N. fr. **arpa:**; 'wild barley', a plant of the wild oats type. S.i.s.m.l. **Xak. x1 arpağan** *nabt ka-hay'ati'l-ş'a'ir yanbiut musanbil wa la habb lahu* 'a plant with the appearance of barley which grows seedless ears' *Kaş. I* 140; **Çağ. xv ff. arpağan** 'a small plant which grows in the open country (*şahrâhâ*) and forms an ear (*xûşa*) like barley' *San.* 36v. 26.

D **arpa:sız** Hap. leg. in a prov. under **arpa:** fr. which it is the Priv. N./A. **Xak. x1 arpa:sız at aşumas:** 'a horse cannot get over the pass until it has had a feed of barley' (*hattâ taqdami'l-ş'a'ir*) *Kaş. I* 123, 19; n.m.e.

D **arvışçı:** N.Ag. fr. **arvış:**; 'spell-binder, sorcerer'. Survives only in NE Tel. **arvışçı R I** 338; in some other languages the word used is **arbağçı** or the like, der. fr. **arbağ** a later Dev. N. fr. **arva:**- first noted in **Çağ. Uyğ. VIII ff. Bud. arvışçılar beği** 'the chief of the sorcerers' *U IV* 20, 230; a.o. *TT V* 12, 128.

Tris. V. ARB-

D **arpa:la:**- Den. V. fr. **arpa:**; 'to eat barley, feed with barley'. Survives only(?) in SW Osm. **Uyğ. VIII ff. Bud. ne yep arpalap edğülerke yakın kalğil** 'eating something(?), and eating barley remain close to good men' *USp.* 46, 1 and 3 (a short very obscure text, perhaps mistranscribed): **Xak. x1 ol atın arpa:la:dı: aqđama farasahu'l-ş'a'ir** 'he fed his horse with barley' *Kaş. I* 316 (**arpa:lar:**, **arpa:la:ma:k**).

D **arpa:lan-** Hap. leg.; Refl. f. of **arpa:la:-**. **Xak. x1 at arpalandı:** (*sic*) 'the horse had barley' *Kaş. I* 296 (**arpa:lanur**, **arपालना:ma:k** *sic*).

Dis. ARC

F **erej** 'happiness, bliss'; corruption of Sogdian *ryz* (pronounced *rěj*), same meaning. In this spelling pec. to *KB*; for some unknown reason, perhaps confusion with **irinç** which has exactly the opposite meaning, it became corrupted to **ërinç/ërinj**, in which form it appears in *Kaş.* and sometimes in the Vienna MS. of *KB*. Survives in most NE languages as **iris/ris R I** 1368; *III* 719; *Khak. iris*; *NC Kir.*, *Kzx. iris* (and *Kzx. ris* in *R III* 719); *S. Uzb. üroz*; *NW Kaz. uras R I* 1655; *SW xx Anat. araz/juraz SDD* 109, 1420. **Xak. x1 ërinç** *al-tana'im wa'l-taqallub fi'l-ni'ma* 'happiness, enjoyment; reverse of fortune'; in some languages (*huğât*) pronounced **ërinj** *Kaş. I* 132; *III* 449 (duplicate entries; the second meaning, if correctly translated, seems to belong to **irinç**): *KB erej kolsa emgek teğir ol ülüş* 'if he asks for happiness, pain comes (instead) as his portion' 432; (I see that

man's behaviour is bad) **ereji az ol kör ökünçli uzun** 'his happiness is slight and his repentance long-lasting' 926; o.o. 434, 677, 937, 2150, 3672 (**salin-**), 5208, etc. (in 5208 Vienna MS. *erinc*): *xiii(?) Tef. uştimax turğuluk erinçü* might mean 'paradise is permanent happiness' (Borovkov translates it 'residence', taking it as a Dev. N. fr. **erim*-Refl. f. of **I er-**, but this is not very plausible) 81.

F **oruç** 'a religious fast'. See **baça:k**.

F **arça** 'juniper'. See **artuç**.

(D) **arçı:** 'saddle-bag'; prob. a crasis of ***artçı**, N.Ag. of **art**. Pec. to *Kaş.*; Malov in the index to *USp.* suggested that a word in *USp.* 3, 4 read **arçar** was connected with this word, but actually it occurs in a transcription of an Ar. phr., *icâr haqqı*, 'amount due for rent'. **Xak. x1 arçı:** *al-haqıba* 'saddle-bag' *Kaş. I* 124; o.o. *I* 231, 14 (**artuş-**); 250, 11 (**artin-**).

?F **arju:** 'jackal, or hyaena(?)'; n.o.a.b. The -j- suggests a foreign (?Sogdian) origin. There does not seem to be a native word for 'jackal', most languages using Pe. *şagâl*. **Xak. x1 arju:** 'with -j- *ibn äwâ* 'jackal' *Kaş. I* 127; *xiv Muh. al-ğabu* 'hyaena', in Turkistan **arju:**, in 'our country' (Azerbaijan) **arşu:** *Mel.* 7, 13; *Rif.* 79; a.o. 72, 5; 174.

S **örçüg**. See 2 **örğüç**.

Tris. V. ARC-

DF **arju:la:**- Den. V. fr. **arju:**; n.o.a.b. Prob. used only in the Ger. **Uyğ. VIII ff. Civ. erklig xannıñ yarlığı arjulayu** (mistranscribed *arkulayu*) *turur eviğde* 'the orders (?*sic*) of the king of the underworld stand like jackals in your house' *TT I* 25; **Xak. x1** (after **arju:**), and they say of people when they crowd round (*huññ*) something **kişi: arju:layu kuru:** (*sic*, ?error for **turdu:**) 'the people crowded (*izdahama*) round it, as jackals crowd round a man to eat him' *Kaş. I* 127, 20; **arju:layu: er ava:r** translated 'the crowd of men round him were like jackals, because if they find a man alone they surround him and eat him' *III* 401, 14.

DF **erejlen-** Refl. Dev. V. fr. **erej**; n.o.a.b. **Xak. x1 KB él(l)iğ erejlenü éke yetürsü bilig** 'may Your Majesty live happily and bring wisdom to the realm' 5804.

Mon. ARD

art (?*ar*d) originally 'the nape of the neck'; hence (1) a mountain pass or col (like the nape of the neck a depression between two elevations); (2) 'the back or hinder part of anything'. In (2) it was syn. w. **arka:** q.v., but for Adv. expressions meaning 'behind' **art** was used in preference to **arka:**. The Directive f. **artğaru** 'backwards' is not noted before the medieval period. S.i.a.m.l.g.; in *SW Osm.*, *Tkm.* (**art**) before Suffis. beginning with vowels **ard**, which may represent the

original form. **Türkü VIII ff.** **art üze:** 'on a mountain pass' *Irkb* 6 (2 ér-): **Uyg.** VIII ff. **Bud. art basut bol-** 'to back, support (someone *Dat.*)' *Suv.* 127, 21; 409, 11; a.o. *U IV* 8, 38 (1:d-): **Civ.** (a man who unexpectedly becomes famous) **art sayu maya-kayur** 'defecates on every mountain pass' *TT VII* 42, 5; **Xak.** XI **art saç sa'ru'l-qafâ** 'the back hair', because **art is al-rağaha** 'the nape of the neck': **art al-aqaba fi'l-cibâl** 'a mountain pass' (prov.) *Kaş.* I 42; I 247, 18 (**aşrul-**); 277, 3 (2 **aşsa-**) and 5 o.o. translated *al-aqaba: KB kayu art aşar kör öğüzler keçer* 'some climb over mountain passes and cross rivers' 1735: XIII(?) *Tef. anıñ ardında/ardındın* 'behind him' 56; *ardınça/artınça* 'backwards' 57, 60; *artğaru/artkaru* 'backwards' 59: XIV *Muh.* 'the hindquarters of a horse (kil; in the margin of one MS.)' *ard Mel.* 69, 14: **Çağ.** XV ff. **art** (spelt) 'aqaba wa rāh-i tang ('a narrow road')' *San.* 36v. 26; **ard** (rhyming with *kārd*) 'aqab 'back' do. 37r. 2; **ardınca az 'aqabaş** 'behind him' do. 37r. 3 (quotn.): **Xwar.** XIII(?) (the army was protecting) **ol bōriñ artların** 'the hindquarters of that wolf' *Oğ.* 152: XIV **artkaru** 'backwards' *Qutb* 11, *Nahc.* 93, 4; (if Yusuf's shirt is torn) **art yandın** 'in the back' *Nahc.* 362, 7; **artıça** 'backwards' do. 93, 5; **Korn.** XIV 'back, behind' *art CCI, CCG; Gr.* 40 (quotns. including *artınça/artınça*): **Kıp.** XIV **ard**, also **art**, *xalf* 'behind' *Id.* 10; *xalf artınca Bul.* 14, 4: XV (in a list of Adv. describing directions) **warâ** 'backwards' **atkarı: bi-ğayr rā** 'without -r-' (i.e. for *artkarı*) *Kav.* 35, 5; **art warâ** *Tuh.* 73b. 9 (with *Poss. Suffs.* do. 67a. 3; 74a. 7, 11); *xalf atkarı* do. 14b. 6; 74a. 7; *ta'axxara* 'to be behind, late', etc. **atkarı kal-** do. 10b. 2: **Osm.** XIV ff. **ard** with *Poss. Suffs.* and *ardınca*, both meaning generally 'behind', c.i.a.p. *TTS I* 33; *II* 47; *III* 32-3; *IV* 34-5.

VU ert pec. to **Uyg.** and only in the phr. **ert bért**; prob. a mere jingle with **bért**, q.v. **Uyg.** VIII ff. **Bud. érti bérti ağır bolur** 'his taxes are heavy' *TT VI* 11; and see note thereon with o.o.: **Civ. ért bért almadın** 'without levying taxes' *USp.* 88, 41-2; **bu yerniñ negü yeme érti bérti yok** 'this land is not liable to any taxes whatever' *USp.* 108, 20-1.

VU urt Hap. lcg.; **Atalay** points out that in **SW xx Anat.** (see *SDD* 783) 'the eye of a needle' is called **igne yurdu**; this might well be a corruption of this word, but this word cannot be a corruption of **yurt**, q.v., the meaning of which in **Xak.** would be quite inappropriate. There is another possible trace of this word; in *SS* 29 the translation of **ört**, etc. includes the words *zehir, ağu* 'poison'; this might be a misunderstanding of *samm* (see *Kaş.*'s translation) the normal meaning of which is 'poison'. **Xak.** XI **urt sammu'l-xiyâf** 'the eye of a needle' *Kaş.* I 42.

ört 'flame, conflagration'; more specific than **1 ot** 'fire in general', practically syn. w. **yalin**.

S.i.a.m.l.g., in **SW only Tkm.** **Türkü VIII** (the next day) **örtçe: kızıp kelti: süpüşdimiz** 'they came (against us) flaming like a conflagration, and we fought' *T 40; Uyg.* VIII ff. **Bud. inça kalıtı temirliğ tağdın ört yalın ünēr erser** 'just as flames (Hend.) rise from the Iron Mountain' *U II* 25, 25-7; **ökünmekliğ ört üze örtenip** 'blazing with the flame of repentance' *U III*, 5, 1-2; **ört yalın** *TT V* 10, 91 and 93; 12, 121; *TT X* 340, 360; **ört otluğ dyan** 'a meditation on flame and fire' *TT V* 10, 116; **ört yalınıñ** 'flaming' do. 8, 65; **Xak.** XI **ört al-hariq** 'conflagration, blaze' *Kaş.* I 42: **Çağ.** XV ff. **ört şu'la-i ataş** 'flame'; and they also use the word when they set fire to one end of a prairie (*sahrâ*), and it goes in front of the wind and burns off the whole prairie *Vel.* 100 (quotn.); **ört** (spelt) *ism-i cins az birâyi ataş* 'a generic term for fire' *San.* 71r. 3 (quotn.): **Osm.** XVI **ört** 'blaze' in one text *TTS I* 549 (mis-spelt *ort*).

MON. V. ARD-

art- Preliminary note. *There are two verbs of this form; one, Trans. 'to load (baggage, etc.) on (an animal, etc.)', the Pass. and Refl. f.s. of which in SW XX Anat. show that it was originally ard-; the other, Intrans., 'to grow bigger, increase', which was always art-, since its der. f.s. like artuk are spelt with -t- in all modern languages. The first is first noted in Osm. XVI, but its Pass. and Refl. f.s. are noted in Xak. XI; the second is noted fr. an early period.*

1 art- (ard-) 'to load (something *Acc.*) onto (something *Dat.*); to load (an animal, etc. *Acc.*) with (something *bile*, etc.); to put (something, e.g. an arm) round (something, e.g. a neck)'. **S.i.a.m.l.g.**; in **SW only xx Anat.** **ard-/art-SDD** 111, 117. **Osm.** XVI **ard-** 'to put (an arm *Acc.*) round (a neck *Dat.*); to put (a garment *Acc.*) over (a shoulder *Dat.*)' in two texts *TTS II* 48; *III* 33.

2 art- 'to become bigger, increase; to be, or become, excessive'. **S.i.a.m.l.g.** **Türkü VIII ff.** **Yen. artzun** 'may it increase' is read three times in *Mal.* 48, 4 and 5, but the text is chaotic: **Uyg.** VIII ff. **Civ.** (the income from certain properties is to be used for stated purposes) **artmışın kēneşip işletünler** 'let them employ what is in excess (of these requirements) by mutual agreement' *USp.* 88, 28: **Xak.** XI **arttı: neñ** 'the thing became bigger (*zâda*); and one says **anıñ eyegü:si: arttı: zâda dila'uhu wa huwa kināya 'an'l-tağâvul** 'his ribs expanded', an idiom for arrogance *Kaş.* III 425 (**arta:r, artma:k**): **KB kuti künde arttı** 'his good fortune increased daily' 438; o.o. 618 (e:d), 736, 1043, 1062, etc.: XIII(?) **At. anım künde arta turur bu bida** 'therefore this heresy increases daily' 404; *Tef. arta-* 'to grow bigger' 59: XIV *Muh. zâda, kağura* 'to become bigger, more numerous' **art-** *Mel.* 26, 13; *Rif.* 109: **Çağ.** XV ff. **art-ziyâd sudan** 'to increase' *San.* 35r. 5: **Xwar.**

(quotn.): **Çağ.** xv ff. **öre** (spelt) *sütün* 'pillar' *San.* 71 v. 24: **Xwar.** XIII(?) **öre dur-** 'Ali 50; xv **örüb tur-** *Qutb* 200 (mis-spelt *urü*); *Nahc.* 240, 13-14; 399, 15; **örü kop-** *do.* 287, 10: **Kip.** XIII *al-mağam* 'standing still' (opposite to *al-harakä* 'movement' *tepes*) **örü Hou.** 26, 21; (*qāna* *fur-*) and you say to someone you order to stand (*bi'l-qiyām*) **örü: turğil do.** 43, 5: xv **örü: nişba li-qiyām** 'a way of standing up' *Id.* 11: xv *nişbatu'l-qiyām* **örü** (and **tik**) *Tuh.* 36a, 8; (in explaining the use of *idl* for *kāna*) one says **bi turmış idli, bi turuptur idli, bi öre turuptur idli kāna'l-amir qā'im muntaşib** 'the beg was standing upright', because **öre muxtaşşa bi-nişbati'l-qiyām** 'is specially used for a way of standing up' *do.* 67b. 11 ff.: **Osm.** xiv to xvii **örü dur-** c.i.a.p. *TTS I* 724 (*uru*); *II* 756; *III* 567; *IV* 630; **örü** 'a height' once in *xvi IV* 629.

Dis. V. ARA-

ari- 'to be, or become, clean, pure'. S.i.s.m.l., but rare. **Uyg.** VIII ff. **Man.** **arımış köpüllüg kutluğlar** 'blessed beings with pure minds' *TT III* 120: **Bud.** **arır** 'he is pure' *TT VIII A.45* (no Sanskrit equivalent); **közüm arıma:di** 'my eye was not clean' *do.* C.17 (ditto); **ayağ (sic) kilinçları arıdı** 'their misdeeds were washed away' *TT IV* 4, 15; **arımak** 'to become clean' 'to be purified' *Sw.* 63, 8-9; o.o. *TT IV* 12, 40, etc. (**alkın-**): **Civ.** **kiri arımadın** 'without its dirt being cleaned off' *H I* 66; **ırıp arır** 'the pus clears up' *H II* 12, 98: **Xak.** xi **arıdı: ne:ğ** 'the thing was clean' (*nazıfa*) *Kaş.* III 252 (**arır**, **arı:mak**): **KB bu er ölmekince arımaz kiri** 'this man's (moral) uncleanness is not cleaned off until he dies' 876; **arığsızni yağlık suvun yup arır** 'man washes his (physical) uncleanness off with water, and becomes clean' 2108: XIII(?) *At.* **ne törlüg arığsız arır yumakin** 'all kinds of uncleanness are cleaned off by washing' 111; o.o. 112, 328; *Tef.* **arı-** 'to be clean' 57: *xv Muh.*(?) *talhura* 'to be clean, pure' **arı-** *Rif.* 130 (only): **Çağ.** xv ff. **arı: (-p) pāk ve arı ol-** 'to be clean and pure' *Vel.* 12 (quotn.); **arı-faril-** (spelt) *pāk va muşafā şudan* ditto *San.* 33v. 24 (quotns.): **Kip.** xv *talhura aru-* *Tuh.* 24a. 5.

erü- (of ice, fat, wax, etc.) 'to melt, become liquid'. S.i.a.m.l.g. w. some extended meanings, usually as **eri-** but w. some odd forms like SE **Türki örü- jarıng** 219: occasionally confused with **iri-**. **Xak.** xi **ya:ğ erü:di: dāba'l-samm** 'the grease (etc.) melted' *Kaş.* III 252 (**erür-**, **erü:mek**): a.o., same phr. *II* 198, 26: XIII(?) *Tef.* **eri-** 'to melt' 81: **Çağ.** xv ff. **eri-faril-** (spelt) *qudāxta şudan* 'to be melted' *San.* 97v. 1 (quotns.): **Xwar.** XIII **eri-** 'to melt' *Ali* 39: **Kom.** xiv 'to melt' **iri-** (sic) *CCG*; *Gr.*: **Kip.** xiv **eri-** ('with front vowels') *dāba Id.* 10; a.o. *do.* 57 (**sız-**): xv *dāba eri-* *Tuh.* 16b. 3.

ıra- 'to be distant; to keep away (from something *Abi.*)'; rare, but the N./A.S. **irak** is common, and its spellings prove that the y-

in **Xak.** is prosthetic. Survives only(?) in some NE languages as **ira-**/**ra-** *R I* 1365; *III* 707 and **Khak.**, and **SW** xx *Anat. SDD* 772. **Xak.** xi **yıra:di: ne:ğ ha'du'l-şay** 'the thing was distant' *Kaş.* III 88 (**yıra:ır**, **yıra:mak**); **közden yıra:sa: köñülden yeme: yıra:ır** 'out of sight, out of mind' *III* 366, 12: **KB yıradı meniğdin yigittik atı** 'the description "young man" has (long since) passed from me' 375; (do not take part in debauches) **yıra** 'keep away' 5263; o.o. 156, 292: *xiv Muh.*(?) **ab'ada** 'to be remote, to remove' (**ké:tür-**, in margin) *ıra-* *Rif.* 102 (only): **Xwar.** xiv **yıra-** 'to be distant' *Qutb* 91: **Osm.** xiv and xvii **ıra-** 'to be distant' occurs twice and **yıra-** once (*xiv*) *TTS I* 353; *II* 500.

iri-/-jirü- 'to decay, rot, putrefy'. Survives as **iri-** (which proves that the **Uyg.** y- is prosthetic) only in several NE languages *R I* 1439, **Khak.** and **Tuv.** and also in **NC Kir.**, **Kzx.** **Uyg.** VIII ff. **Man.** **ađ[ur]tj(?) erni yirüp** 'his cheeks and lips (begin to) rot' *TT II* 16, 14: **Bud.** **yirümedin artamadın** 'without decaying or going bad' *Sw.* 530, 3: **Xak.** xi **yığa:ç iri:di:** 'the wood (etc.) rotted' (*haliya*) because of its great age; also used of bones when they rot *Kaş.* III 252 (**iri:r**, **iri:mek**); in all forms the *alif* is vocalized both with *kasra* and *damma*; **eđğ: er süğüki: irir** (misvocalized *erir*) *atı: kalır:* 'the good man's bones rot (*tablā*) but his name remains' *III* 367, 23.

S üre- See **ügre-**.

Dis. ARB

?**F arpa:** 'barley'. S.i.a.m.l.g. with minor phonetic variations. Possibly an Indo-European (?*Tokharian*) l.-w. See *Doerfer II* 445. **Uyg.** VIII ff. **Man.** **arpaça saçılmış** 'scattered like barley' *M III* 40, 3 (iii): **Civ.** **arpa talkanı** 'barley meal' *H II* 12, 91; a.o. *H I* 71-2 (**ügre:**): **Xak.** xi **arpa: al-şar'ir** **karın Kaş.** I 123 (prov.); and 3 o.o.: **KB barın tođsa arpa yā halwā bir ol** 'if the belly is full, barley and sweet-meats are much the same thing' 3611; o.o. 3612, 4765, 4769 (**açım:**) XIII(?) *Tef.* **arpa** 'barley' 59: *xiv Muh.* **al-şar'ir arpa:** *Mel.* 77, 13; *Rif.* 181: **Çağ.** xv ff. **arpa** ('with -p-) *carw* 'barley' (also the name of a ruler of the house of *Çingis*) *San.* 36v. 25: **Xwar.** xiv **arpa** 'barley' *Qutb* 10: **Kom.** xiv ditto *CCG*; *Gr.*: **Kip.** XIII **al-şar'ir arpa:** *Hou.* 9, 16; *xiv* ditto *Id.* 11 ('with -p-'); *Bul.* 6, 15: *xv* ditto *Kav.* 63, 12 (spelt *arfa* to represent -p-); *Tuh.* 20b. 10.

VU? **F irvi:** n.o.a.b.; if the plant name is the original meaning no doubt a l.-w., but there is no immediately obvious Sanskrit original. **Xak.** xi **irvi: kula:k al-udnu'l-mu'allalatul-haşr** 'a long tapering ear'; **irvi:** 'an Indian remedy (*datavā* *hindi*) used for treating sick people' *Kaş.* I 128.

S(E) irbiç See **irbiş.**

D ürpek N./A.S. fr. ***ürpe-**; 'dishevelled, shaggy, bristling', and the like. Survives only

(?) in NC Kır., Kzx., and perhaps SW xx Anat. **örpek** 'a large mushroom' *SDD* 1116. **Xak. xı ürpek** (the -p- has three subscribed dots, possibly two of them added later) *al-aş'at min'al-hayawân wa'l-nâs* 'shaggy of beast or man' *Kaş. I* 103; **Xwar. xiv başı ürpek bolsa** 'if his head is dishevelled' *Nahc.* 380, 13; a.o. 400, 9; **Kom. xiv 'crisp, crinkled' ürpek CCG; Gr.: Kıp. xiv Nârş arin'ak'ala'afa** 'a curl or lock of hair' *Id.* 11; **Osm. xvi ürpek** 'dishevelled' in one text *TTS III* 733.

D arviş Dev. N. fr. **arva-**; 'a magic spell, or charm'; used to translate Sanskrit *dhāraṇi*. Became a l.-w. in Mong. *a/arbis/arvis Kow.* 157, 164 (translated 'knowledge, erudition') and survives only(?) in NE Tel. **arbiş** 'witchcraft, incantation' *R I* 338. **Uyğ. viii ff. Man. M II** 5, 9 (antağ); **Bud. in TT VI** 465 **arviş nom bitig** represents Sanskrit *dhāraṇisūtra*; the phr. **dar(a)nı arviş** occurs several times in *TT V*; in *Pfahl.* 8, 13 **Arviş** (mistranscribed *Arviş*) **Teprim** female Proper Name; o.o. *TT VI* 373-4 (nomçı); *U II* 58, 3 (ii); **Xak. xı Kaş. I** 249, 12 (arval-); 283, 19 (arva-); n.m.e.

PU İrbiş 'the Siberian panther, *Felis irbis*'. Became a l.-w. in Mong. as *irbis* (*Kow.* 324, *Haltod* 72) from which the word entered European zoological terminology and was re-borrowed in NE Leb., Tel. **İrbis R I** 1471. NE Tuv. **İrbiş** prob. preserves the original pronunciation, but it might have been **İrpiş**. All the early occurrences are in Uyğ. where the alphabet is so ambiguous that the final sound is not quite certain; it was certainly not -s and both -ç and -z are improbable. **Uyğ. viii ff. Bud. İrbiş** is included in lists of savage beasts with 'lion, leopard', etc. in *TT VI* 116; *Sw.* 331, 23; 599, 16; 610, 13; **İrbiş kudruğı** translates Chinese *pao zwei* 'panther's tail' (*Giles* 8,697 12,601), the name of a constellation *TT VI* 93; in *U IV* 44, 6 and 11 apparently spelt **İrbic**.

Dis. V. ARB-

arva- 'to make magic, cast spells'. Survives, generally as **arba-** in some NE languages; SE Türki; NC Kır., Kzx., and as **avra-** in SC Uzb. **Xak. xı ka:m arviş** (later misvocalized *arvaş* in the MS.) **arvadı: raqā'l- kâhin ruqya** 'the sorcerer cast a spell' *Kaş. I* 283 (arva:r, arva:ma:k); **Çağ. xv ff. arba- afsün kardan** 'to make magic' *San.* 34v. 23.

érpe- Hap. leg., but see **érpēt-**, **érpel-**. **Xak. xı ol yığa:ç érpēdi:** 'he sawed (*naşara*) the wood' (etc.); and one says of **ı:şığ érpēdi:** *afsada'l-amr li-mā arāda işlahaku* 'he spoilt the business in trying to improve it' *Kaş. I* 271 (**érpe:r**, **érpe:me:k**).

?**D *ürpe-** 'to be shaggy, dishevelled', and the like, is not actually noted but must be the basis of **ürpek**, **ürpet-**, **ürpeş-**; its relationship to the practically synonymous **ürper-** is obscure,

but the likeliest explanation is that both are Den. V.s in -e- and -er- respectively fr. ***ürp**. The modern forms **ürpey-** and the like which survive in NC Kır., Kzx. and NW Kar. T., Kk., and Nog. seem to go back to ***ürpe-** rather than **ürper-**.

D érpēt- Hap. leg.; Caus. f. of **érpe-**. **Xak. xı ol yığa:ç érpētti:** 'he gave orders for the wood (etc.) to be sawn with a saw' (*bi-naşri'l-xaşab wa ğayrihi bi'l minşâr*) *Kaş. I* 260 (**érpētür**, **érpētme:k**).

D ürpet- Caus. f. of ***ürpe-**; 'to make (the hair, etc.) dishevelled'. Survives as **ürpeyt-** and the like in the languages listed under ***ürpe-**. **Xak. xı er başın ürpetti:** 'the man ruffled (*sa'ata*) his head (etc.)' *Kaş. I* 259 (**ürpetür**, **ürpētme:k**; MS in error -ma:k).

D arval- Hap. leg.; Pass. f. of **arva-**. **Xak. xı arviş arvaldi:** *ruşiyati'l-ruqya* 'the spell was cast' *Kaş. I* 249 (arvalur, arvalma:k; **arviş** mis-spelt **arkiş**).

D érpel- Pass. f. of **érpe-**; n.o.a.b. **Uyğ. viii ff. Bud. (in a fragmentary text) kında: pa:rmış erpel:külüg (sic)** 'having gone to the torture he will be sawn' *TT VIII* G.61; **Xak. xı yığa:ç érpēdi:** 'the wood was sawn with a saw' (*nuşıra . . . bi'l-minşâr*); and in the prov. **apa:key** (so spelt, but obviously corrupt, perhaps read **oşa:rip**) **érpēdi: ı:ş urida'l-amr bi'l-işlah fa-nuşıra ya'nı ufşida** 'it was wished to improve the business but it was sawn, that is spoilt' *Kaş. I* 244 (**érpelür**, **érpelme:k**).

?**D ürper-** 'to bristle, stand on end', of hair, and the like; perhaps Intrans. Den. V. fr. ***ürp**, cf. ***ürpe-**. Survives only(?) in SW Az., Osm. **Xak. xı er ürperdi:** *tanaffasa'l-racul wa'zba'arra mina'l-ğadab aw li'l-qitāl* 'the man panted and bristled with anger or in a fight'; and one says **taka:ğü: ürperdi:** *taqazza'a'l-dik li'l-qitāl* 'the cock fluffed out its feathers for a fight'; and one says **anıñ yini: ürperdi:** *iğsa'arra cilduhu* 'his skin had gooseflesh' *Kaş. I* 217 (**ürperür**, **ürperme:k**); Osm. xviii **ürper-** (spelt) *riyidan-i sabza* 'of a plant, to sprout'; and metaph. *râst şudan-i mü-yi andâm wa damidan-i xatt-i naw xattân* 'of the hairs of the body to stand on end, and of a young beard, to sprout' *San.* 70v. 17.

D arvaş- Co-op. f. of **arva-**; 'to say spells together'. S.i.s.m.l. like **arva-**. **Xak. xı ka:mlar kamuğ arvaşdı:** *haynamati'l-şahana bi-kalâm* 'the sorcerers (all) mumbled (certain) words'; also used when they cast spells for ulcers (*raqaw min sa'fa*) and the like *Kaş. I* 236 (arvaşur, arvaşma:k).

D ürpeş- Co-op. f. of ***ürpe-** survives only(?) in NC Kzx. **Xak. xı eren ürpeşti:** *taşa'aba'l-abılâl wa'zba'arrü ğadaba(n)* 'the warriors bristled (Hend.) with rage'; also used of other people *Kaş. I* 229 (**ürpeşür**, **ürpeşme:k**; verse).

xiii art- 'to increase' *Ali* 29: xiv ditto *MN* 483, etc.; *Qutb* facsimile 88v. 21; 99v. 12: *Kıp*. xiv art- *zâda* *Id.* 10; *zâda'l-jay' nafsuhu* 'the thing increased of its own accord' *arşu*: *Bul.* 45r.: xv *zâda art-* *Kav.* 78, 3: *Osm.* xiv arta dur- 'to go on increasing'; xvi arta var-ditto *TTS* I 43.

I ert- normally Intrans., 'to pass' in all the usual meanings of that English word e.g. (of time) 'to pass'; (of an illness) 'to pass off'; (of physical movement) 'to pass' (from one place to another); occasionally Trans. 'to pass' (e.g. a place); in a few passages in Uyğ. Bud. it is a Trans. with 'sin' or the like as Object, and in this case seems to mean 'to commit persistently' (the conclusion in *TT IV* 14, note A.11 that this must be a different verb is improbable). Survives only(?) in most NE languages. *Türkü yün* (I mobilized the army of the On Ok; we, too, took the field and) anu: ert(t)imiz 'went past them' . . . (geographical name) tağığ ertü 'going past the . . . mountain' *T* 44; viii ff. Man. bu etözden ertüğl 'when he passes from this body (i.e. incarnation)' *M III* 17, 2-3 (i); 18, 13-14; a.o. *TT II* 15, 7-8 (erkit): Uyğ. viii ff. Bud. Sanskrit *upätvrttä* 'those who have passed away' ertmişler *TT VIII A.7*; *düratigä* 'difficult to pass' alp ertgüükler: *do. A.14*; *kaltı alti küñ ertip bardı* 'when six days had passed' *PP* 20, 1-2; *kalin satığçılar yolayı ertgell sakınsar* 'if a company of merchants contemplate passing (through, ara, hostile peoples) in the course of their journey' *Kuan.* 43; o.o. *U II* 22, 22; 81, 69; *U III* 88, 3 (indın); *Hüen-tz.* 234, 2116; *TT VIII A.15*, 45, etc.—ölüt ölürmek karmapatıgı uzatı ertser 'if he persists for a long time in the sin of killing' *U III* 4, 13-14; on karmapat ertmek ayıg kılınç 'the wicked deed of persisting in the ten sins' *UV* 40, 190-1; a.o. *TT IV* 4, 11-12: Civ. adası ertser 'its danger passes over' *TT VII* 14, 21 and 32, etc.; a.o. *TT I* 45 (uğra-): *Xak.* xi ödeğ ertti: *madä'l-zamän* 'time passed'; and one says er evinden ertti: *cävaza'l-racul min bayitih* 'the man passed out of his house', also used of anyone or anything which *madä* *vä cävaza* 'an *mawdi*' *Kaş. III* 425 (ertser, ertmek); (if difficulties arise, be patient) ertser (sic) teyü 'saying "they will pass"' *III* 233, 15: *KB* ol ertser öğün 'at the time when he passes on (to the next world)' 1925: *Çağ.* xv ff. after art- 'to increase' a second meaning *tayy sudan* 'to be crossed, traversed' is added with a quotn., clearly a mispronunciation of ert- *San.* 35r. 5.

VUD 2 ért- in Uyğ. viii ff. Bud. *Hüen-tz.* 1981 the Chinese phr. *fa chiang* (*Giles* 3,366 1,212) lit. 'dharma general' i.e. 'a monk of outstanding character' is translated *nom ertgüsü* 'leader(?) of the doctrine', *chiang* being taken as a verb 'to lead'. If this is so, ért- seems to be the Caus. f. of 2 ért- and presumably survives in NC Kzx. ért- 'to take (someone) with one, allow (him) to follow one' *R I* 790; *MM* 144.

ört- 'to cover, conceal (something *Acc.*'). Survives in NW Kaz. and SW Az., *Osm.*, *Tkm.* Uyğ. viii ff. Bud. *yérig örtüp* 'covering the earth' *TT V* 6, 45-6; Sanskrit *praticchādayati* 'it covers' ürter: (sic, perhaps the original pronunciation) *TT VIII G.69*; *yaşurmazmen baturmazmen örtmezmen kizlemezmen* 'I do not hide, suppress, cover over or conceal' (my sins) *Suv.* 138, 1-2: *Xak.* xi ol örttil: ne:ğni: 'he concealed (*satarä*) the thing' *Kaş. III* 425 (örter-, örtme:k): *KB* (clothing) etöz örtgü 'to cover the body' 4773; *kişi 'aybı açma sen örtüp yütür* 'do not reveal a man's shame; cover it up and suppress it' 6096; *tişide uvut kätti örtmez yüzün* 'women have lost their modesty and do not veil their faces' 6474; xiii(?) *Tef.* ört- (1) 'to cover (something *Dat.* or *üze*) with (something *Acc.*)'; (2) 'to suppress, i.e. forgive (sins *Acc.*)' 248; xiv *Muh.* *ğattä* 'to cover, conceal' ört-Mel. 29, 7; *Rif.* 113; *al-tağiya örtmek* (spelt -mak in error) 36, 1; 121: *Xwar.* xiii ört- 'to cover' *Ali* 28; xiv ditto *Qutb* 124; *MN* 132; 'to suppress (sins)' *Nalc.* 240, 7: *Kıp.* xiii *satarä gayrak ört-* (vocalized ört-) *Hou.* 36, 12; xiv ört- ('with front vowel') *ğattä Id.* 10; *Bul.* 67b.: xv ditto *Tuf.* 27a. 12 (spelt ört-).

Dis. ARD

D orut Pass.(?) Dev. N./A. fr. or-; lit. 'reaped', in practice (grass) 'which has been reaped and left out on the ground to wither'. Pec. to *Xak.* *Xak.* xi orut (unvocalized) ot *al-dawil vä huva'l-nabti'l-'äm* 'limp withered grass, that is last year's grass' *Kaş. I* 50; orut otın yaşurdi: *ğamara'l-nabti'l-tariyül-dawila'l-hamid vä huva'l-nabti'l-'äm* 'the fresh grass has covered the limp ragged grass, that is last year's grass' *II* 79, 19; küyürdi: orut (vocalized arut) ot (the fire) 'has burnt the limp withered grass' *II* 133, 15: *KB* sakal boldı yazkı gulaf teğ ort 'my beard has become withered like a spring rose' 5639; same phr. 'my hair' 5697.

érte: 'the early morning'; in the early period usually associated with I tağ 'dawn'; in the mediaeval period it developed two contrary meanings; (1) 'early tomorrow morning; tomorrow'; (2) 'earlier than this', i.e. in the past. S.i.a.m.l.g. with variations in the initial vowel which point to an original érte: and sometimes with -n (erten, etc.). Cf. 2 yarın. Uyğ. viii ff. Bud. tağda sayu érte turup 'rising early every morning' *USp.* 60, Ia. 15; o.o. *Suv.* 4, 9 (ölütçl); *Hüen-tz.* 1966 (ağtur-): Civ. tağ erte *TT VII* 1, 24, and 31: *Xak.* xi érte: *al-bukra* 'the early morning' *Kaş. I* 124; *KB* tapuğda kıyılmadı erte turu 'he did not fail in his duty, rising early in the morning' 607; xiii(?) *At.* bu mäl kelse erte barur báz kéçe 'if this wealth comes early in the morning it goes away again late at night' 184; *Tef.* érte 'in the early morning' 83; xiv *Muh.* *al-ğadä* 'tomorrow' érte: *Mel.* 80, 1; *Rif.* 184; *layla ğad* 'tomorrow night' érte: *ğeces:* 80, 9 (*Rif.* 185 yarın tünle): *Çağ.* xv ff. érte by itself and in

phr. like *erte çağda* all translated *evvelki zamanda ve evvel geçenler ve qadim gelenler* 'in the (remote) past', (quotns.), one containing *har tağ erte*; and *erte* also means *yarınki gün* and *yarınki sabah* 'tomorrow; tomorrow morning' (quotns.). *Vel.* 50; *erte* (spelt) (1) *sābiq* 'former' (quotns.); (2) *avval waqt* 'time past' (quotns.); (3) metaph. (*sic*) *ibtidā-yi şubh* 'the start of the morning', just as *akşam* is *avval-i şab* 'the beginning of the night' (quotns.). *San.* 99r. 22; *erteğ avval-i şubh* *do.* 99v. 3; *Xwar.* XIII(?) *andin soğ erte boldı tağ erte çağda keldi* 'after that it was the early morning, he came early at dawn' *Oğ.* 31-2; 35-6; o.o. 222, 331: *xiv erte* 'early' *Qutb* 51; (he used to pray) *tünle* (to read) *erteke teği* 'at night until early morning' *Nahc.* 233, 16; (no one knows) *ādām oğlı erte ne kiğüsü turur* 'what a man is going to do tomorrow' *do.* 234, 10; *Kom.* XIV 'early, in due time' *erte*; 'in former times' *erte çakta*; 'dawn' *tağ erte* *CCI, CCG; Gr.* 93; *Kıp.* XIII *bukra erte*; also used for *al-ğad* 'tomorrow' *Hou.* 28, 13; *xiv erte: al-ğad* *Id.* 10; *ğada(n) erte*: (also *ğanda, yarın*) *Bul.* 13, 6; *xv sahar* 'dawn' *erte Tuh.* 19a. 4; *Osm.* XIV ff. *erte/erte* c.i.a.p. in numerous phr.; at first 'early morning', by XVI usually 'tomorrow'; no trace of 'former times' *TTS I* 274; *II* 393; *III* 261; *IV* 305; *erden* 'early' occasionally in XV, XVI, *II* 389; *III* 257.

ordu, ortu: Preliminary note. *This is one of the few cases in which two words semantically different are, at any rate in Türkü and Xak., differentiated phonetically only by the difference between -rd- and -rt-; in Uyğ., owing to the ambiguity of the script, only the context can decide which word is intended. The second is spelt orto in TT VIII, and the fact that in most modern languages both words now end in -a suggests that originally both ended in -o. It is prob. that the words, entered as 1 and 2 ordu, have a common origin, but as they had developed quite different meanings by XI they have been entered separately; -rd- is an unusual combination of sounds in Türkü and suggests that this is a l.-w., cf. 2 karşı.*

1 ordu: (ordo:) originally 'a royal residence', that is 'palace' or 'royal camp' as the circumstances demanded; in the religious (Bud. and Man.) texts also 'a heavenly mansion'. An early l.-w. for 'palace, royal camp' as *ordo* in Mong. (*Haenisch* 125). Survives in NE Tuv. *ordu*; SE Türki *orda* *Shaw* 20, *BŞ* 761, *Jar-ring* 215 (with Sec. f.s.); NC Kır. *ordo*; Kzx. *orda*; SC Uzb. *ürda*; NW Kk., *Nog. orda*; SW Az., *Osm. ordu*, *Tkm. orda*. In SW Az., *Osm.* it came to mean 'a royal camp', thence any 'military camp' and finally, in military terminology, the largest type of military formation, 'army'. Elsewhere it retained its original meaning, but there are indications that in some languages it was reborrowed fr. Mong. See *Doerfer* II 452. *Türkü VIII Oğuz yağı:*

ordu:ğ basdı: 'hostile Oğuz attacked the royal camp' *I N 8*; *ordu:ğ bérmedi:* 'he did not surrender the royal camp' *I N 9*; VIII ff. *xan olu:ripan ordu: yapmı:ş* 'the *xan* came to the throne and erected a royal residence' *Irkb* 28; a.o. *do.* 34; *Man.* *iki yaruk ordu içre* 'in the two palaces of light' *Chuas.* 15; *Uyğ.* (VIII ordu: in *Şu* E 8 is an error, see *E aksırak*): VIII ff. *Man.-A Ordu kent* geographical name *M I* 26, 30; 27, 6 (see *Xak.*): *Man.* *iki yaruk ordu M I* 29, 9; 30, 1; *anoşağan orduta tuğku üçün* 'in order to be born (again) in the palace of immortality' *TT III* 140; similar phr. *do.* 165; *ay teğri ordusu . . . kün teğri ordusu* 'the heavenly mansion of the moon/sun god' *M III* 7, 6-7 (v); *Bud.* *ay teğri ordusu TT V* 4, 5; *tuşıt ordudaki mayrı* 'Maitreya (Buddha) in the Tuşita palace' *TT IV* 10, 31; o.o. *PP* 39, 3; 42, 7; 43, 5; *U I* 25, 19; *UŞp.* 30, 3-4 etc.: *Civ. ordu* 'celestial mansion' (in a calendar text) *TT VII* 4, 1 etc.: *xiv Chin.-Uyğ. Dict.* *kung* 'palace' (*Giles* 6,580) *ordu Liğeti* 188; *R I* 1072: *Xak.* XI ordu: *qaşabatul-malik* 'a king's capital'; hence the town of *Kaşgar* is called *Ordu: kent* that is 'the residence and capital of the kings': *Ordu:* a *qaşaba* near *Balāsāğün*; and *Balāsāğün* is also called *Kuz Ordu:* from this; *ordu: başı: ismul'-farrāz li'-mulük* 'the word for the kings' personal servant' *Kaş. I* 124: *KB kelip teğdi él(i)ğ turur orduka* 'the king arrived and took up residence in the capital' 487; *karşı ordu tura* 'the palace, the capital, the fortress' 5263; a.o. 310 (*ükül-*): XII(?) *KBVP kayu kend, uluş, ordu, karşı, yer-e* 'every town, country, capital, palace, and place' 26; *xiv Muh. dāru'l-malik* 'royal residence' *ordu: Mel.* 75, 15; *Rif.* 179 (adding *wa hallatulu* 'and his quarter of the town'): *Çağ.* XV ff. *ordu* (spelt) *xaymağāh-i salāfiñ* 'royal encampment' (quotns.); *orda* (spelt) *haram, ya'nī xāna ki zanān-i salāfiñ wa akābir dar āncā bāşand* 'the harem, that is the residence of the wives of kings and nobles'; *orda beği kis-i safid-i haram* 'the white eunuch of the harem' *San.* 71r. 14 (*orda* is prob. a reborrowing from Mong.); *Xwar.* XIII *kél orduka* 'come to the royal residence' *Oğ.* 255; a.o. 270: *xiv orda* (*sic*) 'palace' *Qutb* 118; *Kom.* XIV 'royal court' *orda* (*sic*) *CCI; Gr.*: *Osm.* XIV, *xv ordu* (once *ordu*) 'encampment' in *Dede* (*Rossi*, p. 343; *orda* in *TTS I* 549 is a mistake); 'military camp' in two texts *III* 538.

2 ordu: (ordo:) 'the hole of a rodent, etc.'. Survives as *orda/ordo* in NE Bar., *Tel. R I* 1072, and *Khak.*; NC Kır., *Kzx. R I* 1072, and NW Kk. *Xak.* XI ordu: *nāfiqā'u'l-yarbu'* *wa ħucru'l-uabr wa maskan kull haywān tahta'l-ard* 'the hole of a jerboa, the burrow of a marmot, and the subterranean abode of any animal' *Kaş. I* 124.

ortu: (orto:) originally 'the middle, or centre, of anything', hence 'situated in the middle, medium, middling', with some extensions of meaning, esp. in SW. S.i.a.m.l.g., almost always as *orta*, with one or two forms with

-n (ortan, etc.) which is always an Adj. and noted as early as Uyğ. A metathesized form **otra**: occurs at least as early as XI, but is now rare. See *Doerfer* II 587. **Türkü VIII bérge-rü: kün ortu:sı:garu: . . . yrğaru: tün ortu:sı:garu:** 'southwards towards midday . . . northwards towards midnight' *I S 2, II N 2*: VIII ff. **kün ortu: . . . tün ortu: IrkB 24**; a.o. do. 49 (I imğa): Uyğ. VIII ff. **Man.-A kün ortudun (sic) sıgar** 'in a southerly direction' *M III 10, 12-13 (i); Bavi[I balıknı] ortusıgaru bardı* 'he went towards the middle of the city of Babylon' *Man.-uig. Frag. 401, 11-12*: Bud. ol **lxwxa ortusunda** 'in the middle of that lotus' *TT V 6, 20*; **kün ortu öđün kün ortu yıpak yüzlenip** 'facing south at mid-day' do. 10, 88-90; o.o. do. 12, 125; *PP 70, 4-5* etc.—**otrasında Tış. 50b. 5 (3 ög)**—**iki ortun erpek** 'the two middle fingers' *TT V 8, 55*; **ortun enetek elinde** 'in the country of central India' *Hüen-t's. 1765, 1864*: Civ. **kün ortuda TT VII 35, 4-5**; **teñri ortosında (sic)** 'in the middle of the sky' *TT VIII L.38*: **Çlgül (sic) xı ortu:** 'the middle (wasaf) of anything'; hence one says **ortu: er racul tawassağa min 'umrihi** 'a middle-aged man'; and one says **ev ortu:sı:** 'the middle of the house'; and hence 'midday' (*al-zuhr*) is called **kün ortu: Kaş. I 124**: **Xak. XI otra: wasaf kull say' lahu cawāmb** 'the middle of anything that has sides'; metathesis (*qalb*) of **ortu: I 125**; (two camel stallions fight) **otra: kö:ke:gün yañlıur** 'the blue fly is squashed between them' (*baynahumā*) *I 188, 1; II 287, 21*; o.o. *I 308, 18 (ara:la:-)*; *II 89, 13*: **KB bođı ortu bolsı** 'if he is of medium stature' 2083; similar *phr. 2087*; **ortu kişi** 'the middle-class man' (neither very rich nor poor) 5562 ff.: XIII(?) *Tef. ortı* 'the middle' 238: XIV *Muh. al-wasaf o:rtı: Met. 14, 10*; 83, 5; *Rif. 90, 188*; **al-wusfı** 'the middle finger' **o:rtı: barmak 47, 11; 141**; **al-kahl** 'middle aged' **o:rtı: 48, 17 (143 çal): Çag. xv ff. orta (spelt) wasaf wa mişin** ('middle') (quotn.), and also an idiom (*kināya*) for **awasıtu'l-nās** 'the middle classes' (quotn.). . . **orta çağlıg hadd-i wasaf** 'of moderate extent' (quotn.) *San. 71r. 4*: **Xwar. xiv orta** 'middle' *Qutb 119; MN 82*: **Kom. xiv 'middle' orta**; 'normally, ordinarily' **orta kılı CCI; Gr. 179** (quotn.): **Kip. XIII al-wasaf o:rtı: Hou. 53, 18** (oblique cases follow); **al-wusfı orta: barmak do. 20, 15**; **xiv orta:** ('with back vowels') **al-wasaf İd. 10**; **orta: barmak al-aşbu'u'l-wusfı do. 12**; **xv awasaf orta Kav. 35, 7**; **al-mu'tadil** 'medium' (stature) **orta do. 59, 16**; **al-wusfı orta barmak do. 61, 4**; **wasaf orta Tuh. 73b. 10**: **Osm. xiv to xvi orta** 'middle, medium', etc. *C.s.i.p.*; one or two early cases of **ortu** mistaken for **1 ordu**: *TTS I 549; II 735-6; III 548-9; IV 611-12*.

artuç (?**arduç**) a generic term for 'the juniper tree'. In modern languages largely displaced by the syn. Mong. word *arça* (*Kow. 161, Halted 33*) but survives in NE Tel. **artuş R I 314**; Tuv. ditto; SE Türki **ardaç BŞ 30**; SC Khokand **artuş Shaw 5**; NW Kar.K **ardıc**

R I 323; Kaz. **artış**; SW Az., Osm. **ardıc/ardıç**. See *Doerfer* II 448. Uyğ. VIII ff. Civ. **artuç söğüt butıki** 'the branches of a juniper tree' *TT I 165*; **artuç uruğı** 'juniper seed' *II II 30, 177*; XIV *Chin.-Uyğ. Dict.* 'juniper' **artuç Ligeti 131**; *R I 315*: **Xak. XI artuç al-'ar'ar** 'juniper', and two villages near Kashgar are called **Artuç Kaş. I 95**; three o.o.: **Çag. xv ff. ardıc nām-i diraxt-i abhal** 'the name of the juniper tree', in *Pe. awırs* and in *Ar. 'ar'ar*; it is a kind of mountain cypress (*sarw-i hühi*) *San. 37r. 4*.

D ertüt Intrans. Dev. N. fr. **1 ert-**; 'a gift'. N.o.a.b. Uyğ. VIII ff. Chr. **öz yüklerin açtılar ertütin açuğın ötündiler** 'they opened their baggage and presented their gifts (Hend.)' *U I 6, 11-13* (mistranslated): **Xak. XI ertüt al-hadiya** 'a gift like a horse, etc. which passes between (*tunadd hayn yaday*) *amırs* and other persons'; hence it came to be used for any kind of gift **Kaş. o.o. 109; o.o. 114, 18 (1 oğurluk)**; 182, 6 (**tdış-**): **KB neç ertüt kılıp** 'making things gifts' 1760; XIII(?) *At. men ertüt* (spelt *artut*) *kılayın şahımka anı* 'I will present it to my king' 42.

D arta:k N./A.S. fr. **arta:-**; 'spoil, decaying, putrid'. Survives only(?) in SW xx Anat. **ardak SDD 110**. Uyğ. VIII ff. Bud. (if I have given to others) **kırlıg tapçalıg yavız artak aş içgüleriğ** 'dirty, damaged, bad, putrid food and drink' *Siv. 135, 13-14*: **Xak. XI arta:k neç al-şay'u'l-fāsıd** 'a rotten, decaying thing' *Kaş. I 119; II 40, 13 (tımığ)*: **KB ukuş birle aslur kişi artakı** 'with the help of understanding corrupt men are hanged' 221; (small but well organized is better than numerous) **telim tuştı artak üküş sü bile** 'much that is rotten meets you with a numerous army' 2340; **ıdı artak erdlı tapuğ kođsa men** 'it would be very disgusting if I abandoned my duty' 5752: XIII(?) *At. sen artak sen* 'you are corrupt' 395; a.o. 413.

D artıg Conc. N. fr. **1 art-**; etymologically 'something which is loaded, or put round something'. N.o.a.b. **Xak. XI artıg sudratu'l-mar'a** 'a woman's bodice'; **artıg ahad 'ıdayı'l-hıml** 'one of two (equal) half loads' *Kaş. I 98*.

D artuk (?**artok**) Pass. N./A.S. fr. **2 art-**; originally 'additional, an extra amount'; in the earliest texts used chiefly in numerical expressions; later usually 'a large additional amount', less often 'excess, excessive'. S.i.a.m.l.g. as **artuk** in SE and sometimes SC and **artık** elsewhere, with some extended meanings esp. in SW. The theory in *TT V 33*, note B. 71 that in a number of passages in Uyğ. Bud. the word read **adruk** is a metathesis of **artuk** is not at all plausible. **Türkü VIII kırk artukı: yeti:** 'forty-seven' (normally **yeti: ellig**) *I E 15*; **artuk yulku:ğ ıgıt(t):** 'he fed more livestock' *Jx. 25*; **ay artukı: tört kün** 'a month and four days' *II SWU*; o.o. *I E 33 (ur-)*; *T 40 (1 uç)*: VIII ff. **Man. yüz artukı kırk '140' Chuas. I 12**; **artuk erüş**

erür 'it is extremely numerous' *TT II* 8, 61: Uyğ. VIII ff. Man.-A **beş yüz artukı eki otuzunç yıka** 'in the 52nd year' *M I* 12, 15-16: Bud. **artuk** in *TT VIII* spelt **artok**, **arttok**, **artttok**, is very common; (1) in numerical expressions, e.g. **otuz artuk uluğ él uluslarığ** 'more than thirty great realms and countries' *Suv.* 3, 20; **bir ay artuk** 'more than a month' *PP* 68, 1; (2) meaning 'a large amount', e.g. **kamuğ tınığlılarka artuk asıg kılı umağaymen** 'I shall not be able to do a great deal of good to all mankind' *PP* 34, 6-7 a.o. *do.* 67, 8 (**açın-**); (3) with some suggestion of excessiveness, e.g. **ıg kem emğekin artuk bulup** 'finding the pain of his illness (Hend.) excessive' *U III* 35, 19-20; (4) in *Tis.* 46a. 3 ff. there is a string of identical phr. in which it seems to represent a step in amount **tepredl artuk tepredl tüzü tepredl** 'he moved, he moved more, he moved as much as he could': Civ. (if a particular remedy is applied) **artuk edğü bolur** 'it becomes much better' *H I* 133; **artuk içser bolmaz** 'if he drinks more than that, it does not help' *do.* 171-2: **Xak. XI artuk al-ziyâda** 'an increase, an excessive amount' *Kaş. I* 99; **ortuk erden artuk almaıs** 'a partner does not take too big a share (*ziyâda fil-qısma*) from his partner' *I* 99, 5; a.o. *II* 137, 6 (**kösül-**): **KB üküş sözde artuk asıg körmedim** 'I never saw much advantage in verbosity' 171; **ıđl artuk erdem kerek ög billig** (a world-conqueror) 'needs a very large amount of manly qualities, intellect, and knowledge' 281; o.o., similar meaning, 629, 758, 837 (1 **ar-**): XIII(?) *At.* **artuk tileme** 'do not ask for more' 190: *Tef.* **artuk** 'very great; superior'; **ıkl üç yüz artuk** 'over two or three hundred (years)' 60; a.o. 72 (**egsük**): *xiv Muh. al-ziyâda artuk Mel.* 54, 14; *Rif.* 151: **Çağ. xv ff. artuk** (and **artuksı**) *ziyâda wa afsün* 'excess, abundance' *San.* 36v. 27: **Xwar. XIII artukrak/artuğrak** 'more' *Ali* 19: **xiv artuk** 'more, superior (to others); excess' *Qutb* 11; *MN* 173, etc.; *Nahe.* 411, 15: **Kom. xiv** 'extremely, excessively'; (with preceding *Abl.*) more than' **artuk/artux CCI, CCG; Gr. 41 (quotns.): **Osm. xiv ff. artuk** (once **artux**) consistently till xvi, sporadically thereafter, then **artık**, c.i.a.p.: normally with preceding *Abl.* 'more than' (occasionally 'other than'), also by itself 'abundant, superfluous'; **biğ artuk** 'over 1000' in *xiv*, **yıl artuğun** 'over a year' in *xv TTS I* 42 ff.; *II* 56 ff.; *III* 39 ff.; *IV* 42 ff.**

D ortok (ortok) apparently Den. N. fr. **ortu-**; but the function of the Suffix, normally Diminutive, is obscure; 'partner'. Became **ortak** at a fairly early date (the MS. of *Kaş.* where the scribe tended to substitute the later form must have been written during the transitional period). S.i.a.m.l.g., **ortok** in NE Alt., *Tel. R I* 1071; NC Kir. and **ortak** elsewhere. See *Doerfer II* 446. Uyğ. VIII ff. Civ. **ortuk** seems to occur in two damaged and obscure texts; in *USp.* 55, 26-7 **Memet Moğğol çin ötekçi bile ortuk altı şık yér** might mean

'six şık of land held in common with Mehmed Moğğol the true debtor' (the last two words might be another Proper Name); in *USp.* 30, 7 **ortaktı** looks like a N./A.S. in -**ktı** 'situated in the middle', but **ortuk** in 30, 12 seems to be this word, meaning obscure: **Xak. XI ortuk al-şarik** 'a partner' *Kaş. I* 99 (prov. **kez artuk**); **börl:nıñ ortuk** (vocalized **ortak**) **kuğ:unnuğ yığa:ç başında**; 'meaning "the crow is the partner (*yuşarik*) of the wolf in hunting and what the crow catches is (put) at the top of a tree"' *I* 439, 28; **ortuk bolup bilişdi**: 'he was my partner (*şaraha ma'i*) and knew me intimately' *III* 71, 17 (the first and last clearly vocalized **ortuk**, the second and third **ortak**): **KB** (a servant) **beği birle ortuk** 'in partnership with his master' 2997: XIII(?) *Tef.* **ortak** 'partner' 238: *xiv Muh. al-şarik orta:k Mel.* 49, 15; *Rif.* 144: **Çağ. xv ff. ortağ/ortak** ('w' implication 'with o-') **şarik wa sahim** ('associate') *San.* 71r. 9 (quotn.): **Xwar. xiv ortak** 'partner' *Qutb* 119: **Kom. xiv** 'partner' **ortak CCI, Gr.: 6; **Kip. XIII al-şarik orta:k Hou.** 32, 11; 41, 6; **şaraha mina'l-şirka ma' gayrak orta:k bol-** *do.* 41, 5: **xiv ortak** ('with back vowels') **al-şarik İd.** 11: **xv şirka orta:k Tuh.** 21a. 10; **muwâsiğa** 'mediation' **ortak do.** 35b. 3: **Osm. xv ortak** (in phr.) 'partner' in two texts *TTS II* 735; *IV* 612.**

D ertig Hap. leg.; Conc. N. fr. 1 **ert-**; lit. 'something over which one passes'. **Xak. XI ertig al-tariqu'l-masliik** 'a beaten track' *Kaş. I* 103.

ʔ **D ördek** a generic term for 'duck', particular varieties being distinguished by qualifying Adjs. or Nouns. Exceptionally *Kaş.* consistently translates **ördek** 'goose' and **kaz** 'duck', but this must be an error. Morphologically perhaps Dev. N. fr. 1 **ör-** (the bird) 'which rises' (from the water). The metaphorized form in *Suv.* (of which the MS. is XVIII) must be a Sec. f.; it survives as **ödörek** in NE Tuv. and the eccentric forms in *Xwar.* and *Kip.* may also go back to it. S.i.a.m.l.g., normally as **ördek** and the like. See *Doerfer II* 450. Uyğ. VIII ff. Bud. (oxen, sheep, swine) **kaz ödrek takıgı** 'geese, ducks, and poultry' *Suv.* 4, 12: *xiv Chin.-Uyğ. Dict.* 'duck' **ördek Ligeti** 190: **Xak. XI ördek al-iwazz** 'goose' *Kaş. I* 103 (prov.); *I* 222, 18 (**yuğak**) and 4 o.o.: **KB ördek** in a list of birds 72: *xiv Muh.*(?) **al-bağ** 'duck' **ördek Mel.** 73, 5 (added to the text in one MS. only): **Xwar. ördek** 'duck' *Qutb* 123; **ewrek ditto** 23; **évrek ditto** 62; **évek?** ditto 53; **övrek ditto** 125: **Tkm. XIII al-bağ ördek Hou.** 10, 6: *xiv ördek al-bağ İd.* 10; **Kip.**(?) **ewrek al-bağ wa'l-axdar** ('green') *do.* 26; **al-bağ ewrek** (unvocalized) **yördek** (sic) *Bul.* 11, 13; **xv bağ ördek Tuh.** 7b. 3.

D örtüg Conc. N. fr. **ört-**; originally 'covering' in general (Uyğ. Man. 'covered' may be the Pass. Dev. N./A. in -**ük**, 'covered' not otherwise recorded); in modern languages usually more specifically 'head-covering, veil'.

Survives in SE Tar. **örtü**: *R I* 1236; NC Kir. **ürtük**; SC Uzb. **urtuk** *Bar.* 480 (described as 'literary', 'mistranscribed'): SW Az., Osm. **örtü**; Tkm. **örtük**. *Uyg.* VIII ff. *Man.* ol **yaruk örtük** (?sic) *sayu* 'every time that light is obscured' (the mansion of the moon god) *M III* 7, 5 (v): Bud. **örtüg** *üdğlarıg* 'coverings and obstacles' *U II* 33, 5; 42, 9: Civ. **üç kıldığıg bir kıldığıs tört örtügüg bérdim** 'I gave four coverlets, three with borders and one without' *USp.* 79, 11-12: **Xak.** XI **örtüg** 'the covering' (*al-sutra*) over anything, for example the saddle-cloth (*al-gāsiya*) over a saddle, and the brocade (*al-dibāc*) which is laid on the tombs of notables; and also *ğitā' kull say* 'the cover, lid, roof', etc. of anything *Kaş.* I 103: **KB** *bayat tapğı barça kerek örtügün* 'God's worship must always be performed under cover' 3919; **maņa örtüg erdi bu sözler neçe kötürdüg bu örtüg sen aydıñ aça** 'these words were somewhat obscure to me; you have removed this obscurity and spoken explaining them' 5818: XIII(?) *Tef.* **örtüg** 'covering, curtain', etc. 249: XIV *Muh.* (among words relating to buildings) *al-ğitā* 'the roof' ew **örtü:ğ**: *Mel.* 76, 3; *Rif.* 179; (among furnishings, etc.) *al-nif* 'leather floor-covering' **örzğü:ğ** 67, 15; **örğü:ğ** 168 (both corruptions of **örtü:ğ**): **Çağ.** XV ff. **örtük** ('with -k') **örtülü** . . . *maxfi ma'nāsına* 'hidden, concealed' *Vel.* 101; **örtük lihāf wa pūsti ki ba-bālā-yi xwad puşand** 'a covering or garment that people drape over themselves' *San.* 71r. 2: **Kip.** XIV **örtü**: (so read, most MSS. in error *ortuk*) *al-ğitā* *Id.* 10: XV(?) in margin in SW(?) hand *al-ğitā* **örtü** *Tuh.* 26b. 6.

D **örtügün** Conc. N. fr. **ört-**; etymologically 'something covered', in practice 'haystack' and the like. Survives only in NE Şor *R I* 1842 and Khak. **ürtün** 'threshing-floor'. The status of the Kip. word is uncertain; it may belong here, but Mong. *inder* 'balcony, raised platform' (*Kov.* 279, *Haltod* 62) was borrowed, as *indir/ındır* in some NW languages to represent 'threshing-floor' and is listed in Kom. XIV *Gr.* 273; it survives in NW Kar. *R I* 1364, *Kov.* 194 and in SW XX Anat. *SDD* 771 (from one place only); the Kip. word might be a metathesis of this. *Uyg.* VIII ff. Civ. in a contract for the sale of land *USp.* 108, 18-20 the boundaries are described as: E. **Burxan kulınıg örtgün**; S. 'the big road'; W. 'Tañut's land'; N. **Buyançuknuş örtgün**; it must here mean 'stackyard' or the like: **Xak.** XI **örtgün al-şubra** 'a heap (of cut corn and the like)' *Kaş.* III 412; **sondilaç i:ş**: **ermes: örtgün tepme:k** 'it is not the wren's job to thresh the stacked corn' (*daqqu'l-kuds*) *I* 526, 22: **sabanda: sandriş, bolsa: örtgün:nde: irteş bolmaş** 'if there are quarrels at the plough, there will be no disputes *fi hālātī-l-subra wa'l-kuds I* 402, 20; *hālātā-l-kuds II* 214, 5; *waqātā-l-kuds III* 416, 23; these must all mean 'when the crop is being stacked': XIV *Muh.*(?) *Rif.* 159 (2 ot): **Kip.**

XIV (VU) *İrdin* (*dāl* unvocalized) *al-baydar* 'threshing-floor; barn' *Id.* 10.

D **örtlög** P.N./A. fr. **ört**; 'blazing, flaming'. N.o.a.b. *Uyg.* VIII ff. Bud. **aviş tamudaki örtlög yalınıg yerde** 'in a blazing (Hend.) place situated in the *avici* hell' *TT IV* 10, 25-6; **örtlög** (sic) **tamudaki** 'situated in the blazing hell' *TT VIII* N.12: **Xwar.** XIII **örtlü** 'fiery' *Ali* 46: **Kom.** XIV 'flaming (hell)' **örtli/örtlik** *CCG*; *Gr.* 184 (quotns.).

D **erdem** Den. N. fr. **er**; etymologically 'manly qualities', esp. 'bravery', but more commonly used in a broader sense for 'goodness, virtue, good qualities' and sometimes applied to things as well as people. In *Uyg.* sometimes appears metathesized as **edrem**. An early loan-word in Mong. where it was originally used for 'competence, efficiency, capability' (*Haenisch* 44) and later also for 'wisdom, knowledge' (*Kov.* 260, *Haltod* 60). NE Tuv. **ertem** 'knowledge, science' *Pal.* 587 is no doubt borrowed fr. Mong., but SW XX Anat. **erdem/erden** 'virtue, excellence' *SDD* 542 is a direct survival. See *Doerfer II* 451. **Türkü** VIII **alıp: erdeml:** 'his bravery and manliness' *IX.* 4; o.o. *do.* 7 and 12: VIII ff. **erdem** occurs several times in the *Toyok doct.* (*ETY II* 57-9) as a technical term for 'the magical quality, virtue' of a precious stone: Yen. phr. like **erdem için** and **er edrem için** 'because of his manly qualities' are common *Mal.* 29, 4 and 7 etc.: *Uyg.* VIII ff. *Man.*-A **yétl törülög erdemte ötrü** 'by means of his (Xormuzda's) seven kinds of (magic) powers' *MI* 15, 17-18: *Man.* **erdem sevinç** 'the special virtue and attractiveness' (of the Wind God) *Wind.* 4, 24, 44: Bud. **kuan şım pısar kutağmak erdeml** 'Kuan-şım Budhisattva's power to bestow good fortune' *Kuan.* 60; similar phr. 71, 218; **erdemke** (v.l. **edremke**) **tükellig erdiler** 'they were perfected by the (magical) power' (of the great *dharāni*) *TT VI* 352; **kentünün yaruk küçlüg böğülüğ erdem** (v.l. **edrem**) 'by his own bright, strong, magic power' *do.* 354; a.o.o.: Civ. **otnuş edreml** 'the virtue of the remedy' *H II* 6, 1: O. Kir. IX ff. **erdem** and **er edrem** are common *Mal.* 2, 3; 5, 1 etc.: **Xak.** XI **erdeml al-adab wa'l-manqaba** 'refined manners, merits' *Kaş.* I 107 (prov.); *II* 343, 19 (**ögül-**); about a dozen o.o. translated *al-adab, al-manqaba or both; exceptionally in *I* 252, 18 translated *al-hikm wa'l-'ilm* 'wisdom, knowledge': **KB** **erdem** is fairly common in the same meaning as in *Kaş.*, e.g. (God created man, and chose him) **ağar bérđl erdem bilig öğ ukuş** 'He gave him refined manners, knowledge, intelligence, and understanding' 148; similar phr. 278, 465; in 284-5, 672-3, 683 it means 'merit, virtue', as opposed to **mün** 'defect, vice': XIII(?) *At.* **aya şähim erdemlerin sanağın** 'oh you, who (try to) count my king's virtues' (can you count the grains of sand?) 59: **Çağ.** XV ff. **erdem sipähilik wa slähşürük mahdarat** 'skill in military matters and the use of arms' *Vel.* 51 (quotn.); **erdem** (spelt) *funün-i furüşiyat wa**

ādāh-i sipāhikarī 'the science of chivalry and the military arts' (quotns.); the *Rūmī* author (i.e. *Vel.*) in one place read *erdem* as *eyrūm* (spelt) and indexed it under *alif maftūha* and in another place read it as *erdem* and indexed it under *alif maksūra*, and in both places gave the following quotn. (quoted) as an example; *Naşiri* followed him and recognized *eyrūm* and *erdem* as synonyms, and gave them this meaning; both were in error *San.* 99v. 3 (the quotn. does in fact occur twice in *Vel.*, but not under *erdem*, it occurs under *eyrūm* and *ürüm* spelt with *alif maḍmūma*): *Xwar.* xiv *erdem/erdem* 'manliness', *Qutb* 21, 51; *Kom.* xiv 'virtue, skill' *erdem CCG*; *Gr.*: *Kip.* xiv *erdem al-jaḍila* 'virtue, excellence' *Id.* 11; xv (*šan'a* 'art' *peşe* (Persian *payşā*); *şāhib funūn* 'master of sciences' (*peşekār* and *erdem iyelī Tuh.* 22a. 6-7; *Osm.* xiv, xv *erlik erdemī* 'manly virtues' in two texts, and *erdem* 'military skill' in one *TTS III* 257.

D *ertim N.S.A. fr. 1 *ert-*; 'transitoriness', see *ertimlig*.

D *örtmen* Conc. N. fr. *ört-*; 'roof' and the like. Survives only in SW *ux* Anat. 'the upper surface (of something)' *SDD* 1117. *Xak.* xi *örtmen al-saḥl* 'a (flat) roof' *Kaş.* III 412: xiii(?) *Tef.* *örtmen* 88 (*baḍiç*) (and 248).

PU?F *ardun* (or *arunt*?) 'cumin', or the like. N.o.a.b.; prob. a foreign word. *Uyg.* viii ff. *Bud.* (PU) *vibunī artun* corresponds to *yavanī* 'Carum coticum' in the Sanskrit text and *ma ch'in* (*Giles* 7,576 2,092) 'cumin, ammonium, piperula' in the Chinese translation *Suv.* 476, 12; *Civ. arduñ TT VII* 22, 10; *II I* 15; *II II* 8, 38 a.o.o.

S *erten/ertep* See *érte*.

S *ortun* See *ortu*:

?S *erdeş* N. of Assn., ?fr. 2 *ér* (yé:ř), pec. to *KB* and used only in conjunction with other similar words; in 1697 glossed *yerdeş* in the *Fergana MS.*; since *Kaş.* describes *yérdeş* as *Oğuz* and mentions 2 *ér* as a Sec. f. of *yér* in *Xak.* this is possibly correct, since 'fellow countryman' is a likely meaning in the context and the meaning of a N. of Assn. fr. 1 *er* is not obvious. *Xak.* xi *KB* 1697, 2276 (*adaş*).

D *irteş* N.Ac. fr. *irte-*; etymologically 'search' or the like. Pec. to *Kaş.* *Xak.* xi *irteş al-tafaḥḥuş wa'l-muṭālabā yaqa' bayna'l-qawm fi şay'* 'a close scrutiny and calling to account which takes place in a tribe about something'; hence one says *irteş kopdı: ḥāca'l-baḥl wa'l-tafaḥḥuş* 'an investigation and close scrutiny was started' *Kaş.* I 97; o.o. I 402, 20; *II* 214, 5; *III* 416, 23 (the same prov., see *örtgün*; translated *al-muşācara* 'quarrel, dispute' in I and *al-muxāşama* 'mutual enmity' in II and III).

PU?F *artız* (or *artış*?) Hap. leg.; unidentified, prob. foreign. *Uyg.* viii ff. *Civ. artız* in a list of drugs *H II* 20, 79.

Dis. V. ARD-

D *arit-* Caus. f. of *arit-*; 'to clean, or purify (something *Acc.*); to cleanse (something *Acc.*, of dirt, etc. *Abl.*); 'to clean (dirt, etc. *Acc.*) off (something *Abl.*)'. S.i.a.m.l.g. w. minor phonetic changes like *art-* in some NE and NC languages. *Uyg.* viii ff. *Man.* (like a man who sweeps) *aritur* 'cleans' (and sets in order a house) *Wind.* 35; *Bud.* Sanskrit *nirdhāntamalā* 'whose impurities have been wiped away' *aritimş kirilgler TT VIII E.48*; *arigşızların aritıp* 'wiping away his dirt' (on the body of the sick monk) *U III* 38, 20-1; *köpgülüğ süzer aritur üçün* 'because it purifies (Hend.) the mind' *TT V* 26, 98; *kentü özürmüz arıp aḍınağuş yeme aritıp* 'being ourselves pure and purifying others' *USp.* 101, 13-14; o.o. *Suv.* 139, 11-12; 140, 2-3 (alkindur-); *Xak.* xi ol *tarig aritti: naqqāl-hinṭa* 'he cleansed the grain' (etc.); and one says ol *kuzı: aritti: naza'a xuşyata'l-baraq* 'he castrated the lamb' (etc.); also used when one circumcizes (*xattana*) a boy *Kaş.* I 208 (*aritur, aritma:k*); o.o. I 154, 23 and several in *II* 319-22: *KB özüñdün aritgıl yazukuğ münüñ* 'cleanse yourself of your sins and faults' 1440; o.o. 4407, 4997, 5505: xiii(?) *Tef.* *arit-* 'to cleanse' 58: xiv *Muh. aḥara* 'to cleanse' *arit-Mel.* 28, 11; *Rif.* 103; *tāhara* ditto 40, 15; 112: *Çağ.* xv ff. *arit-pāk hardan* ditto *San.* 34r. 15 (quotn.): *Xwar.* xiv *arit-* 'to cleanse, purify' *Qutb* 12; *Kom.* xiv 'to wipe (something *Acc.*) off (something *Abl.*)' *arit- CCG*; 'cleansing' *artimak (sic?) CCI*; *Gr.* 42 (quotn.): *Kip.* xiv *arit- nazzafa* 'to cleanse' *Id.* 10; *Bul.* 87r.: xv *qaşara* ('to peel') *wa nazzafa arit-Tuh.* 30a. 7; *Osm.* xiv ff. *arit-* usually 'to wipe (something *Acc.*) off (something *Abl.*); c.i.a.p. *TTS I* 39; *II* 53; *III* 36; *IV* 38.

D *ered-* Intrans. Den. V. fr. 1 *er*; pec. to *Kaş.* *Xak.* xi *oğlan eretti: 'udda'l-sabī mina'l-riçāl* 'the boy was reckoned to be a man'; originally *eretti*: but assimilated, just as one says *al-muddākir* (i.e. for *muḍtakir*) from *al-dīkr Kaş.* I 208 (*eredür, erede:m:k*); a.o. I 206 (*atat-*).

D *erüt-* Caus. f. of *erü-*; 'to melt, liquefy (something *Acc.*)'. S.i.a.m.l.g., usually as *erit-*. *Xak.* xi ol *yağ erütü*: 'he melted (*aḍāba*) the fat' (etc.) *Kaş.* I 208 (*erütür, erütme:k*): xiii(?) *Tef.* 81 (dubious); *Bor.* enters the same quotn. under *arit-* and *erit-*, as the Object of the verb is *altun kümiş kânlarını* 'gold and silver mines' the first is the likelier): xiv *Muh. aḍāba erit-Mel.* 22, 5; *Rif.* 102: *Çağ.* xv ff. *erit-* Caus. f.; *guḍāzā-nidan* 'to melt', in *Ar. aḍāba San.* 97v. 24 (quotn.): *Kip.* xiv (*sızdır- aḍāba*) this in the *Kitāb Beylik*, but our master *Faxru'l-din* said 'this is wrong, *aḍāba* is *erit-* because *dāba* is *eri-*, while *sız-* means *naḍica fi nafsihī* "to be fully ripe" or the like' *Id.* 57.

D *irat-* Caus. f. of *ira-*; 'to send (someone *Acc.*) away, or far away'. For the phonetics see

ıra-; survives in the same languages as **ıra-** (not NW Kaz., where **ırit-** *RI* 1368 is a Sec. f. of **ırgat-**). **Xak. XI** ol anı **yıratı:** *ab'adahu* 'he sent him far away' *Kaş. II* 315 (**yıratır**, **yıratmak**); *KB* övke: **özdin yırat** 'drive anger away from yourself' 322; a.o. 381.

Ş üret- See üçdet-.

D örüt- Caus. f. of **I ör-**. N.o.a.b.; nearly always used in a metaph. sense 'to arouse' (thoughts, emotions, etc.). *Uyg. VIII* ff. *Man. TT IX* 41 (**bedüttür-**): *Bud. yeg sakınc* **örütür** 'it arouses excellent thoughts' *TT VIII H.3*; **bhawāgraka teği yeme: örütip** 'raising them also to *bhavāgra* (the highest form of existence)' *do. N.13*; **ters körüm örütdim erser** 'if I have caused erroneous views to arise' *U II* 76, 8-9; 85, 26; similar phr. *TT IV* 8, 74; *Sw. 220*, 6; o.o. *U III* 42, 12 (**öpke-**); *TT V* 22, 11-12; *VII* 40, 138; *Hüen-tš. 147*; *Sw. 10*, 12, etc.

arta- 'to putrefy, ferment, go bad'; normally of foodstuffs, but occasionally in a more general metaph. sense. Survives only(?) in NE Kaç., Koib., Sag. and *Tel. R I* 309, 319, and *Khak.* and in SW xx Anat. **arda-/ardı-** *SDD* 111. Cf. **iri-/ırit-**. *Uyg. VIII* ff. *Man.-A ölmek artamak 'death and decay' *M III* 11, 13 (ii); *Man.* (when the wicked, poisoned by the passion of lust) **artayu yokađtururda** 'become corrupt and allow themselves to perish' *TT III* 28; *Bud. yemişliđiz artamađay* 'your fruit will not be spoilt' (by the birds) *PP* 80, 6-7; **teğşilmedin artamadın** 'without being changed or deteriorating' *U III* 23, 3 (iii); a.o. *Sw. 530*, 3 (**iri-**): **Xak. XI arta:đr** ne:đ 'the thing went bad' (*fasada*) *Kaş. I* 272 (**arta:r**, **artama:k**); **kepeşliđ bilig artama:s** translated 'the intellect, when fertilized by advice does not deteriorate' (*lā yafşud*) *III* 358, 16; o.o. *II* 17, 16 (**ud-**); *I* 272, 15; *KB işi barca étür törü artamaz* 'his affairs are all well arranged; the customary law does not deteriorate 429'; **evi tepremezi üçün artamaz** 'because its (celestial) mansion does not move, it does not deteriorate' 834; **tađu artadı** 'his physical state deteriorated' 1055; o.o. 2108 (of drinking water), 2284 (of an army), 2502, 4384, 4463 (**ayıpla-**), 5203 (of the people in general), 5862 (**yıdı-**): *xiii(?) At. ajuñ artadı* 'the world has become corrupt' 395; (**Çağ. xv** ff. **arta-** in *Vel.* 16 is an error for **artil-** (not an old word) *San. 35v. 6*).*

ırte- described by *Kaş.* as syn. w. **ıste-**; 'to seek, pursue (something *Acc.*)'. Survives only(?) in SW xx Anat. **ırde-** *SDD* 794. **Xak. XI** er **ı:şıđ ırte:đi** *al-racul talaba'l-amr wa tab'ahu* 'the man sought and pursued the affair'; (**ırte:r**, **ırte:mek**) and **ıste:đi** is like (*mit*) **ırte:đi** (**ıste:r**, **ıste:mek**) *Kaş. I* 272 (verse); o.o. *II* 245, 14; *III* 356, 2; **billiđni ırdedim** (*sic*) 'I sought (*talabu*) wisdom and knowledge' *III* 228, 12: *xiii* ff. *At.* (all men are brothers) **tafawutları yok öte ırtese** 'there is no difference between them, if you

investigate the matter closely' 292; similar phr. 321; **Osm. xiv** to **xvi ırde-** (*sic*) 'to seek, inquire for' occurs in several texts, sometimes in *Hend.* with **sor-** and **ıste-**, but one *xvi* dict. translates *Pc. custan* 'to seek' by **ıste-** and **ırde-** as if they had slightly different meanings *TTS I* 387; *II* 544; *III* 380; *IV* 434.

D örte- *Den. V. fr. ört* 'to light, or burn (something *Acc.*)'. S.i.a.m.l.g. (in SW only *Tkm.*) w. some phonetic changes; some NE and NC forms contain double **-tt-** which suggests that these go back not to this V, but to **örtle-** which survives in SW xx Anat. *SDD* 1116. *Uyg. VIII* ff. *Man.-A otuđuđ* [gap] **küyürör örteyür** 'burns (*Hend.*) the firewood' *M I* 18, 1-2; a.o. *M I* 7, 3 (**iğac**): *Bud. kentü özünin örtep küyürüp* (metaphorically) 'burning (*Hend.*) myself' *U III* 37, 4-5; **Xak. XI ol otuđu örte:đi** 'he burnt (*ahraqa*) the firewood' *Kaş. I* 272 (**örte:r**, **örte:mek**); **örter kül-e** 'burning cinders' *I* 129, 4; *II* 26, 12; o.o. *I* 245, 12; *III* 356, 3; *xiii(?) At. yemişsiz yıđacıñ kesip örteđil* 'cut down and burn the tree that bears no fruit' 324; *Tef. örte-* 'to burn' 249; **Çağ. xv** ff. **örte-** (**-gen**, etc.) **yak-** 'to burn' *Vel. 10* (quotn.); **örte-** *süzändan* 'to burn' *San. 68r* (quotns.); **Xwar. xiv** ditto *Qutb* 119; *Kıp. XIII ahraqa* (**küyündür-** and **örte-**: *Hou. 35. 4*; **Osm. xiv örte-** 'to burn' (metaph.) in one text *TTS I* 550.

D artat- Caus. f. of **arta-**; 'to damage, or spoil (something *Acc.*)' lit. or metaph. Survives only in the same NE languages as **arta-**. **Türkü VIII** (oh *Türkü* people, if heaven had not been hostile) **éliđin töröđin kim artat(t):r** 'who would have disrupted your realm and customary law?' *I E* 32, *II E* 19; *viii* ff. *İrkB* 59 (**yıdıt-**); *Man. köpülin biligün artatdımız erser* 'if we have corrupted their minds' *Chuas. 107-8*; *Bud. kuşlar artatır üçün* 'because the birds spoil' (the fruit) *PP* 72, 7-8; similar phr. *do. 75*, 4; **arıđ şıñnanđarıđ artatdımız erser** 'if we have corrupted pure nuns' *TT IV* 6, 49; o.o. *TT V* 14, note A.23, 11; *Sw. 134*, 20: *Civ. işiđin küçüđin artatır* 'it brings your efforts (*Hend.*) to nought' *TT I* 64-5; and see **buz-**: **Xak. XI ol neđni: artattı:** 'he spoilt (*afşada*) the thing' *Kaş. I* 260 (**artatır**, **artatmak**); **öğüñđü:çü: ümide:** (*sic*, ?error for **ümini:**) **arta:tur** (*sic*) *māđihu'l-nafs yufşidu'l-sarāwī-lahu* 'the self-praiser spoils his drawers' *I* 203, 14; a.o. *II* 360, 11; in *II* 335, 6 **artalur**: translated *yutwi* 'it destroys him' is an error for **artatır**: *KB yüreksiz kişiler çerig artatır* 'cowards spoil an army' 2284; a.o. 4076; *Kıp. xv(?) afşada* (**azdır-**); in the margin in a later hand) **arđađ- Tuđ. 6A.1**.

D ırte- *Hap. leg. Caus. f. of ırte-*. **Xak. XI** ol anı: **ırtetti:** *fahhaşa 'anhu wa ađlabahu* 'he had inquiries and a search made for him' *Kaş. I* 260 (**irtetür**, **irtetmek**).

D örtet- Caus. f. of **örte-**: 'to have (something *Acc.*) set on fire, or burnt'. Survives

only(?) in NE Khak., Tuv., and NC Kz. **Xak.** XI **ol bük örtetti:** *amara bi-tahriqil-acama* 'he gave orders that the thicket should be burnt' *Kaş.* I 260 (**örtetür, örtetme:k**).

E artal- See **artat-** **Xak.**

D artıl- (**ardıl-**) Pass. f. of **1 art-(ard-);** 'to be loaded (on to something)' and the like. Survives as **artıl-** in NE Khak.; SE Türki; NC Kı. and as **ardıl-** in SW xx Anat. **SDD** 111. **Xak.** XI **er at üze:** **artıldı:** *alqäl-racul nafsahu 'aläl-faras* 'the man threw himself across the horse' in such a way that half his body was one side of it and the other half the other side; and one says **tağar eysek üze:** **artıldı:** 'the sack was loaded (*hamilat*) on to the donkey' *Kaş.* I 244 (**artılı:r, artılma:k**): **Çağ.** xv ff. **artıl-** ('to increase' fr **2. art-**), and **taküpü hardan wa qağra zadan** 'to bustle about, make haste' *San.* 35r. 24 ff.; this is a curious mistake, the translation having apparently been falsely deduced from two quotes; one is **tépiz eyleben qat u tağ artılıp** 'crossing the ocean and throwing himself over the mountains' (mistranslated 'hurriedly crossing the ocean and mountains'); it is said in 35v. 5 that Vel. read **artayıp** or **artanıp** and invented a verb **arta-fartan-** meaning 'to cross'; in fact, although the reading is faulty, the translation is about right; the other is **bu körür her kırpıkımke artılıp bir qağra yaş** (not translated) which clearly means 'this man sees a drop of moisture loaded on each of my eyelashes': **Osm.** XVI Ar. *al-muñlaç* translated 'an animal which is let loose after its halter has been put round its neck' (*yuları boynuna ardılmış*) *TTS* II 47.

D irtel- Hap. leg.; Pass. f. of **irte-;** **Xak.** XI **irteldi:** **ne:ñ fuñhişa 'anıñ-şay'** wa **fuliba** 'the thing was inquired for and sought' *Kaş.* I 245 (**irtelü:r, irtelme:k**).

D örtel- Pass. f. of **örte-;** 'to be set on fire, burnt'. Survives only(?) in NE Khak.; NC Kı., Kz. **Xak.** XI **bük örteldi:** *uñriqatıl-ğayşala* 'the thick tangled trees were burnt' *Kaş.* I 245 (**örtelü:r, örtelme:k**).

D örtül- Pass. f. of **ört-;** 'to be covered, concealed', also in the early period 'to be put over (üze: something) as a covering'. Survives in the same languages as **ört-.** **Uyğ.** VIII ff. Bud. Sanskrit *niyütänäm* 'of those who are covered' **ürtülmüş:rke:** (*sic*) *TT VIII A.15; bilğ-sizlik karagñu üze köğülüm örtülüp 'my mind being covered with the darkness of ignorance' *Suv.* 101, 16-17; similar phr., but mis-spelt **örtlütüp** *do.* 136, 17: **Xak.** XI **iş er üze: örtüldi:** *ubhima'l-amr 'aläl-racul* 'the thing was put over the man as a covering'; and one says **kök örtüldi:** 'the sky was overcast' (*tağayamat*): *wa aşluhu kull şay sutıra tahta'l-şay* 'basically (it is used of) anything that is concealed under something else' *Kaş.* I 244 (**örtülü:r, örtülme:k**); second phr. repeated I 139, 18; **iş örtüldi:** 'the thing was obscure, ambiguous' (*iltabasa*) II 237, 13:*

Osm. XVI **örtül-** (of a port) 'to be storm-bound' *TTS* II 568.

D artla- (**ardla-**) Den. V. fr. **art** (**ard**). Survives in NE Tuv. **artta-** 'to step over (the back of something)', SW xx Anat. **ardla-** 'to follow up (something)' **SDD** 111. **Xak.** XI **ol anı:** **artladı:** *şafa'ahu* 'he slapped him on the back of the neck' *Kaş.* III 443 (**artla:r, artla:ma:k**).

D artın- (**ardın-**) Refl. f. of **1 art-(ard-);** 'to load (something *Acc.*) for, or on to, oneself'. Survives as **artın-** in NE Alt., Tel., Khak., Tuv.; SE Türki and NC Kı., Kz., and as **ardın-** in SW xx Anat. **SDD** 111. **Xak.** XI **er arcısın artındı:** 'the man loaded (*hamala*) his saddle-bag on the pack animal; also used of other things' *Kaş.* I 250 (**artınur, artınma:k**).

D örten- Refl. f. of **örte-;** 'to blaze, burn (Intrans.); to be burnt'. Survives in much the same languages as **örte-:** **Türkü** VIII ff. **uluğ ev örtenmi:ş** 'a big house was burnt down' *IrKB* 9: Man. *M III* 7, 11-12 (ii) (**şağurul-**); **küyürgey örtengeysen** 'you will be burnt (Hend.)' *do.* 23, 4 (ii): **Uyğ.** VIII ff. Bud. **tört yıpaç örtendi** 'the four quarters of the world burst into flames' *U IV* 40, 164; o.o. *U II* 8, 27 (**édiz**); *III* 5, 1-2 (**ört**); *TT IV* 4, 1: **Civ. karni etözi örtenür** 'his stomach and whole body feel as if they wer burning' *H II* 22, 30: **Xak.** XI **örtendi:** **ne:ñ** 'the thing was burnt' (*ihtaraqa*); and one says **bult örtendi:** 'the cloud was red (*ahmarrat*) after the sunset'; the Turks take omens by this *Kaş.* I 251 (**örtenür, örtenme:k**; prov.); a.o. *II* 133, 16: **Çağ.** xv ff. **örten-(ür) yan-** 'to be burnt', of something which is burnt so completely that no trace of it is left *Vel.* 100 (quott.); **örten-** Refl. f.; *süxta şudan* 'to be burnt' *San.* 68v. 22 (quotts.).

D örtün- Refl. f. of **ört-;** 'to cover oneself, be covered'; survives only in SW. **Uyğ.** VIII ff. **Civ. örtünmiş bes grahlar** 'the five hidden planets (Sanskrit l.-w.)' *TT VII* 1, 5 and 75: **XIV Chin.-Uyğ. Dict. fou l'ien** (*Giles* 3,723 11,208) 'a cloudy sky' **teñri örtünmiş Ligeti** 190; *R I* 1239: **Xak.** XI **ura:ğut yüzün örtüdü:** *safarati'l-mar'a wachahä wa kadäläka idğ satarat*; obviously corrupt, *safara* means 'to unveil', ?read *satarati* and add *ğayrahu* at the end; 'the woman hid her face', also used when she hides anything else *Kaş.* I 250 (**örtünür, örtünme:k**): XIII(?) *Tef. örtün-* 'to cover oneself' 250: **Xwar.** XIV ditto *Nahc.* 31, 7: **Kıp.** XIII *istatara* 'to hide oneself' **örtün-** *Hou.* 36, 12: xv *tağatā* ditto. (**yapın-** and) **örtün-** *Tuh.* 9a. 5.

D artur-, etc. Preliminary note. *It is morphologically almost impossible to distinguish between the Caus. f.s of ar- and art-. Only those of 2 ar- and 2 art- occur in the early period. Ardur- Caus. f. of 1 ar- 'to tire (someone) out' is first noted in XIV Muh. Mel. 41, 12; 42, 2; Rif. 132 and survives in NW Kaz. Arttır- / arttur- the Caus. f. of 1 art-(ard-) exists in*

several NE, SE, and NC languages, but is not noted before XIX.

D 1 **artur-** Hap. leg.; Caus. f. of 2 **ar-**; cf. the quotes. under that word, and **artuz-**. **Türkü VIII sücüg savı:ğa: yımşak ağrı:şı:ğa: artur:rup ükü:ş türkü bođun öltüg** 'letting yourselves be tricked by their honeyed words and luxurious treasures many of you 'Türkü people died' I S 6; II N 5.

D 2 **artur-** Caus. f. of 2 **art-**; 'to cause (something) to increase, grow bigger', with various extended meanings, esp. in SW. S.i.a.m.l.g., usually as **arttır-jarttur-Xak. XI o:n yarma:k üze: bir: arturdu: zāda wāhid 'alā 'aşara darāhim** 'he added one more on top of the ten silver coins'; and one says **er arturdu: 'adā'l-racul tawrahu** 'the man gave himself airs'; (verse) **keldi: berü: arturu: bē:rdi: é:lin (VU) ertürü:** 'he came towards us with an enormous army, boasting and giving himself airs (*yaslaş wa ya'dü tawrahu*); then he surrendered his realm to us' (the third and sixth words are vocalized the same, but must have different meanings; the first is obviously **arturu:** 'boasting'; the second is not specifically translated, but the likeliest explanation is that it is the Ger. of 2 **ertür-** 'letting it pass to us') *Kaş. I 219 (arturur-, arturma:k): KB* (he went every day) **tapuğ arturu** 'giving more and more service' 610; **şukur kılşa ni'mat bayat arturur** 'if (a man) gives thanks, God increases His favours to him' 756: XIII(?) *At. akılık şaraf cāh camāl arturur* 'generosity increases a man's honour, dignity, and grace' 258; *Tef. artur-* 'to make greater' 60: **Çağ. xv ff. artur- ziyād kardan** 'to increase (Trans.)' *San. 35r. 24: Xwar. xiv ditto Qutb II: Kom. xiv 'to surpass' artur- CCG; Gr. 2: Kip. XIII zāda artur- Hou. 40, 14: xiv (the Perf. of art- is arttı; this is Intrans. (al-lāzim)) but in the Trans. (al-muta'addi) you say arturdu: Id. 10; (after art-) zāda fi'l-say' 'to increase the quantity in something' *artur- Bul. 45r.: xv zāda artur- Tuh. 18b. 4: Osm. xiv to xvii artur-* occurs in a few texts *TTS I 45; II 58; III 41.**

D **ertür-**, etc. Preliminary note. *As in the case of artur-, verbs of this form may be Caus. f.s of 1 er-, 2 ér- or 1 or 2 art-, but all early forms seem to be explicable as Caus. f.s of 2 ér-, which is rare, or 1 ert- which is not much commoner.*

D 1 **értür-** Caus. f. of 2 **ér-**; 'to cause to arrive, bring to a successful conclusion' and the like. Survives only(?) in SW Osm. **erdür-**. **Türkü VIII tokuz:nc ay yéti: otuzka: yoğ ertür:timiz** 'we brought the funeral ceremonies to a conclusion on the 27th of the 9th month' I NE; similar phr. *II S 10; a.o. IE 40 (ükün:-).*

D 2 **ertür-** Caus. f. of 1 **ert-**; 'to cause to pass, pass by', etc. with various extended meanings. Survives as **erttir-/érttir-** in most NE languages *R I 793, Khak., Tuv.*, and perhaps NC Kzx. (*R I 793, not MM*). **Uyg. VIII ff. Bud. [gap] erttirür erdimiz** 'we have

passed (our lives?)' *U III 16, 2; üç yavlak yoldın ertürgeñ umakniğ (a cause) 'of being able to pass by (i.e. avoid) the three evil roads' TT V 22, 32; ertürmezün* 'let (Şilabhadra) not allow (Hüen-tsang) to pass (us) by' *Hüen-ts. 309: Civ. ertürmiş keere:k 'one must pass (the time)' TT VIII 1.18: Xak. XI anıy ya:zukım ertürdi:* 'he pardoned (*şafaha 'an*) his sins'; and one says **anıy ıřın ertürdi:** 'he authorized (*acāza*) his affair, that is he agreed to it (*qabilahu*)'; also used of anyone who overlooks something (*cāwaza şay' 'an mawđi*) *Kaş. I 220 (ertürür, ertürme:k); a.o.(?) I 219 (artur-).*

D **urtur-** Caus. f. of **ur-**; with a corresponding range of meanings. Survives as **urdur-** in NE Khak.; NC Kir.; SC Uzbe. (**urdur-**), some NW languages and SW Tkm. and **urdur-** in SW Az., Osm. **Türkü VIII içi:n tařın adın:çığ beğiz urtur:ım** 'I have various decorations placed inside and outside' (Kül Tegin's tomb) *I S 12: Uyg. VIII ff. Bud. bedük kağıllarda . . . urturup* 'having them placed on large waggons' *U III 40, 28-9: (Xak.) XIII(?) Tef. urdur-jurdur-* 'to order to put (something *Acc.*, into something *Dat.*)' 331: *xiv Rbğ. urdur-* 'to let oneself be beaten' (with something *birle*) *R I 1672 (quotn.): Çağ. xv ff. urdur-* ('with u-') *mađrub sāxtan* 'to cause to be beaten' *San. 67v. 22: Xwar. xiv urdur-* 'to order to put (something *Acc.*, on something *üze*)' *Qutb 199: Osm. xv urdur-* 'to order that (a country *Acc.*) should be attacked' in one text *TTS III 710.*

D **örtür-** Hap. leg.(?); Caus. f. of 1 **ör-**; 'to grow (a plant, etc. *Acc.*)'. **Uyg. VIII ff. Man.-A MI 14, 10-11 (t).**

D **artaş-** Co-op. f. of **arta-**. Survives only (?) in NE Sag., Tel. **ardaş-jartaş-** 'to fall out with one another' *R I 309, 322. Xak. XI yaljuk için artaşdı: fasada'l-nās ba'duhum bi-ru'ya ba'd'* 'some of the people became corrupt in the view of the others(?)'; also used of a number of things (*kull şay' kařir*) when some of them become corrupt among the rest *Kaş. I 230 (artaşur-, artaşma:k); ıřı: anıy artaşıp fasada amruhu* 'his affairs deteriorated' *II 219, 4.*

D **artıř-** (**ardıř-**) Co-op. f. of 1 **art-(ard-)**; 'to help (someone *Dat.*) to load (something *Acc.*), and the like. S.i.s.m.l.g. **Xağ. XI ol mağa: arçı: artıřdı:** 'he helped me to load (*a'nani 'ala ilqā' . . . wa hamlihi*) the saddle-bag on the baggage animal'; also used for 'to compete' *Kaş. I 231 (artıřur-, artıřma:k).*

D **ertiş-** Recip., etc. f. of 1 **ert-**. Survives only(?) in NE Khak. *Bas. 63. Xak. XI ol meniğ birle: arslan:dan ertiřdi:* 'he competed with me in getting past (*fi'l-mucāwaza*) the lion', or anything else that is feared *Kaş. I 231 (ertiřür-, ertiřme:k); in the para. on the river Ertiř, I 97, it is said that the name is taken from the word ertiř meaning bärini fi'l-mi'ābara 'compete with me in crossing', no doubt a false etymology.*

D **İRTEŞ-** Co-op. f. of **İRTE-**; n.o.a.b.; SW xx Anat. **İRTEŞ-** 'to quarrel, push one another about' is a Sec. f. of **ÖRTEŞ-**. **Xak. XI OLAR BU: SÖZÜĞ İRTEŞTİ:LER tafahhaşü hädâ'l-kalâm** 'their scrutinized this statement', or affair, or something else **Kaş. I 230 (İRTEŞÜR, İRTEŞMEK); a.o. I 230, 4 (İ ÖŞ).**

D **ÖRTEŞ-** Recip., etc. f. of **ÖRTE-**; lit. 'to burn one another, to burn (something) together', and the like. Survives in NE Khak.; NC Kir.; NW Kaz. (**ÜRTEŞ-**), usually for 'to be angry with one another' or the like (and see SW **İRTEŞ-**). **Xak. XI BOĞUN BİR İKİNDİ:NIĞ EVLERİN ÖRTEŞDİ: 'the people burnt (ahraqa) one another's houses';** also used for 'to compete' and 'to help' **Kaş. I 231 (ÖRTEŞÜR, ÖRTEŞMEK); Oğrak bile: ÖRTEŞİP 'competing with the Oğrak in burning (each other's property)' II 219, 5 (the translation in Kaş. is obviously wrong).**

D **ÖRTÜŞ-** Hap. leg.; Co-op. f. of **ÖRT-**. **Xak. XI OLAR BU: İŞİĞ ÖRTÜŞDİ: 'they mutually agreed to conceal (tawâta'ü 'alâ satr) this affair';** also used for 'to help someone to hide or conceal (tağtiya... wa satr) something' **Kaş. I 230 (ÖRTÜŞÜR, ÖRTÜŞMEK).**

D **ARTIZ-** Hap. leg.; Caus. f. of **2 A:R-**. Cf. **I artur-**. **Türkü VIII ff. Man. tertrü yana İĞİMEYÜ teprîçimen nomçimen İĞİMEKE artızıp 'letting (myself) be deceived by one who says falsely and untruthfully "I am a man of God and a preacher"'. Chuas. 135-6.**

Tris. ARD

D **ARITI:** perhaps Ger. in **-İ:** fr. **arīt-**, cf. **ula:ti**; etymologically it should mean 'cleanly', but normally means 'completely'; usually, but not, as implied in *v. G. ATG*, paras. 214, 354, invariably, used with a Neg. Verb. **Türkü VIII ff. Man. bir aykî çaxşapatıĝ edĝüti: tüketi ariti tutu umadımsı erser 'if we have been unable to keep one month's commandments well, perfectly and completely' Chuas. 282-4; Uyg. VIII ff. Bud. amranmak nızvani olarda ariti bultukmaz 'the passion of (sensual) love is completely lacking in them' TT V 16, note A. 39. 4; o.o. U III 37, 33; 55. 3; U IV 22, 273 (1 a:r-); etc.; in TT V 26, 109 the word ertî (quite clear in the facsimile) is prob. a *scriptio defectiva* for **ariti**, (if one has to get on without an army or food it is alright but) **kirtgüncüĝ ertî (?ariti) tîtser idalasar bolmaz 'if one completely (?) renounces and abandons confidence, it is not': Civ. ariti yup 'washing it clean' H II 20, 6.****

S **ORUTĜA** See **oĝurĝa:**

PU?C **ordu:ta:l al-nûra**, presumably 'deplorative paste', the normal meaning. Pec. to **Kaş.** and entered twice, once, with a *damma* on the *alif*, among dissyllables between **ordu:** and **edĝü**, which would imply that it was a compound word, and once, with a *fatha* on the *alif* and **-ĝ-** for **-d-**, among the tri-

syllables after **arkaĝak**; possibly a l.-w. **Xak. XI ordu:ta:l al-nûra** in one of the two languages (*luĝatayn*, ?'Turkish' and *Oĝuz/Kıp.*) **Kaş. I 124: ardu:ta:l al-nûra I 145.**

D **artukluk** A.N. fr. **artuk**; 'abundance, excess', and the like. S.i.a.m.l.g. except NE(?). **Xak. XI yaraĝ bulup yaĝuşdî: artuklukın söküşdl: Kaş.** says that this describes a man's partner who hid something from him after they had made a joint profit, and gives a translation which is not wholly intelligible, the words must mean 'he found an opportunity and approached me, he stripped off the surplus (i.e. profit)' **Kaş. II 90, 9-10; n.m.e.: XIII(?) Tef. artukluk (1) 'an additional amount'; (2) 'outrage, excess' 60: Osm. XIV to XVII artukluk 'excellence, surplus, superiority (over someone, üzere)' TTS I 45; II 58; III 41.**

D **ortukluĝ (ortokluĝ)** P.N./A. fr. **ortuk**. Survives in NE Alt., Tel. **ortoktu: R I 1071** and NW Kaz. **urtaklık** both meaning 'jointly owned' and the like. Cf. **ortuluĝ. Uyg. VIII ff. Man.-A men ol edĝü meĝike ortukluĝu bolayan 'may I become his fellow participant in that good joy' M I 12, 10-11: ((Xak.) XIII(?) Tef. artaklık 'incitement' 238).**

D **artĝaru** See **art.**

D **artukrak** Comparative f. of **artuk**; mainly used as an Adv. meaning 'extremely, excessively'. S.i.s.m.l. **Türkü VIII ff. Man. (gap) artukrak dintarlar (gap) meaning uncertain TT II 8, 71: Uyg. VIII ff. Bud. (the pleasant flavours in my mouth have disappeared and) artukrak açığı bolup 'become excessively bitter' U III 37, 31-2; artukrak basutçı 'extremely helpful' TT V 22, 20; artukrak korksar beligleser 'if he fears (Hend.) excessively' *Suv.* 141, 7; o.o. *Suv.* 70, 20 and 21; 74, 23; 148, 15; *UŞp.* 60 *İla.* 4 etc.: Civ. ay teprî artukrak yaltrıdî 'the moon shone particularly brightly' TT VII 30, 5-6: *Xwar.* XIII(?) (the child drank the first milk from his mother's breast but) **mundin artukrak içmedî 'did not drink more than this' Oĝ. 9-10: Kıp. xv êĝ artukrak lâ azyad minhu 'more than anything else' Tuh. 55b. 11: Osm. XIV, xv artuĝrak 'more abundant' and the like in several texts TTS I 43; II 56; III 39.****

D **örtüĝlüĝ** P.N./A. fr. **örtüĝ**; 'concealed, covered'. Survives only(?) in SW Osm. **örtülü. Uyg. VIII ff. Bud. örtüĝlüĝ kizleĝliĝ ağır ayıĝ kilinçımız 'our hidden (Hend.) grievous misdeeds' UŞp. 101, 20-1; kop törlüĝ tsuyda irinçüde örtüĝlüĝ yazukluĝ bolmalım 'may we not become covered by and guilty of all sorts of sins (Hend.)' TT IV 14, 64-5; a.o. *Suv.* 37, 18: (Xak.) XIII(?) Tef. örtüĝlüĝ/örtülüĝ 'hidden, secret' 249, 250: Çaĝ. xv ff. örtüklük ('with -k-, -k') örtülmiş *Vel.* 101: *Xwar.* XIV örtüĝlüĝ sözüm 'my secret words' *Nahc.* 421, 7; a.o.**

do. 57, 5 (ak-): Osm. xv, xvi örtülü 'hidden, secret' in several texts *TTS III 566; IV 629*.

D örtgüsüz Hap. leg.?: Priv. N./A. fr. *örtgü, prob. a metathesis, *metri gratia*, of örtüg, but a possible Dev. N. fr. ört-. **Xak.** xı *KB eşittü tüzü xalq anı örtgüsüz* 'all the people listened to him without concealment' 2685.

D orduluğ P.N./A. fr. ordu; noted only in Uyğ. viii ff. Civ. in two astrological texts *TT VII 13* and 18 where it means 'having, or belonging to (such and such) a heavenly mansion'.

D ortuluğ Hap. leg.; syn. with, and prob. a misreading or mis-spelling of, **ortukluğ**; if not, P.N./A. fr. ortu. Uyğ. viii ff. Civ. **Sati** Yaraknıg ortuluğ mal 'goods jointly owned by Sati and Yarak' *USp. 62, 2*.

D erdemliğ P.N./A. fr. erdem; 'possessing many qualities, brave, virtuous', etc. Survives only(?) in NE 'Tuv. **erterniğ** 'learned, educated, and SW xx Anat. **erdemli** 'capable, dextrous'. *SDD 542. Türkü viii ff. İrkB 10 (alp):* Yen. (I could not remain with) **erdemliğime** 'my brave (followers)' *Mal. 28, 1; a.o. do. 48, 8; Uyğ. viii ff. Man.-A tükel erdemliğ 'perfectly virtuous' (one of the epithets of a high Manichaean dignitary) *MI 12, 18; Bud. edğülüğ edremliğle:r (sic)* 'good and virtuous men' *TT VIII H.10:* Civ. **erdemliğ** kışi 'a virtuous, or worthy, man' *TT VII 42, 1; (Xak.) xiv Muh. al-musta'idd bi'l-a'māl (Rif., li'l-say)* 'a capable man of affairs' *é:rdemliğ Mel. 56, 1; Rif. 153; Kıp. xiii al-'ālim dū'l-fadīla* 'virtuous and wise' **é:rdemlü:** *Hou. 26, 1; Osm. xiv é:rdemlü 'brave' in one text *TTS I 271*.**

D ertimliğ P.N./A. fr. *ertim; 'transitory, fleeting'. N.o.a.b. Uyğ. viii ff. Man. *TT III 50 (ilin-); do. 137 (etöz; in this case A.N. in -ilik).*

D erdemsiz Priv. N./A. fr. erdem; 'lacking in many qualities, bravery or virtue'. N.o.a.b. Uyğ. viii ff. Civ. *TT VII 42, 1 (uldan):* **Xak.** xı *erdemsizden kut çertilür* 'good fortune is withheld from the man without merits or refined manners' (*alladī lā manqaba wa lā adab ma'ahu*) *II 229, 22; o.o. III 211, 3 (ša); I 252, 19; n.m.e.: xiv Muh. al-daxil fi'l-a'māl (Rif., al-xilw mina'l-say)* 'inexperienced in affairs' *é:rdemsiz Mal. 56, 3; Rif. 153*.

aru:du:n See arum:du:n.

F ertini, etc. 'jewel', more vaguely 'precious (object)'; fr. Sanskrit *ratna* through some intermediate language, prob. Sogdian *rtny*, with prosthetic e-; in the phonetic evolution fr. -rt-rd- is obscure, owing to the ambiguity of the Uyğ. alphabet, but the word became a l.-w. in Mong. as **erdeni** (*Kow. 259, Halted 60*); the only modern form NE Tel. **erdine R I 795** is prob. a reborrowing fr. Mong. Uyğ. viii ff.

Man. **rdnide** (? *sic*) **yéğ** 'better than a jewel' *M II 7, 6-7; a.o. TT III 62-3 (oğat-):* Chr. **erdini bérüp ermiş** 'he gave us a precious thing' *U I 8, 18; Bud. çintamani erdini bulsar* 'if he finds the *çintamani* jewel' *PP 14, 7-8; etözliğ ağılkıçızlardaki isig özlüğ erdinipizlerni* (he will steal and carry away) 'your precious souls, which are in the treasury of your body' *U III 14, 10-12; and many o.o., esp. in such phr. as nom ertini used instead of nom bitigi for Sanskrit sūtra: Xak. xı erdini: al-durru'l-yatim* 'a matchless pearl'; hence one calls a woman **ertini: özü** meaning 'having a body like a matchless pearl', the -d- being contracted into (*udğimat fi*) -t-, as one says *muddakir* for *muđtakir Kaş. I 141* (clearly both forms with -t- and -d- were current, but the 'explanation' is absurd); a.o. *I 71 (özük): KB ajun meğzi boldı ürüy erdini* 'the complexion of the world became (like) a white pearl' 3840; *xiv Muh. al-durr erden Mel. 77, 8; erdün Rif. 180; Xwar. xiii(?) (gold, silver, many rubies) kop telim erdiniler* 'very many jewels' *Oğ. 120; a.o.o.*

D ertinü: Dev. Adj./Adv fr. *ertin- Refl. f. of **ert-**; but used only as an Adv. qualifying Adjs. and V.s and meaning 'extremely, very much'. Common in Uyğ. but not noted later. **Türkü viii ertinü: uluğ törün:** 'with a very great ceremony' *II N 9 and 10 (of a wedding); o.o. II S 14 and 15 (meaning obscure); viii ff. Man. ertinü ögrünçülüğ* 'very joyful' *TT II 8, 54; Uyğ. viii ff. Chr. U I 8, 4-5 (ağır):* Bud. Sanskrit *subaha* 'very many' **ertinü üküş** *TT VIII D.40; U II 15, 6; 16, 15; etrinü (sic) a:riğ* 'very pure' *TT VIII G.20; o.o. with Adj. PP 3, 8; 16, 1; 26, 5; 38, 8; TT VII 40, 32; Suv. 530, 7 etc.—ertinü katığlanıp* 'making great efforts' *U III 35, 29; o.o. do. 37, 2 (ağrit-); Suv. 141, 4-5 (uya:d-).*

D ortunkı: Hap. leg.?: N./A.S. fr. **ortun** (ortu); 'situated in the middle, intermediate'. Replaced in the medieval period by **ortanca/ortancı** (Çağ., *San. 711. 11; Kıp., Tuh. 38a. 9; Osm., TTS I 550; II 736*) which still survives in NC Kzx. **ortanşı; SW Osm. ortanca, Tkm. ortancı. Uyğ. viii ff. Bud. ilki etözlerde ortunki kénki etözlerde** 'in their first bodies (i.e. incarnations) and intermediate and last bodies' *Suv. 134, 1-2*.

DF ertiniliğ P.N./A. fr. ertini; 'jewelled, full of jewels'. Pec. to Uyğ. Bud. Uyğ. viii ff. Bud. **erdiniliğ ortuğ** 'the island of jewels' *PP 33, 7; TT V 26, 91, and 94; erdiniliğ orunluk* 'a jewelled throne' *PP 46, 2; a.o.o.*

Tris. V. ARD-

D artuclan- Hap. leg.; Refl. Den. V. fr. **artuç. Xak.** xı *tağ artuclanı:* 'the mountain was covered with junipers' (*al-'ar'ar*) *Kaş. I 312 (artuçlanur, artuçlanma-k).*

D artuklan- Refl. f. of **artukla-** (which s.i.s.m.l with a wide range of meanings); 'to give oneself airs'. Survives with the same meaning in NE Tel. *R I 311* and Khak. **artıktan-**

Xak. xı er artuklandı: 'adā'l-racul *tawrahu* 'the man gave himself airs' *Kaş. I 313* (artuklanur, artuklanma:k).

D értele:- Den. V. fr. érte; originally 'to do (something) early', with some extended meanings later. Survives in NE Tuv. *Pal. 587*; NC Kir. and SW Osm. **Xak. xı er işka:** értele:-dl: *bakkara'l-racul li'l-amr* 'the man started early on the affair' *Kaş. I 316* (értele:r, értele:me:k, corrected from -ma:k); XIII(?) *Tef. ertele-* same meaning 84; Osm. xiv to xvı *ertele-* 'to get up early' in a few texts *TTS I 274; II 394*.

D ortu:la:- Den. V. fr. ortu; S.i.s.m.l. with variations in the middle vowel, usually meaning 'to reduce by half, split down the middle', and the like. **Xak. xı er yaşın ortu:la:di:** *tanaşafa'l-racul min 'umrihi* 'the man reached middle age' *Kaş. I 316* (ortu:lar, ortu:la:-mak).

D ordu:lan- Hap. leg.; Refl. Den. V. fr. **1 ordu:** **Xak. xı beg bir yérig ordu:landı:** 'the beg chose (*ittaxada*) a place for himself as his capital' (*qaşaba*) *Kaş. I 296* (ordu:lanur, ordu:lanma:k); a.o. *II 294, 24*.

D arıtın- Refl. f. of arıt-; 'to clean oneself'. N.o.a.b. **Türkü VIII ff.** Man. **yuntu arıtıntı** 'he washed and cleaned himself' *M I 7, 21*; **Uyg. VIII ff.** Bud. **arığ yunup arıtınıp U II 42, 31-2**; a.o. *Suv. 478, 20*.

D arıtış- Co-op. f. of arıt-; survives only in NE Khak. ardis-. **Xak. xı ol mağa: tarığ arıtışdı:** 'he helped me to clean the grain' (*fi tanqiyatı'l-hınça*) *Kaş. II 322, 16* (in a grammatical section); n.m.e.

Mon. ARĞ

1 ark 'excrement', esp. 'human excrement'. Survives only(?) in NE Khak. arıx. Cf. **1 bok:** **Xak. xı ark al-adıra** 'human excrement'; and 'iron slag' (*xabaṭu'l-hadıd*) is called **temür arku:** *Kaş. I 42: xiv Muh. (?) al-gā'if* 'dung' (bo:k, in margin) **ark Rif. 142:** **Kıp. XIII al-adıra** (bok, also called) **ark** (misvocalized *ork*) *wa huwa luğa* 'it is a dialect word' *Hou. 21, 19: xiv arık* (so vocalized) *al-xuru* 'excrement' *Id. 12*.

S 2 ark See **1 arık**.

ırk originally a Conc. N. 'dice, sticks, etc. used for casting lots, divination, etc.', thence 'a magical figure, hexagram', and the like; thence abstract, 'an omen, taking omens, divination, etc.' It is listed in *R I 1370* (quoting *Zenker*) as a SW Osm. word meaning 'luck, fortune' and survives in this meaning in SW xx Anat. **ırğ/ırk/ırık/ırğın SDD 772-4.** NC Kir. **ırk** 'comfort, a peaceful life' can hardly be the same word. **Türkü VIII ff.** **bu ırk başınta:** 'at the beginning of this omen' *ırk B 57*; **bu ırk bitı:ğ** 'this book of omens' *do. Postscript. Uyg. VIII ff.* Bud. (he asked for a piece of chalk, took it and drew a pattern on the ground) **ırk saçtı ırkın körmışdın kén** 'threw the dice (or

rods?) and after scrutinizing their omen' (rather than 'the dice'—he said) *Hüen-tı. 37: Civ. ırk* is the technical term for the Chinese hexagrams in *TT I* (14, etc.), and also for the omens stated in short sentences in *TT VII 28* (8, etc.): **Xak. xı ırk al-kahāna wa'l-fāl wa ixrācu'l-đamir** 'divination, taking omens, and elucidating secrets' *Kaş. I 42*.

S urk See **1 uruk**.

Dis. ARĞ

D 1 arığ N./A.S. fr. arı: 'clean, pure', lit. and metaph.; sometimes also used as an Adv. like **arıtı:** for 'completely, thoroughly'. S.i.a.m.l.g. w. phonetic changes in the second syllable. **Türkü VIII arı:ğ uvutu: yeg** a proverb quoted to justify a military retreat, perhaps 'modesty becomes the pure man' *T 37: VIII ff.* Man. **arığ dındarlar** 'the pure Elect' *Chuas. 66-7*; **arığ baçağ baçap** 'keeping a pure fast' *do. 247; o.o. do. 217, 245; TTI 6, 2: Uyg. VIII ff.* Man. **arığ yollarda yorıp** 'walking in pure ways' *TT III 164-5*; a.o.o.: Bud. **ıkl arığ kızlar** 'two pure maidens' *PP 41, 2*; **arığ** by itself and the Hends. **arığ süzük** (as in *TT V 6, 22*) and **süzük arığ** (as in *do. 6, 24*) 'pure' are very common; the spelling in *TT VIII* is **arı:ğ**; see also **1 uruk:** **Xak. xı arığ ne:ç** 'anything clean' (*nazif*) *Kaş. I 63*; o.o. same translation *I 66, 17; 342, 4*; **arığ** (of 'gold') *xalış* 'pure' *I 376, 25*; in six other passages **arığ** means 'completely, thoroughly', e.g. **alplar arığ alkışur** 'the warriors completely destroy one another' *I 237, 23*; o.o. *I 103, 2; 230, 3; 241, 23* (ıgleş-); *II 328, 16; III 41, 18*—**arırığ ne:ç al-şay'u'l-nazif cıdda(n) wa'l-taşdid li'l-mubālağa** 'an extremely clean thing', the double -rr- for emphasis *I 143: KB arığ bolsa özi* 'if his soul is pure' 722; o.o. meaning 'pure' 831, 3899; (God created innumerable beings) **tılı birle teyrığ ögerler arığ** 'they greatly praise God with their tongues' 1022; **bu kün kim okısa ol arığ** (so read) **bilır** 'whoever reads today, he knows full well' 259; XIII(?) *Tef. arığ* 'pure, clean' 57; *xiv Muh. al-fāhir* 'clean, pure' arı: *Mel. 55, 5*; **arık** (with -ğ below the -k) *Rif. 152*; *al-bıkr* 'virgin' (opposite to *al-ıayyib* 'married woman', **erikmiş**) aru: kız *Rif. 149*; arı: kız *150* (only); *Rbğ. arığ* 'clean' (clothes) *R I 269* (quott.): **Çağ. xv ff. arığ/jarık arı wa pāk Vel. 12** (quotts.); **arı pāk wa muşaffı** 'clean, pure' *San. 37v. 12*; **arığ ditto 15** (quott.); **arık ditto 21**; **Xwar. xiv arığ** 'pure' *Qutb 12; MN 10; Nahc. 232, 10; 277, 1*; **Kom. xiv arı** 'clean' *CCJ*; 'pure, holy' *CCG*; **arov** 'clean, guiltless' *CCG*; *Gr. 40, 41* (quotts.): **Kıp. XIII al-nazif aru:** *Hou. 27, 17*; **xiv arı:** *al-nazif*; **arığ muṭahhar** 'cleansed', and it is equivalent (*rāci*) to **arı:** in the sense of *al-nazif* *Id. 10*; **xv al-nazif** (mis-spelt *al-nadif*) aru: (misvocalized *oru:*) *Kav. 64, 17*; **tāhir aru** *Tuh. 23b. 7*; **nazif aru do. 36b. 5**; **Osm. xiv ff. arı**, occasionally in *xiv aru* 'clean, pure' lit. and metaph., c.i.a.p. *TTS I 39; II 49; III 33; IV 35*.

2 arığ 'copse, wood, forest, jungle'; sometimes used in Hend. with **simek**, q.v. Survives only (?) in NE Khak., Turv. Uyg. VIII ff. Bud. Sanskrit *āraṇya* 'living in a wood' **arığnta:krı** *TT VIII B.8; vanasande* 'in the forest' **arığta: do. C.4; arığta: do. G.3; a.o. U III 55, 2; arığ simek** same meaning(?) *U III 10, 13-14; 58, 6; U IV 44, 25; U Sp. 105, 10; Suv. 529, 5* etc.

VU 3 arığ Hap. leg.; precedes **1 arığ**, and so correctly vocalized but semantically close to **1 uruk**. Barsğan **xı arığ izaru'-xibā** 'the rope bound round a (felt) tent' *Kaş. I 63*.

arik 'an irrigation canal'. S.i.a.m.l.g. See *Doerfer II 469*. **Xak. xı arık al-nahr** (here) 'irrigation canal' *Kaş. I 65 (prov.); I 302 (ağızla:-); I 382 (kazuk); a.o.o.: xıı(?) Tef. arık ditto 58; Çağ. xv ff. arığ/arık* 'a water course (*su yolu*) dug to provide a flow of water', for example a mill-race (*degirmen arığı*) *Vel. 13* (quots.); **arığ nahr San. 37v. 15** (quots.); **arik** 'the same as arığ' *do. 21; arğ/fark* abbreviation of **arığ/arık nahr 37r. 20** (quots.). **Kıp. xiv ark al-nahr** (and **al-nahr** (if taken as 'river') is called **irmak**) *Id. 11; al-nahr (inter alia) arğ Bul. 4, 13; xv al-nahr arık (and **irak** (?error), **irmak**, **özen**) *Tuh. 36a. 5; Osm. xiv ff. ark (the standard modern form) in one xiv and one xv text, **arığ** once in xv and **arık** once in xvi *TTS I 39; II 51; III 37*.**

D aruk (a:rok) Pass. N./A.S. fr. **1 a:r-**; originally 'tired out, exhausted', hence 'emaciated, weak for the lack of food'; in the latter sense normally of animals. S.i.a.m.l.g. usually as **arık**. Uyg. VIII ff. Bud. **yég a:rok** 'very exhausted' *TT VIII N.14; siz aruk siz* 'you are tired out' *PP 55.4; o.o. do. 37, 1; Hüen-t's. 1914; Xak. xı aruk er* 'an exhausted (*mu'yi*) man' *Kaş. I 66; o.o.* same translation *I 259, 8; 298, 10 (ö:ğlen-); II 28, 3; azukluğ aruk erme:s* 'a well-fed man does not tire (*lā ya'yi*) on a journey' *I 148, 1; xv Muh. al-nahif* 'emaciated' **a:ruk Mel. 48, 12; Rif. 143** (mis-spelt **uru:**); **al-hazil** 'thin, out of condition' **a:ruğ 65, 14; aruk 165** (also 143, 152); **hazıla wa nahıfa aruk bol-** 116 (Mek. aruğla:-); **Çağ. xv ff. arığ lağar** 'thin, emaciated' *San. 37v. 17* (quots.); **arık** same as **arığ do. 21; Oğuz/Kıp. xı arık al-mahzıl** 'emaciated' *Kaş. I 66; Kom. xiv* 'emaciated' **arix CCI, CCG; Gr. 274** (quots.). **Kıp. xııı al-hazıl** (opposite to **al-samin semiz**) **aruk Hou. 27, 18; xiv al-mahzıl aruk Id. 11; xv hazıl arık Tuh. 37b. 12; Osm. xiv ff. aruk** 'lean, emaciated' in some xiv, xv texts, **arık fr. xiv** onwards *TTS I 36; II 50; III 34; IV 36*.

D irak N./A.S. fr. **ıra:-**; 'distant, far away'. S.i.a.m.l.g.; **irak** is the only form in SW, and, with **rak**, in NE, and occurs in all other language groups; **yırak** is an alternative form in three of them, **cırak** only in NW. This proves that the **y-**, where it exists is secondary and prosthetic. **Türkü VIII irak bođunuğ ança: yağutır ermiş** 'thus they brought distant people nearer to them' *IS 5, II N 4; a.o. IS 7, II N 5; turuk bukali: semiz bukali:*

irakta: bölser 'if one tries to distinguish between a lean ox and a fat ox from afar off' *T 5-6; irak* and **yağuk** seem to occur in antithesis on a *balbal ETY II 164*: Uyg. VIII ff. Bud. *U IV 16, 156 (aıñğ); (48, 98); iraktın* 'from afar off' *PP 38, 4; U II 22, 6; U III 58, 8 (i); o.o. U Sp. 103, 18; TT VII 40, 67*; Civ. **irak** is common in *TT VII; yırak (sic?) barmış kişi kelmiş sarı* 'it is difficult for a man who has gone far away to come' *TT I 78; Xak. xı yırak: yér* 'a distant (*ba'id*) place'; also used for anything distant from friends (*al-ıxva*), etc. *Kaş. III 28* (verse); *III 29, 4 (uğra:ğ);* and two o.o.: **KB közümdə yırak sen köpülke yakın** 'you are far from my eyes but near to my thoughts' *11; o.o. 527, 781, etc.: xıı(?) KBVP yırak* 'afar' *48, 49; xııı(?) At. yırak tur* 'keep away' (from liars) *153; Tef. irak/yırak* 'distant; extreme' *129, 158; xiv Muh. al-ba'id ıra:k Mel. 83, 9; Rif. 189; a.o. 26, 14 (at-): Çağ. xv ff. yırak dır* 'distant' *San. 349r. 25; Xwar. xiv yırak ditto Qutb 91; irak do. 206; yırak MN 100, etc.; irak Nahc. 115, 14; Kom. xiv* 'distant' **ırağ/ırağ CCI, CCG; Gr. 274** (quots.); **Kıp. xııı al-ba'id** (opposite to **al-qarib yowuk, yakın**) **yıra:k Hou. 25, 12; xiv yırak al-ba'id Id. 93; xv ditto Tuh. 8a. 6; Osm. xiv ff. irak** (occasionally **ırağ/ırağ** down to xvi) 'distant'; c.i.a.p. *TTS I 352; II 498; III 342; IV 393*.

uruğ Preliminary note. *As a N.Ac. in -ğ fr. ur-* occurs twice in *Kaş.*, but otherwise means 'seed, pip' with some extended meanings. In this sense unlikely to be a Dev. N. fr. **ur-** even in its meaning of 'to put' and the like.

D 1 uruğ N.Ac. in -ğ fr. **ur-**; 'a beating'. N.o.a.b.; cf. **1 uruğluğ. Xak. xı of kulın uruğ urdı: qaraba** 'abdahu darb mubālağ fihı' 'he gave his slave a severe beating' *Kaş. I 27, 4; similar phr. I 386, 16; both as grammatical examples.*

2 uruğ originally a Conc. N. 'seed, pip, kernel', but with metaph. extensions like 'progeny, descendants', and even 'clan', i.e. descendants of a common ancestor. S.i.a.m.l.g. in various forms (**uruğ/juruk/uru**, etc.). See *uluş*. See *Doerfer II 468*. **Türkü VIII ff.** Yen. possibly occurs in *Mal. 32, 15 (ınanç): Uyg. VIII ff. Man.-A M I 17, 14 (evin): Bud. yana burxan kutıpa uruğ tarığ kemışmiş bolur 'and will throw seed and grain before the majesty of the Buddha' *TT VI 454—oğultı kızı uruğı tarığı bağı böşüki üküş bolur* 'his sons and daughters, progeny (Hend.) blood relations and relations by marriage become numerous' *do. 105; o.o. do. 205 (alkınç); TT VII 40, 127; Civ. kendir uruğı* 'hemp seed' *TT VII 14, 49; nara uruğı* 'pomegranate pips' *H I 3; o.o. do. 22, 101 and II II* (common); **bu yérke neçe uruğ batsar ikeğü teğ üntürüp tarırbız** 'whatever quantity of seed is planted in this ground, we will raise and produce twice that amount' *U Sp. 28, 4-6—men Sadanığ ağam inim uruğum**

tuğmuşım oğulum özlüğüm (?so read) 'my, Sada's, elder and younger brothers, progeny (Hend.), sons and blood-relations(?)' *USp.* 13, 12: *XIV Chin-Uyg. Dict. chung* 'seed, progeny' (Giles 2,886) **uruğ tuğum** *R I* 1658; *ch'im ch'i* 'relations by marriage' (Giles 2,081 r,018) **uruğ tariğ** *Liçeti*, p. 275; **Xak.** *XI uruğ habb kull şay* 'the seeds, pips of anything', and *al-badr* 'cereal seed' is called **uruğ**; hence one says **uruğ ekti**: 'he sowed seed'; and metaph. *al-aqārib* 'relatives (by marriage)' are called **uruğ tariğ** (mis-spelt *tariğ*) *Kaş.* *I* 63; a.o. *I* 449, 14 (zaranza): *KB ay edğü kılınç aşı edğü uruğ* 'oh progeny of good conduct and good stock' 108; **kamıuş egriler isiz urğı bolur** 'all crooked things have evil progeny' 806; **köki edğü bolsun uruğ ham tariğ** 'let her lineage be good on both sides of the family' 4476; a.o. 1959: *XIII(?) Tef. uruğ 'seed'* 331: *XIV Muh. al-badr u:ruğ Mel.* 78, 1; *Rif.* 181: *Çağ.* xv ff. **uruğ kayaş xişim qavım** 'relatives, clan'; since these words are not used separately **kayaş** is added in this entry; **uruğ/uruk** is used for a man's sons, brothers, and close relations, like (Pe.) *xwiş* and **kayaş** for those who are the *xwiş* of *xwişā-wanda* that is the sons and brothers of relatives, like (Pe.) *tabār Vel.* 98 (quotns.); **uruğ/uruk** (1) *xwiş wa tabār wa mansūbān wa muta-'alliqān* (quot.); (2) *badr-i zirā'at* (quotn.) *San.* 71 v. 10; **uruğ kayaş** *Hend.* (az *ittihād'at*), *nasl wa tabār wa xwişān* (quotn.); **uruğ kayaş** are used linked together, **kayaş** is not used in isolation, but **uruğ** can be *do.* 14: **Xwar.** *XIII(?) bizniş uruğıbiz seniş iğaçıuñnuş uruğı bolmiş bolur turur* 'our progeny are the seed of your tree' *Oğ.* 191-3; a.o. *do.* 327: *XIV uruğ* 'seed, descendants, progeny' *Qutb* 199; *MN* 64; **Makkada uruğım kađaşım (sic) bar** 'I have children and kinsmen in Mecca' *Nahc.* 48, 15: **Kom.** *xiv 'progeny' uruğ/uruk 'progeny' CCG; Gr.* 266 (quotns.): **Kip.** *xiv(?) uruk* 'a clan, the descendants of a single ancestor', marginal note to *Id.*, *Izbudak, El-idrāk Haşiyesi*, p. 49: **Osm.** *xiv to xvi uruğ/uruk 'progeny'* in several texts, 'seed' in one *TTS I* 550 (*oruk*), 725; *II* 929.

oruk (orok) 'path'. Survives in several NE languages *R I* 1050 (*orak*), 1054 (*orok*); **Khak.** *orax/orğax*; **Tuv.** **oruk.** *Türkü VIII bir at orukı: ermiş* 'there is (reported to be) a path for one horse (at a time)' *T* 24: *Uyg.* VIII ff. **Man.** *TT III* 46 (1 uç): **Bud.** (he designed to show erring mortals) **köni yol oruk** 'the true path' *TT VI* 236; similar phr. *Suv.* 160, 2: **Civ. yol oruk** *TT I* 21: (**Xak.**) *XIII(?) Tef. oruk* 'path' (metaph.) 238.

VU?D I uruk 'rope'; n.o.a.b.; prob. a *Pass.* *Dev. N. fr. ur-* in the sense of something put onto something else; the modern word **uruk** in several NE languages *R I* 1658-9, **Khak.**, **Tuv.** meaning 'lasso' and the like seems to be a *Sec. f.* of **ukruk**, q.v., rather than a survival of this word. *Uyg.* VIII ff. **Bud.** (one of the three demons) **uruğ üze boyunımın badı**

'bound my neck with a rope' *Suv.* 7, 19: **Xak.** *XI uruk al-şafan* 'rope' *Kaş.* *I* 66; six o.o. translated *al-habl* 'rope, cord': *XIII(?) Tef. uruk* 'rope, cord' 60 (?mis-spelt *aruk*), 331: **Oğuz XI urk** abbreviation (*taxfif*) of **uruk**, like '*unq*', '*unuq*' *Kaş.* *I* 42.

S 2 uruk See **uruğ**.

arka: originally 'the back' of a person, animal, or thing; hence metaph. 'a backer, someone who stands behind and supports a person'. S.i.a.m.l.g. *Uyg.* VIII ff. **Man.**-A **yeme armtı bolzun esengü alkış tüzü nom arkasına** 'and now let there be well-being and praise to all supporters of the (true) doctrine' *M I* 27, 11 ff.: **Bud.** o:t **öğlüğ saçı arkasında yađılı turup** 'his flame-coloured hair hanging down his back' *U IV* 10, 67-8; **arka bérıp** 'turning his back' (on the light (*Dat.*) of the gods) *TT VI* 273; **tüz köpüllüğ bursağ kuvrağlarığ** **iki arka kıldım erser** 'if I have caused discord in level-minded religious communities (Hend.)' *Suv.* 134, 12-14; similar phr. *TT IV* 10, 20: **Civ. süsgüni arkası tutuşur** '(pain) grips his shoulders and back' *TT VII* 25, 4: **Xak. XI arka: al-zahr** 'the back'; **arka: al-zahiru'lladı yu'āwinuk f'il-dawāhi** 'a backer', who helps you in difficulties' *Kaş.* *I* 128 (prov.); a.o. ('back') *I* 139, 6: **KB bayat ok bolu bérü arka yölek** 'may God give you abundant backing and support' 90; **arka 'backing'** 1697-8; **arka yölek** 116, 1045: *XIII(?) Tef. arka* 'back, backing' 58; *XIV Muh. al-zahr arxa: Mel.* 47, 13; **arka: Rif.** 114; **al-misnad** 'couch' **arka: yatak Rif.** 168 (only): **Çağ.** xv ff. **arka puşt** 'back', in *Ar. zahr San.* 37r. 22: **Xwar.** *xiv arka* 'back' *Qutb* 11: **Kom.** *xiv 'back' arka CCI; Gr.: Kip. XIII al-zahr wa'l-musā'ada* 'back; support, help' **arka: Hou.** 21, 1; **ā'ana** 'to help' **arka: bér-do.** 34, 20; **sā'ada** 'to support, help' ditto 40, 17: **XIV arka: al-lıhb** *Id.* 11: *xv ditto Kav.* 60, 17; *Tuh.* 24a. 11: **Osm.** *xiv ff.* **arka** (once in *xiv arxa*) (1) 'back'; (2) 'backer, helper'; c.i.a.p. by itself and in phr. *TTS I* 39; *II* 54; *III* 37; *IV* 38-9.

argu: 'valley'; as a Noun n.o.a.b., but noted as a geog. name in *M I* 26, 25 and 29; 27, 5 as well as in *Kaş.* *Uyg.* VIII ff. **Man. arku (sic) tağlarığ yañıkturur** 'he makes the valleys and mountains re-echo' *TT IX* 84: **Bud.** **ötrü anupadat yul suvin ötgürdi tavğaç éliniğ sekiz uluğ argularında** 'then he let the waters of the Anupadat spring pass into eight great valleys in China' *Hüen-ts., Briefe* 41, note 2104; a.o. *TT IX* 22, note 77, 5: **Xak.** *XI argu: al-lıhb wa huwa bayna'l-cabalayn* 'a valley between two mountains'; hence the country (*al-bilād*) between **Tirāz** and **Balāsāğün** is called **Argu**: because it is between two mountains *Kaş.* *I* 127.

***arku**: See **arkuçı**; **arkuru**; **argu:la-**.

VU urğa: *Hap. lcg.*; the translation does not make it clear whether it is a generic term or the name of a specific kind of tree. **Oğuz, Argu:**

xı urğa: *al-dawha* 'a tall and spreading tree' *Kaş.* I 128.

D arğuç Hap. leg.; Dev. N. (N.I.): fr. 2 **ar-**. **Xak.** **xı arğuç** 'anything by which a man is deceived' (*yuğtarr*); hence the world is called **arğuç aju:n** *al-dunyağ ğarür* (*sic*) *Kaş.* I 95.

(D) **arka:ğ** 'the woof (or weft) of a woven material'. S.i.s.m.l.g. except SW. During the medieval period a synonymous word **arğaç** appeared in Çağ. xv ff. (*San.* 37r. 8) and Osm. xiv ff. (*TTS* I 34; II 48; III 33; IV 35), and is still the word used in this sense in SW Osm./Rep. Turkish; Tkm. It seems reasonable to suppose that these two words are Dev. N.s in **-ka:ğ** and **-ğaç** respectively fr. ***ar-** which cannot be identified with either 1 or 2 **ar-**, and possible that **arış** 'warp', q.v., is also a Dev. N. fr. this verb, but in the last case there are some difficulties of vocalization. **Uyğ.** viii ff. Bud. **aruşı** (? , spelt *erüşi*) **arkağı** 'the warp and the woof' *TT* VI 391 (**arkuru**); a.o. do. 394: **Xak.** **xı arka:ğ luğmatu'l-tawb** 'the woof of cloth' *Kaş.* I 118; a.o. I 61 (**arış**): *xiv Muh. al-luğma arkağ Mel.* 60, 9; *Rif.* 159 (misvocalized *arkuğ*).

arkuk 'obstinate, refractory', with a second meaning in *Kaş.*: N.o.a.b. **Türkü** viii I S 8; II N 6 (1 tok): **Xak.** **xı arkuk kişi:** 'an obstinate, refractory (*al-ħarim*) person': **arkuk al-xaşabatu'l-mu'tarida bayn ħā'itayn aw sāriyatayn** 'a transverse strut between two walls or pillars' *Kaş.* I 109; **KB** (in a list of bad habits) **takı biri erke bu arkuk kılınç, bu arkuk kılınçlığka bolmaz sevinç** 'and another is refractory behaviour in a man, a man who behaves in a refractory way is not liked' (or 'has no pleasure in life?') 340; o.o. 1668, 1670, 2066; *xiv Muh. al-qadir* (?) 'dirty' (?) **arkuk Mel.** 56, 3; *Rif.* 153 (neither word vocalized, the 'opposite' is corrupt and unintelligible).

D irğa:ğ Dev. N. (Conc. N.) fr. **irğa:** (q.v., the semantic connection is obscure); 'hook' and the like. S.i.s.m.l.g. usually as **irğak**. **Uyğ.** viii ff. Bud. *TT* V 12, 118 (otluğ): **Xak.** **xı irğa:ğ** 'a hook (*al-siğs*) used to catch fish': **irğa:ğ** 'an iron hook (*al-xuñfā*) used to drag ice from the water to the ice-house' *Kaş.* I 141; **Xwar.** xiv (the elephant would not get up however much they hit him) **temür irğaklar birlē** 'with iron elephant goads' *Nahc.* 42, 15; o.o. ('hook') 268, 1-2; **Korn.** xiv 'hook' **yirğak** (*sic*) *CC1*; **Gr:** **Kjp.** xiv **irğak al-kullāb wa'l-šinnāra** 'iron hook; fish hook' *Id.* 11; *Bul.* 5, 3 (misvocalized *irğih*): *xv zaqlam* (? , corrupt) *wa'l-kullāb irğak Tuh.* 18a. 2.

D orğa:k N.I. fr. **or-**; 'sickle, reaping hook'. S.i.s.m.l.g. as **orğak/orak**, sometimes with the additional meaning 'harvest'. **Xak.** **xı orğa:k al-mincal** 'sickle' *Kaş.* I 119; six o.o. translated *al-mincal* or *asnānu'l-mincal* 'the teeth of a sickle': *xiv Muh. al-mincal orğa:k Mel.* 60, 4; **orğa:k Rif.** 159; **Çağ.** xv ff.

orağ/orak dās 'sickle', in Ar. *miğşad, mincal San.* 70v. 24: **Kıp.** xiii *al-mincal worak* (*sic*?) *Hou.* 9, 11; xv *mincal orak Tuh.* 34a. 11; 49a. 8 (and in a second hand in the margin of 13b. 9 against *ħaşa or-*); **Osm.** xv ff. **orak** (once in *xv orğak*) 'sickle' in several texts *TTS* I 536, 547; II 734; III 547.

arğu:n Hap. leg.; prob. 'weasel' or the like. **Xak.** **xı arğu:n duwayba min cinsi'l-curdān** 'a small animal of the rat family with a body about half a cubit long, which hunts birds in the crevices of walls; if it jumps on a sheep, the (sheep's) flesh turns yellow, and if it jumps on a man when he is asleep he is seized with strangury (*al-usur*)' *Kaş.* I 120.

I arkun 'cross-bred': Survives in SE **Türki arğın/arğun BŞ** 30; **NC Kır.** **arğın** with various applications animal and human. **Xak.** **xı arkun faras muallad** 'a cross-bred horse', the offspring of a wild stallion and a tame mare, the fastest kind of horse in a race *Kaş.* I 107; **arkun münüp idā yakiba'l-cawād** 'riding a swift horse' I 421, 17; **KB kevel mindit** **arkun** 'you ride a cross-bred of high quality' 5803; **uçar kuş teğ arkun ağımda kürettim** 'I made the cross-bred horse which I bestrode gallop like a flying bird' 6536; a.o. 5369 (**büktel**).

2 arkun 'next year'; n.o.a.b. **Uyğ.** viii ff. Bud. (they rely on an irregular calendar, thinking that with it they will be out of danger; it is more or less beneficial to their bodies) **inçip arkun ağır ada tuđa kelser** 'then when next year there come serious dangers (Hend.)' *TT* VI 262-3; **Xak.** **xı arkun ismu'l-'āni'l-muqābil** 'a word for the coming year'; hence one says **arkun** (VU) 121: **'ām muqābil wa qubāqib** 'next year and the year after' *Kaş.* I 108; I 89, 16 (121).

S 3 arkun See **akru**.

arkar: prob. always 'the mountain sheep, *Oris argali*', although the Ar. words used by *Kaş.* normally mean 'mountain goat, chamois' (it is likely that the animal was exotic to Arabs and had no specific name in Ar.). S.i.s.m.l.g., see *Shcherbak*, p. 117, usually as a generic term without indication of sex. The Mong. synonym *arğali* is perhaps a l.-w. fr. this word. **Uyğ.** viii **arkar başı: tuşında:** prob. 'opposite (the place called) Arkar başı.' *Şu.* S 1: **Xak.** **xı arkar:** 'al-urwiya, the female of *al-wu'ail*'; its horns are made into knife-handles *Kaş.* I 117; o.o. I 214, 17 (**sukak**); 421, 17 (translated *al-wa'l*): **Çağ.** xv ff. **arkar-ı ğalça** 'the wild (Pe. l.-w.) mountain sheep is mentioned twice in *Babur* (*Gibb Memorial facsimile*, 141 v. 13; 276v. 10); **alok** (*sic*) *quç-i kühî* 'mountain ram' *San.* 50r. 20.

D arkış Dev. N. fr. **I arka:-**; 'a person or group of persons travelling for commercial or official purposes', hence both 'travelling merchants, caravan', and 'official envoys, mission'; it is not always easy to see which is meant and merchants were often used as official envoys.

Survives in NE several dialects **arġiŝ/arġis** *R I* 300-1; Khak. **arġis** 'travelling companion'; NC Kzx. **arkis** ditto *R I* 293 (not in *MM*); SW xx Anat. (**arkis** *SDD* 115) **erkiŝ** 'caravan' 546. See *Doerfer II* 460. **Türkü VIII** (the Basmlı idikut was my subject) **arkis idmaz tēyin süledim** 'because he sent no envoys, I campaigned against him' *II E* 25; (gap) **arkis: kelmedi:** (so read) 'no envoys came' *II E* 41; a.o. *I S 8, II N 6* (1:4-): **Uyġ. VIII ff.** Bud. (then King Mahendrasena) **tört yıpaqtın kelmiş arkis yalavaçlar okıp** 'summoning the envoys and ambassadors who had come from all four corners of the world' *U II* 21, 17-18; o.o. **arkis ürkiŝ** same meaning *U III* 29, 2-3 (1:4-); *do.* 11; **arkis** *do.* 29, 14; 30, 20; *Hüen-tŝ. 12, 235-6, 1886:* **Xak. XI** **arkis al-ir** 'caravan' (prov., **arkis** translated *al-safr* 'traveller'): **arkis** the word for 'an envoy' (*al-mursil*) to people from one's native country (*al-mawṣin*); hence one says **anıġ arkis:** **keldi:** *cā'a rasūluhu*; also used in the sense of *al-risāla* 'a mission' *Kaŝ. I* 97 (in *I* 249, 12 *arkis:* is an error for *arvıŝ:*): *KB* **Xıtay arkisı yađtı tavġaç edī** 'the caravan from China distributed Chinese wares' 68; o.o. 1386, 1443, 5367, 5546 (*im*), 5754: XIII(?) *At.* **arkis** 'caravan' 179, 180 (1 öġ); xiv *Rbġ.* **arġiŝ** 'caravan' *R I* 301: **Çaġ.** xv ff. **arġiŝ mi'ānala-i ġalla** 'trade in foodstuffs' *San.* 37r. 20: **Kip. XIV(?)** **arġiŝ** 'caravan, the transport of men or goods by horse and mule', marginal note to *Id.*, Izbudak, *El-idrāk Haŝiyesi*, p. 6: **Osm. XIV** **arġiŝ** 'caravan' *Dede Qorqut*, ed. Rossi, p. 332.

Dis. V. ARĖ-

1 arka: - 'to search, investigate', etc. N.o.a.b., but no doubt the earlier form of the synonymous SW Osm., Tkm. word **ara-**, which is not traceable earlier than *San.* 34r. 18 where it is treated as a **Çaġ.** word translated *miyān-i ġizi-rā tafahhuŝ hardan* 'to make an investigation into something', but illustrated only by a *Rümi* quote. (**Xak.** XI(?) *At.* **seniġ birlıkipe dalil arkaġan** 'anyone who seeks a proof of Thy uniqueness' 7; (the Prophet) **biġiġ Ğinde erse siz arkaġ tedī** 'said seek knowledge (even) if it is in China' 104: **Oġuz XI** **ol anıġ evin arka:dı: baġaça mā fi baytılı wa talabahu wa fahaşa mā ŷanna fihi** 'he enquired what was in his house and searched it and investigated what he thought was in it' *Kaŝ. I* 283 (2 **arka:**- follows).

2 arka:- a rhyming jingle not used in isolation; n.o.a.b. **Xak. XI** (after **1 arka:**- in the same para.), and one says of **anı: karġa:dı: arka:dı: la'anahu wa ġakara masa'atahu** 'he cursed him and spoke of his wickedness'; used as a Hend. (*muздаvica(n)*) and not by itself; taken from their word for 'praise' (*al-ṭanā'*) **alkiŝ**; since it was used frequently in a Hend. **alka:**- also acquired a pejorative meaning (*cu'ila fi'l-ŷarr*); and since it was originally laudatory the -r- was substituted for -l-, as **malŝiŝ** became **marŝiŝ** in Ar. *Kaŝ. I* 284

(**arka:r, arka:ma:k**; the theory, though prima facie improbable may be correct, see **karġan-**).

ırġa:- 'to shake, or rock (something *Acc.*'); survives only(?) in NC Kır., Kzx.; it also existed earlier in SW Osm. but has there been displaced by the Freq. f.(?) **ırġala-**. It is difficult to connect this verb semantically with **ırġa:ġ**, but there is a NE Tuv. verb **ırġay-** 'to be crooked' *Pal.* 570, and this suggests that there was originally a second verb ***ırġa:**- with this meaning. **Xak. XI** **ol yıġa:ç ırġa:dı: hazza'l-ŷacara wa naŷađahā li-yaŷuġ tamaruhu** 'he shook (Hend.) the tree so that the fruit should fall'; also used of other things *Kaŝ. I* 283 (**ırġar, ırġama:k**); o.o. translated *naŷađa III* 316, 15; 321, 16: XIII(?) *Tef.* **ırġa-** 'to shake' (a tree) 129: (**Xwar. XIV** **ırġa-yırġa-Qutb** 91, 206, and Kom. XIV **yırġa-CCG**; *Gr.* 133 both meaning 'to enjoy oneself' have no connection with this verb but are Sec. f. of a l.-w. fr. Mong. *cirġa-* (*Hanisch* 90) same meaning): **Kip. XIV** **ira:- ħarraġa fi'l-mahd wa mā nāsabahu** 'to rock in a cradle and the like, also pronounced **ırġa:-**, which also means *hazza Id.* 11: **Osm. XIV** **ol ırġa-** 'to shake (something)' in a few texts *TTS I* 353; *IV* 394.

D ırġat- Caus. f. of **ırġa:-**; properly 'to order (something) to be shaken', but from a fairly early date used in the same meaning as, and in place of, **ırġa:-**. S.i.s.m.l. w. some phonetic changes like NC Kzx. **ırit-**. **Xak. XI** **ol yıġa:ç ırġattı: anfaġla'l-ŷacara wa ġayrahā** 'he had the tree (etc.) shaken' *Kaŝ. I* 263 (verse; no Aor. or Infin.): XIII(?) *Tef.* **ırġat-** 'to shake (someone)' 129: **Çaġ. xv ff.** **ırġat-cunbānidan** 'to shake, move (something)' *San.* 98r. 17 (quotr.).

D ırġal- Pass. f. of **ırġa:-**; 'to be shaken, to sway', and the like. Survive only(?) in NC Kır., Kzx. **Uyġ. VIII ff.** Bud. **1 ırġalur ırġalur** 'the bushes and trees sway' *San.* 62r, 5: Civ. **artuġ söġüt butiki yüz törlüġin ırġalur** 'the stem of the juniper tree sways in every direction' *TT I* 165-6: **Xak. XI** **yıġa:ç ırġaldı:** 'the tree was shaken' (*nufida*); also used of anything that is shaken (*hazza*) *Kaŝ. I* 249 (**ırġalur, ırġalma:k**): **Kom.** 'to be shaken, to sway' **ırġal-CCG**; *Gr.*

D ırkla- Den. V. fr. **ırk:**; 'to cast lots, consult the omens'. Survives only(?) in SW Anat. **ırıkla- SDD** 773. **Uyġ. VIII ff.** Civ. *TT VII* 28, 6 (1rū): a.o.o. in this text: **Xak. XI** **ka:m ırkldı: takahhana'l-kāhin mutaŷā'ila(n) fi ŷay** 'the magician made magic consulting the omens about something' *Kaŝ. III* 443 (**ırklar, ırkma:k**).

D ırġan- Refl. f. of **ırġa:-**; 'to shake, sway, rock', etc. (Intrans.). The commonest member of the group, s.i.a.m.l.g. **Xak. XI** **yıġa:ç ırġandı: ihtazati'l-ŷacara wa taharrakat** 'the tree (etc.) shook and rocked' *Kaŝ. I* 254 (**ırġanur, ırġanma:k**): **Çaġ. xv ff.** **ırġan(-ıp) ırġala-Vel.** 54; **ırġan-** Refl. V., *cunbānidan*

'to move, stir' *San.* 98v. 2: **Xwar.** xiv **irġan-** 'to shake' *Quth* 206: **Kip.** xv *inhazza irġan-Tuh.* 6b. 5: **Osm.** xiv ff. **irġan-** (in xvi **irġan-**, **irkan-**, **iran-** also occur) 'to move, sway'; c.i.a.p. *TTS I* 353; *II* 500; *III* 344; *IV* 395.

D arġur- Caus. f. of **I ar-**; 'to tire (someone) out'. Pec. to **Kaš.** **Xak.** xi ol **atin arġurd:** *a'yā farasahu* 'he tired his horse out' **Kaš.** *I* 225 (verse); **arġurur**, **arġurma:k**, sic, not **-ġar-**, in MS.); a.o. *I* 486, 14.

D arġurt- Hap. leg.; mentioned only as example of a Caus. f. of a Caus. f.; cf. **arġurtur-** **Xak.** xi **aniġ atin arġurtti:** *ĥamala'l-insān 'alā i'yā farasihi* 'he urged the man to tire his horse out' **Kaš.** *I* 229, 13; n.m.e.

D arkaš- wholly irregular Co-op. Den. V. fr. **arka:**; survives only(?) in NE Tuv. **arġaš-** 'to lit something heavy together'. **Uyġ.** viii ff. Bud. Sanskrit *hastasaṅgānikayā* 'by the act of clasping someone closely' **arka:šma:k üze:** *TT VIII C.11:* **Xak.** xi ol **aniġ birle:** **yük arkašti:** *ĥamala ma'ahu'l-himl muzāharata(n), wa huwa an ya' al kull wāhid minhumā zahrahu li-šāhibihi* 'he carried the burden on his back with him, that is each of them made a back for the other' **Kaš.** *I* 237 (**arkašiu:r**, **arkašma:k**); a.o. *I* 395, 3 (**yüzkeš-**).

D irġaš- Co-op. f. of **irġa:-**; 'to shake (something) together'. Survives only(?) in NC Kir. **Xak.** xi ol **meniġ birle:** **yüġa:**; **irġašti:** 'he shook (*nāfaḍa*) the tree in co-operation or competition with me' **Kaš.** *III* 322, 1; a grammatical example, n.m.e.

Tris. ARĖ

PUD arkuçi: Hap. leg.; listed between **umduçi:** and **erdini:** which excludes the possibility that it is an error for ***arkışçi:** a word which might be expected in this sense; it seems rather to be connected with **arġu:la-**, and is presumably a N.Ag. fr. ***arku:** (or ***arġu:**, but not the **arġu:** listed above) which seems to be also the basis of **arkuru:** **Xak.** xi **arkuçi:** 'an intermediary (*al-mutawassit*) between two people, and the messenger (*al-rasul*) between the relatives of the two parties to a prospective marriage' **Kaš.** *I* 141.

VU?D arkaçak Hap. leg.; in a section headed *af'ālil* which requires a long second vowel, and completely unvocalized; perhaps Den. N. fr. **arka:** **Xak.** xi **arkaçak** the word for an instrument (*āla*) for pouring medicine into the corner of the mouth; it is in the shape of a saucer (*al-sukurraca*) and has a spout (*maḥ'ab*) **Kaš.** *I* 144.

VU(D) ura:ġut 'woman', more specific than **tüš:** which is also used of animals; morphologically a Dev. N. in **-ġut**; noted only during a limited period but very common during that period, during which it displaced **evçi:** and the phr. **uzun tonliġ**, and was used in parallel with **išter** (**išti:**); in **Çaġ.** it was displaced by

urġaçi (*San.* 71r. 18) which may be connected etymologically and s.i.s.m.l., including NC Kir., SC Uzb., SW Tkm.; in other modern languages displaced by forms of **katun** and the Ar. l.-w. '*awrat*, but it is possible that words in some Kip. texts (*Hou.* 25, 2; *Id.* 25; *Tuh.* 3b. 13) and elsewhere which have been described as, or taken to be, '*awrat* written with initial *alif* instead of '*ayn* are actually later, contracted forms of **ura:ġut**. **Xak.** xi **ura:ġut:** *al-mar'a* 'woman' **Kaš.** *I* 138; about 60 o.o., all spelt **ura:ġut:** XIII(?) *Tef.* **uraġut** 'woman, wife' 330: xiv *Rbġ.* **uraġut/urawut** is the standard word for 'woman' in the earlier MSS. (in the later often replaced by **xatun**) *R I* 1651-5 (adding that it is also common in *Zam.*): **Kip.** xiv **uraġut** *al-mar'a* *Id.* 9.

D arıġlık A.N. fr. **I arıġ;** 'cleanness, purity'. S.i.s.m.l.g. w. phonetic changes. **Xak.** xi **arıġlık** *al-naẓāfa* 'cleanness' **Kaš.** *I* 140; **KB** (a man fit to be a *beg*) **ıdık ol bu beġlik arıġlık** *tiler* 'wishes for this blessed position of *beg* and for purity' 1960; XIII(?) *Tef.* **arıġlık** 'purity' (?) and metaph. 'alms' 57: **Çaġ.** xv ff. **arıġliġ** (*sic*) *pāhi wa tahārat* 'cleanness, purity' *San.* 37v. 19: **Kom.** xiv 'purity, chastity' **aruvliġ** *CCG*; *Gr.* 41: **Osm.** xiv ff. **arılık** 'cleanness, purity; innocence', etc.; c.i.a.p. *TTS I* 37; *II* 52; *III* 35; *IV* 37.

D arıklıġ P.N./A. fr. **arık;** 'having an irrigation canal' and the like. **Xak.** xi **arıklıġ yér** *ard dāt nahr* 'irrigated land' **Kaš.** *I* 147: xiv *Rbġ.* **suluġ arıklık** (*sic*) *yol* 'a road running past water and canals' *R I* 271: **Çaġ.** xv ff. **arıklıġ su** (*sic*) *āb-i nahr* 'canal water' *San.* 37v. 20 (quoth.)

D arukluk A.N. fr. **aruk;** originally, and correctly, 'exhaustion, fatigue', but fr. the Medieval period onwards 'leanness, emaciation'. S.i.a.m.l.g. **Xak.** xi **arukluk** *al-i'yā'* 'exhaustion, prostration' **Kaš.** *I* 150; (if a guest comes, put him up) **tınsın aniġ arukluk hattā yastarih** 'so that he can recover from his exhaustion' *II* 316, 10: **Çaġ.** xv ff. **arıliġ** (*sic*) *lāġari* 'thinness' *San.* 37v. 19: **Kip.** xv *huzūla* 'emaciation' **arıklık** *Tuh.* 49b. 7: **Osm.** xv ff. **arıklık** used in several dicta. to translate Ar. and Pe. words meaning 'emaciation', etc. *TTS I* 37; *II* 52; *III* 34; *IV* 37.

D *ıraklık A.N. fr. **ırak;** n.o.a.b.? **Xak.** xi **yıraklık** *al-bu'd* 'distance, remoteness' **Kaš.** *III* 51: **Xwar.** xiv **yıraklık** ditto *MN* 146.

D I uruġluġ P.N./A. fr. **I uruġ;** survives only(?) in SW Osm. **uruġlu** (vulgarly **wuruġlu**) 'struck, wounded' *Red.* 248. **Xak.** xi **uruġluġ** *altun-al-ğahabul-mawdū'* 'minted gold (coin)', etc. **Kaš.** *I* 147: **KB** in 6033 (see **şatu:**) **yüz utru uruġluġ** prob. means 'erected facing me'.

D 2 uruġluġ P.N./A. fr. **2 uruġ;** 'of good family'. Survives only(?) in NW Kaz. **uru:lı** *R I* 1322. **Xak.** xi **KB** (a vezir) **uruġluġ kerek ham sakınuk könl** 'must be of good

family, thoughtful, and upright' 2186; **uruğluğ** **tariğliğ** 'well-born on both sides(?)' 4496 (cf. 2 **uruğ**); o.o. 2197, 4488: XIII(?) *Tef.* **uruğluğ** (of fruit) 'growing' (or more prob. 'bearing seed') 331.

D) **uruğluk** A.N. (Conc. N.) fr. 2 **uruğ**; survives only(?) in SE Türki (of grain) 'kept for use as seed' *BŞ* 789, but see **uruk**. **Xak.** XI **uruğluk** **buğday** *al-burru'l'adî udduxira li'l-badr* 'seed wheat'; also used for any kind of seed (*badr wa hazr*) *Kaş.* I 149: **Çağ.** xv ff. **uruğluğ/urukluk** (*sic*) *xwîşî wa qarâbat wa intisâb* 'kinship, relationship', *San.* 71 v. 12 (quotn.; another translation *duridani* 'reaping' is added; it seems to imply a pronunciation **orugluk** and is prob. only a 'dictionary word').

VUD **urukluğ** Hap. leg.; P.N./A. fr. 1 **uruk**. **Xak.** XI **urukluğ** **kowa**: (*sic*) *dalw dū ḥabl* 'a bucket with a rope' *Kaş.* I 147.

VUD **urukluk** Hap. leg.; A.N. (Conc. N.) fr. 1 **uruk**. **Xak.** XI **urukluk** **yu:ḡ** 'wool which is destined to be made into a rope' (*al-ḥabl*) *Kaş.* I 150.

D) ***arğuluğ** Hap. leg.; P.N./A. fr. **arğū**. Uyğ. VIII ff. Man. **arkuluğ** (*sic*) **tağiğ** 'the mountain surrounded (or 'with its sides cleft') by valleys' *TT IX* 77.

E) **arkulayu** See **arju:la**:-.

?F **ura:ğū:n** a kind of drug; prob. a l.-w. of Indian origin. **Xak.** XI **ura:ğū:n** *dawā' hindî yutadāwî bihi* 'an Indian drug used for medicinal purposes' *Kaş.* I 138: *KB* occurs in 772, 789, 814, 815 (açı:-), its bitterness often contrasted with the sweetness of sugar.

?D **arkuru**: perhaps Ger. of ***arkur-** *Den. V.* fr. ***arku**:; see **arkuçı**:; 'crosswise, slanting', and the like. In the early period an Adv. sometimes associated with **turkuru**, q.v.; in modern times also an Adj. 'transverse, perverse, incongruous', etc. Survives in NE Bar. **arğuru** *R I* 302; *Tel. arkıy do.* 392; NC Kır. **arkı** **terki**; Kzx. **arkılı**; SW Osm. **arkuru/aykırı**; XX Anat. **arkırı** *SDD* 115; **avğırı do.** 127; **aykırı/aykırı doykuru do.** 138. Uyğ. VIII ff. Bud. **kaltı yérinçüde aruşı** (? , spelt **eriği**) **arkağı** **ikiğü** **arkuru** **turkuru** **kavşurup** 'just as in this world the warp and the woof grasp one another crosswise' (and become a single fabric) *TT VI* 390-1; **üstün altın** **arkuru** **turkuru** **ağtarılı** **toptarılı** **evrilü** **tevrilü** 'twisting (Hend.) and turning (Hend.) up and down and across' *Suv.* 133, 20-22; a.o. *TM IV* 253, 57-8 (1 ö-): Civ. **kayı** **kunçuy** **larınğ** **karnında** **oğul** **arkuru** **turup** **tuğuru** **umasar** 'if a child lies crosswise in a woman's womb and cannot let itself be born' *TT VII* 27, 15: (**Xak.**) XIII(?) *Tef.* **arkuru** 'crosswise, across' 59: **Korn.** XIV **tuvramı** **arkırımı** 'straight (toğuru): or crooked' *CCG*; *Gr.*: Osm. XIV ff. **arkuru** (down to xvii) **arkırılı** (fr. xv) 'crosswise', etc.; c.i.a.p. *TTS I* 42; *II* 54; *III* 38; *IV* 40.

D) **arığsız** Priv. N./A. fr. 1 **arığ** 'unclean, impure; uncleanness, excrement'. S.i.s.m.l. **Türktü** VIII ff. Man. (of a corpse) **arığsız** **yavlak** 'unclean and unpleasant' *M I* 5, 10: Uyğ. VIII ff. Bud. Sanskrit *āśuci* 'uncleanness' **arığsız** *TT VIII D.35*; o.o. *U III* 35, 20 (**ağna**:-); 37, 4: Civ. **arığsız** 'excrement' *H II* 27, 145-8: **Xak.** XI **KB** **yanı** **bir** **arığsız** **bu** **kıtkı** **utun** 'and another (evil thing) is an impure and wicked man' 341; o.o. 831, 2108 (**arı**:-); 2194, 2198: XIII(?) *At.* 111 (**arı**:-); *Tef.* **arığsız** 'unclean, uncleanness' 58: XIV *Muh. al-nacıs* 'filthy' (opposite to 'clean' **arığ**) **arığsız** *Mel.* 55, 5; *Rif.* 152: **Kom.** XIV 'impure' **arıkusz** *CCG*; *Gr.* 42 (quotn.): **Osm.** XIV, XV **arısuz** 'impure' in several texts *TTS I* 38; *II* 53; *III* 36.

D) **aruksuz** Priv. N./A. fr. **aruk**; n.o.a.b. Uyğ. VIII ff. Bud. **aruksuz** **könülün** 'with an untiring mind' *U III* 80, 16; *U IV* 22, 273.

D) **uruğsuz** Priv. N./A. fr. 2 **uruğ**; n.o.a.b. **Xak.** XI **KB** **uruğsuz** **kişiler** **arığsız** **bolur** 'men who are not well-born (tend to) become impure' 2194.

D) **arka:sız** Priv. N./A. fr. **arka**:; 'without a backer, or supporter', etc. Survives only(?) in SW Az. **arxasız** *R I* 294; Osm. **arkasız** *R I* 291 (only?). **Xak.** XI **arka:sız** **alp** **çerliğ** **siyu:mas** 'a warrior cannot break (the enemy's) ranks without a backer to help him' (*illā bi-zahır yu'āwinuhu*) *Kaş.* I 123, 22; 128, 13; n.m.e.

D) **arığsızlığ** P.N./A. fr. **arığsız** and synonymous with it. N.o.a.b.; the A.N. **arığsızlık** 'impurity' is noted in (**Xak.**) XIII(?) *Tef.* 58. Uyğ. VIII ff. Bud. *medhyānarakapratimam* 'like an unclean hell' **arığsızlığ** **prekka** (?read *prekka*, Sanskrit *preta* 'ghost') **oxşatı** *TT VIII D.34*; *āśucinānārasena* 'by a manifold impure stream' **arığsızlığ** **akın** **üze**: *do. D.35*.

Tris. V. ARG-

D) **arkuklan-** Hap. leg.; Refl. *Den. V.* fr. **arkuk**. **Xak.** XI **er** **arkuklandı**: *atā'l-racul fi qabili'l-amr wa ḥaruna* 'the man was insolent and refractory when he received the order' *Kaş.* I 315 (arkuklanur, arkuklanma:k).

D) **arığla**:- *Den. V.* fr. 1 **arığ**; lit. 'to make (something) clean', but, as **arıt-** already has that meaning, usually used with specialized meanings. S.i.s.m.l., sometimes much distorted, e.g. NE **arda-jarla-** *R I* 320, 302. **Xak.** XI **ol** **kuzı**: **arığla:di**: *naza'a xuşya ḥamalīhi* 'he castrated his lamb', or something else; and one says **ol yarmak:ıy** **arığla:di**: *iltaqata acwadi'l-darāhim* 'he picked out the best silver coins'; also used of anything when one chooses the best of it (*ixtāra minhu nuğāwatahu*) *Kaş.* I 303 (**arığlar**, **arığla**:-ma:k).

D) **arukla**:- *Den. V.* fr. **aruk**; originally 'to rest when exhausted'; s.i.a.m.l.g. w. some

phonetic changes, usually with the meaning 'to be weak, emaciated' and the like. **Uyg.** VIII ff. **Bud. siz aruk siz aruklay** 'you are exhausted; take a rest' **PP** 55, 4-5; **Xak. XI beğ arukla:d:** *acamma'l-amir mina'l-ta'ab* 'the *beğ* took a rest because he was exhausted'; this is an expression for 'sleep' (*al-naum*) in the court language (*luğâti'l-xâqâniya*), the original meaning is 'he rested because of exhaustion' (*istarâha mina'l-kalâla*) **Kaş. I** 304 (**arukla:r, arukla:ma:k**): **XIV Muh. da'ufa** 'to be weak' **aruğla:** - **Mel.** 28, 5 (**Rif. 111 yavri:-**); **hazala wa nahafa** 'to be thin, emaciated' **aruğla:** - **Mel.** 32, 7 (**Rif. 116 aruk bol-**); **Kıp. XIV arukla- damara** 'to be emaciated' **Id.** 11: **XV hazala arikla- Tuh. 38a. 6: Osm. XIV, XV arukla-; XV ff. arikla-** ditto in several texts **TTS I** 37; **II** 51; **III** 34; **IV** 36.

D uruğla: - **Den. V. fr. 2 uruğ;** survives only(?) in **SE Türki**; 'to sow seed; to swarm; (of a crop) to form ears' **Shaw** 21-2; **BŞ** 789. **Xak. XI ol kebez uruğla:d:** *naza'a habba'l-quṭn 'anhu* 'he cleaned the cotton lint of seed'; also used for extracting the stone from any kind of fruit **Kaş. I** 303 (**uruğla:r, uruğla:ma:k**); a.o. **III** 346, 27.

D arğula: - **Hap. leg.;** so spelt, a **Den. V.** but semantically connected not with **arğu:** but with ***arku:**, cf. **arkuq:**, **arkuru:** and more remotely with **arkış. Xak. XI ol ikki: kişi: ara: arğula:d:** *marra bayna'l-raculayn wa şaqqahumâ* 'he went to and fro between the two men and mediated between them' **Kaş. I** 317 (**arğula:r, arğula:ma:k**).

D arıklan- **Hap. leg.;** **Refl. Den. V. fr. arık. Xak. XI suv arıklandi: in'a'aba'l-mâ'** 'the water was canalized'; also used of land when it contains banks and channels like canals (*curuf wa axâdîd ka'l-anhâr*) **Kaş. I** 294 (**arıklanur, arıklanma:k**).

D *ıraklan- **Hap. leg.;** **Refl. Den. V. fr. ırak. Xak. XI er yâr:ğır iraklandı:** 'the man reckoned that the place was distant' (*ba'id*) **Kaş. III** 115 (**yıraklanur, yıraklanma:k**).

D uruğlan- **Hap. leg.;** **Refl. f. of uruğla:-. Xak. XI tariğ uruğlandı: in'aqada habbu'l-zar'** 'the cereal crop formed seed'; and one says **kebez uruğlandı:** 'the cotton formed seed'; also used of any fruit **Kaş. I** 293 (**uruğlanur, uruğlanma:k**).

D arkanan- **Refl. Den. V. fr. arka:**; 'to use (someone or something Acc.) as a backer'. This and **arkala:-** s.i.m.l.g. **Xak. XI ol meni: arkalandı: ittaxadanî li-nafsîhi zahîr** 'he took me as his backer'; and one says **ol ta:ğni: arkalandı: istanada ila'l-cabal** 'he made the mountain his support' **Kaş. I** 297 (**arkalanur, arkananma:k**): **Osm. XV ff. arkanan-** 'to gain support, lean on (someone)' in several texts **TTS I** 40; **II** 54; **IV** 39.

D arğurtur- **Hap. leg.;** **Caus. f. of arğur-. Xak. XI after arğurt-,** q.v., 'and there is another form (*wach*) for this, one says **arğur-**

turdi: amara bi-i'yâ'ihî 'he ordered that he should be tired out' " **Kaş. I** 229, 16; n.m.e.

D uruğsirat- **Hap. leg.;** **Caus. Priv. Den. V. fr. 2 uruğ. Türkü VIII Türkü boğun ölü:reyin: uruğsiratayın** 'I will kill the Türkü people and deprive them of progeny' **IE** 10 (**II** E 9).

Mon. ERG

erk has two basic meanings, (1) 'authority' that is the power to impose one's will on others; (2) 'free-will, independence' that is freedom to decide for oneself without being subject to the authority of others. It became an early l.-w. in Mong. as *erke* (*Haenisch*, p. 45) and s.i.a.m.l.g. in a variety of forms, **erk/erik**, etc. sometimes with a less precise meaning, 'strength, power', and the like. **Türkü VIII ff.** **Man.** (if we say that the sun and moon die, or that they rise and set involuntarily or) **erki bar erser tuğmazun** 'if they have free-will, let them refrain from rising' **Chuas.** 24-5: **Uyg. VIII ff. Bud.** (I could not prevent him) **erkim tükemedi** 'my authority was not sufficient' **PP** 27, 4; **erkimçe tapımça işledim erser** 'if I have acted as I chose and pleased' **Suc.** 136, 1; the word also occurs fairly often in the phr. **erk türk** 'free-will (or independence) and maturity' e.g. (as a result of that perception—Sanskrit *vedana*) **ajunlarka eq tavarka erkke türkke azlanmak turur** 'desire (Sanskrit *tyāgā*) for rebirth, inanimate and animate possessions, independence, and maturity arise' **U II** 10, 14-16; o.o. **TT IV** 4, 4 (**esür-**) and in a recurrent phr. in **Tiş.** 19a. 5; 20a. 6; 21b. 2; 25a. 6; 26a. 7 etc.: **Civ.** (in a favourable omen) **uluğ erk keldi** 'you have acquired a large measure of independence' **TT I** 121; **erikke (sic) teğir** 'he attains independence' **TT VII** 34, 6; (in a document describing arrangements for the cultivation of a vineyard) [gap]yı-kara Miğ-kara ikeğü **erk yok** ('the owners?') . . . yi-kara and Min-kara are both no longer able to manage their own affairs(?) **Usp.** 21, 2; **Xak. XI erki al-saltana wa nafâdu'l-amr** 'political power and effective authority' **Kaş. I** 43; **KB bar erse yazukum kına erk sağa** 'If I have sinned, punish me; you have authority' 639; **ajun erki bulduğ** 'you have acquired authority over the world' 940; (your father was *beğ* before you) **erk türk tüze** 'enjoying independence and maturity' 5151; 00. 942, 1784 **Çağ. xv ff. erk ixtiyâr** 'free-will, liberty to choose' **Vel.** 51 (quotns.); **erik** (spelt) **ixtiyâr wa qudrat** ('power') **San.** 99v. 21 (quotn.); **Xwar. xiv erk** 'authority, influence' **Quth** 21 (s.v. **erklîğ**); **öz kuluğ turur ne erki bolğay** 'he is your own slave, what liberty of action will he have?' **Nahc.** 360, 8; **Kom. xiv erk (1)** 'power, authority'; (2) 'free-will' **CCG; Gr.** 92 (quotns.): **Osm. xiv erk** 'authority' in **Yunus**; xv 'liberty to choose between (arasında) two things' in **Ent. TTS I** 272.

irk 'ram': rare and prob. always w. some more specific meaning like 'three-year-old

ram', as opposed to **koçkar**:r, q.v.; survives in NE Koib., Sag., Tel. **Irık**/ırık 'ram' *R I* 1450, 1464; NC Kır. **Irık** 'three-year old castrated ram'; SW xx Anat. **ırk** ditto *SDD* 796; a l.-w. in Mong. as *ırge* 'castrated ram' (*Kow.* 326, *Halted* 71). **Xak.** x1 **ırk** *al-da'n mma'l-ğanam wa huwa idā ta'ana fi'l-rabi'a* 'a ram approaching his fourth year' *Kaş.* I 43: **Kıp.** xiv ('ram' **koçkar**:r/koç) *al-xaşı minn'al-ğanam üzüük* (no doubt error for this word, vocalization uncertain) *Bul.* 7, 13.

D örök Conc. N. fr. 2 ö:r-; 'tether' and the like. Survives in NE Tel. **örö**: *R I* 1220; NC Kır. **örö**: *Kzx.* öre; SW xx Anat. **ök** *SDD* 1106; **örek** 1114; **örk** 1115; **örük** 1117. **Xak.** x1 **örk** *zunūqil-bahn wa tawilatul-xayl* 'a halter for a young animal, a horse's tether' *Kaş.* I 43: **KB** *ay yayığ kutka örk* 'oh tether of fickle fortune' 91; **bu él bağı örkl** 'these (the vezir and the army commander) are the bonds and tethers of the realm' 2419; **ikinci hawāka ukuş kılsa örk** 'secondly, if he makes understanding a tether for his emotions' 2504; o.o. 722, 1988, 2009: **Çağ.** xv ff. **öre** ('grain-pit', i.e. **ora**) and at *kösteği* 'a horse's hobble' *Vel.* 104 (mis-spelt); **örük** (*spelt*) *rişmāni* 'a rope' which they tie to a horse's legs when he is grazing' *San.* 71 v. 16: **Osm.** xiv ff. **örk** 'a horse's tether' in several texts, mainly diets. *TTS* I 568; *II* 755.

Mon. V. ERG-

ırk- 'to collect or assemble (things *Acc.*)'. Survives at any rate in SW Osm. but usually as Intrans., e.g. (of water) 'to stagnate'. Cf. **ük-**, **yığ-**. **Xak.** x1 **er tawar ırkrti**: *cam'a'l-raculul-māl wa ğayrahu* 'the man collected property (etc.)' *Kaş.* III 420 (ırke:r, ırkme:k); **Kıp.** xiv **ırk-** *camma'a* *Id.* 11: **Osm.** xiv to xvi **ırk-** 'to collect, heap up' (wealth, etc.) in several texts *TTS* I 388; *II* 545; *III* 381; *IV* 435; xviii **ırk-** (*spelt*) in *Rümi*, *cam' kardan* 'to collect' *San.* 99r. 15.

ürk- 'to be startled, scared, frightened'. S.i.a.m.l.g., sometimes as **ürki-ürük-**, and the like. **Türkü** viii ff. **bay er koñi: ürkü:pen barmı:s** 'the rich man's sheep went off in a fright' *Irkb* 27; **Uyg.** viii evl: **on küñ öpre: ürküp barmı:s** 'his household had gone off in a fright ten days before' *Şu.* S. 7: viii ff. **Bud. korkup ürküp beliplep** 'frightened, startled and panic-stricken' *U II* 29, 17; **yaña arıtı ürkmez beliplemez** 'the elephant is not in the least startled or panic-stricken' *U III* 55, 3; **ürkser belipleser** *TT VII* 40, 40: **Xak.** x1 **ko:y ürkrti**: 'the sheep was scared' (*nafarat*) by night or day by a wolf or the like; and one says **bođu:n ürkrti**: 'the people were scared by the presence of the enemy and panic (*al-hazâhiz*) broke out among them' *Kaş.* III 420 (**ürke:r, ürkme:k**); *xv Rbg. ürk-* 'to be scared' *R I* 1835 (quoton.); *Muh.*(?) *al-nafâr ürkme:k* (unvocalized) *Rif.* 123 (only); **Çağ.** xv ff. **ürk-** (*spelt*) also pronounced **hürk-ramidan** 'to be startled' *San.* 68v. 27 (quotns.); **hürk-** synonym of **ürk-** *ramidan* 324v. 9:

Xwar. xiv **ürk-** ditto *Qutb* 124 (**ürk-**), 204: **Kıp.** xiv **ürk-** (v.l. **ürük-**) *cafala* 'to be scared' *Id.* 12: xv ditto *Kav.* 9, 7; *cafala* **ürük-** *Tuh.* 12a. 8; *tawahhama wa cafala* ditto 9b. 6.

Dis. ERG

erig, etc. Preliminary note. *Kaş.* lists a number of words spelt *alif-râ-kâf*, but the vocalization of the printed texts and editions is not wholly reliable. The order of the words is chaotic and seems to be as follows (numbering the words as below) 1 **erük**, **örük**, **örüg**, 1 **irig**, 4 **erig**, **irük**, 2 **érük**, 5 **eri:g** (sic), 2 **irig**; *Uyg.* has some of these words and also 1 **erig**, 2 **erig**, and perhaps 3 **erig**. **Erig**, the Acc. of 1 **er** occurs several times in *Türkü*, and also in *KB* where it has sometimes been mistaken for 1 **erig**, but in *I S* 12 **erig** is almost certainly not the Acc. of 1 **er** and may be 3 **erig**. There are of course considerable possibilities of confusion, particularly between the various **erig**s.

1 **erig** 'advice'; readily recognizable in the *Hend.* (2) **öt erig**, but hard to identify when alone. **Uyg.** viii ff. **Bud.** **sızıñ ütünüzni** (sic) **erigñizni** 'your' advice' *TT VIII N.10*: **baxşılarnıñ uluğlarınıñ körgitmiş boşgunmış ötinçe erigñe inçip evrilmedim erser** 'If I have not behaved in accordance with the advice (*Hend.*) displayed and learnt of the teachers and great ones' *Suv.* 136, 4-6; **yađıp nomluğ él(1)ıgler teg ötin erigin disseminating his advice** (*Hend.*) like the *dharmarâjas*' *Hüen-t.* 2003-4; a.o. *do.* 2017; **Xak.** x1 *KB* **öt sav erig** 'advice and guidance' 1548, 2617, 3084, etc.; **erig** in the phr. **sınadı erig** 593 (and 619, 764) seems to mean 'the man'.

D 2 erig (?**erig**) in the phr. **erig barıg** *Dev.* N.s fr. **er**- (**see 2 ér-**); **peg** to *Uyg.* but see 5 **erig:g**. **Uyg.** viii ff. **Bud.** (*Hidimba*, jumping about in demonic rage) **élgin adakın Arcunı toğaç öürğülük erig barıg kılıp** 'making wild motions(?) with hands and feet to kill the hero Arjuna' *U II* 25, 2 ff.; **anıñ yavlak eriglerin barıgların** 'his evil wild motions(?)' *TT X* 347; o.o. *U III* 63, 5 (**yalğantur-**); *Hüen-t.* 2078 (not pejorative, but reading uncertain, **tuş-**).

D 3 erig *Dev.* N. fr. 1 **er-**; perhaps occurs as below. **Türkü** viii **erig yerte**: 'in the place where it is(?)' *I S* 13 (twice); **Uyg.** viii ff. **Bud.** Sanskrit *brāhma'sca* and (by the Brahmanical) **tört törlüğ zarwa**: (?so read) **erigle:ri üze**: 'by the four kinds of Brahmanical existence(?)' *TT VIII F.10*: **tözin erigñin** 'its origin and existence (or nature?)' *Suv.* 593, 22.

D 4 erig N./A.S. fr. **eri-** (**erü-**); 'melting, liquescent'. S.i.s.m.l., usually as **erü**: **Xak.** x1 **erig neñ** 'anything liquescent' (*dā'ib*) like oil (*al-samm*), etc., also anything that melts after being frozen (*dāba ba'da'l-cumüd*) *Kaş.* I 70.

5 eriğ (?**eriğ**) possibly identical with **2 eriğ**; n.o.a.b., but see **eriğlik**. **Xak.** XI **eriğ** (*sic*) **yılık**: *al-dabbatu'l-fāriha* 'a lively pack-animal'; hence one says **eriğ at faras rā'i** 'a spirited horse'; not known in *Oğuz Kaş. I 70*; **ıkrıla:çım eriğ** (*sic*) **boldı**: *sabaħa cawādi wa 'addā fi'l-sayr* 'my thoroughbred horse ran swiftly on the journey' *I 139, 16*; **Kom.** XIV 'lively, energetic' **erüv CCG**; *Gr.*

I erük a generic term for 'stone fruit', the particular variety being indicated by a qualifying Adj. S.i.a.m.l.g. except NE usually with initial **ö-ü-** except in SW; a l.-w. in Russian as *uryuk*, which is also used as a reverse l.-w. in some NE languages. **Uyg.** VIII ff. **Civ. tülüğ erükñüğ kasıkn** 'the skin of a peach' *II I 37-8*; **sarığ erük uruğ** 'an apricot kernel' *do. 101*; **et(?) erük xwast** 'the flower (Chinese *hua*) of an *et(?)* plum' *H II 8, 22*; **tülüğ erük** (?so read) **çe:çe:kle:nür** 'the peach flowers' *TT VIII P.24*; XIV *Chin.-Uyg. Dict. hıng* 'apricot' (*Giles 4,637*) **erük Liğeti 135**; *R I 774*; **Xak.** XI **erük** a generic term (*ism cāmi*) for peach, apricot, and plum which are distinguished by adjectives (*bi'l-şifa*) 'the peach' (*al-xawx*) is **tülüğ erük**, 'the apricot' (*al-mişmiş*) **sarığ erük** and 'the plum' (*al-iccäs*) **kara: erük Kaş. I 69**; o.o. *I 318, 14* (**çap**); *II 282, 11* (**1 kak**); XIV *Muh.(?) al-iccäs kara: erük*; *al-xawx tülüğ erük*; *al-mişmiş sa:ruğ erük Rif. 182* (only); **Çağ.** XV ff. **ürk** (?error for **ürük**) 'the fruit called *erük*' and especially *zardālu* 'apricot' *Vel. 101*; **erük nām-i zardālu San. 37v. 10**; **Kom.** XIV 'plum' **erük CCI**; *Gr.*: **Kıp.** XIII *al-mişmiş sa:ru: erük* ('in *Tkm.*' inserted in error) also called *zardālu*: in *Tkm.* taken from *Pe. Hou. 7, 17*: XIV **erük al-iccäs**; it is a general term (*muştarak*) for peach, cherry, yellow plum (*al-barqūq*), and apricot; and if they mean 'apricot' they say **şarı: erük**; 'peach' is called **paftalu**; a *Pe.* word *Id. 12*: XV **iccäs kara erük Tuh. 5a. 3**; *barqūq erük do. 7b. 10*; *qirāşiya* 'cherry' **kara erük do. 29a. 4**; *mişmiş sarı erük do. 35a. 2*.

2 erük (?**erük**) 'tanning material', later also 'tanned leather'. Survives in NE Alt., Koib., Leb., Sag., Tel. **irik RI 1459**; **NC Kzx. irik do.**; **erük MM 145**. **Xak.** XI **erük** (vocalized *erik* as well) *kull mā yudbağ bihi'l-cild* 'anything with which a hide is tanned'; hence one says **teri: erükledi**: 'the hide was tanned' *Kaş. I 70*; **Kom.** XIV 'tanned leather' **erik CCI**; *Gr.*

D I irig N./A.S. in -ğ fr. **iri:-**; 'mouldering, decayed'. Survives as **irig/iririk** in several NE languages, including *Khak.*, *Tuv.* and as **irü:** in *NC Kir.* **Xak.** XI **irig ne:ğ kull say'** *baliya* 'anything decayed'; hence *haşimul-xatāb* 'rotten wood' is called **irig otuğ Kaş. I 70**.

IS 2 irig 'tough, hard' of persons and things, lit. and metaph. S.i.m.m.l.g. as **iri/iririk**, rarely **yirik**. Prob. a Sec. f. of **ıdrig** q.v. **Uyg.** VIII ff. **İnd. irig sarsığ söz** (or *sav*) 'rough, harsh language' *U II 76, 6*; *85, 23*; *TT IV 8, 71*; *Sw. 220, 2*; *TMIV 252, 17*; *255, 114* (clear in

Sw.; in the first three cases mistranscribed *erik*; the last two passages are damaged); **irig yayğan köpütülüğ** 'hard-hearted' *TT X 13*; similar phr. *U III 17, 12* (**taya:ğu:**); *TM IV 254, 89-90*; **Xak.** XI **irig er al-raculu'l-caldul-nafid fi'l-umür** 'a man who is tough and competent in affairs' (prov.): **irig ne:ğ kull say'** *xaşin* 'anything hard'; hence the head of a scrofulous man (*al-carbān*) is called **irig Kaş. I 70**; a.o. *I 102* (**ıdrig**): **KB tapuğka irig bol** 'be tough in service' 1380; **irig sözlemegil kişike tilin**; **irig til ot ol kır yüz teg yalın** 'do not speak to a man with a harsh tongue; a harsh tongue is like fire or a burning flame' 1415; o.o. 2586, 3846-7, 4303, 5221, 5590; XIV *Muh. al-xaşin* (opposite to 'soft' **yumsak**) **irig Mel. 56, 9**; *Rif. 154* (**irrig**): **Çağ.** XV ff. **irig** (with -ğ) **iri, durušt** 'tough, hard, rough' *Vel. 53* (quotn.); **irik** (*spelt durušt wa xaşin* (quotn.)); **irikrek duruštlar** (quotn. and correction of error in *Vel. 53 s.v. erikdi*) *San. 100r. 26*; **Xwar.** XIV **irig** 'rough, coarse' *Quth 51*; *Nahc. 105, 11-12*; *150, 16*; **Kıp.** XIII **al-xaşin** (opposite to 'soft' **yumsak**) **iri: Hou. 26, 18**; XV **xaşin iri** (**irig** added in margin) *Tuh. 14b. 8*; **Osm.** XIV to XVI **iri** 'rough, harsh' of persons and things, in several texts *TTS I 387*; *II 544*; *III 380*; *IV 434*.

D irük Pass. Dev. N./A. fr. **2 ir:-**; **Hap. leg.** but see **irüklük**. **Xak.** XI **irük al-tulma fi'l-hā'it wa ğayrihi** 'a crack, or breach, in a wall, etc.' *Kaş. I 70* (prov.).

örüg 'rest, repose (esp. in the course of a journey); quiet, restful'. Survives in NE Şor **örüg/fürü** (?*sic*) 'quiet, modest' *R I 1224, 1883*; *NC Kir. örüg/örügül*; *Kzx. erü* 'a halt on a journey; sedentary' and SW XX Anat. **örük** 'a vacation' *SDD 1117*. The occurrences in *Uyg.* have been much misunderstood; sometimes it has been taken as a Sec. f. of **ürüg** and translated 'serene', which is not the meaning of either word (see e.g. *TT V p. 28*, note B.1) and sometimes transcribed **ürük**, taken as derived fr. **I ür** and translated 'everlasting' (see e.g. *Index to USP.*). **Uyg.** VIII ff. **Man. tınguluk orunta örügün** 'by rest in a place of repose' *TT III 110*; **Bud. örüg uzatı sımtağsız dyanda örügün amıln erürler** 'they rest and are peaceful in restful, long-lasting meditation free from neglectfulness' *Sw. 247, 16-18*; o.o. of **örüg amil see amul**; o.o. of **örüg uzatı U II 72, 1** (i); *USP. 102a. 41*; *Suv. 613, 6*; **Xak.** XI **örüg al-iqāma fi makān muddata(n)** 'a temporary halt at a place'; hence one says **sü: o:n kü:n örüg boldı**: 'the army halted (*aqāma*) in one place for ten days without leaving it or raiding'; also used of an *amir* (i.e. *beg*) or a tribe (*qabila*) when they halt *Kaş. I 69*; **KB** (like caravans) **örüg turğu bolmaz** 'they do not remain stationary' 1386; **örüg bol amul bol** 'become quiet and peaceful' 1416; a.o. 1852; **Çağ.** XV ff. **örk** (with -k, *sic*) (*inter alia*) 'a person who is stationary (*muqim olmuş*) at a place'; e.g. they say of an army which stays at a place **ol kü:n örük oldı Vel. 101**; **erük** (so spelt) (*inter alia*) **makat wa**

dirang-i ordü-yi salâtin . . . ki dar cā'i wāqi' şavād 'a pause and halt of a royal army which occurs at some place' *San.* 37v. 9; **örük** (spelt) (*inter alia*) ditto abbreviated do. 71 v. 17: **Kıp.** XIII *al-maqām* 'rest' (opposite to 'movement' *tepreş*) **örü:** *Hou.* 26, 21.

D örük Pass. Dev. N. fr. 2 ör-; lit. 'anything plaited', w. various specific applications. Easily confused w. **örk**, but s.i.s.m.l., usually as **örü.** **Xak.** XI **örük kull şay'** *madfūr* 'anything plaited', hence *al-dafira*, 'a plait of hair' is called **örük saç Kaş.** I 69: **Kıp.** XV *zafira Tuh.* 24a. 13 misread as *dafira* and glossed **örmeç/örük.**

D erki: an Adv. discussed in v. G. *ATG* para. 359 and *Hüen-ts. Biog.*, p. 21, note 62; in spite of the contrary opinion expressed therein, it seems, except on the rarest possible occasions, to be used only at the end of questions to indicate that a categorical answer is not expected; the best translation is, therefore, a periphrasis like 'do you suppose that . . .' or 'is it likely that . . .'. Like **erken** and **I erinç** it seems to be a Dev. form fr. **I er-** dating back to a time when the verbal Suff. were rather different fr. those in VIII and later. Survives only(?) in NE Tuv. **İrgi'** 'a particle used in questions to make them more polite'. **Uyg.** VIII ff. **Man.** **amti ertip kalır erki sen** 'now you are perhaps passing away?' *TT II* 15, 7-8: **Bud.** **bolar (sic) yég mü erki azu erme:z mü erki tép sézıklig bolmış** 'having become uncertain whether these things were good or perhaps not?' *TT VIII H.* 5-6; **alı çevişli neteg erki** 'what sort of devices (Hend.) do you suppose that he uses?' *U II* 16, 24; **Kuan.** 99-100; **ne tiltağın ne üçün teğınmek bolur erki** 'for what reason and why do you suppose that perception (Sanskrit *vedanā*) occurs?' *U II* 10, 17-18; o.o. of direct questions *U II* 22, 4; 31, 43; *U III* 45, 6; *U IV* 14, 145-6; *Suv.* 132, 15; 599, 23; *Hüen-ts.* 62(?), 1829, 1884, etc.—**tıplağalı bolğay erki men** 'I shall, I suppose, listen' *U III* 29, 4-5: **Xak.** XI **erki: harf şakk'** 'a particle expressing doubt'; hence one says **ol kelir mü erki: a yahdur huwa am lā** 'do you suppose he is coming or not?'; **wa huwa yunāb manāba'l-istifhām** it takes the place of an interrogative *Kaş.* I 129: **KB nelük tuğdum erki yana ölgeli** 'why do you suppose that I was born, if I am just to die?' 1136; **kavuşğum kaçan erki teprl billr** 'God knows when, if ever, we shall meet again' 6176; a.o. 5121 (2 ö): XIII(?) *Tef.* **erki** in questions and statements 'perhaps' 82: **Çağ.** XV ff. see **erken**: **Xwar.** XIV **erki** in questions *Qutb* 21.

D ergü: Dev. N. fr. 1 er-; cf. 3 erig; 'dwelling place' and the like. N.o.a.b. but see erle: **Uyg.** VIII ff. **Man.-A(?) kendünüg ergü barkı** [gap] 'his own dwelling and household goods' *TT VI* 83, note 464, 1 (cf. the usual phr. **ev bark**); a.o. *M I* 14, 12-13 (**oğul**): **Bud.** **kentü kentü ergüsüerü yağıltılar** 'they dispersed each to his own

dwelling' *TT VI* 464; **yekler ergüsü otruglarında** 'in the islands where devils dwell' *Kuan.* 20-1.

D örki: N./A.S. fr. 1 ör-; 'high, lofty', etc. Survives only(?) in NE Sag. **örkü R I** 1228. **Uyg.** VIII ff. **Bud.** **örki badrakalplkı bodisatvlar** 'the lofty Bhadrakalpika Bodhisattvas' *TT IV* 10, 32: *Civ.* *TT I* 65 (ıçan-).

D örgü: Hap. leg.; Conc. N. fr. 1 ör-; cf. 1 örgüç. **Xak.** XI **örgü: al-sanām** 'protuberance, hump' *Kaş.* I 129.

erkeç 'he-goat'; originally quite a general word but survives in NC Kır., SW Az., Osm., Tkm. (see *Shcherbak*, p. 111) and xx Anat. **erğeç SDD** 543; **erkeç do.** 546: **ürgeç do.** 1434, usually for 'a castrated goat', in SW sometimes 'a three-year-old goat'; Cf. **teke:** **Uyg.** VIII ff. *Civ.* **iki süñük erkeç etin** 'two bones of a he-goat with flesh on them' *H I* 16: **Xak.** XI **erkeç al-tays** 'he-goat' *Kaş.* I 95 (prov.): **KB bular ol süñüg koyka erkeç sanı** 'these (learned men) are like a he-goat in a flock of sheep' 4353: XIV *Muh.* (under 'sheep and goats') *al-xaşı* 'castrated' **erkeç Mel.** 70, 16; *Rif.* 72 (vocalized *ürkeç*): **Çağ.** XV ff. **erkeç buz-i nar-i sih sāla wa buz-i pişraw-i kalla** 'a three-year-old he-goat; a he-goat that leads the flock' *San.* 37r. 25; **erkeç** same translation, also spelt with **e-** do. 99v. 24: **Kom.** XIV 'he-goat' **erkeç CCG**; *Gr.* **Kıp./Tkm.** XIV **erkeç** (vocalized *erküç*) *al-tays* (presumably in Tkm.) and in *Kıp.* *al-muxşā mina'l-mi'za* 'a castrated goat' *İd.* 11; *al-xaşı* *mina'l-ma'az erkeç Bul.* 7, 14: **Osm.** XV ff. **erkeç** 'he-goat' (generic term) in several texts *TTS I* 272; *II* 391; *III* 259.

D 1 örgüç Dev. N. (Conc. N.) fr. 1 ör-; lit. 'something which rises or protrudes', usually specifically 'a camel's hump': S.i.a.m.l.g. with minor phonetic variations. Cf. **örgü:** **Xak.** XI **örgüç al-mawc** 'a wave'; hence one says **su:v örgüçlendi: māca'l-mā'** (here comes 2 örgüç): **örgüç al-uşfiya** 'the base of a pot' *Kaş.* I 95: XIV *Muh.* (under 'camels') *al-sanām* 'hump' ö: **erğeç Mel.** 70, 11; *Rif.* 172: **Çağ.** XV ff. **örküç sar-i şāna-i asb wa kühān-i şutur** 'the crest of a horse's mane; a camel's hump', and metaph. **bulandı wa sar-i küh** 'an eminence, the crest of a mountain' *San.* 71r. 25: **Kıp.** XIII *sanām* 'l-camel örgüç' *Hou.* 14, 15: XIV **örgüç al-sanām İd.** 11: XV *sanām örges (sic)*; in margin **örgüç**) *Tuh.* 19b. 2; a.o. do. 15b. 2 (**ya:ğ**): **Osm.** XIV ff. **örgüç** 'a camel's hump'; in several texts *TTS II* 755; *III* 566; *IV* 629.

D 2 örgüç Dev. N. fr. 2 ör-; survives only (?) in SW xx Anat. **örgüç** 'a weaver's implement' *SDD* 1115: **Xak.** XI **örgüç dafiratu'l-mar'a wa qınza atuhu** 'a woman's plait of hair and her tresses' *Kaş.* I 95: **Oğuz** XI **örgüç al-dafira**; metathesis (*qalb*) of **örgüç** *I* 103.

erkek 'male, masculine', in antithesis to **tişi:** 'female', a generic term applied to men and animals; said in v. G. *ATG*, para. 59, to be an

Intensive form in **-kek** of **1 er**, but this is certainly wrong since the initial is **é-**, not **e-**, and there is no adequate evidence of the existence of a suffix **-kek** (as well as **-gek**, which is not an Intensive). S.i.a.m.l.g., usually as **erkek/irkek**. **Türkü VIII ff. erkek buzağu**: 'bull calf' *IrKB* 41; a.o. *do.* 24 (emig): **Uyg. VIII ff. Man.-A** (concupiscence) **kım érkekli tişilli etözlinde erür** 'which is in the bodies of males and females' *MI* 17, 8-10; (all the hens flourished) **yeme érkekî neg [onmaz] ermiş** 'and the cocks did not flourish at all' *MI* 36, 10-11; a.o. *MI* 7, 19: **Bud. tişi erkek kut waxşegler** 'the female and male protecting spirits' (Iranian l.-w.) *Suv.* 425, 1-2; **tişilli érkekli TT VI 321** (and *USp.* 99, 1); **altı [ér]-kek [o]lyar** 'the six male pipes' (of a musical instrument) *Hüen-ts.* 133 (and see **erpek**): **Xak. XI erkek** 'the male (*al-dakar*) of any animal; hence 'a cock' is called **erkek takağu**: *Kaş.* I 111; four o.o.: **KB ayıtmaklık erkek turur** 'questioning is masculine' (and answering feminine) 979; o.o. 980, 4523: **XIII(?) Tef. erkek 'male' 82**: **XIV Muh. al-dakar erkek Mel.** 45, 5; 54, 11; *Rif.* 138 (**érgek**), 151 (unvocalized): **Çağ. XV ff. erkek** (spelt *nar* 'masculine', of humans *mudakkar* 'male', or horses *fahl* 'stallion' *San.* 99v. 27: **Xwar. XIII(?) erkek oğul** 'a male child' *Oğ.* 4, etc.; **érkek böri** 'a male wolf' *do.* 141, etc.: **Kom. XIV 'masculine' erke(k) CCI**; **Gr.**: **Kıp. XIII al-dakar erke:k** (? , not vocalized) *Hou.* 24, 17: **XIV erkek al-dakar** as opposed to female *Id.* 11; **XV al-dakar min kulli'l-haywânât érkek Kav.** 61, 21; ditto *Tuh.* 16a. 12: **Osm. XV, XVI erkek** in several phr. *TTS* I 272; *III* 259; *IV* 303.

D erklig P.N./A. fr. **erk**; both 'possessing power or authority' and 'possessing free-will or independence, free to do as one likes'. The two meanings are very close together, and it is often difficult to decide which is intended; when applied to God prob. both are, and 'mighty' is the best translation, though it does not give the whole meaning. Survives in **NC Kır. erkütü**; **Kzx. érikiti, irikti**, and **NW Kar. L., T. erkli**; **Kaz. irikiti**. The phr. **erklig xan** was early adopted as the title of 'the ruler of the underworld'; it was borrowed by **Mong.** as **erlik kağan** and this phr. has been borrowed by some **NE** languages. **Türkü VIII üze: teprî: erklig** (gap) 'Heaven is mighty above' *Ix. A. c.1* (*ETY II* 123); **VIII ff.** (a man went hunting) **tağda: kamlamış teprî:de: erklig** 'he made magic in the mountains (and became) independent of Heaven(?)' *IrKB* 12; o.o. *do.* 55 (türüt-); *do. Postscript* (alku); **ka:mâğda: erklig yultuz ermiş**: 'it was a star more powerful than all the others' *Toyok III* 2r. 7-9 (*ETY II* 179); a.o. *do.* 2v. 11-12: **Man.** (if we have believed that He is) **kértü erklig küçlüğ teprî** 'the true, mighty, powerful God' *Chuas.* 18-19; **erkligin erksizin** 'voluntarily or involuntarily' *do.* 255; similar phr. *do.* 265-6: **Yen. Mal.** 28, 5 (inilgü): **Uyg. VIII ff. Man.-A Ordu Çiğil Kent erkligi** 'the independent

ruler of Ordu Kent and Çiğil Kent' *MI* 27, 6-7: **Bud. erklig kan yértinğüsün** 'the world of the Mighty Ruler' (i.e. the underworld) *U II* 33, 7-8; [**tinliglar tuğum üze erklig bolular**] 'mortals acquire control over their rebirths' *UIV* 28, 7-8; **kamağ tepriler üze erklig türklüg erürsüz** 'you have authority over all the gods and maturity' *Tij.* 51a. 8 ff.; o.o. *TTIV* 18, note B.7, 7; *V* 22, 26-7, and see Indices to *TT VI* and *VII*: **Civ. borluk üze . . . Solta** (? read **Sultan**) **Ağa erklig bolzun** 'let S.A. have full ownership rights over the vineyard' *USp.* 13, 10; similar phr. *do.* 16, 12; 30, 14; similar phr. but with *Dat.* instead of *üze do.* 51, 6; 56, 12; 57, 20 (in these cases relating to persons not property); **erklig beg** 'the competent authority' *do.* 114, 14; a.o. *TT I* 25 (arjula-); **Xak. XI KB ay erklig uğan meğü muğsuz bayat** oh mighty, powerful, everlasting, unwearying God' 6; **biliglig kişi tilke erklig kerek** 'the wise man must control his tongue' 971; a.o. 3520: **XIII(?) At. kul ol málka málî aña erklig ol** 'he is a slave to his wealth, his wealth is his master' 256; *Tef. erklig* 'having authority' (usually with *üze*) 83; **XIV Rbh. yélke erklig farışta** 'the angel that rules the wind' *R I* 782; *Muh(?) şahib farmân* 'responsible minister' *erklig Rif.* 145 (only); **Xwar. XIV erklig/erklî** 'authoritative, having control' *Qutb* 21; **erklig do.** 51; **erklig Nahc.** 344, 3: **Kom. XIV erklî 'mighty'; erklî erksüz** 'voluntarily or involuntarily' *CCG*; **Gr.**: **Osm. XIV erklî** 'free to choose' (between two alternatives) in one text *TTS I* 272.

S ergen See **ergen**.

D erken like **erklî**: (q.v.) and **1 erinç** an archaic **Dev.** form fr. **1 er-**; originally used after verbs in the **Aor. f.** to mean 'while', later used rather more freely to mean 'while being', see *v. G. ATG*, para. 437. Survives in **NE Tuv. erğin** 'a particle used to give a flavour of indefiniteness to a statement' (perhaps a **Sec. f.** of **erklî**); and as **eken/iken**, etc. 'while being' in most other language groups. **Türkü VIII ff. Man. Chuas.** 213 (1alkan-): **Uyg. VIII ff. Bud. aña sözleyü turur erken** 'while they were thus speaking' *UIV* 20, 233; similar phr. *do.* 28, 18; **yoriyur erken** 'while he was walking' *do.* 30, 34, etc.; **süz Enetkekte erken** 'while you were in India' *Hüen-ts.* 1790 (and see note thereon); o.o. *do.* 2022, 2142; *Suv.* 620, 17 etc.; 621, 19: **Civ. Tardış apam ölgen erkende** 'our grandfather Tardış being (now) deceased' *USp.* 12, 2: **Xak. XI erken** a particle meaning *hâla kağâ* 'the position being so-and-so'; hence one says **öl keltir erken kördüm** 'I saw him while he was coming' (*hâla ityânihî*) *Kaş.* I 108; similar usages *II* 249, 9; 301, 2; 333, 5 (sékirt-); **KB kiçig oğlan erken bilig öğrenür** 'a man learns wisdom when he is a small boy' 1823: **XIII(?) At. biligsüz tirig erken atı ölüğ** 'the ignorant man's name (reputation) dies while he is still alive' 96; a.o. 215; *Tef. yigit erken* 'while a young man' and similar phr. 78 ff. (*s.v.* **1 er-**): **Çağ. xv ff.** both authorities list

érken, érkin, éken, and ékin, usually without cross-refcs., and stating that they are all synonymous; but the examples show that **érkin/ékin** has a different meaning and is a Sec. f. of **erki**; **érkin** ('with -k') is used with another word, e.g. **bolmadı erkin olmadımı** 'was it not?' (quotn.); **érken** ('with -k-' has the same meaning (quotn. containing **érkenni** 'his being') *Vel.* 49; **éken** ('with -g-', *sic* in error) usually used with another word, e.g. **fulân éken fulân ihen or idügi** 'being so-and-so' (quotns.); **ékin** ('with -k-') usually used with another word, e.g. **bu érdi ékin bu idi** (quotns.) *do.* 64; **érken** (spelt) **hast** 'is' (quotn. containing **tilbe érken dür** 'is mad'); also spelt **érkin** (quotn. **ne érkin** said to mean both 'what is?' and 'what liberty of action?') also a **lafz-i zâ'id** 'supplementary word' used *dar rawâbiť* 'in compound expressions' (quotn.) *San.* 99v. 28 (several oblique cases of **érken** follow); **éken** (spelt) same translation as **érken** (quotn.), also spelt **ékin** *San.* 108v. 19 (several oblique cases follow); **ékin** (spelt) *inter alia*; (2) abbreviation of **érkin az cumla-i rawâbiť** meaning **hast** (quotn.); (3) a supplementary word used as an ornament in compound expressions (quotns.) *do.* 109r. 28; **Xwar.** XIII **érken/éken** 'while' *Ali* 37.

D 1 irkin Intrans. Dev. N./A. fr. **irk-**; 'collected together in one place' and the like. Survives in SW xx Anat. **irkin** (and **irkim**) 'a hoard, buried treasure' *SDD* 796, and also perhaps Osm. **ürkün** 'a pool of rain water' and the like. **Xak.** XI **irkin suv al-mâ'u'l-mustanqa** 'stagnant water'; also used of anything collected together (**muctami**); hence the chiefs (**ahâbir**) of the Karluk are called **köi irkin** meaning that 'his intellect is concentrated like a full pool' ('**aqluhu muctami**' *ka'l-ğadiri'l-mumtali*) (see **2 irkin**): **irkin yağmur al-mařaru'l-dâ'im ayym** 'continuous rain for several days' *Kař.* I 108.

2 irkin a title borne by tribal chiefs, inferior to **xağan** but superior to **beg**, cf. **elteber**, **1 çor.** In addition to the occurrences in Turkish below, the word often occurs in Chinese records transcribed *i-kin* (sometimes mis-spelt *ssü-kin* owing to confusion between two similar Chinese characters). The subject is discussed at length by F. W. K. Müller in 'Uigurische Glossen' in the *Festschrift für Friedrich Hirth*, Berlin, 1920, pp. 317 ff. where it is stated that the title **Kül Erkin** (*sic*) also occurs in *Rařidu'l-din* and *Abu'l-ğaxi*, but in the Russian translation of the former, *Rashid-ad-din. Sbornik letopisei*, Moscow-Leningrad, 1952 ff., vol. 1, p. 147, the spelling is **Kül Irkin**. **Kař.**'s etymology is unconvincing; it is almost certain that the title **2 kül**, q.v., is not identical with **köi**; this word, too, is prob. merely a title, but if it is der. fr. **irk-** the meaning is prob. something like 'convener'. **Türkü VIII anta: késre: yer(?) bayırku: uluğ irkin yağı: boltı:** 'after that the paramount **irkin** of the Yer (*reading uncertain*) **Bayırku:** became hostile' *I E* 34; [**?** uluğ

elteber özi: kelti: sir(?) irkin oğı: Yigen Çor kelti: 'the great(?) **Elteber** (of . . .) came himself; **Yigen** (or **Yégen**) Çor the son of the **Sir(?) Irkin** came' *Ix.* 21 (it is possible that the word before **Bayırku:** in the first quotn. which is damaged on the stone and the word before **Irkin** in the second are identical and may be **sir**, q.v.): (**Uyğ.** VIII ff. Civ. the words **Irken Irkini** in *Usp.* 22, 8-9 are transcribed as two P.N.s **Irkenür Irkey** in Arat's revised text, prob. correctly): **Xak.** XI *Kař.* I 108 (**1 irkin**): **KB** in the list of ranks and official titles in 4065 ff. which is partly corrupt in all MSS. 4068b. prob. reads **kyasul kül irkin** 'some become **kül irkin**'; **neğü tér eşitğil İla irkini** (so read) 'hear what the **irkin** of İla says' 4752.

D örgen Conc. N. fr. **2 ör-**; 'plaited rope, cord', and the like. Survives, sometimes with slightly different meanings, in NE Kier. **örgöp** (*sic*) *R I* 1230; NW Kar. L. T. **örken** (and L. **erken**) *R I* 779, 1227; **Kırım örken do.** and SW xx Anat. **örgen/örken SDD** 1115. The word is syn. w. **1 uruk**, the two words are quite unconnected but some mediaeval and modern words like **urğan** in **Xwar.** XIII '**Ali** 56 and SW Osm., Tkm. and perhaps **arğan/arkan** in SE Türki, NC Kir., Kzx., etc. seem to lie squarely between the two. **Oğuz** (*sic*?) XI **örgen al-nis** 'the thong of a camel's girth' *Kař.* I 108; a.o. (in **Xak.**) *I* 195, 17 (**örül-**): (**Xak.**) XIV *Muh.* (under 'camels') *al-habl* 'rope' **örgen**-**(g-** marked) *Mel.* 70, 11; *Rif.* 172: **Çağ.** xv ff. **örgen** (spelt) 'a stout rope (*rismân-i pahni*) used to fasten packages (on pack animals)' *San.* 71r. 23; **Xwar.** XIV **örgen** 'rope' *Qutb* 124: **Kom.** XIV 'rope' **örgen CÇG**; **Gr.**: **Kıp./Tkm.** XIV **urğan** (?**Tkm.**) 'the long rope (*al-habl*) with which sheep are tied for milking and other purposes'; in **Kıp.** **örgen** *Id.* 11: **Osm.** XVI ff. **örgen** occurs in several dicit. translating Pe. words for 'rope' and the like *TTS II* 756; *III* 566.

VU?D örgin 'throne'; Conc. N. fr. **örge-** if that verb really existed. N.o.a.b. **Türkü VIII ff. altu:n örgin: üze: olu:ripan** 'sitting on a golden throne' *Irkb I*: **Uyğ.** VIII **anta: yayladım örgin anta: yaratıtdım** 'I spent the summer there and had (my) throne erected there' *Su. E* 9; o.o. *do. E* 8 (**étit-;** *S* 10) (**örge-**): VIII ff. **Man. TT II** 8, 68 (**altunluğ**); *M III* 35, 18 (**ıduğ**): **Bud. Vacrasana örgün üze olurup** 'sitting on the Vajrasana throne' *TT IV* 12, 54-5; o.o. *TTV* 6, 31, etc.; *Hüen-ts.* 1814.

D 1 ürkün Intrans. N./A.S. fr. **ürk-**; 'panic'. Survives only(?) in NC Kir. **Xak.** XI **ürkün** 'the panic (*al-hazâhiz*) which breaks out in a clan because of the enemy, and they seek refuge in forts and castles' *Kař.* I 108.

S 2 ürkün See **1 irkin**.

D ürkünç N./A.S. fr. **Ref.** f. of **ürk-** (which survives only(?) in NE Khak.); 'panic, panic-stricken'. N.o.a.b. **Xak.** XI *Kař.* I 250, 4

(ürkül-); n.m.c.: Çağ. xv ff. *ürkünç ram wa wahşat* 'fear, terror' *San.* 711. 26.

D *erksiz* Priv. N./A. fr. *erk*; 'without free-will, involuntary'. Survives in NC Kır. *erksiz*; Kzx. *erksiz* and NW Kar. L. T. *erksiz R I* 783; Kaz. *irksiz*. Türkü VIII ff. *erksiz Toyok IV v. 6 (ETY II 180, damaged)*: Man. (if we say that the sun and moon) *erksizin tuğar batar* 'rise and set involuntarily' *Chuas.* 22; o.o. 255, 265-6 (*erklığ*): Bud. (my authority was not sufficient) *erksiz idürmen* 'I am sending him against my will' *PP* 27, 4; *anıñ yarlıkıña erksizin men bu muntağ yavlak ađa kılurmen* 'I create these so evil dangers by her command and involuntarily' *UV* 16, 160-1; a.o. *U III* 84, 8 (ii): *Xak.* XI *KB közl suk kişi özke erksiz erür* 'the man with a greedy eye has no control over himself' 2611; (when his heart is captivated) *bolur erksiz kişi* 'a man ceases to be master of himself' 3855; *ısız kılsa boynın eđer erksizin* 'if he does evil, he involuntarily bows his neck' 4564; XIII(?) *Tef. erksiz* 'powerless' 82 (s.v. *erk*): *Xwar.* XIV ditto *Qutb* 21 (s.v. *erk*): *Kom.* XIV *CCG*; *Gr.* (*erklığ*).

D *ergüz* Hap. leg.; Dev. N. fr. *erü-* with suffix -güz otherwise unknown; for the elision of -ü- cf. *ergür-*. The form of the word is firmly fixed by its location between *VU Arvuz*, a P.N., and *ögsüz*. *Xak.* XI *ergüz su:v duwābatu'l-tale wa'l-camd fi ibtidā'i'l-rabi* 'the melting of snow and ice at the beginning of spring'; in a verse *yay:pan ergüzi: aktı: akım munduzı:* translated 'the spring morning has dawned and the melted ice, and the streams in flood have flowed down' *Kaş.* I 96.

Dis. V. ERG-

D *irik-* (?*erik-*) Emphatic f. of *I ir-*; 'to be disgusted, bored'. Survives in NE, several dialects, *erik- R I* 764, also *Khak.*, *Tuv.*; SE *Türki irik- Shaw* 33; NC Kır. *erik-*, Kzx. *erığ-*; SW xx Anat. *erik- DD* 544; these forms suggest an original pronunciation as *erik-*. *Xak.* XI *KB* (the world called me lovingly) *köñül bėrdim erise irikti éve* 'when I gave it my heart, it quickly got bored' 1172; o.o. 548, 5674: Çağ. xv ff. *irik-* (-di) *sabah erkenden kalk-* 'to get up early in the morning' (quotns., see below) and *taril-yorul-* 'to be vexed, bored' (quotns.) *Vel.* 53; *irik-* (spelt) *dilgir sudan* 'to be displeased' *San.* 98v. 28 (quotns.) (the error of *Vel.*'s first translation is pointed out in *do.* 100r. 26 s.v. 2 *irig*): *Xwar.* XIV *erik-* 'to be disgusted, bored (with someone *Abi.*)' *Qutb* 51, 60 (*irik-*): *Kom.* XIV 'to be disgusted' *erik- CCG*; *Gr.*: *Kip.* XIII *al-dacar* 'to be annoyed, disgusted' *irirmek Hou.* 27, 14: *Xw. yadara (yada-, sızla-; in margin) irik- Tuh.* 23a. 12; *nazaqa* 'to be irritable' *irik- do.* 37a. 12.

VU (?D) *örge-* possibly Den. V. fr. 2 *örüç*; see *örçin*. The word in *Tef.*, if it

belongs here, would support the suggested etymology. *Uyğ.* VIII *orkun balıklıđ beltirinte: el örgin:ln anta: örgipen etitdim* 'I set up the throne of the realm at the junction of the Orkhon and Balıklıđ (rivers) and rested(?) there' *Şu. S* 10 (the word is damaged only the -rg- being clear, but there is no other obvious reading): (*Xak.*) XIII(?) *Tef. labıja* 'to stay, tarry' (at a place on a journey) *örge-* (*sic*) (and *örget-*) 339, 340.

D *ürkit-* Caus. f. of *ürk-*; 'to startle (someone *Acc.*); to scare (game, etc.) away'. S.i.a.m.l.g. Türkü VIII ff. *Irkb* 21 (*üd-*): Man. *neçe korkıt(t)ımız ürkit(t)ımız erser* 'if we have somehow frightened or startled people' *Chuas.* 87-8; *Xak.* XI ol *ko:y ürkütti:* 'he scared (*naffara*) the sheep' (etc.) *Kaş.* I 263 (*ürküti:r, ürkütmek*): Çağ. xv ff. *ürküt-* (spelt) Caus. f.; *ram dādan* 'to scare, frighten', also spelt *hürküt-* *San.* 69r. 12; *hürküt-* (spelt) Caus. f., alternative form of *ürküt-rāmānidan San.* 324v. 9 (quotn.): *Kip.* XIII *caffala* 'to scare away' *ürküt-* *Hou.* 39, 11: XIV ditto *İd.* 12.

D *irkil-* Pass. f. of *irk-*; 'to be collected; to come together, assemble'. S.i.s.m.l. Cf. *ükül-, yığıl-*. *Xak.* XI *sü: telim irkilidi:* 'a numerous army assembled' (*ictama'a*); also used of any things that assemble until they are numerous (*hatura*) *Kaş.* I 249 (*irkilür, irkilme:k*): *KB* *bilig kımıya teg ol nen irkil turur* 'wisdom is like alchemy; it is a thing which accumulates' 310; *Xwar.* XIV *irkil-* 'to be collected' *Qutb* 60; *Kip.* XIV *irkil- ictama'a İd.* 11: *Osm.* XIV ff. *irkil-* 'to assemble'; c.i.a.p. *TTS I* 388; *II* 545; *III* 380; *IV* 535.

D *ürkül-* Hap. leg.; Pass. f. (used only as an Impersonal verb) of *ürk-*. *Xak.* XI *ürkünç bolup ürküldi: waqa'ati'l-hazähiz hattā nufira minhä* 'panic broken out so that (the people) scattered because of it' *Kaş.* I 250 (*ürkülür, ürkülme:k*).

D *irkle-* 'to trample on (something *Acc.*)'; Dev. N. fr. *irk*, but the semantic connection is only metaph. The entries in *Kaş.* are mostly unvocalized but the *Uyğ.* spellings of this verb and *irklet-* and the alternative form with prosthetic *y-* make the spelling certain. *Uyğ.* VIII ff. Bud. *PP* 65, 5 (see *E işle-*): *Xak.* XI ol *yėriđ irkledi:* *wai'a'l-ard* 'he trampled on the ground (etc.)'; dialect form (*luğā*) of *ikle:di*: (misvocalized *ikle:di:*) *Kaş.* III 443 (*irkle:r, irkle:mek*; all unvocalized); ol *yė:riđ ikle:di*: same translation *Kaş.* I 287 (*ikle:r, ikle:mek*; all unvocalized); *ikledi:* (*sic*) *me:niñ ađak kōrmedip öđri: tuzak* 'my foot accidentally trod (*wai'a*) on the hidden trap' *I* 380, 14; ol *yėriđ yikle:di*: same translation, in the dialect of those who converted *alif* into *yā*; the more correct form (*al-afşah*) is *ikle:di* *III* 309 (*yikle:r, yikle:mek*): *KB* see *örkle-*.

D *örkle-* Den. V. fr. *örk*; 'to tether (a horse, etc. *Acc.*)'. Survives in SW xx Anat. *ökle-*

örkle-örkle-örkle-ürkle- *SDD* 1106, etc.; some of these forms and NE Tel. örö:lo-, NC Kır, ditto.; Kzx. örele- arc perhaps der. fr. örük. **Xak.** XI ol atığ örkle:di: 'he tethered (*sadda*) the horse to a stake with a long rope' *Kaş. III* 443 (örkle:er, örkle:me:k); *KB* (any *beg* who is prudent watches over his realm) **yağı boynı yançtı üze örkleđi** 'he crushes the enemy's neck and ties him down' 2016 (the Fergana MS. reads *ikledi* 'trampled', and this, or *irkledi*, makes better sense, and is prob. the correct reading): (XIII(?) *Tef. örklen-* 'to be fastened to (something *Dat.*)' Refl. f. 248 (*örklen-*); 340 (*ürklen-*, same quotn.)); **Osm.** XVI **örkle-** translates Ar. words for 'to tether' in two dicts. *TTS II* 756; *IV* 629.

D irklet- Caus. f. of *irkle-*; 'to make (someone *Dat.*) trample on (something *Acc.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. **bés ajunuğ irkletip ozkurtuğuz** 'Thou hast saved us, making us trample on the five forms of existence' *TT III* 47; **Xak.** XI ol anar yér ikletti: 'he made him trample (*ayta'ahu*) on the ground' *Kaş. I* 265 (ikletür, ikletme:k, all unvocalized).

D erklen- Refl. Den. V. fr. **erk**; 'to possess power or authority'. Survives only(?) in NW Kar. L., T. *RI* 781; *Kow.* 184. **Türkü VIII** ff. Man. **él(I)enmekim etöz meşisi beged-mekim erklenmekim** 'my being a ruler, bodily pleasure, my being a *beg*, and my possession of authority' (have become very worthless and trivial in my sight) *TT II* 8, 43-4.

D irkin- Refl. f. of *irk-*; 'to collect (things) for oneself'. N.o.a.b.; **irkin-** 'to stop from hesitation or fright' *Red.* 293 is no doubt a Sec. f. of *ürkün-* (see *ürkünç*). **Xak.** XI ol ö:zñe: neğ irkindi: 'he collected (*cama'a*) things for himself' *Kaş. I* 254 (*irkinür*, *irkinme:k*); **Çağ.** xv ff. **irkin-(-ür)** translated *qaşd u mayl eyle-* 'to be inclined towards', but in the supporting quotn. the meaning is clearly 'to collect' *Vel.* 52 (not in *San.* where *irk-* is described as *Rümi*).

VUD örğen- Refl. f. of *örge-*; 'to rest' or the like. This seems the obvious etymological explanation of this word, although 'to be saturated' or the like would suit the context better. N.o.a.b. **Türkü VIII** ff. Man. (then that good man) **kamağ ödı tonı bastan** (*sic*, as usually in this text) **adağ(k)a teğı kanka iriñ(k)e örğenip** 'with his whole body and clothing from head to foot lying in blood and pus' *M I* 5, 12-14; **arığsızka örğenmişin** (seeing himself) 'lying in filth' *do.* 6, 7-8.

D I ergür- contracted (cf. *ergüz*, *ergüz-*) Caus. f. of *erü-*; 'to melt, dissolve (something *Acc.*)'; 'to macerate (something *Acc.*, in something *Dat.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. (the fourth virtue of the Wind God is that he) **tum[ı]ğığ] ergürer** 'melts what is frozen' *Wind.* 39-40; (the fifth that) **ısiğığ] ergürer**

tarkarur 'he melts and dissipates heat' *do.* 46-7; **Civ.** **matu luğ suvka ergürüp** 'macerating citrons (l.-w.) in water' *H II* 22, 41; a.o. *do.* 24, 42; **Xak.** XI **yağ] ergürdi:** 'he melted (*ağaba*) the fat' (etc.) *Kaş. I* 227 (*ergürür*, *ergürme:k*).

D 2 ergür- Caus. f. of 2 *ér-*; etymologically 'to cause (something) to reach or arrive', but except in Osm. with rather different meanings. Survived in Osm. until fairly recently, but now only in xx Anat. **ergör-/ergür-/irkör-/irgör-** *SDD* 544, 796. **Uyğ.** VIII ff. **Civ.** **erte kün tavrak buyan kıl aşnukan ergürü etözünı közed** 'early in the morning swiftly do good deeds; seizing the first possible opportunity(?) preserve your body' *TT I* 171-3; **ürkürü buyan kıl TT VII** 28, 2 is prob. a misreading of *ergürü*: **Xak.** XI ol aşka: **ergürdi:** *adraka'l-ta'am qabl an yanfalit* 'he got hold of the food before it went past him'; also used of anyone who gets hold of anything before it goes past him *Kaş. I* 227 (*ergürür*, *ergürme:k*); **Osm.** XIV ff. **ergür-/irgür-** (*ergür-*)/**erür-/irür-** (*erür-*) 'to make, or let (someone *Acc.*) reach (a place *Dat.*); to bring (something *Acc.*, to someone *Dat.*)', c.i.a.p. *TTS I* 275; *II* 395; *III* 263; *IV* 436.

D erksin- Refl. Simulative Den. V. fr. **erk**; 'to have power, or authority (over someone *Acc.* or *üze*)'. N.o.a.b. **Türkü VIII** ff. Man. **él(I)enmek erksinmek** 'to be a ruler and have authority' *M III* 16, 9 (ii); a.o. *do.* 19, 14; **Uyğ.** VIII ff. Man.-A *M I* 27, 10 (*uğur*): **Bud.** **bursağ kuvrağ üze erksindimiz erser** 'if we have exercised authority over Buddhist communities (Hend.)' *TT IV* 6, 45; o.o. *Pfahl.* 22, 3 (*uğur*); *USp.* 102a. 7-8; **Civ.** **şilavantil-ar seliler erksinip** 'the clergy and laity (l.-w.) having authority' (over certain properties) *USp.* 88, 26-7; **Kom.** XIV **barçaları erksindeçli** 'ruler over all' *CCG*; *Gr.*

D irkiş- Co-op. f. of *irk-*; 'to help to collect', etc. S.i.s.m.l. **Xak.** XI ol maña: **tawar irkişti:** 'he helped me to collect (*fı cam*) the property'; also for 'to compete'. *Kaş. I* 238 (*irkişür*, *irkişme:k*); **keğe:limet irkişür tacamma'a l'l-ityän** (the warriors) 'assembled to come' *I* 144, 10; 325, 11.

D ürküş- Co-op. f. of *ürk-*; 'to be completely panic-stricken'. Survives only(?) in NE Khak. **Xak.** XI *Kaş. I* 155, 19 (*anın*); n.m.e.: **Çağ.** xv ff. **ürküş-** (spelt) synonym (*murâdîf*) of *ürk-* in the sense of *ram kardan* 'to be frightened' *San.* 69r. 11.

D ergüz- contracted (cf. *ergüz*, *ergür-*) Caus. f. of *erü-*. Survives only(?) in NE Tuv. **Uyğ.** VIII ff. **Civ.** **ölüğ mişkiçniñ yakrısın ergüzüp** 'melting the fat of a dead wild cat' *HI* 57-8.

Tris. ERG

örükl: N./A.S. fr. **örü:**; 'situated above, high'. Survives only in most NE dialects 'öregi/örögü: *R I* 1219, 1221. **Uyğ.** VIII ff. **Civ.**

üstünki altınki tapladı örüki kođıki sevindi 'those above and below were pleased, the high and the low were glad' *TT I 128-9*.

D erigliğ P.N./A. fr. 3 erig(?); n.o.a.b. Uyğ. viii ff. Bud. Sanskrit *sādhuvihāram* (damaged, but prob. reading) 'one who spends his life virtuously' edğü erigliğ *TT VIII C.1: (Xak.) XIII(?) Tef. zahara* 'to appear (to someone, üze)' erigliğ bol- 81 (belongs here?).

D é:riglik Hap. leg. (but see örüglük); A.N. fr. 5 erig. Xak. XI é:riglik *farāhatu'l-davābb* 'liveliness in pack animals' *Kaş. I 152*.

D erüklük A.N. (Conc. N.) fr. 1 erük; survives in SW Osm. eriklik 'a plum orchard'. Xak. XI erüklük *manbatu'l-xawx* 'a peach orchard' *Kaş. I 152*.

D irüklük A.N. fr. irük; n.o.a.b. Xak. XI KB (if a *beg* does not perform the essential duties just mentioned) irüklük kirür éike anda basa 'disintegration sets in in the realm in due course' 5906.

D örüglük A.N. fr. örüg; 'calm, quietness', and the like. Survives in a word meaning 'an entertainment provided for a newly-arrived neighbour by earlier residents' noted as NC Kir. örüklük/örü:lük; Kzx. érulik (*sic*); SW xx Anat. örüülük *SDD 1118*. See *Doerfer II 590*. Xak. XI KB armulluk kerek erke kükü opay, örüglük kerek beğke tuğsa kün ay 'a man of upright character must be tranquil and a *beg* calm whether the sun or moon is rising' 325; a.o. 1988: (XIII?) *Tef. istawā* 'to rest' örüglüg bol- 81 (transcribed erigliğ??).

D örüklüg P.N./A. fr. örük; 'plaited' and the like. S.i.s.m.l. as örüll/örülük. Xak. XI KB örüklüg saçı 'his plaited hair' 5825.

D erkligliğ A.N. fr. erhlig; 'power, authority'. Survives only(?) in NC Kir. erktü:lük; Kzx. ériktilik. Xak. XI KB tüzü nepke yetti bu erkligliğlik 'Thine authority extends over all things' 9; XIII(?) *Tef. erkligliğ* 'independence, arbitrary behaviour(?)' 83.

F örğesün 'thorn' a Mong. word (*Kow. 590, Haltod 114*) is mentioned as such in *San*, but does not seem to have become a l.-w. in any Turkish languages; it is therefore very unlikely that this is the word in *H II* since these medicinal texts are almost certainly all anterior to XIII; it is perhaps a misreading of övkesin 'his lung'. Uyğ. viii ff. Civ. kızıl örğesin name of a drug *H II 34, 21: Çağ. xv ff. örkesün* (spelt) in Mong. *xār* 'thorn', in Ar. called *şavk San. 71r. 20*.

D erksizlik A.N. fr. erksiz; 'lack of independence', etc. Survives only(?) in NC Kzx. ériksizdik and NW Kar. L. T. erksizlik *R I 784*. Xak. XI KB körü barsa yaljuk bu erksizlikin 'if a man could see that he has no (real) freedom of action' (how could he behave so badly?) 1534.

Tris. V. ERG-

D 1 örgüçlen- Refl. Den. V. fr. 1 örgüç; 'to be lumpy, humped', etc. S.i.s.m.l. Uyğ. viii ff. Man.-A (of the sea) örgüçlenmekliğ 'being rough' *M III 9, 3 (ii): Xak. XI suv örgüçlendi: māca'l-mā* 'the water was covered with waves'; (here comes 2 örgüçlen-); and one says eşiç örgüçlendi: *şarati'l-qidr dāt uşfiya* 'the pot had a foot-stand' (i.e. not a spherical bottom) *Kaş. I 312 (örgüçlenür, örgüçlenme:k); a.o. I 95 (1 örgüç)*.

D 2 örgüçlen- Refl. Den. V. fr. 2 örgüç. Xak. XI kız örgüçlendi: 'the girl had a plait of hair' (*qunza'a wa dāfira*) *Kaş. I 312 (örgüçlenür, örgüçlenme:k)*.

D érkeklen- Refl. Den. V. fr. érkek. N.o.a.b. Uyğ. viii ff. Civ. (in a fragmentary calendar text) irke:klenür 'is masculine(?)' *TT VIII P.19: Xak. XI suv erkeklendi: māca'l-mā* 'the water was covered with waves'; and one says annın ylini: erkeklendi: *iqaş'arra cilduhu* 'his skin was covered with gooseflesh'; *wa kadālika idā arā'l-racul raculīya* 'and also when a man shows virility' *Kaş. I 315 (erkeklenür, erkekleme:k); in the first two meanings the word seems to be a muddle with 1 örgüçlen-)*.

D erigle:- Den. V. fr. 1 erig; noted only in the Hend. ötle:- erigle:- 'to advise'. Uyğ. viii ff. Bud. *U III 15, 11, etc. (ötle:-)*.

D erükle:- (érükle:-) Den. V. fr. 2 erük (érük); 'to tan (hides)'. Xak. XI teri: erükle:di: *dabağa'l-cild* 'he tanned the hide' *Kaş. I 306 (erükle:r, erükle:me:k); a.o. I 70 (2 erük): Kom. xiv 'tanned leather' erikleğen teri CCG; Gr*.

D erüklen- Refl. Den. V. fr. 1 erük; pec. to *Kaş. Xak. XI yığaç erüklendi*: 'the tree bore peaches, apricots, or plums' *Kaş. I 294 (erüklenür, erüklenme:k); a.o. III 348, 13*.

D iriglen- Refl. Den. V. fr. 2 irig; survives only(?) in NC Kir. irden- 'to grow (in size or bulk)' *Yud. 370. Xak. XI KB iriglendi ödlek mağa tüğdi kaş* 'the times were harsh and frowned on me' 1586; (do not be angry if harsh words are addressed to you) *köni söz irig ol iriglenme öz* 'truth is harsh, do not be harsh yourself' 5775.

D erükse:- Hap. leg.; Desid. Den. V. fr. 1 erük Xak. XI er erükse:di: 'the man longed (*tamannā*) for peaches, etc.' *Kaş. I 303 (erükse:r, erükse:me:k)*.

D erksintür- Caus. f. of erksin-, but practically syn. w. it. N.o.a.b. Uyğ. viii ff. Bud. Sanskrit *adhīpatin kṛtvā* 'making him a supreme ruler' erksintürmek kılıp *TT VIII A.7; silādhīpati* 'the lord of uprightness' *çaşşāpat erksindürme:klig do. A.44*.

D erksire:- Hap. leg.; Priv. Den. V. fr. erk; 'to lack independence or authority'. Uyğ. viii ff. (gap) erksireyin (gap) *M II 6, 8*.

Dis. ARL

?E erle: Hap. leg.; the *alif* is unvocalized, but otherwise the word is quite clear; the translation suggests that it is a scribal error for *ergü*; q.v. **Xak.** XI *bolsa: kimliḡ altun kümüş erle: éter* 'if a man gets gold and silver, *kaḏā yamhad waṭan* 'so he establishes a residence' (and when he is settled in place he offers his worship to God) *Kaḡ. III 251, 10.*

D urluk 'seed' (for sowing); metaph. 'progeny, descendants'. Not definitely traceable earlier than XIII, the prob. earliest date of the Uyḡ. texts quoted below. Prima facie A.N. (Conc. N.) fr. ur, but the only evidence for the existence of such a word is the entry in *Id.* below where *ur* may be a misunderstanding of *uru*; Sec. f. of **2 uruḡ**. The likeliest explanation is that this is a crasis of **uruḡluk**, q.v. Survives only(?) in NW Kar. L., T. **urluk/urlox R I 1670; Kow. 275; Kaz. orluk** and SW xx Anat. **urluk SDD 1420. Uyḡ.** VIII ff. Civ. (in the usual formula renouncing any further interest in a sold property; ourselves, our elder and younger brothers) **urlukumuz özlügümüz** 'our progeny and blood relations' *USp. 16, 15 ff. (aḡa for 'elder brother' dates this document to XIII or later); similar phr. do. 57, 13 (alimçı:); in a similar formula in do. 13, 12 the word used is uruḡum; a.o. do. 21, 3 (I inçü:); Xwar. XIV (looking with lust is) zinā urlukı 'the progeny of adultery' Nahc. 350, 12: Kom. XIV 'seed' urluk CCI; Gr.: Kip. XIII *al-bidār* 'seed for sowing' *urluḡ (sic) Hou. 9, 15: XIV (ur: (v.l. urzu) al-bazr 'seed'); urluk al-mi'add minhu li'l-za'ay* 'that (part of it) which is destined for sowing' *Id. 10: xv bazr 'seed' urluk Tuh. 7b. 13.**

D erlik A.N. fr. **1 er**; 'manliness, virility'. S.i.m.m.l.g. Uyḡ. VIII ff. Civ. **erliki ked bolur** 'his virility becomes excellent' *II I 78: Xak. XI erlik 'virility' Kaḡ. I 104: Çaḡ. xv ff. érlik (and érenlik) erlik Vel. 54 (quotn.); érlik mardi wa ašād mardi* 'manliness, liberty' (the latter ?confused with **erlik**) *San. 100r. 14: Xwar. XIV erlik 'manliness, bravery' Quth 21; érlik do. 52: Kom. XIV (human) nature' erlik CCG; Gr.: Osm. XIV ff. erlik 'bravery', and occasionally 'virility' in several texts *TTS II 392; III 260; IV 303.**

D ürliḡ P.N./A. fr. **1 ür**; 'everlasting'. N.o.a.b. Uyḡ. VIII ff. Bud. **ürliḡ eñç nirvan baliḡliḡ** 'dwelling in the city of everlasting peaceful *nirvāna*' *Suv. 680, 18* (a text printed in the same volume as *Suv.*); a.o. *Suv. 33, 4.*

D örlem Hap. leg.(?); N.S.A. fr. örle:-. **Xak. XI KB toḡardin batarka bir örlem yér ol** 'from east to west it is a distance which can be covered as a single stage(?)' 3706.

Dis. V. ARL-

D 1 arıl- Hap. leg.; the context seems to require that this should be taken as a Pass f.

of **1 ar:-** although that is an Intrans. V.; 'to be tired'. If a Pass. f. of **2 ar:-**, 'to be tricked'. **Türkük VIII I S 9, IIN 7 (alkın-).**

D 2 arıl- Hap. leg.; a mere jingle used only in the phr. **arıl sarıl-** (see **1 sarıl-**) and without a separate existence; apparently different from **éril-**, q.v.

D éril- Hap. leg.; so spelt but ?eril-. Prima facie a mere jingle like **2 arıl-**, but unlike that word entered separately with Aor. and Infin. Sec **seril-**. **Xak. XI er ériłdi: serilđi: ihtazza'l-racul min ḡamm wa lāma nafsahu fihi** 'the man was shaken with grief and blamed himself for it' *Kaḡ. I 196 (érilür, érilme:k).*

D 1:ril- Pass. f. of **2 1r:-**; lit. 'to be breached' and the like; metaph. (of the moon) 'to wane' (i.e. to have part of its visible surface cut off). N.o.a.b. **Xak. XI tam 1:riłdi:** 'the wall (etc.) was breached' (*inṭalama*); hence one says **ay 1:riłdi:** 'the moon waned' (*axaḏa'l-qamar fi'l-nuḡšān*) towards the end of the month *Kaḡ. I 270 (1:riłür, 1:riłme:k): KB kün ök* (so read) *kör 1:riłmez tolu ok turur* 'the sun does not wane, it is (always) full' 825; *tolu erdi ayım 1:riłdi tolu* 'my moon was full, the full (moon) has waned' 1071; **куруḡ kaldı ornı 1:riłdi işim** 'his place has remained empty and my fortunes have declined' 1576: XIII(?) *At. kamuḡ tołḡan 1:riłür* 'everything that waxes wanes' 199; **Kip. XIV 1:rił- zāla** 'to wane' *Id. 10.*

D orul- Pass. f. of **o:r-**; 'to be reaped, mown'. Survives only(?) in NC Kır. **Xak. XI** (in the same para. as **urul-**) **tarıḡ oruldi:** *hušida'l-zar* 'the crop was reaped' *Kaḡ. I 194* (no Aor. or Infin.); **Çaḡ. xv ff. orul-** (by implication 'with o-') *diraw şudan* 'to be reaped' *San. 67v. 15.*

D urul- Pass. f. of **ur-**; 'to be put; to be struck', etc. (cf. **ur-**). No doubt s.i.a.m.l.g.; in SW Osm. **urul-**. **Xak. XI er uruldi:** 'the man (etc.) was beaten' (*ḡuriba*); and one says **térḡi: uruldi:** 'the table was put into position'; and one says **tuḡ uruldi:** *ḡuribati'l- nawba wa hiya'l-ḡubul* 'the watch was beaten, that is the drums'; (**orul-** follows) *Kaḡ. I 194 (urulur; urulma:k; verse): XIII(?) At. ozaki urulmuş maṭal* 'a proverb cited of old' 164 (literal translation of Ar. phr. *ḡuriba maṭal*); *Tef. urul-* 'to be put', etc. 331: **xiv Muḡ.(?) ḡuriba urul-** Rif. 129 (only): **Çaḡ. xv ff. urul-** ('with u-') *zada şudan* 'to be beaten' *San. 67v. 16: Xwar. XIV urul- (1) (of a table) 'to be placed in position'; (2) (of a drum) 'to be beaten' *Quth 199; (1) only MN 21: Kip. xv ḡuriba urul- *Kav. 26, 10* (mis-spelt *urun-*) and 13; *Tuh. 86a. 13.***

D örül- Pass. f. of **2 ör-**; 'to be plaited' and the like. S.i.a.m.l.g. **Xak. XI örḡen örüłdi: rumıla'l-nis'** 'the thong of the camel's girth was plaited' *Kaḡ. I 195 (örülür, örülme:k; MS. in error -ma:k); Çaḡ. xv ff. örül- bâfta şudan* 'to be plaited, twisted', etc. *San. 67v. 16* (quotn.).

D ürül- Pass. f. of I ür-; 'to be inflated', and metaph. 'to swell, be distended'. S.i.s.m.l. Uyğ. VIII ff. Man. (in the spring months) **ı** ıçaçlar sışar ürülür 'the shrubs and trees swell and are distended' (as a man blows up a bladder) *Wind.* 21-2; Civ. **ka:rnı ürü:lür** 'his stomach is distended' *TT VIII* 8; **karın ürülmekig kerilmekig** 'distension (Hend.) of the stomach' *H II* 8, 39; 10, 60; **Xak. XI er övke:sinde: ürüldi:** 'the man swelled (*ıntafava*) with anger'; and one says **ka:b ürüldi:** 'the bladder was inflated' (*nıfixa*); and one says **oıt ürüldi:** 'the fire was blown up' (*nıfixa*); both Pass. and Intrans. *Kaş. I* 195 (prov.; no Aor. or Infin.); **bu er ol öpkem ürülge:n** 'this man is constantly swelling with anger like a bladder' *I* 158; XIII(?) *Tef. ürül-* (of a trumpet) 'to be blown' 340; **Xwar.** XIV ditto *Nahc.* 177, 3; **Osm.** XV to XVIII (only) **ürül-** 'to be distended; (of a trumpet) to be blown' in several texts *TTS I* 747; *II* 955; *III* 733; *IV* 805.

D ırla:- Den. V. fr. I ır; 'to sing, recite', and the like. S.i.m.m.l.g. Although often spelt with prosthetic y-, most early forms and the NE form ırla- and NC Kir. ırda- show that this is secondary. Uyğ. VIII ff. Bud. ırlayu 'singing' (with a lovely voice) *U III* 46, 13; a.o. *TT X* 144-5 (I ır)—**yırlap U III** 75, 11; *TT X* 442; **bödiyü yırlayu** 'dancing and singing' *U I* 41, 21; *IV* 8, 36; o.o. *PP* 70, 2; 71, 1; **Xak. XI er yırladı: tağannâ'l-racul üğmıya** 'the man sang a song' *Kaş. III* 308 (yırlar, ırla:ma:k); a.o. *III* 3, 26 (I ır); XIII(?) *Tef. ırla-* 'to sing' 129; XIV *Muh. ğannâ yırla:- Mel.* 29, 11; *ırla:- Rif.* 113; **Çağ. xv ff. ırla-(-y) ırla-l'el.** 419 (quotn.); **ırla-** (spelt; 'with -l-') *xıvanandagı kardan* 'to sing' *San.* 349r. 9; **Kom.** XIV 'to sing' ırla- CCI, CCG; *Gr.* Kıp. XIII **ğannâ mında'l-ğınâ ırla-(-gıl in error)** *Hou.* 42, 14; XIV ırla- **ğannâ ld.** 10; XV **ğannâ yırla- Tuh.** 27a. 8; **Osm.** XIV ff. ırla- (very rarely yırla-) 'to sing'; c.i.a.p. *TTS I* 355; *II* 502; *III* 344; *IV* 396.

(DS) orla- (orıla:-) abbreviated Den. V. fr. orı; 'to make a loud noise, shout', and the like. Survives only(?) in NE orla- Koib. 'to moo' *RI* 1064; Khak. ditto and 'to shout', which establishes o- as against u-. Uyğ. VIII ff. Bud. **anta ok Bodısavt yağa katıg ünin orladı** 'thereupon the Bodhisattva elephant trumpeted loudly' *U III* 58, 5 (i); **Xak. XI er orıla:dı: şaha'l-racul va rafa'a 'aqıratahu** 'the man shouted and raised his voice'; and one says **er orıla:dı: şalıfa'l-racul va zâda fıhi 'anı'l-ğâya** 'the man boasted and exaggerated grossly' *Kaş. I* 309 (orıla:, orıla:ma:k); **yırtıp** (so read) **yaka: orılayu: tamazsağal-curubbân bi-'avıl ma'a-lu** 'they tear their collars shouting at the same time' *I* 189, 2 (or possibly orılayu:); XIV **al-nıdâ** 'to shout' orıulamak *Mel.* 38, 1; *Rif.* 124.

D örle:- Dev. N. fr. I ör; 'to rise, go upwards' and the like. S.i.m.m.l.g. w. some phonetic changes and extensions of meaning; in SW only in XX Anat. *SDD* 1116. **Xak. XI KB** (a man by virtue surpasses others) **üküş**

bolısa erdem er örlep uçar 'if he has many good qualities a man soars upwards' 2646; (the sun turned back to the earth and hid its face) **kalık meğzi kiş teğ bolup örledi** 'the colour of the firmament turned to sable and rose' (the world rubbed a coal-black colour on its face) 3836; o.o. 3840, 4889, 4967-8, 5677 (usually of stars, etc., rising); **Çağ. xv ff. örle-(-p) yokuşla-** . . . **ya'nı yokuşla- 'to rise, go upwards'** *Vel.* 102 (quotn.); **örle-** (spelt) **bâlâ raftan** ditto *San.* 70r. 7 (same quotn.).

D örlet- Caus. f. of örle:-; lit. 'to raise', but in the early period rather 'to rouse, disturb'. S.i.s.m.l. Uyğ. VIII ff. Man. (passions, hatred, etc.) **örletür ertı tınığlarıg** 'have disturbed mankind' *TT III* 34; Bud. **bu muntağ nızvanılar tarıaru amru örletser** 'if emotions like this constantly (Hend.) disturb him' *TT VI* 74; o.o. *Siv.* 135, 16-17 (emğet-) 136, 17; *TT VI* 61, 374; *VII* 40, 38 etc.

D erlen- Refl. Den. V. fr. I er; (of a woman) 'to be married', cf. evlen- ditto (of a man). Survives only(?) in NC Kır. erden-/erlen- 'to display manliness, reach maturity'; cf. erleş-. **Xak. XI ura:ğut erlendi: tazawaccatı'l-mar'a** 'the woman married' *Kaş. I* 257 (erlenür, erlenme:k); XIV *Muh. al-mızzawaccara* **erlenmiş Mel.** 53, 1 (*Rif.* 149 begll:g); **Osm.** XIV erlen- (of a woman) 'to marry' in three texts *TTS I* 273; *III* 259.

D örlen- Refl. f. of örle:- 'to rise, climb', etc., esp. of heavenly bodies. Survives in some NE dialects and SE Türkü. **Xak. XI bult örlendi: naşa'atı'l-sahâba** 'the cloud rose'; it is better (*wa'l-ahsan*) to say (I) **ördli: Kaş. I** 257 (**örülenür, örülenme:k**; verse); **Çağ. xv ff. örlen- ba-bâlâ bar-âmadan** 'to rise up' *San.* 70r. 21 (with a quotn. about a dead donkey on whose bones the flesh reappeared; *Vel.* 103 gives the same quotn. but mistranslates **örlendi örtüldi** 'was covered').

D erleş- Hap. leg.; Recip Den. V. fr. I er; cf. erlen-. **Xak. XI olar ikli: erleşdi: tahârayâ fı'l-rucüliya** 'the two of them competed in virility' *Kaş. I* 239 (erleşür, erleşme:k).

D orlaş- (orılaş-) Co-op. f. of orla:-; 'to shout, etc. together'. Survives only(?) in NE Koib., Khak. orlas- (sic). **Xak. XI bo:đun kamuğ orlaşdı: şaha'l-qawm wa calabı** 'the people shouted and called out'; originally **orılaşdı: Kaş. I** 239 (orlaşur, orlaşma:k).

Tris. ARL

PU aralı: Hap. leg.; the central vowel, if any, is unknown. Some meaning like 'nine months old', or 'with nine points to its horns' might be expected, but cannot be got out of the word as it stands; -lı: is not a possible P.N./A. Suff. in Türkü. Probably corrupt or a foreign word. Türkü VIII ff. **tokuz aralı sığun keyik: men** 'I am a nine . . . maral deer' *İrkB* 60.

D aralık A.N. (sometimes Conc. N.) in -lık fr. ara:; s.i.a.m.l.g. in a wide range of mean-

ings. Uyğ. VIII ff. Bud. [ar]alıkta *USp.* 102a. 45, if correctly restored, prob. means 'in the intermediate state': Çaçğ. xv ff. aralığ (sic, but certainly A.N.) *wasaf wa miyân* 'centre, middle' *San.* 36v. 11 (quotr.).

D **irürlüg** Hap. leg. (?); P.N./A. fr. Irüi: Uyğ. VIII ff. Man. Irürlüg edğü künke 'on an auspicious favourable day' *M I* 26, 21-2.

D **ürüklüg**. P.N./A. fr. *ürülük, A.N. fr. 1 ür: 'everlasting, eternal'; cf. ürüksüz. N.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *nityai-vānitya eva vā* 'whether eternal or transitory' ürüklüg erse: yeme: ürüksüz erse: yeme: *TT VIII F.6*; akıgısız ürüklüg *paosın etöz* 'the stable eternal Sambhogakāya' (recognition body, Chinese *pao shên*.—*Giles* 8,731 f, 9,813) *Suv.* 704, 15-16.

D **ürüksüz** Priv. N./A. fr. *ürülük; 'transitory'. N.o.a.b. Uyğ. VIII ff. Man. *TT III* 142-3 (böğün-): Bud. akıgılığ ürüksüz beş yapığığ 'the five unstable, transitory attachments' *Suv.* 704, 14-15; o.o. *TT VIII F.6* (ürüklüg); *TT X* 540 (yatlan-); *U III* 43, 7.

Tris. V. ARL-

D **ara:la:-** Den. V. fr. ara:; 'to be, or go, between; to mediate', and the like. S.i.a.m.l.g., with some extended meanings. **Xak.** x1 ol ikki: kişl; otra: ara:la:di: 'he made peace (*şālahā*) between the two people'; also 'he passed (*cāwaza*) between' them, or two things; and for 'making peace' (*fi'l-şulh*) **ari:la:di:** is also used, but this is a vulgar expression (*lafzatu'l-āna*) and the first is more correct (*çağh*) *Kaş.* I 308 (ara:lar, ara:la:ma:k) Çaçğ. xv ff. arala- (1) *tafañhuş kardan* 'to investigate, examine'; (2) *dar miyân-i dü amr darāmadan wa miyāncigari kardan* 'to pass between two things; to act as mediator' *San.* 34v. 2 (quotns.): Osm. xv *aralayıp geç-* 'to pass over' (a word in making a translation) *TTS I* 33; *arala-* 'to separate' (two people) *III* 32; 'to appear between' (two things) *IV* 33.

S **ort:la:-** See *orla:-*.

D **örü:le:-** Den. V. fr. örü:; in *Kaş.*'s meaning Hap. leg.; örüle-/örele- 'to rise' in several modern languages may be Sec. f.s of örle:-. **Xak.** x1 ol kö:nuğ örü:le:di: *dabañal-ğanam qa'ima(n)* 'he slaughtered the sheep while it was standing' *Kaş.* I 309 (örü:le:r, örü:le-me:k).

D **örletiş-** Hap. leg. ?; Recip. f. of örlet-; 'to disturb one another'. Uyğ. VIII ff. Bud. *Hüen-ts.* 2095 (urundi:).

D **urı:lan-** Hap. leg.; Ref. Den. V. fr. 1 urı: **Türkü** VIII ff. üçünç kunçu:yrı: urı:lanmı:ş 'his third wife had given birth to a male child' *Irkb* 5.

S **orı:laş-** See *orlaş-*.

Dis. ARM

D **orum** N.S.A. fr. o:r-; survives in SE **Türki** 'harvest time' *BŞ* 763; NC **Kır**, 'a crop'. **Xak.** x1 **bir:orum** ot 'the quantity of grass that is reaped at one time' (*yuxtalā marrata(n)*) *Kaş.* I 75.

D **örüm** Hap. leg. (?); N.S.A. fr. 2 ö:r-; 'something plaited or woven'. **Xak.** x1 *KB* 4768 (çuz).

D **örme:** Pass. Dev. N./A. fr. 2 ö:r-; 'something plaited or spun' and the like. S.i.a.m.l.g. **Xak.** x1 **örme:** *saç al-dafıra* 'a plait of hair' *Kaş.* I 129; ö: **rme:saç** ditto *I* 11, 27; xiv **Muh.** (?) *taubu'l-xargāh* 'the covering of a tent' ö:rme: *Rif.* 180 (only; mis-spelt ö:zme:); Çaçğ. xv ff. **örme** (spelt) *yak nau'-i rismanī ast ki ba-tariq-i nawār-i pahn mi-bāfand* 'a kind of rope which they spin in the form of a thick cable' *San.* 71v. 1.

D **örmek** Inf. of 2 ö:r- used as a Conc. N.; apparently 'a plaited, knitted or woven garment'. In NC **Kır**, Kzx. **örmek** now means 'a primitive loom' and in NW **Kaz.** **ermek** 'a garment of camel's hair' (hence Russian *armyak* 'a peasant's overcoat'). See *Doerfer* II 466. Uyğ. VIII ff. Civ. in a document relating to the delivery of various goods, mainly cloth, iki **örmek** iki ton 'two woven garments(?), two (made up) garments' *USp.* 31, 18; Çaçğ. xv ff. **örmek** *yak nau'-i şāl-i nāzük ki az paşm-i şutur mi-bāfand* 'a kind of thin mantle woven from camel's hair' *San.* 71r. 27.

D **örmen** Conc. N. fr. 1 ö:r-; 'swelling' or the like. In *TT VI* there are v.l. **ünmen** (if genuine, a similar Dev. N. fr. ün-) and **ömen** (with the -r- elided). The latter became a l.-w. in Mong. meaning 'cancer, scirrhus tumour' (*Kow.* 536, *Haltod* 111). N.o.a.b. Uyğ. VIII ff. Bud. (that mortal in this world) **anığ körkşüz uduz örmen kart yirip iğilüg bolur** 'becomes a sufferer from ugly itches, swellings, ulcers, and pus' *TT VI* 443; Civ. (eighteen kinds of) **örmen kart H II** 20, 10; 22, 16.

Tris. ARM

D **örümçek** Conc. N. fr. örüm; 'spider'. Survives, more or less in this form, in NE, SE, and SW. In the medieval period an alternative word **örmekçr:**, N.Ag. fr. **örmek**, appeared, and survives more or less in this form in NC, NW. This word was metaphorized to **örğemçl** which is first noted in Çaçğ. xv ff. *Vel.* 102; *San.* 71r. 21, and still survives in SC. See also I **bö:ğ.** **Xak.** x1 **örümçek al-'ankabüt** 'spider' *Kaş.* I 152; xiv **Muh.** *al-'ankabüt örümçik Mel.* 74, 4; **örümçük** *Rif.* 177; **Xwar.** xiv **örümçük** ditto *Qub* 124; **Kom.** xiv 'spider' **örümçük CCG**; **Gr:** **Kıp.** xv 'ankabüt (böy and) **örümçük** *Tuh.* 25a. 13 (in margin, 'also **örümçek**'). Osm. xiv, xv **örümçek** in two texts *TTS II* 757; *III* 568: xviii **örümçek** (spelt) in *Rümi*, 'ankabüt' *San.* 71v. 2; **örümçek** in *Rümi* 'ankabüt, also pronounced **örümçek** do. 71v. 19.

PU(E) **arumdu:n** Hap. leg.; prob. a l.-w.; in a section for words of the form *fa'ālū* with -n attached and listed after -D- between **aluç:n** and **urağun:**; undoubtedly an error for **arudun:**. **Xak. XI arumdu:n** 'a kind of dye' (*al-şibğ*) *Kaş. I 138*.

VU **urumday** Hap. leg.; morphologically obscure, perhaps l.-w. **Xak. XI urumday** *al-hacaru'llađi yudfa' bihi mađarratu'l-samm* 'a stone which is used to avert damage from poison' *Kaş. I 159*.

D **armakçı:** Hap. leg.; N.Ag. fr. Infinit. of 2 a:r-. **Türkü VIII** (because of the intrigues of the Chinese people and) **armakçı:s:n üçü:n** 'because of their deceit' *IE 6*.

?F **armağa:n/yarmağa:n** 'gift', and more specifically 'a gift brought back from a journey'. The word also exists in both forms in Pe., and, as there is no obvious Turkish etymology for either form, it is prob. one of the Pe. l.-w. in early Oğuz (see **ören**). Survives only(?) in SW Osm. **armağan**. See *Doerfer II 465*. **Oğuz XI armağa:n** 'a gift (*hadıya*) which a traveller who has prospered (*al-gādımı'l-gānim*) brings back from his journey for his neighbours'; there is another form (*huğa*), **yarmağan**, and this is more correct (*aşahh*) *Kaş. I 140* (in the MS. *aşahh* is mis-spelt *amuç*, and this has been taken as an alternative form for 'gift' by some editors): **Xwar. XIV armağan** 'gift' *Quib 10*; *MN 33*, etc.: **Kip. XIV İd. 23 (anuk)**; *al-hadıya armağan Bul. 5, 7*; xv ditto *Tuh. 37b. 10*; *ahda* 'to give a present' **armağan ber-** *do. 5a. 11*.

D **ermegü:** 'lazy, slothful'; morphologically obscure; prima facie a Neg. Dev. N. in -ğü:, but the semantic connection with **erin-** makes this improbable. N.o.a.b.; cf. **ermegür-**. **Uyg. VIII ff.** Bud. **ayığka tavranur ermegü tnhlğlar üçüs** 'lazy mortals who (nevertheless) hurry after evil are numerous' *TT VI 021-2*: Civ. (he suffers from dizziness, drowsiness and nausea and) **erme:kü** (gap) 'is listless(?)' *TT VIII 1.8*: **Xak. XI ermegü:** *al-haslān* 'lazy' *Kaş. I 138* (prov.); similar provs. *I 42, 4* (**ēşik**); *70, 27*: *xiv Muh.(?)* (under 'horses') *al-hađi wa'l-mutawaqqif* 'sluggish and slow' **ermegü:** (-ğ- marked) *Rif. 171* (only): **Kip. XIII al-haslān** (opposite to 'lively' **ça:lit**) **erme:wü:** *Hou. 26, 10*.

VUF **ermelli:** 'swift horse, courser', or the like; l.-w. cognate to Tokharian B *ramer/rmer*, 'swift'. N.o.a.b. **Türkü VIII** (when he went hunting) **ermelli: teg ertü:** 'he was like a courser' *Ix. 0*; **Karluk yegren ermeliğ arkas:s:n iyu: urtı:** 'he struck the Karluk chestnut courser and broke its back' *do. 21*.

Tris. V. ARM-

D **ermegü:r-** Intrans. Den. V. fr. **ermegü:**; 'to be lazy, indolent'. N.o.a.b. **Türkü VIII ff.** Man. (if we have not praised God well and perfectly) **korkmatın ermegürüp** 'because we do not fear him and are lazy' *Chuas. 211*;

erinip ermegürüp 'being indolent and lazy' *do. 255, 266*; a.o. *TT II 10, 94*: **Xak. XI <er> ermegür:rdi:** *tahāsala'l-raqul* 'the man was lazy'; also abbreviated to **ermegürdi:** *Kaş. III 349* (**ermegü:rer**; **ermegü:rme:k**).

Dis. ARN

aran originally 'a stable'. Survives in NC Kzx., NW Nog. and several minor dialects (*R I 251*) for 'cattle pen' and in SW xx Anat. 'tobacco barn' *SDD 109*. **Xak. XI aran** ('with back vowels') *al-āri* 'a stable' *Kaş. I 76*: **Çağ. xv ff. aran** (1) 'a row of stakes (*sixhā*) which they erect in game-paths for hunting purposes' (quotn.); (2) 'an enclosure (*muhawwata*) which they make for cattle to sleep in' *San. 36v. 15*.

D **eren** irregular Plur. of **1 er**; properly 'men', but as in the case of **oğlan**; its true nature was forgotten quite early, and it was treated as a Sing. S.i.a.m.l.g. usually meaning 'real man, fighting man', and the like. **Türkü VIII eren** is fairly common but invariably follows a numeral or numerical expression like **az** 'few', which suggests that it was regarded more as a collective than a Plur. (which would not normally follow a numeral), e.g. **kañım xağan yeti yeğirmi: eren taşıkmiş** 'my father the xağan and 17 men marched out' *IE 11, II E 10*; o.o. *IE 34*; *IE 40 (ükün-)*; *IN 9*; *II E 37*; *II S 11*; *Ongin 5*: **Uyg. VIII ff.** Man. **üç erenler (sic)** 'the three men' *TT II 16, 30-1*: Bud. **bés yüz satıçı erenler** '500 merchants' *PP 22, 8*; **bés yüz erenniy** *do. 28, 2*; *53, 6*; **yüzlüğ erenler (sic)** 'distinguished people' *TT VII 40, 75-6*: **O. Kir. ix ff. yüz eren Mal. 10, 2** (dubious, text corrupt): **Xak. XI eren al-ricāl** 'men'; an irregular Plur. (*cam' şadd*) *Kaş. I 76*; o.o. *I 74 (oğul, q.v.)*; *I 229 (ürpeş-)* and over 20 others, in nearly all of which the word is certainly Plur. **KB ajunda ne yañlığ eren tuğdı kör** 'see what kind of men are born in the world' *234*; a.o. *279*: **xiii(?) At. eren** (rather broadly) 'man-kind' *89, 90, 93, 373*: *Tef. erenler* 'human beings; men (not women)' *80*: *xiv Rbğ. erenler* 'men; husbands' *R I 758* (quotns.); **Çağ. xv ff. San. 90r. 16 (1 er)**: **Xwar. XIV erenler** ('brave) men' *Quib 21*: **Osm. xiv ff. eren** (1) 'male' (not female); (2) 'real man, hero'; (3) 'man of experience'; c.i.a.p. normally as Sing.; **erenler**, too, is common *TTS I 271*; *II 380 ff.*; *III 257*; *IV 302*.

érin 'lip', sometimes specifically 'the lower lip', and metaph. 'the lip of a cup'. S.i.a.m.l.g. as **érin, erin, irin**, but almost obsolete in SW where 'lip' is normally **Az., Tkm. dodak**; **Osm. dudak**. **Uyg. VIII ff.** Man. **A ol küllüp** (?read **küllünç**) **érni** 'that smiling(?) lip' *MI 10, 8*: Man. *TT II 16, 15 (ađurt)*: Bud. **üstün altın érinleri** 'his upper and lower lips' *UIV 30, 52-3*; a.o. *Šiv. 595, 17*: Civ. **on yağıda érin ikin ara** 'on the 10th of the month (the soul) is between the two lips' *TT VII 20, 14-16*; **érin üzə meñ bolsar** 'if there is a mole on the lip' *do. 37, 9 (USp. 42, 8)*: **Xak.**

x1 *érin al-şafa* 'lip' *Kaş. I 77*; é:rn1: *şafatuhu do. 70, 24*; XIII *Tef. erin* 'lip' 81: *Çağ. xv ff. érn(-i) müşlaq alt dudak* 'specifically the lower lip' *Vel. 52* (quots.); *érn labb* 'lip' *San. 100r. 21* (quots.); *Xwar. xiv érin* 'lip' *Qutb 51* (*erín*), 60 (*érin*); *MN 121*, etc.: *Kom. xiv* 'nostril, gums' (*sic*) *erín CCI*; *Gr.*: *Kip. XIII al-şafa eren* (*sic*)? *Hou. 20, 4*; *xiv érin al-şafa* *Id. 12*: *xv şafa* (dodak and) *érin Tuh. 20b. 6*.

D iriğ Conc. N. fr. Ir1:-; 'pus'. S.i.a.m.l.g. (in SE Türki jiriğ). **Türkü** VIII ff. Man. **kan iriğ** 'blood and pus' *M I 5, 10*, and 14; 6, 4; *Bud. yiriğ aşığlar* (demons) 'who eat pus' *U II 61, 9*; o.o. *TT VI 443* (*örmen*); *X 549*; *Civ. H II 26, 85* (*ak-*); *Xak. x1 iriğ al-qiğ wa'l-sadiid* 'pus' (Hend.) *Kaş. I 135*; a.o. *III 59, 18* (1 *yüz-*); *xiii(?) Tef. iriğ* 'pus' 126; *xiv Muh.(?) al-qiğ iriğ*; *Rif. 139* (only); *Xwar. xiv ditto Nahc. 331, 12*; *Kip. XIII (al-şafa) Iren(?) wa huwa'l-qiğ Hou. 20, 4*; *xiv Irin al-qiğ wa'l-midda* ('pus') *Id. 12*: *xv al-qiğ Irin Kav. 61, 12*; *Tuh. 29a. 1*: **Osm.** XVIII *iriğ* (spelt) in *Rümi*, *çirk wa rim* 'mucus, pus'; in *Ar. midda and qiğ San. 100v. 4*.

orun (**oron**) originally 'place', and more specifically 'high place, throne'; the first is quite clear in phr. like *yér: orun* 'a place' (Hend.) and the second in phr. like *linxwa orun* 'lotus throne'; also used abstractly in phr. like *ornunta*: 'in place of (something else)'. An early l.-w. in Mong. as *oron* 'throne' (*Haenisch 126*), later 'place, country, province', and other meanings (*Kow. 447*, *Haltod 82*). S.i.a.m.l.g., but not current in Osm. after about XVI until revived recently. **Türkü** VIII ff. Man. **ornunta kamsat**(t) **umız erser** 'if we have overthrown (the four kinds of gods) from their thrones' *Chuas. 187-8*; **men keltim ornuma olurum** 'I have come and seated myself on my throne' *TT II 8, 74*; **Uyğ.** VIII ff. Man. **tinguluk orunta** 'in a place of rest' *TT III 110*; o.o. *do. 12* (*énc-gülüğ*); 139 (*ađalığ*)—**ol orunka oluru yarlıkadı** 'he deigned to sit on that throne' *M III 34, 5* (ii); *Bud. Sanskrit āsana* 'seat' **tölet orun** (*sic*) *üze: TT VIII D. 12*; *linxwa orun* 'lotus throne' *TT V 12, 126*, etc.; o.o. *Suv. 182, 6-7* (*örü-*); *U III 43, 29* (*bez-*, here 'bed')—(King Mahārati) **törtin sıgar yér orunuğ yımış basmış** 'subdued (Hend.) countries in all parts of the world' *Suv. 607, 14-15*; o.o. of *yér orun Hüen-tš. 94, 149, 177*; *Civ. iğ oronla:rında*: 'on sick-beds' *TT VIII L. 25 A*; (if) **oronun yégin kılmayın** 'I do not provide him with lodging and food' *U Sp. 98, 20-1*—'place' *H II 6, 14; 8, 21* (*ötgürgü*):—**borlukıñ orında borluk tilése** 'if (you) want (another) vineyard in place of your vineyard' *U Sp. 24, 7-8*; similar phr. *do. 84, 3*; **Xak. x1 orun maqtıđ** (*or mahān* 'place' *Kaş. II 72, 4* (kopur-); 177, 25 (turğur-); *III 430, 9* (kopurt-); **kara: orun al-qabr** 'the grave', meaning 'the dark place' (*al-maqtıđ u'l-muzlim*) *III 221, 23*; **KB orun** 'place' is common, e.g. *orun ol törtüiti orun yok apar* '(God) created places, but has no place himself'

19; **ata orni atı oğulka kalır** 'the father's place and name remains for the son' 110; *xiii(?) KBPP pādişāh orniğa tutmış turur 'he took him for the position of monarch' 32; a.o. 33, but in 34 *yérinde*; *At. 212* (*umunç*); *Tef. orun* 'place, seat', etc. 238; *xiv Muh. al-maqām* 'place' *o:run Rif. 179* (*Mel. 76, 1 yér:*); *Çağ. xv ff. orun* *orun* these two words mean *maqām ve cāyğāh* 'place' (Hend.) (quots.); **orn-** (-iğa 'with o-') *anuy yerine badal ma'nāsına* 'in his place' in the sense of substitution (quots.) *Vel. 99*; **orn** (spelt) *cā wa mahān* (quots.); also used in the sense of substitution ('*iwad*') as one says in Persian 'so-and-so was given in place of (*ba-cā-yi*) so-and-so' *San. 71 v. 5*; **orun cā wa mahān** (quontn.), when followed by a vowel suffix **orn** as stated above *do. 71 v. 19*; **Xwar. xiv** (your father's) **orni** 'place' *Nahc. 14, 5*; **Kom. xiv** 'place' *orun CCG*; *Gr.*: **Kip. xiv orun mahān wa ğayruihu** *Id. 11*: **Osm.** *xiv to xvi orun* 'place' in several texts *TTS II 736; III 549; IV 612*.*

F ören 'bad, ruined'; as *Kaş.* says a corruption of Persian *wayrān*, which occurs as a l.-w. in several modern languages in its original or a corrupt form, e.g. *NC Kır.*, *Kzx. oyrān/oyron*. The latest trace of *ören* is in *Osm. Sami 200*, where it is described as 'obsolete'. **Oğuz x1 ören al-radi** 'min hull şay' 'bad' of anything; I consider this to be taken from the Per. word *wayrān* 'ruined' (*al-xarāb*); the Oğuz when they mixed with the Persians (*ixtalaqat bi'l-furs*) forgot many Turkish words and used Pe. words instead; this is one of them *Kaş. I 76*: **Osm.** *xiv to xvii ören* 'ruined, desolate' in several texts *TTS I 568; II 755*.

F(E) üren the Mongolian word *üren* 'seed, fruit, progeny' (*Kow. 577*, *Haltod 126*) occurs as a l.-w. in several NE languages and *NC Kır.* It has also been read in *Türkü* VIII ff. Man. **üren yaşarur yađılır** 'the seed turns green and spreads' *M III 20, 10-11* (i), but it is said that the text is very difficult to read, and there is no reasonable doubt that this word is a misreading of *evlin*.

ürüğ 'white' in a general sense, cf. **I a:k.** Very common down to XI but almost obsolete thereafter. Survives in *Yakut ürüğ* 'white' (*Pek. 3178*), and perhaps *NC Kır. ürüğ barağ* 'dawn' and *SW xx Anat. ürün* 'milk, yağurt' *SDD 1436*. Sporadic *Uyğ.* spellings *yürüğ* are unlikely to represent an earlier form. **Türkü** VIII **ürüğ kümüşi:n** 'his white silver' *II N 11*; a.o. *T 48* (*altun*): VIII ff. **ürüğ esri**: 'white dappled' *Irkb 4* ('falcon'); 41 ('cow' and 'bull calf'); o.o. *do. 5, 20*; **yürüğ taş** 'white stone' *Toy. 5* (*ETY II 57*), a.o.o.: **Uyğ.** VIII ff. Man.-**A yürün tonluğ dındarka** 'to a white-robed Elect' *M III 30, 10-11*; **ürüğ M I 22, 4** (ii): **Bud. yürüğ yipin yarak yaşuk** 'white and violet light (Hend.)' *TT V 4, 12*; o.o. *PP 42, 2* (egir-); *TT V 6, 47*; *U IV 30, 51-2*, etc.: **Civ. ürüğ yérliğ** (a mattress) 'with a white ground' (and coloured

ornamentation) *USp.* 79, 6; *yürüp bulit* 'a white cloud' *TT I* 4; o.o. *TT VII* 13, 20; *HI* 91, etc.: **O. Kir.** ix ff. *ürüğümlü kara:miğ azdim* 'I strayed from(?) my white and black (livestock?)' *Mal.* 11, 3; (my kinsmen, my children) *ürüğüm kara:m* *do.* 45, 7: **Xak.** xi *ürüp al-abyad* 'white' of anything, in *Oğuz* (1) **ak:** *ürüp al-kudba* 'the white crescent in a finger-nail', that is *al-füfa* (ditto) in the nails of young people; one says *tırnak ürüjü:* *bayâdu'l-züfr:* *ürüp hulcânul-kâhin* 'a fortune-teller's fee'; one says *elğ ürüjü:* *bêr:* 'give the fee' *Kaş.* I 134; three o.o.: *KB ürüp* 'white' is common, e.g. (putting off my widow's weeds) *ürüp keđtim* as 'I have put on (a garment of) white ermine' 84; o.o. 881, 1103 (1 *saç*), 1319, 3840 (ertini), 5640, 6622: *xııı(?) At.* (the prophets have) *üfün yüz* 'white (i.e. shining) faces' 25; *Tef. ürüp* 'white' (hair, light) 250 (*örün*): **Çağ.** xv ff. *ewrün* (so spelt) *rûsan wa mirâni wa hawâ-yi şâf* 'shining, bright, clear weather' *San.* 53v. 1: **Kıp.** xiii *al-laban muřlaqâ* 'milk' in general *ür-rün Hou.* 16, 11.

D 1 erinç like **erki** and **erken**, q.v., a very archaic der. f. of **1 er-**; its particular function (see v. *G. ATG*, para. 359) seems to be to make statements in which it is included less than categorical, and it is usually best translated 'presumably, supposedly', and the like. N.o.a.b. **Türkü** viii (their *xâğans* were wise and tough) *buyrukt:* *yeme: bilge: ermiş erinç alp ermiş erinç* 'their officers, too, were presumably wise and tough' . . . **an:** *üçün éliğ ança: tutmuş erinç* 'and for this reason apparently they thus held the realm' *IE* 3, *II E* 4; a whole string of similar phr. follows *IE* 5, *II E* 5, 6; *IE* 11, *II E* 10; o.o. *IE* 24, *II E* 20 (ol); *IE* 26; *II E* 35; *Ix.* 23 (*ülüg*): *Uyg.* viii ff. **Bud.** (I have done evil) *bilip kıldım erinç* 'but not, I think, done it knowingly' *U II* 87, 59; *kapım xan bođun tillje korkup inça yarlıkadı erinç* 'my father the *xan* apparently gave this order because he feared what the people might say' *PP* 11, 1-3; o.o. *do.* 10, 1; 45, 5; **Xak.** xi *erinç* a Particle (*harf*) meaning *la'alla* 'perhaps', hence one says of *keldi: erinç* 'he has perhaps come' *Kaş.* I 132; similar entry, but *bardı:* 'he has (perhaps) gone' *III* 449; o.o. *I* 46, 20 (*kanık*); *III* 65, 12 (*uğra:ğ*): 245, 18; 309, 11: *KB ölüm buzmağınça buzulmaz erinç* 'until death destroys him, he will presumably not be destroyed' 882; o.o. 2062-4, 3739.

SF 2 érinç/érinj See **erej**.

D Irinç (?érinç): N./A.S. fr. *irin-*; 'wretched, miserable, unhappy'. N.o.a.b.; see *irinçü:*. **Türkü** viii ff. **Man.** *irinç boldılar* 'they became miserable' *M III* 6, 3 (1); 7, 6-7 (ii): *Uyg.* viii ff. **Man.**-A *irinç kişî ođlu* 'miserable mortals' *M I* 9, 7: **Man.** (gap) *irinç kılıp ölürtim* 'I have made . . . miserable and killed them' *TT II* 15, 2-3; o.o. *TT III* 25, 48: **Bud.** (you will encounter dreadful dangers, and die, and) *bizni irinç kiğaysız* 'make us

unhappy' *PP* 18, 6; o.o. *U II* 4, 6 (*inağsız*); 29, 14; *U III* 10, 4 (*kolunğuçı*); 16, 21 (*inağsız*); 36, 20; *TT IV* 10, 13 (2 *yarlığ*); 12, 44 (ol); *Suv.* 448, 2: **Xak.** xi *Kaş.* I 132; *III* 449 (?; *erej*).

D urunç 'bribe'; the only modern survival is *SW* xx *Anat. örünç SDD* 1118, noted in one village only as *örünç* can be assumed that this is a mispronunciation, the obvious explanation of this word is to take it as a Dev. N. fr. *urun-* in the sense of 'something put down'. Cf. **urunçak.** **Xak.** xi *urunç al-rişwa* 'a bribe' *Kaş.* I 132; *III* 449 (duplicate entries); o.o. *I* 354, 9 (1 *aç-*); *III* 217, 1: *KB urunç alsa häcib bolur beg külinç* 'if the minister takes bribes, the ruler becomes a laughing-stock' 2442; *urunç almosa* (so read) 'he should not take bribes' 2506; o.o. 2443, 4144; xiv *Muh.*(?) *al-rişwa urunç Rif.* 188 (only; also *raşwa wa barjala* 'to bribe' (Hend.) *urunç-la-* 109); *al-rişwa* 'to bribe' *urı:ncılamak Mel.* 39, 3; *Rif.* 126.

D orna:ğ **Conc.** N. fr. *orna-*; 'place, seat'. A rare word which survives only in **NC Kir.** *orno:* described by *Yud.* as the N.A.C. of *orna-* and possibly **NE Tel.** *urna* 'insert, insertion' *R I* 1667. *Uyg.* viii ff. **Bud.** *arığ simek orunda söğüt altında [tüne]riğ ornağ tutunmuş erür* 'he took for himself a dark(?) seat under a tree in a place in the jungle' *USp.* 105, 10-12: **Civ.** *ig ağıriğ ornağ tutkair* 'diseases (Hend.) promptly occupy the place' *TT I* 167-8; xiv *Chin.-Uyg.* *Dict. chuang* 'bed' (*Giles* 2,778) *lornuğ* (*sic*) *R I* 1064; *ornuk Liğeti* 188 (the latter could be a Dev. N./A. in *-uk* (Pass.) from *orna-*).

erpe:k 'finger'. Survives only as *ergek* in most **NE** languages including **Khak.** and **Tuv.**, elsewhere displaced by **barmak** (**parmak**) which is noted in this meaning in all medieval languages:—*Muh.*, **Çağ.**, **Xwar.**, **Kom.**, **Kıp.**, and **Osm.** **Türkü** viii ff. **Man.** on *yılan başlığ ergekin* 'with ten snake-headed fingers' *Chuas.* 54: *Uyg.* viii ff. **Man.** *erpeki* 'her fingers' *M II* 11, 22: **Bud.** *atsız erpek* 'ring finger', *kiçliğ erpek* 'little finger', *qrtun erpek* 'middle finger', *yanar erpek* 'index finger', *uluğ erpek* 'thumb' *TT V* 8, 54-7; 119-20; *suk epreki* (*sic*) 'index finger' *U II* 46, 71-2 (*eg-*); a.o. *TM IV* 253, 65-6: **Civ.** *uluğ erpek TT VII* 37, 12 (*USp.* 42, 11): **Xak.** xi *ernek al-işbi* 'finger', dialect form of *erpe:k* *Kaş.* I 104; *erpe:k* (*sic*, in chap. containing dissyllables) *al-işbi* *I* 121 (prov.); o.o. *I* 248, 5 (*oğrul-*); *III* 130 (1 *su:k*); *III* 443 (*sörple-*): *ix Rğ.* *ernekler ucında* 'at the tips of the fingers' *R I* 787; *Muh.*(?) *ra'su'l-işbi* 'finger-tip' *erpe:k* (spelt in error with *qâf*) *Rif.* 141 (only): **Çağ.** xv ff. *ernek anguşt ki ba-'arabi* 'ibarat az banân bâğad' 'finger', which is one meaning of *banân* in **Ar.** **San.** 37v. 5 (in 121r. 25 *anguşt* is also used to translate *barmak*).

VU?D ürpe:k **Hap. leg.;** prob. **Dev. N. fr.** *ürpe:- **Den. V. fr.** *ürüp.* **Xak.** xi *ürpe:k*

(sic, in chap. containing dissyllables) *al-caşş* 'plaster, gypsum' *Kaş. I* 121.

ʔD *erpe:n* 'bachelor'; possibly contraction of *erlinge:n* 'one who is habitually lazy' fr. *er-in-*. Survives only(?) in SW Osm. *ergen*; there are several words for 'bachelor' in other modern languages, the commonest being *boydak*. **Xak.** XI *ergen* (sic, in chap. containing dissyllables) *er al-racul'i-l-'azab* 'a bachelor' *Kaş. I* 117 (prov.): XIV *Muh.*(?) *al-'azab* (opposite to *al-muta'ahhil ewli:g*) *ergen Rif.* 153 (only): **Kıp.** XIII *al-'azab mina'l-ricâl* *ergen Hou.* 25, 4: XV *'azib ergen Tuh.* 24b. 10: **Osm.** XIV ff. *ergen* 'unmarried'; c.i.a.p. *TTS II* 390; *III* 259; *IV* 303; XVIII *ergen* in *Rümi* 'an unmarried man or woman' *San.* 37r. 26; *ergen* in *Rümi*, *'azab, ğayr muta'ahhil do.* 100r. 5.

Dis. V. ARN-

D *arin-* Refl. f. of *ar-*; 'to cleanse oneself'. S.i.a.m.l.g., with some metaph. meanings. **Uyg.** VIII ff. Bud. (if those mortals) of *antağ ağır ayığ kılınçlarından arınmak* tileser 'wish to cleanse themselves from those so grievous evil deeds' *Şiv.* 141, 2-4: **Xak.** XI *er arındı: ista'āba'l-racul wa ğitasala* 'the man wiped his backside and washed himself'; and one says *er arındı: navvāra'l-racul wa ista'āna ay halāqa 'ānatahu* 'the man applied deplatory and shaved his pubes' *Kaş. I* 201 (*arınur-, arınmak*); *arığ* 'clean' is derived fr. *arin:* *ne:ḡ* 'the thing was clean' (*nazıfa*) *I* 12, 23: XIII(?) *Tef. arin-* 'to cleanse oneself' 58: **Kom.** XIV *arin-* (1) 'to be clean' *CCG* (quotn.); (2) 'to clear oneself of an accusation' *CCI*; *Gr.* 42: **Kıp.** XIV *arin- ta'ahhara* 'to cleanse oneself' *İd.* 10: **Osm.** XIV ff. *arin-* 'to cleanse oneself; to clear oneself of something'; c.i.a.p. *TTS I* 37; *II* 52; *III* 35; *IV* 37.

ʔD *er-in-* (?*er-in-*) 'to be lazy, indolent'; morphologically a Refl. f. but with an inexplicable semantic connection with *ermegü:*. S.i.a.m.l.g. as *er-in-/er-in-/ir-in* which suggests an original *er-in-*. See also *erincığ*. **Türkü** VIII ff. *Man. Chuas.* 255, 266 (*ermegür-*): **Xak.** XI *er i:s;ka: erindi: tahāsala'l-racul li'l-amr mustarhiṣa(n) lahu* 'the man was lazy (or dilatory) about the affair because he was uneasy about it' *Kaş. I* 201 (*er-inür, erin-me:k*): *KB erinmez kılur barça yalñuk işl* 'he does all the work of a man without idling' 2462: **Kıp.** XV *tahasala er-in- Tuh.* 9a. 12: **Osm.** XIV to XVI *er-in-* 'to be lazy' in several texts *TTS I* 271; *II* 391; *III* 259.

D *ir-in-* (?*er-in-*) Refl. f. of *I* *ir-* (?*er-*); 'to be miserable, unhappy'. In view of the der. f.s. *irinc, irintür-* there is no doubt about the existence of this word, but occurrences are scarce, and there is some possibility of confusion with *yér-in-*, q.v. **Uyg.** VIII ff. *Man. Irinür M II* 12, 3 (i) (kut): Bud. *köñli yirindi* (sic) 'his mind was distressed' *PP* 68, 5 (belongs here)ʔ.

D *urun-* Refl. f. of *ur-*; with a wide range of meanings derived from the two basic meanings

of *ur-* 'to put', and 'to strike'. S.i.a.m.l.g. **Xak.** XI ol *öz:in urundi:* 'he beat (*daraba*) himself in penitence for what he had done'; also used for 'to pretend to beat'; and one says *er suvluk urundi: ta'ammama'l-racul* 'the man put on a turban' and *ura:ğut bürünçük urundi: ixtamarati'l-mar'a* 'the woman put on a veil' *Kaş. I* 201 (*urunur, urunma:k*): *KB kişilik üçün at urundi kişl* 'a man has acquired a reputation for humanity' 1600; *xazına urunsa* 'if he builds up a treasure' 1926; o.o. 135 (sevlt), 2184, 2399, 3751, 5893—*urundi* 'he beat himself' (in mourning) 6292: **Çağ.** XV ff. *urun-* (spelt) *xvud-râ ba-in u ân zadan* 'to bump against one thing or another' *San.* 67v. 23 (quotn.): **Kıp.** XIV *zalama* 'to oppress, injure' *urundi* (but other conjugational forms are translated *zılm et-*) *Bul.* 60r.: XV *urun- inđaraba* 'to beat oneself' is used as a model conjugation *Tuh.* 58b. ff.: **Osm.** XIV ff. *urun-* 'to put on (something, esp. a crown)' is fairly common *TTS I* 726; *II* 930; *III* 713; *IV* 786.

D *örün-* Hap. leg. ?; Refl. f. of *I* *ör-*. **Xak.** XI *er siki: öründi: na'aza'l-racul* 'the man's penis was erect' *Kaş. I* 201 (*örünür, örün-me:k, sic* in MS.).

D *orna-* Den. V. fr. *orun-* 'to take one's place, establish oneself (somewhere *Dat.* or *Loc.*)', with some extended meanings. S.i.a.m.l.g.; in SW only *Tkm.* **Xak.** XI *men bu: yärde: orna:dım* 'I settled down (*tawa'ttan*) in this place'; and one says *orna:dı: ne:ḡ* 'the thing was put (*tamakkana*) in a place and rested there' (*istaqarra*); and *kün: orna:dı:* 'the sun set' (*ġabat*) *Kaş. I* 288 (*orna:r, orna:ma:k*): *KB ajun tındı ornap bu xakan üze:* 'the world was at rest when this ruler ascended the throne over it' 93: XIII(?) *Tef. orna-* 'to ascend the throne; to establish oneself' 237: **Çağ.** XV ff. *orna-* (spelt) *câ giristan wa câ kardan* 'to take a place, to find a place' *San.* 70r. 23 (quotns.): **Xwar.** XIV *orna-* 'to be situated, to dwell' *Qutb* 118: **Kom.** XIV 'to dwell' *orna- CCG*; *Gr.*: **Osm.** XV *orna-* 'to establish oneself, settle' in two texts *TTS II* 735; *III* 548.

D *ornat-* Caus. f. of *orna-*; 'to put (something *Acc.* in (its place *Dat.*))', with some extended meanings. S.i.s.m.l. **Xak.** XI *men ne:ḡ ornattım wađa'tu'l- şay mawđi'ahu* 'I put the thing in its place' *Kaş. I* 266 (*ornatürmen, ornatma:k*): XIII(?) *KBPP wazir ornıḡa ornattıṣ turur* 'he has put him in the position of vezir' 33 (v.l. in Vienna MS., other MSS. *kođmıṣ*); *Tef. ornat-* 'to put' 238: **Çağ.** XV ff. *ornat-(-tı) bir nesneyi bir yere ur-, berkişdür- ve sañç- ve mıxla-* 'to put something somewhere, to fasten, transfix and nail it' *Vel.* 103; **ornat-** Caus. f. *câ dādan* 'to place'; also metaph. *muhkam kardan* 'to fasten' *San.* 70v. 9 (quotns.): **Xwar.** XIV *ornat-* 'to put, place' *Qutb* 118, *Nahc.* 427, 12: **Kıp.** XV *tamakkana* ditto *ornat- Tuh.* 9a. 9: **Osm.** XIV and XV *ornat-* (1) 'to lay down

(laws)'; (2) 'to put in place, fasten'; in several texts *TTS I* 549; *III* 548.

D **ornan-** Refl. f. of **orna-**; 'to place or instal oneself; to be placed or installed', and the like. N.o.a.b. *Türkü VIII* ff. Man. (the monasteries) **nom kutı teğriñ ornañgusı** 'where the divine majesty of the (true) doctrine is established' *M I* 27, 31-2; (hitherto) **meniñ kögüüm neç ornanmaz** 'my mind has not been at all stable' *M II* 8, 40-1; *Uyğ. VIII* ff. Man. (may the spirits of previous rulers, etc.) **teğri él(1)igimiz iduk kut üze ornanmakı bolzun** 'rest upon our divine king the İduk kut' *M III* 35, 19-20; Bud. (the new house) **ıyesine kutadıur kutluğın kılñıñ ornanur** 'brings the favour of heaven to its owner and is established auspiciously (Hend.)' *TT VI* 100-1; (part of a royal title) **uluğ kut ornanmış Pfahl. 22, 2**: Civ. **üşküñde teğridem kut buyan utmak yégedmek kentün ornandı** 'holy divine favour, virtue, victory, and success have established themselves in your presence' *TT I* 1-3; **etözünde ayağ çilteğ ornañgu bérdi** 'honour and respect have firmly established themselves on you' *do.* 114-15; in the translations of Chinese calendars the term *ting* 'to be fixed, settled' (*Giles* 11,248) is translated **ornanmak** *TT VII* 11, 5: **Osm.** XIV and XV **ornan-** 'to be established, placed' in two texts *TTS III* 548; *IV* 615.

S **ürper-** See **ürüper-**.

D **ornaş-** Co-op. f. of **orna-**; s.i.m.m.l.g. w. a rather wide variety of meanings; rare in the early period. *Uyğ. VIII* ff. Chr. **eğ** (so read?) **ilki teğri uruğı nom kutı ornaşgusı Maryamka** (so read?) **yükünser tapınsar** 'if he worships (Hend.) Mary(?) who provided a place (in her womb) for the first-born of God, the majesty of the (true) doctrine' *M III* 49, 9-12 (ii) (translation tentative, the text has *madmam* marked as uncertain, but *Maryam* makes good sense): **Çağ. xv** ff. **ornaş-** (-ip) **oturuş- ve berkiş-** 'to sit together, to be firmly established' *Vel.* 103; **ornaş- bā yak diğar cā kardan** 'to find places together' *San.* 70v. 7 (quotn.)

Tris. ARN

VU?D **uruğu** 'flag, standard'. Although it is common in the early period as an element in P.N.s, there is no early occurrence as a N., but see **uruğuluğ**. The medieval words below are clearly related, and may even be intended to represent this actual word since in these texts *ğayn* is occasionally used to represent ŋ. A l.-w. in Mong. as *oroñga*, same meaning (*Kov.* 449, *Haltod* 83). In spite of this vocalization this word must surely be a contracted Conc. N. fr. **urun-** in the sense of 'something set up'. Cf. **uruğut. Türkü VIII** ff. *the Miran MS. (ETY II 64 ff.)* is full of P.N.s in which **uruğu**: occurs 13 times (a) at the beginning of a name, e.g. **uruğu: tođun** (title) **çığşı:** (title) A.3; (b) at the end e.g.

külüğ: uruğu: A.7; (c) in the middle, e.g. **Küre:bir** (tribal name) **uruğu: sağun** (title) Br.9; from the contexts it is clearly neither a title nor a tribal name: O. Kir. 1x ff. (inscription starts) **alp uruğu totok ben** 'I am Alp Uruğu: Totok (title)' *Mal.* 16, 1; **körtle:** **xan alp uruğu:** P.N. *do.* 10, 5; **uruğu: külüğ tok böğ:** (i.e. **terken-ke:**?) P.N. *do.* 10, 6 (neither reading certain, this text is in disorder): (**Xak.**) xiv *Muh. bayraq wa'l-'alam* 'flag, standard' *u:ğū:* *McI.* 51, 5; *Rif.* 146 (*bayraq wa ra'su'l-'alam*): Kip. xiv *urğa:* (*sic*) *al-bayraq İd.* 11.

D **irinçü:** 'sin, fault'. Morphology uncertain, at first sight bears the same relation to **irinç** as **ögrünçü:** to **ögrünç**, but those two words are synonymous and these are not. N.o.a.b. *Türkü VIII* ff. Man. **anıç kılınça irinçüke** 'by evil deeds and sins' *Chugas.* 298; *Uyğ. VIII* ff. Man. **irinçü kılınmalar** 'committing sins' *M II* 11, 8; **irinçü kılınmış kılınç** *do.* 12, 11-12; Bud. **irinçüde boş bolalım** 'may we be freed from our sins' *TT IV* 8, 52 and 66; **tsuyda irinçüde boş bolalım** ditto *do.* 6, 32, and 41; **tsuy irinçü** *do.* 4, 9, etc.; *Suv.* 139, 10 and 13 etc.: **Xak. xi irinçü:** (*sic* in MS.) *al-ıñm* 'sin' *Kaş. I* 134.

D **oruñç:** N.Ag. fr. **orun.** Survives in NE Sov. (i.e. *Tuv.*), *Tcl.* 'heir, youngest son' *R I* 1054-6; *Khak.* 'substitute, *locum tenens*' *Bas.* 131 and NC Kir. 'bedding'. The entry in *San.* is inexplicable, there is no such word in Mong., *Uyğ. VIII* ff. Bud. **oruñçlar** court officials of some kind, 'attendants on the throne' *Pfahl.* 23, 24 (see **ıçre:ki:**): **Çağ. xv** ff. **oruñci** (spelt) in Mong., *gadā wa sā'il* 'a beggar' (Hend.) *San.* 71 v. 22.

D **uruñçak** Conc. N. fr. **urun-**; 'deposit, security, pledge'. Survives only(?) in NE *Khak.* **uruñçax** 'sudden illness' (*sic*) and SW xx Anat. **uruñçak** 'security' *SDD* 1421. *Türkü VIII* ff. Man. **neçe evniğ** ('so read) **kişi uruñçakın yédimiz erser** 'if we have misappropriated a householder's(?) deposit' *Chuas.* 112-14; *Uyğ. VIII* ff. Bud. **tolp etözümün sağa uruñçak tutuzurmen** 'I entrust my whole body as a security to you' *V III* 83, 7-9; a.o. *Tiğ.* 22b. 6: **Xak. xi uruñçak al-wadi'a wa'l-amāna** 'deposit, pledge'; may also be pronounced **uruñçak** *Kaş. I* 148 (verse): **KB uruñçak turur bu sevük cān rawān, uruñçak yana bir kötürmez bu cān** 'this dear, lively soul is a pledge, but a pledge does not bring back the soul' 3781 (not in Fergana MS.,? spurious): xiv *Muh.*(?) *al-'āriya wa'l-amāna* 'loan, pledge' *u:runçak* *Rif.* 188 (only).

D **eriniçig** (?**eriniçig**) N./A.S. fr. **erin-**; 'indolent' and the like. S.i.a.m.l.g. w. some phonetic changes. **Xak. xi KB eriniçig kişig sürdi yazkı esin** 'the spring breeze has swept away the lazy winter' 65; **kamuğ eski nepler eriniçig bolur eriniçig yüki kör yeriniçig bolur** 'all old things become lazy, the lazy man's burden becomes displeasing'

687; a.o. 3938 (consistently spelt *érinçig* in *KB*): *Kom.* xiv 'idle, idleness' *erincek CCG*; *Gr.*: *Tkm.* xv *kaslân* 'lazy' (*Kip.* *yalkaw*) *erincek Tuh.* 30b. 6: *Osm.* xvi *erincek* 'lazy', once *TT II* 391.

D uruṇut a word used in *Bud.* texts to represent Sanskrit words like *senāpati* 'army commander, general', and the like. *Radlov* in a note on *Tiṣ.* 20b. 4 indirectly, but plausibly, suggests that it is a crasis of **uruṇṅut* *Dev.* N. fr. *urun-*. *Uyğ.* viii ff. *Bud.* *Tiṣ.* 20b. 4; 26b. 5; 33a. 3; 36a. 8, and 37a. 6 list the names of *tört* (or *törteḡü*) *uluḡ yekler uruṇutları* 'four great generals of demons (*yakṣas*)' and *do.* 35b. 1 those of four generals of gods (*teḡri*); (*PU.*) *Kaṇcaṇaṇavi uruṇut Suw.* 425, 7; o.o. *do.* 10; *Ü IV* 18, 220.

D urundu: *Dev.* N. fr. *urun-*; 'conflict'. Survives in *NC Kir.* *urundu*; and perhaps *urunt*. *Uyğ.* viii ff. *Bud.* *örletişmek öçlüḡ urundu* 'mutual disturbance and spiteful conflict' *Hüen-ts.* 2095.

C eren tüz a star name, to be explained as a compound of *eren* 'men' and *tüz* 'alike'; almost certainly 'Gemini, the Twins', which fits the occurrences in *KB*; *Kaṣ.*'s translations are certainly wrong, see *Clauson*, op. cit., s.v. *ülker*. N.o.a.b. *Xak.* xi *eren tüz* (in a *Chap.* containing dissyllabic, so to be taken as two words) *ismü'l-mizân fi'l-nucüm wa hiya min manâzili'l-qamar* 'the word for the constellation *Libra*, the Scales'; it is one of the mansions of the moon *Kaṣ.* I 76; a.o. *III* 40 (*yulduz*): *KB* in the list of signs of the Zodiac in 138 ff. *erendiz*, glossed *cauza* 'Gemini' in the Vienna MS., comes in the third place, i.e. for 'Gemini'; o.o. spelt *erentiz* 5676, 6221: *xiv Rbğ.* the word reappears, spelt *erendend* in the passage (fol. 66v. of the British Museum MS.) taken from *KB*, see *Clauson*, op. cit., p. 357.

D ornaḡlıḡ P.N./A. fr. *ornaḡ*; 'stable, firmly established'. N.o.a.b. *Uyğ.* viii ff. *Bud.* Sanskrit *āsthitam* 'standing firm' *ornaḡlıḡ TT VIII A.18*; *köḡüll* *billiḡ kılıkı tı ornaḡlıḡ ermeser* 'if his mind, knowledge, and character are not continuously stable' *Suw.* 594, 3-4; a.o. *do.* 594, 13: *Civ.* *TT I* 129-30 (3 al); 189 (*idış*).

D ornaḡsız *Priv.* N./A. fr. *ornaḡ*; n.o.a.b. *Türkü* viii ff. *Man.* *ornaḡsız ikirçḡü köḡül* 'an unstable, indecisive mind' *M III* 21, 3 (iii).

D erinüḡsüz (*ḡerinüḡsüz*) *Priv.* N./A. fr. **erinüḡ* N.Ac. fr. *erin-*; n.o.a.b. *Uyğ.* viii ff. *Bud.* *tünle künütz erinüḡsüz* 'active by day and night' *Hüen-ts.* 1939.

D aranlıḡ P.N./A. fr. *aran*. Survives only(?) in *NE Bar.* *aranrı*; *Tob.* *aranlı R I* 252. *Xak.* xi *aranlıḡ ev* 'a house with a stable' (*iştābl*) *Kaṣ.* I 148.

D orunlıḡ P.N./A. fr. *orun*. There is only one early occurrence, spelt *ornlıḡ*, but the

word s.i.s.m.l. with minor phonetic variations *Uyğ.* viii ff. *Bud.* *TT VIII D.17* (1 é).

D orunluk A.N. (*Conc.* N.) fr. *orun*; 'throne, seat', and the like. S.i.s.m.l. with minor phonetic variations. See *Doerfer II* 591. *Uyğ.* viii ff. *Bud.* *yükeek édziz orunluktin* 'from (his) lofty (Hend.) throne' *PP* 61, 5; a.o. *do.* 46, 2 (*olḡurt-*): (*Çağ.* xv ff. *orunduk zin püs* 'saddle cloth', in *Ar.* *ḡaṣiya* more pronounced *aranduk San.* 71 v. 23; *aranduk* same translation *do.* 37v. 5 seems rather to be a *Conc.* N. fr. *aran* meaning 'something used in the stable').

D uruḡuluḡ P.N./A. fr. *uruḡu*; n.o.a.b. *Uyğ.* viii ff. *Bud.* (in a list of stars which are also demons) *sarıḡ uruḡuluḡ* 'having a yellow flag' *TT VI* 93.

Tris. V. ARN-

D irinçke- (*ḡerinçke-*) *Den.* V. fr. *irinç*; 'to realize the misery of (someone *Acc.*), to have compassion on (him)'. N.o.a.b. *Uyğ.* viii ff. *Man.-A* *irinçkemek* (? so read; text *irinçlemek* but the MS. is difficult to read) *yarlıkamak* 'to have compassion and mercy' *M III* 31, 9 (iii); *Man.* *soyurkayu irinçkeyü yarlıkatıpız* 'you have deigned to pardon and have compassion on (us sinners)' *TT III* 113; *Bud.* *méni irinçkeyü U II* 88, 7; o.o. *TT IV* 12, 35; *Suw.* 587, 21: *xiv Chin.-Uyğ. Dict.* *lien min* 'having compassion' (*Giles*, 7,156 7,930) *irinçkep*; *ts'ê yin* 'compassionate' (*Giles* 11,697 13,276) *irinçkençüci* (*sic*?) *U I* 57 (only).

D irintür- (*ḡerintür-*) *Caus.* f. of *irin-*; 'to make (someone) unhappy'. N.o.a.b. *Uyğ.* viii ff. *Man.* *TT II* 16, 40-5 (*emḡet-*): *Bud.* *U II* 78, 34 (*emḡet-*); *TT IV* 11, 17(?); *Suw.* 136, 11 (*E burçintur-*).

D ürüḡer- *Intrans.* *Den.* V. fr. *ürüḡ*; 'to be white'. N.o.a.b. *Uyğ.* viii ff. *Bud.* *saçı başı ürüḡerser* 'if his hair and head are white' *Suw.* 594, 8-9: *Xak.* xi *ürḡerdi*: *neḡ abyadda'l-ṣay* 'the thing was white' *Kaṣ.* I 289 (*ürḡerür*, *ürḡerme:k*; *sic* in a chapter containing dissyllabic verbs): *xiii(?) Tef.* *ürüḡer-* 'to become white' 250 (*örürer-*).

Dis. ARS

?*S* *ersü*: 'vile' and the like; perhaps *Sec.* f. of *erseḡ*. N.o.a.b. *Oḡuz* xi *ersü*: *al-radl min kull ṣay* 'vile, ignoble', of anything *Kaṣ.* I 127: *Kip.* xv *erşi*: (?read *ersü*?) *al-muḡmiḡ* 'one who incites perjury' *Id.* 12 (but cf. *erseḡ*).

D erseḡ N./A.S. fr. *erse-* *Desid.* *Den.* V. fr. *1 er* which s.i.s.m.l.; 'a woman who runs after men, nymphomaniac'. A l.-w. in *Mong.* as *ereseg* (*Haltod* 55). S.i.a.m.l.g. except *SC(?)*, usually as *ersek*; in *SW* only in *xx Anat.* *ersek/erzük SDD* 547, 548. *Xak.* xi *erseḡ işler*: *al-mar'atu'l-mimisatu'l-bāḡiya* 'an amorous prostitute' *Kaṣ.* I 104; *bu*: *urauḡut ol erseḡ* 'this woman desires men'

(*mutamanniya li'l-ricāl*) *II* 56, 3; *XIV Muh.*(?) *al-āhir* 'prostitute' *ērsēg Rif.* 149 (only); **Kom.** *XIV ersēk* 'prostitute' *CCG*; 'adulteress' *CCG*; *Gr.*: **Kip.** *XIV al-zāniya* 'adulteress' *ērsūg* (sic?) *Bul.* 9, 7; **Tkm.** *erseg* also *orospi: al-qahba* 'prostitute'; the latter a l.-w (*manqāla*) *Id.* 11; **XV Kip.** *xunṭā* 'effeminate, homosexual' *erēsīg Tuh.* 14a. 3; *muxannaṭ* ditto (PU *to:k* and) *ērsēg do.* 33b. 3 (this, and not *muhni*, may the right reading in *Id.* 12 s.v. *ērsū*).

D ersīg N./A.S. fr. *ersi- Simulative Den. V. fr. **I er**; 'manly, virile'. N.o.a.b. **Xak.** *XI* (under *-sıḡ* 'a particle of comparison (*harf taṣbīh*) attached to nouns to form Adjs., in order to compare the noun qualified by it to the noun to which it is attached') . . . and one says *bu oḡul ol ersīg hādā ṣabī yuṣbihu'l-ricāl wa yataxalluḡ bi-xuluḡihim* 'this boy is like men and behaves like them' *Kaṣ. III* 128, 24; **KB** *kür ersīg yūrekliḡ* 'brave, manly and courageous' 57; **ay ersiḡ toḡa** 'oh manly hero!' 196, 1360, etc.; o.o. 279, 2281, 2371, 2458 (ünlüḡ), 3832 (1 urı); etc.: *XIII(?) At. ersiḡ toḡa* 34.

D arsal (or *arsıl*(?)) Den. N./A. fr. **ar**; 'auburn, bay'. Pec. *to Kaṣ. Xak. XI arsal* (sic) *saç al-şa'ru'l-aṣhab* 'auburn hair' *Kaṣ. I* 105; a.o. *I* 79 (**ar**, spelt *arsıl*).

F ērsel (for vocalization of *ērsellik*) almost certainly a l.-w. with prosthetic *ē-* (cf. *erej*) fr. *Ar. rasl* 'easy-going, 'leisurely'. N.o.a.b. **Xak.** *XI KB bu ērsel yayıḡ kılki kurtḡa ajun* 'this easy-going old world with its fickle character' 399; **ayur kılkim ērsel manma maḡa** 'it says "my character is lethargic, do not trust me"' 666; o.o. 548, 685, 1088, 3533, etc.: *XIV Muh.*(?) *al-mahūl* 'tired, languid' *ērsūl* (sic?) *Rif.* 148 (only).

arslan 'lion'; animal name w. ending *-lan*. An early l.-w. in Mong. as *arslan/arsalan*. S.i.a.m.l.g., sometimes as *aslan* or a trisyllable *arisan*, etc.; frequently occurs as an element in P.N.s. See *Doerfer II* 453. **Uyḡ.** VIII ff. **Man.-A** *arslan oḡlu* 'lion-cub' *MI* 8, 5; o.o. *do.* 18, 3; *M III* 11, 8 (öpün-); **Bud.** *yalukıarnıḡ arslanı* 'oh lion among men!' *U I* 43, 19; o.o. *Suv.* 646, 3; *USp.* 102a. 28; **Xak.** *XI arslan al-asad* 'lion', and kings are called by this name *Kaṣ. III* 412 (prov.); *I* 75, 18 and 409, 9 (alıncıt); and 14 o.o.: **KB arslan** 'the constellation Leo' 140; **tl arslan** *turnur* 'the tongue is (like) a lion' 164; o.o. 784, 2047-8, 2354; *XIII(?) At.* (the monarch is kindly) *wa lıkin buṣarda Ṣarā arslanı* 'but when he is angry he is like a lion of Ṣarā' (place-name, location uncertain) 52; *Tef.* *arslan* 'lion' 59; *XIV Muh.* *al-sab* 'lion' *arslan Mel.* 72, 4; *Rif.* 174; *al-asad* (a sign of the zodiac) ditto 79, 4; 183; **Çaḡ.** *xv ff. arsalan* (so spelt) *şir* 'lion', in *Ar. asad*; also one of the signs of the zodiac; also abbreviated to *aslan San.* 37r. 6; **aslan şir ya'nı asad**, also *arsalan do.* 40v. 11; **Xwar.** *XIV arslan/arisan Qutb* 11, 12; *arslan MN* 64, etc.

Kom. *XIV* 'lion' *arslan/astlan* (sic) *CCG*; *Gr.*: **Kip.** *XIII al-asad aslan* (sic) *Hou.* 11, 12; (in the list of P.N.s) *arslan: racul asad* 'a lion man' *do.* 30, 4; *XIV arsalan: (sic) al-sabu* *Id.* 11; *al-sab* 'arslan' *Bul.* 10, 5; *xv al-asad arsalan Kav.* 62, 5; *arslan Tuh.* 4b. 6 a.o.o.

Dis. V. ARS-

?**E ersi-** the verb *yarsi-* q.v. is thus misread in *Uyḡ.* VIII ff. *Civ. TT VIII I* 8; it is probable that the same mistake has been made in the following passage in a damaged MS., where ***ersi-** the base of *ersīg* would not give an appropriate meaning. **Türkü** VIII ff. **Man.** (when the day of death comes, it weakens all men and kills them mercilessly; it is not afraid of kings; it does not [. . .] commoners) **aviçça kurtḡaka ersimez** 'it is not revolted by (*yarsımaz*) old men or women' *M III* 11, 15 (i).

D ursa- *Hap. leg.*; *Desid. f.* of **ur-**. **Xak.** *XI ol anı: ursa:dı* 'he intended and wished to beat him (*yaḡrıbahı*)' *Kaṣ. I* 276 (**ursar**; **ursuma:k**).

D arsik- *Emphatic Pass. f.* of **2 ar-**; 'to be deceived, tricked'. N.o.a.b. **Xak.** *XI er arsikı: ḡurra'l-racul wa huwa maḡrūr* 'the man was deceived' *Kaṣ. I* 242 (**arsıkar**; **arsıkmak**): **KB** (if a man is satisfied, he does not covet anything) **kış neḡ bile bulsa arsikmaz ol** '(such) a man, even if he finds something, is not deceived by it' 2722; o.o. 2363, 2726, 3618; *XIII(?) Tef.* **arsik-** 'to be deceived (by something *Dat.*)' 59; *XIV Muh.* *al-maḡrūr arsikımsı Mel.* 52, 11; *Rif.* 148; *al-iḡtırār* 'to be deceived' **arsıkmak** 123 (only); **Xwar.** *XIV* ditto *Qutb* 11.

D ursuk- *Emphatic Pass. f.* of **ur-**; 'to be struck, beaten', etc. N.o.a.b. **Uyḡ.** VIII ff. **Bud.** *Suv.* 621, 8-9 and 623, 17 (I ok); **Xak.** *XI er ursukı: ḡuliba'l-racul fi'l-darb wa şara maḡrüb* 'the man was defeated in a fight and was beaten' *Kaṣ. I* 242 (**ursukar**; **ursukmak**): **KB** *urayın teḡüzi ursukar* 'the man who says "I will beat" is himself beaten' 679.

D ersin- *Reflex. Simulative Den. V. fr. I er; survives only(?) in **NC Kir.** and **SW xx Anat.** *SDD* 547. **Xak.** *XI oḡul ersindit: abdā'l-şabī min naṣihı rucūliya* 'the boy was aware of his own virility for the first time' *Kaṣ. I* 253 (**ersinür**, **ersinme:k**).*

Tris. ARS

?**D arsalık** in this form *Hap. leg.*, but survives in **SW Osm.** as **aslık** 'woman with imperfect sexual organs, sterile'. *Prima facie* a **Conc. N.** in **-lık** but with no obvious etymology. **Oḡuz XI arsalık** (of the form *af'alat*) *al-xunṭā minā'l-hayawān* 'a hermaphrodite animal' *Kaṣ. I* 159; **Osm.** *XVI aslık* 'a sterile woman' *TTS II* 59.

DF ērsellik **A.N. fr. ērsel**; 'laziness, lethargy'. Pec. *to KB. Xak. XI KB mün*

ermez mağa kör bu érseellikim 'this lethargy of mine is not my fault' 686; a.o. 715 (yayıǵlık).

Tris. V. ARS-

D erseglen- Hap. leg.; Refl. Den. V. fr. erseg. Xak. XI İşler: erseglendi: 'the woman looked for (jalabat) a man because of her passionate desires' Kaş. I 314 (erseg-lenür, erseglenme:k).

D arslanla:- Den. V. fr. arslan; pec. to Kaş. and found only in the Ger. in -u; prob. only in association with kökre:-. Xak. XI arslanlayu: kökredim 'I réared like a lion' Kaş. I 125, 13; similar phr. I 142, 13; II 13, 13; 138, 1; n.m.e.

Dis. ARŞ

VU'D arış 'the warp' of a woven fabric; prima facie this word, arka:ğ, q.v., and arğaç are all Dev. N.s fr. a lost verb *ar-, but some doubt is cast on this by the fact that it seems often to contain front vowels. Survives in NE Tel. örüş R I 1226; NC Kir. eriş; SW Osm. arış; xx Anat. eriş SDD 545. It should not be confused with arış 'the pole, or shafts of a cart' first noted in SC XVII Özb. Abu'l-ğāzī (P. de C. 13) and surviving in several NC, NW, and SW languages, which is a l-w. fr. Ar. 'arīš, same meaning. Uyğ. VIII ff. Bud. erüşl (īsic) TT VI 391 (arkuru): Xak. XI (VU) arış al-sadā 'the warp'; hence one says arış arka:ğ al-sadā wa'l-luhma 'warp and weft' Kaş. I 61: xiv Muh.(?) al-lāqa 'warp' (opposite to al-luhma arkuğ) é:ri:ş Rif. 159 (only): Çağ. xv ff. (VU) arış tār-i kargāh-i nassācī 'the warp on a loom' San. 37v. 13 ériş ditto do. 100r. 24: Osm. xiv ff. arış 'warp', often in association with arğaç, c.i.a.p. TTS I 38; II 53; III 36; IV 38.

?D erüş 'many, numerous'; often used in association with üküş. N.o.a.b. Türkü VIII ff. Man. artuk erüş erür 'they are very numerous' TT II 8, 61: Uyğ. VIII ff. Man.-A (gap) tolu erüş üküş töriüg (gap) 'very many (Hend.) kinds' M I 25, 11: Bud. ödügü kılınç erüş mü 'are these good deeds numerous?' U II 16, 14 (the answer is 'yes', eritüñ üküş); o.o. of erüş Kuan. 57, 68; erüş üküş Suv. 109, 4: Xak. XI KB (VU) ürüş rhyming with üküş and apparently meaning 'numerous' in 4247 (tebiz) seems to be a survival of this word.

D uruş N.Ac. (connoting reciprocal action) fr. ur-; 'fight, quarrel'. S.i.a.m.l.g. Türkü VIII uruş kıl[ıp] 'fighting' Ongin 10: Xak. XI uruş al-muşācāra wa'l-harb ayda(n) 'a quarrel, also a fight' Kaş. I 61; al-mucādala wa'l-harb 'battle, fight' uruş tokuş I 12, 17; a.o. II 83, 23: KB kılku uruş 'his character is quarrelsome' 2098; (in 4247 read ürüş, see erüş); XIII(?) Tef. uruş 'battle, war' 332: xiv Rbğ. uruş kıl- 'to fight' R I 1664 (quotns.): Çağ. xv ff. uruş cang 'fight, war' Vel. 102 (quotn.); uruş (spelt) deverbal noun

fr. uruşmak ha-yah diğar zadan 'to strike one another'; and metaph. cang u cadāl 'fight, quarrel' San. 71 v. 7 (quotn.): Xwar. XIII(?) uruş tokuş başlandı 'the battle (Hend.) began' Oğ. 266: xiv uruş ditto Qutb 200: Kip. xv darabtu darb 'I struck a blow' uruş urdum Kav. 23, 3: yayib 'hitting the target' uruş Tuh. 226; 5; o.o. do. 49b. 11; 50a. 1 and 2: Osm. xiv ff. uruş 'battle, fight' in several texts TTS I 726; II 931; III 713.

D örüş Dev. N./A. fr. 1 ör-; 'rising'. Perhaps survives in örüş 'pasture' in NC Kir., Kzx.; SW xx Anat. DD 1118 (compare some meanings of 1 ör-r-). Uyğ. VIII ff. Bud. (good doctrine) örüş tübüğ erür 'provide a basis for rising (to better things)' TT V 24, 68; a.o. do. 78 (and see ünüş).

?E erşi: See ersü.

Dis. V. ARŞ-

D a:riş- Hap. leg.; Recip. f. of 2 a:r-. Xak. XI ola:r ikki: a:rişdi: 'both of them deceived each other' Kaş. I 182 (a:rişu:r, a:rişma:k).

D 1 ériş- Co-op. f. of 2 ér-; properly 'to reach, or arrive, together'. S.i.a.m.l.g. but with such a wide range of meanings that it is doubtful whether all are survivals of this word; they cannot, however, reasonably be connected with 2 eriş- (erüş-). Uyğ. VIII ff. Man. [gap]makiğ érişmekiğ sergürtüptüz 'you have hindered (or prevented) . . . and arrival' TT III 77: Çağ. xv ff. ériş- (spelt birüy(?) kardan wa az qafā raftan wa mutabā 'at hardan 'to follow, follow behind' San. 98v. 3 (quotns.): Kip. xv lahıqa 'to reach' (yetiş- and ériş- Tuh. 32a. 9: Osm. xiv ff. eriş-/éris- 'to reach', also, with ile, 'to consort with', in several texts TTS I 39 (ariş-), 272; II 391, 501 (iriş-).

S 2 eriş- See erüş-.

D erüş- Co-op. f. of erü-; usually in the sense of 'to melt (Intrans.) completely'. Survives only(?) in SE Türki İriş- Shaw 33 and perhaps SW Osm. eriş- (of milk) 'to curdle' R I 772 (only). Xak. XI ya:ğ erüşdi: 'the fat (etc.) melted' (tağāba) Kaş. I 182 (erüşu:r, erüşme:k; sic in MS.); ka:r bu:z kamuğ erüşdi: 'all the snow and ice have melted' (dāba) I 186, 10.

D uruş- Recip. f. of ur- 'to strike one another, fight, quarrel'. S.i.a.m.l.g. with some extended meanings. Xak. XI anıñ birle: uruşdi: taşācarā 'the two men quarrelled' (sic); also used when two rulers make war on one another (taḥārabā) Kaş. I 182 (uruşu:r, uruşma:k); four o.o.: XIII(?) Tef. uruş- 'to fight (with someone birle)' 332: xiv Muh(?) dāra:ba 'to strike one another' uruş- Rif. 133 (only): Çağ. xv ff. uruş- Recip. f.; 'to strike (zadan) one another'; and an expression for cang u cidāl hardan 'to fight, quarrel' San. 68r. 11 (quotns.): Xwar. xiv uruş- 'to fight' Qutb 200: Köm. xiv 'to quarrel' uruş- CCG;

Gr.: Kıp. xv *tađaraba uruř-* Kav. 70, 4; *qatala wa đaraba uruř-* do. 78, 11; *řaba* 'to hit (a target)' *uruř-* Tuh. 22b. 13; *đaraba uruř-* do. 59a. 13 ff.; Osm. xiv ff. *uruř-* 'to fight' in several texts TTS I 726; II 931; III 714; IV 787.

D 1 *örüř-* Hap. leg.; Co-op. f. of 1 *ör-*; 'to rise together'. Xak. xi *Kař.* I 186, 12 (*eđriř-*); n.m.e.

D 2 *örüř-* Co-op. f. of 2 *ör-*; 'to help (someone *Dat.*) to plait (etc., something *Acc.*)'. Survives in NE Khak. and SE Türki *Shaw* 21 (only). Xak. xi ol *mađa*: *yıřıđ örüřdi*: 'he helped me to plait (*fi tawđin*) a rope'; also used for competing in weaving (*al-raml*) something *Kař.* I 183 (*örüřür*; *örüřmek*).

D *ürüř-* Co-op. f. of 1 *ür-*; 'to help (someone *Dat.*) to blow, or blow up (something *Acc.*)'. Survives only(?) in NE Tel. R I 1835. Xak. xi ol *mađa*: o:t *ürüřdi*: 'he helped me to blow up (*alā nafx*) the fire'; also used for competing *Kař.* I 183 (*ürüřür*; *ürüřmek*).

Mon. AS

as properly 'ermine', occasionally used for 'weasel'. The combination of long vowel and final unvoiced consonant is unusual, but apparently original. Both *Kař.*'s alternative form **az** and medieval and modern **ars** are clearly Sec. f.'s, the latter perhaps influenced by Arabic *irs*. Survives in NE **as/ars** most dialects R I 535 and Khak., Tuv.; NC Kir. **ars**; NW Kaz. **as**; SW Osm. **as**; xx Anat. **asfars** SDD 116, 118. See *Doerfer* II 477. Uyğ. xiv *Chin.-Uyğ. Dict. yin shu* (Giles 13,253 10,972, the latter misprinted as *chü* 3,034) 'ermine' as *Ligeti* 131; R I 535: **Xak.** xi **as** *al-qāqum* 'ermine'; alternative form **az**; used as a name for slave-girls (*al-cavāri*): **az** *al-qāqum*, alternative form **as**, and the latter is more correct (*afřah*) *Kař.* I 80: **KB** 84 (*ürüř*) 866 (2 **kirz**): *al-yuh* (?). *al-qāqum as* (mis-spelt *ař*) *Rif.* 174 (only); **Çağ.** xv ff. **as** *kākum* 'the well-known animal with a white coat and a black tip to its tail, of which they make garments' *San.* 40r. 20 (and see Osm.): **Xwar.** xiv **as** 'ermine' *Qutb* 11: **Kıp.** xiv *al-irs* 'weasel' as *Bul.* 10, 10; xv *qāqum as* *Tuh.* 29a. 7: **Osm.** xvi **as** 'ermine' (?) TTS II 58: xviii **as** . . . and in *Rümi* the animal called *räsü* 'weasel' *San.* 40r. 22.

es 'carrion' and the like; pec. to Xak. **Xak.** xii **es** *cazarü'l-sibā* 'the prey of wild beasts' *Kař.* I 36; *tavar* *körüp uslayu*: (so read, MS. *usn layu*: in error) **eske**: **çokar**: 'when they see wealth they swoop down on it as a vulture swoops when it sees its prey' (*inqaddü 'alayhi kamā yanqađdül-nasr idā rä'äl-cazar*) II 17, 17; **us es körüp** III 46, 7.

I us 'intelligence, the power of discrimination', and the like. A purely Western word to be distinguished carefully from *uz*. Survives only(?) in NW Kar. L., T. R I 1741; *Kore.* 275 and SW Az., Osm. **Oğuz** xi **us** *al-tamyř*

bayna'l-xayr wa'l-řarr 'discrimination between good and evil'; hence one says of **us boldü**: *'aqala'l-xayr mina'l-řarr* 'he understood (the difference between) good and evil' *Kař.* I 36: **Xwar.** xiii (?) (when he saw her) **usı kalmadı kitti** 'he lost his senses' *Oğ.* 63; a.o. 81: xiv **us** 'intelligence, sense' *Qutb* 200: **Kom.** xiv 'understanding, intelligence' **us CCI, CCG**; Gr.: **Kıp.** xiii *al-aql* 'intelligence, understanding' *uş Hou.* 10, 6: xiv **uř** (v.l. **u:ř**) ditto *Id.* 14; *Bul.* 5, 16: xv ditto *Tuh.* 24b. 5; *ğüşya 'alayhi* 'not to understand, to be at a loss' **usı az-** do. 27a. 11: **Osm.** xiv ff. **us** 'intelligence, sense'; c.i.a.p. TTS I 727; II 931; III 714; IV 787: xviii *hiğ* ditto . . . and in *Rümi us San.* 75r. 9.

VU 2 **us** 'vulture'; n.o.a.b. **Xak.** xi **us** *al-nasr* 'vulture' *Kař.* I 36 (verse); o.o. I 228, 14; III 46, 7 (**es**) *xiv Muh.* (?) (under 'birds') *akilu'l-mayta* 'carrion eater' **us** (unvocalized, spelt *uř*) *Rif.* 175 (only).

Mon. V. AS-

as- (?as-) 'to hang, suspend (something *Acc.*, on something, in Uyğ. *üze*; later *Dat.*); to execute by hanging'. S.i.a.m.l.g. with some extended meanings. Uyğ. viii ff. **Bud.** kaç *keñliđ yémliř söğüt üze birer çıgartđu asıñ* 'hang bells on several spreading fruit trees' *PP* 79, 4-6; a.o. *Uřp.* 104, 13: Civ. *Uřp.* 88, 45 (*üzüm*): **Xak.** xi ol *et asdı*: 'he hung (*allaqa*) the meat (etc.) on a stake' (*al-watad*); also used for 'crucifying' (*řalaba*) a man *Kař.* I 173 (*as:ar*; *as:mak*): xiii (?) *Tef.* **as-** 'to hang' (in both senses) 60: xiv *Muh.* '*allaqa as-* Mel. 29, 6; 40, 15; *Rif.* 113, 130; *al-ta'liq ařmak* 34, 9; 119; *řalaba ař-* 34, 9; 111; *al-mařlüh asmiř* (v.l. *asilmıř*) 50, 14; 146: *Rbğ.* ditto R I 533; **Çağ.** xv ff. **as-** (-**ti**) *ař-äwixtan ma'näsina* 'to hang' *Vel.* 19 (quotns.); **as-äwixtan San. 30r. 17 (quotns.): **Xwar.** xiii **ař-** 'to hang up' *Ali* 34: xiv ditto *Nahc.* 126, 2: **Kom.** xiii 'to hang' **as-** *CCI*; Gr.: **Kıp.** xiii *řanaqa* 'to execute by hanging' **ař-**, also *allaqa Hou.* 34, 15; *allaqa, ař-* do. 42, 11: xiv **ař-** '*allaqa bi'l-tadıya wa ra'suhu ařal* 'to hang (someone) head downwards' *Id.* 15; a.o. do. 98 (2 *yém*): xv '*allaqa ař-* Kav. 10, 9; *Tuh.* 26a. 7; *řanaqa wa 'allaqa ař-* do. 21b. 6.**

I es- (1) Intrans. (of the wind) 'to blow', usually with 'gently' implied; (2) Trans. 'to blow (e.g. dust) about; to winnow (grain)', and the like. S.i.a.m.l.g. **Xak.** xi **esin esdi**: *nasama'l-nasim* 'the breeze blew gently'; and one says *tarıđ esdi*: 'he winnowed (*nasafa*) the wheat' (etc.); also used of the wind when it blows the dust about (*nasafati'l-turāb*); both Trans. and Intrans. *Kař.* I 165 (no Aor. or Inf.). **KB** 63 (*öpdün*): xiii (?) *Tef.* **es-** 'to blow' (Intrans.) 61 (mis-spelt *as-*), 84: **Çağ.** xv ff. **es-** (-**ti**, etc.) *yel esdi*, etc. *Vel.* 58 (quotn.); **es-wazidan-i nasim** 'of a breeze, to blow' *San.* 101r. 7: **Xwar.** xiv **es-** 'to blow' (Intrans.) *Qutb* 52; **MN** 343: **Kıp.** xiii *habba* 'to blow' (of a wind or breeze) **es-** *Hou.* 44, 8 (mis-

vocalized *esi-*): xiv *es-habba'l-rîh* *İd.* 13; *sukümü'l-havâ* 'still air' *esmes Bul.* 3, 4; a.o. *do.* 3, 1 (1 *yé:*1); xv *habba es-Tuh.* 38a. 3: *Osm.* xiv ff. *es-* 'to blow' (Intrans.) in several texts *TTS I* 276; *III* 266.

2 es- 'to stretch' esp. a rope, cord, and the like. Survives only(?) in NE Tuv. At some unknown date a verb *eş-* 'to twist, twist together, tie' appeared, and some later user of the MS. of *Kaş.* became so confused between the two that he altered the S which precedes this verb, **1 es-** and **1, 2 us-** to **Ş** and also this verb to *eş-* and *esil-*, *eşiş-* to *eşil-*, *eşiş-*. The two verbs are/however, clearly different, since *Pal.* 577 distinguishes between *es-*, Infjn. *ezer*, 'to pull (meat off a bone, a pot off the fire)' and *eş-*, Infjn. *ejer* 'to twist'. The earliest references to (4) *eş-* 'to twist', which s.i.a.m.l.g., are Xwar. xiv *Qutb* 61; Kom. xiv *CCG*; *Gr.*; and *Çağ.* xv ff. *Vel.* 60; *San.* 104v. 26. *Xak.* xi ol *yişiş esdi: madda'l-habl* 'he stretched the rope' (etc.) *Kaş.* I 165 (*ese:r*, *esme:k*).

os- the early existence of this verb, which is practically syn. w. *üz-* depends on the question whether *osul-* and *osğuç*, q.v., have been correctly read in *TM IV* 253. It survives only(?) in NC Kzx. *os-* 'to cut, carve; to wound, scratch deeply'; the other references to it are as follows. *Çağ.* xv ff. *os-* (spelt) *güşt az ustuxwân pâk hardan* 'to scrape meat off a bone'; it cannot be used in isolation, the word 'bone' must be mentioned *San.* 74v. 23: *Kıp.* xv *nahata* 'to cut, hew' (*yön-*; in the margin in another hand) *os-Tuh.* 37a. 10.

VU 1 us- 'to be thirsty'. Survives perhaps in SE Türki *usa-jussa-Shaw; Yarring; ussu-BŞ*, unless these are Sec. f.s of *suvsas-äs-üs-üsü-* are of *süs-*. Uyğ. viii ff. Bud. (because no news came from you) *ülgülençsiz üküş usmakımız suvsamakımız turdi* 'immeasurably great thirst (Hend. i.e. for news) arose in us'. *Hüen-ts.* 2040-1: *Xak.* xi *er usdi:* 'the man was thirsty' (*aşiş*) *Kaş.* I 166 (*usar:r*, *usma:k*).

2 us- 'to think, suppose'. Homophonous with **1 us** and perhaps connected semantically. Survives only(?) in SW xx Anat. *SDD* 1421. *Oğuz xi men ayla: usdum kadâ zanantu* 'I thought thus' *Kaş.* I 166 (*usar:r*, *usma:k*): (*Xak.*) xiv *Muh.* (?) *qaşada* 'to intend' *us-Rif.* 114; *al-qaşd usmak* (unvocalized) 120: *Osm.* xiv *us-* 'to think, consider' in two texts *TTS I* 729; *II* 933.

F ös- 'to grow' a common Mong. verb (*Haenisch* 128, *Kovv.* 514) which s.i.a.m.l.g. as a Mong. l.-w., and is earlier noted as below. In the only two passages in which it has been read in Uyğ. viii ff. Bud. it is clearly an error, in *U II* 10, 24 for **1 ür-**, q.v., and in *Sw.* 566, 3 where the correct reading is *üzgen yağmur tökülür* 'the destructive rain, pours down'; a similar phr. is correctly transcribed in *U I* 26, 15 (*Suv.* 517, 4). The only reason for doubting

that this is a Mong. l.-w. arises in connection with PU *ösür-*, q.v.; if this is correctly read it might be a Caus. f. of *ös-*, but it is prob. an error. *Çağ.* xv ff. *ös- ma'luf şudan wa 'adat kardân* 'to be accustomed to (something)' *San.* 74v. 24 (quotn., an erroneous translation derived from a misinterpretation of the quotn. *tuğgan ösgen yérîm* 'the place where I was born and grew up' not 'to which I am accustomed'): Kom. xiv 'to grow, increase in size' *ös- CCG*; *Gr.* 184 (quotn.): *Kıp.* xv *ös-tala'a'l-binâ awî'l-şacar wa bi-ma'nâ turubbâ* 'of a building or tree, to rise, grow taller; to be brought up' *Kac.* 9, 6; *şabba wa tāla* 'to grow, get taller' (*uzan-* and) *ös-Tuh.* 21b. 11; a.o. 24a. 1: *Osm.* xvii *ös-* 'to grow up' *TTS I* 749 (*üs-*).

Dis. V. ASA-

isi- 'to be hot'. There is no doubt that this verb originally had front vowels, but forms with back vowels now prevail in some languages both for it and for its derivatives. This is the exact reverse of the usual evolution (see e.g. 1ş, ti:l). Survives with front vowels in all NE dialects and back vowels in NC Kir., Kzx., cf. *isig.* *Xak.* xi *mün isi:di:* 'the soup (etc.) was hot' (*saxunat*); and one says *temür isi:di:* 'the iron (etc.) was hot' (*hamiya*) *Kaş.* III 253 (*isi:r*, *isi:mek*): *Kıp.* xiv *isi-saxuna İd.* 14: *xv ditto Tuh.* 20a. 3.

**osa:*- See *osa:l*, *osallık*, *osan-*.

Dis. ASB

PUF usbad/usban names of drugs; they obviously represent Tibetan words like *şbad*, *şpad*, etc. but there are no obviously appropriate names for drugs of such a form in the ordinary Tibetan dictionaries. Uyğ. viii ff. Civ. 'Tibetan' *usbad H II* 6, 15; 8, 22; *usban do.* 30, 180.

Tris. ASB

PU?F usbari: Hap. leg.; under the heading 'af'al with -i attached'. The only vowel shown is *damma* on the *alif*. No doubt a foreign (?Iranian) l.-w. *Xak.* xi *usbari: xubz malla yufatt fi sann wa yuc'al fih'l-sukkar* 'bread baked under the ashes crumbled in oil and mixed with sugar' *Kaş.* I 141.

Tris. V. ASB-

(D)F osparla- 'to deliver, hand over, entrust'; Den. V. fr. a Middle Pe. verb *avispār-* > *ōspar-*, corresponding to Mod. Pe. *sipur-*, same meaning; an early l.-w. which has undergone a good deal of phonetic change. Survives as *ismarla-* in NW Krim *R I* 1396 and SW Osm. *Xak.* xii *yérni İsrâfil Çavlı sü başika osparladım* 'I have handed the land over to General İsrâfil Çavli' *Contract from Yarkand dated A.H. 515 (A.D. 1121-2)*, *J.R.A.S.* 1942, 191 ff.: xiii(?) *Tef. osparla-* 'to hand over' 332 (*usbarla-*); *isparla-* *do.* 129; *ismarla-* 'to entrust' *do.*

130; xiv *Muh. awda'a* 'to entrust' (VU) *ismarla-* *Mel.* 23, 11; *Rif.* 105; Xwar. xiii ditto '*Ali* 55; xiv *isparla-* 'to entrust' *Nahc.* 102, 1; 341, 7; Kip. xiii *sallama min taslimi'l-şay' ilâ sâhibihi* 'to hand something over to its owner' *ospurla-* (*alif* not vocalized, Imperat. *-gil* in error) *Hou.* 41, 1; xiv *ismarla-awda'a* *Id.* 14; xv *awşâ* 'to appoint (someone) as executor' *asmarla-* *Tuh.* 5a. 10; Osm. xiv ff. *ismarla-* (1) 'to hand over, entrust'; (2) 'to lay down, ordain' in several texts *TTS I* 357; *II* 505; *III* 347; *IV* 398; xviii *ismarla-* in *Rûmi, şipurdan wa tawşîya kardan wa tawdî' kardan San.* 104v. 9.

Dis. ASC

PU *usu:*ç Hap. leg.; there is no clue to the pronunciation or meaning of this word, but it was prob. laudatory. *Türkü VIII ff. Irk B 29 I o:y.*

Mon. ASD

1 ast 'the bottom, or lower surface, of something'; syn. w. and with the same peculiar character as *alt*, q.v.; not noted before the medieval period, but *astin*, *asra*; q.v., are older. For modern survivals see *alt*. (*Xak.* xiii(?) *Tef. astındaki* 'situated below' 61): *Çağ.* xv ff. *astı altı taht ma'nâsına* 'beneath' *Vel.* 18 (quotns. containing *astıda*); *ast taht* opposite to *fatwç* 'above' *San.* 40r. 29 (ditto): Xwar. xiv *astında* 'beneath' *Qutb* 13; *Nahc.* 118, 3; Kom. xiv 'beneath' *astında CCI, Gr.*

VU 2 *ast* Hap. leg. *Çiğil xı ast al-aziğqa* 'lanes, side-streets' *Kağ. I* 42.

üst 'upper surface, top'; opposite to *alt*, *ast* but unlike those words used as an ordinary N. in phr. like *ayak üstü* 'the upper surface of the foot', and an ordinary Adj. in phr. like *üst yurt* 'the upper camping ground'. There are no early occurrences but the Den. V *üste:-*, q.v., is an old word. S.i.a.m.l.g. (*Xak.*) xiii(?) *Tef. başlarının üstünde* 'over their heads'; *ayakı üstünke kopdı* 'he rose to his feet' 341; *Çağ.* xv ff. *üstüğe* (*sic*) *üstüne Vel.* 107 (quotn.); *üst bâlâ wa fatwç* 'above' *San.* 75r. 12 (same quotn. but with *üstüne* which is no doubt a better reading): Xwar. xiii(?) *urum üstike atlar bola sen* 'you are about to ride against Rome (i.e. Byzantium)' *Oğ.* 143-4; (there is ice) *üze üstünde* 'on its summit' 230; *kangâ üstünde* 'on the cart' 276; Kom. see *üstün*: Kip. xiii in the grammatical section the *lafza* 'expression' *fatwç* is translated by *üst* with Poss. Suffs. in oblique cases *Hou.* 53, 4 ff: xv in a similar section '*alâ* 'upon' is similarly translated by *ist/üst Kav.* 45, 18 ff.; '*alâ üst Tuh.* 3b. 3; 89a. 9; Osm. xiv ff. *üst* and oblique cases including *üsne* (xv) occur in various phr. *TTS II* 957; *IV* 807.

Dis. ASD

D *iste:g* N.Ac. fr. *iste:-* with meanings developing in the same way as those of *iste:-*.

Survives in NE Khak. *isteg* 'tracking, following, search' *Bas.* 68; NC Kır. *izdö:* 'enquiry, search'; SW Osm. *istek* 'wish, request'. *Xak.* xı *iste:g al-jalab wa'l-tatabbu' wa'l-fahş 'ani'l-şay'* 'request, examination, investigation of something'; hence one says *isteg (sic) kopdı: häca'l-jalab* 'a request arose' *Kağ. I* 120.

D *üste:k* Dev. N fr. *üste:-*; 'something added to something else'. S.i.s.m.l. *Xak.* xı *üste:k* 'an increase (*al-ziyâda*) of something, e.g. an increase of 1000 by (another) 100'; hence one says *men üstek bê:rdim* 'I gave him an increase' *Kağ. I* 120.

D *üstem* N.S.A. fr. *üste:-*; etymologically 'a single act of putting something on something', actually 'gold or silver belt or harness ornaments'. Pec. to *Xak.*, but a l.-w. in Pe. as *üstâm* with some extended meanings. *Xak.* xı *üstem* 'anything, gold or silver, which is inlaid (*yuraşsa'*) on the buckles of belts or harness straps'; it is what the Oğuz call *saxt* (Pe. l.-w.) *Kağ. I* 107; *KB ayağ bêrdi tamğa at üstem keüt* 'he gave him a title of honour, a seal, decorated harness and clothing' 1766; o.o. of at *üstem* 2280, 2385.

D *astın* Adj. and Adv. of place, prob. a crasis of **astın*, see *alt*; syn. w. *altın*; liable to be confused with oblique cases of *ast*, q.v. Survives in SE Türki *Şaw, BŞ, Jarring*, and prob. NC Kır. *astañ kesteg* 'upside down' (said to be a corruption of *astın üstün*) *R I* 550; *astan kesten MM* 42. *Xak.* xı *astın* a Particle (*harf*) meaning *taht* 'under, beneath'; *luğa radiya* 'an incorrect form'; the more correct (*al-afşah*) is *altın Kağ. I* 108; *KB nâ astın nâ üstün* 'neither below nor above' 18; *Çağ.* xv ff. *astın* (spelt) (1) *zîrin* 'situated below', in Ar. *tahtâni* (quotn.); (2) *harakat-i kasra* 'the vowel sign *kasra*, also called *asır San.* 40v. 2; a.o. do. 5.

VU *östeğ* survives in SE Türki *Şaw, BŞ, Jarring* and NC Kır. (*östön*) 'a main irrigation canal'; it is not clear whether this is the word used in *KB* or what its etymology is. *Xak.* xı *KB* (*Öğdülmiş* replied and said, 'O King' *uzun kēç yaşas bu östeğ eliğ* 'long live this open-handed one'(?)) 1796, similar phr. 1948.

D *üstün* Adj. and Adv. connoting motion onto or situation on (something), prob. a crasis of **üstün*, see *alt*; liable to be confused with oblique cases of *üst*. S.i.a.m.l.g. except NE and with some distorted forms in NW like Kar. L. *isne*; T. *üsnü*. *Uyg.* viii ff. Bud. *üstün . . . altın* 'above . . . below', see *altın*: Civ. *üstün . . . altın* ditto; *üstün*, presumably 'north', is used in conjunction with *öğdün*, [*altın*] and *kedin* in describing the boundaries of a property *UŞp.* 30, 9-11; xiv *Chin.-Uyg.* *Dict. şang* 'above, upon' (*Giles* 9,729) *üstün Ligeti* 276; *R I* 1886; *Xak.* xı *üstün* a Particle meaning *fatwç* 'above'; hence one says *andan üstün*

fawqahu Kaş. I 108: KB bularda eñ üstün 'the highest of these' (is Saturn) 131; o.o. 18 (**astın**), 1836: XIII(?) *Tef. üstün* 'above' (Adj.), 'top' (Noun) 341: XIV *Muh. al-a'lā* 'higher' (opposite to 'lower' **altın**) **üstün** *Mel. 14, 10; Rif. 90: Çağ. xv ff. üstün* (spelt) (1) *fawq wa fäyiq* (quotns.); (2) the vowel sign *fatha San. 75r. 15: Kom. xiv üstün* 'above' (something *Loc.*) *CCI, CCG; Gr. 270* (quotns.); but **üstünde** comes from **üst**: Kip. XIII *'alā* 'upon' (opposite to *taht altın*) **üstün** (vocalized *üsten*) also **üzüre** (*sic*) *Hou. 26, 20: xv 'alā isne* (*sic*) and **üzre**: (unvocalized) *Bul. 15, 12; üstün fawq İd. 13: xv 'alā üstün Kav. 35, 6: Osm. xiv ff. üstün* 'upper, above' in several texts *TTS I 749; II 957* (but the word here may be **ustun**, metathesis of *Pe. sutün* 'pillar'); *III 735; IV 807.*

Dis. V. ASD-

D esit- Hap. leg.; Caus. f. of 2 **es-**. **Xak. xi ol urukn:** **esitti:** *amadda'l-habl* 'he had the rope stretched' *Kaş. I 209 (esitür, esitme:k).*

D isit- Caus. f. of **isit-**, q.v.; 'to heat (something *Acc.*), also Intrans. 'to suffer from fever'. S.i.a.m.l.g. w. front vowels in NE, and sporadically elsewhere, otherwise w. back vowels. **Uyg. viii ff. Civ. eşicte:** **isittip** 'heating it in a cauldron' *H I 99; a.o. H II 12, 97: Xak. ol mün isitti:* 'he heated (*saxxana*) broth'; also used when one heats (*aḥmā*) iron, etc.; and one says **er isitti:** 'the man had fever' (*humma*); the last Intrans., the others Trans. **Kaş. I 209 (isittür, isitme:k): KB** (when you are young) **şoğık işke tutğil isittür kanıñ** 'engage in cold work, it warns your blood' 4623: *XIV Muh. aḥmā isit- Mel. 21, 15; Rif. 102; al-hummā'l-harra isitme:k 64, 12 (isittme: 163): Çağ. xv ff. isit- (-kan, etc.) isitma tut-, kızdır-, isıı eyle-* 'to catch fever; to heat, make hot' *Vel. 57-8* (quotns.): **isit- garn kardan** 'to heat', and metaph. *tab hardan* 'to have fever' *San. 101 v. 13* (quotns.): **Osm. xiv isisit-** 'to heat', once *TTS I 358.*

D usit- Caus. f. of 1 **us-**, q.v.; perhaps survives in SE Tar. **usat- R I 1746. Xak. xi tuzluğ et meni:** **usıttı:** 'the salted (*mumal-lah*) meat made me thirsty' (*'aḥşana*) *Kaş. I 209 (usıtür, usıtmek); bu kuyaş ol kişni: **usıtğa:n** 'this blazing heat always makes a man thirsty' (*mu'aḥşis*) *I 155* (verse).*

(?S) **iste-** described by *Kaş.* as syn. w. **irte-** 'to seek, pursue (something *Acc.*);' but the subsequent history of the two words differed; **irte-**, where it survives, still has that meaning, but **iste-** has developed extended meanings, including in SW 'to wish; to wish for (something *Acc.*)'. There is no doubt that **izde-**, when it occurs, is identical with **iste-**, and it is tempting to explain **iste-** as a Sec. f. of **izde-** Den. V. fr. **iz-**, but it would be surprising if such a sound change had taken place before VIII, and the resemblance may be a coincidence. S.i.a.m.l.g., in NC **izde-**. **Uyg.**

viii ff. Chr. (my dear children go and) **tilepler isteğler** 'seek and search' *U I 6, 1: Bud. isteyü sakınsarmen* 'if I investigate and think' *Hüen-ts. 1961; o.o. of tile- iste- do.* note 1870, 23; *Usp. 102a. 55:* Civ. in a stock formula regarding an outright sale, no one may **çam çarım kilmazun ayıtmazun iste-mezüñler** 'lodge objections, make enquiries or start investigations' *Usp. 107, 12; 108, 13* (*Note*, in these *Uyg.* texts a transcription **izde-** is not absolutely excluded): **Xak. xi Kaş. I 272 (Irte-): XIII(?) Tef. iste-** 'to seek (someone *Acc.*)' 126: *XIV Muh. yaḥlub* 'he seeks' is **izder:** in Turkistan and **ister:** in 'our country' *Mel. 8, 11; Rif. 80; arāda* 'to desire' **iste- 22, 7; 103 (tile-: in margin); fattaşa** 'to investigate' **iste- 29, 13** (only); **al-taftış istemek 36, 3** (only); **al-ibtığā-** 'to desire' **izde- 35, 14; 121; al-şahwa** 'to long for' **izde- cf. 36, 9; 122: Çağ. xv ff. iste- (-İI, etc.) iste- Vel. 59** (quotn.); **iste- (spelt) xwāstan wa ṭalab kardan** 'to wish for, to seek' *San. 101r. 23* (quotns.): **Xwar. XIII iste-** 'to wish' *'Ali 29:* **xiv izde-** 'to seek' *Qutb 62: Kom. xiv ff. iste-* 'to seek; to summon (to a court of law)' **izde- CCI, CCG; Gr. 104** (quotns.): **Kip. XIII fattaşa izde- Hou. 43, 2: xiv ditto İd. 13: xv ditto Tuh. 28b. 3; ṭalaba izde- Kav. 9, 17; 74, 19** (also *tile-*): **Osm. xiv ff. iste-** 'to seek, search for (something)' common till XVI, once in XVIII, in this sense *TTS I 391; II 549; III 385; IV 439.*

D üste- Den. V. fr. **üst;** 'to add an additional piece to (something *Acc.*), to increase (it.)' S.i.s.m.l. **Uyg. viii ff. Bud. tınığlarını üzeleyü ögrünçlerin sevinçlerin aşmak üstemek erür** 'it is to increase (Hend.) the rising joys and pleasures of mortals' *Suv. 266, 6-8; a.o. do. 593, 19: Xak. xi KB yā rabb üste dawlat tükel kil tilek 'O Lord! Increase his good fortune and fulfil all his wishes' 116.*

D istet- Caus. f. of **iste-**; with a similar range of meanings. S.i.s.m.l. **Xak. xi men anı: istettim ba'attu fī iṭrihi li-yaḥlub** 'I sent (someone) in his tracks to look for him' *Kaş. I 260 (istettür, istetme:k): XIII(?) Tef. istet- same meaning 126: **Çağ. xv ff. İstet-** Caus. f. **ṭalab fārmādan** 'to order to seek' *San. 101 v. 11: Osm. xiv İstet- 'to have (someone) sought' *TTS II 550.***

VU?C östik- Kaş. is prob. right in describing this verb as a crasis of 1 **öz** and **tik-**. Apparently survives in NE Şor. **üstük-** 'to attack' (Trans.) *R I 1886; Sag. üstük- 'to hurry' (Intrans.) *Bas. 257* and *NC Kır. üstük- / **üzdük-** 'to be ravenously hungry'. **Xak. xi ol bu: ıışka: östikti:** 'he coveted (*harısa*) this thing and desired it (*ıştāqā*)'; originally **öz tıktı: Kaş. I 244 (östikre:, östikme:k): KB bireğü bay evlik tiler östikip** 'one man seeks a rich wife out of greed' 4487 (two MSS. read **öz tıkip**).**

D istel- Pass. f. of **iste-**. Survives only(?) in NE *Tuv. istel-* and *NC Kır. izdel-*. **Xak. xi isteldi:** ne:ñ *ṭuliba'l-şay wa fuḥişa* 'the thing

was sought and searched for' *Kaş. I 246* (istelür, istelme:k): Çağ. xv ff. *Istel- Pass. f.*; *xvâsta şudan* 'to be desired' *San. 101 v. 12.*

D üstel- Pass. f. of *üste-*; 'to be enlarged, increased'. Survives only(?) in NC Kzx. *Uyg. VIII ff. Man. üstelzün teprimden küç-leri* 'may their divine powers be increased' *TT III 170*; a.o. *M II 6, 4*: Bud. *koşüldeki edğüleri neteg üstelmiş bolur* 'how are the good things in their minds increased?' *U III 73, 11-12*; o.o. *U I 26, 12*; *TT V 24, 67* and *74*; *VII 40, 46*; *Hüen-ts. 1872*; *alku ödte buyanları aşılip üstelip* 'their merits increasing (Hend.) at all times' *TT VII 40, 128*; a.o. *Hüen-ts. 2015*; **Xak. XI suv üsteldi**: 'the water increased' (*zâda*); also used when something is added to it (*uzıda fîhi*); also used of other things *Kaş. I 246* (*üstelür, üstelme:k*).

D astur- Caus. f. of *as-*; 'to order to suspend, or to execute'. S.i.a.m.l.g. **Xak. XI ol er asturdı**: 'he ordered the crucifixion (*şalb*) of the man'; and one says *ol asturdı*: 'he ordered that the meat should be hung (*ta'liq*) on a stake' *Kaş. I 220* (*asturur, asturma:k*): **XIII(?) Tef. astur-** 'to order to hang' 62: **Çağ. xv ff. astur-** (spelt) *San. f.*; *âvizândan* 'to order to hang up' *San. 39v. 10*: **Xwar. XIII(?) tağurak** (i.e. *tavrak*) *basip asturip yok bolzunğl tep kılurmen* 'I quickly attack, have him hanged and order his destruction' *Oğ. 114-15*.

D I estür- Caus. f. of *I es-*; survives only(?) in SW Osm. **Xak. XI ol kavik estürdi**: 'he gave orders for winnowing (*nasf*) the bran out of the millet and for cleaning it' (*nağıyatıhi*); also used for winnowing in general *Kaş. I 221* (*estürür, estürme:k*): **Çağ. xv ff. éstürgey yel esdürerin** 'I will make the wind blow' *Vel. 58*; **estür-** Caus. f. *vazânidan* 'to cause to blow' *San. 101r. 21* (quoton).

D 2 estür- Hap. leg.; Caus. f. of *2 es-*; cf. *esit-*. **Xak. XI ol uruk estürdi**: *madda'l-habl* (no doubt error for *amadda*) 'he ordered that the rope should be stretched' *Kaş. I 221* (followed by **I estür-**).

VU?D üster- presumably Intrans. Den. V. fr. *üst*, but the semantic connection is tenuous; the general connotation seems to be 'to be quarrelsome, uncooperative', and the like. N.o.a.b. **Xak. XI ol mağa: üsterdi**: 'he opposed me (*mârâni*) in the matter'; and one says *ol kılmiş ı:şın üsterdi*: *cahadâ mâ fa'ala* 'he disowned (or accepted no responsibility for) what he had done'; also used for any kind of denial or disowning (*inhâr wa cühüd*) *Kaş. I 221* (*üsterür, üsterme:k*; prov.): *KB uvutsuz bolur üsteriğl karak* 'a defiant look is shameless' 2205: **XIII(?) Tef. üster-** 'to be quarrelsome' 341.

Tris. ASD

D üstünki: N./A.S. fr. *üstün*; 'situated above, or on the top', hence metaph. 'better, superior';

ü the latter meaning usually in the Hend. **yé:ğ üstünki**. S.i.s.m.l. *Uyg. VIII ff. Man.-A üstünki kök* 'heaven above' *M III 10, 7* (ii): **Man. yéğ üstünğl/üstünğl yéğ** 'highest' (place, heaven, etc.) *TT III 75, 143, 166*; a.o. *do. 169* (altınki:); Bud. **yéğ üstünki** (teaching, knowledge) *TT VIII G.33*; *Suv. 148, 20-1*; *TT IV 12, 57* (*tüzgerincisiz*): *Civ. TT I 128* (altınki); *VIII L.16*: *xiv Chin.-Uyg. Dict.* 'imperial court' *Üstünki Ligeti 276*; *R I 1886*: (**Xak.**) **XIII(?) Tef. üstünki** 'upper' (lip) 341: **Korn. xiv** 'highest' **üstünğl CCI**; *Gr. 271* (quoton).

D üstürti: Adv. of place fr. *üst*; noted only in the phr. **üstürti kodı**: 'from on high' as below. *Uyg. VIII ff. Man. üstürti kodı énmeser* 'if you had not descended from on high' *TT III 20*: Bud. **üzgen yağmur ödince üstürti kodı tökülür** 'the destructive rain pours down from on high in due season' *U I 26, 15-16, Suv. 517, 4*; a.o. *Suv. 380, 9*.

Dis. ASĞ

asığ 'profit, advantage', and the like; l.-w. in Mong. as *asığ* (sic, p. 206; *Kov. 59, Haltod 13*); survives in NE Tuv. **njik** (reborrowed fr. Mong.) and SW Osm. **asığ-asığ/asık** 'profit, benefit'. See *Doerfer II 480*. **Türkü VIII ff. asığ: bar edğü**: 'there is advantage in it, it is good' *İrkB 32*: *Uyg. VIII ff. Man.-A mağa ol kişi asığ bolğay* 'that man will be useful to me' *M I 34, 20*: **asığ tusu kılupız** 'you have brought advantage (Hend.)' *TT III 123*; a.o. *do. 105* (**uluğ**): Bud. Sanskr. **arīham** 'advantage, profit' **asığ TT VIII D.34**; *E.44*; **asığ do. D.18**; a.o.o.: **asığ tusu kıl-** 'to bring advantage, or profit, to (someone Dat.)' is very common *PP 20, 5*; *34, 7, etc.*; *U I 25, 8*; *II 16, 20*, and many o.o.: **Civ. asığ bolur** 'it is advantageous' *TT VII 28, 36*, and 45, etc.; **utrugda asığ tusu yétürü kelti** 'he has come to meet you bringing you advantages' *TT I 113*; *do. 58* (**egsü-**); in contracts in *USp. asığ* 'interest (on a loan)' is common, e.g. **biz él yapınca asığı birle köni bérürbiz** 'we promise to repay with interest at the customary rate' 10, 7-8: *xiv Chin.-Uyg. Dict. li i* 'advantage, profit' (*Giles 6,885 5,485*) **asığ tusu Ligeti 131**: **Xak. XI asığ al-rihb** 'profit, gain' *Kaş. I 64*; **asığ kılgu**: **emes lâ yanfa'uka** 'it gives you no advantage' *I 494, 4*; a.o. *III 13, 7*: **KB asığ kolsa barça özün yassızın** 'if you seek profit (or advantage) in all things without any losses' 106; o.o. 160 (**üküş**), 171, 232, etc. (common): **XIII(?) At.** 'let a man who reads this book) **asığ alsu** 'get advantage from it' 78; **tavar asğı** 'the advantage of wealth' 287; **Tef. asığ** 'profit' (also 'a pendant' Dev. N. fr. *as-*, occurring later, but first noted here) 61: (*xiv Muh. babaha* 'to gain, make a profit' *asit-*, no doubt a crasis of *ası: ét-*, *Mel. 26, 7*; *Rif. 109*): **Çağ. xv ff. asığ/asık asğı** (sic?) *ve fayıda* 'profit, advantage' *Vel. 19* (quotns.); **asığ naf' wa fayıda San. 40v. 14**: **Xwar. xiv asığ ditto Qutb 13**: **Kıp. XIII al-rihb** (opposite to 'loss' kor) **asığ Hou. 28, 2**: *xiv asığ* (and

aşlam *al-fâyida* *Id.* 15; *al-rihb fi'l-bi' wa'l-sivâ* 'profit in buying and selling' *aşsi*: *Bul.* 5, 6; xv *rabaha* (aşlama-; in margin in later hand) *aşsi eyle-* *Tuh.* 16b. 1: *Osm.* xiv ff. *ası*, *ası*, less often *ası*, 'profit, advantage'; c.i.a.p. *TTS* I 47-8; *II* 60-1; *III* 42-3; *IV* 45; XVIII (after Çağ. entry) 'and in *Rûmi ası*' *San.* 40v. 14.

S 1 **ışığ** See **ışığ**.

E 2 **ışığ** See **yışığ**.

D **usak** Dev. N. fr. 1 **us-**; n.o.a.b. *Uyğ.* viii ff. Civ. **usakı yança içgül** (*sic*) 'drink in accordance to (your) thirst' *HI* 171; a.o. 199.

osuğ (**osoğ**) 'a way of using (something)'; n.o.a.b., but see **osuğluğ**. *Uyğ.* viii ff. Bud. (deign to explain) **bu darnının inçe yapı osuğı** 'the subtle way of using (Hend.) this *dâranı*' *U* II 41, 20; o.o. do. 48, 14-15; fragment in *Oğ.* p. 28, note 76: **Xak.** xi **osuğ tahâyülü'l-şay' bi'l-şay'** 'a way of using something for something'; hence one says **bu: 1:ş osuğı: mundağ:** 'the way of using this thing is as follows' *Kaş.* I 64; xiv *Muh.*(?) **osuğ al-hâl wa'l-firâsa** (uncertain, ?'condition, insight') *Rif.* 188 (only): (*Xwar.* xiii(?) **anuş saçı müren osuğı teg** 'her hair (flowed down her back) like a river' (Mong. l.-w.) *Oğ.* 76; *Arat* points out that the word is out of place here, and suggests that it is an error for **suğı** (**suvi**) 'water').

PUD **osğuç** both this word and **oskuk** (**osğu:k**), included below are Hap. leg. They are obviously cognate Dev. N.s in **-ğuç** and **-guk** respectively, and the simplest explanation is to derive them fr. **os-**, q.v., but it is doubtful whether this is an ancient verb in this form and other transcriptions, esp. of **osğuç**, are possible. Apart from the difference in the quality of the vowels, 2 **üş-** would be an appropriate base. *Uyğ.* viii ff. Bud. (they force them to lie down in places strewn with) **yülgü osğuç teg bi biçğu** 'knives and cutting instruments like razors and . . . ' *TM* IV 253, 41: (**Xak.**) xiv *Muh.* (under 'cobblers' tools') *afra* 'a cobbler's knife' *oskuk Mel.* 59, 12; *Rif.* 158.

PU(S) **osğun** 'onion'; presumably a metathesis of **soğun**, same meaning; survives in most NE languages in a wide range of forms, **oksum**, **uksim**, **uksum**, **uxsum**, **usxum** and even **muksun**, and in NW Kaz. **üksün** 'wild garlic' *Bud.* 145; *Uyğ.* viii ff. Civ. **osğun kasikin yiltızı birle yorğurtka** (*sic*) **tokup** 'pound the skin of an onion with its roots in *yogurt*' *HI* 44-5.

DİS. V. ASĞ-

D **usuk-** Emphatic f. of 1 **us-**; pec. to *Kaş.* **Xak.** xi **er usukti** 'the man was thirsty' (*aftşa*) *Kaş.* I 191 (**usukar**, **usukma:k**; *prov.*); (in a para. on the suffix **-k-**) **er asukti: ğalaba'l-racula'l-ataş** 'the man was overcome with thirst' *II* 165, 9.

Tris. ASĞ

D **asığç:** N.Ag. fr. **asığ**; 'benefactor'. N.o.a.b. **Xak.** xi **KB beğtçe asığçı bağır-sakını bil** 'know that the kindly man is a benefactor to his master' 2609; a.o. 4419.

D **asığlığ** P.N./A. fr. **asığ**; 'advantageous, beneficial, profitable'. Survives in NE Tuv. **ajıktıg**; SW Osm. **asılı**. *Uyğ.* viii ff. Man. **adımlarka asığlıg işig işlet**(t)lñiz 'you have done a deed beneficial to others' *TT III* 68-9; Bud. **asığlıg iş** *TT VIII E.41, 42*; a.o. do. *A.47*; **tusuluğ asığlıg** *USp.* 43, 11; Civ. **ırak barsar asığlıg yanar** 'if he goes on a long journey, he comes back with a profit' *TT VII* 28, 55; (a particular omen) **asığlıg tusuluğ bolur** 'is favourable (Hend.)' *do.* 36, 3 (*USp.* 42, 16); **asığlıg beş satır kümüşüg tükel aldım** 'I have received in full five *satır* in cash with (or as?) interest' *USp.* 48, 2-3; **Xak.** xi **asığlıg 1:ş 'amal dū manfa'a** 'beneficial work' *Kaş.* I 147; **KB asığlıg kışi asğı elke tolur** 'the value of a benefactor is abundant for the realm' 5731; **xii(?) KBVP asığlıg turur bu** 'this is a useful (book)' 15; **xiii(?) At. bilig teg asığlıg** 'as advantageous as knowledge' 100; xiv *Muh.* *al-nâfi* 'useful, beneficial' **asığlıg Mel.** 52, 1; *Rif.* 148; Çağ. xv ff. **asığlık assılı ve fâyidahu** 'profitable, advantageous' *Vel.* 19; **asığlıg südmand wa bâ manfa'a** ditto *San.* 40v. 16; **Kom.** xiv 'useful' **asığı** (spelt *azıxtı*) *CCG*; **Gr.:** Osm. xiv to xvi **assılı** 'useful, profitable' in several texts *TTS* I 48; *II* 61; *III* 43; *IV* 46.

D **asığlık** A.N. fr. **asığ**; 'benefit' and the like; n.o.a.b. *Uyğ.* viii ff. Bud. **tunığlarnıñ asığlıkı meñjiliki üçün** 'for the benefit and happiness of mankind' *U* II 34, 6-8.

S **ısığlık** See **ışıklık**.

D **osuğluğ** (**osoğloğ**) P.N./A.; always preceded by a qualifying word. The spelling 'is fixed by *TT VIII*. N.o.a.b. *Uyğ.* viii ff. Bud. Sanskrit *idrg* 'made in this way' **mondağ: osoğloğ** *TT VIII A.37*; *evamūidhe* 'like this' ditto *do.* *D.29*; a.o. *do.* *E.42*; **yula osuğluğ** 'serving as a lamp' *U III* 28, 26; **ol er neteg osuğluğ körklüg meñizlig erdi** 'in what way was that man good-looking (Hend.)?' *U III* 57, 6 (i); o.o. *do.* 54, 10 (*U II* 23, 23); *U IV* 8, 19 (*kılın-*); *TT V* 6, 16; *X* 134-5; **Xak.** xi **KB bu yavlık osuğluğ turur bu etöz** 'this body has a bad way of behaving' (if it gets fat, it is wicked) 3599; a.o. 974 (**öyük**).

?E **asğançu** See **azğançu**.

D **asığsız** Priv. N./A. fr. **asığ**; 'useless, unprofitable'. Survives in NC Kır. **Asızsız(?)** and SW xx Anat. **assız** *SDD* 120. *Uyğ.* viii ff. Bud. (if a man without hands goes to an island full of jewels) **asığsız kuruğ kalır** 'he is unable to take advantage of the situation (Hend.)' *TT V* 33, note B.90, 3-4; **Xak.** xi **KB küvezlik asığsız** 'pride is

unprofitable' 2120; *asıġsız kişiler kişide* turli 'useless men are bad-tempered to people' 5731: XIII(?) *At.* (to such a man advice) *asıġsız turur* 'is useless' 110; a.o. 346: *Xwar.* XIV *asıġsız* 'unprofitable' *Qutb* 13: *Osm.* XIV *assisız* 'useless' *TTS I* 48.

Tris. V. AŞĖ-

?E *aşgançula-* See *azgançula-*.

Mon. EŞĖ

VU *üşk* a word like *alt*, etc., used only with Poss. Suffix in oblique cases; 'in the presence of'. N.o.a.b. *Uyg.* VIII ff. *Bud.* in *U II* 88, 68-70 *sins* are confessed *üşkinde* 'in the presence of' certain named persons; o.o. *U II* 79, 51; *TTIV* 4, 13; 12, 48, etc.; *USp.* 120b, 21: Civ. *üşkünde* 'in your presence' *TTI* 15, 27; *olar űskinde bėrdim* 'I have given in their presence' *USp.* 78, 21; a.o. *do.* 111, 5: (*Xak.*) XIII(?) *KBPP Tavġaġ Buġra Xan űsküpe kġürmıř turur* 'he brought (this book) into the presence of Tavġaġ Buġra Xan' 25; *Tef. menim űskürde* 'in my presence', a.o.o. 340; *Xwar.* XIV (the Oxus is a mere drop of water) *yařım űskinde* 'in the presence of (i.e. compared to) my tears'; a.o.o. *Qutb* 204.

Dis. EŞĖ

D *iřig N./A.S. fr. isi-*; 'hot, heat'. S.i.a.m.l.g. sometimes much distorted, w. front vowels in some NE and NW languages and SW Az, and back vowels elsewhere. *Türkü* VIII ff. *Man. kün teġri yarukı iřigi eņey* 'the light and heat of the sun will descend' *M III* 23, 2-3 (ii); a.o. *do.* 45, 6-7 (i); *Uyg.* VIII ff. *Man.-A sevigliġ yalraġlı iřig yüzünüz* 'your lovely shining warm face' *MI* 10, 8-9; *Man. Wind.* 46-7 (1 *ergür-*); a.o. 48-9: *Bud. iřig* usually occurs in the phr. *iřig öz 'life'* (lit. 'warm self'), e.g. *iřig özlerinde adırtımız . . . erser* 'if we have deprived (human beings) of their lives' *TTIV* 8, 63-4; o.o. *U III* 4, 2; 59, 6 (i) and 2 (ii), etc.; *iřig özlüġ* 'living' *U III* 14, 11 (ii), etc.: Civ. *iřig kuyařka: emġenmiş kiři* 'a man suffering from sun-stroke' *TT VIII* L.10; *iřig suv* 'hot water' *do.* M.24; *iřig 'hot' esp.* in the phr. *iřig iġ 'fever'* is common in *H I* and *II*: *xiv Çin.-Uyg. Dict. jo 'hot' (Giles 5,649) iřig; hıing ming 'life' (Giles 4,600 7,962) iřig özüñ(?) Liġeti 157; R I 1539: Xak. xi iřig ye: al-sahb mina'l-arđ wa huwa'l-madiđa* 'an extensive desert': *iřig ne:ñ* 'anything hot' (*harr*), hence one says *iřig kün* 'a hot day' *Kař. I* 72; *KB bu kün tuġsa yerke iřig* 'when this sun rises over the earth (and is) hot' (the flowers open, etc.) 820; o.o. 522, 1854, 3726, 4620-2: XIII(?) *Tef. iřig/iřig* 'hot, heat' (of fire) 126; *iřig* ditto 120: *xiv Muh. al-harr issi: Mel.* 53, 13; *Rif.* 150 and in several phr. 57, 3; 155, etc.: *yawm harr* 'a hot day': *iřig kün* 185 (only); *Çaġ. xv ff. iřig/iřik iřiři garm ma'nā-sına Vel.* 57 (quotns.); *iřig/iřik garm wa harr San.* 104v. 24 (quotn.); *isti ot (sic) fiřil 'pepper', do.* 104v. 17: *Xwar. xiv iřig/iři*

'hot' *Qutb* 60-1: *Kom. xiv 'hot, burning' isi/iřisi CCI, CCG; Gr.* 107 (quotns.): *Kıp. xiii al-harr* 'heat' (opposite to 'cold' *sawuk*) *wa huwa'l-suxnu'l-harr* that is 'burning heat' *Issi: Hou.* 5, 9; *al-hammām* 'a Turkish bath' *Issi: řu:* that is 'hot water' *do.* 6, 8; a.o. *do.* 27, 12: *xiv İsi:* (v.l. *İssi:*) *al-harr İd.* 13; *Bul.* 3, 4; *al-hummā* 'fever' *İssik* (and *İsilik*) *do.* 9, 15; *harr İssi Tuh.* 12b. 12; *suxn İssi do.* 19b. 8; *Osm. xiv ff. İssi* (apparently always so spelt) 'heat, hot'; c.i.a.p. *TTS I* 357-8; *II* 505-7; *III* 347-8; *IV* 399-400.

eski: 'old'; in the early period only of things and abstract ideas, 'old' of human beings being *aviġġa:*. S.i.a.m.l.g., used of human beings only rarely and then in a depreciatory sense. *Uyg.* VIII ff. Civ. *eski atıñ teġřliř yarı bultuġ* 'your old name has been changed and you have found a new one' *TT I* 117; *eski iřigke* 'for a long-standing fever' *II* 10, 53; *bir eski tořek* 'one old mattress' *USp.* 84, 4; *Xak. xi eski:* 'anything old and worn out' (*qadıñ bāli*); hence one says *eski: to:n řawb xalaġ* 'shabby clothing' *Kař. I* 129; *KB kamuġ eski nepler* 'all old things' 687; *xiv Muh. al-'atiġ 'old' eski: Mel.* 54, 3; *Rif.* 150: *Çaġ. xv ff. ĩski kuhna 'old' San.* 104v. 19 (quotn.): *Xwar. xiv eski 'old' Qutb* 22: *Kom. xiv ditto CCI, CCG; Gr.:* *Kıp. xiv eski: al-'atiġ İd.* 13; *xv ditto Kan.* 64, 15.

D *eřü:* N.Ac. (Conc. N.)- fr. *I es-*; as such Hap. leg., but it, or cognate words, survive with the same meaning in NE *eskin/eskün RI* 881-2, and with related meanings in SW xx Anat. *eřin/eskin/eřgün SDD* 550-1. Cf. *evüřü:*. *Xak. xi eřü:* *al-minsaf* 'winnowing basket' *Kař. I* 129.

Dis. V. EŞĖ

iske- 'to pluck out'; survives only(?) in NE *Tob. R I* 1528, but the Dev. N. *iskek* 'tweezers' survives in SE *Türki Şhaw* 34 and NC *Kır., Kzx. Xak. xi ol yunı iskeđi:* 'he plucked out (*natafa*) the wool (etc.)' *Kař. I* 284 (*iske:r, iske:me:k*): *xiv Muh.(?) qaraġa* 'to pluck, tweak' *iřge-* (unvocalized, -ġ-marked) *Rif.* 114 (only).

D *isken-* Hap. leg.; Refl. f. of *iske-*. *Xak. at ot iskendi:* 'the horse cropped (*natafa*) a little (*qalıñuñ*) of the grass'; also used of anyone who plucked out hair or herbage sparingly *Kař. I* 255 (*iskenür, iskenme:k*).

D *eskir-* Intrans. Den. V. fr. *eski:* 'to be, or become, old'. S.i.a.m.l.g. except SW where it has become *eski-* in *Osm.* and *eski-* in Az. (*RI* 882). *Xak. xi to:n eskirdi:* 'the garment was, or became, shabby' (*xalıqa*) *Kař. I* 228 (*eskirür, eskirme:k*): XIII(?) *At. yañı eskirür* 'what is new grows old' 195; *xiv Muh.(?) 'ataqa wa qadıma* 'to be, or become, old (Hend.)' *eski-(?) Rif.* 112 (only); *Çaġ. xv ff. ĩskir-(-di; 'with -k-') kuhna ol- ve ĩski-Vel.* 55 (quotns.); *ĩskir-* (spelt)/*ĩskil-* ('with -l-') *kuhna sudan,* also pronounced *eski-*,

eliding the *r/l* *San.* 103v. 5 (quotns.): Xwar. xiv *eskir-* 'to grow old' *Qutb* 22: Kip. xv, 'ataqa -*eskir* *Tuh.* 26a. 8: Osm. xv *eskil-*(sic) once *TTS I* 280.

Tris. ESG

PUF *üskebeç* Hap. leg.; of the form *uf'alal*; with a *damma* over the *alif* only; presumably by its form, an Iranian(?) l.-w. **Xak.** xi *üskebeç al-zabib* 'raisins' *Kaş.* I 159.

D *isiglik* P.N./A. fr. *isig*; 'feverish'. Survives only(?) in NC Kır. *ıslı.* Uyğ. viii ff. Civ. *isiglik erser* 'if he is feverish' *II II* 14, 116; a.o. *do.* 10, 57.

D *isiglik* A.N. fr. *isig*; 'warmth (physical and metaph.); fever; warm feelings, affection'. S.i.a.m.l.g.; with front vowels in NE and sometimes SW, otherwise with back vowels. **Xak.** xi *isiglik al-hubb wa'l-muwadda* 'love, affection'; hence one says *köpül isigliki*: *kere:k* 'he ought to have warmth of affection (*hararatu'l-muwadda*) in his heart' *Kaş.* I 152: xiii(?) *Tef.* *isiglik* 'heat (of a fire)' 126; *ıssilik* ditto 130: Xwar. xiv *isiglik* 'heat' *Qutb* 61: **Kom.** xiv 'heat' *ıssilik CCI*; **Gr.**: Kip. xiv *ıssilik al-hummā* 'fever' *İd.* 13; ditto *ıssık/ıssilik Bul.* 9, 15; xv *suxūna* 'heat' *ıssilik Tuh.* 19a. 2: Osm. xiv ff. *ıssilik* 'heat' fr. xiv to xvii; *ıssilik* xv to xviii *TTS I* 358; *II* 507; *III* 348; *IV* 439.

Tris. V. ESG-

D *isigle-* Hap. leg.; Den. V. fr. *isig*. **Xak.** xi *er isigle:di* *dahaba'l-racul fi'l-hummā-wati'l-qayz wa'l-hācira* 'the man walked in the intense and excessive summer heat' *Kaş.* I 306 (*isigle:r*, *isigle:mek*).

VUD:F *ösügle-* Hap. leg.; Den. V. fr. *ösüg*, which is prob., like other *Gancak* words, a l.-w. **Gancak** xi *ol kırıtlik ösüg-le:di* 'he opened the lock by a cunning device (*bi-hıla*) without a key' *Kaş.* I 306 (*ösügle:r*, *ösügle:mek*).

D *isiglen-* Refl. f. of *isigle-*; s.i.s.m.l. meaning 'to be, or become, hot'. **Xak.** xi *ol er bu: uğurda: barmakka: isiglendi:* 'the man considered the season too hot (*adda'l-waqt hār*) for travelling' *Kaş.* I 294 (*isiglenür*, *isiglenme:k*).

Dis. ASL

D *osa:l* Dev. N./A. fr. **osa-*; 'negligent, idle; negligence, idleness'. An early l.-w. in Mong. as *osol* (the Den. V. is noted in xiii, *Haenisch* 128). S.i.a.m.l.g. A parallel Dev. N./A. in -n appeared in the medieval period, and s.i.s.m.l. together with or instead of *osal*; the earlier occurrences are included below. See *Doerfer II* 599. Uyğ. viii ff. Civ. *osal kılmaqlar* 'do not show negligence' (in carrying out an order) *USP.* 17, 12: **Xak.** xi *osa:l kışi: al insānu'l-gāfil fi'l-umür* 'a man who is negligent about matters' *Kaş.* I 122: *KB* *osal*

bolma saklan kamuğ işte sen 'do not be negligent, be vigilant in all things' 443; o.o. 654, 1066: **Çağ.** xv ff. *osal tahāwun wa takāsul edüp aw yalanmak* 'negligence, indolence, or lying' *Vel.* 107; *osal* (spelt) *quşür wa taqşir wa ihmāl* 'shortcoming, offence, negligence' (quotns.); also used for *dāyi* 'wa muhmil' 'useless, negligent' (quotn.) *San.* 75r. 9: Xwar. xiv *osal kıl-* 'to be negligent' *Qutb* 119; *Nahc.* 224, 10; *osal Qutb* 200 (*usal*): **Kom.** xiv 'negligent' *osal CCG*; **Gr.** 179 (quotn.): Kip. xv *ğafala* 'to be negligent' *osan bol-*, with note in second hand that *osal*, too, is used *Tuh.* 27a. 10: Osm. xiv and xv *osal* 'careless, negligent' in three texts *TTS I* 727; *II* 932 (spelt *usal*); *osan/osay* ditto, c.i.a.p. *I* 728; *II* 931; *III* 715; *IV* 787-8 (spelt *usan/usay*): xviii *osan* (spelt) in *Rümi, kāhil* 'negligent, indolent' *San.* 75r. 13.

D *usluğ* P.N./A. fr. **I us** and surviving in the same languages; 'discriminating, of sound judgement'. Xwar. xiii(?) (of elderly men) *usluğ Oğ.* 208, 275; *uzun usluğ* 'long headed' *do.* 313; xiv *usluğ* 'of sound judgement' *Qutb* 200; *Nahc.* 437, 4: **Kom.** xiv 'wise' *ustlu* (sic) *CCI*; **Gr.**: Kip. xiii *al-āqil* 'intelligent' (opposite to *bilā* 'aql uşsi:z') *uşlu: Hou.* 25, 20.

Dis. XASL-

D *asıl-* Pass. f. of *as-*; 'to be hung, suspended; to be hanged, crucified'. S.i.a.m.l.g. **Xak.** xi *bl:r ne:p bir:ke: asıld:* 'one thing was hung (*ta'allaqa*) on another' *Kaş.* I 196 (*aslır*, so vocalized, *asılma:k*): *KB* 221 (*arta:k*): xiv *Muh.* *ta'allaqa asıl-* *Mel.* 40, 15; *Rif.* 130; *al-waşl* 'to join' *asılmak* 37, 5; 123 (unvocalized, perhaps not connected): **Çağ.** xv ff. *asıl-* (spelt) Pass. f. *āwixta şudan* 'to be hung, suspended' *San.* 39v. 4: **Kom.** 'to be hung up, suspended' *asıl CCG*; **Gr.**: Kip. xiv *aşıl-ta'allaqa İd.* 15: Osm. xiv *asılan* 'precipitous' (cliff) *TTS I* 46: xiv *asılmalu* 'who deserved to be hanged' *III* 42; xvii-xviii *asılacak* ditto *I* 46: xviii *asıl-* . . . and in *Rümi, maşlūb şudan* 'to be executed' *San.* 39v. 4.

D *esil-* Pass. f. of 2 *es-*; 'to be stretched, to stretch (Intrans.)'. Pec. to *Kaş.*; in one or two places altered to *esil-*, cf. 2 *es-*. **Xak.** xi *yışığ esıld:* *imtadda'l-habl* 'the rope, etc. stretched'; also used for 'to be stretched' (*mudda*) *Kaş.* I 196 (*eslır* (sic), *esılme:k*, sic in MS.); **bu yip ol esilgen** 'this cord is constantly stretching' (*yamtadd*) *I* 158.

D *osul-* Pass. f. of *os-*, q.v. N.o.a.b.; it is possible that the Uyğ. word is mistranscribed, and should be read *uşalur* or *üzülür* which would perhaps suit the context better. Uyğ. viii ff. Bud. *tolp etözleri tañcu tañcu bolup biçür osulur* 'all their bodies are cut (Hend.) into small pieces' *TM IV* 253, 63: **Çağ.** xv ff. *osul-* (spelt) *ğışt az ustuxwān pāk şudan* 'of meat, to be scraped off the bones' *San.* 75r. 5.

D I usla:- Hap. leg.; Den. V. fr. I us. Oğuz. XI ol usla:di: ne:gni: 'he understood (*fařana*) good and evil, and distinguished (*mayyaza*) between them' *Kař. I* 286 (usla:r, usla:ma:k).

VUD 2 usla:- Hap. leg.; Den. V. fr. 2 us; 'to behave like a vulture'. Prob. used only in the Ger. in -u: *Xak. XI Kař. II* 17, 17 (es).

D aslin- Hap. leg.; Refl. f. of asıl-. *Xak. XI aslındi: ne:g* 'the thing was hung (*ta'allaqa*) on to something' *Kař. I* 258 (aslınur, aslınma:k).

Tris. ASL

D osallık A.N. fr. osa:l; 'carelessness, negligence'. S.i.s.m.l. *Xak. XI KB* 1209 (alk-); 6075.

ʔE isilgü: Hap. leg.; no doubt an error for eřsilgü: which suits the context perfectly. Uyğ. VIII ff. Bud. (respect for you is constantly increasing) neę isilgüsi (read eęsilgüsi) yok 'there is no diminution of it' *Hüen-tš. 2076*.

Tris. V. ASM-

SF ismarla:- See ospurla:-.

Dis. ASN

esen 'in good health, sound; safe'. S.i.a.m.l.g. except SE. The spelling *asan*, which is common in Uyğ. is prob. an aberration. Not to be confused with Pe. *asān* 'easy', but see *Doerfer II* 478. Türkü VIII ff. esen tükel 'healthy and complete; safe and sound' *İrkB* 15, 27, 42; Uyğ. VIII ff. Man.-A esenin bardamaz esenin keltemez 'we went and came back, safe and sound' *M I* 10, 11-12; a.o. *M III* 13, 16 (i) (İgile:-); Bud. esen (*asan*) tükel *PP* 22, 6; 24, 3 etc.; siz öz uluşupuzka esen ötgeysiz 'you will get through safely to your own country' *Hüen-tš. 45-6*; o.o. *do. 66, 1874, 1956, 2043*; *U II* 64, 8-9 etc. (eņç): Civ. İraktaki kiři esen (*asan*) yanmaz 'the man who is afar off does not return safely' *TT VII* 28, 6; (even if the foetus dies) esen (*asan*) ozar 'she is delivered safely' *H I* 109; o.o. *do. 110, 114*; *Xak. XI esen al-sālim* 'safe, sound, in good health'; hence one says esenmü sen 'are you in good health?' *Kař. I* 77 (prov.); a.o. *I* 62, 5 (tırığ): *KB esen bol* 1190; esen eņç tirilgil 'live in good health and tranquillity' 1948; a.o.o.: XIII(?) *At. eseninde* 'in his lifetime' 263; XIV *Muh. al-mu'āfā* 'healthy, well' esen *Mel.* 56, 3; *Rif.* 154; *Çağ. xv ff. esen sahih wa sālim* 'safe and sound', also spelt esen *San. 40v. 14*; esen ditto 104v. 21; *Kıp. XIII al-sālim esen Hou. 26, 7*; a.o. in P.N. 29, 13; XIV ditto *Id. 13 Osm. xiv ff. esen* 'in good health, sound'; c.i.a.p. *TTS I* 276; *II* 397; *III* 264; *IV* 307.

D esin Intrans. Dev. N. fr. I es-; 'breeze, gentle wind'. Common in *Xak.*, but rare elsewhere; survives only(?) in NE ezin *Tel. R I* 894 and Tuv. and SW xx Anat. esin *SDD* 550. Uyğ. VIII ff. Bud. (just as a fire) yélig

esinig (*asinig*) basutçısı bulup 'when it finds a wind or breeze as its helper' *U II* 9, 5; XIV *Chin.-Uyğ. Dict. hsi feng* 'a gentle wind' (*Giles 4,163 3,554*) esin boldı *R I* 894; *Ligeti 135*; *Xak. XI esin al-nasim* 'a breeze' *Kař. I* 77; five o.o.: *KB* 65 (eriniçig).

(S) D osan See osal.

Dis. V. ASN-

D asın- Refl. f. of as-; 'to hang (something Acc.) on, or for, oneself'; later 'to hang (Intrans.), to be hung up, or suspended'. Survives in NE azın- Leb., Şor 'to be hung up'; Tel. 'to cook' (i.e. 'to hang something over the fire for oneself'); NC Kir., Kzx. asın- 'to hang (e.g. a rifle) on oneself'. (Türkü VIII (we went along down that river and) asınğalı: tüşür:timiz 'let the men dismount to cook' *T* 27 (Aalto's translation, but the word should be read asınğalı: 'to eat'): Uyğ. VIII ff. Civ. yincülüğ morwantlar asnap 'hanging pearl necklaces(?) on oneself' *TT VIII* 1.17 (so transcribed but ʔread morwantlar: and connect with Pe. *marwārid* 'pearl'); it tişin keņç oğlan asınsar 'if a young boy hangs a dog's tooth on himself' *TT VII* 23, 2; *Xak. XI KB* (serve me with timely loyalty) kapuğda asunğil (*sic*) mağa bol yakın 'station yourself at (my) door and be near me' 595.

D esin- Hap. leg.; Refl. f. of 2 es-. *Xak. XI at esindi:* 'the horse pulled (*madda*) on the rope in order to get loose and almost broke it' *Kař. I* 201 (no Aor. or Infin.).

D isin- Refl. f. of isı:-; 'to warm oneself, be warm'; metaph. 'to have warm feelings, be friendly to, or fond of (someone Dat.)'. S.i.a.m.l.g. with the same variations between front and back vowels as isı:-. Uyğ. VIII ff. Bud. isinmek amranmak sav 'words of affection and love' *Hüen-tš. 1953-4*; *Xak. XI meę aęar isindim aħbabıhu* 'I was fond of Āim'; and one says ol otkar: isindit: 'he warmed himself (*ıştalā*) at the fire'; and one says ol küin isindit: 'he basked (*aşarraqa*) in the sun' *Kař. I* 201 (isinür, isinme:k; *sic* in MS.): *KB isin-* 'to become friendly, genial, gratified (by something Dat.)' is common, e.g. 106, 2179, 2479, 4220, etc.; in 4701 two MSS. have isınmak and one isinmek: XIV *Muh. hamiya* 'to be hot' isin- *Mel.* 25, 12; isin- *Rif.* 108; *dafı'a* 'to be warm' isin- 26, 5; 109; *Çağ. xv ff. isin-* (*sic*) *garm şudan* 'to be hot' *San. 101v. 28* (quotns.); *Xwar. XIV VU isin-* 'to become warm, hot' *Qutb* 61, 206 (*isın-*); *MN* 49; *Kom. XIV* 'to warm oneself' *İssin- CCI*; *Gr.*: *Kıp. XIII dafı'a isin- Hou. 36, 14*; *xv ditto Tuh. 16a. 7*.

D osan- Refl. f. of *osa:-; 'to be negligent, listless', and the like. Survives only(?) in NW *Kırım osan- R I* 1139 and SW *Osm. usan-*. *Xak. XI KB osanma* 'do not be negligent' is common, 1093, 1106, 1274-8, etc.; other forms 1141, 1237, 1449; XIII(?) *At.* (I send my greetings to the Prophet's four Companions) olardın osanmak kaçan ol mağa 'how

could I possibly neglect them?' 32; o.o. 103, 309 (1 a.r.-): xiv *Muh. tamatā* (e.g. of the day) 'to be long and dreary' *osan-Mel.* 24, 9; *Rif.* 106: *al-tamatā osanmak* 36, 3; 121; *al-malāl* 'to be listless, peevish' *o:ganmak* 38, 1; 124; *al-ğafīa* 'to be negligent' ditto 124 (only): *Çağ.* xv ff. *osan-* (spelt) *bi-zār şudan wa nafrat kardan* 'to be listless, and feel revulsion' *San.* 74r. 18 (quotns.): *Xwar.* xiv *osan-* 'to be tired of (something *Abl.*)' *Qutb* 200 (*usan-*): *Kip.* xv *malla osan-Tuh.* 35b. 11.

D esne:- Den. V. fr. *esin*; properly 'to blow gently', but usually metaph. 'to yawn'. S.i.a.m.l.g., much distorted in NE (*este-/eze-*) *Türkü* VIII ff. *esnegen bars men* 'I am a yawning leopard' *IrKB* 10: *Xak.* XI *esin esne:di: tanassama'l-nasim* 'the breeze blew gently'; and one says *er esne:di:* 'the man yawned' (*taṭā'aba*) *Kaş.* I 288 (*esne:r, esne:me:k*); o.o. II 223, 9; III 147, 13; xiv *Muh.*(?) *taṭā'aba esne:- Rif.* 105 (only): *Çağ.* xv ff. *ésnedl uyukuş geldi, esnedi* 'to feel sleepy, to yawn' *Vel.* 60; *ésne-* (spelt) *dahan dara kardan* 'to yawn', in Ar. *taṭā'ub San.* 104r. 20 (quotns.): *Kom.* XIV 'to yawn' *esne-CCG*; *Gr.:* *Kip.* XIII *al-taṭā'ub esne:mek* (misvocalized üs-) *Hou.* 32, 2; *taṭā'aba esne:do.* 38, 18; xv *al-taṭā'ub esnemek Kav.* 61, 14; *taṭā'aba esne-Tuh.* 9a. 10.

VU ösne:- 'to resemble'. Pec. to *Kaş.*; in the Caus. f. the Infin. is spelt with -*ma:k*. Cf. I *oxşa:-*. *Xak.* XI *bir ne:ç bir:ke: ösne:di:* 'one thing resembled (*şabaha*) another' *Kaş.* I 288 (*ösne:r* (sic), *ösne:me:k*); *ka:ğka:* *tükel ösneyü:* 'exactly like a snowstorm' II 223, 10; III 147, 14.

D esnet- Caus. f. of *esne:-* in both meanings. S.i.s.m.l. *Xak.* XI *teñri: esin esnetti:* 'God made the breeze blow gently' (*nassama'l-nasim*); and one says *ye:k ani: esnetti:* 'the devil made him yawn' *Kaş.* I 266 (*esnetür, esnetme:k*): *Çağ.* xv ff. *ésnet-* Caus. f.; *dahan dara hunānidan* 'to make (someone) yawn' *San.* 104v. 6 (quotn.).

VUD ösnet- Hap. leg.; Caus. f. of *ösne:-* *Xak.* XI *men aḡar ösnettüm* (sic) *şabbah-tuhu bihi wa zanantu annahu huwa* 'I compared him to him, and thought that he was him' *Kaş.* I 267 (*ösnetür, osnatma:k*?).

VU?D aşpar- Hap. leg.; dissyllabic and with back vowels, but the only vowel shown is *fatha* once on the *alif*. Apparently an Intrans. Den. V.; apart from the question whether the word is old enough, it could be a Den. V. fr. *osaḡ* (osa:l). *Xak.* XI *er aşpar:di: haruna'l-racul mina'l-'amal wa calasa* 'the man stopped (work) on the affair and sat down' *Kaş.* I 289 (*aşparar, aşparma:k*).

Tris. ASN

PUD osa:ñuk 'careless, listless'; a comparison between the forms in *KB* and the other authorities suggests that the original form was

osa:ñuk for **osa:nyuk*, and that it is a Dev. N./A. fr. *osan-*; cf. *bulğañuk* and *sarkıñuk*. N.o.a.b. *Xak.* XI *osa:yuk er al-raculu'l-ğafıl* 'a careless, or negligent man' *Kaş.* I 160 (MS. faint at this point, *osa:nuk* is a possible reading): *KB* *osayuk bu yañuk bılır ölgüsün özindin kétermez osallık usın* 'this man is negligent, he knows that he will die but does not shake off from himself the sleep of negligence (or indolence)' 6075; a.o. 3568 (serımsız): XIII(?) *Tef. osanuk* 'careless' (and *osanukluk ğafıla*) 332: xiv *Muh.*(?) *al-tağāful* (? for *al-mutağāfil*) *osa:nuk Rif.* 148 (Mel. 52, 7 *u:nutmak*).

D esengü: A.N. fr. *esen*; 'security' and the like. N.o.a.b. *Uyg.* VIII ff. *Man.-A kamağ teñri yeriye esengüsün bérđi* 'he gave his security to all the countries of the gods' *M I* 12, 1-2; *esengü ögrünçü* 'security and joy' *M III* 43, 2 (ii); a.o. *M I* 27, 11 ff. (alkıj): *Bud. esengü bitig* 'a letter of security, safe conduct(?)' *Hüen-ts.* 1819, 1863, etc.

D esengülüğ P.N./A. fr. *esengü:*; n.o.a.b. *Uyg.* VIII ff. *Bud.* (then the Buddha) *ençgülüğ esengülüğ ermekig kılı yarlıkadi* 'deigned to create a state of peace and security' (for the merchants) *Tiğ.* 22b. 8.

D esenlik A.N. fr. *esen*; 'good health, soundness, security', and the like. S.i.a.m.l.g. *Xak.* XI *KB esenlik tilese* 'if (you) wish to be safe' 169, 964: *Xwar.* xiv *esenlik* 'security, prosperity' *Qutb* 22: *Kip.* xiv *esenlik* (?sic, text *eselik*) *al-salām* (?for *al-salāma* 'security, good health') *İd.* 14; *al-salāma esenlik Bud.* 6, 1: xv ditto *Tuh.* 19a. 4: *Osm.* xv ff. *esenlik* normally 'greetings, good wishes'; c.i.a.p. *TTS I* 277; *II* 399; *III* 265; *IV* 308.

Tris. V. ASN-

D osandur- Caus. f. of *osan*; survives only (?) in SW *Osm.* *usandır* 'to bore, sicken, disgust (someone)'. *Xak.* XI *KB* (do not be careless or stay near your enemy; withdraw) *yağıñ sen osandır ani torka yet* 'make the enemy careless and lure him into the net' 4262: *Çağ.* xv ff. *osandur-* Caus. f.; *bi-zār kardan* 'to make (someone) listless' *San.* 74v. 7.

D esengüle:- Den. V. fr. *esengü:*; syn. w. *esenle:-*; n.o.a.b. *Uyg.* VIII ff. *Bud. aḡır ayamakın esengüleyü üküş köpül ayıtu: idurbiz* 'We enquire after your health with deep respect and respectfully enquire (after you with our) many thoughts' *Hüen-ts.* 1825.

D esenle:- Den. V. fr. *esen*; 'to enquire after (someone's *Dat.*) health; to greet (him)'. Survives only(?) in some NE languages (rather distorted) and SW *Osm.* usually for 'to bid farewell'. *Xak.* XI *ol maḡa: esenle:di: hayyāni bi-tahīya wa şāfahani* 'he greeted and shook hands with me' *Kaş.* I 308 (*esenle:r, esenle:me:k*): xiv *Muh. sallama wa hayyā* 'to salute, greet' *esenle:- Mel.* 27, 7; *Rif.* 110: *Kip.* xiv *esenle-wadda'a* 'to bid farewell' *İd.*

13: **Osm.** XIV ff. **esenle-** 'to bid farewell'; c.i.a.p. *TTS I 277; II 398; III 264; IV 308*; XVIII **esenle-/esenleş-** an expression of the Turks of Rüm for 'to say farewell' (*widā' kardan*); the Turks of Turān say *xoşlaş-San.* 40r. 19.

D esenleş- Recip. f. of **esenle-**; 'to bid farewell to one another'. S.i.m.m.l.g. **Xak.** XI *KB* (when he has passed the age of forty) **esenleşti erke yigittik tili** 'the tongue of youth has said farewell to a man' 364; o.o. 5445; 5822: **Kıp.** XIII *wadda'a minal-widā'* **esenleş-** *Hou.* 44, 9: **Osm.** XIV ff. **esenleş-** 'to bid farewell (to someone ile)'; c.i.a.p. *TTS I 277; II 398; III 264; IV 308*: XVIII see **esenle-**.

Dis. ASR

D asra: abbreviated Adv. fr. **ast**; properly an Adv. 'below, under', also used as a Postposn. 'below, beneath', and an Adj. 'low, lowly, inferior'. There is a rare Sec. f. **isra:** cf. **anca;/ınça:** Survives only(?) in SW **Osm.** **esre** 'the vowel below the letter', i.e. *kasra* and **xx Anat.** **asra** 'beneath' *SDD 120*. **Türkü VIII üze: kök tepri: asra: yağız yér kılutkuda:** 'when the blue heaven was created above and the brown earth below' *I E 1, II E 2; üze: tepri: . . . asra: yér I E 22, II E 18; II N 10:* VIII ff. **üze: . . . asra:** *IrKB 15, 20, 54, 60:* **Man.** **üze on kat tepri asra segiz (sic) kat yér** 'the ten-fold heaven above and the eight-fold earth below' *Chuas. 42-4; a.o. M III 7, 11-12 (i): Uyg. VIII ff. Man. asr[ə] köpülin 'with humble minds' *TT III 3; asra mansız sakinçlarığ* 'humble, unassuming thoughts' *TT II 17, 68-9:* **Bud.** **asrasında ağnalım** 'let us roll on the ground below (i.e. before) him' *USp. 101, 8:* **Civ.** **asra atıp yéğedtiğ** 'you have improved your low reputation' *TT I 7-8; kodı asıra (sic) kişice tutsarmen* 'if I treat him as a low and inferior person' *USp. 98, 21-2:* **Xak. XI asra:** a Particle (*harf*) meaning *taht*, 'below'; **isra:** (glossed *bi-kasr* 'with 1-') a word (*kalima*) meaning *din dālika'l-makan*, 'beneath that place'; hence one says *ol andan isra:* *ol annahu ba'd dālika wa dānahu* 'he is after and beneath him' *Kaş. I 126: XIII(?) At. 294 (bus-) Tef. asra* 'below (something Abl.)' 61: **Çağ.** XV ff. **asır** (spelt) *harakat-i kasra* 'the vowel sign kasra', also called *astin San.* 40v. 5; a.o. *do.* 40v. 2: **Xwar.** XIV **adaklar asra** 'beneath the feet' *Qutb 12; taxtdin asra 'beneath the throne' *Nahc. 204, 10; asrasında . . . asrasidin do. 289, 11-12:* **Kıp.** XIII *al-aqsā* 'farther away' (opposite to 'nearer' **bésre:**) **isra:** *Hou. 56, 21:* XIV **isra: aqsā Id. 15:** XV *awwal amis* 'the day before yesterday' **asra kün Tuh. 5a. 5** (cf. **asra:ki:**): **Osm.** XIV to XVI **asra/isra** as Adv., Adj., and Postposn., also **israsında**, in several texts *TTS I 46; II 59; III 42; IV 44.***

S asru See **aşru:**.

esri: 'spotted, dappled', hence various kinds of dappled felines, 'leopard', and the like.

N.o.a.b. Türkü VIII ff. ürüg esri: toğan kuş men 'I am a white spotted falcon' *IrKB 4;* also applied to a cow and calf *do.* 41, and a mountain goat *do.* 49 (**I imğa:**); **Uyg. VIII ff. Civ. ikinti esri atlığ** 'the second (kind of swelling) is called mottled' *H II 22, 18-19:* **Xak. XI esri: al-namir** 'leopard' (and other similar felines); and any 'black and white (*muşlik*) rope' is called **esri: yışığ;** and anything 'of two colours' (*dü lawnayn*) is called **esri:** because it is like a leopard *Kaş. I 126:* **KB** (an army commander must have the heart of a lion and) **karıştuktuk esri bileki kerek** 'and in colour conflict a wrist like a leopard's' 2310; **esriğ itip** 'your hunting leopard and your dog' 5379: (**Çağ.** XV ff. **esri** 'lynx, snow leopard' *P. de C. 111* only): **Tkm. XIV esri:** *al-fahd* 'lynx, hunting leopard' *Id. 13.*

S isra: See **asra:**.

D isrik *prima facie* abbreviated Dev. N. fr. **isır-**, but *Kaş.*'s explanation suggests that it was originally the Imperat. of ***isrik-** Emphatic Pass. f. of **isır-**. Survives in SE **Türki isrik** 'incense used in driving out evil spirits' **K. Menges, Volkskundliche Texte aus Ost-Türkistan**, SPAW, 1933; xxxii 12; **NC Kır. isrik** 'mark left rue'; **SW Osm. isrik/isrik** 'a bite, the mark left by a bite'. **Xak. XI isrik** 'a word used when treating boys suffering from an ulcer on the head or the evil eye' (*minal-sa'fa awil'-ayn*); the patient's face is fumigated with incense and one says **isrik isrik**, that is *kum ma'did yā cinni* 'be bitten, oh evil spirit' *Kaş. I 99.*

(**D**) **usrik** *Hap. leg.;* etymology obscure but ultimately der. fr. **u:** **Xak. XI usrik al-wasnān minal-nās**, 'of people, slumbering' *Kaş. I 99.*

D osruk abbreviated Pass. Dev. N. fr. **osur-**; 'fart, *status ventris*'. S.i.a.m.l.g., usually as **osuruk;** to be distinguished fr. **osurak (osurğak)** 'one who frequently breaks wind', first noted in **Kıp. xv Tuh. 12b. 8; 47b. 12** and also s.i.s.m.l. **Xak. XI osruk al-rudām** 'fart' *Kaş. I 99:* **Kıp. xv** (in Grammatical Section) **osruk osurdı Tuh. 83b. 7.**

D esrük abbreviated Pass. N./A.S. fr. **esür-**; 'drunk, intoxicated; drunkenness'. S.i.a.m.l.g. in several forms, often trisyllabic. **Türkü VIII ff. Man. esrükün bilğiszin için** 'because of his drunkenness and folly' *MI 5, 4; o.o. do. 6, 16; 6, 21 (I adın-): Uyg. VIII ff. Civ. teğirmi tam içinde esrük bolduğ* 'you have become drunk within an encircling wall' *TT I 57-8:* **Xak. XI esrük al-sakrān** 'intoxicated' *Kaş. I 105; o.o. I 63 (2 adığ); I 194 (adıl)* etc.: **KB kut esrükü şüçig esrükünde batar** 'intoxication with good fortune is worse (Pe. l.-w.) than alcoholic intoxication' 6141; a.o. 4586 (**axsumla-:**) XIII(?) *Tef. ditto 86:* XIV **Muh. al-sakrān esrük Mel. 55, 1; Rif. 152: **Çağ. xv ff. esrük (sic) mast** 'intoxicated' *Vel. 107; usrük mast wa maxmür ditto San. 75r. 19* (quotns.); **Xwar. XIV esrük** 'intoxicated' *Qutb 22; 'melting' (eyes) MN 347:***

Kıp. XIII *al-sakrân* (opposite to 'sober' *ayık*) *esrük Hou.* 26, 15; XIV ditto *Id.* 13; XV *al-sakrân esrik Kav.* 63, 6; *Tuh.* 19a. 1; 48a. 3; Osm. XIV (once) *esirik*; XIV to XVII *esrük*; XVI ff. *esrik* 'intoxicated'; metaph. 'mad' *TTS I* 281; *II* 403; *III* 268; *IV* 311.

D *ısırım* Hap. leg.; abbreviated N.S.A. fr. *ısır-*. *Xak.* XI *ısırım kişi*: *al-raculu'l-mutaqabbidu'l-qatib* 'a wrinkled and frowning man' *Kaş. I* 107.

Dis. V. ASR-

asur- 'to sneeze'. It is surprising that this is the oldest form of what is presumably an onomatopoeic verb, which became *axsur-* in the medieval period and s.i.m.m.l.g. mainly in the latter or similar forms like *apsir-* (NE) and *apsir-* (NW, SW). A similar verb *öksür-* 'to cough' was common in the medieval period and also s.i.s.m.l., sometimes metathesized to *öskür-*. Uyğ. VIII ff. Civ. *asursar* 'if one sneezes' *TT VII* 35, 2 ff. (many occurrences): *Xak.* XI *er asurdi*: 'the man sneezed' (*atasa*) *Kaş. I* 178 (*asurur*, *asurma:k*); *bu: er ol telim asurğ:an* 'this man is constantly sneezing' *I* 156; XIV *Muh.* (?) *'atasa axsur-* *Rif.* 113 (only); *al-sa'äl* 'to cough' *axurmak* (unvocalized, ?error for *axsurmak*) 123; *al-'atäs akurmak* (?); *alif* unvocalized, first -k- *käf*; might be intended for *öksürmek*) 124; Kıp. XIII *'atasa aksur-* *Hou.* 36, 10; XIV (Tkm.?) *akşur-* *'atasa*; in Kıp. *çüçkür-* (with *cims*) *Id.* 17; *'atasa akşur-* *Bul.* 63v.; Osm. XIV to XVI *axsur-/ağsır-* in several texts *TTS I* 13; *II* 18; *III* 9; *IV* 11.

(?D) *esür-* 'to be, or become, drunk, intoxicated', lit. or metaph. S.i.a.m.l.g. Uyğ. VIII ff. Bud. (just as great kings like *Ajāta-śāstru* and *Kaniška*) *erk türkl[eri] mejin esürüp* 'being intoxicated by the joys of independence and maturity' (committed grievous sins) *TT IV* 4, 4 and note (tentative reconstruction of the text in one MS.): Civ. (if one puts dried partridge's spleen in wine or beer, however much a man drinks) *esürmez* 'he does not get intoxicated' *H I* 53; *Xak.* XI *KB* (how many things that ought to be done remain undone when a man drinks wine) *neçe kilmağ:u iş esürse kelür* 'how many things that ought not to be done are done if he is drunk' 2101; o.o. 2102, 6140 (*axsumla:-*), 6142; XIV *Muh. sakira* 'to be, or become, drunk' *esri-* (*sic*) *Mel.* 27, 5; *esrü-* *Rif.* 110; *al-sakr esri:mek* 37, 12 (mis-spelt -*mak*); 123 (mis-spelt *emrimak*); *Çağ.* xv ff. *üsürgen* (*sic*) *mast olan* 'being drunk' *Vel.* 107 (quotn.); *üsürü-* (so spelt) *mast şudan va mastı kardau*; also spelt *esri-*, but as 'drunk' is *üsürük* the first is more correct *San.* 74v. 7 (quotns.): *Xwar.* XIV *esri-lesürü-* 'to be, or become, drunk' *Quib* 22; *Kom.* XIV 'to be drunk' *esri-CCG*; *Gr.* 94 (quotn.); Kıp. XIV *esri- sakira Id.* 13; XV *sakira esri-* *Tuh.* 20a. 8; Osm. XIV ff. *esri-/esri-* 'to be drunk'; metaph. 'to

be mad'; both forms c.i.a.p. *TTS I* 279; *II* 401; *III* 267; *IV* 311.

ısır- 'to bite'. Survives in some NE and SW languages. *Xak.* XI *it ısirdi*: 'the dog (etc.) bit' (*adğa*) *Kaş. I* 178 (*ısırur*, *ısirma:k*; prov.); *ısırğ:an it* 'a biting (*aqır*) dog' *I* 156; o.o. *I* 163, 18; *II* 329, 13; XIV *Muh.* *'adğa ısır-* *Mel.* 29, 3; *Rif.* 112; *al-'add ısirma:k* 36, 13; *yısirma:k* 122; *Çağ.* xv ff. *ısır-* (-*an*, -*ğ:an*) *yemek ye-* 'to eat' *Vel.* 59 (quotn.); *ısır-* (spelt) *ba-dand:an gazidan* 'to bite', and metaph. *xwurdan* 'to eat'; but the latter is the more usual *San.* 102v. 29 (quotn.): *Tkm.* XIV *ısır-* *'adğa Id.* 15; XV *'adğa* (in Kıp. *tişle-*) *aşra-* (corrected in margin to *ısır-*) *Tuh.* 25b. 10.

osur- 'to fart, break wind'. Like other indecorous words omitted in some authorities (e.g. *Sam.*) but prob. s.i.a.m.l.g. *Xak.* XI *er osurdi*: *radama'l-racul* 'the man broke wind' *Kaş. I* 178 (*osurur*, *osurma:k*); *bu: er ol osurğ:an* 'this man is constantly breaking wind' (*darrâf*) *I* 156; XIV *Muh.* (?) *axraca riğ* 'to let out wind' *osur-* *Rif.* 102 (only); Kıp. XIII *darata oşır-* *Hou.* 36, 11; XIV *oşur-darata*; *oşurma:k al-darât wa'l-fusâ* both 'a loud and a silent fart' *Id.* 15; XV *darata osur-Tuh.* 23b. 1; 83b. 7 (*osruk*).

PUD *ösür-* if correctly read a Caus. f. of *ös-*, q.v.; but it occurs only once in the Uyğ. VIII ff. Bud. phr. *ünlerin ösürüp* apparently 'raising their voices' in a text first published in *UI* 43, 17-18 and republished in *UIV* 10, 52-3; in the latter the second word is printed in italics as doubtful. It is almost certainly an error for *üntürüp*. If so there is no good reason for supposing that *ös-* is not a Mong. verb, used as a l-w. in some Turkish languages.

D *asurt-* Caus. f. of *asur-*. Survives only(?) in NE Bar. *azirt- R I* 569; *Xak.* XI *asurtğ:u: ot al-'atäs 'snuff' Kaş. III* 442; n.m.e.

D *esürt-* Caus. f. of *esür-*, 'to intoxicate (someone Acc.)'. S.i.m.m.l.g. *Xak.* XI *süçig an: esürtti*: 'the wine intoxicated him' (*askarahu*) *Kaş. III* 427 (*esürtür*, *esürtme:k*) *KB esürtmesü dawlat seni* 'do not let good fortune intoxicate you' 6137; a.o. 6143; *Xwar.* XIV *üsürüt-* (*sic*?) ditto *MN* 218; *esürt-* *Nahc.* 363, 2; *Kom.* XIV 'to intoxicate' *esirt-CCG*; *Gr.* 94 (quotn.): Osm. XV and XVI *esirt-* (*sic*) ditto *TTS III* 269; *IV* 311.

D *ısirt-* Caus. f. of *ısır-*; 'to make, or let (someone Dat.) bite (something Acc.)'. Survives only(?) in NE *Khak.*, *Tuv.* *ıziirt-*; SW Osm. *ısirt-*. *Xak.* XI *ol apar etme:k ısiirtti*: 'he made him bite (*a'addahu*) the bread' (etc.); also used of anyone who makes someone bite something *Kaş. III* 428 (*ısiirtur*, *ısiirtma:k*).

D *ısril-* Pass. f. of *ısır-* 'to be bitten'. Survives only(?) in SW Osm. *Xak.* XI

etme:k **ısrıldı**: 'the bread (etc.) was bitten' (*uđda*) *Kaş. I* 247 (**ısrılır, ısrılma:k**).

D ısrın- Refl. f. of **ısrır-**; survives only(?) in NE Khak., Tuv. **ızırın**- 'to clench one's teeth', etc., and NC Kır. **ızırın**- 'to fly into a violent rage'. **Xak. xı er ısrıdı: ikla'azza'l-racul ğadıba(n) 'alá şay** 'the man flew into a violent rage about something'; its origin (*aşluhu*) is a cauliflower (*al-qunnabiş*) or similar vegetable, which, if it is cooked and then before it is finished cooking (cold) water is poured on it, turns hard and cannot be cooked, so also a mild-mannered man, when he becomes violent (*ıştadda*), does the same *Kaş. I* 251 (**ısrınur, ısrınma:k**).

D asruş- Hap. leg.; Compet. f. of **asur-**. **Xak. xı ikki: er asruşdı**: 'the two men sneezed together (*ta'āsa*) to see which could sneeze most' *Kaş. I* 234 (**asruşur, asruşma:k**).

D ısrış- Recip. f. of **ısrır-**; 'to bite each other'. Survives only(?) in NE Tuv. **ızırış-**. **Xak. xı ikki: adğır birle: ısrıştı**: 'the two stallions bit each other' (*ta'ādda*); also used for helping and competing *Kaş. I* 234 (**ısrışur, ısrışma:k**); a.o. *I* 285, 14.

D osruş- Hap. leg.; Compet. f. of **osur-**. **Xak. xı ola:r ikki: osruşdı**: 'those two competed in breaking wind' (*fi'l-rudām*) *Kaş. I* 234 (**osruşur, osruşma:k**).

Tris. ASR

PUD asırtku: Hap. leg.; this word occurs in a section containing trisyllables ending in a long vowel, following **asurtğu**: and **ağartğu**: which are headed by the letter -Ġ- and preceding **emırġe**: which is headed by the letter -K- or -G- (*kāf*); it is itself headed by the letter -K- (*qāf*), the spelling in the MS. **asırtğuk** is therefore obviously wrong and must be corrected to **asırtku**:. There is a *fatha* over the *alif*, but no vowel sign on the second syllable. Morphologically the word is obscure; -**ku**: is a very unusual variant of the common suffix -**ğu**: and there is no semantic connection between the word and any known verb of suitable form. **Xak. xı al-raculu'l-şajını'l-muta'āqil**, 'a clever, intelligent man' is called (earlier) **asırtku: er** *Kaş. III* 442.

D asurtğu: See **asurt-**.

D asra:kı: N./A.S. fr. **asra:**; lit. 'situated below'. N.o.a.b. **Xak. xı KB yeme edğü tutğil elig asra:kığ** 'Moreover treat the people under your control well' (give them food and drink, and provide clothing for them) 4527: XIV *Muh. actual amis* 'the day before yesterday' **ısrā:ğı: kün**: *Mel.* 80, 5 (so vocalized); *Rif.* 185 (unvocalized): Kıp. XIII *actual amis asra:ğı: (sic) kün* *Hou.* 28, 12: XIV ditto **yasra:ğı:** (unvocalized, ?for **ısrā:ğı:**) *kün* *Bul.* 13, 7 (and see **asra:**): Osm. XIV to XVI **asra:ğı** 'the (day/night) before last' in several texts *TTS II* 60; *III* 42; *IV* 44.

D esirgençsiz Priv. N./A. fr. an unrecorded Dev. N. fr. **esirgen-**; 'unstinting'. N.o.a.b. **Uyg. VIII ff. Man. esirgençsizln üleyü yarlıkatıgız** 'you have deigned to distribute unstintingly' *TT III* 109; Bud. (giving) **esirgençsiz köğüllin** 'with an unstinting mind' *U III* 11, 15; 45, 19; a.o. *Siv.* 169, 13-14 (**ökünçsiz**).

D esriñü: Den. (?) N./A. fr. **esri:** and syn. w. that word. Pec. to **Uyg. Uyg. VIII ff. Bud. esriñü öglüg yavlak ört yalın** 'a fierce parti-coloured flame (Hend.)' *U IV* 40, 158-9; **esriñü körkle tağ señirliğ yer orun** 'a place (Hend.) with variegated beautiful mountains and projecting rocks' *Tış* 31a. 5-6; o.o. *U I* 30, 7 (mistranslated); *Siv.* 71, 19.

Tris. V. ASR-

D esirge-: Den. V.(?) but not semantically connected with any known word *es; the basic meaning was apparently 'to regret' which evolved in two opposite directions; (1) 'to be sorry for (someone)'; (2) 'to regret parting with (something); to grudge'. Survives in NC Kır., Kzx., and SW Osm. **Uyg. VIII ff. Bud. yırığ tañlayu esirgeyü iğlayu** 'admiring the song, pitying him and weeping' *PP* 71, 3-4: **Xak. xı ol esirge:di: ne:ñni: tağassara 'alā fawti'şay wa ta'assafa** 'he regretted the loss of the thing and was distressed' *Kaş. I* 306 (**esirge:r esirgeme:k**): **Çağ. xv ff. esirge-dirig dāstan** 'to grudge, withhold' *San.* 103r. 16 (quotns.): **Xwar. xiv esirge-** 'to pity (someone Acc.)' *Qutb* 22: **Kom. xiv ditto CCG; Gr. 94** (quotn.): **Kıp. xiv esirge-rahıma** 'to pity' *Id.* 13; xv ditto *Tuh.* 17b. 3: **Osm. xiv ff. esirge-** 'to pity'; c.i.a.p.; the second translation 'to protect' is less common *TTS I* 278; *II* 400; *III* 266; *IV* 310; XVIII after **Çağ.** entry; 'and in *Rümi rahm kardan San.* 103r. 16.

D esirgen- Refl. f. of **esirge-**; survives only (?) in SW Osm. **Türkü VIII ff. Man. M III** 21, 3 (i) (**ağı**): **Xak. xı ol tavarıña: esirgendı: ta'assafa 'alā ğahāb mālihi** 'he regretted the loss of his property' *Kaş. I* 291 (**esirgenür, esirgenme:k**).

D ısırken- Refl. Dev. V. fr. **ısı-**; 'to come out in heat spots'. Survives in NE Khak., Tuv. **ızirgen-** 'to feel hot'. **Uyg. VIII ff. Civ. uzatı kurıma:k ısırkenme:k buşma:klık bolor** 'there is a prolonged feeling of being parched, a heat rash and irritability' *TT VIII I.6*: **Xak. xı anıñ başı: ısırkendi: xaracat min ra'sihi buñır li-ñarāra li-ñil tarhi'l-halq** 'heat spots came out on his head because he had failed to shave it for a long time' *Kaş. I* 290 (**ısırkenür, ısırkenme:k**): **Çağ. xv ff. ısırğan-mak** 'to blush for shame' *Vel.* 58 (supported by a quotn. containing **ısırğandırdı** (his boundless favours) 'made him blush').

D esri:le-: Hap. leg.; Den. V. fr. **esri:**; **Xak. xı ol kıđızni: esri:le:di: naqaşal-lıbd wa**

waşā 'alayhi ka-lawni'l-namir 'he embroidered the felt with a pattern like the colours of a leopard' *Kaş. I 316* (esri:ler, esri:le:me:k).

Dis. V. AŞŞ-

D aşış- Hap. leg.; Co-op. f. of as-. **Xak. x1 ol mağa: et aşışdı:** 'he helped me to hang (*fi ta'liq*) the meat on a stake' *Kaş. I 184* (asışu:r, aşışma:k).

D eşiş- Hap. leg.; Co-op. f. of 2 es-. **Xak. x1 ol mağa: yıp eşişdi:** 'he helped me to stretch (*fi ta'liq*) the cord'; also used for competing *Kaş. I 185* (eşişü:r, eşişme:k; sic in MS.).

D isiş- Hap. leg.; Co-op. f. of isit:-. **Xak. x1 isişdi:** ne:p 'the thing became hot (*harra*), in the sense that the heat penetrated (*ta'addā*) all parts of it' *Kaş. I 185* (isişü:r, isişme:k; sic in MS.).

Tris. ASY

S osa:yuk See osa:ñuk.

Dis. ASZ

VU **essiz** an Exclamation, 'alas'; n.o.a.b. **Xak. x1 essiz kalima talahuf** 'a word expressing sorrow', like *yā asafā* 'alas'; hence one says **essiz anıy yigittlik: yā lahfa 'alā şābābıhi** 'alas for his youth' *Kaş. I 143*; o.o. *II 188, 12*; *III 51* (yigittlik): *xiv Muh. al-asaf észiz* (mis-spelt *é:ser*) *Mel. 83, 9*; *Rif. 189*: (Çağ. xv ff. (?) the word is listed three times in *ŞS*; (1) *essiz hayf, afsūs 'alış* '12; *esbız* (sic, an obvious error) ditto 13; *észiz* ditto (also 'sleep, dream') 51, the first and last illustrated by quatrains of unknown authorship and date).

PU(?D) **isi:z/issiz** 'evil, bad', and the like. N.o.a.b. **Türküviii ff. bétge:çi: isiz yavı:z kul** 'the scribe, (your) bad, useless servant' *Tun. IV 10-11* (ETY I 96): Uyğ. viii ff. **Man.-A isiz kergeksiz yançalañlar** 'bad and useless ones, may you be crushed' *M I 9, 12*: Bud. **isiz yavız** (gap) *U II 23, 23-4*: **Xak. x1 isizi:** (in a section headed *fa'äl/fa'ül*) *al-'arām mina'l-şibyān* 'of a boy, unruly' *Kaş. I 122*; (in a section headed *fa'ül*) *al-waqıhu'l-gaddāru'l-xalı'ü'l-'ıđarı'l-şarrir* 'an impudent, perfidious man who has thrown off all shame and is very wicked' is called **issiz kişi:**; the double **-ss-** connotes excess (*al-mubālağa*) *I 142*; **edğü: isi:z katma:s** 'good and bad (*al-rad*) don't mix' *I 386, 24*; a.o. *II 117* (tılık-): *KB edğü isiz 235*; 246 (atık-) and many o.o.: *xiii(?) At. isiz* (sometimes spelt **esiz**) 'bad' is common; *Tef. esiz* (sic?) 'bad; harm' 84.

D **u:su:z** Priv. N./A. fr. **u:**; 'sleepless'. N.o.a.b. Uyğ. viii ff. Civ. **usuz kücsüz bolur** 'he cannot sleep and loses strength' *TT VIII I.5*: **Xak. x1 u:su:z kişi:** *al-şaqadān* 'a sufferer from insomnia' *Kaş. I 122*: *KB 2314* (ügli:).

Tris. ASZ

D **isizlik** A.N. fr. **isi:z**; 'badness, wickedness'. Pec. to **Xak.**; NC Kir. **esizdik** and SW Osm. **isizlik/issizlik** 'an uninhabited, desolate place' are not connected but are crases of **ıđisizlik**, see **ıđisiz**. **Xak. x1 isizlik al-şarr** 'wickedness' *Kaş. I 152*; three o.o. *KB isizlik uçuz* ol 'wickedness is worthless' got; a.o.o.

Tris. V. ASZ-

D **isizlen-** Hap. leg.; Refl. Den. V. fr. **isi:z**. **Xak. x1 o:ğla:n isizlendi:** 'the boy was unruly (*'aruma*)' *Kaş. I 293* (isizlenür, isizlenme:k).

Mon. AŞ

I a:ş 'food' in a broad sense. S.i.a.m.l.g.; see *Doerfer II 481*; from the medieval period onwards liable to be confused with Persian *dāş* 'soup, porridge'. **Türküviii ff. ta:tiğlitüğ a:ş** 'savoury food' *Toyok III 1r. 6-7* (ETY II 178): **Man. a:ş içkü** 'food and drink' *Chuas. 56*; **özüt aşıña** 'for the meal (dedicated to) the spirits' *TT II 10, 76*: Uyğ. viii ff. **Man.-A a:ş** (sic) *ıçkü M I 16, 2* and 6; **mepin aşın** 'their bird-seed and food' *do. 36, 6*: Bud. **aş** 'food' is very common, e.g. *Suv. 168, 23* (ađut); *PP 19, 6*; 28, 3; *Hüen-tš. 169*, etc.: Civ. **aş** 'food' is common in *TT VII, H II*, and *USp.*: **Xak. x1 a:ş al-ta'am** 'food' *Kaş. I 80*; and many o.o., usually spelt **aş**: *KB ton aş* 'clothing and food' 321; o.o. 1054, 4587, etc.: *xiii(?) At. şarāb aş* 'drink and food' 297; a.o. 329: *Tef. aş* 'food' 66: *xiv Muh. al-ta'am aş* *Mel. 41, 14*; *Rif. 132, 164*: *Çağ. xv ff. aş ta'am San. 41v. 22*: **Xwar. xiii(?) yig et aş sürme** (sorma) 'raw meat, food, and wine' *Oğ. 10*: *xiv aş* 'food' *Qutb 13*; *MN 10*; *Nahc. 28, 13-14*: **Kom. xiv** **aş** *CCl, CCG*; *Gr. 43* (quots.): **Kip. xiii al-ta'am aş**; and you say to someone who has eaten and drunk **aş bolşun**, that is *yakün şihha* 'good health' *Hou. 15, 13*: *xiv aş al-ta'am* *ld. 14*; *al-tābix* 'cooked food' **aş Bul. 7, 15**: *xv al-ta'am aş Kav. 15, 19*; 31, 3; *Tuh. 23b. 10*; *şihhata(n) aş bolşun* *do. 22b. 4*: **Osm. xiv ff. aş** 'food'; c.i.a.p. *TTS I 48*; *II 63*; *III 43*; *IV 46*.

2 a:ş Hap. leg.; but see **2 aşıla:-**. **Xak. x1** (after **I a:ş**) and **ru'batu'l-inā** 'the repair of a vessel' is called **aş** (sic); hence one says **ayak aşıla:** 'repair the goblet' *Kaş. I 80*.

é:ş primarily 'companion, comrade', with some special applications like 'spouse' (wife or husband) and 'one's equal', i.e. someone of the same rank, quality, etc. as oneself. The theory that the Suff. of the N. of Association **-da:ş/-de:ş** is a crasis of **-da:/-de:** **é:ş** is plausible. Like many short words, hard to identify but prop. s.i.a.m.l.g. **Türküviii** the passages in which this word has been read are better explained otherwise; **billig eşi:** and **çav eşi:** in *T 7*; *Ix. 17* as **bilğesi: çavusı:** and **eş eri:** *erkin* in *Ix. 21* as **Şiri: erkin:** viii ff. **Man. Chuas. 197-8** (adaş): Uyğ.

viii ff. Bud. *êş* usually occurs in the Hends. *êş adaş TT VIII B.4; U IV 44 ff. (adaş), and êş tuş* e.g. *êşişe tuşişa kaşına kadaşişa* 'to his comrades (Hend.), family and kinsmen' *TT VII 40, 83-5; o.o. TT IV 6, 21; PP 53, 4-5* etc.: Civ. *êş tuş TTI 48; edgü kılınçlıg êşlerke inanmağınça* 'without trusting virtuous comrades' *do. 79-80; êşimiz USP. 14, 5; O. Kir. ix ff. êşim Mal. 2, 1, and 16, 2(?)*; *êşime: tır. do. 51, 3; Xak. xi êş al-sâhib 'comrade' Kaş. I 47 (verse); a.o. translated al-sâhib wa'l-rafiq 'comrade, companion' I 458, 13; KB both êş 49, 75 (ünde-) 165, etc. and êş tuş 500, 1694, 2254, 3784 (êçli) etc. are common: xiii(?) At. êş 'comrade' is common; Tef. ditto 86: xiv Muh. êş al-rafiq wa'l-sadiq ('friend') is mentioned as one of the words in which *yâ* is pronounced *é* *Mel. 5, 7; Rif. 76; o.o. 6, 6; 49, 15; 77, 111, 144; Çağ. xv ff. êş êş ye yoldaş aqrân ve amtal ma'nâsına* 'comrade, travelling companion in the sense of equals (Hend.)' *Vel. 60; êş ('with é-') sulh wa irtibât* 'peace, connection'; hence *iklîsin bîr birike êş ile rabîda'a* 'connected' *êş boldılar marbûti sîdand* 'they were connected' *San. 106v. 5* (in *Vel. êş* is connected with *4 êş- (2 es-)*, and this seems to have caused a misunderstanding in *San.*): *Xwar. xiv êş 'comrade' Qutb 52; Kom. xiv êş al-rafiq Id. 14; Bul. 9, 6; Osm. xiv ff. êş 'spouse, friend' in several texts TTS I 282; II 403.**

1 iş (? **1 i:ş**) basically 'work, labour'; hence 'something done, a deed' and, more indefinitely, 'affair' and 'thing' in a semi-abstract sense. In *Kaş.* consistently spelt **i:ş**, which is perhaps the original form, almost everywhere else, both earlier and later, **i:ş**. S.i.a.m.l.g. *Türküviii işiğ küciğ bér-* 'to give one's services to (someone *Dat.*)' *IE 8, 9, 10 (IE 8, 9, 10); IE 14; T 52; Ongin 5, 6 (işig bér-), 10, 11: viii ff. yeme: ne iş yarı:ğ yarı:ka:sar kop[ka:] işi: yori:k bolğay* 'and whatever work he orders to be done, the work will be completely successful' *Tey. 18-20 (ETY II 58:)* *Man. işiğ neçe işledimiz erser* 'whatever we have done' *Chuas. 115-16; işke küdüğe tîtanıp* 'making the excuse(?) that we were busy' *do. 267; a.o. 297: Uyğ. viii işiğ küciğ bér- Su. E 5; the meaning of iş in E 11, 12; S 1 is obscure, but it is unlikely to be *êş* as suggested by Orkun: viii ff. *Man.-A ayduk işepezan (sic) tüketi işledemez* 'we have done all the work that you ordered' *M I 10, 13; (just as a craftsman) Is isleyü umaz* 'cannot work with' (unserviceable materials) *do. 16, 14: Man. işın barça kodur* 'he stops work completely' *M I 17, 2: edgü kılınçlıg işlarig (sic) işlaltıñız* 'you have caused good works to be done' *TT III 80; o.o. TT II 16, 44-5 (işlar küdüğler); TT III 68; M III 34, 2: Bud. iş* (always so spelt?) is common in all its usual meanings; *iş küdüğ* also occurs frequently and seems to mean 'affairs, undertakings' or the like, e.g., *sidi tégme işig küdüğüg* 'undertakings called *siddhi*' *U I**

34, 17; o.o. TT V 20, 9; 24, 50 etc.: Civ. (corrupt officials) *işigin kücüğün artatur* 'frustrate your efforts' *TT I 64-5; a.o. of iş küç TT VII 35, 15; iş küdüğ* is common, *TT I 51, 72, 73, etc.*; *er kişi er işiğe ked bolayın tésér* 'if a man wishes to be sexually potent' *HI 75; iş 'work' is common in USP.: Xak. xi i:ş al-'amal wa'l-amr 'work, affair, thing' Kaş. I 47; i:ş, Acc. i:şig, Dat. i:şka: is very common; işke: occurs twice I 132, 27; II 315, 28; KB iş (so spelt) is common; iş küdüğ 161, 1038, etc.: xiii(?) At. iş, Dat. işke, 'work' is common; Tef. iş 'work, affair' 127: xiv Muh. iş iş-ğulğ 'work, business' is mentioned as a word in which the *yâ* is pronounced with 'conspicuous clearness', i.e. as **i: Mel. 5, 13; Rif. 76; o.o. 40, 3; 83, 9; 128, 180; al-'amal i:ş 51, 14 (kılmış 147): Çağ. xv ff. (after êş) iş*** also means 'war' (*cang*) *Vel. 61 (quotes); iş (i) kâr 'work' (quots.) (2) metaph. harb wa kârzâr 'war, conflict' (quots.) San. 106v. 2; iş küç a Hend. (az itbâ) meaning kâr u bâr 'business, affairs' (meaning analysed) 106v. 17; a.o. 303v. 10 (i kü:ç): Xwar. xiii iş 'work' 'Ali 32: xiv ditto Qutb 61; MN 73, etc.: Kom. xiv 'work, business' iş CCI, CCG; Gr. 107 (quots.): Kıp. xiv iş al-amr; iş al-'amal Id. 14; al-ğulğ iş Bul. 5, 14: xv şuğl iş Tuh. 21a. 9: Osm. xiv ff. iş with the usual range of meanings in various phr.; c.i.a.p. TTS I 393-4; II 550-3; III 385-8; IV 441-3.*

2 iş (iş) 'soot, dirty smoke'; unlike **1 i:ş** with a short vowel, but with the same uncertainty regarding its quality; the position is complicated by the fact that in the medieval period it became confused with **iş**, a Sec. f. of **y:ğ**; q.v. It seems, however, to survive in NE most dialects and *Tuv. iş; Khak., Koib., Sag. iş; SE Tar., Türki iş; NC Kir. iş, Kzx. iş; SK Uzb. iş; NW iş; SW Az. his, Osm. iş. Xak. iş sinâcu'l-sirâc wa'l-duxân 'alâ'l-hâ'it wa gayrihâ* 'lamp-black and smoke marks on walls, etc.'; hence one says **to:n iş boldı: tadaxxana'l-taub** 'the garment was blackened with soot' *Kaş. I 37.*

1 oş an Exclamation used to call attention to something or someone, 'look, see here', and the like. Not noted as an independent word after about **xvi**, but fr. about **xiii** fused with the Demonstrative Prons. **ol** 'that' and **bu:** 'this' to add emphasis to them. These fused forms s.i.a.m.l.g. except **NE(?)**, often much distorted, e.g. in **Osm.** they have become **şu** and **işbu**. *Xak. xi oş a Particle (harf) meaning hâkađâ 'thus'; hence one says oş mundağ kıl: 'do thus'; oş a Particle meaning al-ân, 'now, this very moment'; hence one says oş keldüküm bu: hüdürî al-ân* 'I have just arrived' *Kaş. I 36; o.o. II 45, 27; 128, 7: KB oş* occasionally occurs as an Exclamation, e.g. *ay bilge özüm oş tapuğçı senliğ* 'oh wise man, I myself, see, am your servant' 203, but usually in the phr. **oş ol 565, etc.**; **oş bu 202, 984, etc.**; **xiii(?) At. anın oş** 'for that reason, see!' 473; *Tef. oş* translates *la-qađ* 'and indeed'; **oşol, oşbu** (and even **oşbu anlar**),

oşanlar 240, 334 (uş), 335: **Çağ.** xv ff. **oş** *ism-i işāra* 'a word used to call attention' (quotn.); also used for emphasis (*birāyi mubālāga*) before the Demonstrative Pron. **oşbu** in 'this' and **oşal ān** 'that' *San.* 75v. 24; **oşol/oşal ol nesne ve ol kimesne** 'that thing or person' *Vel.* 107-8; **oşal** (spelt) shortened and corrupt form of **oş ol ān San.** 75v. 28 (quotns.); **oşol ān. do.** 76r. 7 (quotns.); **oşança do.** 76r. 2; **oşandak do.** 76r. 3; **oşbu in do.** 76r. 4; **oşmunça do.** 76r. 6; **Xwar.** XIII(?) **oşol** and **oşbu** are common in *Oğ.* and **oşu** and **şol** occur once each: **xiv oş emdi** 'now at once' *Qutb* 120; **oş** 'see' *MN* 37, etc.; *Nahc.* 104, 9; **oşol** and **oşbu** are common *Qutb* 120: **Kıp.** **xiv oş** ('with back vowel') *hā'u'llatī li'l-tanbih* 'an exclamation to call attention' *Id.* 14; *hā huwa dā* 'hi there!' **oş/ošta**, like the Ar. *tanwin* (as in example quoted); also in the meaning *a-īndak fi'l-istifhām* 'do you understand?' *Bul.* 15, 15: **xv harfu'l-tanbih oş Kav.** 73, 4: **Osm.** **oş** as an exclamation is common fr. **xiv to xvi TTS I** 749; *II* 957; *III* 735; *IV* 807 (transcribed *üš*); **şol** existed fr. **xiv to xvii**, **Plur. şular** till **xvi şunlar** 'thereafter' *I* 665 ff.; *II* 866 ff.; *III* 656 ff.; *IV* 724 ff.; **oşbu** occurred fr. **xiv to xvi** and **işbu** fr. **xiv onwards** (but apparent early examples may be due to later scribes); **oşbula** 'thus', **oşbunça** 'so much' are noted in **xiv I** 392, 750; *II* 958; *III* 736; *IV* 808.

VU 2 oş an Exclamation used to call or drive animals; Survives in **NC Kır. öş/üşş**, **SW Osm. oş/uş/oşt/ušta** and prob. elsewhere. **Xak. xi oş oş** an Exclamation with which cattle are called (*yugrā*) to drink *Kaş.* *I* 36.

VU 3 oş **Hap. leg. Xak. xi oş** 'the heart, centre (*qalb*) of a tree-trunk, branch or horn'; hence one says **müñüz oşi**: 'the core (*qalb*) of a horn'; and the tail bone (*asibu'l-danab*) of a horse or bird is called **oş Kaş. *I* 36.**

Mon. V. AŞ-

1 aş- 'to cross (a mountain, etc. *Acc.*, later *Abl.*)', as opposed to **keç-** 'to cross (a river, etc.)'; also **Intrans.**, e.g. of time, 'to pass'. Similar in some meanings to **1 ağ-** but without the implication of rising implicit in that word. **S.i.a.m.l.g. Türkü viii Kögmen aş:** 'crossing the Kögmen mountains' *I E* 17, *II E* 15; o.o. *I E* 21; *II E* 27; *T* 26, 35, 37: **Uyg.** **viii kara: kum aşmış** 'having crossed the Black Sand (desert)' *Şu. N* 8: **viii ff. Civ. aşayın tésersen ediz turur** 'if you say "I will cross it", it is (too) high' *TTI* 47: **Xak. ol tağ a:ştı**: 'he crossed (*cāwaza*) the mauntain' (etc.) *Kaş.* *I* 173 (**a:şar; aşmak**); o.o. *I* 123, 21 (**arpa:sız**); *III* 261, 7; it is also likely that a **phr.**, which is out of place in a para., translating **1, 2 eş-**, belongs here; **kaynar: eşiç eşdi**: ('read **aşdı**:) *ğalati'l-ğidr galayān* 'the cooking pot boiled over' *I* 166, 13; *xiii(?) Tef.* **aş-** 'to rise (to heaven); to pass through; (of water) to overflow (the brim *Abl.*)' 66: **xiv Rbğ. aş-** 'to climb onto (something *üze*)' *R I* 586 (quotn.); *Muh.* (?) *'abara wa cāwaza* 'to cross,

pass over' **aş-** (in margin **keç-**) *Rif.* 122 (only): **Çağ.** xv ff. **aş-** (spelt) *az hadd gudaştan wa ba-tacāwuz kardan* 'to exceed, surpass' *San.* 40v. 19 (quotns.): **Xwar.** **xiii aş-** 'to climb down' (*sic*?) *'Ali* 39: **xiv aş-** '(of time) to pass; to pass (through something *Abl.*)' *Qutb* 13; 'to outstrip' *MN* 69, etc.: **Kom.** **xiv** 'to pass over' **aş- CCG**; **Gr.**: **Kıp.** **xiv aş-** '*addā min maudī*' *murtafi* 'to pass over a high place' *Id.* 14: **xv cāza aş- Tuh.** 12a. 7; '*addā aş-* *do.* 25b. 13: **Osm.** **xiv** and **xv aş-** 'to overflow' *TTS II* 64; **xvi** 'to cross' *IV* 47; **xviii aş-** (after **Çağ.**) and, in *Rümi*, *custan nar-i wuhūş wa tuyūr bar māda wa cuft şudan* 'of male animals and birds, to mount the female and copulate' *San.* 40v. 19 (also *TTS I* 51; *II* 64).

2 aş- 'to enlarge, increase (something *Acc.*)'. Pec. to **Uyg.**; has sometimes been transcribed **aş-**, but the spelling in *TT VIII* and (for **aşıl-**) in **Man.** **Syriac** script is conclusively against this. **Uyg.** **viii ff.** **Bud. köpülin yürekin buyan edğü kılınça üklitli aştı** 'he enlarged (Hend.) his mind and heart by virtue and good deeds' *U IV* 22, 269 ff.; **kut aşğalı sakınar** 'if he thinks of increasing the favour of heaven (to himself)' *TT V* 8, 70; (in a damaged passage) **a:şa yeğ** 'more and better' *TT VIII N.6*; o.o. *Suv.* 136, 20 (**üklit-**); 266, 6-8 (**üste:-**).

eş- Preliminary note. **Kaş.** gives two meanings 'to amble' and 'to pour (a dry substance)'; his third meaning seems to belong to **1 a:ş-**: 'In the medieval period two more meanings appeared, 'to twist', which seems to represent a **Sec. f.** of **2 eş-, q.v.,** and 'to dig, or row', which seems to belong to an old verb fortuitously not noted in the earlier period.

1 eş- 'to amble'; survives only, with slightly altered meaning 'to run, hurry', in **SW Osm. Türkü viii ff.** (I am the Road (or Spring?) God with the dappled horse) **yarı:n keçe: eşür:men** 'early and late I amble along' *İrkB* 2: **Xak. xi atlığ eşdi: xabba'l-fāris wa rakada** 'the horseman ambled (Hend.)' *Kaş.* *I* 166 (**eşer; eşme:k**): **xiv Muh.** (?) **qawqaza** (corrupt; ?*qaza*) *wa harwala* 'to move fast, to amble' **eş-** *Rif.* 114 (only): **Kıp.** **xiii** ('food' **aş**) and the same word (in fact **eş**) is used when you order someone to hurry (*yasūğ*) his horse or baggage animal *Hou.* 15, 14; *sir bi'l-dābba* 'travel on horseback' **eşğil do.** 40, 19: **Osm.** **xiv ff. eş-** 'to amble'; less precisely 'to hurry (on horseback)'; c.i.a.p. *TTS I* 283; *II* 405; *III* 269; *IV* 313.

2 eş- 'to pour (a dry substance *Acc.*)'. Perhaps survives in **NE Khak. eş-** (of a cow) 'to yield milk' *Bas.* 64. **Xak. xi ol kayırını eşdi: ahāla'l-raml** 'he poured the sand'; also used for pouring flour into a sack and the like *Kaş.* *I* 166 (**eşer; eşme:k**).

3 eş- 'to dig; to row (i.e. dig water)'; not recorded before the medieval period, but no

doubt existed earlier. S.i.a.m.l.g. for 'to row' except in SW and for 'to dig' only in NE Tuv. and SW Osm.; in the latter it connotes less vigorous digging than *kaz-*. *Çağ.* xv ff. *êş-*. . . (2) *zamin-râ kâvidan* 'to dig the ground', in *Ar. tanqir San.* 104v. 26: *Kom.* xiv 'to row' *êş- CCG*; *Gr.*: Osm. xvii *êş-* 'to dig' *TTS II* 405.

?S 4 *êş-* See 2 *es-*.

**ış-* (or **yış-*?) See *ışıl-*.

1 üş- 'to crowd together, collect in a crowd'. Survives only(?) in SW Osm. *üş-*, Tkm. *üşş-*. Cf. *a:v-*. *Xak.* xi *etme:kke: telim kîşi: üşdi:* 'many people crowded together (*izdahama*) to get bread' *Kaş.* I 166 (*üşe:r, üşme:k*): *Xwar.* XIII *üş-* 'to assemble' '*Ali 56:k*. *Kip.* xiv *üştiler ictama'ü wa 'ndammü 'alâ şay* 'they assembled and collected round something' *Id.* 14: Osm. xviii *üş-* (*sic*; *Red.* describes this form as 'vulgar') in *Rümi, az atrâf hucüm hardan wa yah-câ cam' hardan* 'to crowd together from all sides and assemble in one place' *San.* 75v. 20.

2 üş- 'to perforate, cut a hole in (something *Acc.*)'. Survives only(?) in NC Kır. *üşü-* 'to bore with an awl' and SW xx Anat. *üş-* 'to hollow out' *SDD* 1439, but the N.I. 'awl, auger', *üşgü:* first noted in *Kıp.*, *Hou.* 23, 15; *Tuh.* 34a. 4 survives in several SE. NC, and NW languages. Cf. *üşe:-*, **1 ôt-**, **üñ-**. *Xak.* xi ol ok *üşdi:* 'he notched (*taqaba*) the arrow (etc.) with a tool' (*bi'l-mitqab*) *Kaş.* I 166 (*üşe:r, üşme:k*).

Dis. AŞA

aşu: 'red ochre'. Survives only in SW Osm. *aşı/aşu;* xx Anat. *aşı/aşu/aşur SDD* 121-3. *Xak.* xi *aşu:* *al-mağra wa huwa'l-şim'l-ahmar* 'red ochre', that is red clay *Kaş.* I 89.

VU?D İşi: 'lady', the feminine counterpart of *beg*, the Sing. occurs only in Uyğ. and apparently only in association with *beg*; *ışler:*, which is said by *Kaş.* to be an abbreviated Plur., survived rather longer. It may well be that the Sing. f. is *êş* with a Poss. Suff. 'his consort', and that the Plur. is merely an honorific Plur. of that word, but if so it is odd that *Kaş.* did not suggest this. See *Doerfer II* 645. Uyğ. viii ff. Bud. (various gods will protect) *élig xanıg begiğ işig bodunuğ karağ* 'the realm, the monarch, the *beg* and his lady, and the common people (Hend.)' *Suv.* 192, 8-9; o.o. *do.* 192, 19-20; 194, 7-8; *TT VII* 40, 51, and 75: Civ. (if anyone makes a claim, invoking the authority of) *erkiğ beg işi elçi yalavaç* 'the responsible (district) governor, his lady and the envoys (of the central government?)' *USP.* 13, 13; 16, 18; o.o. of *beg işi* *TT I* 109, 168; *TT VII* 19, 11; *USP.* 77, 15; 107, 14 etc.: *Xak.* xi *ışler: al-mar'a* 'woman', originally *ışli:er:*, that is *al-sayyidât mina'l-nisâ'* 'well-born ladies', the *-i-* was elided because the word is used so much; there is a long story (*qişşa favilla*) about the origin of

this name *Kaş.* I 117; about a dozen o.o., all translated *al-mar'a*; exactly syn. w. *ura:ğüt*, but the latter is five times as common: xiv *Muh.(?) al-mar'a ışler Rif.* 138 (in margin, *ebçl:* in text), 151 (Mel. *ebçl:* in both places).

Dis. V. AŞA-

D aša:- Den. V. fr. **1 aş:**; properly 'to eat' in a physical sense; sometimes metaph. 'to eat up, destroy' or 'to enjoy, experience (something)'. S.i.a.m.l.g. Cf. *yé:-*. *Türkü* viii ff. (or, if it is savoury food) *a:şa:yın* 'may I eat it' *Tayok III* 1r. 7 (*ETY II* 179): *Man. künke aşadukumuz beş teğri yarukı* 'the light of the five gods which we have enjoyed daily' *Chuas.* 300-1: Uyğ. viii ff. Bud. *kértgünc erser nomluğ tatıgıg aşaguluk élig erür* 'as for faith, it is the hand with which one consumes the sweet (food) of the doctrine' *TT V* 22, 45; o.o. *PP* 50, 3-5 (*uđug*); *TT V* 24, 53 (*yé- aša-*); *Suv.* 529, 13 (ditto); in Buddhist terminology the *śhandha* of *vedanā* 'perception', usually translated *teğinmek*, is sometimes translated *aşamak TT VI*, p. 66, note 157: *Xak.* xi *er aş aşadı:* 'the man eat (*ahala*) the food'; the *Xākāni Turks* use this word only of the nobility (*al-akābira*), but other Turks use it indiscriminately *Kaş.* III 253 (*aşar, aša-ma:k*); it is pointed out in *III* 261, 7-11 that *aşar* is the Aor. of both **1 aš-** and **aša-**: *KB sevinçin avınçin küvençin éli ašasu* 'may he enjoy his realm in joy, happiness and pride' 123; o.o. 836, 1480: *Çağ.* xv ff. *aša-* (spelt) *xurudan wa aşamidan* 'to eat and drink' *San.* 41r. 14: *Xwar.* XIII (?) *aša- iç-* 'to eat and drink' *Oğ.* 94, 364: xiv *aša- Qub* 13, *MN* 96: *Kom.* xiv 'to eat' *aša- CCI*; *Gr.*: *Kıp.* XIII *ahala-* (*ye-* and) *aša-Hou.* 43, 9.

eşü:- 'to cover, envelop'. Pec. to *Xak.* *Xak.* xi ol *apar yogurkan eşüdi: dařtarahu bi'l-diřar* 'he wrapped him in a blanket', or anything (else) that covered (Hend.) him (*sataru 'alayhi wa řařtāhu*) *Kaş.* III 253 (*eşür:*, *eşü:me:k*); *eşük al-diřar* is derived from *eşüdi: dařaru 'alayhi I* 14, 18: *KB ölüm yérke kömdi eşüdi yérig* 'death buried him in the earth and covered him with earth' 5212.

S uša:- See *uvša:-*.

üşe:- 'to scrape'. Survives only(?) in NE Tuv. *üje-*. Cf. 2 *üş-*. *Xak.* xi ol *yérig üşe:di:* 'he scraped (*bařařā*) the ground (etc.) searching for something' *Kaş.* III 253 (*üşe:r, üşe:me:k*).

üşl:- 'to be very cold, to shiver with cold'; used only of animate beings, not inanimate objects, but contrast *üşüt-*. S.i.a.m.l.g. except SC. *Xak.* xi *er üşlidi: řašira'l-řacul mina'l-bard* 'the man fainted with cold' *Kaş.* III 254 (*üşlür, üşl:me:k*); o.o. *I* 463, 12 (*emrlş-*); *II* 137, 8 (*üşüyür tacidul-qurr* 'he gets chilled'): *Kom.* xiv 'to be frozen' *üşl-* (*Aor. üşür*) *CCI, CCG*; *Gr.*: *Kıp.* XIII *barada mina'l-bard* 'to be cold' *üşl-* *Hou.* 36, 13:

XIV *barada üşü-* (sic) *Bul.* 36r.: xv *şay' härîd üşemek* (sic) *Tuh.* 7a. 10; *barada mina'l-şitü* 'to be cold because of the winter' *üşü-* *do.* 8a. 10; *şaqi'a* (mis-spelt *şaqi'a*) 'to be cold' *üşü-* *do.* 20a. 10.

Dis. AŞB

C oşbu: See I 09.

C aşbar: a compound of I aış and an unidentified second component. Pec. to *Kaş.* **Xak.** XI aşbar: (a word) 'used when straw and bran are moistened and mixed and fed to a horse' *Kaş.* I 117; a.o. II 251, 21 (yélpit-).

Tris. AŞB

PUF *ışvara*: undoubtedly a l.-w. discussed, with many refs., in S. G. Klyashtor'nyi, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964, p. 113, note 179. Although several scholars have proposed an Iranian origin, the most acceptable theory, supported by the fact that there is a Plur. f. *ışvaras*, is that it is Sanskrit *ışvara* 'lord, prince', obtained through Tokharian in both dialects of which it has been noted. **Türkü VIII** *ışvara*: occurs only as a title in front of P.N.s.; (VU) *Yamtar I E* 33; *Çikan Küll: Çor IX.* 2; *Bilge: Küll: Çor IX.* 8, 22, 24; *Tamğan Çor Yavğu:* (spelt *şera*) *Ongin* 4; *Tamğan Tarxan* ditto; *Tarxan* the *balbal* associated with *Ongin* (ETY I 130): Uyğ. VIII *ışvaras* Plur. N. *Şu. S* 2 (ançu:la:-).

Dis. AŞÇ

êşiç 'an (earthenware) cooking pot'; n.o.a.b. Uyğ. VIII ff. **Bud.** *êşiçteki teğ* 'like (an offering) in the cooking pot' U III 24, 8 (i); *êşiçteki do.* 44, 3 (i): Civ. (in a list of goods; one cow) *bir êşiç* (one leather bag, etc.) *USp.* 55, 3; *êşiçte çokuratıp* 'boiling in a cooking pot' *H I* 47; a.o.o. in *H I, II: Xak.* XI *êşiç al-qidr* 'an (earthenware) cooking pot' *Kaş.* I 52 (prov.); about 30 o.o.: XIV *Muh.*(?) *al-qidr êşiç Rif.* 169 (Mel. çömlek): (Çağ. xv ff. (?) *êşiç* 'cooking pot' *P. de C.* 22 only).

PU uşiç: See uşiç.

D aşıç: N.Ag. fr. I aış; 'a cook'. Survives only(?) in SW Osm. Uyğ. VIII ff. **Bud.** *Mlunki aşıç* 'Mlunki the cook' U III 64, 1 and 18; a.o. *TT V*, p. 21, note 124, 3; **Xak.** XI *KB* 2557 (İdışçı): XIV *Rbğ.* aşıç . . . *ayakçı* 'cook . . . cup-bearer' *R I* 605 (quoton.); *Muh. jabbāx* 'cook' a:şıç: *Mel.* 58, 3; *Rif.* 156.

D işçi: (?ı:şıçı) N.Ag. fr. I iış; 'workman'. S.i.a.m.l.g. except NC(?). **Xak.** XI *tavra:k ı:şıçı* 'ämil musri' 'a quick workman' *Kaş.* I 468, 25; n.m.e.: *KB* (if a leader of the people is good) *kamuğ edğü: boldı: anıñ işçisi* 'all his workmen become good' 894; a.o. 4148: XIII(?) *Tef.* ditto 128: *Çağ.* xv ff. *ışçı* (spelt) *şahid-i här wa mübâşir-i här* 'workman, foreman' *San.* 106v. 12 (quoton.): **Kom.** XIV 'workman' *ışçı CCG*; *Gr.*

Tris. V. AŞÇ-

D *êşiçlen-* Hap. leg.; Refl. Den. V. fr. *êşiç. Xak.* XI *er êşiçlendi*: 'the man had a cooking pot' (*qidr*) *Kaş.* I 291 (*êşiçlenür, êşiçlenmek*).

Dis. AŞD

VU aştal Hap. leg. **Xak.** XI *aştal oğul* 'ucza waladi'l-racul 'a man's youngest son' *Kaş.* I 105.

F *uştmak* 'paradise'; l.-w. fr. Sogdian *uštmy*, same sound and meaning. Not noted in Uyğ. but adopted at an early date by Moslem Turks to translate Arabic *canna* 'paradise'. The Sogdian form was rarely used; the word became corrupted to *uçmak*, presumably owing to a false etymology fr. uç-. Survives as *uçmak* in SE Tar., Türki (*Shaw, Jarring*): NC Kir.; Kzx. (*ujmak*) *R I* 1780; SC Uzb. (*uçmox*) and SW Osm. where it was obsolete in XIX but has recently been revived in Rep. Turkish. See *Doerfer* II 423. **Xak.** XI *uçmak al-canna Kaş.* I 118 (verse); a.o. III 374, 7: *KB* *uştmak* (Fergana MS.)/*uştmak* (Cairo MS.)/*uçmak* (Vienna MS.) 63; in 3503, 3522 (*evin*), 3656 all MSS. have *uçmak*: XIII(?) *Tef. uştmak/uçmak* 334-5; XIV *Rbğ. uçtmak* in one early MS., otherwise *uçmak R I* 1731: *Muh. al-canna uçmak Mel.* 44, 16; *Rif.* 138 (*uşmak* in margin): *Çağ.* xv ff. *uçmağ/ucmak bihişt* 'paradise'; also spelt with -ç-. *San.* 65v. 7 (quoton.): **Xwar.** XIII *uçmak* 'Ali 37: XIV ditto *Qutb* 194; *uçtmak do.* 195; *Nahc.* 254, 13; 280, 11; *uçmak MN* 83, etc.: **Tkm.** XIII *al-canna uçmak Hou.* 8, 20: **Kıp.** XIV *uçmak al-canna İd.* 8; *Bul.* 2, 15; xv ditto *Tuh.* 11a. 8 etc.: **Kom.** 'paradise' *uçmak CCI, CCG*; *Gr.*: **Osm.** XIV ff. *uçmak* common to XVI, sporadic thereafter *TTS I* 710; *II* 916; *III* 695; *IV* 773.

Dis. V. AŞD-

D aşat- Caus. f. of aşıa-; 'to feed (someone *Dat.*, with something *Acc.*)'. S.i.a.m.l.g.; in SW only xx Anat. *ŞDD* 120. Uyğ. VIII ff. **Bud.** *noş tatıñlığ etiğsiz menğü menğ aşatursız* 'you cause (us) to enjoy ambrosia (l.-w.)—flavoured supramundane everlasting joy' *Suv.* 647, 4; **Xak.** XI *ol maña: aşattı: ař amani'l-ta'am* 'he fed me'; most Turks use the word only for feeding kings and noblemen, but the Oğuz use it for anyone; the example is *Oğuz Kaş.* I 210 (*aşatur, asatmak*): *Çağ.* xv ff. *aşat- Caus. f.; aşâmidan* ('to drink', but 'to feed' must be meant) *San.* 41r. 28; **Oğuz** XI see **Xak.**: **Osm.** XIV *aşat-* 'to feed' once *TTS I* 50.

êşid- primarily 'to hear (something *Acc.*)' in a physical sense, with some extended meanings, like 'to get news of (something *Acc.*)' and, esp. in the Imperat., 'to listen' without specific Object, although 'to listen' is properly *tiğla:-*. The variations in spelling at all periods, and the position of the word after *üşet-* in *Kaş.*, point clearly to an original initial é-. The

second consonant is consistently -d- in Runic script and this -d- survives in the modern Oğuz languages in spellings like the Pass. f., Osm. *ışıldıl-*, Tkm. *eşıldıl-*. It became -t- in Xak. and most modern languages; the Uyğ. spellings are too ambiguous to indicate where and when the change occurred. S.i.a.m.l.g. with some changes, in NE usually *êş-/ês-* before consonants *êst-/êst-* before vowels. **Türkü VIII savının tüketi: eşi:dgil** 'hear my words completely' *IS 1, IIN 1 (eşid)*; o.o. *IS 2, 10; E 12, 22; II E 18; N 8, 11; T 12, 15*, etc.: VIII ff. **üze: teprî: eş:dtl:** 'heaven heard on high' *Irkb 54, 60; eşidşi:çî:mî:z*, no doubt mis-spelling or misreading of *eşid-teçî:mî:z*, 'our hearers' do. *Postscript:* Man. **kulkakin eşidip** 'hearing with the ears' *Chuas. 313* (spelling clear): Uyğ. VIII **eşidip III 2; eşidip III B 8 (ETY II 37-8)**: Bud. in *TT VIII A*. and *D*. the spelling is consistently *êşêl-*, prob. pronounced *êşêd-*; **eşidte:çi tınlıglar:** 'people who heard' do. *VIII H.10; eşid-* (or *eşit-*) is common elsewhere, e.g. **beğniş catikin eşidgeli** 'in order to hear the king's Jataka story' *U III 24, 6 (ii)*, but *eşid-* occurs in *PP 8, 8; 15, 7; 18, 8; U IV 28, 32*, and both spellings occur in *TT VI: Civ. eşitip (eşidip) USp. 73, 7; (O. Kir. IX ff. the readings of this word in Mal. 24, 2; 39, 4 and 6 are unconvincing): Xak. XI the main entry has fallen out of the MS. but a prov., containing kulak eşitse: 'if the ear hears', follows üset-, the Aor. and Infin. of which seem to have been altered from eşütür, eşitme:k: eştür sami'a 'heard' *I 377, 14; sö:zin eşit istami' kalâmahu* 'listen to his words' *I 428, 9; a.o. I 508, 2: KB eşit/eşitgil* 'hear' (a wise saying) is common 233, 452, etc.; **eşitip** 'hearing' 450: XIII(?) *At. eşit-/êşit-* is common; *Tef. eşit-* 87: *xiv Muh. sami'a eşit-* *Mel. 27, 7; eşit-* *Rif. 110: Çağ. xv ff. eşit-* (-güçî, etc.) *işit-Vel. 63; eşit- şanıdan* 'to hear' *San. 106r. 13* (quotns.): *Xwar. XIII eşid-* (Imperat. *eşit*) *Ali 5, 7: xiv eşit- Qutb 53; MN 56, etc.; Nahc. 369, 2: Kom. xiv 'to hear' eşit-* (once *eşit-*) *CCI, CCG; Gr. 94* (quotn.): *Kıp. XIII sami'a eşit-* (alif unvocalized) *Hon. 33, 14: xiv eşit-* *sami'a Id. 14; ditto eşit-* (alif unvocalized, *eşid-* before vowels) *Bul. 47v.: xv sami'a eşit-* *Kav. 7, 14; 33, 19; Tuh. 20a. 10.**

D eşüt- Caus. f. of *eşü-*; n.o.a.b. **Xak. XI ol maña: yoğurka:n eşüttî:** 'he ordered someone to cover me (*dağara* 'alayya) with a blanket'; also used for ordering someone to cover (*satr*) someone with something *Kaş. I 210 (eşütür, eşütme:k, corrected from -ma:k): Kıp. xv ğabn* 'to fold (a garment)' *eşitme:k* (mis-spelt *-mak*) *Tuh. 26b. 8.*

S uşat- See *uvşat-*.

D üšet- Caus. f. of *üşe-*: 'to have (something) searched'. Survives only(?) in NE Şor *öjet-R I 1307; Tuv. üjet-*. **Xak. XI ol anıñ ewin (sic) üşettî:** 'the man ordered someone to search (*bi-baht*) his house' *Kaş. I 211 (üşettür, üšetme:k).*

D üşüt- (*üşit-*) Caus. f. of *üşl-*: 'to chill (someone or something)'; unlike *üşi-*: also used of inanimate objects. S.i.a.m.l.g. **Xak. XI ol meni: tumlğka: eşüttî: awcadani'l-qurr** 'he exposed me to the cold'; and one says **ol süciğ üşittî: (sic)** 'he exposed (*wada'a*) the wine to the cold (*li'l-hard*) until it was chilled' (*wacada'l-qurr*): this is a kind of beverage *Kaş. I 211 (üşütür, üşütme:k).*

S eştil- See *eşidil-*.

D I eştür- Hap. leg.; Caus. f. of *2 eş-*. **Xak. XI ol kum eştürdi:** 'he ordered that the sand should be poured' (*bi-ihâlati'l-turâb*); also used of ordering that flour should be poured into a sack *Kaş. I 222 (eştürür, eştürme:k).*

S 2 eştur- See *eşidtür-*.

D üstür- Hap. leg.; Caus. f. of *2 üş-*. **Xak. XI ol ok üstürdi:** 'he gave orders for a notch to be cut (*bi-taqb ru'z*) in an arrow'; also used for piercing a narrow (hole) (*taqb dayıq*) *Kaş. I 222 (üstürür, üstürme:k).*

D eştrüş- Hap. leg.; Recip. f. of *2 eştür-*: 'to make one another hear'. **Türkü VIII ff. Man. TT II 8, 56 (öğrünclen-).**

Tris. AŞD

D eşidüt Hap. leg.; Active N.Ac. fr. *eşid-*. Uyğ. VIII ff. **Civ. irakta sav eşidüti edgü, yağuktaki eş bütüti edgü** 'hearing news from afar is good; completing the task near at hand is good' *TT I 139-40.*

Tris. V. AŞD-

D eşidil- Pass. f. of *eşid-*: 'to be heard'. S.i.a.m.l.g.; in SW Az., *Thm. eşidil-*; Osm. *ışıldil-*, elsewhere *eşitil-/êştil-* or the like. **Türkü VIII ff. Man. M III 45, 4 (i) (öğür): Uyğ. VIII ff. Man.-A atı eştilmiş** 'his name has been heard' *M I 26, 27: Bud. eştilme:dl:* 'has not been heard' *TT VIII H.10; eşidil-medi U IV 24, 316: Civ. (the sound of the conch) üküş tınlıglarka eşidülür* 'is heard by many mortals' *TT VII 28, 31; eşidülür TT I 95, 134: Xak. XI bu: sö:z eştildi:* 'this word (etc.) was heard' (*sumi'a*) *Kaş. I 246 (eştilür, eştilme:k): xiii(?) Tef. eştil-* 87: *Çağ. xv ff. eştil-* (spelt) *Pass. f.; masmü şudan* 'to be heard' *San. 106r. 29* (quotn.).

S iştonlan- See *İçtonlan-*.

D eşidtür- Caus. f. of *eşid-*: 'to make, or let (someone *Dat.*) hear (something *Acc.*): to inform (him) of (it)'. S.i.a.m.l.g. Uyğ. VIII ff. **Chr. maña eşidtürüñler** 'inform me' *U I 6, 3: Xak. XI ol maña: edgü: sö:z eştürdi:* 'he let me hear (*asma'ani*) the good news'; originally *eşittürdi: Kaş. I 221 (eştürür, eştürme:k): KB* (if he comes) *eştür maña* 'inform me' 5022: *xiii ff. Tef. eşittür-* 'to inform (someone *Dat.*) of (something *Acc.*') 87: *xiv Muh. asma'a eşidtür-* *Mel. 22, 7; eşitür-* *Rif. 103: Çağ. xv ff. eşittür-* (spelt) Caus. f.; *şınaravından* 'to cause to hear' *San.*

106r. 28: **Xwar.** XIII eşitdür- 'Ali 28: **Kom.** XIV 'to make oneself heard' işittir- *CCG*; **Gr.:** **Kip.** XIV eşittir- *asma'a* *ld.* 14.

Dis. AŞÇ

D 1 aşığ Dev. N. fr. *aşa:-*; 'eating, food'. This word is said to survive in NC Kir. *aşaw* *R I* 536; **Kzx.** *aşaw* *do.* 589, but these words are not noted in the xx dicts., and the only two early occurrences might be *Acc.* in *Uyg.-A* fr. 1 *aş.* *Uyg.* VIII ff. *Civ. TT VIII* 1.2 (*akla:-*), 8 (*yarsı:-*).

S 2 aşığ See *aşak*.

?**S** *aşak* 'low' and the like, lit. and metaph. A rare word surviving only(?) in SW Tkm. *aşak:k*; the *Dat. f.* *aşağa* included herein survives in SW Osm. *aşağı*, described in *Leh.* 25 as a (recent) corruption of *aşağa*. The word is specifically Western and is perhaps a corruption of *alçak*. **Oğuz** XI *aşak al-safh* 'the foot of a mountain' *Kaş.* I 66: XIII(?) *Tef. aşakğa* 'downwards'; *aşak kil-* 'to lower' 66: XIV *Muh. qasıru'l-zahr* 'with a short back' (opposite to *al-murtafi* 'tall' PU so:1) *aşak: Rif.* 143 (only); *taht* 'below' *aşağa: Mel.* 14, 10; *Rif.* 90: **Kip.** XIII *al-mustafil* 'low' (opposite to 'high' *yükse:k/yü:ce*): *aşağ* *Hou.* 25, 17; *aşfal* 'downwards' (opposite to 'upwards' *yo:ka:rır*) *aşağa: do.* 26, 19: XIV *aşak al-mutawâđi* 'humble'; *aşağa: al-mawđi'ül-munhadir* 'a place sloping downwards': in *Türki* (sic) *aşaka: Id.* 14; *al-mustafil* (opposite to 'high' *yü:ce*): *aşak Bul.* 14, 12; *aşfal* (opposite to 'upwards' *yoğaru:*) *aşağa: do.* 14, 4: XV ditto *Kav.* 35, 3; *Tuh.* 5a. 6; 73b. 6; *aşak do.* 73b. 11 (*alçak*): **Osm.** XIV and XV (only) *aşak/aşax* 'low, humble' in several texts *TTS I* 50; *II* 63; XIV to XVII *aşağa* (1) 'below (something *Abl.*)'; (2) 'lower'; (3) (socially) 'inferior'; common *I* 48-9; *II* 62; *III* 43; *IV* 46.

aşuk properly 'the ankle joint' of a man or animal; but the phr. *aşuk kemığı* 'knuckle bone', esp. the knuckle bone of a sheep used for various games, is often abbreviated to *aşuk/aşık*. S.i.a.m.l.g. usually as *aşık* but with other phonetic changes. **Xak.** XI *aşuk ka'bu'l-insân wa ğayrihi* (sic in MS.) 'the ankle joint of a man or other (animal)' *Kaş.* I 66: **Çağ.** XV ff. *aşuk topek* . . . *ve dirsek kemüğü* 'the ankle; the bone of the elbow' *Vel.* 21 (quotns.); *aşuğ/aşuk ğüzak-i pay* 'ankle', in *Ar. ka'b San.* 42r. 5 (quotn.): **Kip.** XV *aşuk al-ka'b* (mis-spelt *al-akb*) *Id.* 14: XV *al-urqub 'tendo Achillis*, hock' *aşık Tuh.* 24b. 8: **Osm.** XV and XVI *aşuğ/aşuk* 'knuckle-bone', for games; in two texts *TTS III* 44.

?**S** *işığ* See *yışığ*.

VUS *oşuk* See *yoşuk*.

S *uşak* See *uvşak*.

F *işğun* l.-w. fr. *Pe. aşıwân* 'rhubarb, sorrel', and the like. Survives in NC Kir.

işkin 'rhubarb': SW Osm. and XX Anat. **işkin/uşkun** (and other forms) 'wild rhubarb'. **Xak.** XI *işğun al-ribâs* 'sorrel' *Kaş.* I 109; *I* 18, 5; a.o. *I* 440 (*kışğun*): **Çağ.** XV ff. **uşğun** (spelt) *ribâs San.* 76r. 5: **Kip.** XIV **işkun** *al-ribâs Id.* 14.

Dis. V. AŞÇ-

aşuk- originally 'to long for (something *Dat.*)'; later attenuated to 'to feel agitated, be in a hurry'. S.i.a.m.l.g. but now ?obsolete in SW. **Xak.** XI **ol evke: aşuk:** 'he longed for (*iştâqa*) home (etc.)'; also used for anyone who longs for something (*müli' mustâğ ilâ şay')* *Kaş.* I 191 (*aşuka:r, aşukma:k*); a.o. *II* 165, 20: XIV Rğ. **aşuk-** 'to be in a hurry' *R I* 597: **Çağ.** XV ff. **aşuk- (-ti, etc.)** 'accelerate' *ve idrâb eyle-* 'to be in a hurry, to feel agitated' *Vel.* 20-1 (quotns.); **oşuk-(-ti)** ditto *do.* 107 (quotns.); **aşuk-** (spelt) *ta'cil kardan* 'to be in a hurry'; mis-spelt *oşuk-* by some early authorities *San.* 41r. 29 (quotns.): **Xwar.** XIV **aşık/aşuk-** 'to hurry' *Qutb* 14: **Kom.** XIV ditto **aşık- CCG**; **Gr.:** **Kip.** XV 'acala' 'to hurry' **aştıkmak** (and **tezletmek**; in margin **aştıkmak**) *Tuh.* 25b. 3: **Osm.** XIV **aşık-iaşık-** ditto; in two texts *TTS I* 63.

D aşın- Refl. f. of ***aşğın-** which survives in NC Kir. **işkı-** 'to rub (something) against (something)'; 'to be rubbed down, worn away'. Survives in NW Kaz. **işkın-** *R I* 1401; SW Osm. **aşın-**. **Xak.** XI **taş aşğın:** 'the stone was worn away' (*insaħaqa*); also used of anything hard (*şulb*) when it is worn away *Kaş.* I 254 (**aşğınur, aşğınma:k**): **Osm.** XVIII **aşın-** (spelt) in *Rûmi, sâyida şudan wa farsûda şudan* 'to be rubbed down, worn away' *San.* 41 v. 19.

S *işkir-* See **I** *üşkir-*.

Tris. AŞÇ

S *aşağa:* See *aşak*.

D uşakr: N.Ag. fr. **uşak** (**uvşak**) 'slanderer, false witness'. Survives in NC Kir. **uşakçı**; **Kzx.** **öşekşi** and NW Kaz. **Xak.** XI **KB eviñke yağutma uşakçı kişiğ** 'do not let a slanderer come near your house' 1299; a.o. 5303; XIV *Muh.(?) al-nammâm* 'slanderer' **u:şak:çı: Rif.** 148 (only): **Kom.** XI 'false witness' **uşakçı/uşaxçı/uyşaxçı CCG**; **Gr.**

D uşaklık A.N. fr. **uşak** (**uvşak**); survives only(?) in SW Osm. **Xak:** XI **uşaklık al-şihyâni fi'l-amr** 'childish behaviour'; hence one says **uşaklık kılma: lâ tataşâb** 'don't be childish' *Kaş.* I 150.

Tris. V. AŞÇ-

D aşakla:- Den. V. fr. **aşak**; no doubt an Oğuz word, though not so described. A cognate form NW **Kırım aşagala-**; SW Osm. **aşağıla-** survives meaning 'to descend; to fall in price; to lower (price or quality); to treat as an inferior'. (**Oğuz**) XI **ol an: aşakla:du:** 'addahu şğır' 'he considered him small';

(prov.) **yağın: aşakla:sa: başka: çika:r** 'if a man underestimates his enemy, the latter comes out on top' *Kaş. I 305* (no Aor. or Infin.).

D **aşukla:**- Hap. leg.; Den. V. fr. **aşuk. Xak. XI ol anr: aşukla:di:** 'he hit him on the ankle' (*ka'b*) *Kaş. I 305* (**aşukla:r, aşukla:ma:k**).

D **uşakla:**- Den. V. fr. **uşak (uvşak);** 'to slander (someone *Acc.*)' and the like. S.i.s.m.l. in this meaning and for 'to crush (something)'. **Xak. XI ol meniğ sözümni: uşakla:di:** *qatta hadiği wa waşā* 'he falsified my statement and embellished it with lies' *Kaş. I 305* (**uşakla:r, uşakla:ma:k**).

Dis. EŞÇ

S **eşek** See **eşgek**.

éşik 'threshold'. S.i.a.m.l.g., with variations in the -ş- (-j-, -z-, etc.) in NE, sometimes meaning 'door'. See *Doerfer II 646. Uyğ. VIII ff. Civ. éşik 'threshold' in an astrological sense, common in *TT VII 12* and *13; Xak. XI ermegü:ke éşik art bolur* 'to a lazy man a threshold (*al-'ataba*) becomes (as steep as) a mountain pass' (*al-'aqaba*) *Kaş. I 42, 5; n.m.e.: KB* (the tongue is a lion) **éşikte yatur** 'lying on the threshold' *164; (whoever came) öpti élligke éşik 'kissed the king's threshold' *451; XIII(?) Tef. éşik* ditto *87; XIV al-'ataba éşik: Mel. 76, 5; Rif. 179; Çağ. XV ff. éşik kapu* 'door' *Vel. 63* (quotns.); **éşik xāna wa sarā** 'house, palace' *San. 106v. 21* (quotns., the translations erroneous deductions from the contexts); **Xwar. XIV éşik** in some contexts, e.g. **éşik bağla-** clearly 'to fasten the door' in others perhaps 'threshold' *Qutb 52; 'threshold' MN 38, etc.; Kom. XIV 'door' éşik CCI, CCG; Gr.: Kıp. XIII al-bāb 'door' (kapu); and also **éşik** that is *at-'atabatu'l-farwağā* 'a high threshold' *Hou. 6, 5; XIV éşik 'atabatu'l-bāb wa yuhnā bihi'l-bāb* 'also used in alluding to the door' *Id. 14; XV bāb éşik Kav. 44, 13; 59, 10; 'ataba éşik Tuh. 25b. 5.****

D **eşük** Conc. n. fr. **eşü:** 'blanket, covering', etc. Survives in SW Tkim. **éşik. Xak. XI eşük al-ditār** 'blanket'; **eşük** 'the word for anything of brocade (*nina'l-dibic*) which is sent to be laid on the graves of *amirs* and kings as a sign of respect, and is then later divided among the poor' *Kaş. I 72; a.o. I 14, 18 (eşü:-); KB şarī'at yüzündin kéterdi eşük* 'he removed the veil from the face of the sacred law' *54; XIV Muh. (?)* (in a list of soft furnishings) *al-sitr* 'curtain' **éşük: Rif. 168** (only).

D **üşik** N./A.S. fr. **üşi-**; 'hard frost, frozen'. S.i.a.m.l.g. except SC(?); in SW only in *xx Anat. SDD 1439. Xak. XI üşik* 'the cold' (*al-bard*) which scorches (*yuhriq*) the fruit and prevents it from forming *Kaş. I 72.*

D **üşgü:** See **2 üş-**.

D **eşgek** 'donkey'; prob. a Dev. N. connoting habitual action fr. **1 eş-**, lit. '(an animal) which

habitually ambles'. S.i.a.m.l.g. usually as **eşek/eşek**, in some NE dialects **eştek**. The parallel Dev. N. fr. **3 eş-**, **eşgek**, 'an oar' is not noted before the medieval period (Çağ., Kom., Kıp.), and also s.i.m.l.g., but usually as **eşkek** or the like. See *Doerfer II 486. Uyğ. VIII ff. Man.-A M I 16, 11-12 (kaç); Bud. eşgek karnında* 'in the womb of a donkey' *U III 26, 21; a.o. Siv. 341, 22 I civ. eşgek tüsin* 'the hair of a donkey' *II I 103-4; (one cart, one cow) üç eşgek* 'three donkeys' *USp. 55, 25; eşek (sic)* occurs several times in *USp. 3, a late text: Xak. XI eşgek al-himār* 'donkey' in one of the two pronunciations of **eşye:k** (*sic*); the -y- in the latter is changed from one of the two repeated letters (*harfavi'l-tadvif*) as occurs in Ar. (three examples quoted, but the phonetic phenomenon is quite different) *Kaş. I 111; eşyek (sic) al-himār*; another pronunciation is **eşgek** but **eşyek** is more correct (*afşah*) *Kaş. I 114; spelt eşye:k* in *I 244 (artil-)* and five o.o., and **eşek** (?error for **eşye:k**) in *II 246, 9; XIII(?) Tef. eşgek/eşek* ditto *86-7; XIV Muh. al-himār eşek Mel. 70, 7; Rif. 171; Çağ. XV ff. eşek ('with -k-') **eşek Vel. 62** (quotn.); **Xwar. XIV eşek** 'donkey' *Qutb 22; eşek 52; Kom. XIV 'donkey' eşek CCI, CCG; Gr.: Kıp. XIII al-himār eşek Hou. 12, 14; XIV ditto Id. 14; XV ditto Kav. 28, 11; 31, 7; 61, 22; Tuh. 13a. 4.**

?F **işküm** Hap. leg.; prob. a l-w-, ?Sogdian. Cf. **tevsi:** **Xak. XI işküm** 'a table (*mā'ida*) in the shape of a large dish (*cafna*) used by kings; it has no legs' (*qawā'im*) *Kaş. I 107.*

D **1 eşğin** Dev. N./A. fr. **1 eş-**; usually 'a trot, amble; trotting, ambling'. Survives only(?) in NE Bar. **işkın R I 1556** and SW Osm. **eşkin. Xak. XI** (after **2 eşğin**) *wa yuqāl li'l-safari'l-mū'dā*, and 'a journey at high speed' is called **eşgin Kaş. I 109; Kıp. XIII** in *Hou. 13, 10 ff. (al-farasu'l-rahwān* 'an ambling horse' *yorğā; al-farasu'l-tariq* 'a trotting(?) horse' **eşgün** (or **reşkū:n**); **Osm. XVI ff. eşkin/eşkün** usually 'trotting' (Adj.), in several texts *TTS I 283; II 504; III 269; IV 313; XVIII eşkin* (spelt) in *Rūmi, raftār-i asb* 'the gait of a horse', and metaph. *asb-i xwusrāh* 'a horse that goes well' *San. 106v. 19.*

D **2 eşğin** Hap. leg.; Dev. N./A. (cf. **1 eşğin**) fr. **2 eş-**. **Xak. XI eşğin toprak al-turāb wa'l-ramlu'l-munhāl**, 'earth and sand which is poured out' *Kaş. I 109.*

Dis. V. EŞÇ-

1 üşkür- Intrans., 'to whistle, hiss', and the like; Trans., 'to incite (someone, etc. *Acc.*) against (someone, etc. *Dat.*)'. Survives in NC Kır., Kzx. **üşkür-** 'to whistle'; NW Kaz. **üşkür-** 'to spit' (in magical ceremonies) *R I 1351; SW Osm. eşkir-* 'to excite, incite' *Red. 122 (SDD 553 eşger-)*, but in most NC, SC, SW languages 'to whistle' is **işkir-** **Xak. XI ol itig keyikke: üşkürdi: agra'l-kalb 'alā'l-şayd** 'he incited the dog to chase the wild game'; also used when a man incites someone

against something ('alâ'l-şay'); and one says **yıla:n üškürdi**: 'the snake hissed' (*nafaxat bi-fihâ*) also of a man when he whistles (*şafara bi-fihî*) and of a culture when it shrieks (*şafara*) (prov.) *Kaş. I 228 (üşkürür, üškürme:k)*.

VU 2 üškür- n.o.a.b. **Xak. XI** ol unıtmış sözüğ **üşkürdi**: 'he remembered (*tađakkara*) the word (etc.) which he had forgotten' *Kaş. I 228 (üşkürür, üškürme:k)*: XIII(?) *Tef. üškür-* 'to remember' 342.

VUD üškürt- Hap. leg.; Caus. f. of **2 üškür-** **Xak. XI** (in a para. following the preceding entry and giving the rules for forming Caus. f.s of this form) one says **söz üškürdi**: 'he remembered the word'; and if you wish to form the Caus. of it you say **üşkürtti**: 'he urged the man to remember' ('*alâ tađakkur*) what he had forgotten' . . . there is an alternative form **üşkürtürdi**: 'he urged him to incite' ('*alâ-l-ığrâ*'), implying that this is the Caus. f. of **1 üškür-**, but the first is more elegant and correct (*aşah wa aşahh*) *Kaş. I 229*.

Tris. EŞG

PU?F eşgürti: 'a kind of Chinese embroidered silk brocade'. There is some difficulty about the actual form of this word, of which the -ğ- is fixed by the Türkü spelling. The best evidence should be in *Kaş.* where it appears under the heading *fa'lili*; the form to be expected is **eşgürti**; but the MS. actually has **eşgürtti**. The word is fairly common in *Uyg. Bud. and Civ.* and is there consistently spelt **eşgürti** with minor variations of vocalization. The conclusion seems to be that it is a l.-w. of which the original form was **eşgürtti**: but that the -r- was not clearly pronounced and was sometimes omitted. For the earlier misunderstanding of this word in *II N 11* see *Ekinliĝ*. N.o.a.b. Cf. *barçın*. **Türkü VIII altun kümüş eşgürti**: kutay buğsız ança: **bérür** 'thus they give unstintingly gold; silver, embroidered brocade and silk fabric(?)' *I S 5, II N 3*; a.o. *II N 11*: *Uyg. VIII ff. Bud. torku eşgürti* (*şic*) **böz ulati bir eđ** 'a fabric, silk clothing, embroidered brocade, cotton, and so on' *TT VI 391-2* (and see note); **yürüp arıĝ eşgürtide** (*şic*) 'in pure white embroidered brocade' *USP. 102b. 17*: *Civ. bir yapaĝ* (*şyapaĝ*) **eşgürti** (*şic*) **iki kep bir uluĝ torku** 'one coverlet(?) of embroidered silk brocade, two broad and one large piece of silk' *USP. 127, 3*; **eşgürti** occurs several times in *Fam. Arch.*: **Xak. XI eşgürti**: (?; see above, MS. *eşgürtti*): *dibâc Şini munaq-qaş min cinsi'l-harir* 'embroidered Chinese silk brocade' *Kaş. I 145*.

D eşiklik Hap. leg.; A.N. (Conc. N.) fr. **eşik**. The P.N./A. **eşiklig** is first noted in *Çağ. (P. de C. 117)* and s.i.m.m.l.g. **Xak. XI eşiklik** **yiğaç**: 'a timber destined for use as a threshold' (*ataba*) *Kaş. I 152*.

D eşüklig/eşüklük Hap. leg.'s; P.N./A. and A.N. (Conc. N.) fr. **eşük** **Xak. XI eşüklük**

barçın 'brocade (*dibâc*) destined to be made into a covering' (*al-ditâr*); *wa şahibuhu bi'l-kâfi'l-rakika* and 'owning a covering' is **eşüklig** *Kaş. I 153*.

D eşinçil: N.Ag. fr. **1 eşgin**. Survives in NE Bar. **işkinçil** 'a trotter' *R I 1557* and SW Osm. **eşkinçil** 'a light irregular cavalryman'. **Xak. XI** (after **1 eşgin**) hence *al-bâridu'l-musri'u'l-fâris* 'a fast mounted courier' is called **eşginçil**: *Kaş. I 109*.

PUS?F eşgürti See **eşgürti**.

Tris. V. EŞG-

D eşgekle- Refl. Den. V. fr. **eşgek**; 'to own a donkey'. Survives in this and cognate meanings in SW Osm. **eşeklen-**. **Xak. XI er eşgeklendi**: 'the man owned a donkey'; in one of the two pronunciations *Kaş. I 315 (eşgekle-nür, eşgekle-nme:k)*; the alternative pronunciation **eşyeklen-** is not listed.

D üşikle- Den. V. fr. **üşik**; pec. to *Kaş. Xak. XI* ol **keyikni: üşikle:di**: *axadâ'l-zaby fi haşrihi wa hâla wucidihi'l-bard* 'he caught the antelope when it was distressed and its body was frozen' *Kaş. I 306 (üşikle:r, üşikle:me:k)*; **Tağut sü:sin üşikle:di**: 'he made a night attack (*bayyatu*) on the Tağut in the extreme cold' (*fî şiddati'l-bard*) *I 307, 15*.

D üškürtür- See **üşkürt-**.

Dis. AŞL

C oşol See **1 oş**.

D aşıĝ P.N./A. fr. **1 a:ş**; n.o.a.b. It is possible that the first occurrence is a P.N./A. fr. **2 a:ş**. **Xak. XI KB siyâsat yoritĝu kerek sü başı siyâsatka aşıĝ bolur sü işi**; **siyâsat yoritısa sü başıĝ bolur, süsi başıĝ erse er aşıĝ bolur** 'the army commander must facilitate government policy; the work of the army becomes to repair (if fr. **2 a:ş** or to feed) government policy. If it facilitates government policy, the army gets a commander; if his army has a commander a man is (sure to be) supplied with food' 2300-1.

D aşılk A.N. (usually Conc. N.) fr. **1 a:ş**. S.i.m.m.l.g., usually 'food, provisions', less often 'cereals'. *Uyg. VIII ff. Bud.* (in a detailed description of a house) **aşılk** 'the kitchen' *TT VI 85*: **Xak. XI aşılk al-matbah** 'the kitchen' *Kaş. I 114*; **aşılk tarıĝ anın ünere: minhu yanbutu'l-ta'am** 'the food (crops) spring up because of it' (i.e. the snow) *II 204, 14*: *xiv Muh.* (under 'trees and plants') **al-ğalla** 'cereals' **aşılk** (followed by *al-hinta* 'wheat' **bu:ğday**) *Mel. 77, 13*; *Rif. 181*: **Çağ. xv ff. aşıĝ ĝalla San. 42r. 3** (quotns.): **Oğuz XI** (after the *Xak. entry*) and in *Oğuz al-burr*, 'wheat' is called **aşılk** *Kaş. I 114*; a.o. *I 373, 22 (tarıĝ)*: **Xwar. XIII aşılk** 'food(?)' *Ali 40*: **xiv aşılk** 'corn, grain' *Quth 14*: **Kom. xiv** 'grain, wheat' **aşılk** *CCI*; *Gr.*; **Kom. xiv**

aşlık *al-qamh* 'wheat' *İd.* 14; *al-ğalla a.ık* Bud. 6, 15; xv ditto *Tuh.* 26b. 4; 85b. 13.

D éşliĝ P.N./A. fr. *é:ş*; 'having a companion'. Survives in NW Kaz. *İşli R* I 1561: **Uyĝ.** VIII ff. Bud. Sanskrit *bālasahāyatā* 'having a fool for a companion' **bilĝsiz éşliĝ** (*sic*) **bolma:k** *TT VIII B.6*: **Xak.** XI (after *é:ş*) *wa yuqāl li'llađi ma'ahu tābi'a mina'l-cinn*, and 'a man who has a familiar spirit' is called **é:şliĝ** *Kaş.* I 47.

D işliĝ (?i:şliĝ) P.N./A. fr. **I i:ş** (?I i:s). Survives in SE Türki **İşlik** 'businesslike' *BŞ* 603; NC Kır. **İştü**: 'industrious' and SW Osm. **İşli**, 'Tkm. **İşli** 'busy, fully occupied'. **Xak.** XI **İşliĝ** *Kaş.* I 485, 9 (**sıdırım**, which is described as an Oĝuz word); *I* 509, 3 (**küdüĝ-lüĝ**); n.m.e.

D İşler: See **İşi**.

Dis V. AŞL-

D aşıł- Pass. f. of **2 aş-**, q.v.; 'to increase' (Intrans.) Pec. to Uyĝ. and noted almost only in Hends. Uyĝ. VIII ff. Man. **bu ok** [övk] **bilĝ anşıl**saır kücedser 'if this emotion of anger increases and becomes strong' *TT II* 17, 53-6; Bud. **üklil-aşıł-U** *II* 9, 6-8 etc. (**üklil-**); **aşıł-üstel-** *TT VII* 40, 128 etc. (**üstel-**); o.o. *TT VI*, 348 (**kutad-**); *PP* 13, 6 (yil).

D eşıł- Pass. f. of **2 eş-**; 'to be poured out'. Survives in NC Kır. **eşıł**- (also used with **kum**). **Xak.** XI **kum eşıldi**: 'the sand (etc.) was poured out' (or 'poured out'), *inhāla* *Kaş.* I 197 (**eşlür, eşilme:k**); **bu kayır ol eşilge:n** 'this sand dune is constantly pouring out' (i.e. 'on the move' *yanhāl*) *I* 158.

D eşıł- Hap. leg.; Pass. f. of **eşıł-**. **Xak.** XI **anıñ üze: yoĝurka:n eşıldi: dıtırā** 'alayhi'l-dıtırā 'the blanket was spread over him'; also used when something is put as a cover (*zıttıva*) over something else *Kaş.* I 197 (**eşülür, eşülme:k**).

PUD İşil- (?yışıl-) 'to become expert (at doing something *Dat.*)'. This V. is apparently cognate to **yışiĝ** (?ışiĝ), **yışım** and **yışım-lan-**; there is no doubt, in spite of the erratic vocalization in the MS., that the whole group had back vowels, but it is not clear whether the original initial was **ı-** or **yı-**; as the Uyĝ. form of **yışiĝ** was **ışiĝ**, the first is the likelier. Survives only(?) in NC Kzx. **ışıl-** 'to acquire a habit'; metaphor. 'to get thin'. **Xak.** XI **anıñ elliĝ: ı:şka: ışıldi**: 'his hand became accustomed (*maranat*) to the task' (etc.) *Kaş.* I 197 (**ışılur, ışıłma:k**; MS. **-me:k**); **anıñ elliĝ: ı:şka: yışıldı**; (a further example of **yuşul-** follows here) *III* 79 (**yışılur, yışılma:k**, corrected fr. **-me:k**; vocalized **yuşul-**); **bu: er ol elliĝ: ı:şka: yışılga:n** (MS. **buşılga:n**) 'this man's hand is constantly nimble (*yuxıff*, MS. *yuhıff*) in the task and has become expert (*nadaba*) at it' *III* 53.

D uşal- (**uşa:l-**) Pass. f. of **uşa-** (**uvşa:-**); 'to be crushed, broken into small pieces'; S.i.s.m.l., the normal word with this sense being **uvul-**, q.v. See **osul-**. **Xak.** XI **etme:k uşaldı**: 'the bread (etc.) was crumbled' (*tafatata*) *Kaş.* I 197 (**uşa:lur** (*sic*), **uşalma:k**); a.o. *II* 235 (**tüvşel-**) *xiv Rbĝ.* **uşal-** 'to be smashed, crushed' *R* I 1775 (quotns.): **Çaĝ.** xv ff. **uşal-fuşatıl-** (spelt) Pass. f. *şikasta şudan* 'to be broken' *San.* 75 v. 13 (quotns.): **Kom.** xiv **uşaldı** 'crushed' (perhaps a Dev. N./A. in -dı) *CCG*; *Gr.*

D üşel- Hap. leg.; Pass. f. of **üşe:-**. **Xak.** XI **anıñ evi: üşeldi**: 'his house was searched' (*buhıta*); also used of anything else that you search (*tabhatulu*) *Kaş.* I 197 (**uşe:lür, üşe:ıme:k**).

D I aşıla- Den. V. fr. **1 aş-**; 'to eat food'; a very rare alternative to **aşa:-**. Uyĝ. VIII ff. Bud. *PP* 19, 6 (**una:-**); **Kıp.** xv *lahama* 'to feed on meat' **aşıla-** *Tuh.* 32a. 13.

D 2 aşıla- Den. V. fr. **2 aş-**; 'to repair'. N.o.a.b., but the Refl. f. **aşlan-** 'to be repaired' occurs in Xwar. xiv, *Quth* 13, and **aşlak** 'a patch; the sole (of a boot)' is noted in SW xx Anat. *SDD* 123. **Xak.** XI **ol ayak aşıladı**: 'he repaired (*ra'aba*) the cup' *Kaş.* I 286 (**aşlar, aşıłma:k**); a.o. *I* 80, 17 (**2 aş-**); **Kıp.** xiv **aşıla-** 'to mend (*waşala*) an arrow when it is broken' *İd.* 14.

D İşle- Den. V. fr. **1 iş-**; 'to work; to do (something *Acc.*)'; with front vowels everywhere even in *Kaş.* S.i.a.m.l.g. with minor phonetic variations. **Türkü** VIII ff. Man. **neçe işleme:isig iş işleyürbiz** 'how many things we do that we ought not to do' *Chuas.* 296-7: **teñri ayĝm tüketi işleyürbiz** 'we do everything that God prescribes' *TT II* 6, 3; Uyĝ. VIII ff. Man.-A. (just as a craftsman) **edsiz neş işleyü** (*sic*) **umaz** 'cannot make an unserviceable thing' (?) or cannot make anything without (suitable) raw materials) *M* I 16, 14-15; Man. in *TT III* 69 and 72 **ışletimiz** prob. represents **ışlet(t)imiz**; see **ışlet-** Bud. (and various craftsmen) **kentü kentü uz işin işleyür** 'each do their own skilled work' *PP* 2, 6; o.o. of **ış işle-** *U III* 26, 10; *TT IV* 8, 63, etc.; **sakinıp işleser** (if a man) 'devotes himself to thinking' *TT V* 6, 39; Civ. **ışlezün** 'let them work' *UŞP.* 122, 8; **kızıl burçak bilen işleyü tütlü** 'work up (the decoction) with red beans and keep it' *H II* 8, 32; (if one crushes the rootlets(?) of onion and garlic and) **yuĝurup işleser** 'kneads them and works them up' *H* I 145; **Xak.** XI **er işle:di**: 'the man (etc.) worked' (*amila*) *Kaş.* I 286 (**ışle:r, işle:me:k**); **KB ukus birle işle kamuĝ iş küdüĝ** 'do all your work (Hend.) with understanding' 161; a.o. 255; XIII(?) Tef. **ışler işle-** 127; *xiv Muh.* (*al-şuĝl i:ş*) **a'malı-şuĝl işle-** *Mel.* 40, 3; *Rif.* 128; **Çaĝ.** xv ff. **ışle-** (spelt) **kār hardan** 'to work' *San.* 105v. 20; **Xwar.** XIII **ışle-** 'to perform (work)' *Ali* 32; *xiv ditto* *Quth* 61; **Kom.** xiv 'work' **ışleme:k** *CGI*; *Gr.* **Kıp.**

XIII *iştāgala* 'to work' *işle*:- *Hou.* 35, 12: *Osm.* XIV ff. *işle*:- 'to work; to do, or make (something *Acc.*)'; c.i.a.p. *TTS I* 394; *II* 552; *III* 387; *IV* 442.

D *aşlat*- *Hap. leg.*; *Caus. f.* of 2 *aşla*:-. *Xak.* XI ol *ayak aşlattı*: *arba' al-inā wa'l-qas'a* 'he had the vessel or cup repaired' *Kaş.* *I* 265 (*aşlatur, aşlatmak*).

D *işlet*- *Caus. f.* of *işle*:-; 'to make (someone *Acc.*) work; to operate (something *Acc.*); to make (someone *Dat.*) make or do (something *Acc.*)'. S.i.a.m.l.g., with minor phonetic variations. *Uyg.* VIII ff. *Març edgü kılınclıg işlarig* (*sic*) *islettipli* 'you have made them do good deeds' *TT III* 80 (and see *işle*:-); *Bud. kul küngü işlettimiz erser* 'if we have made a male or female slave work' *TT IV* 10, 8; similar phr. *TT V* 25, 51 and 58; *Suv.* 136, 1; 596, 22: *Civ. işletgil yénik edgü lalarig* 'make the light-weight good mules (Chinese l.-w.) work' *TT I* 125-6; o.o. *USp.* 51, 8; 82, 28 (2 art-); 88, 42: *Xak.* XI ol *apar 1:ş işletti*: *ista' malahu'l-'amal* 'he made him do the work' *Kaş.* *I* 265 (*işletür, işletme:k*); *yiglitlerig işletü*: 'putting the young men to work' *I* 263, 8; *KB anı işletip* 483; o.o. 215, 479, etc.: *Çağ.* xv ff. *işlet*-*Caus. f.*; *kāv farmüdan* 'to order to work' *San.* 106r. 11: *Kip.* XIV *aşgıl gayrak* 'make someone else work' *işle:t Hou.* 35, 13: *Osm.* xv ff. *işlet*- 'to put (someone) to work'; in several texts *TTS I* 394; *II* 552; *IV* 442.

D *aşlal*- *Hap. leg.*; *Pass. f.* of 2 *aşla*:-. *Xak.* XI *ayak aşlaldı*: 'the cup was repaired' (*ru'iba*) *Kaş.* *I* 295 (*aşlalar, aşlalmak*).

D *işlel*- *Pass. f.* of *işle*:-; (of work) 'to be done'. S.i.s.m.l. *Xak.* XI 1:ş *işleldi*: 'the work was done' (*umila*) *Kaş.* *I* 295 (*işlelür, işlelme:k*).

D **I** *işlen*- *Refl. f.* of *işle*:-; s.i.a.m.l.g., except NC, often with a *Pass.* meaning. *Xak.* XI **er** *işlendi*: (*sic*) *aral'-racul annahu ya'mal 'amal* 'the man pretended to work' *Kaş.* *I* 297 (2: *işlen*- follows): *Çağ.* xv ff. *işlen*- *Pass. f.*; *kür harda şudan* (of work) 'to be done' *San.* 106r. 12.

VUD **2** *işlen*- (?*işlan*-) *Refl. Den. V. fr.* 21ş (?19); 'to be blackened with smoke'. Similar difficulties and confusions arise in regard to the vocalization and survival of this word as in the case of 2 *iş*, but broadly speaking it survives in the same languages and with the same phonetic changes. In *Kaş.* the position is further complicated by the fact that this verb, which probably had back vowels, and **1** *işlen*-, which almost certainly had front vowels, are treated in a single para., with the result that the *Infin.* is shown as *-ma:k* altered to *-me:k* or vice versa. In addition a later scribe familiar with modern forms of this verb like *Osm. işlen*- altered the *-ş-s* to *-s-*. *Xak.* XI **ev** (VU) 1:şlandı: *lazıqal'-duxan bi'l-bayt wa asvadda minhu* 'the smoke

adhered to the house, and it was blackened by it'; also used of clothing and other things *Kaş.* *I* 298 (1:şlanur, 1:şlanma:k(?), see above); *tütü:n kopursa*: (VU) *işlanur*: 'if a man raises smoke, he (inevitably) gets dirtied by it' (*yatadaxan*) *II* 72, 10 (-ş- later altered to -s-).

D *işleş*- *Co-op. f.* of *işle*:-; 'to work together' and the like. S.i.s.m.l. *Xak.* XI ol *menliş birlle*: *işleşdi*: 'he competed with me in working' (*fi'l-'amal*); also used for helping *Kaş.* *I* 240 (*işleşür, işleşme:k*): (*Xwar.* XIV *işleş*- 'to be friends with one another' *Quth* 61 is a *Co-op. Den. V. fr.* *éş* and should be transcribed *éşleş*-).

Tris. V. AŞM-

D *éşimsin*- *Hap. leg.*; almost certainly *Refl.* *Simulative Den. V. fr.* *éş*-, 'to treat as a comrade, or equal'. The *Suff.* *-imsin*- is properly attached to *V.s* and seems to be a *Refl. Simulative Den. Suff.* *-sin*- attached to the *N.S.A.* of that *V.*; it is here attached to a *N.* by false analogy. *Xak.* XI *KB* (however close the rulers hold you to them, do not forget yourself, act uprightly; however well they treat you, stand in awe of them) *éşimsinmeğil sen kaya baknu tur* 'do not treat them as equals, stand looking over your shoulder at them' 4094-5.

Dis. AŞN

D *üşeş* *Dev. (Pass.) N./A. fr.* *üşe*:-; lit. 'scraped smooth'. *Pec. to Kaş.* *Xak.* XI *üşeş ta:ş al-savratu'l-malsā* 'a smoothed stone'; alternative form (*luğa fi*) *yüşeş Kaş.* *I* 135; *yüşeş ta:ş*: same translation *III* 372.

öşün 'shoulder' or the like. Survives in NE *Alt.*, *Leb.*, *Şor öjün* 'collar-bone' *R I* 1308 (*üstü Şor* 'shoulder' 1907 is merely the same word with *Poss. Suff.*); *Bar. üjün* 'humerus, upper arm' 1907; *Tuv. öjün* 'humerus; forearm'; *SE Türk öşne/öşni*, etc. 'shoulder' *Şaw* 24, *Jarring* 219. *Xak.* XI *öşün ra'su'l-katifi* (*sic* in *MS.*) 'the point of the shoulder' *Kaş.* *I* 77.

D *aşnu*: abbreviated *Ger.* of *aşun*:-; as *Adv.* 'previously first (of all)'; as a *Postposn.* with *Abl.* 'before' (of time). *N.o.a.b.* *Uyg.* VIII ff. *Bud. eñ aşnu* 'first of all' *TT V* 26, note 5, 9; *başda aşnu* 'first of all' *TT V* 24, 58; (the bull) *aşnu ünüp* 'coming out first' *PP* 65, 3; *aşnuça* 'as previously' *U I* 31, 14; *USp.* 58, 18: *Civ. aşnu üç kaşuk içşün* 'first let him drink three spoonfuls' *H II* 18, 63; a.o.o.: *Xak.* XI *aşnu*: a *Particle (harf)* meaning *qabl* 'before'; hence one says *men andan aşnu*: *keldim* 'I came before him' (*qablahu*) *Kaş.* *I* 130: *KB* 'Atıq erdi aşnu kamuğda üze' 'Atıq was first, above all the others' 51; o.o. 8 (*öpdünü*), 253, 509, 2356 (1 a:1); etc.: XIII(?) *Tef. aşnu Adv.* and *Postposn.* 66: *xiv Rbg. R I* 60r; *Muh. qabl aşnu*; *qabl menden aşnu*: *Mel.* 14, 7; *Rif.* 99: *Xwar.* XIII *aşnudan* 'from of old' 'Ali 46: *xiv aşnu Adv.* and *Postposn.* *Quth* 14; *MN* 289; *Nahc.* 4, 13; 241, 16: *Kip.* *xiv aşnu*:

al-qadim mina'l-zaman 'previous in time' *Id.* 14; Osm. xiv *aşnu zaman* 'once upon a time' *TTS I* 51.

Dis. V. AŞN-

D *aşan*- Refl. f. of *aşa-*; the two early occurrences are not certain, but the word survives in NE Kuer., Tel. *aşan*- *R I* 606; NC Kir., Tob. *aşan*- *do.* 590, 'to eat to satiety'. Türkü VIII *T* 27 (?; see *aşın-*); Uyğ. VIII ff. Bud. (I invite two monks) *kim küntemek menli evimde aşanzunlar* 'to eat daily in my house' *TT I* p. 26, note 160, 4-5.

S *aşın*- See *aşğın*-.

D *aşın*- Refl. f. of I a:ş-, the -u- is unusual; 'to excel (Intrans.); to exceed, surpass (something or someone *Abl.*)'. Survives in NE Alt., Tel. *aşın*- *R I* 608; Khak. *aşın-*; NC Kir. *aşın-*; NW Kum. *aşın*- *R I* 594. *Xak.* XI ol *mendin aşındı: sabağa minni* 'he surpassed (or outstripped) me' *Kaş.* I 202 (*aşunur*, *aşunma:k*): *KB kayu işte aşnu aşunsa ukuş* 'in whatever matter (his) understanding excels' 2604; o.o. 1384, 4848, 5052; XIII(?) *Tef. sözge aşun-* 'to speak first'; *aşun-* 'to excel' 67.

D *eşün*- Refl. f. of *eşü-*; n.o.a.b. *Xak.* XI *KB* (Oh mortal man! You see the dead and the living) *sizik tutma bir kün eşüngey yérig* 'have no doubt, one day you will put on a covering of earth' 3785.

İşen- 'to trust, believe in, rely on (someone *Dat.*)'. S.i.a.m.l.g. except SW. Exceptionally the NW forms Kar. L. *ışan*- *R I* 1387; *T.* *ışan*- *do.* 1400; *Kov.* 195 and *Kaz.* *ışan*- *R I* 1400 have back vowels, perhaps under the influence of *man-* which is practically synonymous. See *ışan-*. *Xak.* XI ol *mağa: işendi: ittakala 'alayya fi'l-amr wa'tamada* 'he relied (*Hend.*) on me in the matter' *Kaş.* I 202 (*işenür*, *işenme:k*): *KB bitigke işenme* 'do not rely on the letter' (do the best you can) 3804; (do not entrust a task to two people) *işengü bolur iş kalur kilmadin* 'they will rely (on each other) and the task will remain undone' 5533; *Çağ.* xv ff. *işenme* (mis-translated) *Vel.* 60 (quotn.); *işen- muţma'inn bidad wa'timad kardan* 'to feel secure, to rely on' *San.* 105r. 22 (quotns.); *Xwar.* XIV (VU) *işen-* 'to trust, rely on' *Qutb* 206 (*ışan-*): *Kom.* XIV 'to trust' *ışan-* (*sic*) *CCI, CCG*; *Gr.*: Kip. xv *tawakkala* (VU) *ışan- Tuh.* 10b. 9.

S *uşan*- See *uşşan*-.

Tris. AŞN

D *aşnu:kı*: N./A.S. fr. *aşnu*; 'former' and the like. N.o.a.b. Uyğ. VIII *aşnu:kı*: *tavğaç-dakı: oğuz türkü ta[şık]mış* 'the Oğuz and Türkü who were previously (settled) in China came out' *Şu.* S.8: VIII ff. Bud. *aşnu:kı ikigü* 'the first two' (of three) *TT V* 26, 108; *aş-nukı sekiz* 'the first eight' (of ten) *do.* 127:

Civ. *aşnu:kı tüzünler törösin* 'the traditional law (or customs?) of good men of old times' *TT VII* 30, 1-2; *aşnu:kına ögl* 'different from before' *TT I* 150 (dubious meaning): (O. Kir. IX ff. *aşnu:kı*: is read in *Mal.* 41, 2 and 4 but this inscription makes no sense): *Xak.* XI *KB eñ aşnu:kı kün* 'on the very first day' 793; XIII(?) *Tef. aşnu:kı* 'previous'; *aşnu:kılar* 'men of old time' 67; XIV *Muh. al-avval* 'first, former' *aşnu:kı*; *al-avva'il aşnu:kı:lar*: *Mel.* 14, 7; *Rif.* 90; *Adam 'alayhi'l-salam aşnu:kı: ata*: *Rif.* 138 (only); *Xwar.* XIV *aşnu:kı* 'former' *Qutb* 14: Kip. XIV *aşingı: yıl 'ämü'l-'ämi'l-avval* 'the year before last', also called *aşnuğı yıl*; the phrase now used is *keşgen* (i.e. *keçgen*) *yıl Id.* 14; *'äm 'äm avval aşingı: yıl Bul.* 13, 15: Osm. XIV *aşnuğı* (1) 'former'; (2) (men) 'of old times' in three texts *TTS I* 51; II 64.

D *aşnukan* Den. Adv. fr. *aşnu*; see *v. G. ATG*, para. 437. N.o.a.b. Uyğ. VIII ff. Bud. see *v. G.*, op. cit., occurs in an unpublished part of *Hien-ts.*: Civ. *TT I* 172 (2 *ergür*-).

D *aşnurak* Comparative f. of *aşnu*; n.o.a.b. Uyğ. VIII ff. Bud. (you who are afraid) *aşnurak yorıqlar* 'get off (the ship) before (we sail)' *PP* 32, 4.

Tris. V. AŞN-

D *aşundur*- Caus. f. of *aşın-*; survives only (?) in NE. *Xak.* XI *KB uluğlar kerek kim kiçigke salām aşundursa* 'important people should take the initiative in greeting their inferiors' (and not vice versa) 5060; XIII(?) *At. senip mālīp ol māl aşundurdukuş* 'your (true) wealth is the wealth you have sent in advance (to the next world?)' 433; *Tcf. aşundur-* (of the hands) 'to have made something earlier' 67.

Dis. AŞR

D *aşru*: abbreviated Ger. of *aşur-* used as an Adv.; 'very much, extremely'. Survives in NE Tel. *ajıra R I* 608; Khak. *azıra*; *Tuv. ajır* all meaning 'across, above, beyond; to excess'; NW Kar. T. *aşarı/aşıra* 'across, through' *Kov.* 159, 160, and SW Osm. *aşırı* 'extreme, excessive'; situated on the other side of (something)'; Tkm. *aşırı* 'a streamer attached to a veil or other similar garment'. The word is rather rare in the early period and for a brief time but over a wide area became *asru* (*sic*) in the medieval period. *Xak.* XI *KB ağırladı aşru* 'he honoured him greatly' 1766: (the word does not occur in XIII(?) *At.*, but *keñ* is twice glossed *asru* and once *asru yaxşı* 'very good'): *Çağ.* xv ff. *asru ziyada ve çok* 'more, very much' *Vel.* 17 (quotns.); *asru bişyâr* ditto *San.* 40v. 9 (quotn.); *Xwar.* XIV *asrı/asru* 'very, very much', qualifying Adjs. and Verbs *Qutb* 12-13; *asru* ditto *MN* 98, etc.: *Kom.* XIV ditto *asru/aşru/asru CCG*; *Gr.* 43 (quotns.; survives as *asrı* in NW Kar. T. *Kov.* 159).

Dis. V. AŞR-

D **aşur-** Caus. f. of 1 **aş-**; 'to cause to pass over or exceed; to extol', and the like. Fortuitously not noted before XIV, but cf. **aşru**, **aşrul-**. Xwar. XIV **aşur-** 'to make (something) exceed, go beyond, overflow' *Quth* 14; **aşur-şaşır-** ditto *MN* 165, etc.; **bır kulnuş** 'amalıni kökke aşurğaylar' 'they will extol a servant's work to the skies' *Nahc.* 402, 13; **Çağ.** XV ff. **aşur-** (spelt) Caus. f.; *gudārā-nidan wa mutacāwiz saxtan* 'to cause to pass over or exceed' *San.* 41r. 2.

VU **öşer-** (of the eyes) 'to be dazzled, or bleary'; pec. to **Kaş.** **Xak.** XI **anıñ kö:zi: öşerdi:** *sadırat 'aynuhu wa'rımdat minal-intizār awil'-caw* 'his eyes were dazzled and bleary because of staring (at something) or hunger' *Kaş.* I 178 (**öşer:rür**, **öşerme:k**); **bu er ol kö:zi: öşergen** 'this man's eyes are constantly dazzled (*yatahayyar*) by hunger and the like' I 157; a.o. III 68, 2.

D **aşrul-** Pass. f. of **aşur-**; 'to be carried over (something *Abl.*)'. Survives in SE **Türki BŞ** 766 (**oşurul-**); NC **Kır.** and SW **Osm.**; **Tkm.** (**a:şırıl-**). **Xak.** XI **yük arttıñ aşrıldı:** 'the load was carried over (*ucıza*) the pass (etc.)' *Kaş.* I 247 (**aşrular**, **aşrulamak**).

Dis. AŞŞ

D **aşsız** Priv. N./A. fr. 1 **aş;** 'without food'. Otherwise noted only in SE **Türki**, *Şaw* 9. **Türkü VIII İcre: aşsız taşra: tonsız** (a people) 'without food in them and clothes on them' I E 26, II E 21.

D **işsiz** Priv. N./A. fr. 1 **iş;** 'without work, with no occupation'. S.i.s.m.l. **Uyg.** VIII ff. **Man.** **işsiz boş** 'without work and idle' *M I* 17, 2.

Dis. V. AŞŞ-

D 1 **aşsa:-** Hap. leg.; Desid. Den. V. fr. 1 **aş.** **Xak.** XI **aşsa:di:** (after 2 **aşsa:-**) *wa hađaliha ida'stahā'l-ta'ām* 'he longed for food' *Kaş.* I 277 (**aşsar:**, **aşsa:mak**).

D 2 **aşsa:-** Hap. leg.; Desid. f. of 1 **aş-**. **Xak.** ol **art aşsa:di:** 'he intended and wished to cross (*mutacāwaza*) the pass' *Kaş.* I 277 (1 **aşsa:-** follows).

D **aşsat-** Hap. leg.; Caus. f. of 1 **aşsa:-**. **Xak.** XI ol **anı: aşsattu: mamāhu'l-ta'ām** 'he made him long for food' *Kaş.* I 262 (**aşsatur**, **aşsatma:k**).

Dis. V. AŞŞ-

D **eşiş-** Hap. leg.; Co-op. f. of 2 **eş-**. **Xak.** XI ol **mağa: toprak eşişdi:** 'he helped to pour out (*fi'l-iħāla*) the dust' *Kaş.* I 185 (**eşişü:r**, **eşişme:k**).

Mon. AY

1 **a:y** originally 'the moon'; hence from the earliest period 'a (lunar) month'; as an Adj. 'crescent shaped'. S.i.a.m.l.g. See *Doerfer II*

627. **Türkü VIII ay** 'month' I *NE*; II *N* 10; II *NW*; *Ongin* 12; VIII ff. **ay** 'month' *Irkb*, *Postscript*; a.o. *do.* 59 (**yıdıt-**); **yaruk: ay teprıke:** 'to the bright moon god' *Toy. Ir.* 2 (*ETY II* 176); **Man.** **bir ay** 'for one month' *Çhuas.* 274; a.o. *do.* 338; **Yen.** on **ay iletı: öğüm oğlan** 'the son of my mother who carried me (in her womb) for ten months' *Mal.* 29, 5; a.o. *do.* 28, 7; **Uyg.** VIII **ay** 'month' *Şu.* N 9; a.o.o.: VIII ff. **Man.** **ay belgılığ bolur** 'the moon becomes visible' *Wind.* 15; **ol aylarka** 'in those months' *do.* 19; **Bud.** **yılın ayın** 'for years and months' *TT VI* 62; *VIII* 0.6 (**a:yın**); **ay** 'moon' and 'month' is common: **Civ.** **ay** (**a:y**) in *TT VIII L*; 'moon' and 'month' is common: **XIV** *Chin.-Uyg. Dict.* 'month' **ay** and phr. *Liğeti* 126; *R I* 3; **O. Kır.** IX ff. **kök: teprı:de: kün ay azzım** 'O. Kır. from the sun and moon in the blue sky' *Mal.* 10, 3 (a standard phr. for 'to die' in these texts); o.o. *do.* II, 1; (44, 4); 45, 5; **Xak.** XI **a:y al-qamar** 'the moon'; and 'the full moon' (*al-badr*) is called **to:lun ay;** **a:y** is also 'month' (*şahr*) (verse); the month is called by the name of the moon because its course is known by it (prov.) *Kaş.* I 82; **ay bitıgi:** the name for 'the register' (*tümâr*) in which the soldiers' names and rations are entered' I 40 (lit. 'the book of the month'); a.o. in this sense *III* 77, 7; and about a dozen o.o.: **KB** **ay** 'month' is common; 'moon' in the name *Aytoldı* (and see *yalçık*); **XIII(?)** *Tef.* **ay** 'moon; month' 43; **XIV** *Muh. al-şahr ay Mel.* 79, 15; *Rif.* 184; **Çağ.** XV ff. **ay:** (1) *māh ba-mā'nā qamar;* (2) *māh ba-mā'nā şahr;* also used as a P.N. *San.* 56v. 26 (quotn.). **Xwar.** XIII **ay** 'moon' 'Ali 36; XIII(?) **ay** 'moon' *Oğ.* 53; also a P.N.: **XIV** **ay** 'moon, month' *Quth* 5; **MN** 5, etc.; **Kom.** XIV, 'moon, month' **ay/a:y CCI, CCG;** *Gr.* 30 (quotns.); **Kıp.** XIII **al-qamar ay wa huwa'l-şahr Hou.** 5, 3; **al-şahr ay do.** 28, 8; **XIV** **ay** ('with back vowel') **al-qamar, wa yutlaq ay ayda(n) 'alā'l-şahr İd.** 26; **al-qamar ay Bul.** 2, 11; **al-şahr ay do.** 13, 10; **XV** **al-qamar ay Kav.** 15, 17; **şahr ay Tuh.** 21a. 6; **Kav.** 22, 2; ditto, *wa huwa ism li'l-ħilāl* ('a crescent') *wa'l-qamar do.* 36, 11.

2 **ay** Exclamation; often no more than a Vocative Prefix. The word is also Ar. and Pe. and s.i.a.m.l.g. **Uyg.** VIII ff. **Chr.** **ay moğoclar-a** 'Oh Magi' *U I* 7, 10; **Bud.** **ay kim sen** 'Hi! Who are you?' *U IV* 8, 20; o.o. *Hien-ts.* 1896, 1918; *USp.* 105b. 1; **Xak.** XI **ay oğul** 'oh my son!' *I* 74, 17; n.m.e.: **KB** **ay** introducing a Voc. is common 6, etc.: **XIII(?)** *At.* **ay** ditto 106, 474 (but *aya* is commoner); **Çağ.** XV ff. **ay harf-i nidā** 'exclamation' *San.* 56v. 26; **Xwar.** **XIII(?)** **ay** introducing a Voc. *Oğ.* 324, etc.; also at the beginning of a sentence *do.* 182, etc.: **Kom.** XIV **ay** Voc. *CCI;* *Gr.* 31 (quotn.).

1 **o:y** 'hole, cavity', with various special applications; homophonous, and semantically connected with, 1 **o:y-**. S.i.a.m.l.g., except SW, usually for 'valley' and the like. **Türkü** VIII ff. (a gambler, staking his wife and

children) (PU) *uşıç oyuğ alı: barmı:ş* 'succeeded in obtaining the . . . hole' (and did not lose his wife and children) *İrkB* 29: *Uyğ.* VIII ff. *Civ. H I* 147 (otura): *Xak. o:y al-huwwa fi'l-ard* 'a cavity (or deep valley) in the ground' *Kaş. I* 49; a.o. *I* 54, 16 (opuz); *o:y opuzluğ yê: arđ dâd ğitân wa ħuzûna* 'ground full of holes and hard patches' *I* 146, 20: *KB* 3570 (töşne:k). *Kıp. XIII al-wâdi* 'valley' *o:y* (also *kol*) *Hou.* 5, 18.

2 o:y a word for a colour of a horse's coat; definitions vary but point mainly to 'dun'. Survives only in NE several dialects, *RI* 969, *Khak.*, *Tuv. o:y* 'dun'; *ağ/ax o:y* 'light bay' or 'pale grey'. *Xak. XI o:y at al-farası'l dayzac Kaş. I* 49 (*dayzac* is said by Steingass (*Persian Dict.* 553) to be the Ar. form of Persian *diza* 'grey', but is translated 'dun'): *xiv Muh. o:y faras bayna'l-şuqra wa'l-katma* 'a horse of a colour between reddish and brown' is quoted as an example of a word in which *waw* represents *o:-* (not *u:-*) *Mel.* 5, 12; 6, 3; *Rif.* 76-7: *Kıp. XIII al-ağbaru'l-ramâdi* 'dust- or ash-coloured' *o:y Hou.* 13, 7.

?**E 3 o:y** Hap. leg.; the reading is uncertain, and should perhaps be *İüler*, l.-w. fr. Chinese *li* 'a reed' (*Giles* 7,548) *Uyğ.* VIII ff. *Bud. altı erkek (PU) oylar* 'the six male reeds' (of the Chinese 'Pan's pipes') *Hüen-ts.* 133.

S uy See **u:d**.

Mon. V. AY-

ay- (1) Intrans. 'to speak'; (2) 'to say, declare, prescribe (something *Acc.*)'; (3) 'to say' with the words said in *oratio recta*. There is little difference of meaning between **ay-**, **tê:-** and **sözle:-**, but at any rate in the earliest period **ay-** seems to be to some extent honorific, while the others are not. N.o.a.b.; apparently became obsolete when **ayit-**, q.v., came to mean 'to say', but in the transition period it is sometimes hard to say whether Perf. f.s represent **ay-** or **ayit-**. *Türkü VIII öđ teprı: aysar* 'when heaven prescribes the time' (all men are destined to die) *IN* 10; *Toñuku(k)ka: baqa: aydı: . . . kıynığ köñüllüñçe: ay ben saqa: ne: ayayın: tédi:* ('my *xağan*) spoke to me, Toñukuk; he said "prescribe the punishment as you think fit; what should I say to you (as a guide)?"' *T* 31-2: VIII ff. *Man. teprı ayımsı ötçe bilğçe yorımadımız erser* 'if we have not behaved in accordance with the advice and knowledge declared by God' *Chuas.* 326-8; (then a voice came from high heaven and) *mêni okıdı inça tęp ayı:* 'called me and said as follows' *M III* 23, 5(i): *Uyğ. VIII kultım küñim bođunıñ teprı: yer ayu: bértı:* 'heaven and earth deigned to declare that the people were my slaves' . . . *kıyn aydım* 'I prescribed (their) punishment' *Şu E* 1-2; a.o. *do. S* 9: VIII ff. *Man.-A* (we have completely performed) *ayduk işejezen* 'the work which you prescribed' *M I* 10, 13; o.o. *M I* 34, 10-13; *TT II* 8, 51 and 53; *Man.* (the false Mithra) *ol dındarıarka inça*

ayğay 'will address the Elect as follows' *M II* 5, 7 (ii): *ayu yarlıkadıñız olarka* 'you have deigned to prescribe to them' *TT III* 162; *Bud. öđi öđi kazğaç kılmaq ayu bérđiller . . . biri ayur . . . biri ayur . . . biri ayur* 'they told of various ways of making a profit . . . one of them said . . . another said . . . another said' *PP* 13, 1-6; in the Tantric text *TT V* 4 ff. the formula **sakıñç ayu bér-elim** 'let us prescribe the (appropriate) thought' in 8, 76 and 10, 99 is replaced by **sözleyü bérelim** in 10, 114; o.o. of **ayu bér-** *TT VI* 265-6; *VII* 12, 5; 36, 1 etc.; *VIII H.* 4; *Civ.* in *TT I* the standard formula is 'if this *ırk.* called . . . appears, *savın inça tęp* 'it makes the following statement', but in 14, 32 and 70 *ayur* replaces **tép**; **kotur emın ayayım** 'let us prescribe a remedy for the itch' *H I* 168: *Xak. XI ol maqa: sö:z aydı: qála li'l-kalam* 'he said a word to me' *Kaş. I* 174 (**ayur-**, **ayma:k**); **amdi: ok aydım qultu sa'ata'idi** 'I have this moment spoken' *I* 37, 16; **aydım amdi: yat** 'I said "lie down at once"' *I* 36, 12; and over 30 o.o.: *KB* (the Prophet) **ayu bérđi yol** 'prescribed the way (of salvation)' 37; **sen amdi kayu sen maqa ay aça-** 'tell me now and explain who you are' 267; **Täjikler ayur anı Afrasıyáb** 'the Persians call him Afrasıyab' 280; and many occurrences of **Häcib** (etc.) **aydı** 'the Chancellor (etc.) said' 580, followed by *oratio recta*: XIII(?) *At. ay-* with the usual range of meanings is common; *Tef.* ditto 44: *xiv Muh. (?) qála wa şála* ('corrupt for *sa'ala* 'to ask') 'to say and?' *ay- Rif.* 114 (only) (see **ayit-**): *Xwar.* XIV **ay-** 'to say; to recite' *Quñb* 6; *MN* 33, etc.; *Nahc.* 3, 5, etc.

1y-/iy- Preliminary note. *There are V.s of these forms in several modern languages, which all seem to be Sec. f.s of i:d-, eg-, or yidı:-. There is only one early verb, which must be 1y- (see 1yın-) and is n.o.a.b.*

1y- except for two doubtful occurrences in *U II* 29, 18 and 24 (see **tay-**) occurs only in *Hend.* **1y- bas-** 'to suppress'. *Uyğ.* VIII ff. *Man. anın tınılığar öpke nızbanların ıya basa umadın ok* 'therefore mortals because they cannot suppress (*Hend.*) their passion (l.-w.) of anger' *TT II* 17, 72-5; *Bud.* (then the rulers will so organize their countries) **kım ayığ kılınçlığ tosun yavlık (PU) muğça tınılığar ıyar basar** 'that they suppress (*Hend.*) wicked rebellious evil and headstrong(?) men' *TT VI* 254-5; a.o. *Suv.* 607, 14-15 (*orun*) and see **basar**.

o:y- 'to hollow out (something *Acc.*, by removing its contents)', with some extensions of meaning. S.i.a.m.l.g.; in *Tkm. o:y-* *Uyğ.* VIII ff. *Civ. H I* 147 (otura): *Xak. XI ol ka:ğun oydı:* 'he hollowed out (*qavwara*) the melon (etc.)' *Kaş. I* 174 (*o:yar*, *o:yma:k*): XIII(?) *Tef. o:y-* 'to gouge out (the eyes)' 234: *xiv Muh. naqşa* 'to engrave' *o:y- Mel.* 32, 1; *Rif.* 116 (adding *wa taqaba* 'and to pierce'); *Çağ.* xv ff. **o:y- häwidan** 'to hollow out', in

Ar. *taqwîr* sic, error for *taqwîr*) *San.* 89, 18 (and see u:d- and uđt:-).

uy- 'to squeeze'. N.o.a.b.; for the vowel see *uyma*: Close in meaning to *uv-* and *ly-*, but hardly to be connected etymologically with either since *uv-* > *uy-* is not a possible sound change in *Xak.*, and the *alif* is consistently vocalized with *damma* in all words in the group. *Xak.* xi ol unuğ uydı: 'he squeezed (*dağata*) the flour in order to make it compact and feed it (to animals)' (*yaštadd wa yanca*) *Kaş.* I 174 (*uya:r, uyma:k*): xiv *Muh.*(?) *'acana*, 'to knead' *uy-* *Rif.* 112 (*Mel.* 28, 15 *yuğur-*).

Dis. AYA

I *aya*: 'the palm of the hand', with some extended meanings later. S.i.a.m.l.i.; in others displaced by *Mong.* l.-w. *alakan* or Ar. l.-w. *kaff*. *Uyg.* viii ff. *Bud.* iki ayalarnı kavşurup 'putting the two palms together' *U II* 46, 70 and o.o. of this phr.; o.o. *Suv.* 168, 23 ff. (*adut*) *TT V* 12, 119; *PP* 6, 7-8, etc.: Civ. seklz yapıda ayada 'on the 8th of the month (it is) in the palm of the hand' *TT VII* 20, 8; a.o. *do.* 27, 8: *Xak.* xi *aya: al-kaff* 'the palm of the hand' *Kaş.* I 85; a.o. I 348 (2 *kars*): *KB ayada* tutarsen 'you hold in the palm of your hand' 717; a.o. 864: xiii(?) *Tef.* *aya* ditto 44; a.o. 230 (*uvun-*): *Çağ.* xv ff. *aya kaff-i dast* *San.* 56 v., 28 (quotn.): *Kom.* xiv 'the palm' *aya CCI, CCG; Gr.*: *Kıp.* xiii *al-kaffu'l-maftüh* 'the open palm' *aya: Hou.* 20, 13; xiv *aya:* ('with back vowels') *al-kaff;* *aya: ur- şaffaqa ay daraba'l-yad* 'to clap, that is strike the hands together' *Id.* 27: xv *al-kaff aya: Kaw.* 61, 2; *Tuh.* 30b. 8: *Osm.* xiv ff. *aya* (1) 'the palm'; (2) 'the pan of a pair of scales' in several texts! *TTS I* 54; *III* 50.

?F 2 *aya*: an Exclamation, 'oh', which also exists in Ar. and Pe.; prob. a l.-w., but possibly an expanded form of 2 *ay*. Survives in NC *Kır.* and SW *Osm.* *Xak.* xi *KB aya* as a Votive Prefix is common 8, 164, 168, etc.: xiii(?) *At.* ditto; *Tef.* *aya* 'oh' 44.

S *ayi* See añiğ.

S *eye/lye* See I iđt.

D *ıya/ (E) lye* See éyin and basaa.

I *uya*: properly 'a bird's nest'; sometimes by extension the resting place or 'lair' (properly l:m) of any wild beast. S.i.a.m.l.g. except NW and SW as *uya*; in the latter languages as *yuva* which seems to be the old *Oğuz/Kıp.* form. *Türkü viii* ff. (a leopard and a deer, see 3 ep. . .) *bulu:pan uya:sı:ru: ögi:re: sevi:nü: kelli:r* 'having found it they come rejoicing (Hend.) to their resting places' *Irkb* 31: *Uyg.* viii ff. Civ. karlığaç uyasındaki toprakni 'the earthy material in a swallow's nest' *H I* 95-6: *Xak.* xi *uya: waku'l-ıayr wa 'uşşuhu* 'the nest (in general) of a bird and its nest in a tree' *Kaş.* I 85; xiv *Muh.* *al-'uşş*

uya: Mel. 73, 8; *Rif.* 176: *Xwar.* xiv *yuva* 'nest' *Qutb* 87: *Kıp.* xiii *al-'uşş yuva: Hou.* 10, 17; xiv *uya: al-'uşş*; thus in the *Kitāb Beylik*, but our *şayx Faxru'l-din* said 'I do not know (any word for) it except *yuva:*' *Id.* 27; *yuva: al-wakar*; and one says *kuş yuwasi: wakarul-ayr do.* 99; *al-'uşş uya: Bul.* 12, 6; xv 'uşş yuva/uya *Tuh.* 25r. 10: *Osm.* xviii *yuva* (?) in *Rūmi* (omitted) *āşiyāna-i ūyūr* 'a bird's nest', in Ar. *kinn* ('hiding place'), 'uşş and *majhaş* ('a nest in the ground') *San.* 347v. 9 (quotn. *Fudūli*).

VU 2 *uya*: a term of relationship of uncertain significance, in some contexts apparently 'blood brother', a general term covering both *écl:* and *inl:*, in others hardly more than 'blood relation'. N.o.a.b. O. *Kır.* ix ff. é(1)ig *uyamka: ađriltım* 'I have been parted from my kinsmen of my realm' *Mal.* 15, 3: *Xak.* xi *uya: al-ax wa'l-qarib* 'brother, kinsman'; (verse) *tavar üçün teđri: eđlemeđip, uya: kadaş ođını: çınla: boğar* it describes the lack of compassion between brethren (*al-ixwān*) and says 'man looks for money and does not fear God, so that he (literally?) strangles his brother's son (*ibn ahih*) for the sake of money' *Kaş.* I 85; a.o. *III* 146 (*ka:b*): xiii(?) *At.* ata bir ana bir uyalur bu xalığ 'these people are kinsmen with the same father and mother' 291; *Tef.* *uya* corresponds to Ar. *al-āx* 324: *Çağ.* xv ff. *uya hamşıra-i küçik* 'younger sister', also called *şıpl* *San.* 92r. 22 (*şıpl* is the normal word, no other trace of *uya*: in this sense): *Xwar.* xiii *uya* 'brother' *'Ali* 45; xiv *uya* 'blood relation' (?) *Qutb* 196.

Dis. V. AYA-

aya:- originally 'to treat (a person *Acc.*) with respect, to honour; to preserve (a thing *Acc.*), to look after it carefully'. S.i.a.m.l.g. (in SW only *Tkm.* and xx *Anat.* *SDD* 134) with a rather miscellaneous set of meanings, of which the commonest are 'to have compassion on (someone), to spare; to withhold, or withdraw (something)'. *Türkü viii* ff. (in *Tov. IV r.* 3-5 (*ETY II* 180) there seems to be a scribal error, the text should prob. read *yüz altun ba:p* (not *aya:p*) *tamğala:p* 'packing up and sealing a hundred gold coins'): *Man.* *TT II* 10, 78-9 (*ağırta:-*): *Uyg.* viii ff. *Bud.* ağır ayamaktın 'with profound respect' *U I* 30, 8; normally occurs in *Hends.*, *U II* 14, 2 etc. (*ağırta:-*): *Suv.* 195, 21-2 (*çilte:-*): Civ. *TT I* 65-6 (*içan:-*): *Xak.* xi ol to:mın *aya:dı: şāna tawbahu* 'he looked after his clothing (etc.) carefully'; and one says *xan aqar aya:ğ ayadı: laqabahu'l-malik bi-laqab* 'the xan gave him a title of honour' *Kaş.* I 271 (*aya:r, aya:ma:k*): *KB ayama* 'do not treat them gently' (let boys and girls taste the whip) 1494; (a wicked man ought to be kept in captivity) *yorik bolsa eđğı aya sarp yürek* 'if he obtains his liberty, control him well with a stern mind' 5540; xiv *Muh.* *al-muhābba* 'to behave in a friendly manner to (someone)' *ayamak Mel.* 35, 10

misvocalized *ıymak*); *Rif.* 121 (unvocalized): **Çağ.** xv ff. **aya** (-r, etc.) *man' et- dirig dut-*, *kaçur-* 'to refuse, to withhold' *Vel.* 33-4 (quotns.); **aya-** (spelt) *dirig dāstan* ditto *San.* 53v. 13 (quotns.); **Kom.** xiv 'to refuse, withhold' *CCG*; **Gr.**: **Kip.** xv *baxl* 'to be stingy' *ayamak Tuh.* 90b. 12: **Osm.** xv and xvi **aya-** 'to honour, respect' (someone *Acc.*) in two texts *TTS II* 76; *IV* 57.

Dis. AYB

?F **ayva**: 'quince'; as the name of an exotic fruit, prob. a l.-w. A l.-w. in Russian; survives only in SW **Osm.**; in NE **Khak.** it is reborrowed fr. Russian. The text in *Kaş.* is in disorder at this point; the letter **V** should indicate the last consonant of the word; the text was therefore prob. originally as reconstructed below. **Xak.** xi **V** < **ayva**: *al-safarcal* 'quince'; > **ayva**: *al-safarcal*, *fı luğa* 'in one dialect' *Kaş.* I 114; a.o. of **ayva**: *II* 311, 15 (*kamat-*); xiv *Muh. al-safarcal aywa*: *Mel.* 78, 11; *Rif.* 182: **Çağ.** xv ff. **aywa bih** 'quince', in *Ar. safarcal* and in *Pe. ābi San.* 57v. 6: **Tkm.** xiii *al-safarcal aywa*: *Hou.* 7, 19: xiv **aywa al-safarcal Id.** 26; (*kürt al-safarcal* in **Kip.**, as if they called it 'Kurdish apple') in **Tkm.** **aywa do.** 81: xv *al-safarcal haywa*: *Kav.* 63, 9.

aybağ 'bald'. Survives in SW **Tar.** **aypañ R I** 59; the **Türki** equivalent is *aydıpaş* 'shiny head' *BŞ* 10. NE **Alt.**, **Khak.** **ayağ** seems to be descended from this word. There does not seem to be any widely distributed Turkish word for 'bald'. **Çiğil xi aybağ** (or **aypañ**?) *er al-raculü'l-asla* 'a bald man' *Kaş.* I 116.

Dis. AYD

uyat 'shame, modesty, shyness'; practically syn. w. **uvut**, q.v., with which it is used in *Hend.* in **Yöğ.**; connected with **uyad-** and **uyal-**, but morphologically obscure, possibly abbreviated **Dev. N.** in-t fr. **uyad-**. S.i.a.m.l.g. as **uyat**, in SW only in **Tkm.** **uyat**, xx *Anat. oyat SDD* 1097. **Uyğ.** viii ff. **Bud.** **uvut uyat Sw.** 489, 12; *TT V* 24, 60-1 (**uvut**, the spelling *evyat* in the latter looks like a mis-transcription): **Çağ.** xv ff. **uyat şarm** 'shame' *Vel.* 123 (quotn. containing **uyatlık**); **uyat** (1) *şarm wa xicālat* ('modesty'); (2) *ayb wa qabāhat* 'disgrace, baseness' *San.* 92r. 22 (quotn.): **Xwar.** (xiii) **uyatlı** 'ashamed' (*Ali* 46); xiv **uyat** 'shame, modesty' *Qutb* 196 (and **uyatlıg**); *Nahc.* 366, 1: **Kom.** xiv 'shame, modesty' **uyat CCI, CCG**; **Gr.**: **Kip.** xiv **ud** (?crasis of **uvut**) *al-hayā* 'modesty, bashfulness'; also called **uyad Id.** 9; **Tkm.** **uyat** and **uñ al-hayā do.** 27.

D aytiğ **N.Ac.** fr. **ayit-**; 'enquiry'. S.i.s.m.l.w. minor phonetic changes, but now means 'statement' (cf. **ayit-**). **Uyğ.** viii ff. **Man.** **aytiğ** 'enquiry(?)' in damaged passage *M II* 12, 10: **Xak.** xi **aytiğ** alternative form (*luğa fi*) of **aytış** in the sense of *istixbār 'anı'l-salāma wa nahwiāh* 'an enquiry about (someone's)

health and the like' *Kaş.* I 113; *KB* **ēligdın ūküş** **ōgdı aytiğ salām idürmen sağa** 'I send you many praises, enquiries, and greetings from the king' 3907; **sağa bolğa āxir bayat aytiği** 'for you at the last there will be God's cross-questioning' 5273; o.o. 5740, 6120.

D aydıñ **Den. N.** fr. **1 ay-**; properly 'moonlight', but sometimes, more vaguely, 'brilliance, brilliant'. S.i.a.m.l.g. **Xak.** xi **aydıñ faxtu'l-qamar** 'moonlight' *Kaş.* I 117; xiv *Muh. al-daw* 'brilliance' **ayduñ Rif.** 152 (*Mel.* 55, 3 **ya:ruk**); *layl muqmar* 'a moonlight night' **aydın/aydın Mel.** 80, 9; **aydıñ tü:nle**: *Rif.* 185; **Çağ.** xv ff. **aydın** (spelt) *mahtāb* 'moonlight' (quotn.); the origin and etymology of it is **aytün mah-i şab** 'the night moon' which was corrupted to **aydın San.** 57r. 14: **Xwar.** xiv **aydıñ** 'moonlight' *Qutb* 6; **Kip.** xiii *daw'u'l-qamar aydın Hou.* 5, 3; *al-nür* 'light' (opposite to 'darkness' **kara:ğur**): **aydın do.** 26, 17; xiv **aydın al-nür Id.** 26: **Osm.** xiv ff. **aydın** 'light, brilliance; brilliant'; c.i.a.p. *TTS I* 57; *II* 77; *III* 51; *IV* 47.

D aytış **N.Ac.** fr. **ayit-**; properly 'enquiry', cf. **aytiğ**. S.i.a.m.l.g., in SW only in xx *Anat. SDD* 567, usually meaning 'speech, statement'. **Xak.** xi **aytış huwa an yas'alal-raculān kull wāhid minhuwā hāla'l-āxir** used of two men asking one another about the state (of their health) *Kaş.* I 113; a.o. *do.* (**aytiğ**).

Dis. V. AYD-

D ayat- **Caus. f.** of **aya-**; survives only(?) in SE **Tar.** **ayat-** 'to order (someone) to spare, or protect (someone)' *R I* 214. **Uyğ.** viii ff. **Bud.** (faith is called) **seviltmek ayatmak edğüke tegürdeçl** 'that which brings men to the good state of arousing love and respect in others' *TT V* 28, 119; **seviltmiş ayatmış erürsüz** 'you have made yourself loved and respected' (by, *Dat.*, all the teachers) *Hüen-ıs.* 178z; (then that king . . . see **orun**) **üküşke ayatmış ağırlatmış** 'made himself respected by many' *Suw.* 607, 15-16.

D ayit- **Caus. f.** of **ay-**, often spelt **ayt-** before vowel Suffixs; properly 'to make (someone *Dat.*) speak', that is 'to ask'. For some unknown reason it lost its **Caus.** meaning, as early as xi in **Oğuz**, and became syn. w. **ay-**, which then became obsolete. S.i.a.m.l.g., often as **eyit-/eyt-**. **Türkü** viii (gap) **arkış: kelmedi** (*sic*, not *yelmedi*): **anı**: **ayıtayın** (*sic*, not *anıtayın*) **tép süledim** 'no envoys came (from him). I launched an expedition to demand (an explanation) from him' *II E* 41: viii ff. **mağa: ayıtmağ: tēdi**: he said "do not question me" *Toy. IVv.* 3-4 (*ETY II* 180); a.o. *do.* 4-5; *Yen.* see **O. Kır.**: **Uyğ.** viii ff. **Man.-A tēp sēzik aytsar** 'if one asks in doubt' (after a speech in *oratio recta*) *M I* 19, 11; (the sorcerer in the temple) **Mar Amu Mojakka inça tēp ayıt(t)** 'asked Mar Amu Mojak' (the question follows in *oratio*

recta) do. 33, 18-19; a.o. do. 36, 13: Bud. **ayıt-** (or **ayt-**) 'to ask' preceded or followed by a question in *cratio recta*, the person asked, if mentioned, being in the *Dat.* occurs 9 times in *PP* and is common elsewhere: Civ. the phr. **ayıtıp bitidim** is common at the end of documents in *U.Sp.*, e.g. *men Turmuş Miş-temürke ayıtıp bitidim* 'I, Turmuş, wrote this down to Miş-temür's dictation' (lit. 'asking . . . (what to say) I, then, wrote') 1, 11-12: **O. Kir.** IX ff., a word usually transcribed **yıta:** is common in these inscriptions; it follows the names or descriptions of people, or the *Sec. Pers. Pron.*, usually in the *Dat.*, and is followed directly or indirectly by words like (PU) **evükmedim** (see 2 **bük-**) or **adırlıtım**. It should, no doubt, be transcribed **ayıtta:** the meaning is less certain, prob. 'asking after . . . health', 'saying farewell' or asking (permission to depart), e.g. **kuyda: kunçuyım öзде: oğlum ayıtta: sizlime: ayıtta: evükmedim adırlıtım** 'saying farewell(?) to my wives in the inner chambers and to my dear(?) sons, saying farewell to you, my own, I have not stayed at home, I have been parted (from you)' *Mal.* 3, 1; occurs in eight inscriptions often more than once; and less often in *Türkü Yen.* inscriptions: **Xak. XI ol maşa: söz ayıtı: sa'ala minni'l-kalâm** 'he asked me a question' *Kaş.* I 215 (**aytur, ayıtma:k**); **ol kiş: ol telim söz ayıtğam** 'that man is constantly asking questions' (*sa'al ani'l-kalâm*) III 52: *KB* **ayıtı** followed by question in *oratio obliqua* 507; **ayıtı ellig tegme törülüğ bilig** 'the king enquired about all kinds of knowledge' 623; **taki bir tilekimni aytur bu öz** 'and I myself ask for one thing that I want' 859; o.o. 979, 1069, 1187 (**öğren-**), 4528, 5740: XIII(?) *Tef. ayt-fayut-* 'to ask' 46: XIV *Muh. qala* 'to say' **ayt(t):** *Mel.* 30, 3 (*Rif.* 114 see **ay-**); *al-qawl aytmak* 37, 1 (**-mağ**); 122: **şadaqa** 'to speak the truth' **çın ayt(t):** 28, 2 (111 **aydı**); *man yaqıl* 'who says?' **kl:m aydur** 17, 1; 94: XV(?) *Postscript* to *At. ayt-* 'to say' 500, 508: **Çağ.** XV ff. **ayt-** (**-men, etc.**) *eyt-Vel.* 40; **ayt-fayıt-** (both spelt) *gufıan* 'to say' *Son.* 54r. 3 (quotns.): **Öğüz XI** (after *Xak.*) and the **Öğüz say men aña: söz ayıtım takallamu ma'ahu wa qultu lahu kalâm** 'I conversed with him and said to him', but this is incorrect (*laysa bi-qiyâs*) *Kaş.* I 215 (**aytur, ayıtma:k**): **Xwar. XIII ayd-** 'to say' **Ali 8: XIII(?) aytti kim** 'he said' followed by *oratio recta*, sometimes with person addressed in *Dat.*, occurs 8 times in **Öğ:** XIV **ayıt-** 'to ask' *Qutb* 6; 'to say, recite' *MN* 81, etc.; *Nahc.* 16, 10: **Kom. XIV** 'to say, declare, confess' **ayt-CCI, CCG; Gr.** 32 (quotns.): **Kıp. şadaqa kérti: ayıt-Hou.** 36, 5; **qala ayıt-** (and **de-**) do. 43, 2: XIV **ayıt- qala Id. 27; qala (VU) ayt-** (?), *Inf. eytmek*) *Bul.* 71r.: XV **qala ayıt-Kav.** 9, 4; *Tuh.* 29b, 12 etc.: **Osm. XIV ff. ayt-feyt-** 'to say, speak'; common to XVII, sporadic thereafter; in XIV both **ayıtmaq** and **eyitğil, eyitğil** occur *TTS* I 59; II 79; III 53; IV 59.

uya:d- 'to be shamed by, or ashamed of (something, or someone, *Dat.* or *Abl.*)'. Except in *TT VIII*, where *-t-* prob. represents **-d-**, and in the *Perf.*, the final consonant seems to have been consistently **-d-** until XV. Survives in most NE languages as **uyat-**, occasionally **ıyat-**, and in some SC Uzb. dialects as **uyat-**. **Uyğ.** VIII ff. **Man.-A uyadmakın(?)** in damaged passage *M* I 25, 8: Bud. Sanskrit *alajetayye lajjante* 'they are ashamed of things of which they should not be ashamed' **uya:tmagüluk savta: uya:turlar;** (the opposite) **uya:tğulukta: inçıp uya:tmada:çılar** *TT VIII E.49-50* (see above); **artukrak uyađtı** 'he was more ashamed than ever' *U III* 83, 11; **öz kılmış kılınçlarığa erñiñ uyađsar eymenser** 'if they are very much ashamed (Hend.) of what they have done' *Suv.* 141, 4-5; a.o. of *Hend. Hüen-ts.* 2051: **Xak. XI ol mendin uyađtı: istahyâ minni** 'he was shamed by me'; originally **uya:đtı:** but assimilated *Kaş.* I 216 (**uya:đur, uya:đma:k**); **ağız yeşe: köz uya:đur** 'if the mouth eats, the eye is ashamed' (*istahyâ*) *I* 55, 15: **KB yorısa uyađmasa yalğuk körüp** 'if he walks abroad and is not ashamed when he sees (other) men' 864: XIII(?) *At. uyađıp* 'being ashamed' 432 (some *MSS. uyađıp*): **Çağ.** XV ff. **uyat-(ıp) utan-Vel. 123.**

D aytıl- *Pass. f. of ayt-*; 'to be asked'. S.i.a.m.l.g. except *SW*, meaning 'to be said, spoken', etc. **Xak. XI söz aytıldı: su'ila ani'l-kalâm wa ğayrihi** 'a question was asked about the statement (etc.)' *Kaş.* I 270 (**aytıtlur, ayıtılma:k**): XIII(?) *Tef. aytul-* 'to be said' (*Impersonal*) 46: **Çağ.** XV ff. **aytılmayın eydilmedin Vel.** 40; **aytıl-** *Pass. f.*; **gufıta şudan** 'to be said' *San.* 54v. 6 (quotns.): **Kom. XIV** 'to be said' (by someone *Abl.*) *CCG; Gr.* 33 (quotns.).

D aytın- *Refl. f. of ayt-*. S.i.s.m.l. with a miscellaneous collection of meanings. **Xak. XI söz aytındı: tawallâ su'ali'l-kalâm bi-nafsıhi**, 'he took it upon himself to ask a question' *Kaş.* I 270 (**aytınur, aytınma:k**).

D aytur- *Caus. f. of ay-*, with a different shade of meaning fr. **ayıt-**. *Prob. Hap. leg.*; **ayttur-** (and the like), which s.i.a.m.l.g. in the same meaning is a *Caus. f. of ayt-* in its later meaning. **Xak. XI ol maşa: söz ayturdu: kaffalâni 'alâ takallumi'l-kalâm ma'ahu** 'he made me responsible for making the statement with him' *Kaş.* I 269 (**ayturur, ayturma:k**): **Kom. XIV** 'to make (someone) confess (a sin)' **aytır- CCG, Gr.** 33 (quotn.).

D oytur- *Caus. f. of oy-*; 'to make, or let (someone *Dat.*) hollow out (something *Acc.*)'. S.i.m.l.g. **Xak. XI ol maşa: kağın: oyturdu:** 'he ordered me to hollow out (*bi-taqwır*) the melon' (etc.) *Kaş.* I 269 (**oyturur, oyturma:k**): **Çağ.** XV ff. **oytur-** *Caus. f.*; *kâwânidan* ditto *San.* 89v. 28.

D uytur- *Hap. leg.*; *Caus. f. of uy-*. **Xak. XI ol u:n uyturdu:** 'he gave orders for compressing

(*alī ʕadd*) the flour and squeezing it (*dağitihi*) into a sack' (etc.) *Kaş. I* 269 (*uyturur, uyturma:k*).

Tris. AYD

PUD **uyađsılık** Hap. leg.; almost certainly mis-spelt; in a section headed *fu'âlil*, which contains *osa:yuk* followed by the cross-heading *wa naw' minhu manqûş* 'defective (?) variety' **K** (*qâf*) and this word; this implies some such form as **uya:du:k**, which as a Pass. Dev. N./A fr. **uya:d-** would be grammatically appropriate. **Xak. XI** **uyađsılık er al-raculu'-lladî ǧalabahu'l-hayâ** 'a man overcome by shame' *Kaş. I* 160.

Tris. V. AYD

D **ayatıl-** Pass. f. of **ayat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *saktyo* 'honoured' **a:ya:tılıp** *TT VIII D.12*; *arcito* ditto *do. 21*.

Mon. AYĞ

S **ayğ** See **I ayığ**.

Dis. AYĞ

D **aya:ğ** N.Ac. fr. **aya:-**; with a parallel evolution of meaning. Survives in NE Khak. **ayağ** 'compassion, sympathy'; NC Kır. **ayor**; Kzx. **ayaw** (*RI* 200) ditto; NW Kaz., Krim **ayaw** ditto, and (Krim only) 'stinginess' and SW xx Anat. **aya** 'protection'; **ayağ** 'a title' *SDD* 132. **Uyğ.** VIII ff. Man. *TT III* 75 (emder-): Bud. Sanskrit *satkaram* 'profound respect' ağır **aya:ğığ** *TT VIII E.5*; **ayağ** çilteğ 'honour and respect' *U II* 77, 18 etc. (çilteğ); **ayağka tegimlig** (*TT VIII A.29* **a:ya:ğka: tegimlig**) 'worthy of respect', a stock epithet for Bodhisattvas, monks, etc. *U II* 11, 9; 32, 63, etc. (this phr., spelt **ayağa tegimlig** (*Kov. 127, Haltod 28*) was borrowed in Mong. and there erroneously connected with **ayağa** 'begging bowl', l.-w. fr. **I ayak**): Civ. **ayağka tegimlig** *ÜSP.* 15, 8; 84, 3; 88, 5; **asığın ayağın eğısüdi** 'your advantage and honour have diminished' *TT I* 58-9; o.o. *do. 114* (ornan-); *TT VII* 34, 10-11 (**2 açığ**): **Xak. XI** **aya:ğ al-laqab** 'a title of honour' *Kaş. III* 172 (verse, see **akti:lik**); a.o. *I* 271, 11 (**aya:-**): **KB wazirlik apar bérđi tamğa ayağ** 'he gave him the post of **vezir**, a seal and a title of honour' 1036; a.o. 1766 (**üstem**): XIII(?) Tef. at **ayağ** 'a title of honour' (for a *Sūra* of the Koran); **aya** 'protection' (?) 44: XIV *Muh. al-laqab aya: Rif.* 145 (*Mel. 50, 4* mis-spelt **aga**).

I ayak 'a vessel', particularly a drinking vessel, for individual use; 'cup, goblet, bowl'. S.i.a.m.l.g. See *Doerfer II* 629. **Türkü** VIII ff. *İrkB* 42 (İdiş): **Uyğ.** VIII ff. Civ. on **ayak** 'ten cups' *ÜSP.* 55, 26; a.o. *do. 40, 7* (**I ür-**); **bir batır ayak bor bir batır ayak suv** 'one cup (Hend.) of wine and one of water' *H I* 16-17 (**batır** l.-w. fr. Sogdian *p'ttr*); a.o. *H II* 20, 80-1: **Xak. XI** **ayak al-qaş'a** 'a (wooden) bowl'; the **Öğuz** do not know the word and call 'a bowl' **çanak** *Kaş.*

I 84; and 17 o.o.: XIII(?) Tef. **ayak** 'cup' 45: XIV *Muh. al-qadağ* 'cup' **aya:k** *Mel. 7, 10*; *Rif.* 79 (confused with **2 ayak**); *al-qaş'a* **aya:k** 69, 6 (**aya:ğ**); 170 (**aya:ka**); *al-manqal* 'portable brazier' **ayak** 169 (only): **Çağ.** xv ff. **ayağ/ayak qadağ** *Vel. 39*; **kasa** ('cup') *wa qadağ* *San. 57r. 2* (quotns.): **Xwar.** XIV **ayak** (and, by false analogy, **ađak**) 'cup, goblet' *Quṭb 6*: **Kıp.** xv **sukurka** 'bowl' **ayak** *Tuh. 19b. 6*; **şabiṭar** (meaning unknown, ?corrupt) **ayak** *do. 20b. 11*: **Osm.** XIV to XVI **aya:ğ/ayak** 'bowl, cup'; common *TTS I* 54; *II* 70; *III* 48.

S **2 ayak** See **ađak**.

D **1 *ayığ** Dev. N. fr. **ay-**; 'word, speech, command'. N.o.a.b., always(?) abbreviated to **ayğ**. **Türkü** VIII ff. Man. **bu savığ ayğ** [gap] 'these words' (Hend.) *TT II* 6, 25; a.o. *do. 3* (İşle-); **seniñ ayğın ançağ** of 'your commands are like that' *M III* 23, 6-7 (i); **Uyğ.** VIII ff. Man.-A **Mar Név Manı Mağıstak ayğın** 'by the command of Mar Név Manı Mağıstak' *M I* 12, 20.

S **2 ayığ** See **1 ađığ**.

S **3 ayığ** See **2 ađığ**.

S **4 ayığ** See **añığ**.

D **ayık** Dev. N. fr. **ay-**; hardly distinguishable fr. **1 ayığ**. N.o.a.b. **Uyğ.** VIII ff. Civ. (it gives headaches and eye-aches) **teprike yağış ayı[k?] bérmeıyükké** 'to the man who does not give libations and vows(?) to God' *TT VII* 25, 1 (restore thus?): **Xak. XI** **ayık al-ida** 'a promise'; hence one says **anıñ maña: ayıki: bar:** 'I have a promise from him' *Kaş. I* 84: **ayık ayıp kaymanız aşduğı** 'idatak' 'keep your promise to me' *II* 45, 26.

(D) **ayuk:** See **5 kö:k**.

oyuk 'mirage, landmark', and the like; specifically **Öğuz** and with some common meanings with **öyük**, q.v., also specifically **Öğuz**. Clearly not identical with **oyuk**, Pass. Dev. N./A. fr. **oy-**, 'hollowed out, a hole, cavity' first noted in **Kıp.** xv *Tuh. 34b. 8*; 48b. 8 and s.i.a.m.l.g.; both it and **öyük** may be **Öğuz** corruptions of some foreign word (cf. **ören**). Survives only(?) in SW **Osm.** **oyuk** 'scarecrow'; xx Anat. **oyuk/hoyuk** 'scarecrow; landmark, cairn', and the like, *SDD* 749, 1098 (**höyük**, 756, also has these meanings, *inter alia*); *al-xayāl* means both 'mirage' and 'scarecrow'. Cf. **küsgük**. **Öğuz XI** **oyuk al-xayāl wa'l-iram** 'mirage, landmark' *Kaş. I* 85 (verse); **oyuk** translated *iram wa xayāl fi'l-mafāza* 'in the desert'; o.o. *I* 384, 6 (same verse, **alığ**); **kü:çin oyuk tutma:s lā yunħin bi'l-quṭwa min axd'l-xayāl'i'llati yunħab fi'l-fawā'iz** (mis-spelt *fawā'iz*) 'you cannot catch the mirage which rises in the deserts by force' *I* 81, 21: **Çağ.** xv ff. **oyuk sang-i nişan ki dar sar-i rāhūā birāyi** 'alāmat bi-gudarand' 'a stone marker which they put up at the beginning of (side) roads to indicate them' *San. 92v. 28*:

Kıp. XIV **oyuk** *al-ricām wa hiya'l-ahcār ba'duhā 'alā ba'd 'alāmata(n) li'l-say'* 'a heap of stones one on top of another to mark something' *Id.* 26: Osm. XIV ff. **oyuk** c.i.a.p., usually in Pe. and Ar. diets. translating words meaning 'scarecrow, statue, heap of stones' *TTS I 554; II 739; III 551; IV 616.*

S **uyku** See **uđık**.

S **ayğır** See **ađğır**.

Dis. V. AYÇ-

S **oyğat-** See **ođğur-**.

S **oyğan-** See **ođun-**.

aykır- 'to shout' and the like. Survives in several NE, NC, and SW languages. **Türkü VIII ff.** Man. (a large gathering of the common people did obeisance to the king) **yeme aykırdılar** 'and applauded him' *TT II 10, 82.*

S **oyğur-** See **ođğur-**.

Tris. AYÇ

D **ayakçı:** N.Ag. fr. 1 **ayak:** (1) 'one who makes cups, bowls, etc.:'; (2) 'a cup-bearer'. Survives in SE **Türki**, *Şhaw 30*, and NC **Kır.**, **Kzx.** See *Doerfer II 630*. **Xak.** XI **aya:kçı:** (sic) *al-qaşā'* 'a potter' *Kaş. III 296, 23* (sırla:-); n.m.e.: XIV **Rbğ.** **ayakçı** 'cup-bearer' *R I 208* (quott.), 605 (aşçı); *Muh. al-ğaqāyiri* 'a maker of bowls' **aya:ğçı:** *Mel. 58, 5*; **ayakçı:** *Rif. 157*: **Çağ.** XV ff. **ayakçı** 'cup-bearer' *Vel. 39* (quott.); **ayakçı/ayağçı** a word for 'cup-bearer' *San. 57r. 5* (same quott.).

D **ayğu:çı:** Dev. N.Ag. fr. **ay-**; lit. 'one who speaks, or issues commands', but in practice the title of an office. **Türkü VIII** in the phr. 'their **xağan** seems to be brave, and their **ayğu:çı:** wise', *T 10, 21, 29*, the title, which refers to **Toñukuk**, is clearly a high one: **Uyg.** X **Bud.** in the list of officials in the first *Pfahl 1ş ayğuçı (PU) Avluç Tarxan*, 13, 21, has a rather humbler position near the carpenter, and here seems to mean merely 'foreman of works'.

D **ayağlıg** P.N./A. fr. **aya:ğ**; originally 'enjoying respect'. Survives w. phonetic changes in NE **Khak.**; NC **Kır.**, **Kzx.**, and NW **Kaz.**, **Krım**, usually meaning either 'compassionate' or 'pitiable, deserving compassion'. **Uyg.** VIII ff. Man.-*AMI 27, 2* (1 a:tlıg): Man. **ayağlıg atlıg kapım** 'my respected and famous father' *TT III 2*: **Bud.** **ayağlıg bolmak dyan** 'the meditation (l.-w.) about becoming respected' *TT V 10, 98*; o.o. *TT VII 40, 77* (2 ap); *Suv. 446, 17-19*: Civ. **kişidin ayağlıg** 'respected by (all) men' *TT VII 17, 22*.

D **ayaklıg** Hap. leg.(?); P.N./A. fr. 1 **ayak**. **Xak.** XI **ayaklıg tevsi:** *xivān dū qaş'a* 'a tray for carrying bowls' (illustration of the meaning of -lıg) *Kaş. III 50, 26*; n.m.e.

D **ayıklıg** P.N./A. fr. **ayık**; n.o.a.b., apparently 'one who carries out a promise' **Xak.** XI **KB ayaklıg turur bu ölüm beğülüg** 'death manifestly keeps its promises' (a famous man does not die before his time comes) 2286.

D **ayukluk** See 5 kök.

?ED **uyuğluğ** Hap. leg.; by its meaning a P.N./A. fr. **u:ğ**; occurs in a grammatical section as an example immediately after **ayaklıg**, q.v., and presumably a scribal error for **u:ğluğ**. **Xak.** XI **uyuğluğ ev bayt dū fāqāt** 'a domed tent' (i.e. one with curved wooden struts) *Kaş. III 50, 27*; n.m.e.

?ED **uyukluğ** Hap. leg.; this word has been read in *Usp. 79*, a list of articles mainly **töşek** 'mattresses'; the phr. below comes after these entries and before a list of **örtgün** 'coverlets', and the transcription is based on the assumption that it is a P.N./A. fr. **uyuk** 'felt boot, woollen stocking' which exists in some NC and NW languages; see **uyma**. It is unlikely to be connected with this word; it might perhaps be **oyukluğ** 'with a pattern of depressions, or incisions', or merely mis-transcribed. **Uyg.** VIII ff. Civ. **bir tatarını uyukluğ kıldız** 'one Tatars' . . . felt' *Usp. 79, 11-12*.

S **aykırı** See **arkuru**.

D **ayağsız** Priv. N./A. fr. **aya:ğ**; originally 'not enjoying respect'. Survives in much the same languages as **ayağlıg** with the opposite meaning to that word. **Uyg.** VIII ff. **Bud. U II 77, 19** and **86, 36** (**uçuz**); *TT VII 40, 77* (2 ap).

Tris. V. AYÇ-

D **ayığla:** Den. V. fr. 4 **ayığ** (**añıg**); 'to dishonour'; used in antithesis to **ağırta:**. 'to Uyg. Uyg. VIII ff. **Bud. köni kértü nom ayığladım tandım erser** 'if I have dishonoured and denied the rightful true doctrine' *Suv. 134, 11-12*; a.o. *do. 137, 1*.

Dis. EYG

S **üyük** See **üđik**.

VU **öyük** Preliminary note. *There seem to be two different words of this form, the first a VU Xak. word connected with öyül-, the second the Oğuz word öyük which is still current.*

VU 1 **öyük** 'quicksand': homophonous w. **öyül-**. N.o.a.b., but see 2 **öyük**. **Xak.** XI **öyük yér al-āniq mina'l-raml'** 'a quicksand', that is (sand) in which footprints disappear and their traces are effaced by water, etc. *Kaş. I 85*: **KB öyük çım osuğluğ bolur bilğeler**, **çıkır suv kayuda ađak teşeler** 'wise men come to be like quicksands or peat, wherever they put their feet water emerges' 974; **Xwar. XIV öyük** 'the sediment in wine' *Quib 122, 202* (*üyük*).

2 **öyük** 'an artificial mound, cairn' and the like. An Oğuz word with an ill-defined

connection with **oyuk**, q.v. Survives only(?) in SW Osm. **öyük** 'an artificial mound, a scarecrow' (acc. to *Sami* 231 identical with **oyuk**) and xx Anat. **öyek**, **öyük**, **üyük**, **höyük**, **hüyük** with these and other meanings some of which seem to belong to **1 öyük** *SDD* 756, 766, 1123-4, 1441. **Oğuz x1 öyük kull murtafi' mina'l-arā şibha'l-tall** 'any piece of raised ground like an artificial mound' *Kaş. I* 85; **Tkm. XIII al-tall öyük** (Kip. **tepe**); *Hou.* 6, 16; **xiv** (not specifically Tkm.) **öyük al-tallu'l-kabir** 'a large artificial mound', also called **baş** (?Kip.) *Id.* 27; ditto **öyük** *Bul.* 3, 9; **Osm. xv ff. öyük** 'artificial mound' in several texts, esp. Pe. and Ar. dict. translating words with that meaning and once (xvi) 'scarecrow' *TTS I* 753; *II* 961; *IV* 812 (everywhere **üyük**).

S eygi/eygü See **edgü**.

Dis. V. EYG-

VU öyük- Hap. leg.; cf. **1 öyük. Xak. x1 anıñ ada:kı: kumda: öyükti:** 'his foot sank (*saxat*) in the quicksand' (*al-āniq*); and one says **anıñ ada:kı: öyükti: laṭamati'l-hicāra ričlahu wa haṭiya** 'the stones bruised his feet and he was footsore' *Kaş. I* 268 (**öyüke:r**, **öyükmek:**).

S öykün- See **ötgün-**.

Tris. EYG

eye:gü: properly 'rib' as an anatomical term; also used metaph. for 'the rib of a tent', etc. Survives in NE Tuv. **egı** and SW Osm. **eyegı/eyeyi** (prob. both now obsolete), and in various shortened forms **eyi** in Osm., **ege** (i.e. **eye**) in Rep. Turkish and in xx Anat. **eya/eye/öyek** *SDD* 509, 563, 1123. Otherwise entirely displaced by the Mong. l.-w. **kaburğa** or the like. **Uyg. viii ff. Civ.** (in a list of parts of the body) **iki eyegüde** 'in the two (sets of) ribs' *H II* 22, 29; **Xak. xi eye:gü:** *al-dil* 'a rib'; and *adla'u'l-xibā* 'the ribs of a tent' are called **eye:gü:** and *arā fi wasati'l-cibāl ka'an-nahu ša'üd* 'a piece of rising ground in the middle of the mountains' is called **eye:gü:** **yér** *Kaş. I* 137; **eye:gü:** 'the rib of an animal' (etc.) *III* 174; a.o. *III* 425, 7 (2 art-); **xiii(?) Tef. eyegü** 'rib'; **xiv Rög.** ditto *R I* 721 (quotn.); **Çağ. xv ff. eyegü** (spelt *ustuxvoān-i pahlu* 'side bone' (i.e. rib), also spelt **üeygü** *San.* 57r. 6; reverse entry 92v. 2; **Xwar. xiv eyegü Nahc.** 279, 12; **Kip. xiii al-dil' eye:g** *Hou.* 21, 2; **xiv eyegü: al-dil'** (one MS. adds and **kaburka** also means *al-dil'*); and it is said of a man who hears neither reproof nor blame **eyegü:si: berk tür** 'his ribs are firm' *Id.* 27; **xv dil' eyeg** (in margin **eyegü**) *Tuh.* 23a. 7; **Osm. xiv ff. eyegü** is fairly common till **xvi** and **ege** occurs once in **xvii** *TTS I* 287; *II* 411; *IV* 318.

Dis. AYL

(D) **ayla:** 'thus, like that'. The original form must have been **ayla:**, see **aylok**, but it survives only as SW Az. **ele**; Osm. **öyle**; Tkm.

eyle; the date of the vowel change is undiscoverable. In the medieval period an alternative form **alay** appeared in NW and still survives, with minor alterations in NE Bar. *R I* 353; NC Kir. (Kzx. **olay**) and some NW languages (others have **şolay** from ***oş alay**). This latter form looks like a crasis of ***anlayu:**, Ger. of a Den. V. fr. an... If so, **ayla:** is perhaps a metathesis of this word, since the current theory that it is a crasis of an... and **ile** (**birle:**) is open to the objections that it is semantically inappropriate and that there is no evidence that **birle:** had become **ile** anywhere before **xiii**. **Oğuz x1 ayla: kaḍalika** 'thus'; one says **ayla: kılğıl** 'do thus' (*kaḍā*) *Kaş. I* 113; o.o. *I* 166, 5 (2 us-); *III* 186, 3 (**bu-yur-**): **xiii(?) Tef. ayla** 'thus' 72 (**eyle**); **Çağ. xv ff. VU ayla hamçunān** 'thus, in that way' *San.* 57v. 2 (quotn.); **Xwar. xiii VU ayla** 'thus' *Ali* 16; **xiv alay** 'thus' *Qutb* 7; **Kom. xiv** 'thus' **alay** (common)/**allay** (twice) *CGI, CCG; Gr.* 34 (quotns.); **Kip. xiv hamā** 'just as' **ayla: kim** *Bul.* 15, 13; **xv (hākaḍā** 'like this' **bulay dir**) **hākaḍaka** 'like that' **alay dir** *Tuh.* 37b. 12-13; **ida(n)** 'with -(n)' and **hina'idi(n)** 'if so, in that event' **alaysa do.** 60a. 10, a.o.o.: **Osm. xiv ff. VU ayla** is common to **xvi** and sporadic later *TTS I* 288; *II* 412; *III* 275; *IV* 320; **xv VU öyle** occurs in documents, see A. N. Kurat, *Altın Ordu, Kırım ve Türkistan Hanlarına ait Yarılk ve Bütüker*, İstanbul, 1940: **xviii öyle**, in *Rümi, hamçunān San.* 92v. 19.

S 1 öyle See **ödleg.**

S 2 öyle See **ayla:**.

D aylıg P.N./A. fr. **1 a:y**; originally with preceding numeral (so many) 'months old'; later, of a woman, 'pregnant'. S.i.a.m.l.g. except SW in both meanings. **Türkü viii ff. eki: aylıg kişi: oğlı:n** 'a two-months-old child' *Irkb* 2; (**Xak.**) **xiv Muh. al-ḥubla** 'pregnant' **aylu:** *Mel.* 53, 1 (only); **hablati'l-mar'a a:ylu: bo:l- Mel. 25, 2 (*Rif.* 107 **yükle:-**); **Kom. xiv** 'pregnant' **aylı CCG; Gr. 31 (quotn.); **Kip. xiii al-hāmil** 'pregnant' **aylu:** (and **yükli:**) *Hou.* 25, 2.****

VUC aylok Hap. leg.; crasis of **ayla:** and **2 ok. Oğuz x1 aylok aylok kaḍā kaḍā** 'thus, thus' *Kaş. I* 113.

Dis. V. AYL-

D 1 ayıl- Hap. leg.?; Pass. f. of **ayd- Xak. xi apar söz ayıldı:** 'a word was said (*qıla*) to him' *Kaş. I* 268 (**ayılır, ayılma:k**).

S 2 ayıl- See **ađıl-**.

(D) **uyal-** 'to be shamed (by something *Abl.*); to be put to shame'; presumably a crasis of ***uyadıł-**. S.i.a.m.l.g. except SW, where it is replaced by **utan-** (**uvtan-**). **Xak. xi ol mendin uyaldı: istahyā minni fi amr, wa'nza-cara 'ani'l-iqdām 'alayhi** 'he was shamed by me about a (proposed) action and was dissuaded from venturing upon it' *Kaş. I* 269

(uyalur; uyalma:k): Çağ. xv ff. uyal- (-ğan, etc.) *utan*. Vel. 121 ff. (quoton.); uyal- (spelt) *xacal şudan* 'to be ashamed' *San.* 90r. 24 (quoton.); Xwar. xiv uyal- 'to feel ashamed, to be shamed (by someone Abl.)' *Qutb* 196; *MN* 74, etc.; *Nahc.* 59, 10; 183, 7; 351, 17; *Kom.* xiv uyal- 'to be ashamed' *CCG*, *CCG*; *Gr.* 264 (quoton.); Kıp. xiv uyal- *istahyâ*; *Tkm.* *utan*- *Id.* 27; xv *istahyâ* u:yal-*juţan*- *Kav.* 76, 9; *Tuh.* 6a. 10; *Osm.* xiv and xv uyal- ditto in two texts *TTS II* 940.

D *oyul*- Pass. f. of *o:y-*; 'to be hollowed out, pierced', etc. S.i.a.m.l.g. Uyğ. VIII ff. Bud. (a sick man says) *turuk bolmişimka iki yanım yérke* (doubtful, ? read *birke*) *kırıp oyulup telingell turur* 'because I have become lean, my two sides have come together (?) and are hollowed out and pierced' *U III* 37, 2-3; *Xak.* XI *yér oyuldi: hâratî'l-ard wa xasafat* 'the earth crumbled and sank'; and one says *kötü: oyuldi: intaqaba'l-saht* 'the roof was penetrated' by a downfall of rain *Kaş. I* 268 (oyulur; oyulma:k); Çağ. xv ff. *oyul*- (spelt) *kâwida şudan* 'to be hollowed out' *San.* 89v. 22 (quoton.); *Kom.* xiv *oyul*- (of the ground) 'to sink' *CCG*; *Gr.* 175 (quoton.).

D *uyul*- Hap. leg.; Pass. f. of *uy-*. *Xak.* XI *uyuldi: ne:ŋ* 'the thing was squeezed' (*duğîta*), as for example flour into a sack *Kaş. I* 269 (uyulur; uyulma:k).

S *eyle*:- See *edle*:-.

Tris. V. AYL-

D *aya:la*:- Den. V. fr. I *aya*; s.i.a.m.l.g. except SC with a miscellaneous set of meanings 'to clap, to slap, to fondle, to grasp', etc. *Xak.* XI *kırz aya:la:dt: saffaqatî'l-mar'a bi yadayhâ* 'the girl clapped her hands'; *luğa faşîha* 'a correct word' (?; import obscure) *Kaş. III* 328 (aya:lar; aya:lma:k).

D *uya:la*:- Den. V. fr. I *uya*; 'to nest, to build a nest'. S.i.a.m.l.g., in SE *Türki uyulu*- BŞ 793/uwala- *Jarring* 325; SW *Osm.* *yuvala*-; elsewhere *uyala*-. *Xak.* XI *kuş uya:la:dt: aştî'l-tâ'ir wa'ttaxada wakar* 'the bird nested and made a nest' *Kaş. III* 328 (uya:lar; uya:lma:k); Kıp. xiv *yuvala*- *ca'ala lahu wakar* 'to build a nest' *Id.* 99; *Osm.* XVI ditto *TTS IV* 908.

Dis. AYM

D *ayım* I *ay* with 1st Pers. Poss. Suff.; lit. 'my moon', but often used, like *teprim*, as a Noun for 'beautiful, or distinguished, woman'; the transitional stage is seen in *Kaş.* where the Poss. Suff. still had its ordinary meaning but *ay* is already used metaphorically. Survives in SE *Türki BŞ* 10; NC *Kir.* and some SC dialects. *Xak.* XI *sattu meniñ a:ymî: hâ'a xâdimî bi-ğayr idni* 'he sold my servant without my permission' *Kaş. II* 193, 6; n.m.e.: Çağ. xv ff. *ayım*

xwâtün wa hânü-yi haram 'a lady of high birth, or of the harem' *San.* 57v. 11.

D *oyma*: Pass. Dev. N./A. fr. *o:y-*; s.i.a.m.l.g. usually meaning 'engraved or decorated work'. This seems to be the word used in a cryptic para. in *Irkb* about gambling. As in many Turkish games, the play consisted in putting pebbles or counters in 'holes' (I *o:y* in this para.) and *oyma*: *er*, which obviously means 'a gambler', might mean literally 'a man who makes holes for the game'. *Türkü VIII* ff. *Irkb* 29 (ur-).

D *uyma*: Pass. Conc. N. fr. *uy-*; n.o.a.b.; the ref. to 'felt boots' clearly links this word with the modern NC word *uyuk* 'felt boot, woollen stocking', and possibly with *uyukluğ*, q.v., and so fixes the vowel of this verb as *u*. *Xak.* XI *uyma: al-libdu* ('*l-turkmâni*') *lladi yulaxaxd minhi'l-xuff* 'the (Turkmen) felt out of which boots are made' *Kaş. II* 100, 22 (başîş-); 207, 3 (talkîş-); n.m.e.: Çağ. xv ff. *uyma* (spelt) *xîh wa muşk* 'a leather, or skin, bag', also called *tulum*, in Arabic *ziqq* *San.* 92v. 23 (no doubt belongs here in the sense of something filled under pressure, a meaning also inherent in *tulum*).

D **eymenç* See *eymençsiz*.

Dis. V. AYM-

eymen- 'to be timid, shy (of something or someone, *Dat.* or *Abl.*)'; the occasional spellings *ay-* in Uyğ. were merely a device for ensuring that the word was not read as *imen*-. S.i.m.m.l. Cf. *uvtan*-, *uyad*-, *uyal*-. Uyğ. VIII ff. Bud. Sanskrit *parîşacchâradyabhayam* 'fear of being put to shame before the community' *kuvra:ğka: eymenma:kîlğ* (*sic*) *korinç TT VIII A.11*; *birök amtı bu emğek emğengell korksar eymensersen* 'if you now fear and are timid about suffering this pain' *U III* 31, 12-13 (ii); a.o. *Suv.* 141, 5 (uya:ğ-); *Xak.* XI *ol mendin bu* 1:sta: *eymendi: istahya minni wa cabuna 'ani'l-ıqdâm fi hâdâ'l-amr* 'he was shamed by me and hesitated to proceed with this action' *Kaş. I* 270 (eymenür, eymenme:k); *korkup apar eymenü: oynamağîl* 'be afraid of (God) and out of shyness and fear of Him (*hayâ'a(n) wa xawfa(n) minhu*) refrain from playing about' *III* 377, 14: *KB özüml 'udrım aysa yeme eymenü* 'if I shyly make my excuses' 191; *apar eymenürmen* 'I am rather afraid of it' 777; o.o. 204, 5069, 5869; Çağ. xv ff. *eymen utan hiçab eyle* 'be ashamed and embarrassed' *Vel.* 35 (quoton.); *inmen*- (so spelt, in error) *ihtirâz kardân wa şarm kardân* 'to be cautious and shy' *San.* 113v. 18 (quoton.); *Xwar.* XIII *eymen*- 'to be shy' *Ali* 47; XIV ditto *Qutb* 19 (eymenmeklik 'modesty', misspelt 58); *MN* 252; *korka eymenü Nahc.* 76, 4; *Kom.* XIV 'to be shy' *emen*-*imnen*-*CCG*; *Gr.*: *Osm.* XIV to XVI *eymen*- 'to be diffident, shy (of people Abl.)' in several texts *TTS I* 289; *II* 413; *III* 277.

Tris. AYM

D *eymençsiz* Priv. N./A. fr. **eymenç*, N./A.S. fr. *eymen-*. N.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *durmadağana* 'shameless' *eymençsiz TT VIII A.48*; (I have told you of the desires in my mind) *eymençsiz köpüllin* 'without a thought of shyness' *U III 82*, 20.

Dis. AYN

D *ayın* See *ayınla-*.

?F *éyin* (sic, as in *TT VIII*, not *iyin* as spelt hitherto) pec. to *Uyğ.* (but see *I yır*). Its meanings are discussed at length in v. G. *ATG*, para. 296; although sometimes used as an Adv. in such phr. as *éyin keziğçe*, it is normally a Postposn. following a noun in the unaffixed or *Dat.* case and meaning 'because of, according to, in accordance with', and the like. It is therefore practically syn. w. the Khotanese Saka Postposn. *ini*, see S. Konow, *Primer of Khotanese Saka*, para. 95, and is prob. a l.-w. fr. that word. This is more satisfactory than v. G.'s suggestion, loc. cit., that it and a supposed word **lye*, which is prob. merely a misreading of *éy(i)n*, are derived fr. a hypothetical verb **iy-*. Uyğ. VIII ff. Man. *az bilig éyin . . . ayıg kılınç éyin* 'because of lust . . . because of wickedness' *TT II 16*, 26-7; a.o. *do.* 35: Bud. Sanskrit *ye etān amūṣānti* 'those who will follow these' *kimle: muṣa: éyén* (sic) *ba:rsa:lar; te:prī bur:xa:n éyén ba:rdā:çila:rıg ukıtur* '(this signifies those who walk according to (the precepts of) the divine Buddha)' *TT VIII A.16-17; anupūrvam pariṣitā* 'those who have adapted themselves to (the proper) order' *éyén keziğçe tüşüt-lenilmış do. B.11; a.o. do. F.14 (ulal-); köpül éyin tapınça küşüşleri terk kanar* 'his wishes are quickly fulfilled in accordance with his ideas' *U I 27*, 8; *köpül éyin U III 43*, 10; *IV 12*, 114 etc.; *tap éyin Sw.* 245, 22; *eyin keziğçe* 'one after another, in succession' *U II 22*, 8; *III 35*, 16; miscellaneous o.o. *U II 49*, 23; *III 79*, 4 (ii) (evril-); *Sw.* 101, 18; 133, 16; 349, 10; 596, 22.

?D *oyun* 'game, play, merriment' and the like; considering the importance of holes in Turkish games (see *oyma*) the possibility that this is a Dev. N. fr. *o:y-* cannot be completely excluded. S.i.a.m.l.g. *Türkü VIII ff.* Man. *üküş törliüg tep oyunun* 'with many kinds (Hend.) of amusements' *TT II 8*, 58; a.o. *do.* 66 (*ögrünc*): Uyğ. VIII ff. Man.-A (they curse and swear at one another, and this cursing and swearing, like idioms) *söğüşçe oyunça sakanur* 'they think of as abuse and amusement' *M I 10*, 19; Bud. *TT X 144-5* (I 1r): Crv. *on kat kaş oyun yapkusı eşildir* 'the echo of the ten-fold *kaş* game is heard' *TT I 94-5*; *Xak. XI oyun al-la'ib* 'game, sport' *Kaş. I 85*; of *oyunda: kaldı: turika fi'l-rihān* 'he was left behind in the race' *II 25*, 4; KB *oyunka katılmasa élgin tlin* 'if he does not take part in sport with hand and tongue' 709; a.o. 2093 (*oyun* 'gambling',

as an evil): XIII(?) 'Tef. *oyın/oyun* 'game, amusement' 234-5; XIV *Muh. al-la'b wa'l-lahru* 'game, pastime' *oyun Mel.* 63, 12; *Rif.* 162; *Çağ.* xv ff. *oyın* (spelt) *bāzi wa hazl* 'game, playfulness', also pronounced *oyun San.* 92v. 23; reverse entry *do.* 28 (quott.): *Xwar.* XIV *oyun* 'game', etc. *Qutb 116*: *Kom.* XIV 'game' *oyın CCI*; *Gr.*: Kıp. XIV *oyun al-la'b Id.* 26.

D *ayınç* N.Ac. fr. *I ayın-*; n.o.a.b. in the phr. *korkinç ayınç*, Uyğ. VIII ff. Bud. (that man) *korkinç ayınç bulmaz* (or *bolmaz?*) 'has no fear (Hend.)' (of becoming wicked) *U II 39*, 93-4; o.o. *U III 57*, 1 (i); *Tij.* 18a. 2.

D *ıyınç* N.Ac. fr. *ıyın-*; n.o.a.b. in the phr. *ıyınç basınç* 'oppression, persecution', and the like. *Türkü VIII ff.* Man.-A (we do only what God commands but) *yüzümüz utuluğ ıyınç basınç alp e[m]gekler?* erüj 'persecution (Hend.) and grievous sufferings(?) confront us' *TT II 6*, 6; a.o. *do.* 15 (*adā*): Uyğ. VIII ff. Man. (he has suffered many kinds of *ıyınç basınç*) *M III 37*, 14 (ii).

D *oyna:k* Conc. N. fr. *oyna:-*; lit. 'a play-thing' with various special applications, esp. 'a flighty woman'. S.i.a.m.l.g. except SE(?). *Xak. XI oyna:k işle:r al-mar'atu'l-fula'-atu'l-xuba'a* 'a woman who peeps out and hides again' *Kaş. I 120*: *Çağ.* xv ff. *oynak* 'a place (*zamini*) that a gazelle digs out (*kāwida*) with his feet and makes his sleeping place' *San.* 92v. 26 (the translation implies a false etymology fr. *o:y-*).

D *oyna:ş* Dev. N. fr. *oyna:-*; etymologically and semantically very close to *oyna:k* but with a slight connotation of reciprocity, usually 'one who engages in an illicit love affair'. S.i.a.m.l.g. See *Doerfer II 671*. *Xak. XI oyna:ş al-mar'atu'llatı lihā man yarahūhū harāma(n)* 'a woman who has a secret lover' *Kaş. I 120*: XIV *Muh. al-ma'sūq* 'a loved one' *oyna:ş Mel.* 49, 15; *eşik*: (corruption of *'āşiq*), *oyna:ş* in margin *Rif.* 144: *Çağ.* xv ff. *oyna:ş ma'sūq-i zan San.* 92v. 24: *Kom.* XIV 'concubine, harlot' *oyna:ş CCI, CCG*; *Gr.*: Kıp. XIV *oyna:ş al-ma'sūqa Id.* 27; *Bul.* 9, 5; xv *ma'sūq oyna:ş Tuh.* 32b. 10: *Osm.* XIV ff. *oyna:ş* 'illicit lover, concubine'; c.i.a.p., esp. in Ar. and Pe. dict. *TTS I 554*; *II 739*; *III 551*; *IV 616*.

Dis. V. AYN-

D **ayan-* See *ayançağ*.

I ayın- used only in association with *kork-* and no doubt more or less syn. w. it. One of the words for 'to fear' in Mong. is *ayi-* (*Kov.* 2, *Haltod 1*) but the XIII form is *ayu-* (*Haemisch 11*) and the resemblance is prob. fortuitous. N.o.a.b. *Türkü VIII ff.* *korkma*: *edğüti: ötü:n, ayınma: edğüti: valvar* 'fear not, pray well' (twice in different words) *Irkb 10*; Man. (gap) *korkmaz ayınmaz M III 10*, 6 (iii).

S 2 ayın- See 1 ađın-.

D **ıyın-** Refl. f. of **ıy-**; survives only(?) in NC Kır. **ıyın-** 'to strive, strain oneself'. Uyğ. VIII ff. Bud. **ıyınur basınur** 'they suffer oppression' *TT VI* 10 (mis-transcribed *ıyınür* and with a false etymology in the note thereon): **Xak.** XI **er ıyındı:** *achada'l-racul tabi'atahu fi ixrâc'l-barâz* 'the man exhausted himself defeating' *Kaş. I 269 (ıyınur, ıyınma:k)*.

S oyan- See ođun-.

D **oyna-** Den. V. fr. **oyun;** 'to play' and the like; sometimes Intrans., sometimes 'to play (a game, musical instrument, etc., *Acc.*)' and sometimes 'to play with (someone *Acc.* or *Dat.*)'; there is sometimes a connotation of amorous dalliance. Uyğ. VIII ff. Bud. *U II 26, 6 (Hınçü:le:-)*: **Xak.** XI eight occurrences but n.m.e.; sometimes translated *la'iba*, e.g. **ol menîğ birle: oyna:dı:** *la'iba ma'î* 'he played with me' *II 226, 12*; and sometimes *la'aba*, e.g. **ıçtin apar oynayu:** *hina lâ'abtuhu dâxıla'l-dâr* 'when I dallied with him in the house' *I 225, 28*; **oynap meni:** *fa-lâ'abani* 'and he dallied with me' *I 226, 2*: **KB elik külmiz oynar çëcekler üze** 'the roebuck and his doc play among the flowers' 79: XIII(?) *Tef. oyna-* 'to play, amuse oneself' 234: XIV *la'iba oyna:- Mel. 31, 1*; *Rif. 115*; *mazağa* 'to joke' ditto 31, 5; 115: **Çağ.** XV ff. **oyna-bâz kardan** 'to play' *San. 91r. 3* (quotns.): **Xwar.** XIII(?) ditto *Oğ. 12*: XIV ditto *Qutb 115*; *MN 125*; *Nahc. 183, 11*: **Korn.** XIV 'to play' **oyna- CCI**; *Gr.*: **Kıp XIII la'iba oyna:- Hou. 34, 14**: XIV ditto *İd. 26*: **Osm.** XIV ff. **oyna-** 'to lose (something) gambling' in several texts *TTS III 551*; *IV 616*.

D **oynat-** Caus. f. of **oyna:-**; 'to make, or let (someone) play'. S.i.a.m.l.g. with various idiomatic meanings. **Xak.** XI **ol anı: oynattı:** *al'abahu Kaş. I 271 (oynatur, oynatma:k)*: **Çağ.** XV ff. **oynat-bâzi fârmıdan San. 91r. 21** (quotn.): **Xwar.** XIV **oynat-** 'to allow to play' *Qutb 116*.

Tris. AYN

D **ayançağ** N./A. of Habitual Action fr. **ayan-** the Refl. f. of **aya-** which is not recorded before the medieval period, **Kom.** XIV **CCG**; *Gr.*; 'reverent'. Uyğ. VIII ff. **Man. ayançağ köpülin yüküngü** 'worshipping with a reverent mind' *TT III 2*: **Bud. ayançağ köpülin Hüen-ts. 1806**.

D **éyinkl** N./A.S fr. **éyin;** n.o.a.b. Uyğ. VIII ff. **Bud.** (the soft clouds gleam in even ranks in due season (**öđinçe**)) **üzgen yağmur tökülür öđ éyinkl koluda** 'the dashing rain teems down at the moment which accords with the season' *Suv. 566, 3-4*.

Tris. V. AYN-

D **ayıpla-** Hap. leg.(?) ; Den. V. fr. ***ayıp**, Dev. N. fr. **ay-**. The N.Ag. fr. this Noun, **ayıpıç** 'slanderer' is noted in **Kom.** XIV **CCG**; *Gr.*, and a Dev. N. fr. this verb **ayıpıdo:**

(**ayıpla:**ğ) 'slander, abuse', survives in NC Kır. **Xak.** XI **KB aayıplamasunlar seni xalıq ara, atıñ artamasın munı keđ kör-e** 'let them not slander you among the people; let not your reputation deteriorate, look well to this' 4463.

Dis. AYR

S eyer See eđer.

PUD **uyar** this word has been read in two O. Kır. IX ff. and one Türkü VIII ff. Yen. inscription, *Mal. 10, 17, 28*; for the text of the last see E **ınılgü:**. This last passage and *Mal. 10, 2 yüz er kadaşım uyarın üçün* stand together; in both **uyar** could be an Aor. of **u-** used as a Noun to mean 'ability'; 'because of the ability of my hundred kinsmen' and, in 28, 4, 'because of the ability of my elder and younger brothers', but in that case the word might well be **uyur**, q.v. This explanation does not suit *Mal. 17* where the word has been read three times **uyar kađınım üçün 17, 2**; **uyar begimke: . . . uyar kadaşımka:** 17, 3; this text is a very unsatisfactory one, and it would not be too difficult, epigraphically speaking, to correct the word to **öz:**; 'for the sake of my own relations by marriage'; (I have been parted from) 'my own *beg . . .* and my own kinsmen': **Talas IX ff. (?) Talas II 5** (see **özge:**).

D **uyur** presumably Aor. of **u-** used as a Noun; 'capable, powerful' and the like, cf. **uğan** and see **uyar**. **Türkü VIII ff.** (the *xan* mounted the throne and established his court) **tört buluntıdaki edğüs:l: uyu:rı: téri:il:pen meñ:leyü:r beđ:zleyü:r** 'his good and capable men in all quarters of the world assemble, rejoice and adorn (his court)' *İrkB 28*: Uyğ. VIII ff. **Man.** the word has been restored in **élig begler [uyu:]rlarıñ** 'of the king, *begs* and powerful men' *Wind. 31*: (**Xwar.** XIV **uyur** in *Qutb 197* identified with this word looks more like a finite verb).

üyür some kind of small seed, 'millet' or the like. The Brahmi (*TT VIII*) spelling **uyuri** would normally be read **ür** or **uyarı** but is the only convenient way of writing **üyür** in this alphabet. In the Uyğ. script the word is sometimes spelt **üyür**, sometimes **ıyur** and sometimes **uyr**, ?for **üy(ii)r**. The **Xak.** form **ügür** is unexpected and prob. represents the same word in a different dialect. There is disagreement about the meaning of **kaz üyüri:**; Müller in a note in *Pfahl. 14* says that in an unpublished text (T III 56-4) it corresponds to Chinese *su mo* 'Perilla ocymoides' (*Giles 10,320 7,969*), and v. G. in a note in *TT VIII 68* that in *Suv. 476, 12* it corresponds to Chinese *chieh tzu* 'mustard seed' (*Giles 1,525 11,317*). N.o.a.b. Uyğ. VIII ff. **Bud. kaz üyüri Pfahl. 6, 6 (ülüs); Suv. 476, 12** (see above): **Civ. (gap) kaz üyüri bu otlar . . .** and mustard seed(?), these drugs' *TT VIII M.25: üyür (uyur) tüğisi* 'husked millet' *TT VII 14, 8*; in *USp. 120* and *123* there are

several mentions of *yéti* (or some other numeral) *küri üyür* (*uyur*) 'seven (etc.) pecks of millet'; *bir şık üyür* (*uyr*) 'one *shih* (ten pecks) of millet' *do.* 31, 9; *o.o. do.* 14, 14; 32, 2; *Xak. XI ügür al-duxn 'inda'l-turk* 'millet' among the Turks; the Oğuz do not know the word (in this sense) *Kaş. I 54; a.o. II 121, 5 (kattıl-); yügür* alternative form (*luğa fi*) of *ügür* 'millet' *III 9; KB şakar halwâ yégli yâ arpa üyür* (*sic*) 'the man who eats sugar and sweetmeats, or barley and millet' (goes to sleep full and wakes up empty) 3612; *Oğuz XI ya:ğ ügürli: al-simsim* 'sesame seed' *Kaş. I 54.*

S *ayru:* See *ađrı:*.

ayrak 'ibex' See *ıvık.*

S *ayrık* See *ađrık.*

S *ayruk* See *ađruk.*

S *eyrim* See *eđrim.*

?D *ayra:n* 'butter milk' or the like; if this could be taken to mean lit. 'something separated', it could be taken as a Dev. N. fr. *ayr-* (*ađır-*), but it is very odd that such a sound change should have occurred in *Xak.*, and it is prob. merely a false etymology. S.i.a.m.l.g. See *Doerfer II 630. Xak. XI ayra:n al-maxid* (error; read *al-maxid*) 'butter-milk' *Kaş. I 120; XIV Muh. al-maxid ayra:n; al-zubd wa'l-samun* 'fresh and melted butter' *ayra:n ya:ğü: Mel. 66, 9; Rif. 166* (mis-spelt in part); *Kip. XIII al-maxid ayra:n Hou. 16, 12; XIV (ayır- farrāqa* 'to separate') and *al-rā'ib* 'butter-milk', from which the butter has been extracted is called *ayrak* and *ayran*, *al-mufarraq*; and in *Kip. ayran* is *al-qāriş* 'sour milk' *İd. 27* (*ayrak* is otherwise unknown in Turkish, it is the Mong. word (possibly a Turkish l.-w.) *ayrak* 'kumis', *Kov. 8, Haltod 2*); *al-qāriş ayra:n Bul. 8, 3; xv laban* 'milk' (*inter alia*) ... *ayran Tuh. 31b. 12.*

Dis. V. AYR-

S *ayır-* See *ađır-*.

S *uyar-* See *ođur-*.

S *ayrıl-* See *ađrıl-*.

S *ayrış-* See *ađrış-*.

Dis. AYS

PU *aya:s* (?*aya:z*) 'bright, cloudless', occasionally, because winter days in the steppes are often cloudless, 'very cold'. The final sound is uncertain; in *Uyg.* it might be either; in *Kaş.* it is -s, but as *Kaş.* also spells the Neg. Suff. -*ma:s*, not -*ma:z* this may be a dialectic peculiarity. S.i.a.m.l.g., *ayas* in NE, *ayaz* elsewhere. See *Doerfer II 628. Uyg. VIII ff. Bud. ayaz* (or *ayas*?) appears in two P.N.s in the third 'Pfahl', *Ay a. inal, Arıg a. inal Pfahl. 23, 16; Xak. XI ayas: kö:k al-samā'l-muşhiya* 'a bright sky'; and *al-mamālik,*

'slaves' are called *aya:s, yuşabbah şafā' wachihi bihi* 'as a simile for the brightness of their faces' *Kaş. I 123; Çağ. xv ff. ayaz şab-i şaf-i bi-abr* 'a clear, cloudless night'; and also the name of a page (*ğulām*) of Sultan Maḥmūd Sabuktegin who was his favourite (*ma'şūq*) *San. 57r. 2; Korm. xiv* 'clear, cloudless' *ayas/ayaz CCI, CCG; Gr.: Kip. xv şahu* 'clear weather' *ayaz Tuh. 21b. 13; Osm. XVI ayaz* 'clear, cloudless' in two texts *TTS II 76; IV 47.*

Dis. V. AYS-

S *eysil-* See *eksil-*.

Dis. V. AYŞ-

D *oyuş-* Co-op. f. of *oıy-*. Survives in several NE dialects, *Khak.*, and *Tuv.*, usually for 'to become concave or distorted' and NC *Kzx. oıys-* (1) 'to help (someone) to break through (ice, etc.);' (2) 'to walk or ride on a curve, not straight'. *Xak. XI ola:r ikki: ka:ğun oıuşdı:* 'those two competed in hollowing out (*fi taqwır*) a melon'; also used for helping *Kaş. I 268* (*oyuşur, oıuşma:k*).

D *1 uyuş-* Hap. leg.; Co-op. f. of *uy-*. *Xak. XI ol añar ka:pka: un uyuşdı:* 'he helped him to squeeze (*fi şadd*) the flour into a sack (etc.)' *Kaş. I 268* (*uyuşur, uyuşma:k*).

S *2 uyuş-* See *uđış-*.

S *3 uyuş-* See *uđuş-*.

Dis. AYZ

aya:z See *aya:s*.

VU *uyaz* 'some kind or kinds of biting insect, fly, gnat, mosquito', etc. Survives only in SW *Osm.*, where *Red.* (only) lists *uyaz*, *ıoyaz* (272) and *ıvez* (312), and xx *Anat.*, where the forms are so various *ıvez/ıviz/öven/övez* (common)/*uyaz/üvez SDD 802*, etc. that it is impossible to decide whether the vowels were originally back or front. *Oğuz XI uyaz al-hamac minā'l-ba'ūd* 'gnat, or mosquito' *Kaş. I 84; XIV Muh. al-qarqas* 'a small flea' *uyaz Mel. 74, 8; Rif. 177; Kip. XIII al-nāmūs* 'gnat' *uyaz Hou. 10, 12; XIV uyaz al-barğas* 'gnat' *İd. 27; Bul. 11, 1* (mis-spelt *ayur*): *xv barğas ıyaz Tuh. 7b. 8; nāmūs uyaz do. 36b. 3; Osm. xiv ff. uyaz* 'gnat, mosquito' in several early texts; fr. XVI used in *Ar.* and *Pe.* dict. to translate several words, some meaning larger stinging insects; *ıvez/üvez* sporadically fr. *xv TTS I 753; II 961; III 739; IV 811* (all under *ıyez*).

S *uyuz* See *uđuz*.

Mon. AZ

a:z Preliminary note. *There are three different words in the early texts: (1) a:z* 'few'; (2) *a:z* 'lust', a Middle Iranian l.-w.; (3) *Az* the name of a tribe, which occurs only in *Türkkü*, and has not always been recognized. The passages in

which it occurs are I E 20, II E 17; I E 38; I N 2, 3; T 23, 24; in I N 5, 8 the name of one of Küll Tegin's horses is Az yağızı: 'the bay horse (taken) from the Az'.

I az 'few, scanty, a little'. S.i.a.m.l.g.; in NE as *Türkü VIII* az *bođunıg ükü:ş kıldım* 'I made the scanty people numerous' *I S 10, II N 7*; similar phr. *I E 19 (II E 16)*; *I E 20, II E 24*; *II E 14 (I E 17)*; o.o. of az 'few' *I E 40*; *II E 32*; *T 39*; *Ongin 7*: VIII ff. (at the beginning of this omen) *az (sic) emgeki*: bar 'it has a little pain' *Irkb 57*: Man. (the king's heart) az *koğsadı* 'weakened a little' *TT II 6, 30*: *Uyg. VII* az er *t(t)ım* 'I sent a few men' *Şu. E 11*: VIII ff. Man.-A *M I 35, 4* and *12 (apararı)*: Bud. az *uđın* 'sleep a little' *PP 55, 5*; az *edremliđ toyın* '(I) a monk of little virtue' *Hüen-ts. 2050*: Civ. *köplüg [köküz]üđ bütmek* az 'the achievements of your mind are scanty' *TT I 82-3*; o.o. do. *159*; *H II 18, 64*; *UŞp. 22, 49*: *Xak. XI* az *ne:đ al-say'u'l-qalil* 'something scanty' *Kaş. I 80*: *atan yüki*: *aş bolsa*: *açka*: az (sic) *körünür* 'if a camel has a load of food, to a hungry man it seems scanty' *I 75, 25*: *KB üküş sözleme söz birer sözle* az 'do not say many words, say a few one at a time' *172*; o.o. *305-6, 734, 866 (2 kız)*, *480*: XIII(?) *At.* az 'few', etc., is common; *Tef. ditto 41*: *xiv Muh. al-qalil az Mel. 56, 1*; *82, 15*; *Rif. 153, 188*: *Çağ. xv ff.* az *andak* 'few, a little' *San. 39*: *5*: *Xwar. xiv ditto Qutb 17*; *MN 49, etc.* *azin azın* 'little by little' *Qutb 18*: *Kom. xiv* 'a little' az *CCG*; *Gr. 45* (quon.): *Kip. XIII al-qalil* (opposite to 'many' *köp*, etc.) az *Hou. 25, 14*: *xiv ditto*; az *boldı*: *sāra qalil bi-mā nā qalla İd. 12*: *xv qalil az Kav. 24, 15*; *Tuh. 84a. 8*: *Osm. xiv ff.* az in several phr.; c.i.a.p. *TTS I 63-6*; *II 89*; *III 57-8*; *IV 62-3*.

F 2 az 'lust'; l.-w. fr. Middle Persian 'z, same meaning. Pec. to *Uyg.* in which it is fairly common. *Uyg. VIII ff.* Man.-A *M I 16, 5*; *17, 8* etc.; Man. *TT II 16, 19* and *25*; *III 28*; Bud. az *kiliñ* corresponding to Sanskrit *tṛṣṇā* 'lust', lit. 'thirst' *U II 9, 2* and *7*; az *billiđ* ditto do. *13, 2*; o.o. do. *11, 15*, etc. (almır); *76, 14*; *86, 31*; *TT VI 71* (see note thereon); *Suv. 133, 18* etc.

S 3 az See a:s.

iz (İz) 'footprint, track, trace', lit. and metaph. *Iziđ* in *KB 4411* seems to be the *Acc.* of this word and suggests that it was originally *iz*. S.i.a.m.l.g.; in NE is. See *Doerfer II 470*. *Uyg. VIII ff.* Bud. (although the all-wise Buddha has deigned to enter Nirvāna) *kođmış izi* 'the footprints which he has left' (still remain) *Hüen-ts. 92*; (I have ventured to follow) *ıdıklar izi kutluđ yer orunka* 'the footprints of the saints to the holy place' do. *211-12*: *Xak. XI* *iz* (so read, the MS. has *a:z* corrected to *iz*) *kull xadşa fi'l-ard wa'l-cild şıla(n)* 'any long scratch in the ground or the skin' *Kaş. I 80*: *KB atı kaldı iz* 'his name remains as a trace (of him)' *235*; o.o. *871, 877, 5264*: XIII(?) *At. billiđliđ izi izleđil*

'follow the footprints of the wise' *225*; *Tef. İd (sic)* 'track' *122*: *xiv Muh. al-itr 'alā'ard* 'a track on the ground' *İz Mel. 83, 11*; *Rif. 189*: *Çağ. xv ff.* *İz niđān-i qadam wa itr-i pā* 'footprint' (Hend.) *San. 101r. 5* (quon.): *Xwar. xiv İz* 'track' *Qutb 62*; *MN 260*: *Kom. xiv ditto CCG*; *Gr. Kip. xiv İz al-itr İd. 12*: *xiv ditto Tuh. 4b. 9*: *Osm. xiv İz* 'footprint'; c.i.a.p. in phr. *TTS I 397*; *II 556*; *III 391*; *IV 447*.

oz, uz, öz, üz Preliminary note. *Such words are hard to distinguish in oriental scripts. There is no clear trace of oz as a Noun. There is certainly one uz, prob. not more than two öz, and more than one üz. There is some doubt about the pronunciation of 'fat', but the evidence points towards üz.*

uz 'a skilled craftsman'; hence, of a man or his work, 'skilled', and by extension, of inanimate objects, 'perfect, in sound condition'. S.i.m.m.l.g., with much extended meanings in SW. See *Doerfer II 593*. *Türkü VIII uzıđ* prob. 'skilled work' occurs in a damaged passage in *II SW*; see also *I öz*: VIII ff. *Yen. Uz Bilge*: *Çağsı*: P.N. *Mal. 31, 1*: *Uyg. VIII ff.* Man.-A *M I 16, 13-15 (edsiz)*: Man. *kaltı uz kişi uzlanđu ed bulmasar* 'just as a craftsman, if he cannot find material fit to be skillfully wrought' *M I 17, 1*: Bud. *téđin kopuzka eritü uz erti* 'the prince was extremely skilful in (playing the) guitar' *PP 70, 6-7*; o.o. do. *2, 5-6 (İşle-)*; *U II 33, 4*; *TT VII 28, 49* and *55*; in some phr. it hardly means more than 'completely' e.g. *uz açılımsı çeçekliđ* 'with fully opened flowers' *U II 56, 3 (i)*; o.o. *TT VIII A.15*; *B.10*: *E.39 (ođun-)*: Civ. (in a cure for sore throat; if one does this two or three times) *keze uz açılır* 'it passes off and is completely cured' *H I 154*; in *TT VII 13, 43* and *52 uz tepriş* is the equivalent of the Indian deity Lakşma: *xiv Chin.-Uyg. Dict. Chiang jên* 'craftsman' (*Giles, 1,246 5,624*) *uz kişi Liđeti 275*; *R I 1742*: *Xak. uz kişi: insān şin'u'l-yadayn māhır fi hırfatihı* 'a man who is skilful with his hands and expert at his craft' *Kaş. I 46*: *KB till uz sözi* 'the words of his tongue were skilful' *531*; *éter uz İşi* 'he arranges his affairs skilfully' *4814*; *Chap. 60, 4456 ff.* deals with *uzlar* 'craftsmen'; o.o. *805, 1707, 2660, 5902 (yörgüci)*: XIII(?) *At. anın uz erür bu kitāb* 'therefore this book is skilfully written' *477*: *xiv Muh.* (in a list of words in which *wāw* is pronounced *uz*) *al-şāni wa'l-ustād* 'craftsman, skilled worker' *uz Mel. 5, 9*; *51, 11*; *Rif. 75, 147*; *al-musta-idda* 'a capable woman' *uz Mel. 53, 2*; *Rif. 149*: *Çağ. xv ff.* *uz baliđ wa sancıda wa māhır* 'efficacious, experienced, skilled' *San. 73v. 3*: *Xwar. xiv uz* 'sage' (N. and Adj.) *Qutb 201*: *Kip. xiv uz al-şāni'u'l-māhır İd. 12*: *xv labiđ* 'skilled' (şeber and) *uz Tuh. 31b. 6*: *Osm. xiv ff.* *uz* c.i.a.p.; originally 'skilled', it came by xv to mean also 'clever, sensible' and by xvii even 'suitable, convenient' *TTS I 737-9*; *II 943-5*; *III 725*; *IV 797*.

1 öz basically the intangible part of human personality 'spirit' as opposed to the tangible body, hence the early compound word **etöz**, q.v., 'a live body', lit. 'flesh and spirit'; from this it came usually to mean no more than 'self' (generally with Poss. Suffs.), but sometimes 'the interior part of an organism, pith, marrow', and the like. It is not always easy to catch the exact sense in some passages, but 'self' is the commonest meaning, and often in this sense it is combined with **kentü**, usually as **kentü: öz**, less often **öz kentü**. An ancient word surviving in Çuv. as **var** 'centre, middle', *Ash. V* 166. S.i.a.m.l.g., but rare in NE where it is **ös/üs**. **Türkü VIII** **öz** 'self' is very common, esp. in the forms **özüm** 'I myself' and **özi**: 'he himself'; in *II S 11 çintan içaç kelüriz öz yar[gap]* 'bringing sandalwood trees . . . ' it perhaps means 'the heart wood of a tree'; in *T 34 bilige: Toñukuk añi:ğ ol öz ol* (see **añi:ğ**) it is prob. an error for **uz**: VIII ff. **öz** 'self', with Poss. Suffs. *IrKB 8*, 46, 47, 55; **öz süsi**: 'his own army' *do. 34*; **ol taşı:ğ öz üze:** (or **özi:nte**): **tutsar** 'if a man keeps that stone on his person' *Toy. 17*, 23, 27 (*ETY II* 58-9); **Man. öz** is common in *Chuas.*; **öz** 'our/selves' 92, 118; **kentü özüümüzi** 'ourselves' 299; in other passages it means rather 'spirit' and the like; in 46 the Five Gods are **özi** 'the spirit' of everything on earth; **tiriğ özüğ** 'living creatures' 55; in 194 it is said that three commandments must be kept with the mouth, three with the mind, three with the hands, and one **kamağ özün** 'with the whole being'; a.o.o.; in 116-17 **ilkil özüün . . . bu özüün** 'in a previous incarnation . . . in this incarnation' it is prob. a scribal error for **ajun**: Yen. see *O. Kir.*: **Uyg. VIII özüümü** 'me myself' *Şu. N 6*: VIII ff. **Man.-A öz tilin** 'with his own tongue' *M I 19*, 12; **tiriğ öz do. 26**, 17 (**adirtli:ğ**); a.o. *do. 11*, 17; **17**; 20, 1; *M III 8*, 9 (ii) (**1 yarın**): **Man. öz 'own'** *TT II 16*, 23; *III 30*; **özüg 'spirit'** *TT III 101*: **Bud. öz** with Poss. Suffs., and in phr. **kentü öz/öz kentü** 'self' and **öz 'own'** are very common; **öz öz biligleri tuta** 'each (god) holding his own attribute' *TT V 8*, 64; **özi yaş uzun bolur** 'his life is long' *U II 49*, 20-1; similar phr. *TM I 252*, 4; *TT VII 40*, 94; **isiğ öz 'life'** (see **isiğ**): **Civ. öz konuk** 'the location of the soul' *TT VII 21*, 3 etc.; **öz yaş do. 33**, 6: (illnesses arise) **özde başda iki eyegüde** 'in the internal organs, the head and the two (sets of) ribs' *H II 22*, 29; a.o. *do. 6*, 3; **öz 'self'** and 'own' are common in *USp.*: *O. Kir.* ix ff. **öz** occurs as part of a P.N. in *Mal. 5*, 2 and is fairly common in phr. like **öz yerim** 'my own place' *do. 42*, 1; in three passages *do. 3*, 1 (so read here); 7, 4; 10, 1 farewell is said to **kuyda kuncuyim özde oğlim** 'my wife in the inner chamber, and my sons (presumably) in the inside of the camp', or the like. The two words are linked in **Türkü VIII** ff. Yen. in the phr. **öz kuy ayıta**: *do. 26*, 4; **Xak. XI öz** is very common; there are five main entries and over 60 a.o.o., the latter nearly all with Poss. Suffs. and meaning 'self'—**öz al-nafs 'self'**

(verse; 2 **öz** follows here): **öz kışi: al-qarib mina'l-nās** 'a neighbour'; one says **bu özi:ğ öz kışi: ol** 'this man is one of our neighbours': **öz al-qalb wa mā yalwū 'alayhi'l-baṭn** 'the heart and organs enclosed by the stomach'; one says **öz:üm ağrı:dı**: 'I have a stomach ache': **öz qalbu'l-şacara** 'the heart of a tree'; one says **yiğaç özi:ğ**: meaning, for example 'the pith of a palm tree' (*cummüru'l-naxl*): (**uz** follows here): **öz konuki: ism mā yaxtalic mina'l-casad, wa yuqāl hiya'l-rüh** 'the word for what moves within(?) the body, it is said that it is the soul' (verse) *Kaş. I 46*: **KB öz 'self'** (usually with Poss. Suffs.) and 'own' is common; it sometimes means something like 'personality' e.g. **küler yüz süciğ söz silig öz kerek** ('a beg) must have a smiling face, friendly speech, and a pure personality' 2072: XIII(?) *At. öz 'self'* and 'own' is common; *Trf.* ditto; **et öz** also occurs and seems to mean 'soul, living being'; **öz kendü** and **kendü et öz** also occur for 'self' 243; *xiv Muh.* (under 'parts of the body') **al-badan** 'the trunk' **öz Mel.** 42, 12; *Rif.* 138 (adding **al-nafs etöz**); (under **al-qarāba** 'terms of relationship' and the like) **al-qarību'l-'aziz** ('sic) 'an honoured neighbour (or relative?)' **öz Rif.** 143 (only): **Çağ. xv ff. öz kendü Vel.** 105; **öz I** *xvud wa xwīstan 'self'* (quott.); (2) **xwīş wa āşinā** 'relative, comrade' (quott.) *San.* 73v. 3: **Xwar. XIII(?) öz 'own'** *Oğ.* 269, 293; **xiv öz 'self, own'** *Qutb* 125; *MN* 135, etc.; *Nahc.* 230, 16: **Kom.** **xiv 'self, own'** **öz CCG**; *Gr.* 145 (quotts.): **Kip.** XIII **al-inšihāl** 'diarrhoea' **öz yürimek Hou.** 33, 3; **xiv öz al-nafs Id.** 13: **xv** (in a Conjugation) **özi: . . . özi:leri: 'he . . . they'** *Kav.* 20, 15; **indahu** 'with him' **özi: katında do. 36**, 2; **nafs öz. Tuh.** 36a. 6; 3rd Pers. Pron. (**kensl wa kendl wa**) **özi do. 39b**, 13: **Osm.** **xiv ff. öz** with Poss. Suffs. and in various phr. 'self' down to XVII; it also means 'the heart or middle (of something), the essence (of a subject)' *TTS I* 572-4; *II* 762-7; *III* 571-4; *IV* 634-7.

2 öz 'valley' and the like. An ancient word surviving in Çuv. as **var**, *Ash. V* 167, but otherwise only(?) in *SW xx Anat. SDD 1124*. See 2 **özek**, 2 **özen**, 2 **kuy**: **Uyg.** VIII ff. **Bud. özlerdeki özeklerdeki** 'situated in valleys and small valleys' *TT V 28*, 121 (and see note thereon): **Civ.** (in a proverb about incongruities) **tağda öz** (spelt **öz**) **yok** 'there are no valleys on a mountain' *TT VII 42*, 8: **Xak. XI öz al-awādi fi'l-cibāl** 'a valley in the mountains'; one says **ta:ğ özi: ditto. Kaş. I 46**; a.o. *III 65*, 14 (**oğruğ**); 106, 15 (2 **kuy**): **Osm.** XVII **öz** translates **wādi** in a Pe. dict. *TTS II* 763.

1 üz 'fat' and the like. Survives only as **üs** in some NE dialects *R I* 1877, *Khak.* and *Tuv.* **Xak. XI üz** (**hi'l-şamma**, 'with front vowel') **al-dasam 'fat'** *Kaş. I 45*; **üz al-dasam I 36**: **Kip.** XIV (after **üz-**) **wa huwa** (i.e. **üz**): **ism li-mā ya'ūlūl-tābixa mina'l-duhm 'indal-galyān** 'a word for the fat which rises when food is boiled' *Id.* 12; a.o. *do. 65* (**toğuz**): **Osm.** XVII

(under 1 ö:z etc.) (7) (üz) and in *Rümi gil-i çapanda* 'clinging mud' *San.* 73v. 15 may be the same word; *Sam.* 201 gives 'sticky mud' as one of the meanings of 1 ö:z.

2 üz Imperat. of üz- used in Hend. with the Imperat. of buz- as a Noun; it is one of the standard vices or passions, usually coming after anger, lust, and the like; etymologically it should mean 'destructiveness' but according to *TT III* 27, note 33 it corresponds in *M III* 19, 16 (i) to *yüan* 'hatred' (*Giles* 13,716) in the Chinese original of that text. N.o.a.b. *Türkü VIII* ff. Man. *üz buz bilig* as the first of the evil *biligs* *M III* 19, 16 (i); *ä.o. Chuas.* 120: *Uyg.* VIII ff. Man.-A *üz buz M III* 13, 5 (iii); Man. *TT III* 33 (ulati:); Bud. *öpke üz buz köpül tudum erser* 'if I have cherished thoughts of anger or hatred' *U II* 76, 8; 85, 25; *TT IV* 8, 73.

VU 3 üz Hap. leg.; inadvertently omitted in the printed text. Atalay transcribed *öz*, assuming a connection with *özne:-* but this is a false etymology. Perhaps survives in NC Kir. *ez* 'deaf'. See *azt:-*. *Xak.* XI (between 1 üz and 1 ö:z) *üz al-aşamm* 'deaf'; one says *üz kişi*: *Kaş.* I 45.

Mon. V. AZ-

a:z- 'to go astray, to lose one's way'; sometimes used as a quasi-Trans. with Objects like *yol* 'way'. Practically syn. w. 2 *ya:z-*. S.i.a.m.l.g. *Türkü VIII* *tepril bilge: zağanta: ađrimalım azmalım* 'let us not be parted from *Tepril Bilge Zağan* and go astray' *Ongin* 11: VIII ff. *kuş oğlı: uça: aztı: (sic) keyik oğlı: yügürü: aztı:* 'the young birds lost their way flying and the young deer running' *Irkb* 15; *azma:zun tıp yérçil: yara:ttı:* 'he got hold(?) of a guide, so as not to lose the way' *Tun.* III 6-7 (*ETY II* 94); and 3 o.o.: *Uyg.* VIII ff. Man.-A *azmıš munmıš ters azağ nomlağlar* 'false (Hend.) preachers who have gone astray (Hend.)' *M III* 29, 3-4 (ii); Man. *azmıšlarka yolçı yérçil* (MS. *yérçil*) *bolıtuğuz* 'you have become a guide (Hend.) to those who have gone astray' *TT III* 69; Civ. *yol azsar ev tapmaz* 'if a man loses his way, he does not find his home' *TT I* 33; *bu oğul kız azmağı yalğağı vu ol* 'this is an amulet (l.-w.) which boys and girls should lick so as not to go astray' *TT VII* 27, 4; O. Kir. IX ff. *Mal.* 10, 3 etc. (1. a:y): *Xak.* XI of *yol*: *azdı: dalla'l-raculü'l-tariğ* 'the man lost his way' *Kaş.* I 173 (a:za:r, azma:k); a.o. *I* 92, 7 (ula:); *KB sözüğ sözleğüçl azar ham yazar* 'a speaker goes astray and makes mistakes' 205; o.o. 384, 677 (*yol azar*), 2023, 3600, 5262: XIII(?) *Tef.* az- 'to stray (from the road *Äbl.*)' 41: XIV *Muh.* *xat'a'a* 'to err' *az-Mel.* 25, 15 (*Rif.* 108, reading *xat'a* 'to stride' has *atla:-*); *dalla az-* 28, 5; 111; *al-daläl azmak* 35, 1; 120: *Çağ.* XV ff. az- (1) *räh gum kardän* 'to lose one's way'; (2) *bi-xwud şudan* 'to lose one's senses'; *és az-* is also used in the latter sense *San.* 37v. 22 (quots.): *Xwar.* XIV *yol/yoldın az-* 'to lose one's way'

Qutb 17: Kıp. XIII *dalla mina'l-daläl az-* *Hou.* 41, 17: XIV *az- dalla* *Id.* 12: XV *axta'a wa täha* 'to go astray, have a disordered mind' *az-Tuh.* 6a. 12; *dalla az- do.* 23b. 1; *fasada wa täha* 'to be vicious, have a disordered mind' *az- do.* 28b. 7; a.o. *do.* 27a. 11 (us): *Osm.* XIV ff. *az-* (1) 'to lose one's way'; (2) 'to deteriorate, go bad'; c.i.a.p. *TTS I* 65; *II* 88; *III* 57; *IV* 64.

ez- basically 'to scratch (something *Acc.*)' w. some extended meanings. S.i.a.m.l.g. except NE(?). *Xak.* XI of *yérni: ezdi:* (<omission> *al-arğ wa xadaşa'l-cild wa nahwahu* 'he (ploughed) the land and scratched the skin, and the like' *Kaş.* I 165 (ez:er, ezme:k): XIV *Muh.* *tarada* 'to crumble and dip' (e.g. bread in soup) *ez-Mel.* 25, 15; *Rif.* 107; *al-tard ezme:k* (*armak* in text, corrected in margin) 119 (only): *Çağ.* XV ff. *éz-* (spelt) *şayidan* 'to crush' *San.* 100v. 5 (quots.): *Xwar.* XIV *Nahc.* 95, 5 (1 yar): Kıp. XIV *ez-halla bi-ma'nä dawuaba* 'to melt (something)' *Id.* 12: XV *ez- ađaba* ditto *Kav.* 9, 20; 76, 3; *däba* 'to melt' (Intrans.) *éri-, éz-* *Tuh.* 16b. 3 (*dawuaba* has prob. fallen out between the two).

o:z- basically 'to outstrip (sometimes someone *Acc.*)', hence 'to escape (from something *Abl.*)', to surpass (someone *Acc.*)'. S.i.a.m.l.g. *Türkü VIII* *beşbalık anı: üçün ozdı:* 'Beşbalık therefore escaped' *II E* 28; o.o. *I N* 7 (*ağıt-*); *II E* 31: VIII ff. *Irkb* 13, etc. (*ölüm*); a.o. *do.* 49: *Uyg.* VIII ff. Man. *ozku kutruiku yol yıpağığ* 'the way (Hend.) of escape and salvation' *TT III* 63; o.o. *do.* 126, 135, 139 (*adalığ*), etc.; *M III* 35, 3 (ii): Bud. *PP* 51, 8 ff. (*etöz*); *USp.* 102c. 7 (*ançakña*); *oz- kutrul-* *TT IV* 12, 50; *V* 22, 39; a.o.o.: Civ. *bu ađadın oızguluk yolun orunıñ közünmez* 'a way and place of escape from this danger does not appear' *TT I* 20-1: *yeme esen ozar* 'and she escapes in good health' *H I* 109: *Xak.* XI *anıñ atı: ozdı:* 'his horse won' (*sabaqa*); also used of anyone who outstrips someone else (*sabaqa* 'an *ğayrahu*) *Kaş.* I 173 (o:za:r, o:zma:k); *ozğän at faras sabbağ* 'a horse that always wins' *I* 470, 24; *KB ozu bolmadı* (the wicked man) 'could not win' 248: XIII(?) *At.* *etikklikte kendü Ayastın ozup* 'himself surpassing *Ayas* in shrewdness' 55: *Tef.* *al-säbiqün ozğänlar* 234: XIV *Muh.* *sabaqa o:z-Mel.* 27, 1; *oz- Rif.* 111; *al-säbiğ ozğän* 174 (only): *Xwar* XIV *Abu Bakrını xayrat içinde ozğaymen* 'I will surpass *Abu Bakr* in good deeds' *Nahc.* 95, 5; *Korn.* XIV 'to precede (someone *Acc.*)' *oz-CCG*; *Gr.* 181 (quots.): Kıp. XIII *sabaqa oz-Hou.* 35, 10: XIV ditto *Id.* 12; *Bul.* 48v.: XV *Kav.* 74, 7; *Tuh.* 28a. 1.

üz- 'to tear (something *Acc.*)', to pull (it) apart 'or to pieces'. S.i.a.m.l.g. with some extended meanings. *Türkü VIII* *yınçge: eriklig üzgeil: uçuz* 'it is easy to tear a thing when it is thin' *T* 13; a.o. *T* 14 (*yoğun*): VIII ff. Man. *üze bıça yırtıp* 'tearing, cutting, and pulling apart' *M I* 7, 16: *Uyg.* VIII ff.

Chr. *U I* 7, 16-18 (*béşik*): Bud. **bu ignip tözin yiltizin üzgeli katılganlar** 'strive to tear up the roots (Hend.) of this disease' *U III* 41, 7-8 (ii); *adımağunuş isig özin üzüp* 'tearing to pieces the living bodies of others' *TT IV* 10, 10-11; **üzgen yağmur** 'destructive rain' *U I* 26, 15 etc. (*üstürtü*): Civ. **yalñ kılıç tutup ok üzkelir** 'taking a naked sword he smashes the arrow' *TT I* 162-163; **kalanın él öptün yada üzüp** 'disclosing his (liability for) land tax before the people and discharging it' *USp.* 21, 8-9; **menip bérimlerimni sen üzüp** 'you will discharge my debts' *do.* 32, 6-7; **Xak. XI ol yip üzdi**: 'he broke (*qaťa'a*) the cord' (etc.) *Kaş. I* 165 (*üzzer*, *üzme:k*); **ıslar üzüp keçürge:n kána faşşal xutfa** 'he settled the affairs(?)' *I* 522, 6; **KB bu sözni eşitgil sözüp munda üz** 'hear this word and cut short your words here' 153; o.o. 655, 1008, 5383, 5458: XIII(?) *Tef. üz-* 'to break' (a rope) 335; *Çağ. xv ff. üz kir ya'ni bi-gusil* 'break' *Vel.* 106; *üz-* ('with *ü-*') *gusixta kardan* 'to break apart, tear off' *San.* 71 v. 25 (quotns.): **Xwar. xiv üz-** 'to pluck (a flower or fruit), to destroy' *Qutb* 204; *MN* 92; *Nahc.* 281, 6; **Kom. xiv 'to break, tear apart' üz- CCG; Gr.** 271 (quotn.); **Kıp. xiv üz-** ('with front vowels') *ınqaťa'a* 'to break' (Intrans.; ?error); *üz ifsil* 'separate' *İd.* 12; *xv faşşala* 'to cut out' (a garment) *üz- Tuh.* 28b. 4; *qaťa'a üz- İd.* 30a. 10; **Osm. xiv ff. üz-** 'to tear apart, break off', etc.; c.i.a.p. *TTS I* 754; *II* 962; *III* 740; *IV* 813.

Dis. AZA

azu: 'or'. Survives in NE Tuv. *azi*; elsewhere displaced by *Pe.* or *Ar.* l.-w.s. or by phr. like *Osm. yoksa. Türkü VIII* (I have made the Türkü people rich and numerous) **azu: bu savında: iğid barğu**: 'or is there anything false in these my words?' *IS* 10: VIII ff. **azu: . . . azu**: 'either . . . or' *Toyok IIIr.* 1 and 4 (*ETY II* 178); **Man. azu . . . azu Chuas.** 230; *M III* 38, 3-6 (ii): *Uyg. VIII ff.* **Bud. azu** (in *TT VIII azu*) and **azu . . . azu** are common; e.g. in *Surv.* 135, 7-22 **azu** occurs twice, **azu yeme** twice and **azuça yeme** twice: **Civ. azu II** 167; *II* 18, 59; **Xak. XI azu: kalima taxıyr bayna'l-şay'ayn** 'a word (offering) a choice between two things'; hence one says **üzü:m ye:gil azu: ka:ğun ye:gil** 'eat grapes or (aw) melon'; generally used in interrogative sentences (*fi'l-istifhâm*); one says **kellir mü: sen azu: barırmu: sen** 'are you coming or (am) going?' *Kaş. I* 88; **KB azu** is common, e.g. 16, 243, 1018, 1678, 4701 (three times in questions): XIII(?) *At. azu* (mis-spelt in all MSS.) 448 (bun-); *Tef. azu/adıyā . . . yā adu/yā adura* occur, often in questions 42-3.

VU ızı: 'the year after next'. *Pec.* to *Kaş. Xak. XI ızı: al-qubābīh* 'the year after next'; hence one says **arkın (sic) ızı**: 'next year and the year after' *Kaş. I* 89; a.o. *I* 108, 14 (*arkun*).

D oza: Ger. in -a; fr. *oz-* used as an Adv. of time, 'formerly', and perhaps also of space,

and as a Postposn. w. *Abl.* meaning 'before'. Survives in NE Alt., *Tel. ozo/olzo R I* 1095, 1145; SE *Tar. oza R I* 1143; *Türki ozu BŞ* 769. **Xak. XI oza: al-dahrū'-sālīf** 'time past' *Kaş. I 88* (verse, oza: meaning 'formerly'): **KB kamuğda oza** 'before all (the others)' 51; similar phr. 250, 4993, 5151: XIII(?) *At. ari zahri tağū 'alsaldın oza* 'you will taste the bee's sting before the honey' 440; *Tef. oza* Postposn. 233; **Xwar. xiv oza** 'formerly' *MN* 66; Postposn. *Nahc.* 328, 15.

üze: originally an Adv., 'above, on high', also used as a Postposn. w. the unsuffixed case, or occasionally *Loc.*, of N.s and *Gen.* of Pron.s, meaning 'above, upon, on'. In *Uyg.* it developed some rather different meanings, in some cases being used practically as a substitute for the *Instr.* case. Survives only(?) in SE *Türki üze*, *Jarring* 328. It was replaced almost everywhere in the medieval period by *üzere* with *Suff. -re*: 'This word is first noted in (Xak.) XIII(?) *Tef.* 337; *Çağ. xv ff. San.* 73v. 23; *Kıp. XIII Hou.* 26, 20 and *Osm. xiv TTS I* 754, etc. and, in one form or another, s.i.s.m.l. *Türkü VIII üze*: is common both as Adv. and as Postposn., e.g. *I E* 1, *II E* 2 (*asra*)—(my ancestors ruled) *kış: oğlında: üze*: 'over the children of men' *I E* 1, *II E* 3; **tarduş boğun üze: şad ertim (II olurtım)** 'I was (enthroned as) *şad* over the *Tarduş* people' *I E* 17, *II E* 15: VIII ff. **üze**: as Adv. and Postposn. w. unsuffixed case is common in *İrkB*; (if a man carries that stone) **özi: üze**: 'on his person' *Toy.* 16-17 (*ETY II* 58); **Man. üze on kat kök** 'the ten-fold heavens above' *Chuas.* 42; *Uyg. VIII üze: . . . olurıp Şu. N* 3: VIII ff. **Man.-A ezrwa tepri üze keđilip** 'being placed as clothing on the god *Zurvan*' *M I* 21, 3-4 (i); o.o. *do.* 28, 14 and 20; **Man. bu yer üze** 'on this earth' *M II* 5, 8 (i); **amvardışnıg otıze apar yöründek kıltpız** 'you have made a remedy for him with the herb *amvardışn*' *TT III* 28-9; a.o.o. of **üze** 'by means of, with': **Bud. üze** occurs as an Adv. but is commonest as a Postposn. meaning: (1) 'on', **ertenilg orunluk üze olğurdi** 'he seated him on a jewelled throne' *PP* 46, 2-3 and many o.o.; (2) 'in', rather than 'on', *U II* 40, 107-8 (*uçruğ*); (3) most often, 'by means of, with' **öz kazğancım üze edgü kılnc kılayın** 'I will do good deeds with my own earnings' *PP* 12, 2; **iş üze: bütürme:-zle:r** 'they do not make good by labour' *TT VIII A.2*; o.o. *do.* *H.8* (öğdi); *U I* 29, 6-7 (*u:d*), etc.: **Civ. üze** 'with' *TT VIII I.20* (*ıçle:ğü*); **kum üze** 'in the sand' *TT I* 51; **köz üze sürter** 'if one rubs it on the eyes' *H I* 65-6, and many similar o.o. in *H I, II*; (my vineyard) **Sügü ögen üze** 'on the (banks of the) *Sügü* river' *USp.* 13, 3; **bitig kılmtş kün üze** 'on the day on which the contract was made' *do.* 13, 5-6; **O. Kir. ix ff. üze: tepri: yarlıkadı**: 'heaven on high decreed' *Mal.* 32, 5; **Xak. XI üze**: occurs about 25 times as a Postposn., usually translated 'alā 'upon, on', e.g. *yol: üze*: (*sic*) *alā qāri'ati'l-fariq* 'on the surface of the road' *Kaş. I* 66, 17;

I 197, 4 (eşül-); *I* 219, 14 (2 artur-); n.m.e.: *KB* *bayat rahmâtı erdi xalqı üze* 'God's mercy was upon His people' 42; *yaşıl kök yarattı üze yulduzı* 'He created the blue sky and the stars above' 127; o.o. 79, 302, 382, 709, etc.: XII(?) *KBVP* *munuñ hıkmâtı kör bu dört neñ üze* 'its instruction is about these four things' 72; XIII(?) *KBPP* (countless blessings) *Muhammâd Muştafâ üze* 6-7; *At. keçür sen me 'umruş könüllik üze* 'and pass your life in uprightness' 154; (if an elephant is loaded) *üzesinde zar* 'with gold (l.-w.) upon it' 487; *Tef. üze* is common as a Postposn., 'on, upon, over, about (e.g. a subject), in (a manner)'; other forms *üzele*, *üzesiçe*, *üzesinde* (and *üzre*) 336-7: *xiv Rbğ. toprak üze* 'on the earth' *R I* 1299 (quotns.). *Çağ. xv ff. üze üzerine Vel.* 106; *üze* abbreviation of *üzre* *har rü wa bar bâla* 'upon, above' *San.* 74r. 15; (*üzre* same translation and quotn. 73v. 23); *öz/üz* . . . (3) metaph. *fauq wa hâla* 'above' 73v. 7 (a false etymology, the quotn. contains *üze*): *Xvar.* XIII *üze* (but more often *üzere*) 'upon' *Ali* 46: XIII(?) *Oğ.* 230-1 (*üst*): *xiv üze* 'on' *Qutb* 204; *MN* 432 (and *üzre* 3, etc.); *üzemge* 'on me' *Qutb* 125 (*özemge*): *Korn.* XIV 'by means of, because of' *öze*; (*stc*) *CCG*; *Gr.* 186 (quotns.).

?S *özi*: Hap. leg.; Sec. f. (or error?) of 2 *öz*. *Çiğil* XI *özi*: *al-facc fi'l-cibal* 'a cleft in a mountain' *Kaş.* I 89.

Dis. V. AZA-

?ED *azi*:- (?VU *üzi*:-) Hap. leg.; in its second meaning clearly a Den. V. fr. VU 3 *üz*; the front rounded vowel is confirmed by the Caus. f. *üzit*-, q.v.; the etymology of the verb in its first meaning is obscure. *Xak.* XI *küp azi*:-dî: *raşaha'l-hubb* 'the jar oozed water', also used of any earthenware vessel (*inä*) *xazañiya*) when it oozes; and one says *kula:k azi*:-dî: *hâdati'l-udun an tatasamm mina'l-calaba* 'the ear was almost deafened by the noise' *Kaş.* III 253 (*azi*:-r, *azi*:-ma:k *stc*).

uza:- 'to be, or become, long, or long drawn out', usually of time, less often of space. S.i.a.m.l.g. with some extended meanings. *Uyg.* VIII ff. Bud. *ol tinlıñın yana özi yaşı uzamakı bolur* 'and that mortal's life becomes long' *U II* 42, 36 ff.; similar phr. *Hüen-tz.* 52-3; *Usp.* 102b. 26; *TT VI* 288 (one MS., remainder *uzun bol*-); a.o. *TT IV* 12, 43 (*yoğunad*-): *Xak.* XI *KB kayu işke evşe uzar keç kalur* 'whatever task a man hurries over drags out and gets delayed' 556; (when wicked men are near a *beg*) *uzadı isiz elgi* 'the wicked man's hand is stretched out' 889; o.o. 4460, 4965, 6486: XIII(?) *At.* 179 (1 öp); *Tef. uza*:- 'to be long', etc. (and *uzagan* 'tall', of a palm-tree) 322: *Çağ.* XV ff. *uza*-(spelt)*luzal- dirâz şudan* 'to be, or become, long' *San.* 72v. 16 (quotns.): *Xvar.* XIV *uza*:- 'to be long drawn out' *Qutb* 202: *Osm.* XIV and XV *uza*:- 'to withdraw from (somewhere *Ab.*)' in two texts *TTS II* 944; *III* 725.

Dis. AZD

(D) *özüt* apparently 'the human soul', that part of a personality which survives death, and so rather different fr. I *öz*:-z 'the spirit', the vital spark which distinguishes living beings from inanimate objects, but clearly connected with it etymologically. The morphology is, however, obscure. Survives in NE Alt., Koib., Sag., Tel., Tuv. (*R I* 1898), and Khak. *üzüt* 'a ghost which haunts its former home'. *Türkü* VIII ff. Man. *bıznlı özütümüz* 'our souls' *Chuas.* I 8; *kamağ yaruk özütlerniğ* 'of all the bright souls' *do.* I 21; (the five gods are the majesty, the colour) *özi özütl* 'the spirit, the soul' (the might, light, and root of everything on earth) *do.* 46-7; o.o. *do.* 302; *M III* 15, 6-7 (i); *TT II* 8, 46; 10, 76 and 92: *Uyg.* VIII ff. Man.-A *özütümüz* . . . *bulzun* (so read) 'may our souls find' (salvation, pardon, victory, and attainment of the heavenly country) *M I* 29, 31-4; a.o.o.: Man. *tanmıñ özütler* 'souls who have denied (the true faith)' *M II* 11, 13; 12, 7 and 2 (ii): Bud. (if one recites this; *sitra* for the departed and the sufferers in hell) *ötrü ol özütler* 'then those souls' (will be liberated) *TT VII* 40, 30: Civ. (making offerings and libations to the Buddha) *özütke aş bérğil* 'give food to the souls (of the departed)' *TT VII* 25, 8; a.o. *TT I* 29. *Kıp.* XIII *al-şayfân* 'devil' *özüt Hou.* 33, 6 (MS. in error *örüt* unvocalized): *xiv özütl al-mawtâ* 'the dead' *Id.* 13; *Bul.* 10, 3.

VU *izdeğ* Hap. leg.; apparently Den. N. in *-değ*. *Xak.* XI *izdeğ naw' şabaka* 'a kind of net used for catching fish; thin stakes are fixed in a row in the water, and a gap is left in the middle of the river, and the net is put in the mouth of the gap; the fish enters it and is immediately pulled out' *Kaş.* I 116.

Dis. V. AZD-

D *azit*- Caus. f. of *az*:-; 'to make (someone, *Acc.* or *Dat.*) lose his way, to lead (him) astray'; and metaph. 'to lead (someone) into error, to confuse (him)'. Survives in SE *Türki ezit-BŞ* 582 and SW *Osm.* Cf. *azğur*-. *Uyg.* VIII ff. Man. *TT III* 34 (2 ö:g): *Xak.* XI *ol apar: yo: azitti: adallah'ul-tariğ* 'he made him lose his way' *Kaş.* I 208 (*azitğur*, *azit-ma:k*); *ol kişi: ol yo:ldan azitğın* 'that man is constantly making people lose their way' *I* 155; a.o. *II* 234, 4: (*Çağ.* XV ff. *azitkan* translated *yoldan azan Vel.* 16 is an error for *azikkan* as pointed out in *San.* 38r. 23; *azik*- is an Emphatic f. of *az*:- not noted earlier than *San.*): *Xvar.* XIV (and one part of their punishment) *yoldın azıtmakdın bolğay* 'will consist of leading astray' *Nahc.* 387, 2-3: *Osm.* XIV ff. *azit*- 'to lead astray', etc. in several texts *TTS I* 65; *II* 87; *III* 57; *IV* 64 (with some dubious translations).

D *ezit*- Hap. leg.; Caus. f. of *ez*:-. Cf. *eztür*-. *Xak.* XI *ol oğla:n kula:kın ezitti: agraşa uđuna'l-şabi* 'he had the boy's ear scarified'; also used of anything that is scarified and has

long incisions made in it (*xudîşa wa şurişa fawıla(n)*) *Kaş. I 209* (exitür, ezitme:k).

D uzat- (uzat:-). Caus. f. of **uzat-**; lit. 'to make longer', hence 'to drag out, to remove to a distance', and other extended meanings. S.i.a.m.l.g. See *Doerfer II 594*. **Uyg.** VIII ff. **Bud.** *PP 28*, 5; 31, 2 (**üntür-**): **Xak.** XI ol **yışğ uzattı**: 'he stretched (*madda*) the rope (etc.)'; and one says ol **i:şığ uzattı**: *tawwala'l-amr wa sawwafahu wa ma'ala* 'he dragged out the affair and postponed and put it off' *Kaş. I 209* (**uzat:ur** (sic), **uzatma:k**); **bu er ol i:şığ uzatğā:n** 'this man always drags out (*yutawwul*) an affair' *I 155*; a.o. *II 234*, 3: **KB uzat-** is common in several meanings: (1) 'to drag out', **uzatma sözüñ** 'do not drag out your speeches' 27; o.o. 2369 (**basıt-**), 2366 (**ö:ğlen-**), 5500-1; (2) 'to stretch out (a hand *Acc.*, to something *Dat.*)', **ilküş edğülükke uzattı ellğ** 'he stretched out his hand to many good deeds' 151; o.o. 2139, 2507; (3) 'to see (someone) off', **kadaşı uzattı kör Öğdülmişğ** 'his comrade saw Öğdülmiş off' 3834; a.o. 5444; (4) other usages are **uzatmazmen da'wā kılığlı kişğ** 'I do not let a petitioner be long-winded' 811; **kadaşını kördi uzatu yatıp** 'he saw his comrade lying stretched out' 5974; o.o. 2365-6, 9; XIII(?) *At. uzatma amal* 'do not pitch your hopes (l-w.) too high' 293; *Tef. uzat-* 'to stretch out (the hand), to spend a long time' 322; a.o. 236 (olduk): **XIV Rbğ. uzat-** 'to see off' *R I 1762* (quotn.); *Muh. madda uzat-* *Mel. 31*, 3 (one MS., others and *Rif. 115* tart-): **Çağ. xv ff. uzat-(-t) gönder-** 'to see off' *Vel. 106* (quotns.); **uzat-** (spelt) Caus. f.; *rāhi hardan wa dirāz kardān* 'to see off; to lengthen, stretch' *San. 73r. 19* (quotns.); **Xwar. xiv uzat-** 'to drag out (a speech, etc.)' *Qub 202*; 'to see off' *Nahc. 81*, 7; 110, 1: *Kom. xiv* 'to see off, escort' **uzat- CGG**; *Gr. 268* (quotn.); **Kıp. xiv uzař-** *tawwala İd. 13*; *Bul. 58r.*; *wadda'a* 'to see off' **uzat- Bul. 87v.**; xv *madda uzat- Tuh. 35b. 6*; *wadda'a uzat- do. 38b. 8*; **Osm. xiv uzat-** 'to see off' in one text *TTS II 944*.

D ozit- *Hap. leg.*; Caus. f. of **o:z-**. **Xak.** XI **bu er ol atın ozitğā:n** 'this man is constantly driving his horse ahead (of the others)' (*yasbiğ bi-jarasih*) *Kaş. I 155*; n.m.e.

VUD üzit- *Hap. leg.*; Caus. f. of (E) **azı-**, q.v. **Xak.** XI ol **anuş kula:kın üzitti**: *taqqala sam'ahu wa aşamma min hatra mā takallama* 'he overburdened his hearing and deafened him with his volubility'; and one says **sırke:küpnı: üzitti**: 'the vinegar made the jar ooze (*raşşaha*) with its acidity' *Kaş. I 209* (**üzitür, üzitme:k**).

S izde- See **İste-**.

D ezür- Caus. f. of **ez-**; s.i.m.m.l.g. with several shades of meaning. **Xak.** XI ol **oğlı: kula:kın ezürdi**: 'he had his son's ear scarified (*aşaya*)'; also used of any long scratch or furrow (*xads aw xat*) in the skin or the ground *Kaş. I 220* (**eztürür, eztürme:k**).

D üztür- Caus. f. of **üz-**; 'to cause, or allow (something *Acc.*) to be torn, pulled to pieces', etc. S.i.m.m.l.g. **Xak.** XI ol **yıp üzürdi**: *ahdaga'l-habl* 'he had the cord (etc.) broken' *Kaş. I 220* (**üztürür, üztürme:k**).

Tris. AZD

D uzatı: for the form cf. **ulattı**; prob. Ger. in -i: fr. **uzat-**; 'for a long time' and the like. Unlike most Adv. of this form, survives in NE Khak. **uzada**; NC Kir. **uzata** and SW Osm. **uzadı**, only(?) in the phr. **uzun uzadıya** 'at great length'. **Uyg.** VIII ff. **Man.-A uzatı** (so read?) 'for a long time' *M I 9*, 3; **Man. uzatı üzüksüz** 'for a long time continuously' *TT III 104*; **Bud. uzatı** 'for a long time' *UI 20*, 15; *U III 4*, 14; *TT V 6*, 39; *Hüen-tz. 1790*; *Sue. 354*, 7-8 (**İllincüle:-**); *do. 247*, 16-18 etc. (2 örüg-); **Civ. uzatı** 'for a long time' *TT VII 27*, 11; *VIII 1.6*; *M. 35* (**uzatı**); *H II 34*, 31; in *TT VII 36*, 2 (*USP. 42*, 15) prob. 'lengthways'.

D özütlüğ P.N./A. fr. **özüt**; n.o.a.b. The meaning seems to be 'relating to the souls of the departed', or in some contexts perhaps 'deceased, no longer in the body'. **Türkü VIII ff.** **Man.** (thereafter they continuously devoted themselves to) **özütlüğ işke edğü kılınçka** 'spiritual works (or work for the souls of the departed?) and good deeds' *TT II 10*, 86; **Uyg.** VIII ff. **Man.-A özütlüğ niğošaklar** 'the deceased(?) Hearers' *M I 28*, 24; **Man. M III 36, 7 (iii) (**etözül**).**

D üzütlük *Hap. leg.*, but cf. **üzütle:-**; although there is not a close semantic connection presumably a P.N./A. fr. ***üzüt** Active Dev. N. fr. **üz-**. **Xak.** XI **üzütlük al-dinu bi'l-say** 'niggardliness over something' *Kaş. I 150*.

Tris. V. AZD-

D uzatıl- Pass. f. of **uzat-**; 'to be lengthened' and the like. Survives in NC Kzx. and SW Osm., *Tkm. Xak.* XI **KB sözüñni kısırgıl uzatıldı yaş** 'shorten your speeches and your life will have been lengthened' 176.

D üzütle- *Hap. leg.*; **Den. V. fr. *üzüt**; cf. **üzütlük**. **Xak.** XI ol **anı: üzütle:di**: *baaxalahu wa nasabahu ilā'l-buxl* 'he called him a miser and attributed miserliness to him' *Kaş. I 299* (**üzütle:-, üzütle:me:k**).

Dis. AZĞ

D I azak Dev. N./A. fr. **az-**; syn. w. 2 **azuk**. N.o.a.b., but see *Doerfer II 479*. **Uyg.** VIII ff. **Man.-A azağ** (sic) **nomlağlar** 'false preachers' *M III 20*, 4 (ii); **Man. azağ** (sic) **nomluğlar** *TT IX 80*; **Bud. kalı puranı ulatı azak nomluğlar sözleyürler** 'as the false preachers, the Purānas, etc., say' *U II 8*, 13-14; **Xak.** XI **ağalır oknı: azak teğmedi: bu: sa: v: usa:k lam yablug ilaysa hādihī'l-namima bi'an hādihī'l-fattāna turid an tarm ilaysa bi-sahm garb** 'this slander did not reach me,

although this trouble-maker meant to shoot a stray arrow at me' *Kaş. II* 20, 6 (for *ğarib* cf. **2 azak**); n.m.c.

S 2 azak See ađak.

aziğ 'a large tooth or tusk' of a human being or animal, originally 'canine tooth', later usually 'molar'. An early, First Period, l.-w. in Mong. as *arağ/ara'a* (*Haentsch* 8). S.i.a.m.l.g. w. minor phonetic changes. See *Doerfer II* 474. **Türkü VIII ff. topuzun azı:ğı: sunmı:ş** 'the boar's tusk was broken' *İrkB* 6: **Uyğ.** VIII ff. Bud. (the demon . . . tears countless mortals) **azığları** üze 'with his fangs' *U I* 45, 17/IV 10, 71; a.o. *TT V* 24, 48: **Xak. XI** **aziğ** 'the canine tooth (*al-nāb*) of any animal' *Kaş. I* 64: **Çağ.** xv ff. **azu dandān-i niş** 'canine tooth', in Ar. *nāb San.* 39r. 13: **Kıp.** XIII *al-đirs* 'molar tooth' **aziğ Hou.** 206: xiv **azu:** ('with back vowels') *al-đirs Id.* 13; a.o. *do.* 20 (**uluğ**): xv *đirs azık* (in margin *azi*) *Tuh.* 23a. 6.

I azuk properly 'food for a journey' for man or beast; sometimes more generally 'food, provisions'. S.i.a.m.l.g. See *Doerfer II* 475. **Türkü VIII** (our horses were lean and) **azu:ki: yok erti:** 'they had no food for the journey' *I E* 39: **Uyğ.** VIII ff. Man.-A *M III* 10, 9 (ii) (**alkin-**): Bud. **azuk ditto U III** 29; 36 (damaged): **Xak. XI** **azuk al-zād** 'provisions for a journey' *Kaş. I* 66 (prov.); four o.o., same translation: **XIII(?)** At. **ciğaylık yarınlık azuk yokluğu** 'poverty is lack of food for tomorrow' 187; **Tef. azuk** 'food' 43 (and **azuksız**): xiv *Muh. zādu'l-tariğ* 'food for a journey' **azuk Mel.** 82, 15 (**azik/azuk**); *Rif.* 188 (**azūkh**): **Çağ.** xv ff. **azuğ/azuk tūsa wa xwīrah** 'food (for a journey)' *San.* 39r. 14 (quotn.): **Xwar.** xiv **azik/azuk ditto Quth** 18: **Kom.** xiv 'food' **azix CCG**; *Gr.*: **Kıp.** xiv **azik al-zād Id.** 13; *al-zawūda*, same meaning **azik Bul.** 8, 17: xv **zād azik Tuh. 13a. 1; 23a. 6: **Osm.** xv ff. **azuk** till xvi, **azık fr.** xiv onwards, both meanings; c.i.a.p. *TTS I* 64; *II* 86; *III* 56; *IV* 63.**

D 2 azuk Intrans. N./A.S. fr. **az:-**; cf. **I aza:k**. **Xak. XI** **azuk o:k sahmu'l-ğarb wa huwa'lađi lā yudrā man ramāhu** 'a stray arrow, that is one shot by a person unknown': **azuk munuk al-ābiqu'l-đāl** 'runaway, lost' *Kaş. I* 66: **KB** **azuklar yolımdın kēterdi meni** '(God) removed me from the way of those who had gone astray' 385: **Çağ.** xv ff. (under **I azuk**) **Tāli-i Harawī** derived this word fr. **az:-** and translated it *gumrah* 'lost' and *Naşiri* followed him; they were mistaken *San.* 30r. 14.

D uzak N./A.S. fr. **uza:-**; 'long drawn out, long lasting'; hence, through such phr. as 'a long journey', 'far away, distant, remote'. S.i.a.m.l.g. **Uyğ.** VIII ff. Civ. **ıgılg erse uzak bolur** 'if he is ill, it becomes a long drawn out affair' *TT VII* 28, 21 etc.: **Xak. XI** *al-anrı idā fāla* 'a long drawn out affair' is called **uzak** 13; hence one says **yala:waç uzak**

bardi: abta'a'l-mursi l' the envoy has been gone a long time' *Kaş. I* 66; **ıgledim andın uza:k** (sic) 'I was ill a long time (*tavılatn*) because of it' *I* 380, 16: **XIII(?) Tef. uzak** (you should not sleep) 'for a long time, 22k: xiv *Muh.(?) Rif.* 109 (at-): **Çağ.** xv ff. **uzak dūr wa ba'id** 'far away, distant' *San.* 73v. 18: **Osm.** xv **uzak** 'long' of time or space in two phr. *TTS II* 944; *IV* 797.

D ozuk Intrans. N./A.S. fr. **o:z:-**; survives only (?) in NE Bar. **ozok** 'previously' *R I* 1146; NC Kzx. **ozık** (in the front rank). **Xak. XI** **ozuk at al-farasu'l-sābiğ fi'l-ğalaba wa ğay-rihā** 'a horse that wins a race, etc.' *Kaş. I* 66.

D azğa:n N./A. of Habitual Action fr. **az:-**; lit. 'habitually going astray', but in practice normally used as the name of a shrub, 'wild rose, wild briar', and the like. Survives in its literal sense in some NC, NW languages and for 'wild rose' in SE **Türki Shaw** 8; *BŞ* 48; *Jarring* 31 and SW xx Anat. **azan/azzan/azğan SDD** 142-5. **Uyğ.** VIII ff. Bud. in a list of P.N.s **azğan çeçek terim Suv. 137, 18: **Xak. XI** (in a prov.) **yığaç yavuzi: azğa:n** 'the worst (*ardal*) kind of tree is the (one called) *azğa:n*'; this is a tree (?shrub) which has white and yellow flowers like a rose and a red fruit like the drop of an earring; in our country it is planted round the edges of vineyards (?; *fi xassi'l-kurüm*), because it is useless as firewood, since when it is kindled it splits and flies out of the fire and sets light to clothes or anything else in the house *Kaş. I* 439, 7; n.m.c.**

D azğun N./A.S. fr. **az:-**; lit. 'lost, straying'. S.i.a.m.l.g. except NE. Meanings vary fr. the original one to 'dissolute, wild, ferocious', and 'thin, emaciated'. **Xak. XI** **KB** (as dangerous as a wild boar, as strong as a wolf) **ađığlayu azğun** (MSS. in error *azğır*) 'as ferocious as a bear' ('as vicious as a mad dog) 2311: **XIII(?) Tef. azğun** 'lost, astray' 42 (and **azğunlık**): **Çağ.** xv ff. **azğun gumrah wa āsufta** 'lost, distracted' *San.* 39r. 9 (quotn.): **Kıp.** xiv **azğun** 'mis-spelt *ozğun*) *al-đāl* 'lost' *Id.* 12: **Osm.** xv **azğun/azkun** 'erroneous' in two texts *TTS II* 86.

E azğır See **azğun**.

Dis. V. AZĞ-

D azğur Caus. f. of **az:-** 'to lead astray', esp. in a moral sense. S.i.s.m.l.g. **Türkü VIII ff.** Man. **azğuruğlı yolka** 'to the road that leads astray' *Chuas.* 127; a.o. *do.* *I* 18-19 (2 ö:ğ): **Uyğ.** VIII ff. Man.-A *M III* 9, 11-12 (ii) (2 a:r-): (**Xak.**) xiv *Rhğ. azğur-* ditto *R I* 577: **Çağ.** xv ff. **azğur-(-duñ, etc.) azdur-Vel.** 17; **azğur-** (spelt) Caus. f.; *az rāh ba-dar burdan wa adlāl kardan* 'to lead astray' *San.* 38v. 15 (quotns.).

D ožğur Caus. f. of **o:z:-**; 'to rescue, save (someone *Acc.* or *Dat.*, from something *Abl.*)'. Survives only(?) in NE **Khak. osxır-**

Uyg. VIII ff. Man. [ünerlğ] tamudin tüzüni ozkurtuğuz (sic) 'you have rescued them all from gloomy hell' *TT III* 67-8; o.o. *do.* 47 (Irklet-), 70; Bud. *kayusına emğektin özğürgaysen* 'you will save everyone of them from suffering' *PP* 6, 2; o.o. *U II* 58, 5 (ii) (1 bağ); *Siv.* 166, 4-5 (özğürur kutğarur 'rescues' (Hend.)); 582, 17; 585, 16 (öñed-tür-); Civ. *bu kart iğke adaka teğdükde özğürur* 'when a man falls victim to these dangerous septic swellings it cures him' *H II* 7, 1.

Tris. AZĞ

D oza:ki: N./A.S. fr. oza: 'previous, of old time, and the like. Survives in some NE and SE dialects. *Türkü VIII ff.* Man. *M III* 15, 9-11 (i) (yörüg): Uyg. VIII ff. Man.-A oza:ki özke 'in a previous incarnation' *M I* 9, 4; *Xak. XI* (after oza:) hence one says oza:ki: bilge: ança: aymış 'a sage of old time (*hakimü'l-dahri'l-sâli*) said as follows' *Kaş. I* 88; a.o. *I* 385, 26: *KB* *seniñde ozaki ajun tutğuçı* 'the ruler of the world who preceded you' 5137; o.o. 2699, 5339; XIII(?) *At. bu bir söz ozaki urulmuş mağal* 'this one saying is an old time proverb' 164; *Tef. oğaki/ozaki* 'previous(ly)' 233; *Çağ. xv ff.* ozağü kün dünki gün degil öteki gün . . . *ve uzun gün* 'the day before yesterday . . . a previous day' *Vel.* 106; ozağü kün parirüz 'the day before yesterday' *San.* 73v. 16 (quotn.); *Xwar. XIV* oza:ki 'previous (year), former (times), (men) of old time' *Qutb* 202; *Nahc.* 11, 6; 266, 2; 368, 2-3; *Korn. XIV* 'the day before yesterday' oza:ki özak CCG; *Gr.*

D aziğlğ P.N./A. fr. aziğ; 'having tusks, canine teeth', etc.; s.i.a.m.l.g. except SC, SW with some phonetic changes. Uyg. VIII ff. Bud. (an elephant) Sanskrit *işādanta* 'with strong tusks' yoğon aziğlğ *TT VIII C.7*; kağur yavlak aziğlğ tıpraklğ tınlğ 'a creature with strong and dangerous teeth and claws' *U II* 35, 21-2; *Xak. XI* aziğlğ *at al-farasü'l-qârîh* 'a horse that has cut all its teeth'; also used of any animal that has cut its canine teeth (*jala'a nâbuhü*) *Kaş. I* 147; *KB* *idî yaxşı aymış aziğlğ kör er* 'the mature man very aptly said' 283; a.o. 2287; XIII(?) *Tef. aziğlık* (animals) 'having tusks' 42; *Xwar. XIV* aziğlık (a wolf) 'with sharp teeth' *Qutb* 18.

D azukluğ P.N./A. fr. I azuk; 'having food for a journey'. S.i.a.m.l.g. with some phonetic changes and extensions of meaning. *Xak. XI* azukluğ *er insân dū zād* 'a man who has food for a journey' *Kaş. I* 148 (prov.).

D azukluk A.N. (Conc. N.) fr. I azuk; 'food prepared for a journey'. Survives only(?) in SW. *Xak. XI* azukluk *mā u'idda l'l-zād* 'prepared as food for a journey' *I* 274, 17.

fr. uzak; survives only(?) in various cognate meanings.

Xak. XI uzaklık *al-ibtā' fi'l-amr* 'dilatatoriness over something' *Kaş. I* 150.

D azkiña: Dim. f. of I az; 'very few, very little'. S.i.m.m.l.g. w. some phonetic changes and some additional Suffs., e.g. *askinçak*. *Türkü VIII* uluğ İrkin azkiña: *eren tezip bardı* 'the great Irkin and very few men fled' *I E* 34; azkiña: *türkü* [bođun] 'very few of the Türkü people' *T 9*; Uyg. VIII ff. Bud. Sanskrit *alpotsukas* 'worrying about trifles' *azkya sıkışıklık* *TT VIII B.6*; *pulāka-mātram* 'equal to the weight of a (single) seed' *azkya: te:pinçe: do. F.12*; o.o. *do. A.9*, 17; *azkiña kaldı* 'very little (of the treasure) remained' *PP* 7, 6; Civ. *azki-a oyup* 'scooping it out a little' *H I* 147; a.o. 161; *Xak. XI* *KB* *azkiña tat* 'taste a little (food)' 5440; XIII(?) *Tef. azğına/azkiña* 'a little; a few' 41; *Çağ. xv ff.* *az azğına kam kamak wa andak andakak* 'very little' *San.* 39r. 6 (quotn.); *Osm. XIV* *azkiñek* (sic) 'very little' in one text *TTS I* 290.

D azğançu: no doubt to be so spelt and not *aşğançu*; morphologically obscure but ultimately derived fr. az-; the context indicates the meaning 'deceit', but perhaps 'flattery' is also implied. N.o.a.b. See *azğançu:la:-*. Uyg. VIII ff. Bud. tağun azğançu sözle- 'to speak in deceitful and flattering(?) words' occurs several times in an unpublished text *TT IV* 18, note A72, 8.

S azkiya See azkiña:.

D uzkiya Dim. f. of uz; 'rather skilfully, wisely'. Pec. to Uyg. Uyg. VIII ff. Bud. *mandal kılzun uzkiya* 'let him make the *mandala* (magic circle) skilfully' *Siv.* 487, 7-8; Civ. *könül keç tutup uzkiya olurzun* 'let him sit (i.e. conduct himself) wisely with mind at ease' *USp.* 45, 13.

Tris. V. AZĞ-

D aziğla:- Den. V. fr. aziğ; survives only(?) in NE Alt. Tel. *azu:la:-* 'to gore' *R I* 573. *Xak. XI* *toğuz atıg aziğladi:* 'the boar struck the horse with its tusks (*bi-nābūhi*) and wounded it'; and one says *men toğuzı: aziğla:dim* 'I struck the boar on its tusks'; also used in both senses of any wild beasts (*siba*) that have tusks *Kaş. I* 304 (*aziğlar, aziğla:mak*).

D azuklan- Refl. Den. V. fr. I azuk; 'to procure, or have, food for a journey'. S.i.m.m.l.g. *Xak. XI* *er azuklandı: şāra'l-racul dū'l-zād* 'the man came into possession of food for a journey' *Kaş. I* 294 (*azuklanur, azuklanma:k*).

D azğançu:la:- Den. V. fr. azğançu; the contexts indicate the meaning 'to deceive'; the spelling in *U I*, which is quite clear, is either an error or a dialect form. N.o.a.b. Uyg. VIII ff. Chr. *mēnl ozğançuladı bu moğoclar* 'these Magi have deceived me' *U I* 9, 15; Bud. (in a long confession of sins) *azğun-*

çuladım (*sic*) **erşer** 'if I have been deceitful' *U II* 76, 7; **azğançuladım** *do.* 35, 24; **azğançuladımız tağunladımız erşer** *TT IV* 8, 72; **özümde yavızlarığ körüp uçuzladım azğançuladım erşer** 'if, seeing evil things in myself, I have belittled them and been deceitful' *Suv.* 136, 13-14; a.o. *do.* 220, 3.

Dis. EZG

D ezığ Dev. N. fr. **ez-**; survives in NC Kır., Kzx. **ezü:** 'oppression'; morphologically distinct fr. **ezlk**, Pass. N./A.S. 'crushed, bruised', etc. which survives in SE Türki *BŞ* 580 and SW Osm. **Xak.** XI **ezığ kull xadşa fi'l-cild jüla(n)** 'any long scratch in the skin' *Kaş.* I 71.

ezüg (or **ezük?**) 'false, lying; falsehood, lie'. N.o.a.b. Cf. ötrük, lgld, yalğan. **Türkü** VIII ff. Man. kimni üze yeme **ezüg tanuk ünmez** 'and he does not rise up as a false witness against anyone' *M III* 22, 12 (ii); **Uyg.** VIII ff. Bud. **ezüg yalğan söz** 'false lying words' *U II* 76, 5; 85, 22; *TT IV* 8, 70; **ezügüg** 'a lie' *Suv.* 135, 12; (the decrees of the Buddha) **ezüg igü bolmaz** 'are not false (Hend.)'. *USp.* 106, 28; o.o. *U III* 69, 1; 70, 29; *Suv.* 371, 8 (atğanğu); **Kıp.** XIII **al-hidb** 'lie' (ötrük/yalan); and 'truth' is also called **çın** and 'lie' **ezü:k** (?*sic*, MS. *erü:k*) *wa hiya luğa lä yarıfıhü ahad* 'but it is a word that no one knows' *Hou.* 27, 4.

SE uzık See **üjek**.

D I özek Dim. f. fr. **I öz:**; basically 'the core or centre' (of something), with various specific applications. S.i.a.m.l.g. except SE. See *Doerfer* II 595. **Xak.** XI **özek al-abhar wa huwa 'ıraq fi bâtin'l-şulb** 'the spinal cord, that is the vein in the centre of the spinal column' *Kaş.* I 71 (*quottn.* fr. the Koran illustrating *al-abhar*); **Çağ.** XV ff. **özek** (spelt) *mâda wa rışa-i qurüh wa damâmil* 'the matter and pus in ulcers and boils' *San.* 73v. 18; **Kıp.** XV **qalbu'l-şaçara** 'the heart of a tree' **özek** *Tuh.* 29b. 13; *naxâ* 'spinal cord' **özek** *do.* 36a. 11.

D 2 özek Dim. f. fr. **2 öz:**; 'a small valley'. Survives in NE Alt., Tel. **özek** *RI* 1302; NC Kzx. **özek** *MM* 493 and SW xx Anat. **özek** *SDD* 1125. **Uyg.** VIII ff. Bud. *TT V* 28, 122-3 (2 öz); this word corresponds to *ch'i* 'a stream, or valley between two mountains' (*Giles* 1,007) in the Chinese original: (**Xak.** XI see **üzük**).

VU?C or S **özök** *Kaş.*'s explanation is possible, but it is perhaps a Sec. f. of **I özek**, with the vocalization altered to suit the etymology. **Çiğil** XI **özök laqab li'l-nisâ** 'a Proper Name for women'; hence one says **altun özök naqiyatu'l-nafs ka'l-dahabi'l-xâlis** 'with a soul as pure as pure gold', and **ertini: özök şâfiyatu'l-badan ka'l-durra** 'with a body as pure as a pearl'; because the peerless pearl is called **erdini:** and is contracted (*sic*, see **ertini:**); this Proper Name is used of **Çiğil** women; its origin is **öz:** *al-nafs* and the **küf** i.e. -**ök**) attached to a word to mean 'pre-

cisely that thing'; hence one says **of ertni ök keldür** 'bring that man (and not someone else)'; with words with back vowels and those containing *qâf* or *ğayn* **ök** is used instead *Kaş.* I 71; a.o. *I* 141 (**ertini:**).

D üzük Pass. N./A.S. fr. **üz-**; 'broken, torn off', and the like. It is not clear whether the entry in *Kaş.* is correctly placed here, or whether it should be transcribed **özök** and regarded as a Sec. f. of **2 özek**. In a number of medieval and modern languages **üzük** is a Sec. f. of **yüzük**, q.v., and the word in *Çağ.* relating to a tent may belong there. **Türkü** VIII ff. *IrkB* 48 (**ula:-**): (**Uyg.** see **üzüksüz**): **Xak.** XI **üzük hull mâ istancağa mina'l-arğ wa şâra hiyâd** 'any piece of ground which is swampy and becomes waterlogged'; and any 'branch of a valley' (*xalic mina'l-awdiya*) is called **üzük suv** *Kaş.* I 71: (XIV *Rbğ.* (some of their statements are) **üzük** 'abbreviated' *R I* 1806, but the older B.M. MS., 2v. 16, has **kesük**, same meaning); **Çağ.** XV ff. **üzük** ('with -k') *xargâh asbâbi* . . . *wa xâtim* 'components of a tent . . . (and finger-ring)' *Vel.* 106 (see above); **üzük** ((1) *anğuşar* 'finger-ring' (*quottn.*)); (2) *namd-i rü-yi alâcuq* 'the felt covering of a tent'; (3) *pâra wa guşixta* 'piece, fragment; broken, torn' *San.* 74r. 8.

özge: 'other, other than (something Abl.), different'. Poorly attested in the early period, the occurrence in Talas is very dubious, the *Uyg.* documents quoted are XIII or later, and the supposed occurrence in *KB* 1375 (see *R I* 1294) is imaginary (etözke read at *özge*), but s.i.a.m.l.g. Cf. **adın, adruk, öpl:**. **Talas** IX ff.(?) **özge: uyarı:na: adrılmış** 'separated from his other capable men' (?) *Talas II* 5 (*ETY II* 134) (after a gap; **özge:** is reasonably clear in the facsimile but the next word is prob. wrong, and the whole very dubious): **Uyg.** XIII(?) ff. Civ. **özge alban yasak tutmayın** 'not being liable to any other land tax or tribute' *USp.* 22, 42-3; **özge kişl** 'a third party' *do.* 32, 8 and 10; a.o. *do.* 112, 5; (**Xak.**) XIII(?) *Tef.* **özge** 'another; other than' 243; XIV *Rbğ.* ditto *R I* 1303 (*quottn.*); *Muh.* **ko:çdan özge: ğayri'l-qabş** 'apart from (i.e. in addition to the ram' *Mel.* 18, 11; *Rif.* 97; **Çağ.** XV ff. **özge** ('with -ğ-') (*kendüye ve*) *ğayri* ('to himself and) other'; and it is also used in praise or censure, when one says of someone **özge dür** *Vel.* 105 (*quotts.*); **özge** (spelt) (1) *ğayr* 'other (than)'; (2) *nahw digar* 'another'; **özgege ba-digari** 'to another' (*quottn.*) *San.* 73v. 25; **Xwar.** XIV **özge** 'other (than), *Qutb* 125; *MN* 82, etc.; *Nahc.* 85, 17; **Kom.** XIV 'other' **özge CCI, CCG**; *Gr.* 186 (*quotts.*); **Kıp.** XIII **ğayra** 'other than' (**ayru:k**; and there is another expression) **özge:** (and another **öğü:**) *Hou.* 54, 13 ff.: XIV **özge:** both *ğayr* 'other' and *sâyir* 'the rest' *Id.* 13; XV **özgey** (*sic*) means *ğayrahu* (and **ayruk** much the same), and also *sâyir* 'except' . . . *illâ anâ* 'except me' **menden özgey** *Kav.* 40, 7 ff.; *ğayr özge* *Tuh.* 26b. 10; *89b.* 13; **Osm.** XIV ff. **özge** 'other (than something Abl.)'; c.i.a.p. *TTS I* 573; *II* 764; *III* 572; *IV* 636.

Tris. EZG

D **üze:ki**: N./A.S. fr. **üze:**; 'situated upon' and the like. N.o.a.b. **Türkü VIII ff.** Man. (the majesty, etc.) **kamağ yér üze:kinli** 'of everything on earth.' *Chuas.* 45: **Uyg.** VIII ff. Bud. **kaltı tırpağ üze:ki toprak teğ** 'like (i.e. as little as) the dirt under a finger nail' *TT VI* 336; **yana sizni üze:ki ayançağ kögülin idi unutmaz** 'and with supremely(?) reverent thoughts he never forgets you' *Hüen-ts.* 1805-7: Civ. **sarığ üze:ki ağırığka** 'for a disease of the gall-bladder(?)' *H II* 12, 100: (**Xak.**) XIII(?) *Tef.* (the earth and) **ol kim anı üze:kinli** 'that which is on it' 337.

D **ezüğ:ki** N.Ag. fr. **ezüğ**; n.o.a.b. **Uyg.** VIII ff. Bud. **ezüğ:ki yoñağ:ki kişl ol erür** 'he is a liar and a false accuser' *Suv.* 563, 4-5.

D **üzüklük** Hap. leg. A.N. fr. **üzük**. **Üzük-lük** in *USp.* 17, 6 is a transcription of **üjüklük** 'in the handwriting of', P.N./A. fr. **F üjek**; and the supposed occurrence in *KB* 1988 (*R I* 1896) is a transcription of **örüg:lük**. **Xak.** XI **üzüklük inqitā** (sic) 'severance, interruption' *Kaş.* I 152.

D **ezügsüz** Priv. N./A. fr. **ezüğ**; 'free from falsehood'. N.o.a.b. **Uyg.** VIII ff. Bud. *U I* 35, 1 (**ig:dsiz**); *Hüen-ts.* 216; *Suv.* 347, 9.

D **üzüksüz** Priv. N./A. fr. **üzük**; 'uninterrupted, continuous(ly)'. N.o.a.b. **Türkü VIII ff.** Man. *Chuas.* 315 (1 ür); *TT II* 10, 86; **Uyg.** VIII ff. Man. **tuçtı üzüksüz** 'always and continuously' *TT III* 26; o.o. *do.* 104 (**uzatı:**); *M III* 25, 11 (i); Bud. **amru üzüksüz** 'continuously and uninterruptedly' *Suv.* 109, 7; 464, 17; o.o. *TT V* 8, 68; *U I* 26, 2; *TM IV* 255, 132.

Tris. V. EZG-

D **ezüğ:le-** Den. V. fr. **ezüğ**; 'to deceive'. N.o.a.b. **Uyg.** VIII ff. Bud. **tuñlığ:larığ ardim ezüğ:ledim erser** 'if I have tricked and deceived people' *Suv.* 135, 10; a.o. *do.* 220, 1.

D **öze:kle-** Den. V. fr. **öze:k**. Survives, with different meanings in NE Tuv. **öze:kte-** 'to put a wick in a lamp, to stoke a stove, to light a fire' and SW xx Anat. **öze:kle-** 'to bring together to a central point' *SDD* 1125. **Xak.** XI **ol ko:yuğ öze:kle:di: qatā'a abhara'l-ğanam** 'he cut the sheep's jugular vein'; also used for striking it *Kaş.* I 306 (**öze:kle:r**, **öze:kle:-mek**).

Dis. AZL

D **azlık** A.N. fr. **1 a:z**; 'scantiness, deficiency, insufficiency', and the like. S.i.a.m.l.g. except NE. **Xak.** XI **KB miñin döstüğ erse bir ol azlık** 'if you have friends by the thousand, (the loss of) one leaves a gap' 4190: **Çağ.** xv ff. **azlığ kami wa qusür** 'shortage, insufficiency' *Sau.* 39r. 11 (quotns.): **Xwar.** XIII(?) (there was so much booty that) **at ka'atır uđ azlık boldı** 'there was a shortage of horses, mules, and oxen' *Oğ.* 273-4.

D **uzluk** A.N. fr. **uz:**; 'craft, profession' or, more generally, 'skill, dexterity'. Survives only(?) in SW Osm. **Türkü IX ff.** Yen. *Mal.* 31, 1-2 should probably be read (*Uz Bilge: Çağ:ı*) **uzlık için alıp için erdemlin için** 'because of his craftsmanship, toughness, and manly virtues': **Xak.** XI **uzluk al-hirfa** 'a craft' *Kaş.* I 253, 1 (**öğren-**); n.m.c.: **KB** (a man cannot get any advantages from his enemies) **kalı kıldı erse özl uzlukı** 'however much skill he himself exercises' 4191; (another class of the community are the **uzlar**, craftsmen) **tirliğü tirlep özke uzluk kilür** 'they exercise their craft because they wish to make a living for themselves' 4456: **Osm.** XIV ff. **uzluk** 'skill, tact (as a virtue), cunning (as a vice)', in several texts *TTS I* 738; *II* 945; *IV* 798.

D **izlik** A.N. (Conc. N.) fr. **iz:**; lit. 'something connected with footprints or tracks'. Survives only(?) in NW Kaz. **izlik** 'track, path' and SW xx Anat. **izlik** 'a line'; **izlek** 'footpath' *SDD* 778, 804. **Xak.** XI **izlik** 'the Turkish shoe (*al-hidā*) made from the hides of slaughtered beasts' *Kaş.* I 104 (prov., see *oldu:-*); Kip. XIII. **al-sarmica** 'slipper' (**başma:k**; also) **izlik** *Hou.* 19, 5; XIV **izlik mā yulbas fi'l-riçl** 'foot-wear' *Id.* 13.

D **özlük** P.N./A. fr. **ö:z**; originally 'possessing a vital spark, living', and the like. Survives only(?) in SW Osm. **özlü**; Tkm. **ö:zli**, where it has a rather wide range of meanings. **Uyg.** VIII ff. Bud. **sansız tümen özlüg ölüür** 'they kill countless myriads of living beings' *PP* 1, 5-6; o.o., same meanings, *Suv.* 21, 11; *U IV* 40, 190; **kişğā özlüg yaşlığ tuñlığlar** 'short-lived mortals' *U II* 42, 27-8; **uzun özlüg yaşlığ** 'long-lived' *Suv.* 474, 21; **isliğ özlüg ertinliğ** 'your jewel of life' *U III* 14, 11 (ii); Civ. in *USp.* 13, 12 (**2 uruğ**); 16, 17 (**özlügüm(üz)**) seems to mean 'my/our blood relations' or the like: **Xak.** XI **KB özlüg ukuş** 'inborn understanding' 1870; **kiçliğ oğlan özlüg etöz meñzeği** 'a small boy is like a living body' 3603; **Xwar.** XIV **özlüg** 'living, lively' *Quib* 125.

D **özlük** A.N. (sometimes Conc. N.) fr. **ö:z**; in the early period used only of horses, where it is not clear whether the connotation is 'personal' (**ö:z** 'self' of the owner) or 'spirited' (**ö:z** 'vital spark' of the horse); in either event it means, in practice, 'a high bred blood-horse'. S.i.m.l.g., where it usually means 'personality' and the like, but has other meanings also. **Türkü VIII** (in a list of precious objects) **özlük atın** 'their blood-horses' *II N* 11; *II S* 12; o.o. *Is.* 4, 15; VIII ff. *Irkb* 17 (**3 öy**); Yen. **özlük** at *Mal.* 28, 3; **Xak.** XI **özlük a-muqarraba** (?so read, the MS. has *al-maqarrabi*, which seems to give no sense) *mīna'l-xawl*, *wa kadālika kull say* 'xaşşahu'l-racul li-nafsīhi' 'a favourite horse', also 'anything which a man reserves for himself' *Kaş.* III 438: **Çağ.** xv ff. **özlük xwudi wa hası wa anımiyat** 'personality, existence,

egotism' (quotn.), also *bâ xwud* 'solitariness' (quotn.) *San.* 74r. 6.

D üzlüg (üzlüg) P.N./A. fr. **1 üz;** 'fatty, sticky, glutinous', and the like. S.i.s.m.l. **Xak.** x1 (after **1 üz**) hence **üzlügü aş** 'fatty (*dasim*) food' *Kaş.* I 45; (after **1 üz**) hence **üzlüg mü:n** 'fatty broth' I 36; n.m.e.: **Xwar.** x111 **üzlü** 'marrow' (*sic*?) *Ali* 56.

Dis. V. AZL-

D azıl- Pass. f. of **a:z-**; n.o.a.b. **Xak.** x1 **yo:l azıldı:** *dulla'l-ıariğ* 'the way was lost' *Kaş.* I 196 (**azılır, azılma:k**); x111(?) *At.* **yırak turğu yurnşak tıp azılmağ**u 'you must keep well away (from a snake) and must not be deceived into thinking that it is harmless' 216.

D ezil- Pass. f. of **ez-**; 'to be scratched', etc. S.i.a.m.l.g. with the same extensions of meaning as **ez-**. **Xak.** x1 **anıñ eti ezıldı:** *xudişa lahmuhu* 'his flesh was scratched'; also used of anything in which long scratches are made *Kaş.* I 196 (**ezlür, ezılme:k**; in the MS. the *alif* is unvocalized, the printed text is falsely vocalized): **Çağ.** xv ff. **ezil-** (spelt) *sâyida şudan* 'to be ground, worn down' *San.* 100v. 19; **Xwar.** xiv **ezil-** 'to be rubbed, worn down' *Qutb* 23; **mağāsını tükel ezıldı** 'his beauty was completely destroyed' *Nahc.* 79, 10; a.o. 103, 6.

D uzal- Pass. f. of **uza-**; irregular, since **uza-** is Intrans., and practically synonymous with it. **Xak.** x1 **er uzaldı:** *ta'ayyāl-racul wa baqiya fi amr lā yanfaric* 'anhu sari'a(n)' 'the man was unable (to finish) and persevered with an affair but did not dispose of it quickly'; hence one says **ığlığ uzaldı:** 'the pangs of death were difficult (*asura*) for the sick man' so that he could not be put an end to (*lā yuqadū*) because of his strength (i.e. 'he lingered') *Kaş.* I 196 (**uzalır, uzalma:k**, MS. in error **-me:k**); (of flowers in the spring) **üküş yatıp uzaldı:** *fa-fāla mā qāsā fi'l-ard* 'and for a long time they stayed below ground' I 233, 28; **sensiz özüñ uzaldı:** translated *naşsi taştāğ ilayka* 'my soul longs for you' III 131, 23; **KB bu beğlik uzala uzun boldı** *yaş* 'this rule endured and had a long life' 405; **maņa öznese kim uzalıp ölüñ** 'whoever rebels against me dies a lingering death' 678; o.o. 801, 809, 1006, 4261 (everywhere mis-spelt **özel-**): x11(?) **KBVP bu tört nik şarıflar uzala kılur** 'these four good and distinguished people play a prolonged part' 64; x111(?) *At.* (the miser) **wabāl kötrüp bardı uzala söğüş** 'has gone (from this world) bearing a load of retribution and prolonged curses' 242; **Çağ.** xv ff. **uzalıp/uzala uzanıp ve biyyüyip** . . . *ve uzanıp yatıp* 'growing longer and bigger . . . lying outstretched' *Vel.* 106 (quotn.); **uzal-** see **uza-** *San.* 72v. 16.

D üzül- Pass. f. of **üz-**; 'to be torn, or pulled to pieces', and the like. S.i.a.m.l.g. with some extended meanings. **Uyg.** viii ff. **Bud.** **küñiğe kolğuçılar üzülmedi** 'the daily (stream

of) beggars was uninterrupted' *PP* 7, 2-3; **tamuda tuğdaçı tınığlarını üzülmeke bolur** 'there occurs a cessation of mortals born in hell' *U II* 38, 74-5; similar *phr. do.* 43, 25; (the chain of life and death) **üzülmez** 'is unbroken' *TT VI* 015; similar *phr. do.* 205 (**alkınç**), 381; **aşılzun üzülzün** 'may they (respectively) increase and be brought to an end' *TT VII* 40, 15; o.o. *Hüen-tz.* 11, 209, 1925; *U III* 60, 5; **Civ.** (my claims against the other parties(?)) **üzülmeyür** 'are not cancelled' *U Sp.* 112, 9; **Xak.** x1 **üzüldi ne:ğ** 'the thing was broken' (*ınqaṭa'a*) *Kaş.* I 196 (**üzülür, üzülme:k**); **bu yışığı ol üzülge:n** 'this cord is constantly breaking' (*abada(n) yanqaṭı*) *I* 158; **KB** (whenever I test the evil-doer) **kéte bardı küñde üzüldi küçü** 'his strength goes away and is broken in a day' 247; o.o. 6146 (**ulaş-**), etc.: **Xwar.** xiv **üzül-** 'to be broken' *Qutb* 204; **Osm.** xiv ff. **üzül-** 'to be broken, interrupted'; c.i.a.p. *TTS* I 754; *II* 962; *III* 740; *IV* 814.

D özle- Den. V. fr. **1 öz;** the meaning in **Xak.** presumably comes fr. this word in its sense of 'the core or centre of something'. Survives only(?) in **SW Osm.** **özle-** 'to desire'. **Xak.** x1 **ol unuğ özle:di:** *mallala'l-acin* 'he baked the dough in the embers' *Kaş.* I 286 (**özle:r, özle:me:k**); **KB sukun açmış özler kaçan tok bolur** 'when is the man who is famished with covetousness and desires (more) satisfied? 5384; x11(?) **KBVP kamuğ bu kitabını alıp özlemiş** 'they all took this book and made it their own' 13; xiv *Muh. ixtāra* 'to choose (for oneself) **özle:**' *Mel.* 22, 3; *Rif.* 102 (mis-spelt); **Osm.** xviii **özle-** in *Rümi, xwāstan wa şalab kardan* 'to desire, long for' *San.* 73v. 1 (quotn.).

D 1 a:zlan- Refl. f. of **azla-** which is not noted earlier than (**Xak.**) x111(?) *At.* 360 and **Xwar.** xiv *Qutb* 18; *Nahc.* 402, 13, where it means 'to depreciate, despise'. Survives only(?) in **SW xx Anat.** *SDD* 144. **Xak.** x1 **ol bu yarma:kıg azlandı:** 'he considered this (sum of) money small' (*qalil*); also used of other things *Kaş.* I 297 (**azlanur;** **azlanma:k**); **KB ukuş azın azlanma aşğı üküş** 'do not underestimate (the value of) understanding; it has great advantages' 305.

DF 2 a:zlan- Refl. Den. V. fr. **2 a:z;** pec. to **Uyg.** **Uyg.** viii ff. **Bud.** **azlanmak** is used (instead of **2 a:z**) to translate the technical term *tışnā* 'lust' (lit. 'thirst') *U II* 9, 13; 10, 15; (if in giving alms) **azlandum kıvrıgkalandım erser** 'I have been greedy and mean' *Suv.* 136, 15-16; **ađın kişiniğ edğüşige azlanmamak küñilememek** 'not to lust after or envy other men's good things' *do.* 220, 3-5.

D u:zlan- Refl. Den. V. fr. **u:z;** survives only (?) in **SW Osm.** *Red.* 251 'to be good, excellent'. **Uyg.** viii ff. **Man.** *M* I 17, 1 (**uz:**); **Xak.** x1 **er uzlandı:** *abdāl-racul fi şan'atıhi huşn* 'amal wa hađāqa' 'the man created fine and skilful work in his craft' *Kaş.* I 297 (**uzlanur;** **uzlanma:k**).

D üzlen- Refl. Den. V. fr. I üz; survives only (?) in SW Osm. özlên- 'to be fatty, glutinous'. **Xak.** XI eşiş üzlendi: *irtaja'a dusamu'l-gidr* 'the fat in the pot rose (to the top)' *Kaş. I 258* (üzlenür, üzlenmek).

D üzlün- Refl. f. of üzül-, syn. w. it. N.o.a.b. **Uyg.** VIII ff. Bud. üzlünzüm v.l. in one MS. for üzölzüm *TT VI 381*; **Xak.** XI uruk üzlündi: (sic) 'the rope broke' (*inqa'a'a*) *Kaş. I 265* (üzlünür, üzlünmek).

D üzlüş- Recip. f. of üzül-; lit. 'to be torn apart from one another'. Survives only(?) in NW Kaz. üzölüş- (of a creditor and debtor 'to settle their accounts' *R I 1349*). **Xak.** XI üzölüşdi: neyn 'the thing broke' (*inqa'a'a*); and one says beği: kişi: (sic?); this is the word required, the three dots changing it to kişi: seem to have been added later) üzölüşdi: 'the marriage between the husband and wife was dissolved'. **Uyg.** VIII ff. Bud. üzölüş: *TT VI 409* (üzölüşür, üzölüşmek). **Uyg.** VIII ff. Bud. üzölüş: 'it is due to' (used in *İktisadî*) *TT VI 409* (üzölüşür, üzölüşmek). **Uyg.** VIII ff. Bud. üzölüş: (of a debtor who is arrested (*infasya*) from the debtor (i.e. by a settlement) *Kaş. I 240* (üzölüşür (sic), üzölüşmek).

Tris. AZL

D uzala: See uzal-.

D üzelsiz Priv. N. A. fr. an A.N. fr. üze; ; lit. 'without anything above', that is 'supreme, all-highest'. Pec. to **Uyg.** **Uyg.** VIII ff. Bud. Üzelsiz translates Sanskrit *amātara*, same meaning *U II 39*, 101; *üzelsiz nom boşğunmuş öz baxşlarım* 'my own teachers who have learnt the supreme doctrine' *TT VII 40*, 145; o.o. *Suv. 24*, 10 etc.

D üzlünçü: N.A.S. fr. üzlün-; 'termination, ultimate'. Pec. to **Uyg.** **Uyg.** VIII ff. Bud. *amıy ayıg yolınıg bu ok üzlünçüsi erür* (of this indeed puts an end to his evil road (of transmigrations)) *U II 43*, 16-18; similar phr. *do.* 44, 29; üzlünçü tüb 'the ultimate basis' *Hien-tz.* 154; a.o. *TT VIII A.31*.

D üzlünçülüg P.N. A. fr. üzlünçü; n.o.a.b. **Uyg.** VIII ff. Bud. *kiğürmek üzlünçülüg* 'to end here ends the introduction' *TT VIII 9.6-7*.

Tris. V. AZL-

D üzeler- Den. V. fr. üzer; survives only(?) in NE Tur. üstün üzeler- 'to examine superficially', and SE Turki üzeler- 'to shoo the top of the head'. **Uyg.** VIII ff. Bud. *üstün üzeler-* *Suv. 206*, 5-7 (üster-).

D üzelen- Refl. f. of üzeler-; survives only(?) in NW Kar. T. 'to pounce on (someone)' *Koz.* 243. **Uyg.** VIII ff. Bud. (fish) is the prime cause of death (2) üzelenü tüşke 'the highest tuit' *TT I 302*, 3.

Dis. AZM

D üzüm N.S.A. fr. üz-; lit. 'a single act of plucking', in practice almost always 'a bunch of grapes, a single grape'. Siam.l.g. in this

sense w. some phonetic changes; in NC and NW Kaz. cüzüm (fr. the Sec. f. yüzüm). See *Doerfer II 473*. **Uyg.** VIII ff. Civ. *kurug üzüm suvı* 'a decoction of dried grapes' *H I 83*; in *H II* several phr. including *kurug üzüm* and *it üzümü* 'wild grapes' (lit. 'dog's grapes'); *asğü üzüm* 'grapes hanging (on the vine)' *USp.* 88, 45-6; XIV *Chin.-Uyg. Dict. Liğeti 277*; *R I 1303*; **Xak.** XI üzüm *al-inab* 'grape' *Kaş. I 75*; *I 250* (e.g. *üzüm suvı* 26 o.o.; XIII (?) *At.* 370 (eđic-); *Tef.* ditto 337; XIV *Muh. al-karm* 'vine' üzüm ağacı; *al-inab üzüm/yüzüm*; *al-zabib* 'raisin'; *kurı*; yüzüm *Mel.* 78, 9; *Rif.* 182 (yüzüm omitted; 'raisin' *kuru*; üzüm); *Kem.* XIV 'grapes' yüzüm *CCI*; *Gr.* 132 (quotn.); *Kıp.* XIII *al-inab cüzüm* (and *zorla*) *Hun.* 7. 20; XIV üzüm *al-inab* *Id.* 13; *al-zabib* *Kurı*: üzüm *Bul.* 8, 7; XV *sacurul-inab* yüzüm 'raisins' *TT VIII 9.6, 7*; *TT VIII 9.6, 7*; *TT VIII 9.6, 7*; *TT VIII 9.6, 7*.

D üzme: Dev. N. fr. üz-; *Kaş.*'s translation is not found elsewhere, but links with the *Kıp.* word below and the Osm., meaning 'hybrid, monstrosity' as denoting something unnatural. S.S.m.l. with a wide range of meanings. **Xak.** XI *üzme*; *kull kabş sügga mihlu cıldul-baydatayn fa-lā yagdir ba'd al-al-sifād* 'a gelded ram' *Kaş. I 130*; (*Kıp.* XIV *üzme* 'a horse gelded when fully grown' *Id.* 13).

Tris. V. AZM-

D üzmele- Den. V. fr. üzme: Dev. N. fr. üz- which exists in some modern languages. Survives only(?) in NC Kxz. üzbele- 'to pull up gently'. **Uyg.** VIII ff. Bud. *alku törlüg tsuynuğ tözin yıltızın birtem üzmelep* 'pulling up completely the roots (Hend.) of all sins' *TT IV 12*, 58-9.

D üzümLen- Hap. leg.; Refl. Den. V. fr. üzüm. **Xak.** XI *bađıç üzümLenđi: sara'l-arıř dā inab* 'the vine-trellis became covered with grapes' *Kaş. I 295* (üzümLenür, üzümLenmek).

Dis. AZN

D uzun Intrans. Dev. N. A. fr. uz-; 'long', of time and space. The phr. *uzun tonluğ* 'with long clothes' in the early period meant 'woman', not, as originally suggested, 'monk'. Siam.l.g. *Türkü VIII T 52* (yelme); VIII ff. Bud. *uzun tonluğ dā* 'long' *Id.* 47; *uzun tonluğ dā*, 22 (için-), 42 (dış); Man. *uzun tonluğ Chusa.* 117; **Uyg.** VIII ff. Man.-A *erli uzun tonluğlı* 'a man and a woman' *MI 16*, 15-16; Man. *uzun sansar* 'the long chain of rebirths' (Sanskrit *samsāra*) *TT II 17*, 75 6; Bud. *uzun sansar U III 76*, 15 (0); *Suv.* 133, 12; *uzun turkuru* 'for a long time and completely' *U III 42*, 11; o.o. meaning 'long' of time *Suv.* 140, 22 ff.; 474, 21 (özülüğ); 478, 17 *uzun tonluğ USp.* 104, 8 6; *uzun körkle gılgılg* 'having long lovely hair' *Suv.* 349, 2 3; a.o. *USp.* 104, 12

(ığaç): Civ. uzun isig 'a persistent fever' *H I 2*; *II 8*, 49; 10, 64-5—uzun tonluğ *TT III 26*, 1; 37, 5 (*USp.* 42, 5); (102 bales of) uzun karıda böz 'long cotton cloths a cubit wide(?)' *USp.* 13, 2-3; *Xak.* xi uzun 'anything long' (*tawil*) *Kaş.* I 77; six o.o.: *KB 1796* (östep)—kali bolsa elgiñ bođunka uzun 'if your hand is outstretched to the people' 230; uzun yol 'a long journey' 837; 20, 1120; XIII(?) *Et. uzun* (of time) 295-6; *Tef. uzun/uzun* 'long, length' (of time and space) 322-3; *xiv Muh. al-tawil uzun: Mel.* 48, 10; *Rif.* 142 (uzun); 152; *Çağ.* xv ff. uzun diraz 'long' *San.* 74r. 12; *Xwar.* XIII(?) *Oğ.* 313 (usluğ); *xiv uzun* 'long' (of time) *Qutb* 202; *MN* 147; *Kom.* ditto (and space) *CCI*; *Gr.* 268 (quotns.); *Kip.* XIII *al-tawil uzun: Hou.* 25, 15; *xiv uzun al-tawil* 17, 12; *xv ditto Kav.* 17, 18, etc.; *Tuh.* 23b. 5; *Uzun* (of time) *Hün-ts.* 1785-7; *Sav.* 593, 11; *III 739*; *IV 812*; *II 798*.

Üzen der. fr. *Üz*, perhaps an obsolete Plur. n. n. 'the heart or centre (of something)'. In this sense survives only in some NE languages, including *Khak.* Another *özen* meaning 'brook, river', and bearing the same relation to *Üz*. *Üz* is noted in *Kip.* fr. XIII onwards, *Hou.* 6, 18; *Id.* 12, etc. and S.i.a.m.l.g. except SE. *Üyğ.* viii ff. *Bud.* *huxunawiy özenindin* 'from the heart of the lotus (l.-w.)' *U II* 44, 32; *Kip.* *xiv özen sağıl-şacara wa'l-rukūb* (?read *rukūb*) 'the trunk, shaft of a tree (or pillar?)' *Id.* 12; *al-sāq özen* (MS. *ören*) *Bul.* 3, 13.

Dis. V. AZN-

D I uzan- Refl. Den. V. fr. *uz*; 'to work at, or be the master of, a craft'. Survives in NE *Tel.* *RI* 1759, *Khak.* and *Tuv.* and NC *Kir.* *Üyğ.* viii ff. *Man.* *TT III* 68, 122 (I a1); *Bud.* al altağ uzanmakım üze 'owing to my mastery of devices (Hend.)' *Sav.* 363, 20-1; *kim birök öñi öñi şastralarda uzanmaklıgı bramanlar bar erser* 'whatever Brahmins masters in various *śāstra*'s there are' *U III* 27, 3 ff.; o.o. *Hün-ts.* 1785-7; *Sav.* 593, 11.

D 2 uzan- Refl. f. of *uzac-*; 'to be long, stretched out', and the like. First noted in (*Nak.*) XIII(?) *Tef.* 322, *Kip.* XIII *Hou.* 41, 21; *Osm.* *xiv ff.* *TTS I* 737, etc. Survives in some NW and SW languages.

Uzun (*uzun*?) fr. *Üz*, to be subordinate to someone (*Dat.*); presumably Den. V. in *-er-* fr. *özen*, meaning lit. 'to be self-centred' and the like. N.o.a.b. *Türkü* viii ff. *yeme: bu: şavılg ança: (?sic, MS. şençek) özne:mişler yeg a:hğ buluşğalı: unama:du:k-lar* 'and they argued(?) in this way about this subject but did not agree in finding a good solution' *Toy.* II 2v. 2 (*ETY II* 179); *Man.* *benedimiz erser* 'if we have been rebellious' *Çağ.* 73; *Üyğ.* viii ff. *Bud.* *U II* 77, 17 (*İttiran-ı*); *Nak.* xi *öğul atakur: öze:cedi:* 'the son was insolent (*atā*) to his father, and did not obey (*ham yangād*) his orders'; also used

in other contexts *Kaş.* I 288 (*özne:r, özne:me:k*); *KB* 678 (*uzal-*), 681, 960, 2420, 4303; *Kip.* *xiv özne-* (?sic, vocalized *özen-*) *şalama* 'to act wrongfully, or tyrannically', etc. *Id.* 13.

Tris. AZN

üzeñü: (or *üzeñgü:*?) 'stirrup'. S.i.a.m.l.g., including *Çuv. yārana Ash. V* 91. The original form is uncertain, but the first is the likelier. This is basically the NE form, the variants in *Et I* 889, etc. being *ezene/izeze/izepi/üzeze/üzeñi/üzöñö*; elsewhere the form is *üzeñgi* or the like, but this sound change is not unusual in these languages. See *Doerfer II* 598. *Nak.* xi *KB* (if the *begs* look after the common people, they become great and rise) *üzeñü bar erse çiggen* ('so read) *berk kapar* 'if a man has a stirrup, he knots it and pulls it tight' 6110 (the MSS. have *çigen*, but there is no other trace of such a word, the *çiggen* of *çiggen* being the certain *çiggen* (1) *çig*. *üzeñü* does not occur in its proper meaning, but is used to translate *al-rikāb* in a case where it has the alternative meaning of 'riding camel' 242 (*özeñü*), and *sullam* 'ladder' 337; *xiv Muh. al-rikāb* 'stirrup' *üzeñgü: Mel.* 71, 14; *Rif.* 174; *sayrāl-rikāb* 'stirrup leather' *üzeñü: Kayırsı* ditto; *Çağ.* xv ff. *üzeñü rikāb San.* 73v. 20; (*Xwar.* *xiv üzeñülük* 'stirrup' *Qutb* 204); *Kom.* *xiv* 'stirrup' *üzeñgi CCI, CCG*; *Gr.* *Kip.* XIII *al-rikāb üzeñgü:* (*sic*, representing *üzeñgü*) *Hou.* 14, 1; *xv al-rikāb üzeñgi: Kav.* 64, 3; *Tuh.* 16b. 12; *Osm.* *xiv* and *xv üzeğü* (?representing *üzeñü*) in several texts *TTS II* 961; *III* 739; *IV* 812.

D uzunçı: this seems to be the only possible transcription of this word, which is pec. to *KB*, and describes a person of an unpleasant character; presumably N.Ag. fr. *uzun*, in which case some meaning like 'bore, long-winded' is indicated, perhaps 'grumbler'. *Nak.* xi *KB* (have nothing to do with two kinds of people) *birisi uzunçı yonag kılguçı biri iki yüzlüg kişi umduçı* 'one is the grumbler who makes accusations, the other the two-faced beaver' 4272; *uşakçı kişig kılma özke yakın. uzunçig özüñdin yırak tut sakin* 'do not make an intimate of the calumniator, take care to keep the grumbler away from you' 5303; 20. 5863.

Dis. AZR

D azar (*azar*?) fr. *az*; 'a little of each'. S.i.s.m.l., often in the phr. *azar azar* 'little by little'. *Nak.* xi *KB* *kımız süt yā yuğ yağ yā yağrut kurut yađım yā kızıđ ham azar evke tut* 'kumis, milk, or wool, fat or *yađurt*, cheese, rugs or felt, take a little of each for your home' 4342 (*azar* is the reading of the best MSS., *azg* in *Arat*'s text is an error).

D üzre See *üze:*

D azrak Comparative f. of *az*; 'smaller, fewer, less; very little'. S.i.a.m.l.g. except NC *Nak.* xi *azrak* *agar öküngil ta'assof*

'*alayhi qalila(n)* 'regret it very little' *Kaş. III* 361, 4; n.m.e.: *Xwar. XIV azrak* 'less' *Qutb* 17.

Tris. AZR

D üzere: See üye.

S üzerlik See yü:zerlik.

Tris. V. AZR-

D üzirken- Hap. leg.; Refl. Den. V. fr. I ö:z; the suggested translation is conjectural. *Uyg. VIII* ff. Man. *özirkentiğiz yormkini* 'you have brought masses of them back to their (true) selves(?)' *TT III* 101.

Dis. V. AZS-

D üzse:- Hap. leg.; Desid. f. of üz-. *Xak. XI* ol yışığ üzse:di: 'he intended and wished to cut (*yahdiq*) the rope' *Kaş. I* 276 (üzse:r, üzse:me:k).

Dis. V. AZŞ-

D ozuş- Recip. f. of o:z-; 'to race one another' and the like. S.i.s.m.l. *Xak. XI* ol menli birlle: at ozuşdı: 'he competed with me in horse racing' (*fî sibâqi'l-xayl*); also used for helping *Kaş. I* 184 (ozuşu:r, ozuşma:k, MS. in error -me:k).

D üzüş- Co-op. f. of üz-; 'to pull off, tear, break, etc., together'. Survives only(?) in NC Kır. and one XIX Osm. text *TTS I* 755. *Uyg. VIII* ff. Civ. alım bérım üzüşdimiz 'we have ceased to trade' *USp. III*, 5-6; (I have received half a *yastuk* of silver from Inançu) *üzüşüp kesişip kétdimiz* 'we have (thus) reached a final settlement' *do. III*, 11: *Xak. XI* ol mağa: üzüm üzüşdi: 'he helped me to pick (*'alâ qatf*) grapes'; also used in the case of cutting a rope (*fî hadqi'l-habl*) and for competing *Kaş. I* 184 (üzüşü:r, üzüşme:k): *Çağ. xv* ff. *üzüş-* (spelt) Co-op. f.; *bā-ham qat'* *kardan* 'to break together' *San. 72v.* 9 (quotn.).

INITIAL LABIAL PLOSIVES

Preliminary note. The initial labial sounds in the Turkish languages were discussed at length in a paper of that name (Studies, p. xvii) and the conclusions there reached are summarized in Studies, pp. 171-2. Briefly they are as follows: (1) there were originally in pre-viii Turkish both voiced and unvoiced initial labial plosives, *b-* and *p-*, but the latter had disappeared nearly everywhere by viii, and is now found only in a few words in some languages in the Oğuz group, which was unusually conservative in some matters; (2) contrary to this tendency, some Oğuz languages converted the initial *b-* in three words *ba:r*, *ba:r-*, and *bé:r-*, and words derived from them into *v-* at an early date; (3) *m-* was not an initial sound in native Turkish words in pre-viii Turkish, but evolved by a process of retrogressive assimilation in most languages, probably during viii, in words containing a nasal sound later in the word. In this case, too, the Oğuz languages were conservative and retained the original *b-*, which is also found sporadically in Türkii viii, and viii ff. Yen., and in Uyğ. viii, Şu. only. Where the later nasal was *n* or *ŋ* the position is quite clean, 'T' is *ben* in the languages just mentioned and *men* elsewhere. But where the nasal was *m* the position is confused by the fact that in most words this *m* had become *y* before the word comes to our notice. Exceptionally we can be sure that 'dung' was **bañak* because, in addition to the Uyğ., *Xak.*, etc. form *mayak*, *Kaş.* records an Oğuz form *baynak*, but in the case of a word like *muğgak* the original form **buñgak* can only be inferred.

In the present section all words are indexed with initial *b-*; where there is evidence from the Oğuz languages that it was originally *p-*, (*p-*), or in doubtful cases (?*p-*) is added after the word. Where a word containing a nasal is noted only with initial *m-*, it is indexed in that form, but the original form with initial **b-* is listed here with a cross-reference, but where the original *b-* survives somewhere, even if only in a modern language it is indexed in that form.

Mon. BA

**ba*: See *ba:liğ*.

?*F wa*: Exclamation; not a proper Turkish sound, perhaps a l.-w. fr. the Arabic Excl. *wā* 'alas', etc., also used in Persian. Cf. 2 *ya*. *Xak. xi wa*: *ħarf inkār li-anr āmir muxātib* 'an exclamation of dissent from something which someone says'; hence one says *wa*: *ne*: *té:rsen inkār 'alayka bi-mā taqūl* 'I disagree with what you are saying'; also *ħarf tawaccu'*

fī-alam 'an exclamation of distress in time of pain' *Kaş. III* 215.

1 *be*: Hap. leg.; onomatopoeic. *Xak. xi be*: *ħukāya 'an tu'āci'l-da'n* 'an onomatopoeic for the bleating of sheep'; hence one says *ko:y be:le:di*: 'the sheep baaed' *Kaş. III* 206.

2 *bé*: 'mare'. Survives in NE Alt., Leb., Tel. *pe*: *R IV* 1212; *Khak.*, *Tuv. be*; *biye* in NC *Kzx.* and several NW languages. These forms point to *bé*, not *bi*. *Türkü viii ff.* (the *beg* went to his horses) *a:k (sic) bé:si: kulu:nla:mi:ş* 'his white mare had foaled' *Irkb* 5: *Xak. xi bé*: *al-ramaka* 'mare'; for (all) Turks except the Oğuz *Kaş. III* 206; *III* 88 (*yoza-*); 310 (*yelne-*); *xiii(?) Tef. bé*: 'mare' 100: *xiv Muh.(?)* (after 'mare' *kısra:k*) *al-ħublā wa mā lihā walad* ('a mare in foal or with a foal' *bé*: *Rif.* 170 (only): *Çağ. xv ff. biye* (spelt) *mādiyān* 'mare' *San.* 150v. 3: *Kom. xiv* 'mare' *vey CCG*; *Gr.*: *Kip. xiv al-ħicru'l-rağūū* 'a mare with a foal at the udder' *bé*: *Hou.* 12, 8.

VU?F 1 *bi*: 'knife' or the like. Prob. the base of *bile-*. Pec. to Uyğ. and normally used in the *Hend. bi biçğu*. Possibly a Chinese l.-w. fr. some word like *p'i* 'to split' (*Giles* 9,018). Uyğ. viii ff. *Bud. Sanskrit kṣurasya dhārā va* 'like the sharp edge of a razor' *y[ü]llünüp bisi* (spelt *psi*) *teğ TT VIII A.1*; (all kinds of dangers including) *ağu bi biçğu ot suv* 'poison, sharp instruments, fire and water' *Ü II* 59, 4 (i); o.o. of *bi biçğu do.* 71, 4 (i); *UV* 20, 237; *TM IV* 253, 41 (*osğuç*); *Tiğ.* 31a. 1; 49a. 3.

VUS 2 *bi*: See *bö:g*.

1 *bu*: 'this'. C.i.a.p.a.l. The oblique stem seems to have been *bun-* (changing in most languages to *mun-*) fr. the earliest period, but the *Plur.* was *bu:lar* for a long time. The *Abl.* and *Loc.* are often used as *Adv.* meaning 'hence' and 'here' respectively. See also *bunça*; *buntağ*. *Türkü viii bu*: 'this' is common; *bun:* *II N* 15; *bunta*: 'here' *I S* 10, etc.; *viii ff. bu* is common in *Irkb*, etc.: *Man.* ditto (but see *bunça*): *Yen.* ditto: *Uyğ. viii ff. Man.-A bu*; *Da. muğar MI* 23, 8; a.o.o.: *Man. bu*; *mun:* *teğ* 'like this' *TT III* 26, 104, etc.: *Bud.* in *Brahmi script (TT VIII)* invariably spelt *bo/bho/po*, oblique cases *mon-* and *mun-/mu:n-* in about equal proportions; this prob. represents a dialect pronunciation, perhaps under the influence of *ol*, rather than the original form: *Civ.* as in *Bud.*: *O. Kir.* ix ff. *bu* occurs and possibly *bunta*: 'here' in *Mal.* 13, 5: *Xak. xi bu*: *ħarf wa mā nāhu hādā* a particle meaning 'this'; hence one says *bu*: *er* 'this man' *Kaş. III* 206; a.o.o.; one says *muğar aydım* 'I said to

this man' *III* 375; **munu:** *harf wa ma'nāhu huwa dā* a particle meaning 'this'; it is the answer to the question *kamū: ayna huwa 'where is it?'* *III* 237; other oblique cases are **munda:** 'here', **mundin** 'hence', **bu:lar** 'these'; **bu:ni:** 'this' occurs once *I* 445, 17 (**xuma:ru:**) perhaps a scribal error: *KB* as in (*tu:*) *xiii(?) At.* the forms are **bu**, **muni**, **muḡa**, **munda**, **mundin**; *Tef.* the forms are **bu**, **muni**, **munuḡ/munuḡ**, **muḡar**, **munda**, **mundin**, **bu:lar/munlar** 108, 110, 225-6: *xiv Muh. hādā bu:* *Mel.* 5, 4; 8, 15, etc.; *Rif.* 75, 81, etc.; *hā'ulā'* **bu:lar** 8, 15; 81; *hāhūnā munda:*; *min hāhūnā munda* 15, 3; 91: **Çağ.** xv ff. **munuḡ**, **munda bunuḡ**, **bunda Vel.** 385-6; *bu* Demonstrative Pron. *in* 'this' *San.* 141 v. 24(quotn.); **munuḡ**, **muna/muḡa**, **munda do.** 320v. 9 ff.; some declensional forms, with quotns., *do.* 15v. 16 ff.: **Xwar.** **xiii bu**, in oblique cases both **b-** and **m-** e.g. **munlar/munlar 'Ali** 9: *xiii(?)* the forms in *Oğ.* are **bu**, **muni**, etc., **bunda** (twice)/**munda** (8 times), **munlar:** *xiv bu*, oblique cases in *m-* *Qutb* (only **munda** 'here' listed 112); *MN passim:* *Kom.* *xiv bu* and oblique cases with **m-** in Sing. and **b-** in Plur. are common *CGI, CCG; Gr.* 67: **Kip.** *xiii hādā bu;* *hā'ulā'* **munlar:** *Hou.* 50, 14: *xiv bu:* *bi-ma'nā dā Id.* 28; in the grammar *do.* 118-19 **bu:**, **bu:lar**, **bunda:** are mentioned; in *Bul.* 15, a grammatical section, the forms given are **bu:**, **munlar**, **bunun**, **bunū:**, **munlarun** (*i-hā'ulā'*), **bulara:** and **bularun** (*lahum*), **munlarun** (*lahum fi'l-ibtidā'* 'to them in the beginning?'): *xv* in a para. on the Demonstrative Pron. in *Kav.* 49 the forms quoted are **bu:**, **bu:lar** and **munda:**; in a similar para. in *Tuh.* 42a. **bu** and **mu** are given as alternative forms; forms occurring elsewhere are **bu:lar/mular**, **munu**, **munun**, **munda:** *Osm.* *xiv ff.* **bu**, **bunu**, etc. are the normal forms at all periods, **bular** was the standard form till *xvi* and occurs sporadically later *TTS I* 122 ff.; *II* 174 ff.; *III* 115 ff.; *IV* 130 ff.; **munda** occurs in one *xiv* text *II* 698.

2 bu: 'steam'; this is the oldest form of this word, but in almost all modern languages in which it survives the form is **buḡ** or the equivalent. *S.i.a.m.l.g.* Almost syn. w. **bus** but an etymological connection is improbable. See *Doerfer II* 791. **Xak. xi bu:** *al-buxār* 'steam'; hence one says *eşiç bu:sr:* 'steam from a cooking pot' *Kaş. III* 206: *xiv Muh.(?) al-buxār bu:* *Rif.* 184 (only): **Çağ.** xv ff. **buḡ** 'the steam' (*buxār*) which rises from boiling water or a cooking-pot and the like; the steam (i.e. mist) which rises from the ground or in the mountains is called **duman** *San.* 136r. 23; reverse entry *do.* 225v. 20: **Kip.** *xv bu:ḡ mā yartaŋi min buxāri'l-ḡidr* 'the steam which rises from a cooking pot' *Id.* 33: *Osm.* *xiv ff.* **buḡ** 'steam' in several texts *TTS I* 120; *II* 171; *IV* 128.

Mon. V. BA-

ba:- 'to bind; to fasten (something *Acc.*, to something *Dat.*)', both lit. and metaph.

N.o.a.b.; in about *xiii* it was replaced by **baḡla:-**, q.v. Cf. **çığ-**, **çığ-**. **Türkü viii T** 27 (*tu:*) *viii ff. Irk B* 14 (*edḡüt:ti:*); 33 (*ur-*); (?) *Tov.* *IVr.* 3-5 (see *aya:-*): *Man. beş teḡri yarukin evke bark(k)a badımız erser* 'if we have bound the light of the five gods to our house and household goods' *Chuas.* 235-6; **kenü** **köḡülün niḡoşaklar ize bamaz ulamaz** 'he does not fasten (Hend.) his own mind on the Hearers (l.-w.)' *M III* 22, 12-13: **Uyḡ.** *viii ff.* *Man.-A ol üç yeklerig anxrwznta badı* 'he fastened those three demons to the Zodiac (l.-w.)' *M I* 19, 1-2; **aydı baḡ tēp** 'he said "bind him"' *Man.-Uig. Frag.* 400, 2: **Bud.** (hang a bell on each tree) **ışığ baḡ, kamaḡ ışıḡ başın birgeru bap** 'tie a cord (to each) and tie the ends of all the cords together' *PP* 80, 1-2; **bayurmen** 'I bind', in a mystical sense *U II* 69, 1-5 (*i:*); *a.o. U III* 83, 2: *Civ.* **aḡrıḡın bazuun** 'let him bind up his painful (parts)' *TT VII* 29, 22; *a.o. H II* 16, 19: **Xak. xi ol atıḡ ba:di:** 'he tied up (*şadda*) the horse' (etc.) also anything that one ties up with a rope and makes fast (*kull şay* 'aqada 'alayhi bi'l-habl wa awtaqalnu) *Kaş. III* 247 (**ba:r**, **ba:ma:k**); at **ba:dim rabatū'l-faras** 'I tied up the horse' *III* 250, 3; *a.o. III* 224, 12 (**ka:si:**) *KB katıḡ ba ani* 'tie it (your tongue) up firmly' 964; *a.o.* 542 (**katıḡ**), 741, 1456, 1496, 1588: *xiii(?) At.* **nelük malka muḡça köḡül bamakıḡ** 'why do you fix your mind so (firmly) to wealth' 183; similar phr. 220 (in both verses there is a v.l. **baḡlamak**).

Mon. BB

S bew/böv See **bö:ḡ.**

Dis. V. BBG-

E büvkür- See **bürkür-**.

Dis. BBL

PUF bibli: (?pipli:) *Hap.* leg.; unvocalized but in a section headed *fa'li*, etc. *L.-w.* fr. Sanskrit *pippali* 'long pepper'. See **bltmül.** **Xak. xi bibli:** *al-dār fulful* 'long pepper' *Kaş. I* 430.

Dis. BBR

PUF papur(?) See **butar.**

Mon. BC

VU buç buç *Hap.* leg.; onomatopoeic for bird-song. **Xak. xi Kaş. II** 290 (**simürgük**).

Mon. V. BC-

biç-/biç- 'to cut'; one of several words with this meaning, cf. **üz-**, **kes-**, etc., with restricted meanings like 'to cut out (a garment)' in some modern languages. The original form was almost certainly **biç-**, but there is great inconsistency about the vocalization, some modern languages having a back vowel in the verb and a front one in der. *f.s* like **biçak** or vice versa. Survives with back vowel in NE and NC Kir. and front vowel in NW, SW; in SE, SC where **-i-** does not occur the true form

is uncertain. **Türkü VIII** (at the funeral) **bunça: bođun saçın kulkakın y[apa]kını b[ı]çdı:** 'so many people lacerated their hair, their ears, and their cheeks' *II S 12: VIII ff.* (ants gnawed an old ox) **bélin biçe:** 'cutting into its waist' *Irkb 37: Man. M I 7, 16 (üz-): Uyğ. VIII ff.* Bud. **yiti kılıçın biçip** 'cutting with a sharp sword' *U II 78, 30-1; biçğali U IV 10, 49-50 (uğra-); o.o. U III 37, 8; 45, 12: Civ. tıraq biçsar 'if a man cuts his nails' *TT VII 32, 2 and 17; ton biçsar* 'if a man cuts out a garment' *do. 38, 10: biçğü do. 32, 1 (tırnak): Xak. XI er et biçdi:* 'the man cut (*qata'a*) the meat' (etc.) *Kaş. II 4 (biçar, biçma:k); Mıñlák erin biçtimiz* 'we killed (*qatalná*) the men of Mıñlák' *I 434, 9; 6 o.o. translated qata'a: KB kılıç ursa biçsa yağı boyunu* 'if the sword strikes and severs the enemy's neck' 286; (this dagger) **biçigli kesigil turur** 'cuts (Hend.)' 810: XIII(?) *At. 376; Tef. biç- and kes-biç- ditto 105; XIV Muh. haşada* 'to reap' **biç-** *Mel. 25, 7; Rif. 107 (bırı-); al-qa' biçmak 35, 7; 120; ditto biçmek 36, 13 (Rif. öt-): Çağ. XV ff. biç- (spelt) *qa' kardani*, and metaph. *haşad wa diraw kardan*, 'to reap' *San. 143r. 22: Xwar. XIV biçigil* 'reaping' *Qutb 32; biç-* 'to cut' *MN 45: Kıp. XIII haşada biç-(-ğil) wa huwa tafsilü-qumâş wa huwa'l-tawsiñ bi'l-sayf* also 'to cut out' (cloth) and 'to cut in two' with the sword *Hou. 33, 20; faşşala mina'l-tafsil biç- do. 42, 21: XIV biç-* (with *-ç-*) *huwa muştarak hayn haşdi'l-zar wa faşli'l-qumâş İd. 29; faşşala biç-(-mek) Bul. 70v.: XV faşşala wa wassağa biş-* (sic) *Kav. 9, 8; wassağa biş- do. 25, 10; faşşala (üz- and) biç- Tuh. 28b. 5; wassağa do. 38b. 9.***

Dis. BCA

VU baça: Hap. leg., but see **baça:sız**; spelt *bça*, perhaps a l.-w. Uyğ. VIII ff. **Man.-A** (or **Türkü VIII ff.** **Man.2**) (all men desire this) **yeme birkinye mün baça sinimde süpükimde [gap] bolmadı erser** 'and if (or because?) there has not been one single defect or fault(?) in my body and bones' *M I 23, 31-4.*

PUF poçı: no doubt a Chinese l.-w., perhaps *p'a tzu* 'lute, guitar' (*Giles 8,551 12,317*). Pec. to **Kaş. Xak. XI poçı:** **kopuz al-arann mina'l-a'wâd, wa huwa nau' mina'l-barâbit** 'a lute which is plucked(?)', it is a kind of guitar *Kaş. III 173; poçı: al-kirân wa huwa'l-arann mina'l-mazâhir* 'a lute', it is a stringed instrument which is plucked(?) *II 219.*

Dis. V. BCA-

baça- 'to fast' for religious reasons. No doubt a pure Turkish word, contrary to the views expressed regarding **baça:k**, q.v. N.o.a.b. **Türkü VIII ff.** **Man. neçe yağılu baçak baçadımız erser** 'if we have sometimes kept irregular fasts' *Chuas. 137-8; o.o. do. 248, 258, 276: Uyğ. VIII ff. Chr. kim mağa atayu ariğ baçak baçasar* 'whoever calls on me and

keeps a pure fast' *M III 49, 7: Civ. (if a child-less woman wants a child) yétl künke teğl begli yutuzlı baçap* 'the husband and wife must fast for seven days, and . . .' *TT VII 26, 4-5.*

Dis. V. BCD-

D biçtur- Caus. f. of **biç-**. S.i.a.m.l.g. w. the same phonetic variations as **biç-**. In some NE and SE languages it has acquired the restricted meaning 'to have (an animal) castrated'. **Xak. XI er yiğaç biçturdı:** 'the man ordered that the wood should be cut (*bi-qa'ül-xaşab*) so that it was cut' *Kaş. II 171 (biçturur, biçturma:k): XIII(?) Tef. biçtur-* 'to order to cut off' (hands and feet) 103.

Dis. BCĞ

D baça:k N.Ac. fr. **baça:-** 'a (religious) fast'. A Turkish l.-w. in Mong. as **baçak** (*Kow. 1081*) and also **maçak** (*Kow. 1996*) which shows that it must also have been used in Uyğ. Bud. Salemann, who was unaware of the etymology and true meaning of this word, suggested that it was a l.-w. fr. Sogdian *p'şyk* 'hymn', a word which does exist as a l.-w. in Turkish, see **paştık**, and Benveniste accepted this in *Journal asiatique*, vol. 236, 2, p. 184, but it is an error. N.o.a.b. It was displaced in the medieval period by **oruç** noted in (**Xak. XIII(?) Tef. 239; XIV Muh. Mel. 27, 15; Rif. 111; Kom. XIV CCI, CCG; Gr. 179** (quoting); **Kıp. XV Tuh. 68b. 9** and **Osm. XVI TTS III 549; IV 612** and still surviving in some NW and SW languages, which is an Iranian (?Sogdian) l.-w. with prosthetic *o-*, cf. Persian *rûza*. **Türkü VIII ff. Man. baçak sidumtz erser** 'if we have broken our fast' *Chuas. 256; baçak olurup* 'while keeping a fast' *do. 257; baçak baça- do. 137-8, etc. (baça-);* (when day dawned) **kıçığ baçak erdi** 'it was the small fast' *TT II 8, 62; o.o. Chuas. 285, 330; M III 38, 4-5 (ii): Uyğ. VIII ff. Chr. M III 49, 7 (baça-): Xak. XI baça:k şawmu'l-naşârâ* 'a Christian fast' *Kaş. I 411.*

D bıçak Dev. N. (N.I.) fr. **biç-**; 'knife' and the like. S.i.a.m.l.g. w. back vowels, and also w. front vowels in some SC, NW languages. See *Doerfer II 721, 844. Uyğ. VIII ff. Bud. bıçak U IV 32, 7 (éligle-); yiti bıcekin* 'his sharp knife' *U III 64, 9: Civ. bıçek uçında* 'on the point of a knife' *H I 117; a.o. II 30, 167: Xak. XI bıçek al-sikkîn* 'a knife' *Kaş. I 384* (prov.); over 20 o.o., normally same translation, once *al-sayf* 'sword': *KB (he holds) bedük bir bıçekig* 'a big knife' 772; o.o. 810-1, 4131: XIII(?) *Tef. bıçak 105; XIV Muh. al-sikkîn bıçak: Mel. 12, 1 ff; 71, 6; Rif. 86, 173: Çağ. XV ff. bıçek igne, süzan ma'nâsına* 'needle' *Vel. 134* (quoting); **bıçak** ('with *-ç-*') *kârd* 'knife', in *Ar. sikkîn San. 144r. 7* (quoting); **bıçek** (spelt) *süzan*, in *Ar. İbra do. 144r. 9: Xwar. XIV bıçak* 'knife' *Nahc. 214, 7: Kom. XIV* 'knife, dagger' *biçek CCI, CCG; Gr.: Kıp. XIV bıçak* (with *-ç-*) *al-sikkîn İd. 29: xv sikkîn bıçak* (sic) *Kav. 44, 13; 64, 1;*

al-ṭabar 'axe' *naçık*, ?error for *biçık* *do.* 63, 19; *haşşād* 'reaper' (*sic*, but apparently an alteration) *biçak* *Tuh.* 13b, 2; *sikkīn* *biçnak* 19b, 4: *Osm.* XIV ff. *biçak* in several phr. *TTS* I 95; *II* 136; *IV* 99.

D *biçığ* Dev. N. fr. *biç-*; 'an agreement'; the semantic connection is not obvious, but the derivation is certain, cf. *biçğas*. Survives only(?) in NE *Tel. piçıu*; SC *biçik* 'the cut of a garment' *R IV* 1318. *Xak.* XI *biçığ* (misvocalized *baçığ*) *al-miṭāq wa'l-ahd* 'contract, agreement'; hence one says ol *menip birle: biçığ* (*sic*) *kıldı: 'āhada mā'i* 'he made an agreement with me' *Kaş.* I 371: XIII(?) *Tef. biçığ* translates *al-'ahd* and *biçığ kil-* 'ahida 93 (unvocalized; *Borovkov*, misled by the main entry in *Kaş.*, transcribed as *baçığ*).

D *biçuk* Pass. N./A.S. fr. *biç-*; properly 'cut', but usually 'half', cf. *yarım*. The word is unvocalized in *Kaş.*, but was prob. still spelt *biçuk*; in the medieval period it tended to become *buçuk* by regressive assimilation. Survives in SE *Türki puçuk* 'snub-nosed' *Şav* 58; ditto and 'with broken edges' *BŞ* 127; a piece; dilapidated' *Jarring* 232, and SW *Osm. buçuk* 'half'. *Xak.* XI *biçuk*(?) 'anything cut' (*maqtı*); hence 'half anything' (*niş kull şay*) is called *biçuk*; one says *biçuk yarmak* 'half a dirham' *Kaş.* I 377: XIV Muh. (under *al-bā'u'l-maksūra*) *al-maqtı buçuk* *Mel.* 82, 17; *Rif.* 189; *nişu'l-layl* 'midnight' *dün buçu:ki:* 80, 8; 185; *Çağ.* xv ff. *buçuğ/buçuk kasi ki binı-yi ü macruş gašta ma'yüb şuda* 'a man whose nose has been injured and has become disfigured' *San.* 130v. 16: *Xwar.* XIV *buçuk batman* 'half a batman' *Nahc.* 97, 7: *Kip.* XIII *al-niş buçuk* *Hou.* 23, 1: XIV *buçuk* ('with -ç-') *al-niş İd.* 29; *al-niş* (yo:sim?) *Tkm. buçuk* *Bul.* 9, 2: xv *al-niş bişuk* (*sic*); some people say *ya:rum*; the latter is used only to qualify a noun (*mudāfa(n)*), but *buşuk* (*sic*) is used both that way and in isolation (*mufrida(n)*) *Kav.* 64, 19; *niş buçuk* (and *yarım*) *Tuh.* 36b, 6; 62b, 5: *Osm.* XIV ff. *buçak* 'half'; c.i.a.p. *TTS* I 119; *II* 171; *III* 113; *IV* 127: xviii *buçuğ/buçuk* ... and, in *Rimī*, *niş* *San.* 130v. 16.

S *buçak* See *buçga:k*.

S *buçuk* See *biçuk*.

D *biçgu*: Dev. N. (N.I.) fr. *biç-*; 'saw' or other cutting instrument. Survives in NE *Alt.*, *Leb. pişki*, *Tuv. bıski* 'a churn stick', and in several NW and SW languages as *biçki* (and the like) 'saw'. *Uyg.* VIII ff. *bı biçgu* see I *bi*; *kılıçı biçgesi* (*sic*) 'swords and saws(?)' *Kuan.* 27: *Xak.* XI (in a para. on the N.I.) *biçgu: (sic) ism li-ālati'l-lati yaqta bihā'l-şay* 'the word for an instrument with which something is cut', derived fr. *biç-* *qata'a* *Kaş.* I 13, 11; (in a similar para.) *ytga:ç biçgu:* 'the axe (*al-şay*) with which wood, etc., is cut' *II* 69, 27; n.m.e.: XIII(?) *Tef. biçku* 'sword' 105: *Çağ.* xv ff. *biçgi* (spelt) *arra* 'a saw', in *Ar. mişār* *San.* 144r. 8: *Xwar.* XIV *biçgü* (*sic*)

'saw' *Nahc.* 11, 6-7: *Kom.* XIV 'saw' *biçki*; 'scissors' *buçki* (*sic*) *CCI*; *Gr.*: *Kip.* XIII *al-miṣār buçku: Hou.* 23, 15: XV ditto *bişki: (sic)* *Kav.* 25, 9; *biçku* *Tuh.* 34a. 3; 49a. 3.

D *biçgu:ç* N.I. fr. *biç-*; fr. *biças*. N.o.a.b. *Xak.* XI *biçgu:ç* 'scissors' (*al-miqrād*), that is anything used to cut things *Kaş.* I 452; *Kip.* XIII *al-miqaşş* 'scissors' (*kıptı*); also called) *biçkuç* (mis-spelt and unvocalized); *Tkm.* *şindu: Hou.* 23, 11.

D *biçga:k* Dev. N. (Conc. N.) fr. *biç-*; lit. 'something cut off', 'segment', and the like, with various particular applications. In some languages, even *Uyg.* (see *buçğaksız*), became *buçgak* by labial assimilation at a very early date. Survives in *Kaş*'s last meaning in NE *Şor pişkak*; *Tel. piçkak* *R IV* 1318-22; *Tuv. bişkak*; SE *Türki puçkak* *BŞ* 127 and NC *Kır. buçkak* and for 'corner' and the like in several NW and SW languages as *bucak/buçak*. See *Doerfler* II 842 and ?843. *Xak.* XI *buçgak: qutr'u'l-ard* 'a region, or zone (segment) of the earth', hence one says *yer buçga:ki:* *buçgak* 'a corner' (*al-zāwiya*) and the like: *buçgak cild akāri'l-cuzur yuc' al-minhu'l-hidā* 'the skin of the shank of a slaughtered beast used to make a shoe' *Kaş.* I 465: *Çağ.* xv ff. *bucak* (*sic*?) *kunc wa dil-i xāna* 'the corner or side of a house' *San.* 130v. 10 (quotn. *Fudūli*, i.e. *Rimī*?) ; *yaka buçkak-dağı kentler* 'remote villages' *Bābur* (*Gibb facsimile*, 311 v. 13): *Kom.* XIV *kün tuvusıñı buşğaktı* (*sic*) 'the eastern quarter' *CCG*; *Gr.*: *Kip.* XIII *al-zāwiya min'al-bayt wa ğayrihi buca:k* *Hou.* 6, 14: XIV *bucak* (with -c-) *al-zāwiya İd.* 28; *zāwiyatul-bayt buca:k* *Bul.* 14, 10: xv *zāwiya buca:k* *Tuh.* 18a. 3: *Osm.* XIV ff. *bucak* 'corner' *TTS* I 119; *II* 170; *III* 112; *IV* 127.

S *buçga:k* See *biçga:k*.

D *biçgü*! Hap. leg.; Dev. N. fr. *biç-*. *Xak.* XI *biçgü şuqāqu'l-yad wa'l-riel wa kadālika şuqāqu'l-ard* 'cracks in the hands or feet', also 'cracks in the ground' *Kaş.* I 480; (in the grammatical introduction) *biçgü:l* (*sic*) *yér şuqāqu'l-ard*, derived fr. *biçgü:ldı* (*sic*) *neñ* 'the thing was cut' (*inqa'ta*) I 15, 4 (see *biçilğan*).

D *biçğas*: der. fr. *biç-*; for the meaning cf. *biçığ*. There is no doubt that *Kaş.* intended the word to be spelt in this way, it is placed with *hekmes* and *kırbaş* in a section headed -S, but there is no other known word with the Suffix. -ğas and it may be a Sec. f. of -ğaç dissimilated fr. the preceding -ç-. *Xak.* XI *biçğas al-'ahd wa'l-miṭāq bayna'l-qawm wa ğayrihim* 'an agreement or contract between (the members of) a tribe, etc.' *Kaş.* I 459 (verse); XIV Muh.(?) *al-maxāṭira* 'danger(?)' *biçğuş* (*sic*?) *Rif.* 189.

Tris BCĞ

D *buçğaksız* Priv. N./A. fr. *buçgak* (*biçga:k*); n.o.a.b. *Uyg.* VIII ff. *Bud. uluşı*

balıkı bulırsuz buçğaksız 'their country will have no remote corners (Hend.)' *TT VI* 427.

Tris. V. BCG-

D **buçğaklan**- Hap. leg.; Refl. Den. V. fr. **buçğak** (bıçğa:k). **Xak.** XI **buçğaklandi**: ne:ḡ *šāra li'l-šay' zawāyā wa akāri* 'the thing had corners and shanks' *Kaş. II* 273 (**buçğaklanur**, **buçğaklanma:k**).

D ***bıçakla**:- See **bıçekle**:-.

Dis. BCG

S **bıçek** See **bıçak**.

S **bıçge/bıçgü** See **bıçgu**.

F **beçkem** (?peçkem)/berçem (?perçem.) Benveniste pointed out in *Journal asiatique*, vol. 236 2, 1948, pp. 183 ff. that **beçkem** is an Iranian word which survives in Wakhi as *bickam* 'a horse's tail'. **Perçem** (**parçam**) is a Pe. word, still used as a l.-w. in SW Osm. for 'a tuft of hair', one left when the rest of the head is shaved; 'a horse's forelock'; 'a lion's mane' and the like. See *Doerfer II* 840. **Xak.** XI **beçkem al-sawm wa huwa'l-harira aw danab baqari'l-wahş yatasawwum bili'l-baḡāl yawma'l-qitāl** 'a badge, that is a piece of silk or the tail of a wild ox that warriors wear as a badge on the day of battle' *Kaş. I* 483 (verse): **Oğuz** XI the **Oğuz** call it **berçem ditto**.

F **beçküm** (?peçküm) Hap. leg. Benveniste pointed out (op. cit. under **beçkem**) that this is an Iranian word, corresponding to Sogdian *ptšknp* and Pe. *baçkam*, *paçkam* 'sofa; court; vestibule'. See *Doerfer II* 722. **Xak.** XI **beçküm saqifatu'l-bayt** 'a portico, or long stone bench, in front of a house' *Kaş. I* 484.

Tris. V. BCG-

D **bıçekle**:- Den. V. fr. **bıçek** (**bıçak**); 'to cut with a knife, etc.'. Survives only(?) in NC Kır. **bıçakta**-, Kzx. **pişakta**-. **Xak.** XI **ol anı; bıçekle:di**: *waca'ahu bil'-sikkh* 'he stabbed him with a knife' *Kaş. III* 340 (**bıçekle:r**, **bıçekle:mek**).

D **bıçeklen**- Hap. leg.; Refl. f. of **bıçekle**:-. **Xak.** XI **er bıçeklendi**: 'the man owned a knife' *Kaş. II* 265 (**bıçeklenür**, **bıçeklenme:k**).

DF **beçkemlen**- Hap. leg.; Refl. Den. V. fr. **beçkem**. **Xak.** XI **er beçkemlendi**: 'the man wore a badge (*tasawwama*) on the day of battle (etc.)' *Kaş. II* 277 (**beçkemlenür**, **beçkemlenme:k**).

Dis. BCL

VU **beçel** n.o.a.b. It is difficult to see any connection between the two meanings; the *bā* in *Kaş.* is unvocalized and the two words may have been pronounced differently. **Xak.** XI **beçel al-matkā' mina'l-nisā' wa'l-amtan**

mina'l-riçāl wa'l-xayl wa cami'i'l-hayawān 'of a woman, with a large clitoris; of a man, horse or any other animal, entire (i.e. not castrated)' *Kaş. I* 392. **Kom.** XIV 'with an injured hip' **beçel CÇG**; *Gr.*: Kır. XIV **bıçal** (v.l. **baçal** 'with -ç- and back vowels') 'crippled (*al-zamin*) of a man, horse, etc.' *Id.* 29.

Dis. V. BCL-

D **bıçıl**- Pass. f. of **bıç-**; 'to be cut', etc. S.i.a.m.l.g. w. the same variation in vocalization as **bıç-**. **Xak.** XI **yığaç bıçıldı**: 'the wood (etc.) was cut' (*qutı'a*) *Kaş. II* 122 (**bıçılı:r**, **bıçılma:k**): **Çağ.** XV ff. **bıçıldırav şudan** 'to be reaped' *San.* 144r. 5.

Tris. BCL

D **bıçılğa:n** Hap. leg.; N./A. of Habitual Action fr. **bıçıl**-. Syn. w. **bıçgil**; *Kaş.*'s statement that that word was der. fr. **bıçıl**- applies to this one. **Xak.** XI **bıçılğa:n al-şuqāḡ ji'l-aydı wa'l-areul wa'l-ard ma'a(n)** 'cracks, both in the hands and feet and in the ground' *Kaş. I* 519.

Dis. BCM

D **bıçım** N.S.A. fr. **bıç-**; survives only(?) in SW Osm., Tkm. **biçim** (*sic*) 'the cut (of a garment); form, shape, manner'. **Xak.** XI **bır bıçım ka:ḡun**: 'a slice (*şafba*) of melon', or something else *Kaş. I* 395; a.o. *I* 15, 15.

D **bıçma**: Pass. Dev. N./A. fr. **bıç-**. Survives only(?) in SW Osm. **biçme**, which, as well as being an ordinary N.Ac., also means 'cut out, fashioned (for a particular purpose)'. **Xak.** XI **bıçma yorıncğa: al-qattu'l-maqtü** 'reaped lucerne'; note that words with the suffix **-ma:l-me**: and a Pass. meaning ('*alā ma'nā'l-maf'ūl*) are genuine words (*ism mahd*) and I mention them accordingly *Kaş. I* 431 (this explanation arises from *Kaş.*'s earlier statement that he does not list conjugational forms separately).

Dis. BCN

F **béçin** 'ape, monkey'; l.-w. of Indo-European, prob. Iranian, origin, cf. Persian *büzina*; prob. entered Turkish as the name of one of the animals in the twelve-year cycle. A l.-w. in Mong. as *beçin* (*Kow.* 1121, *Haltod* 284). N.o.a.b.; now displaced by other l.-w.s, usually Ar. *maymūn*. See *Doerfer II* 821. **Türkü VIII beçin yıtkā**: 'in the Monkey Year' *INE*; *H.T. II 1 (ETY II 109)*: **Uyğ.** VIII ff. Bud. (in a list of unclean animals) **beçinnig U II** 31, 53; o.o. of **beçin** 'monkey' *U IV* 28, 10; 44, 6 etc.: Civ. **beçin** (in *TT VIII* spelt **péçin**, **pçén**) as an animal in the cycle of years, etc. is common in *TT VII* and *VIII* and *USp.*: **Xak.** XI **béçin al-qird** 'monkey'; **béçin**: 'one of the twelve years in Turkish' (*bi'l-turkiya*) *Kaş. I* 409; **béçin yılı**: in the list of years *I* 346, 10: XIV Muh. *al-qird* **béçin** *Mel.* 72, 6; 81, 1; *Rif.* 174, 186; **Çağ.** XV ff. **beçin** (spelt) *büzina* 'monkey' *San.* 144r. 10 (quott.): **Xwar.** XIV (Yazid

drinks wine and plays) **bécinler birle itler birle** 'with monkeys and dogs' *Nahc.* 183, 10-11: **Kip.** XIV *al-qird beçin* (-c-) *Bul.* 10, 15.

VUF **bujin** Hap. leg.; no doubt a l.-w., ?Sogdian. **Xak.** XI **bujin**, with -j-, *al-xarbaq* 'hellebore' *Kaş.* I 398.

Dis. V. BCN-

D **biçin-** Refl. f. of **biç-**; n.o.a.b. **Xak.** XI **er öziñe: et biçündi:** 'the man pretended to cut (*yıqattı*) meat for himself'; also used for doing it by oneself (*al-ıfirād bihi*) *Kaş.* II 141 (**biçinur-, biçinma:k**): **Kip.** XIV *faşşala* 'to cut out (clothes)' (**biç-** and) **biçin-** *Bul.* 70v.: **Osm.** XVI and XVIII **biçin-** 'to cut out (clothes) for oneself' in two texts *TTS* I 96; *IV* 101.

Tris. BCS

VUD **baçasız** Hap. leg.; P.N./A. fr. **baça:** q.v.; spelt *başız*. **Uyg.** VIII ff. Man.-A (or **Türkü** VIII ff. Man.?) **münis(üz) baçasız arıg turuk** 'free from fault and defect(?) pure and clean' *M* I 24, 2.

Dis. BCŞ

D **biçış** Hap. leg.; Dev. N. fr. **biç-**. **Xak.** XI **biçış** 'the word for any piece (*qı'ā*) of brocade given to a guest who attended banquets given by notables, and feasts' *Kaş.* I 366.

Dis. V. BCŞ-

D **biçış-** Hap. leg.?. **Recip. f.** of **biç-**. **Xak.** XI **ol menli birle: yıgaç: biçışdi:** 'he competed with me in cutting (*fı qat'*) wood' (etc.); also used for helping; also used of two men when they part company (*al-raculān idā tahācarā*) *Kaş.* II 92 (**biçişu:r-, biçişma:k**).

Mon. BD

bat Preliminary note. *There is no doubt about the existence of an Adv. bat (?pat) which was originally a pure onomatopoeic (see Kaş.), and came to mean 'quickly' and the like. There is no reason to doubt the authenticity of a second bat noted in Kaş., and prob. surviving in NC Kir. Finally there are two or perhaps three early occurrences of what seems to be a different word which may survive in NE Tuv.*

I bat (?pat) originally an onomatopoeic for the sound of a falling object hitting the ground, but normally used as an onomatopoeic meaning 'quickly, hurriedly'. Survives in NE Tuv. **pat** 'extremely' (e.g. tired) *Pal.* 328; SE **Türki pat** 'quickly, soon' *Shaw, BŞ, Jarring*; NC **Kir. bat** ditto; SC **Uzb. bot** ditto; SW **Osm. pat** ditto, and onomatopoeic. **Uyg.** VIII ff. **Civ.** (the child) **bat tüşer** 'is soon born' *H* I 23; **bat edgü bolur** 'he quickly recovers' *do.* 28; o.o. *TT VII* 28, 28 (oñal-); 28, 37: **Xak.** XI one says **bat kel**, like the expression (VU) **şap kel** in telling (someone) to hurry (*bi'l-ısrā'*); and for the sound (*li-sawt*) of anything

light which falls **bat tüşdi:** ('it fell with a plop') *Kaş.* I 319: **Çağ.** xv ff. **bat züd wa sarı** 'quick, quickly (quoton.); **bat bat züd züd San.** 119v. 13: **Xwar.** XIII **bat** 'quickly' 'Ali 47.

2 bat perhaps survives in NE **Kir. bat** 'glue, paste'. **Xak.** XI **bat al-tacir** 'the thick juice of pressed dates' *Kaş.* I 319.

3 bat the first two quotns. below come fr. inscriptions of which the text is very dubious, but if rightly read may be the word which survives in NE Tuv. **pat** 'worthless, insignificant' *Pal.* 328; the third quotn. may have **1 bat** in an unusual meaning. **Türkü VIII** (gap) **yavız bat biz azıg üküşüg körtig er[siğ]ti: süle[h]m** 'we are in a bad way and worth very little; you have seen how few (we are) and how many (they are); let us take the field bravely' *Ongin* 7: **O. Kir.** IX ff. (gap) **bat ermiş öldim** 'I was worthless and died' *Mal.* 10, 11; **Uyg.** VIII ff. **Bud.** (if a man has offended the *begs* and they contemplate killing or torturing him, their swords and saws(?) and whips break into small pieces and) **neğ bat kılı umaz** 'they cannot do him harm' (?) *Kuan.* 27.

bét 'the (human) face'. Rare in the early period being syn. w. **2 yüz:** but survives with this and extended meanings, 'cheek, the surface (of water)', etc., as **bét/bet** in NC **Kir, Kzx.**; SC **Uzb**; several NW languages and in SW **Osm.** in the phr. **bet beñiz** 'completion'. **Uyg.** VIII ff. **Bud.** (tantric) **bir yegirminç isak(?) atlıg uzık ol bétl üze urğu ol** 'the eleventh is the letter called *isak* (?); one should put it on one's face' *TT VII* 41, 2-5: **Çağ.** xv ff. **bet rü wa 'arid** 'face, cheek' *San.* 119v. 19.

bit originally 'louse', but also used for 'bug' and other parasites, including those on stored products. S.i.a.m.l.g. **Uyg.** VIII ff. **Man.-A tonnuğ bitl** 'body (lit. clothes') louse' *M* I 8, 14: **Xak.** XI **bit al-qaml** 'louse'; and the worm (*al-dūd*) which attacks wheat is called **tariğ bitl**: *Kaş.* I 320: XIV **Muh. al-qaml bit**: *Mel.* 74, 6; *Rif.* 177: **Kom.** XIV 'louse' **hit CCI**; *Gr.*: **Kip.** XIII **al-baqq wa'l-fasāfis** 'bug' (*kandala*): **Tkm. beşik bitl** that is 'the cradle louse' (*qamli'l-mahd*) *Hou.* 11, 20 ff.: XIV **bit al-qaml** *Id.* 28; *Bul.* 11, 6: XV ditto *Tah.* 29a. 8.

I bo:d prob. originally 'stature, the size of a man'; but from the earliest period it also clearly means 'a clan', the Sing. of **bođun**, q.v.; the meaning underlying the latter is perhaps 'lineage' that is the size of a clan as a number of natural families. S.i.a.m.l.g.; in NE **bot/pot/pos/poy**, elsewhere usually **boy**, usually 'stature', but in NE 'self'; the meaning 'clan' is rare, but survives in SW **Osm.** See *Doerfer* II 812. **Türkü VIII** (the **Türkü** people (**bođun**) died, disintegrated, and were destroyed) **Türkü şirl(?) bođun yerinte: bođ kalmadı:** 'no clan remained in the country of the fortunate(?) **Türkü** people'

T 4; (if it had not been for Éltériş Kağan and myself) **bođ yeme: bođun yeme: kişi: yeme: İdl: yok erteçi: ertli:** 'there would not have been a clan or a people or (even) an individual' T 60: **Uyg.** (VIII **bođ** has been read in *Su. E* 10 and *W* 1 but in both places seems to be part of a longer word, in *E* 10 a place-name (?**Boduklı**) and in *W* 1 of **bođun**): VIII ff. **Bud. körk meñiz öp bođ üze atkan-ğuluksuz üçün** 'because of their freedom from attachment (to this world) in respect of perceptible qualities (Sanskrit *viśaya*) form and substance' *Suv.* 60, 6-8; a.o. *do.* 593, 20: **Civ. bođka: tegmişte** 'when he has grown to full stature' *UŞp.* 98, 20: **Xak. XI bo:đ qaddu'l-insân wa qâmatuha** 'the size and stature of a man', hence one says **uzun bo:đluğ kişi:** 'a tall (*tawilu'l-qadd*) man' *Kaş. III* 121; o.o. I 412, 21 (1 **ta:l**); *III* 216, 21 (**tap:l**); and see **Oğuz: KB** (God does not walk or lie down or sleep) **nâ meñzeğ nâ yanzağ kötürmez bođuğ** 'He has nothing like or resembling Him and does not wear a physical form' 17; o.o. meaning 'body' 371, 1099 (1 **ok**); 1055 (**egil-**)—**kapuğda kalın bođ tériildi tolu** 'a dense mob of people has assembled at the gate' (but where can I find a competent man to manage my affairs?) 1614; **kalın bođ kara baş** 'a dense mob, common people' 1622: XIII(?) **At. halâl yegli kanı körünmez bođı** 'where is the man that cats (only) permitted food? His shape is not seen' 418: XIV **Muh. al-qadd wa'l-qâma boy: Mel.** 48, 7; 66, 14; 83, 15; *Rif.* 142: **Çağ. xv ff. boy (1) qâmat San.** 142v. 12: **Oğuz XI boy: al-raht wa'l-qabila wa'l-aşıra** 'clan, sub-tribe, tribe'; anecdote describing its use in the phr. **boy kim** 'what tribe do you belong to?' *Kaş. III* 141; o.o. under words described specifically as **Oğuz I** 44, 13 (1 **u:ç, al-qawm** 'tribe'); *I* 338, 27 (**kim, al-qabila wa huwa ism cam**), a 'collective noun'; *II* 209, 2 (**çakriş-, al-qawm**); *III* 447, 13 (**toldra:-, al-nâs** 'the people', MS. *to:y* in error); o.o. of **boy** under words specifically or by implication described as **Xak. I** 51, 16 (**ögüt, al-qawm**); 237, 10 (**alkış-, al-qawm**); 238, 17 (**emgeş-, al-nâs**); *II* 274, 10 (**tarmaklan- al-hilal wa'l-qabâ'il** 'clans and tribes'); 316, 21 (**yultit-, qabila**); *Xwar. XIV bođ/boy 'body, stature', etc. *Qutb* 35; **boy** ditto *MN* 6, etc.; **boy bér-** 'to submit' *Nahe.* 111, 17; 380, 9: **Kom. XIV** 'body' **boy** common *CCl, CCG; Gr. 63: Kıp. XIII al-qadd wa'l-qâma boy:yi (sic) Hou.* 19, 17: **XIV boy al-qâma Id.** 37; ditto **boy: (sic) Bul.** 9, 11: **xv badan** 'body' **boyu**, corrected to **boy Tuh.** 8a. 3: **Osm. XIV boy** 'clan', c.i.a.p.; 'body, stature' in two texts; 'branch' (not 'bank' as translated) of a river in one XVI text *TTS I* 114; *II* 162; *III* 109; *IV* 121.*

2*bo:đ 'colour' or the like. This word seems to be the original form of **boy** in **Uyg.** VIII ff. **Man.** and the basis of **1 bođu:-**. **Uyg.** VIII ff. **Man. kara boy** 'black coloured' *M II* 11, 18 (**emig**).

E 3 bo:đ 'bustard' follows **1 bo:đ** in *Kaş. III* 121; it is an obvious error for **to:đ**, q.v.; the

following entry **bo:đ monçuk** presumably contains a similar error.

1 but: (**bu:đ**) properly 'the thigh'; sometimes more generally 'the leg', 'the hind legs (of an animal)', and the like. The original -**d**, which could in any case be inferred fr. the long vowel, survives in **SW Az. buđ** and the oblique cases (**buđu**, etc.) in **Osm.** and the long vowel in **Tkm. but.** *S.i.a.m.l.g.*; cf. **udluk. Uyg. VIII ff.** (**Bud. bö kötürmeçe tniğ oğlanıça** 'for the sons of men who walk on their legs' *TT VII* 40, 141-2 is thus transcribed in the text, but the word is more likely to be **bođ** 'having a bodily form'): **Civ. kolin butin sızlatur** 'it makes his arms and legs ache' *TT VII* 25, 2; **kayu kiş[niñ kolu] butı başı yomğı tepreser** 'if a man's arms, legs, and head all twitch' *do.* 34, 2-3: **Xak. XI bu:t al-faxid** 'the thigh' *Kaş. III* 120; (of a bird) **but: sinur: tankasir riclıhu** 'its leg breaks' *I* 254, 24: **KB** (of farmers) **kerekliğ kişiler turur bu butu** 'these are the mainstay(?) of people, essential (to the community)' 4400: XIII(?) **Tef. bud/but** 'leg' (in phr. 'arms and legs') 109, 112: **XIV Muh. al-faxid but Mel.** 48, 3; *Rif.* 142 (followed by 'thigh bone uyluk): **Çağ. xv ff. but bud, rân ma'nâsına** 'thigh' *Vel.* 146; **but az rân tâ sar-i anguştân-i pâ** 'the leg from the thigh to the toes' *San.* 130r. 23 (quotn.): **Kom. XIV** 'thigh' **but CCl; Gr.: Kıp. XIII al-faxid but Hou.** 21, 6: **XIV bud (sic) al-faxid**, and some of them substitute -**t** and call it **bu:t Id.** 29; **bu:t al-faxid do.** 33: **xv al-warik** 'haunch, hip-bone' **bu:t Kav.** 61, 7; **faxid but Tuh.** 27b. 4.

F 2 but the normal rendering of 'Buddha' in **Uyg. Bud.** is **burxan**, but **but**, prob. a l.-w. fr. the Chinese rendering of Buddha, *fo* (*Giles* 3,589; Ancient Chinese *b'juat* in Karlgren's *Grammata Serica*, No. 500 l.) occurs in **namo but** the **Uyg.** rendering of the Sanskrit formula *namo Buddhâya* 'homage to the Buddha' in *TT IV* 14, 69; *VII* 40, 3 etc. **But** in the passages below is more likely to be a l.-w. fr. **Pe. than** Chinese direct, but the **Pe.** word itself is likely to be a l.-w. for Chinese prob. through **Sogdian**, dating from the time when there were **Buddhist** temples in the **Sogdian-speaking** areas. Cf. **burxan**. See *Doerfer II* 716. (**Xak.**) XIII(?) **At. öz elgin but étip idim bu tedi** 'making an idol with his own hands he said "this is my lord"' 124; **Tef. but/but burxan** 'idol' (also but **xâna** 'idol temple') 112: **Xwar. XIV** but 'idol' *Qutb* 38.

VU 3 but: (?**bu:đ**) pec. to *Kaş.*; the meaning common to his two translations seems to be something like 'a valuable object'. **Xak. XI bu:t** the word for any 'large and precious turquoise' (*fayrüzac*) hung on the forelocks (*al-nawâsi*) of the sons and daughters of notables; hence one says **kız bu:t urdi:** (MS. *ur:di:*, but *wađa* at requires *urdi:*) *wađa ati'l-câriya dâhika* 'the servant maid put on that object' (presumably on the child, not herself): **but:** the word for the provision (*mira*) made for

anyone who brings a gift or present from a notable; for example if one man gives a horse to another, the groom is given a *dinār* or a sheep, and such a sheep is called *but*: *Kaṣ. III 120*.

VU *bōd* 'a royal throne'; N.o.a.b. In *I S I* the first passage quoted appears as *bu ödke: olurtım*, but this seems to have been an error and is changed in *II N*, the later inscription. *Türkü VIII* (I Teğri: teg Tenri:de: bolmiş Türkü Bilge: Xağan) *bōdke: olurtım* 'have taken my seat on the throne' *II N I* (*I S I* 'at this time', see above); *bōdke: özüml olurip* 'I myself, sitting on the throne' *II E 2*; *bōdke: körügme begler-ğü yapıtaçısız* 'will you *begs*, when you look to the throne, misbehave?' *I S I I*; *II E 8*.

Mon. V. BD-

bat- basically 'to descend and disappear' (as opposed to *én-* which is merely 'to descend'), hence 'to sink; (of the sun, etc.) to set.' S.i.a.m.l.g. *Türkü VIII ff.* Man. (the sun and moon) *tuğar batar* 'rise and set' *Chuas. 24*: *Uyg. VIII kéce: ay [b]atar erikl: süpüşdim* 'I fought at night as the moon set' *Şu. E I* (Ramstedt read *yaruk batar*, but the photograph shows no room for the extra letters): VIII ff. Bud. (then those mortals, as they revolve in the river of this world) *çomar batar teğzinür*, 'sink (Hend.) and revolve' *TT VI 195 v.l.*; o.o. of *çom- bat-* *U III 44, 2* (i); *TT IV*, p. 15, footnote 4-5; a.o. *TT VIII K. 5* (elig): Civ. ay teğri battı 'the moon has set' *TT I 40*; in *TT VII I*, an astronomical text, *atar*, of a star, means both 'sets' and 'is below the horizon'; a.o. *USP. 28, 45* (2 *uruğ*): *Xak. XI kün battı: ğarabati'l-şams* 'the sun set'; and one says *koruğı:n* (misspelt) *suverka: battı: rasabati'l-anuk fi'l-mā* 'the lead sank in the water' (etc.); also used of anything which disappears from sight (*ğāba 'ani'l-ayn*) *Kaṣ. II 293* (*atar*, *batma:k*); (the duck) *suverka: batar yağış fi'l-mā* 'dives under water' *I 528, 10*; a.o. *II 128, 6*: *KB künüm batğalir teg*: 'as my sun sets' 1072; *xiv Muh. (?) ğāşa bat- Rif. 99* (only); *ğābati'l-şams kün battı: do. 113*; *al-ğavş batmak do. 120*: *Çağ. xv ff. bat- firri raftan* 'to descend, sink' *San. 119r. 28*: *Xwar. xiv kün batar* (quasi-Noun) 'sun-set' *Qutb 29*: *Kom. xiv* 'to sink, set' *bat- CCG*; *Gr. 53* (quotn.): *Kıp. ğatasa* of the sun, moon or star, 'to set', *bat-Hou. 35, 18*; *ğāşa minal-ğavş* 'to sink' *surda: bat- do. 47, 17*; *xiv bat- ğatasa* (normally 'to dive') *Id. 28*; *ba-* ditto, *do. 33*; *ğāşa ba-* *Bul. 65r. xv ğatasa bat- Kav. 8, 15*; *76, 4*; *ğarıqa* 'to sink, be submerged' *bat-Tuh. 27a. 2*.

PU *bé:d-* Hap. leg.; the first letter is undotted, but as the word comes between *i:d-* and *bu:d-* it must have been *bā*. *Xak. XI anıñ kö:zi: bé:đti: abşarat 'aynuhu da'f(n) 'ni* 'his eyesight was weak' *Kaṣ. III 439* [*fatha* over first letter; *bé:đer*, *bé:đme:k*].

S *bit-* See *büt-*.

bu:d- 'to die of cold'; survives with the same meaning only(?) in SW xx Anat. *buy-/būy-/buyu-/buz-/büy- SDD 202-42*; Tkm. *buy- Xak. XI er tumluğka: bu:đti: ğarıqa-l-racul minal-hard wa mātā* 'the man suffered from the cold and died' *Kaṣ. III 439* (*bu:đar*, *bu:đma:k*).

büt- has an extraordinarily wide range of meanings, the starting-point of which seems to be 'to become complete'. This developed in two contrary directions, 'to come to an end, be finished', and 'to be ready to start' with various special applications. S.i.a.m.l.g., in NE, SE, NC Kır. *büt-/püt-* in NC Kzx., SC, NW, and SW bit-. *Uyg. VIII ff.* Bud. Sanskrit *sampān-naprahāna* (a man) 'whose efforts are complete' (i.e. 'crowned with success') *bütmiş (pütmiş) katığla:nma:klığ TT VIII A. 5*; *na ğıtam bhavati* 'it is not done' (by wisdom) *yara:tılmış bolma:sar azu bütmiş (pütmiş) do. A. 11*; *in a man strives only so much) yāvad arthasya nişpatti* 'as to achieve his purpose' *ne:çe:ke: teği aşıñıñ bütmekl bol-sar (pütmekl polsar) do. E. 44*; *alku törlüğ küşüleri kanıp bütüp* 'his desires of all kinds are satisfied and fulfilled' *TT VII 40, 130*; similar phr. *U III 85, 12*; *U IV 14, 135-6* —*uluğ alapađturğuş iş bütter* 'the great task of weakening (the devils) comes to a (successful) end' *TT V 10, 97-8*; a.o. *Suv. 530, 1* —(a stainless pure magic body) *bütli* 'has come into existence' *TT V 8, 52*; Civ. in fortune-telling texts, e.g. *TT I 75, 176*; *VII 28, 28* (*uğra:-*) phr. like *iş bütter* or *bütmez* are common—in medical texts *büt-* 'to heal (Intrans.)' is common, e.g. *béş on yıl kart bütmeser kışi etin yakğı ol bat bütter* 'if a man has an ulcer which will not heal for five or ten years, he must rub it with human flesh and it heals quickly' *HI 30-1* —*kim üni bütüp* 'if a man's voice fails' *do. 146*: *Xak. XI er ü:ni: bütli:* 'the man's voice failed' (*xafat*) because of hoarseness in the chest, or illness, or a blow; and one says *anıñ alımı: bütli:* *tabata daynuhu 'alayhi wa şahha* 'the debt due to him was proved and authenticated'; and one says *baş bütli: indamala'l-curh* 'the wound healed'; and one says *kul teğri:ke: bütli:* 'the servant acknowledged (*ağarra*) the uniqueness of God' *Kaṣ. II 294* (continues in Kıp., q.v.); (when the wise man sees it) *söz:ke: bütter: yuşaddığ kalāmı* 'he confirms my statement' *III 137, 6*; o.o. *I 219, 26*; *III 166, 20*; *240, 26*: *KB büt-* is common, usually 'to believe, rely on (someone *Dat.*)', e.g. *büt mağa 742*; o.o. *25, 46, 51, 290, 725, 729, 915, 1090*, etc.—*berge başı bütter* 'the wound inflicted by a whip heals' 2580: *xiii(?) At. bu til başık-tursa bütmez bütter ok başı* 'if the tongue wounds (the wound) does not heal, (as) an arrow wound heals' 139-40; *Tef. bit-* (of a girl's breast) 'to grow, fill out' 104; *büt-* 'to believe in (someone *Dat.*)' 113; *xiv Muh. nabata* (of a plant) 'to grow' *bit- Mel. 31, 9*; *Rif. 115*: *Çağ. xv ff. büt-(t), etc.) bit- . . . eker yerden nabat bit- . . . veyā carħat olupul bit- . . . ve yā bir iş ve bir binā tamām olup bit-*

'of a plant, to grow; of a wound to heal; of a task or building to be completed' *Vel.* 144-5 (quotns.); **büt-** (1) *rüyüdan giyâh wa sabza* 'of a plant or vegetable, to grow'; (2) *iltiyâm yâftan zaxm wa carâhat* 'of an injury or wound, to heal'; (3) *sâxta şudan wa ancâm yâftan* 'to be done, finished'; (4) *ba-'amal âmadan wa hâşil şudan* 'to be produced, to come to pass'; (5) *wuñuq wa i'timâd kardan* 'to trust, rely on' *San.* 128r. 16 (quotns.); **bit-** (1) to (4) as above, 'in these four meanings a duplicate (*murâdîf*) of **büt-** above' *do.* 143r. 7: **Kıp.** XI (after **Xak.** entry) and one says **ot bütti**: *tala'a'l-nabât wa nabata* 'the plant emerged and grew', also used of fruits when they grow; and one says **oğlan bütti**: 'the child was born' (*wulîda*); and one uses **bütti**: of anything that grows or is born or created (*xulîqa*) *Kaş.* II 294 (**büte:r, bütmek**): **Xwar.** XIV **bit-/büt-** (1) 'to be completed, achieved'; (2) 'to believe in (someone *Dat.*)' *Qutb* 34, 39; *Nahc.* 26, 6: **Kom.** XIV 'to grow' **bit-CCG**; *Gr.* 61 (quotns.): **Kıp.** XIV **bit-** (*sic*) *nabata İd.* 28; *inqađâ wa nabata* 'to be accomplished; to grow' **bit-** *Bul.* 24r.: XV *qađâ (?quđâ) ay al-şuğl* 'of a task, to accomplish (?to be accomplished)' **bit-Tuh.** 30a. 7; *nabata bit-* *do.* 37a. 4: **Osm.** XIV ff. **bit-** 'to come into existence, be produced', and the like; 'to sprout, grow'; c.i.a.p. *TTS I* 110; *II* 156; *III* 106; *IV* 116.

Dis. BDA

S bitl: See **bitig**.

PUF buda 'liquorice' ultimately der. fr. Sanskrit *madhuka* (see H. W. Bailey in *Fuad Köprülü Armağani*, Istanbul, 1953, p. 53). Arat's translation 'grape' based on a supposed derivation fr. Chinese *p'u l'ao* (see *üzüm*) is an error. **Uyg.** VIII ff. **Civ. bir sunça budanı** 'a piece of liquorice an inch (l.-w.) long' *H I* 146; **buda tübi** 'liquorice root' *do.* 191; o.o. *do.* 150, *H II* 14, 133.

botu: (?poto:) 'camel colt, usually under a year old'; see *Shcherbak*, p. 106. An early l.-w. (with Mong. suffix) in Mong. as *botōan* (*Haenisch* 20, *Koc.* 1181). S.i.a.m.l.g., usually as **botā** or the like; this final -a, and the Mong. form, strongly suggest an original final -o-. The SW forms, **Osm. puduk**; **Tkm. pōta** hint at an original initial p-. See *Doerfer II* 777. **Xak.** XI **botu:** *faşılı'n-nāqa* 'a camel colt' *Kaş.* III 218 (the word is in a Chapter containing dissyllables ending in long open vowels; the final *wāw* in the MS. was rather misshapen and a later scribe put two dots over it and turned it into *qāf*; the word has therefore usually been mistranscribed as *botuk*, cf. *çatu*); a.o. *I* 120, 19 (**apra-**); *II* 341, 4 (**bozlat-**); *IV Rğb. bōta Shcherbak*, p. 106: **Çağ.** XV ff. **bōta oğul** 'child' *Vel.* 146 (quotns.); **bōta baqa wa farzand-i ādamī wa sāyir haywānāt 'umūma(n) wa baça-i şutar xuşuça(n)** 'a human child; the young of an animal in general, and a camel in particular' *San.* 130r. 25 (29) (same quotns.; the translation, other than the last phr., is due to a mis-

apprehension; one quotn. refers to **botalık tēve** 'a camel with a colt', in the other **botak** is used to address a dying son, obviously in a purely metaph. sense): **Xwar.** XIV (like) **ingen ingen (sic) bodalarıpa ipreyü** 'camels calling to their colts' *Nahc.* 73, 16: **Kıp.** XV *al-qa'ūdu 'l-şagır* 'a small camel colt' *Boşa.* *Kav.* 61, 20; *hawliyn'l-ibıl* 'a one-year-old camel colt' *Boşa Tuh.* 13a. 2.

D büte: Ger. in -e: of **büt-** used as an Adv.; noted only in **Xak.** **Xak.** XI **büte:** *harf wa ma-nāhu'l-kaşır* a Particle meaning 'a great deal'; hence one says **men apar büte:** **yarma:k bē:rdim a'şaytuhu** <words omitted> 'I gave him <a great deal of money>'; and one says **bu: :şka:** **büte:** **boldi: mađā zamān minal-dahr li-hādā** 'the time for this is past', like (*bi-manzala*) the Oğuz word **kibe:** for a period of time (*li-burha minal-dahr*) *Kaş.* III 217: **KB büte boldi élig yüzün körmedim** 'It is a long time since I saw the king's face' 1587; a.o. 3635.

Dis. V. BDA-

bedü:- 'to be, or become, big, great, etc.' Survives only(?) in NE **Tuv. bedi-** and **SW Osm. büyü-**. **Uyg.** VIII ff. **Man. katıgı beđümüş padd** 'the padd (?; l.-w.) whose violence has become great' *TT III* 88: **Bud.** *U II* 9, 6 (**üklil-**); see also **E kedil-**: **Xak.** XI **oğlan bedüdi:** 'the boy became big' (*kabura*); also used of anything that becomes big after being small *Kaş.* III 259 (**bedür**), **bedü:mek**; everywhere spelt **bedü:-**; this verb and **bedü:-**, which is so spelt, are placed under the cross-heading -D-, and before the cross-heading -D- which is followed by **ud:-**, **bođu:-**, etc.; it seems fairly certain that both -D- and **bedü:-** were intended, see **beđüt-**, but seem to be dialect pronunciations); a.o. *I* 319, 11 (**kop**, also spelt **bedü:di:**): **KB bedü:-**, consistently so spelt, is common, e.g. (God gave him wisdom and) **yalğuk beđüdi** 'man became great' 150; o.o. 289, 731, 737, 1757, 5153; XIV **Muh.(?) 'azuma** 'to be, or become, big' (**VU**) **beyü:-** (unvocalized) *Rif.* 131 (only); **irtaşa'a** 'to rise' **PU berü:-** (unvocalized, first letter undotted) should perhaps be read **beđü:-** 102 (only): **Kıp.** XV **xāyala** 'to behave conceitedly' *biyi-* *Tuh.* 14b. 11.

DF bitli: 'to write; to write (something *Acc.*)'. This word is considered to be a Den. V. in -li- fr. *bit, an unrecorded l.-w. fr. Chinese *pi* 'writing brush' (*Giles* 8,979; Pulleyblank's Middle Chinese *piit*); it became an early l.-w. in Mong. as *biçi-* (*Haenisch* 15), and this Mong. word has been borrowed in some NE languages (but **Khak. pas-** looks more like a l.-w. fr. Russian *pisat'*); otherwise survives only in SE **Türki pit-** *Shaw*; **püt-** **BŞ**; **piti-/püt-/pütü-** *Jarring*. Cf. 3 **yaz-**, **Türkü VIII beğü:** **taş tokı:rdım bitı:dim** 'I had this memorial stone driven into (the ground) and inscribed it' *I S* 12-13; o.o. *I SE, I SW, II SW, IX.* 28: VIII ff. **biti:dim İrkB, Postscript**;

*Tun. IV 11 (ETY II 96): Uyğ. VIII bitig [biti:]dim Şu. Sh.: VIII ff. Man.-A bitidim MI 28, 22: Bud. bitideçi bititdeçi 'writing (this *sitra*) or causing it to be written' *Suv.* 447, 17; Civ. *biti-* (usually in the form *bitidim*) is very common in the contracts in *USp.*: O. Kır. IX ff. *bitigil:* *Mal.* 24, 3; *bitidim do.* 42, 6; *Xak. XI* (in grammatical section) *er bitig bitidil:* *kataba'l-raqulul-kitab* 'the man wrote a letter (or book, etc.)' *Kaş. II* 325, 7; n.m.e.: *KB bitl-* is common 114, 258, 1342, etc.: XIII(?) *At. bitidim* 465, 475; *Tef. bitl-* (and? *bit-*) 'to write' 104; XIV Muh. *kataba bitl-*: *Mel.* 30, 11; 39, 2; 41, 6; *Rif.* 114, 131; *Çağ. xv ff. bitl-(-di, etc.) yaz-* 'to write' *Vel.* 134-6 (quotn.); *bitl-* (spelt) *nuwistan* 'to write' *San.* 143r. 13 (quotns.): *Xwar.* XIII(?) (Then Oğuz Xan sent his orders to the four quarters and) *bildürgülük bitidi* 'wrote to inform them' *Oğ.* 104; XIV *bitl-* ditto *Qutb* 34. *MN* 78, etc.: *Kom.* XIV 'to write' *bitl- CCG*; *Gr.*: *Kıp.* XIV *bitl- kataba Id.* 28; *Osm.* XIV and XV *bitl-* 'to be destined', i.e. written by fate in a few texts *TTS I* 110; *II* 156; *IV* 116.*

S buta- See *butr-*.

butu- 'to prune' (a tree, etc.). This was no doubt the original vocalization of this verb, cf. *butük*, but it became *buta-* early in the medieval period. S.i.s.m.l. in its original meaning and also for (of a tree) 'to throw out branches'. *Xak. XI Kaş. III 337 (butukla-)*; n.m.e.: *Kıp.* XIV *buda- qallama* 'to prune' *Id.* 29; xv ditto *Tuh.* 30a. 6 (in margin in second hand *budadı ay ğaşana*, same meaning): *Osm.* XVIII *buda-*, in *Rümi, pīrāstan bağ wa dirax az şax-i zāyid* 'to prune the superfluous branches off a vine or tree' *San.* 131r. 28.

?D 1 **bođu-** (?*bođu-*) 'to dye (something *Acc.*); presumably Den. V. fr. 2**bo:đ* q.v. Survives in NE Tel. *pudu-*; *Tuv. budu-* and in all other language groups as *boya-* or the like. *Xak. XI ol to:nuğ bođu:di: şabağal-tavb* 'he dyed the garment' (etc.) *Kaş. III 260 (2 bođu-* follows in same para.): XIV Muh. *şabağa boya:* *Mel.* 27, 13; *Rif.* 111; *al-şabğ bo:ya:mak* 37, 14; 124; *Çağ. xv ff. boya-(-b) bir rengle boya-* 'to dye with a colour' *Vel.* 158; *boya- rang hardan San.* 141v. 27; *Xwar.* XIV *boya-* ditto *Qutb* 35; *Kom.* XIV ditto *CCI*; *Gr.*: *Kıp.* XIII *şabağa bo:ya-* *Hou.* 37, 2 (Imperat., in error, -*göl*); XIV ditto *Bul.* 55v.: xv ditto *Tuh.* 23a. 2.

VU 2 **bođu-** 'to fasten, or nail (something *Acc.*, to something *Dat.*, or *üze*)'. N.o.a.b., but see *bođul-*. *Uyğ. VIII ff. Bud.* (the merciless rulers of hell) *örtlüğ yerke bođıyu çalarlar* 'throw them down and fasten them to the fiery ground' *TT VI p.* 73, note 308, 30; *örtlüğ yer üze etözlerin bođuyu tokıp do.* 31-2; *Xak. XI* (after 1 *bođu-*), and one says *ol okm urdi: keyikni: yığa:çka: bođu:di: ramā'l-şayd wa alzağahu bi'l-şacara* 'he shot the wild animal and fastened it to the tree' (etc.) *Kaş. III 260 (bođur, bođu:ma:k, mis-spelt bođu:rama:k).*

böđl- 'to dance'. An l.-w. in Mong. as *böci-* (*Kow.* 1220, *Haltod* 311) which fixes the first vowel as -ö-, not -ü- as usually transcribed, but suggests that the original form was *bödl-*; this links with the fact that in *Kaş.* this word, though spelt *bödl-*, is indexed under -D, see *beđü-*; but this form, if authentic, must have been a dialect pronunciation. Survives only in several NW languages as *biyl-*; the NC forms *Kır. biyle- Kxz. bile-* are Den. V.s fr. *bily (bödlğ, q.v.) Uyğ. VIII ff. Bud. U I 41, 21; IV 8, 36 (ırla-); TT X 144-5 (1 ılr); o.o. do.* 469; *U II 24, 4; 25, 1: Xak. XI kız bödl:di: (sic) raqaşati'l-cāriya* 'the servant girl (etc.) danced' *Kaş. III 259 (böđlr, böđl-me:k, see above; prov. containing bödl:ğ): XIV Muh. raqaşa (VU) böyl:* *Mel.* 26, 11; *Rif.* 109; *al-rağş (VU) böyimek* 120 (only, -*mak* in error): *Kom.* XIV 'to dance, clap' *beyl-/biyl- CCI, CCG; Gr.: Kıp. XIII raqaşa be:y- Hou.* 34, 14; XIV *böy- raqaşa Id.* 37 (and see 1 *bük-*).

Dis. BDB

SF *bitbül* See *bitmül*.

Tris. BDB

SF *pitptl* See *bitmül*.

Dis. BDC

F *bađıç* 'vine trellis'; no doubt like other words connected with vines, e.g. 2 *bağ*, *bo:r*, an Iranian l.-w. N.o.a.b. The word is noted in Pe. as *wāyic (Steingass 1454)* and Tajik *vo'ış (Tef. 88)*. *Xak. XI bađıç al-arış* 'vine trellis' *Kaş. I 295 (üzümlen-)*; n.m.e.: XIII(?) *Tef. 'alā uruşihā bađıçları örtmenleri üze 88* (apparently alternative translations for *al-arış* which means both 'vine trellis' and 'open hut with a light roof').

Tris. BDC

DF *bađıçlık* Hap. leg.; A.N. (Conc. N.) fr. *bađıç. Xak. XI bađıçlık (MS. -d- for -đ-)* *yığa:ç 'wood (al-xaşab) prepared for the manufacture of a vine trellis ('arışul-karm)' Kaş. I 502.*

Dis. BDD

D *bütüt* Hap. leg.; Active Dev. N. fr. *büt-*; 'the successful performance (of a task)'. *Uyğ. VIII ff. Civ. TT I 140 (eşidüt).*

Dis. V. BDD-

D *beđüt-* Caus. f. of *beđü-*; 'to make something, big, greater, etc.' Survives only(?) in NE *Tuv. bidit-* and SW *Osm. büyüt-*. *Uyğ. VIII ff. Civ. kiçiq atıñ beđüt(tüñ) 'you have increased your small reputation' TT I 8: Xak. XI ol oğlanıñ beđüttil: rabbā'l-şabi wa kabbarahu* 'he brought up the boy and made him grow up' *Kaş. II 300 (beđütür, beđüt-me:k. This verb, kađıt- and kıldıt-, q.v., are placed in a section preceded by -D-, which is followed by one preceded by -D- and ends in*

the following sentence, 'some of them (i.e. the Turks) make the *dāls* in all these verbs *yā* on the (false) assumption ('*alā tawahhum*) that they are *dāl* (with a dot over). I heard this among the *Yāğna*; Tuxsi; and Oğuz and parts (*aṭraf*) of the *Uyğur*. The alteration of *dāl* to *dā* is also permissible in Ar., as one says *mā duqtu 'adīqa(n) wa 'aḡūfa(n)*. The spelling *bedüt-* was therefore deliberate, but seems to represent a dialect pronunciation: *KB* the word is consistently spelt *bedüt-*; (know that knowledge is great (*bedük*) and understanding great (*uluğ*)) *bu iki bedütür üdürmiş kuluğ* 'these two make the chosen servant great' 152; o.o. 298, 1001, 1359, 4015 (*anım*), 5801 (*buka*): *xiv Muh.*(?) '*azzama ğayrahu* 'to make (someone else) great' (*VU*) *beyüt-* (unvocalized) *Rif.* 131 (only).

DF bitit- Caus. f. of *biti-*: 'to have (something *Acc.*) written'. N.o.a.b. *Türkü VIII Türkü Bilge*: *Xağan elli:pe bitit:tdim* 'I had (this inscription) written for (i.e. addressed to) the realm of *Türkü Bilge*: *Xağan* *T* 58: *Uyğ.* VIII ff. *Bud. bitit-* usually means 'to have (a Buddhist scripture) written' as an act of piety e.g. *Suv.* 447, 17 (*biti-*); *U II* 38, 69, and 77; *TT VII* 40, 10; (any man who in order to seduce women) *yırlap taksurup bitig bititser* 'sings, or composes verses, or has letters written' (will be reborn blind) *U III* 75, 11: *Xak. XI* ol *bitig bititti*: *ahṭaba'l-kiṭāb* 'he had a letter (book, etc.) written' *Kağ. II* 298 (*bititür*; *bititme:k*); a.o.o.: *xiv Muh. kattaba bitit* - *Mel.* 41, 7; *Rif.* 131: *Çağ.* xv ff. *bitit-*(-t) *yazdur* - *Vel.* 134; *bitit-* (spelt) Caus. f.; *nuwisānidan San.* 143v. 15 (quotn.).

PUD bođut- (*bođot-*) Caus. f. of *bođu-*: 'to have (something) dyed'. This is almost certainly the verb in *PP* 2, 4-5 which Pelliot transcribed *butat-* and derived fr. *buti-*; Pelliot's translation, including a mistranscription of *kars* as *karış*, is not plausible. Survives as *boyat-* in SE *Türki Shaw, farring*; NC *Kır.* (*boyot-*); *Kzx.*; SC *Uzb.* (*büyat-*); and several NW and SW languages. *Uyğ.* VIII ff. *Bud.* (some people spin wild hemp, wool, or hemp and) *böz bođatıp kars tokiyur* 'have the thread (lit. 'cloth') dyed and weave garments' *PP* 2, 4-5.

D buđut- Hap. leg.; Caus. f. of *buđ-*; an earlier form of the Caus. f. than SW *Tkm.* *buydur-*. *Xak. XI* ol *kişi:ni: tumluğka: buđutti*: *ahlaka'l-racul fi'l-bard wa wacada'l-qurr ḥatiā: māta* 'he killed the man in the cold, and (the man) experienced such cold that he died' *Kağ. II* 302 (*buđutu:r*, *buđutma:k*; the initial seems to have been altered to *y-* in the MS. by someone who supposed that the word was the Caus. f. of *yod-*), but such verbs with initial *y-* are listed in *II* 315 ff. and not in this section).

D böđüt- Caus. f. of *böđü-*; 'to make (someone *Acc.*) dance'. Survives only(?) in NW *Kaz.* *biyit-* *R IV* 1790. *Xak. XI* ol *öğlını: böđütiti*: *ḥamala ibnahu 'alā'l-zafan fa-zafana*

'he urged his son to dance, and so he danced' *Kağ. II* 302 (*böđütür*; *böđüt-me:k*).

Tris. V. BDD-

D beđüttür- Hap. leg. ?; Caus. f. of *beđüt-* and syn. w. it. *Uyğ.* VIII ff. *Man. kop köğülin uluğ tap örıtteç beđüttürdeçi* (spelt *betüdtürteçi*) 'arousing and increasing great desires with his whole mind' *TT IX* 41-2 (meaning indicated by the Tokharian original, except that only one verb 'arousing' is in that text).

Dis. BDĞ

D batığ Dev. N./A. fr. *bat-*, lit. 'the act of sinking' w. various special applications. Survives at any rate in such words as NC *Kır.* *batu*: 'the act of sinking; a hole, depression' and SW *Osm.* *batı* 'sunset, west'; but some words below and modern forms like SE *Türki batuk* 'quagmire', *Shaw* 40, and SW *Osm.* *batık* 'sunk, sunken' are prob. derived fr. the parallel Pass. Dev. N./A. *batuk*, and words like *batak* 'morass' are Sec. f.s of *batğak*, a Dev. N. first noted in *Çağ.*, *San.* 119v. 16. *Uyğ.* VIII ff. *Bud.* (in a list of evil beings) *batığdaki ağıluğ lu:lar* 'poisonous dragons in the gorges (or swamps, etc.)' *TT VI* 96-7: *Xak. XI* *batığ* 'the gorge (*al-ğamiq*) of a river, etc.' *Kağ. I* 371: *KB* (anything that rises must descend) *ağıska eñiş ol eđizke batığ* 'a descent (follows) a rise, the sunken the high' 1087; *bilgi batığ* 'a man whose knowledge is profound' 4704; 5713: *xiv Muh.* *al-muğammas fi'l-mā* (*VU*) *batuk Mel.* 83, 14; *Rif.* 189: *Xwar.* XIII(?) (this golden bow reached) *kün tuğusıdın da kün batısakaça* 'from east to west' *Oğ.* 318-19: *xiv batığrak* (of grief) 'deeper' *Qutb* 29: *Kıp.* *xiv batuk ḡayır yuğal lahu'l-ğattās* 'a bird called the diver' *İd.* 28: *xv ḡattās batuk* (pointed as *baṭṭuk*) *Tuh.* 26b. 4.

bidik 'moustache'. Survives in some NE and NW languages as *miyık*; SW *Az.* *biğ*; *Osm.* *biyık*; other languages use the Pe. l.-w. *burüt* or Sec. f.s like *murut/murt*. *Xak. XI* *bidik al-sabalat* 'moustache' *Kağ. I* 377: *xiv Muh.* *al-sibal biyık Mel.* 47, 5; *Rif.* 141: *Çağ.* xv ff. *biğ* (*sic*) *burüt San.* 147r. 24; *miğ burüt*, in Ar. *sabalat* do. 32r. 11: *Kıp.* XIII *al-şarīb* 'moustache' *biyık* (*MS.* *yayık*) *Hou.* 20, 8: *xv al-şarīb miyık Kav.* 60, 15; ditto *biyık Tuh.* 20b. 5: *Osm.* xv ff. *biyık* noted in several phr. *TTs* *II* 138; *IV* 101.

D butik Conc. N. fr. *buti-*; 'the branch (of a tree, etc.)', with some extended meanings. For the vocalization see *buti-*; -i- is not noted later than *Xak.* S.i.a.m.l.g. w. some phonetic changes (*b/p*, *t/d*). See *Doerfler* *II* 779. *Uyğ.* VIII ff. *Bud.* *butikin yulduzın* (spelt *budhikkim yuduzim*) 'with its branches and roots' *TT VIII K.10*; *aşok söğütünü butiki* 'the branch of an *aşoka* tree' *U II* 24, 3; o.o. *Suv.* 529, 7-9 (*ulun*); *TT III* 28, note 71, 3: *Civ.* *tit söğüt butiki* 'the branches of a larch' *TT I* 163-4; *do.* 165 (*artuç*): *Xak.*

x1 **butik** *al-ğuşn wa'l-şu'ba min kull şay* 'a branch or twig of anything'; **butik** *al-qirbatu'l-şağira* 'as mall water-skin' in the dialect of Kâşğar; **butik** 'a skin container (*qirba*) made from the skin of a horse's leg and used for storing kumis (*al-âmiş*), etc.': **butak** also 'a branch' in one dialect; the *tâ* can carry either a *fatha* or a *kasra* *Kaş. I 377* (verse containing **buta:k**); 6 o.o. of **butik** and 5 of **butak**: *KB* yađıldı **butik** 'its branches have spread out' 4892; XIII(?) *Tef. budak* 'branch' (and **budaklı** 'having (many) branches') 109; XIV *Muh.(?) al-ğuşn bu:ta:k Rif. 182* (only); *Çağ. xv ff. budağ/budak sâv-i diraxı* 'the branch of a tree' *San. 131r. 27*; *Xwar. XIII budak* ditto 'Ali 57; XIV **butak** ditto *Qutb 39*; *MN 133*; *Kom. XIV ditto butak CCI*; *Gr. Kıp. XIII al-far* 'branch' **bu:ta:k** (and see **çibık**) *Hou. 7, 11*; XIV **budak al-ğuşn**; and some of them turn the -d- into -f- *Id. 29*; reverse entry *do. 33*; *al-ğuşn butak Bul. 3, 13*; *xv firâ'u'l-şacara buşak Kav. 59, 9*; *ğuşn buşak Tuh. 26b. 5*; **budak al-ğuşn** (in margin in second hand, cf. **buti:-**) *do. 30a. 5*; *Osm. XIV ff. budak* 'branch'; c.i.a.p.; occasionally **buşak** fr. xv onwards *TTS I 119*; *II 171*; *III 113*; *IV 127*.

D **bođuğ** (?**bođuğ**) *Conc. N. fr. bođu-*; 'dye', sometimes more specifically 'hair dye', or more generally 'a bright colour'. S.i.a.m.l.g. usually as **boyağ**, **boyaw**, or **boya**. *Uyg. VIII ff. Civ. bođuğ* 'dye' *H II 16, 13*; *Xak. XI bođuğ al-xiđâb* ('hair) dye' *Kaş. II 11, 3* (**kus-**); 304, 23; *lauwu'l-dibâc* 'the colour of the brocade' *I 175, 1* (09-); n.m.e.: *KB sözi kör çeçek teg tümen tü bođuğ* 'his words are like flowers with their innumerable colours' 452; o.o. 1399, 1957 (**tutun-**), 4885; *Çağ. xv ff. boyağ/boyak rang-i şabbâği* 'a dyer's colour' *San. 142v. 14*; *Kom. XIV 'dye' boyow (?) CCG*; *boya CCI*; *Gr. Kıp. XIII al-sibğ . . . wa huwa'l-fuwawa 'dye' . . . that is 'madder' boya*; *Hou. 24, 6*; 31, 8; *xv* (in a list of Dev. N.s) **boyaw** fr. **boya** - *Tuh. 84a. 4*; *Osm. xv boyağ* 'dye' in one text *TTS II 163*.

E **botuk** See **botu**.

?F **batğa**: *Hap. leg.*; prob. l.-w. fr. Syriac *peṭqā/peṭqā* which is a l.-w. fr. Greek *pittakion*, originally 'a board, or writing tablet', hence more generally 'a document'. Cf. **bêtkeçi**: *Xak. XI batğa*: 'the board (*al-lawh*) on which felt and goat's hair fabric for caps is cut out' *Kaş. I 424*.

S **buđğay** See **buđda:y**.

Dis. V. BDĞ

S **badğa**:- See **bağda:-**.

Tris. BDĞ

D **batıglık** A.N. (*Conc. N.*) fr. **batığ**; 'a lavatory' or the like. *Pec.* to *Uyg.*; not the original form of SW *Osm. batakılık* 'morass, bog' which is an A.N. (*Conc. N.*) fr. **batak** (**batğak**). *Uyg. VIII ff. Bud. Sanskrit var-*

cahumbhikā 'a lavatory jug' **batıglıkta:ki** (spelt *pa-*) *küzeç TT VIII C.10*; (in a list of parts of a house) **yılıka atlık kişike batıglık** 'a stable for the livestock and a lavatory for the people (in the house)' *TT VI 87*.

D **bođuğluğ** P.N./A. fr. **bođuğ**; 'dye'd, coloured'. S.i.s.m.l. *Uyg. VIII ff. Bud. bođuğluğ kereze ton keđip* 'wearing a dyed monk's robe (l.-w.)' *USp. 105, 10*.

Tris. V. BDĞ-

D **butıkla:-** *Den. V. fr. butik*; 'to prune (a tree *Acc.*)' and other cognate meanings. This must have been the original form of this verb, but in the MS. a *fatha* has been marked on the *tâ* of this verb and the *Ref. f.* in addition to the original *kasra*. S.i.s.m.l. as **butakla:-**, **budakla-**, and the like. *Xak. XI ol yiğa:çiğ butıkla:di*: *qaça'a ağışana 'l-şacara* 'he cut branches off the tree'; the more correct form (*wa'l-aşahh*) is **butı:di**: *Kaş. III 336* (**butıkla:r**, **butıkla:ma:k**).

D **butıklan-** *Ref. f. of butıkla:-*; (of a tree, river, etc.) 'to form branches'. S.i.s.m.l. as that verb, q.v. *Xak. XI yiğa:çiğ butıklanı:di*: 'the tree grew branches' (*barhamat*); and one says **suv butıklanı:di**: *şara'l-mâ 'âđâd* 'the (running) water became separate streams'; the origin is the word **butık** *ğuşnu'l-şacara Kaş. II 264* (**butıklanur**, **butıklanma:k**); doubly vocalized everywhere, see **butıkla:-**; *KB tuğardıñ butıklanı* (*sic* in Fergana MS., others *butaklandı*) *ot teg yalın* 'the light branched out from the sunrise like a fire' 3839; a.o. 5679; *xiii(?) Tef. budaklan-* 'to form branches' 109.

Dis. BDĞ

D **bedük** N./A.S. fr. **bedü-**; 'big, great'; practically syn. w. **uluğ**, q.v. If there is any difference between the meanings of the two words, it is perhaps that **bedük** was originally 'physically big', while **uluğ** was 'great' in a wider sense. S.i.a.m.l.g., in some with considerable phonetic changes, e.g. NE **pedik/ pl:k/müzük**; NC, NW **bylık**; SW Az **böyük**, *Osm. büyük*; in some NE, NC, NW languages meaning rather 'high, tall' than 'big, great'. *Türkü VIII tokuz oğuz* (PU) **etiğ yağı: ermiş bedük ermiş** 'the Tokuz Oğuz and (PU) Etiğ were hostile and numerous (? , or powerful)' *Oğın 6*; *Uyg. VIII ff. Man.-Ā* (then if the divine power becomes food and drink for the man and woman) **küçlüğ bedük bolur** 'they become strong and big' (and have children) *MI 16, 3-4*; *Man. (trees and shrubs become) küçlüğ köp bedük Wind. 20*; *Bud. bedük bergen katığ kağalın tokıp emgetip* 'striking and torturing them with great whips and tough willow rods' *TT IV 10, 7*; o.o. of **bedük berge** *Sw. 5, 23*; 7, 21; v. l. *Coq. Chuastuanift*, Berlin, 1911, 27, 4; **kap kara uluğ bedük tağ teg** 'like a pitch black, great, big mountain' *UIV 8, 10*; similar phr. *do. 40, 164-5*; *U II 26, 18*; **bay bedük**

bayağut erdi 'he was a rich and great merchant' *USp.* 102b. 7-8: Civ. (in a list) *bır bedük bir kışık* (so read) *iki eşik* 'two cooking pots, one big, one small' *USp.* 55, 25: *Xak.* xı *bedük* 'big' (*al-kabir*) of anything; one says *bedük tevey* 'a big camel' *Kaş.* I 385; five o.o. of *bedük*, one, I 94, 3 of *bedük* (the spelling with -d- is deliberate, see *bedüt*): *KB bedük* (*sic*) is common, both in a concrete sense, e.g. *bedük bir bıçektig* 'a big knife', and an abstract, e.g. *atı bedük* 'his reputation is great' 58; o.o. 152, 278, 420, 672 (*Öktem*), 2118 (*uluğışig*); xiii(?) *Tef.* *büyük* (and *büdrük*) 'big' (e.g. of a tent pole) 113: *Çağ.* xv ff. *beyik büyük* *Vel.* 134; *beyik* (for *bilyik*) *buland wa buzurg* 'tall, big' *San.* 150v. 3 (quotns.): *Xwar.* xiii(?) *bedük*, *bedik*, once *bedik* (physically) 'big' is common in *Oğ.*: xiv *bedük* 'big, high'; (of voice) 'loud' *Qutb* 29; *Nahc.* 128, 3: *Kom.* xiv 'high' *beyik CCG*; *Gr.* 54 (quotn.); 'thick, obese' *baxec CCI*; *Gr.* also belongs here?: *Kıp.* xv 'äli' 'high, tall' (*yüksek* and) *büyük Kav.* 36, 8; 'äli *bilyik Tuh.* 24b. 2; 73b. 13.

DF *bitig* Conc. N. fr. *biti*:-; a general word for anything written, 'inscription, book, letter, document', etc. Survives only(?) in SE Türki *pitik Shaw*, *pütük BŞ* (*Jarıng pütüs*) and NW Kar. L., T., Kırım *bitik*; *biti/bitik* are listed in XIX Osm. dicts. as 'Old Turkish'. See *Doerfer II* 717. *Türkü* viii *bitig* 'inscription', and *bitig taş* 'memorial stone' occur several times in *I* and *II*, *Ix.* 28 and *Ongin*: viii ff. *bu ırk bitig* 'this book of omens' *IrKB, Postscript*; *Tun.* III a. 2-4 (*tamğalıg*): *Uyg.* viii *bitig* 'inscription' several occurrences in *Şu.*: viii ff. *Man. nom bitig* 'a (Manichean) scripture' *M I* 25, 10: *Bud. nom bitig* 'a (Buddhist) scripture' *TT IV* 14, 68; this phr. and *bitig*, same meaning, are common in *TT VI* and *VII*: Civ. *bitig* is the standard term for 'document, contract' in *USp.*; *kisim* (PU) *Şılaqka bitig kođum* 'I have made (this) will in favour of my wife Şılaq(?)' 78, 4: *Xak.* xı *bitig al-kitab* 'anything written (book, letter, etc.)': *bitig alkitaba* 'handwriting'; also a Dev. N. (*al-maşdar*); hence one says *anıp bitig*: *belgü-lüg kitabatuhu zähira* 'his handwriting is clear' *Kaş.* I 384; and about 40 o.o.: *biti*: *al-kitab mina'l-kutubi'l-munzala mina'l-samā* 'a revealed scripture' *III* 217 (not a *Xak.* form, possibly dialect): *KB* (a wise man) *özi bardı kođtı bizige bitig* 'has gone himself, but has left his will for us' 755; (the good vezir must understand) *bu törliüg bitig* 'documents of this kind' 2218; o.o. 258, 4048 (*ağı:çtı*): xiii(?) *Tef.* *bitig* translates *al-kitab* in the particular sense of 'holy book, scripture' 104: *Çağ.* xv ff. *bitik* ('with -k') *maktüb* 'letter', etc. *Vel.* 135 (quotns. adding 'also a plant growing out of the ground'; *San.* 150v. 7 (s.v. *bilyik* (*bedük*)) points out that this is an error arising fr. a misreading of *bilyik*); *bitik* (spelt) *maktüb wa nuwışta* 'letter, something written' (quotn.), adding that the word in this sense is included as *Pe.* in two *Pe.* dicts. *San.* 143v.

19; *Oğuz* xı *bitig al-üda* 'amulet, charm' *Kaş.* I 384; a.o. *III* 164, 1 (*kowuc*): *Xwar.* xiii *biti*: 'letter', etc. 'Äli 51: xiv *bitig ditto Qutb* 34: *Kom.* xiv *bitik* 'book, register' *CCI, CCG*; *Gr.* 61 (q.v.); quotns.): *Kıp.* xiii *al-kitab bitig Hou.* 23, 7; 50, 19: xiv *biti*: *bitig al-kitab*, 'the (word with) final -g is the original form, later it was turned into -l': *Id.* 28: xv *katabu'l-kitab bitigni yazdum Kav.* 31, 8: *kitab bitig (wa kebin) Tuh.* 31a. 3 (*kebin* is otherwise unknown, *Atalay* translates *bitig* (a) *kitap*; (b) *kefin* 'shroud'; (c) *mihir* 'dowry', which suggests that he took *kebin* to be a corruption of *kefin*, but there does not seem to be any justification for the last two translations. *Nabat* 'plant' *bitig do.* 36a. 5 and *bitig Dev. N. fr. bitti do.* 84b. 2 is obviously a different word. There is no etymological objection to a Dev. N. fr. *bit* (*büt*-) meaning 'plant' in *Kıp.* but the word is otherwise recorded only in *Vel.* where it is an error): *Osm.* xiv *bitig*; xiv to xviii *biti* usually 'a letter', sometimes more generally 'written document'; in xiv and xv also in the special sense of 'an obituary, the record of a man's deeds compiled during his lifetime and published on his death' *TTS I* 109; *II* 155; *III* 105; *IV* 115.

D *bödi:g* N.Ac. fr. *bödi*:-; 'a dance'. The only certain survival is NC Kir. *bly*; *Kzx.* *bi*, but NE Tuv. *devig* 'dance' *Pal.* 138 is perhaps a metathesized form. *Xak.* xı *bödig al-zafn wa'l-rağs* 'a dance' *Kaş.* I 412 (the -d- is deliberate, see *bödi*:-); a.o. *bödi:g* (*sic*) *al-rağs III* 259, 19.

D *bütigü*: Dev. N. fr. *büt*:-; n.o.a.b. In *Xak.* obviously an euphemism. *Uyg.* viii ff. Civ. (a particular kind of vessel) *tatiglar bütigüke tayağı tétir* 'it is called a support for the preparation of (or the man who prepares?) delicacies' *TT I* 191-2: *Xak.* xı *bütigü: al-gä'it* 'excrement'; this word is used only for addressing children in a special meaning (*xäşşata(n)*); one says *bütigü: ba:rmu: a bi-ka gä'it am lä* 'do you want to defecate or not?' *Kaş.* I 430.

DIS. V. BDG-

D *bütgür*- Caus. f. of *büt*-. N.o.a.b.; the normal Caus. f. of *büt*- is *bütür*-, q.v. *Uyg.* viii ff. Civ. *bu yılda [kal]ğan urubı bütgerdimiz* 'this year we have paid the outstanding taxes (l.-w. *Ar. rub* 'a quarter') *USp.* 22, 53-5 (as corrected in *Arat, Uygurca Yazılar Arasında*, İstanbul, 1957); *küz yağıda yeti taş kebez bütgürüm* 'I will deliver seven taş (see 6 taş) of cotton seed on the first day of autumn' *do.* 70, 6: *Çağ.* xv ff. *bütker* (-ü, etc.); 'with -k-') *bitür*-, *tamam et*- 'to complete'; *ört*-, *satır et*- . . . *parda püşluk ma'näsmä* 'to cover, conceal', in the sense of covering with a curtain *Vel.* 145 (quotns.); *bütker*- (1) *rüyānidan* 'to cause to grow'; (2) *iltiyām dādan* 'to treat, cure'; (3) *sāxtan wa ancam kardan* 'to make, finish'; (4) *ba-amal āwardan* 'to produce'; (5) *püşānidan* 'to conceal' *San.* 129r. 12 (quotns.);

bitkür- Caus. f.; the first four meanings, similarly phrased; duplicate (*murâdîf*) of **bütker-** *do.* 143r. 9 (quoton.): Xwar. xiv **bitgür-** 'to fulfil (a request)' *Quth* 34.

Tris. BDG

DF **bitlî:gü:** Conc. N. fr. **bitli-**; survives only(?) in SE Türki **pütükü** 'document, nominal roll' *BŞ* 132. **Xak. xi bitlî:gü:** *al-dawâ'u'l-turkiya wa gayruhâ* 'the Turkish ink-pot and the like' *Kaş. III* 174.

PU?F **bütü:ge:** this seems to be the only Turkish word for 'egg-plant' which is not certainly a l.-w. All modern Turkish languages use some form of the Pe. word, sometimes in its form as a l.-w. in Russian *baklazhan*, except SE Türki which has *çeyze* a corruption of Chinese *chia-tzü*. This suggests that this word, too, is a l.-w., prob. Iranian. The use of *büta* in the translation in *San.* suggests that the author held this view. The Kıp. meaning, which prob. represents a different word, survives in NW Kaz. **büteke/bütege** 'bird's gizzard' *R IV* 1898. **Xak. xi bütü:ge:** *al-bâdinâ'n* 'egg-plant' *Kaş. I* 447: **Çağ.** xv ff. **bütege** (spelt) 'the name of a kind of plant (*giyâh*) which grows in clumps (*büta büta*) in the plains' *San.* 130v. 6: Kıp. xv *qâmîşa* 'a bird's gizzard' **bütege** *Tuh.* 29a. 9.

DF **bitigüçl:** etc. Preliminary note. *Three words all meaning 'scribe, secretary', and the like, bitigüçl:, bêtkeçl:, and bitigüçl: must be carefully distinguished, since etymologically they are quite distinct. Only the last still survives.*

DF **bitigüçl:** N.Ag. fr. **bitig;** 'scribe, secretary'. N.o.a.b. **Xak. xi KB ağıcı bitigüçl yâ iş tutgüçl** 'treasurer, secretary, or controller' 2494: xiii(?) *Tef. bitigüçl* 'scribe' 105: xiv. *Muh. kâtib* 'scribe' **bitigüçl** *Mel.* 58, 9; *Rif.* 187: **Çağ.** xv ff. **bitikçi nuwisanda** 'a writer' *San.* 7r. 17: Xwar. xiv **bitigüçl** 'scribe' *Quth* 34: Kıp. xiii *al-kâtib bitigüçl* (?; MS -c-) *Hou.* 23, 7; **bitikçi** (with -ç-) *do.* 50, 19: Osm. xiv **bitikçi** 'scribe' in one text *TTS III* 106.

DF **bêtkeçl:** it seems to be certain that this has no connection with **bitli-** but is a N. Ag. fr. a Syriac l.-w., see **batğa;** which was no doubt a Manichaean introduction. **Türkü** viii ff. **yapılma:z bêtkeçl:** 'a scribe who makes no mistakes' *Tun. IIIa.* 10 (*ETY II* 95); a.o. *do.* b. 2-3; **bêtgeçi:** *Tun. IV* 10-11 (*isi:*): Man. **bêtgeçi oğlan** 'an apprentice scribe' *M III* 14, 6-7 (iv): Uyğ. viii ff. Man.-A *M I* 28, 19 (*ağduk*); o.o. *I* 21, title; *III* 43, 13: Bud. **bêtkeçi körümçi,** scribes and soothsayers' *TT VI* 264 (and see note thereon); o.o. *ÜSp.* 102b. 28, and as a title in a list of P.N.s *Pfahl.* 12, 19-20; Civ. (in a similar list) **bêtkeçi** (PU) *Kotsu ÜSp.* 74, 19.

DF **bitigüçl:** N.Ag. fr. **bitlî:gü:**; 'scribe, secretary'. Survives only(?) in SE Türki

pitküçl Shaw; **pütüküçl BŞ.** Uyğ. viii (we assembled at the Tavğan lake) **bitigüçl:** (*sic*, quite clearly) **er anta: it[um]** 'I sent a secretary from there' *Şu. S. 3:* viii ff. **bitigüçl** occurs as a v.l. for **bêtkeçi** in some MSS. *TT VI* 264: **Çağ.** xv ff. **bitküçl/bitiküçl** ('with -k-') *yazici* 'scribe' *Vel.* 135.

D **bedüklük** A.N. fr. **bedük;** 'greatness, bigness'. Survives in the same languages and with the same phonetic changes as **bedük** except in NE. **Xak. xi KB uluğluk şapa ol bedüklük şapa** 'might and greatness belong to Thee (oh God!)' 7; o.o. 154, 941, etc.: xiii(?) *Tef. büyükük* 'the height (or size?) of a wall' 113: *Kom.* xiv 'height' **beyliklik CÇ;** *Gr.*

D **bitigilg** P.N./A. fr. **bitig;** survives only(?) in SW Türki **pitigilük (tur-)** '(to be) written' *Jarring.* **Xak. xi** (after **bitigilük**) and with final -g **şâhibuhu** 'the owner (of writing material)' *Kaş. I* 508; **bitigilg er** 'a man who owns a written document (*ruq'a*)' *do.* 511, 19; xiii(?) *Tef. bitigilg* (1) 'written' (in a book); (2) (of the bezel of a ring) 'inscribed' 104: **Çağ.** xv ff. **bitiklik** ('with -k- -k-') *yazılmış* 'written (matter)' *Vel.* 136; **bitiklik makûlî twa nuwisâta şuda** 'written' (quoton.); 'in this passage **bitiklik** is the equivalent (*murâdîf*) of **bitilgen** and **bitilmiş**' *San.* 8r. 28.

DF **bitigilük** Hap. leg.; A.N. (Conc. N.) fr. **bitig.** **Xak. xi bitigilük ne:ğ şay' yu'add li-yuktâb** '*alayhi* 'something prepared to be written on' (i.e. writing paper, etc.) *Kaş. I* 508.

D **bütgüsüz** Priv. N./A. fr. **bütgü;**; n.o.a.b. Uyğ. viii ff. Bud. (if you want a simile; if men want gold ore, and search everywhere and find it, they break it into small pieces—small gap) **bütgüsüz kavışgusuz kılıp** (and then at the appropriate moment smelt it) *Şiv.* 71, 12-16; the meaning must be something like 'making it completely amorphous'.

Tris. V. BDG-

D **bedükle-** Den. V. fr. **bedük;** 'to be, or become, big; to consider to be big', etc. Survives in much the same languages and with the same phonetic changes as **bedüklük**. **Xak. xi ol meni: bedükled:** *addani kabir* 'he thought that I was big' *Kaş. III* 340 (**bedükler;** **bedükle:me:k;** the -d- is deliberate, see **bedüt-**): Xwar. xiii(?) (forty days after he was born) **bedükledi yürüdi oynadı** 'he grew big, walked, and played' *Oğ.* 12.

D **bedüklentür-** Caus. f. of the Refl. f. of **bedükle-**; n.o.a.b. Uyğ. viii ff. Bud. (it is called the moon (month) which shines) **1 iğaçıg kamsatıgı bedüklentürügl** 'in order to shake the bushes and trees and maké them grow' *Wind.* 16-17.

Dis. BDL

VU **butlu:** 'a camel's nose peg'; pec. to *Kaş.* **Xak. xi butlu:** *xaşâş anfi'l-ba'ir* 'a camel's

nose peg' *Kaş. I 430; Oğuz(?) Kaş. II 16, 27 (tak-; the word is here translated al-wars, which has no appropriate meaning and is perhaps a scribal error for al-xaşāf).*

D **bo:dluğ** P.N./A. fr. 1 **bo:d**; usually with preceding Adj. 'having a (tall, short, etc.) stature'; if by itself, 'tall'. S.i.m.m.l.g. usually as **boyılı/boylu:**. **Türkü VIII altun bo:dlu:ğ** (mis-spelt *bođllğ*) **buğra:lık yara:ğay** 'the golden-bodied camel stud will flourish' *IrkB 5; Xak. XI III 121, 10 (bo:d); 138, 19 (1 sı:n); 156, 23 (ta:l); n.m.c.: XIII(?) Tef. boy 'stature' 106; Çağ. xv ff. boyluğ/boyluk the Suffix **-lığ/-lik/-liğ/-lik** is an Adjectival and Possessive Suffix. as in the phr. **sarw boyluğ sarw qamāt** 'with a figure like a poplar' *San. 142v, 23* (quoton.); **Xwar. XI uzun bođluğ 'tall' Qutb 35; Nahc. 102, 6; orta bođluğ 'of medium height' do. 22, 15; Kıp. xv al-raculu'l-mu'tadilu'l-qāma 'a man of medium height' orta bo:lı: (sic) Kav. 59, 17.***

D **butluğ** P.N./A. fr. 1 **but**; 'having legs, thighs', etc. N.o.a.b. **Türkü VIII ff.** Man. (if we have injured two-legged human beings or) **tört butluğ tınlığka** 'four-footed animals' *Chnas. 81; a.o. M III 38, 12 (ii); Uyğ. VIII ff.* Man. *TT IX 85 (2 ağu)*; Bud. **kamağ iki butluğ yalağuklar** 'all two-legged men' *USp. 102, 25-6; Xak. XI Kaş. I 126, 9 (adıri).*

Dis. V. BDL-

D **batıl**- Hap. leg.; Pass. f. of **bat-**; irregular since **bat-** is Intrans. **Uyğ. VIII ff.** Man. **toz toprakka batılıp** 'being submerged in the dust (Hend.)' *TT III 27.*

DF **bitil-** Pass. f. of **bitil-**; 'to be written'. Survives only(?) in SE **Türki pütül- BŞ. Uyğ. VIII ff.** Man.-A **bitilmiş boldı** 'it was written' *M I 25, 4 and 7; Civ. bitildi USp. 118, 2; Xak. XI bitig bitildi: kutiba'l-kitāb 'the book (etc.) was written' Kaş. II 119 (bitilür, bitilme:k); bu: er süke: bitilge:n 'this man's name is constantly being written (yuktab) in the army (register)' I 521; o.o. II 139, 10; 160, 13; XIII(?) At. tar erse kēp erse bitildi rüzūp 'your fortune (Pe. riizi) whether it is straitened or comfortable has been written (in the book of fate)' 315; Tef. bitil- 'to be written down' 105; Çağ. xv ff. bitil- (-dı) yazıl- Vel. 136 (adding 'also in the same sense as bit-, of grass "to grow out the ground"', etc. (quoton.); in *San. 348r. 24* (s.v. *yétil-*) it is pointed out that this is an error arising fr. a misreading of *yétil-*); **bitil- nuwišta şudan** 'to be written' 143v. 18 (quoton.); **Xwar. XIII (?) bitilmiş erdi klm** 'it was written that' *Oğ. 105-6; xiv ditto Qutb 34; MN 78.**

D **1 bođul-(?bođol-)** Pass. f. of **1 bođu-**; 'to be dyed, stained', etc. S.i.s.m.l., usually as **boyal-**. **Xak. XI KB** (when a fighting man sees the enemy, his face flushes) **karışsa bođulur kızıl ham yağız** 'when he enters the battle he is stained red (with blood) and brown (with dust)' 2384.

VUD 2 bođul- Pass. f. of **2 bođu-**; 'to be fastened, or attached to (something *Dat.*)', usually metaph. Pec. to **Uyğ. Uyğ. VIII ff.** Man. *TT III 52 (il-)*; Bud. **meñsine bođulmuş kişi men** 'I am a man attached to the pleasures (of this world)' *Hüen-ts. 290-1; sansarka yeme ilinmez nirvanka yeme bođulmaz 'he is neither involved in *samsāra* nor attached to *nirvāna*' *Suv. 373, 14-15; o.o. do. 102, 19-20; Hüen-ts. 2121, etc.**

D **batla-** Hap. leg.; Den. V. fr. **2 bat**; the modern NW, SW verb **patla-** 'to burst, crack', etc. is a Den. V. fr. **1 bat**, but does not seem to be an ancient word. **Xak. XI ol bö:znı: batla:dı: taçara'l-kırbās bi'l-tacıir** 'he dressed the linen with the thick juice of pressed dates' *Kaş. III 291 (batlar, batla:ma:k).*

D **bitle-** Den. V. fr. **bit**; 'to delouse'. S.i.s.m.l. w. minor phonetic changes. **Xak. XI er bit bitle:dı: talaba'l-raculu'l-qaml** 'the man hunted for lice' *Kaş. III 291 (bitler, bitle:me:k); xiv Muh.(?) falā ra'sahu* 'he deloused his head' *Rif. 113* (only, spelt *biti:le-*); **Kıp. XIII fallā min taşfiyati'l-qaml bitle-** *Hou. 42, 19; xiv bitle- falā İd. 28; ditto Tuh. 28b. 2.*

D **butla-** Hap. leg.(?); Den. V. fr. **1 but**. **Xak. XI et erig butla:dı:** 'the dog bit (*adđa*) the man's leg (*sāq*)'; also used when one man hits another on the leg *Kaş. III 291 (butlar, butla:ma:k).*

Tris. V. BDL-

D **botu:la-** (?**boto:la-**) Hap. leg.; Den. V. fr. **botu:**; 'to give birth to a foal'. **Türkü VIII ff. ürüñ ingen: botu:la:miş** 'his white she-camel had given birth to a foal' *IrkB 5.*

Dis. BDM

D **batım** Hap. leg.; N.S.A. fr. **bat-**. **Türkü VIII süpü:ğ batım: karığ söküpen** 'forcing our way through snow as deep as (the length of) a lance' *IE 35; II E 26-7.*

PUF **bitmül** one of several words for 'long pepper' going back ultimately to Sanskrit *pippala*, which survived almost unchanged in **bitil:** (?**pipli:**). q.v. There is an intermediate form **PU pitpiti** in **Uyğ. VIII ff. Civ. H I 7, 15, 35, 159**, which is probably taken fr. some Iranian form of the word lying behind *Pe. pilpil* (Ar. *filfil*). There is another intermediate form **PU bitbül** (?**pitpü:**). N.o.a.b.; cf. **murç. Uyğ. VIII ff. Civ. (PU) bitbül TT VII 22, 8; (PU) bitmül H II 28, 126; Xak. XI (PU) bitmül al-dār fulful** 'long pepper' *Kaş. I 481 (bā unvocalized).*

D **batma:n** Dev. N. fr. **bat-**; etymologically 'something which sinks' (i.e. in the scales); actually a unit of weight. In the early period it was used both for liquids and solids, and judging by the contexts in which it is used cannot have been very large, perhaps about 2 pounds avoirdupois. S.i.m.m.l.g. with a very

wide range of values; e.g. in SE Türki *Shaw* puts it at anything between 320 and 1280 lb., *BS* 57.3 kilos (about 113 lb.) and *Jarring* 573.44 kilos (about 1,130 lb.); in SC Uzb. Borovkov says that it varies from 72 to 396 lb.; while in SW Osm., Redhouse says, it varies fr. 5½ to 22 lb. Uyğ. viii ff. Civ. *yegirmi batman edgü bor* 'twenty batmans of good wine' *USp.* 71, 4; on *bés batman mén* 'fifteen batmans of flour' *do.* 76, 8; o.o. *do.* 91 (flour, meat, horse-hair); *II I 19* (meaning obscure): **Xak. XI batman: al-manā** 'a unit of weight (here prob. 2 lb.)'; hence one says **bir batman: et** 'a batman of meat' *Kağ. I 444*: xiv *Muh.*(?) *al-mam* ditto **batman: Rif. 187** (only): **Çağ. xv ff. batman wazn-i mi'ayyan** 'a unit of weight' in *Pe. mam* (between 40 and 84 lb.) *San.* 110v. 7: **Xwar. iv batman** (three of barley) *Nahc.* 28, 11; (half of red gold) *do.* 97, 7: **Kip. XIII al-rafl** 'a unit of weight' (?about a lb.) **batman Hou.** 55, 15: xiv **batman ditto Id.** 33; *Bul.* 9, 12: xv ditto *Kav.* 22, 4; 39, 11; *Tuh.* 17a. 1.

Dis. BDN

D bođun Plur. or Collective f.(?) of **1 bođ**; cf. **eren**; lit. 'clans', in practice a semi-technical term for 'an organized tribal community, a people', in the sense of a community ruled by a particular ruler; hence, esp. in such phr. as **kara: bođun**, 'the common people' in antithesis to the supreme ruler, and the subordinate tribal or clan rulers, the *begs*. Very common in the early period but n.o.a.b. *Kağ.* mentions a form **boyun** as current in languages in which -d- had become -y-, but there is no record of the word in this sense, although it is common meaning 'neck'. **Türkü viii bođun** is perhaps the commonest word in the inscriptions; it occurs (1) by itself; (2) in the expression used by a ruler **bođunım** 'my people'; (3) preceded by an ethnic name, which may be either Turkish or foreign, e.g. **Türkü bođun** 'the Türkü people'; **Tavğaç bođun** 'the Chinese people' (practically equivalent to 'the Chinese Empire') *I S 4, 5* etc.; **Soğdak bođun** 'the Sogdian people' *IE* 39; (2) and (3) both occur in **tokuz oğuz bođun kentü: bođunım erti**: 'the Tokkuz Oğuz people were my own (subject) people' *IN 4*. The later meaning occurs in **kara: bođun** 'the common people' *II E 41* and **Türkü kara: kamağ bođun** 'all the Türkü common people' *IE 8-9, II E 8*, and is even clearer in *IE 6, II E 6* (üçün): viii ff. *Man. türk bođun TT II 6, 10*; **uluğ kiçig kamağ bođun** 'all the people great and small' *do.* 8, 65; **beğke kara bođunka do. 8, 69; *Yen. kara: bođun Mal.* 32, 6; a.o.o.: **Uyğ. viii bođun** in all usages is common in *Šu.*, e.g. **kentü: bođunım E 2**; **türkü bođun N 8** and **kara: eğıl bođunı E 2** the common, ordinary people' *E 2*: viii ff. **Bud. uluş bođun** 'the people of the country' *PP 3, 6*; 30, 8; 62, 3; (my father the Xan) **bođun tılıya korkup** 'fearing what the people would say' *do.* 11, 1-2; **kamağ kara bođun TT X 170**; **yėti būnzen yėti miş bođunlar** '77,000 people'**

TT VI 302; **kent teğreki bođunuğ boku-nuğ** 'the people (jingling) Hend.' in the neighbourhood of the town' *TT X 51-2*; a.o.o.: **Civ. el bođun** in *USp.* 14, 6; 17, 2 after lists of names (some the same) seems to mean 'people (resident in this district)'; a.o.o. of **bođun** in the sense of '(individual people)': **O. Kır. ix ff. altı: bağ bođun** 'the people of the Six Clans' *Mal.* 1, 2; 5, 2; a.o.o. of **bođun** 'people': **Xak. (Çiğil) xi bođun al-ra'ıya wa 'awāmu'l-nās** 'the peasantry and common people' in *Çiğil Kağ. I 398*; about 30 o.o. in ordinary *Kağ.* quots., almost half with -d- for -ğ-; the commonest spellings are **bođun** and **bođun**; and the translations **al-qawm** 'tribe', **al-nās** 'people', and occasionally **al-aqwām** 'tribes' and **al-qabila** 'tribe': **boyun al-qawm** in the language of those who make -ğ- -y- *Kağ. III 169*: **KB bođun** is very common, it sometimes means 'the people' as a community but more often 'people' as individuals, e.g. (the Prophet) **bođunda talası kişide keđi** 'most excellent of people and best of men' 34; **bođun tılı** 'people's tongues' 194; **bayadı bođun** 'the people (the community) became rich' 291; **xiii(?) At. bođun talası 257**; **bir ança bođun** 'a few people' 123; 421 (*ur-*); *Tef. bođun* is common translating **al-qawm, al-ahl** 'the people', **al-ahzāb** 'groups of men', etc. 109 **bozun** ditto (once?) 110.

E bođun (*Tef.*) See **yođun**.

D бүтүн Intrans. N./A.S. fr. **büt-**; usually 'complete, entire'. S.i.a.m.l.g.; unlike **büt-** hardly ever with -i- for -ü- but with some other phonetic changes (**b-/p-**; **-d/-t-**). See *Doerfer II 719*. Uyğ. viii ff. **Man.-A** (may all our bodies) **bütünün katağın turzun** 'stand complete and strong' *MI 28, 26*. **Bud. бүтүн yértinçü** 'the whole earth' *TT X 251*; **bütүн etözi** 'his whole body' *do.* 293; *Suv.* 4, 20; a.o.o.: **Civ. tükel бүтүн** (spelt *p-*) 'perfect and complete' *TT VIII L.8a.*; **ay teğri бүтүн (pötün)** 'the moon is full' *do.* 30; (big affairs are not cheerful and) **kiçig iş küdükler бүтүн ermez** 'small tasks are not carried out' (?) *TT I 73*; **bütүн bérđi** 'he has delivered the full (amount of cotton cloth)' *USp.* 34, 17: **Xak. xi çın бүтүн kişi: al-amınıl-naşih** 'a reliable and sincere person': **bütүн al-şahih** 'genuine, complete', of anything; one says **bütүн yarma: kır dirham şahih** 'a genuine (or undamaged?) silver coin' *Kağ. I 398*; a.o. *I 224, 6* (ümlüğ): **KB бүтүн** is common; **bütүн bol muğar** 'be assured of this' 19, a.o. 26 (*amrul-*)—**bolur ötrü işler бүтүн 330—çın бүтүн er 868—o.o.** 407, 763, 865, 1980, etc.: **xiii(?) At. бүтүн çın 57**; **bütүн kılkı** 'his whole character' 341; *Tef. бүтүн 'complete', etc. 113: *xiv Muh. al-şahih бүтүн/bütүн Mel.* 55, 1; 83, 17; *Rif.* 152; 189; **Çağ. xv ff. бүтүн durust** 'complete, perfect', etc. *San.* 130v. 6 (quots.): **Kom. xiv** 'whole, complete' **bütүн CCL, CCG; Gr.*** 71 (quots.): **Kıp. xiii al-şahih mina'l-āfa wa amṭāliḥā** 'complete (free) from defects and the like' (opposite to 'defective', **sinuk**) **bütүн Hou.** 27, 1: **xiv bitün** (?misvocalized) *al-kāmil*

'perfect'; *bütün al-şahih* *Id.* 28: Osm. XIV *bütün* 'complete' in a few texts *TTS III* 124; *IV* 140.

Dis. V. BDN-

DF *bitin*- Refl. f. of *bitli*-; n.o.a.b. **Xak.** XI *er bitig bitildi*: 'the man pretended to write a book (document, etc. *al-kitab*)'; also used when he applied himself to writing it by himself (*istabadda bi'l-kitaba*) without getting help from anyone else *Kaş.* II 140 (*bitinü:r*, *bitinme:k*); *bitig bitindi*: 'the book (etc.) was written (*hutiba*), also *bitildi*: II 139, 7; 160, 13; *KB kitabka bitindi bu xakan ati* 'this Xakan's name was written in the Book (of Fate)' 115 (Vienna MS. *bitildi*): XIII(?) *Tef. bitin*- 'to be written' 105.

D *butan*- Refl. f. of *buta*- (*buti*-); survives only(?) in SW Osm. *budan*- '(of a tree) to be pruned; (of branches) to be cut off a tree'. **Xak.** XI *yığa:ç butandi*: *qufi'at ağşanu l-şacara* 'the tree was pruned'; also used of a man who pretends to hit it (*yadırbuhā*) *Kaş.* II 141 (*butanu:r*, *butanma:k*): Osm. XVIII *budan*- (by implication 'in *Rümi*') *pirāsta şudan bağ wa diraxt az şax-i zāyid* 'of a vine or tree to be cleared of superfluous branches' *San.* 131r. 26.

Tris. BDN

D *bođunluğ* Hap. leg.; P.N./A. fr. *bođun*. **Xak.** XI *bođunluğ bokunluğ kişi*: *insān dū raht wa 'aşira* 'a man belonging to a clan and tribe' *Kaş.* I 499 (spelt with -d- for -đ-; a jingling *Hend.*).

Tris. V. BDN-

D *bütünle*- Den. V. fr. *bütün*; survives in SW Osm., but there meaning 'to complete, repair'. **Xak.** XI *ol sö:züğ bütünle:di*: *fahaşa 'an haqiqati'l-kalām* 'he investigated the truth of the statement' *Kaş.* III 341 (*bütünle:r*, *bütünle:me:k*).

Dis. BDR

badar (*padar*?) onomatopoeic for the sound of footsteps and the like. Survives only(?) in SW Osm., Tkm. *patir patir*, same meaning. Cf. English *patter*. **Xak.** XI *badar badar yügürdi*: *adā wa sumi'a li-'adwihi hafifa(n)* 'he ran and (the sound of) his footsteps was heard faintly' *Kaş.* I 360 (MS., in error, *yadar yadar*); a.o. I 349 (*çalk*).

F *patir* Sanskrit *pātra* 'a bowl', received through Sogdian *p'ttr*. N.o.a.b. Became a l.-w. in Mong. as *badir* (*Kow.* 1070); *badar* (*Haltod* 273) specifically for 'a monk's begging bowl'. Uyğ. VIII ff. Bud. (the Buddha said, 'my good Ānanda') *patirimun* (PU) *sunçuğumın kötürğil* 'take up my begging bowl and my (?)' *T T X* 124-5: Civ. *bir patir ayak bor bir patir ayak suv birle* 'one bowl of wine and one bowl of water' *H I* 16-17; *öz patir bile on iki patir küncit aldım* 'I have received twelve bowls of millet (measured) in my own bowl' *USP.* 27, 5-6.

PUF *butar* Hap. leg.; this is the first entry in the section headed -R and precedes *badar*; the first letter is undotted but must be *bā* and carries a *damma*, the second has two faint dots and is unvocalized; this section is not free from scribal errors (see *badar*) and judging by the meaning, it is likely that *Kaş.* actually wrote *papur*. **Xak.** XI *butar tūtu'l-bardi* 'the papyrus reed' *Kaş.* I 360.

S *bütrü*: See *bütürü*.

PU?F *batrak* 'flag, banner, standard'. First occurs in Uyğ. as part of the panoply of demons in association with various l.-w.s. of Sanskrit origin and probably itself a similar l.-w., possibly received through Sogdian. It has no obvious Turkish etymology, and its phonetic history is obscure. The Uyğ. alphabet is too ambiguous (b/p, d/đ/t) to make its Uyğ. pronunciation certain; the second vowel was rounded but this is unparalleled elsewhere. The *Xak.* spelling was certainly *batrak*, the main entry preceding that of *buçgak*; it was originally the same elsewhere, but some later user of the MS. added two dots below the *tā*, and this caused the spelling *bayrak* in the printed edition. By Çağ. the word had in fact become *bayrak* and this is the form in all modern SE, SC, NW, and SW languages in which the word survives; there must therefore have been, subsequent to *Xak.*, an evolution *batrak* > *badrak* > *bađrak* > *bayrak*, the intermediate stages of which are lost. See *Doerfer* II 727, 824. Uyğ. VIII ff. Bud. (the demons holding in their hands) *trzul* (PU) *batruk* 'tridents (Sanskrit *trīśūla*) and flags' *U IV* 8, 9; *trzul* (PU) *batruk vjirlüğ tokimāk* 'tridents, flags, thunderbolt (*vajra*) maces' *do.* 8, 39-40; *trzul* (PU) *batruk çkir bindipal* 'tridents, flags, wheels (*cakra*), and lances (*bhīndipāla*)' *do.* 20, 236-7: **Xak.** XI *batrak* 'a lance (*maṭraḍa*) with a piece of silk at its head which a champion uses as a badge (*yatasawwam*) on the day of battle' *Kaş.* I 465; *ağdi*: *kızıl batrak* 'the red flag (*al-'alam*) was raised' *III* 183, 6; a.o. *II* 205, 2 (*talpış-*): Çağ. xv ff. *bayrak* (spelt) '*alam-i küçik* 'a small flag'; also 'the winning-post' (*qaşabu'l-sabq*) in a race *San.* 128r. 6.

VUD *bođrak* Hap. leg. in a rather well-preserved inscription. Mal. identifies this with a Çağ. word *botrak* (*P. de C.* 161, not in *San.*) 'scattered', but this is impossible since that word is der. fr. *botra*- which is not Turkish but a corruption of Mong. *bōte'ere* (*Kow.* 1231, *Haltod* 309). Perhaps der. fr. *l bo:đ*, but -rak is normally attached to Adjs. not Nouns. O. Kir. IX ff. (I have been parted) *biñ bođrak yuntım sizime*: 'you, my thousand sturdy(?) horses' *Mal.* 45, 8.

?F *bitrik* pec. to *Xak.*; no doubt the basic meaning is 'pistachio nut' and a l.-w. fr. some Iranian language, cf. *Pe. pistih*. **Xak.** XI *bitrik bazru'l-mar'a* 'clitoris'; **Arğü.** XI *bitrik al-fustuq* 'pistachio nut' *Kaş.* I 476.

F **bađram** 'merriment' and the like, hence 'a feast'. No doubt an Iranian l.-w., cf. Pe. *bađrām* 'a delightful place' (*Steingass*). S.i.a.m.l.g. except NE as **bayram** (in NC Kir. *mayram*; Kzx. *méyram*) as the Turkish equivalent of Arabic *al-'id* 'a (Moslem) feast'. See *Doerfer* II 823. **Xak. xı bađram al-surı̄r wa'l-dahika bayna'l-qawm** 'general merriment and laughter', and the ground (*al-ard*) when it is covered with flowers and blossoms, is called **bađram ye:r arđ nazı̄ha** 'pleasant ground'; I do not know what its origin (*aşluhu*) is because I have heard it from the lips of Persians (*al-furs*), but the Oğuz call 'the (Moslem) feast day (*yawma'l-'id*) **bayram** that is 'a day of pleasant merriment'; the -*d*- being changed to -*y*- as is their custom; it is a genuine word (*luğa mahda*, i.e. pure Turkish?) in this sense *Kaş. I* 484; a.o. *I* 263, 11 (*avın-*): XIII(?) *Tef. bayram* 'religious feast' 89: *Çağ. xv ff. bayram al-'id San.* 128r. 7 (quotn.; also 'a kind of cotton fabric like İraqı̄ linen but finer' (quotn.); there is no other trace of this meaning): *Oğuz xı bayram al-'id*; I reckon that it is an alteration of the popular word (*qawlu'l-nās*) **bađram** meaning 'merriment and enjoyment'; the (Moslem) feast day is a day of merriment. The pagans do not have a feast day or consequently a word for it; if there was one, all the Turks would know it, but the only ones who know this (word in this sense) are those who have turned -*d*- into -*y*- in their language *Kaş. III* 176: **Xwar. xiv bayram** 'the (Moslem) feast' *MN* 20, etc.

D **batruş** Hap. leg.?.; presumably a Dev. N./A. fr. **I batur-**, but there is no obvious semantic connection. **Xak. xı batruş su:v al-mā'nul-kadı̄r** 'muddy water'; and also macaroni (*al-ı̄rriya*) when it contains too much flour and too little water *Kaş. I* 459.

Dis. V. BDR-

D **I batur-** Caus. f. of **bat-**; lit. 'to cause to sink', with various extended meanings. S.i.a.m.l.g. except NE(?). *Uyğ. viii ff. Bud. erdemın baturup* 'concealing their special virtues' *TT VI* 352; (the six male pipes of the Pan's pipes) **baturu amez ülgüsın** 'cannot lower their pitch(?)' *Hüen-ts.* 133-4; (if the Master did not deign to return, should we mortals not all be) **sansarığ uzun tünde çomurmuş batarmış (sic?)** 'submerged and sunk in the long night of *samsāra*?' *do.* 301-4 (**batur-** lit. 'to allow oneself to sink'); a.o. *Suv.* 138, 1 (*ört-*): **Xak. xı ol sō:zı:n mendı:n baturdı: katama minni sırrahu wa kalāmahu** 'he hid his secret and his statement from me'; and one says **ol anı: suvka: baturdı:** 'he ducked him (*mağalahu*) in the water'; also used of anything that one puts into something liquid or soft, for example candied sugar (*al-fānıđ*) into fruit juice *Kaş. II* 73 (**baturur, baturmak:k**); **bu kişı ol sō:z baturğ:n** 'this man habitually conceals (*kıtmān*) his statements' *I* 515, 19: **KB** (the gate keeper must watch the first light

drive away dark night at the gate and) **kapuğda baturaş yarumış künüğ** 'must let the bright sun sink at the gate' 2530: **Kom. xiv** 'to conceal' **batır- CCG**; **Gr.: Tkm. xiv batır-(cahada; no doubt an error for) çahara** 'to burrow, drive into a burrow', and the like *Id.* 33.

D **2 ba:tur-** Hap. leg.; only quoted in a grammatical section as an example of a Dis. V. der. fr. a Mon. V.; Caus. f. of **ba:-** **Xak. xı ol ko:yuğ batırdı: arba'al-ğanam** 'he had the sheep tied up' *Kaş. III* 192, 11.

D **bütür-** Caus. f. of **büt-**; with the same wide range of meanings. S.i.a.m.l.g. with the same phonetic variations as **büt-**. Cf. **bütğür- Uyğ. viii ff. Man. çaxşapatığ bütürtl** (spelt *p-*) 'they carried out the commandment' *TT III* 138-9, 142; a.o. *do.* 144: **Bud. bütür-** 'to perform, carry out' is common, e.g. (whatever your command is) **ol yarlığın bütürğell anuk tururbız** 'we stand ready to carry out that command' *UIV* 12, 104; o.o. *TT V* 20, 8 (**alp**); 22, 13 and 20; 24, 51; *VII* 40, 91 and 97; *VIII A.2* (üze): *UI* 34, 18; *III* 44, 4 (ii); *Hüen-ts.* 311 (**ükşürüg**); *Suv.* 71, 20; 235, 10-12 (I l:-r-); 529, 22; 602, 12: **Civ. bütürüp bérürbız** 'we will pay in full' *USP.* 12, 10: **Xak. xı ot başığ bütürdi:** 'the medicament healed (*damala*) the wound'; and one says (ol) **anıñ üze: alımın bütürdi:** 'he enforced (*abarra*) his contract and rejected (*barhana*) his plea and insisted (*alzama*) on (being paid) his debt in accordance with the contract'; also used of things other than debts *Kaş. II* 72 (**bütürür, bütürme:k**): **KB** (a man must have knowledge) **keđ bütürse işığ** 'if he is to carry out his work properly' 327; (I was bare-faced, God) **bütürdi sakal** 'made my beard grow' 1098; (give them food and drink and) **bütür oprakığ** 'give them proper clothing' 4527 (and see **bütürü:**): XIII(?) *At. yarağ bulsağ oprak yalıñı bütür* 'if you find suitable clothing, clothe the naked' 330; *Tef. bütür- 'to make (plant) grow' 105: **Xwar. xiv bütür-** 'to carry out, perform' *Quib* 34: **Kom. xiv** 'to complete, carry out' **bütür- CCG**; **Gr.: Kip. xiii qadā'l-hāca** 'to perform a necessary task' (VU) **bütür-** *Hou.* 35, 12; *batta min battı'l-amr wa'l-şuğl* 'to settle a matter, perform a task' **bütür-** (*sic*) *do.* 38, 11: **xiv bütür-** (*sic*) *cabara* 'to repair, put right' *Id.* 28; *qadā'l-şuğl bütür- Bul.* 75v.: **Osm. viii and xv bütür-** 'to produce; to perform; to satisfy (a need); to heal (a wound)' in several texts *TTS I* 111; *II* 157; *IV* 117.*

D **batruş-** Hap. leg.; **Recip. f. of batur-**. **Xak. xı olar ikki: bir birıg suvka: batruşdı:** 'the two of them ducked (*mağala*) one another in the water' *Kaş. II* 203 (**batruşur, batruşmak:k**).

D **bütürş-** **Recip. f. of bütür-**; n.o.a.b. **Xak. xı olar ikki: bütürşdı:** 'the two of them negotiated and argued about their mutual claims' (*tağakama wa tabarhanā mā'dda'ayā*) *Kaş. II* 203 (**bütürşür, bütürş-**

me:k): Osm. xiv *bütrig-* 'to settle one's accounts' (with someone, ile) in one text *TT* I 111.

Tris. BDR

D *bütürü:* Ger. fr. *bütür-* used as an Adv.; 'completely', etc. N.o.a.b.; cf. *büte:* Uyğ. VIII ff. Bud. *eözüm kögüüm bütürü öğürüp sevinip* 'my body and mind were completely delighted (Hend.)' *Hüen-ts.* 296-7; *Xak.* XI *KB bütürü* 'thoroughly, completely' is fairly common, e.g. (the sun raised its head, and disclosed its face again) *ajun bütürü tuttu ürüg kuş öpl* 'the world completely assumed the colour of a white bird' 5828; o.o. 71, 193, 3949, 4420, 4961; there is also a Comparative f. *ayıtta bu häcib sözün yétrürek tileki ne ermiş takı bütürük* 'the Chancellor questioned him about his statement most searchingly (asking) more fully what his wishes were' 507.

PUD *buturğak* Dev. N. in *-ğak* (connoting habitual action); there is no verb *butur-* and this would be much more easily explained as *tuturğak* der. fr. *tutur-* but *R IV* 1857 records a NC Tara word *buturğak* 'a tree which has split and is bound round to save it from collapse', so the form may be correct although Radloff's Tara entries are rather suspect. *Xak.* XI *buturğak* 'a thorn tree (*şavh*) shaped like a pistachio tree (*al-fustuq*), which has thorns (*ma'aliq*) which catch the clothing, etc. *Kaş.* I 502.

(PU)D *budurs:n* 'quail, Coturnyx'; as such Hap. leg., but obviously connected with the later words for 'quail' assembled below. *Kaş.* does not contemplate the existence of Turkish words containing six consonants and a long vowel, and it is possible that the original form was **buldurs:n*, which links with the later forms and perhaps explains the intervocalic *-d-*, very rare in *Xak.*; *-s:n* is a very rare Suff. but may have the same relation to *-ç:n*, which occurs as a Suff. of other names of birds, as *-sil* to *-çil*. The later form survives in SW Az. *bıldırç:n*; Osm. *bıldırç:n*, but all other modern languages use some form of Mong. *büdiine* (*Kov.* 1230, *Haltod* 312). *Xak.* XI *budurs:n al-salwā* 'quail' *Kaş.* I 513 (verse *çaklın-*); translated *al-summāni* 'quail': (Çağ. xv ff. *kerek* (spelt; otherwise unknown) 'a bird smaller than a grey partridge', called *salwā* in Ar. and *bıldırç:n* in Turkish *San.* 300r. 28; n.m.e. (the latter by implication not Çağ.); *Tkm.*(?) XIII *al-summān* (VU) *bıldırç:n* Hou. 10, 9: xiv *bıldırç:n al-summāni* in *Tkm.*; Kip. *buyurç:n* (-c-) *İd.* 36; *al-summān* VU *buldurç:n* *Bul.* 11, 13 (only second -u- marked); xv (*al-summān* *bedene Kav.* 62, 13; *Tuh.* 19a. 12) the latter adds *Tkm.* *buyurç:n* (mis-spelt *buyurçuk*).

Tris. V. BDR-

D *butarla:*- perhaps Den. V. fr. the Aor. f. of *buta-* (*buti-*); the meaning is clearly 'to tear to pieces'. N.o.a.b. *Türkü* VIII ff. Man. *antak terkin butarlayu* (*üze*, etc., see *üz-*) 'thus

quickly tearing to pieces (tearing, cutting, and tearing to strips his clothes)' *M I* 7, 15: Uyğ. VIII ff. Man. (like a calf, which when reborn as a lion) [gap] *titretr butarlayur* 'terrifies and tears to pieces (oxen)' *M I* 18, 4 (ii): Bud. *tikli büride ulati yaviz tınılılar butarlayu tartıp* 'evil creatures, foxes, wolves, etc., tear to pieces and drag' *U III* 79, 1-3 (i).

Dis. BDS

D *batsık* Dev. N. fr. *bat-*; used only with preceding *1 kün* for '(sun)set'. N.o.a.b. The final *-k* became *-ğ* in *Xak.*, and there is some evidence that this sound change of *-sık* was fairly common (see *Brockelmann*, para. 109). *Türkü* VIII *kurığaru: kün batsıkı:ña*: 'westwards towards the sunset' *I S* 2, *IIN* 2; *kurya: batsıkda:ki*: Soğd 'Sogdiana in the west' (and other countries) *I N* 12: Uyğ. IX (my fame reached) *kün tuğsuk(k)a: bat-sık(k)a*: *Suci* 4: VIII ff. Man.-A *kün batsıkıñaru* *M III* 9, 3 (ii); *kün batsıkın do.* 4 (ii): Chr. *öptün kün tuğsuk kedin kün batsıkıña teğl* *M III* 48, 1 (v): *Xak.* XI *kün batsığ al-ğarb* 'west' *Kaş.* I 463.

D *bođsuz* Hap. leg. ?; Priv. N./A. fr. *1 bo:d*. Uyğ. VIII ff. Bud. (the evil beings) *bođsuz köligesiz barırlar* 'walk about without tangible form and casting no shadow' *TT VI* 99.

Dis. V. BDS-

D *bütse:*- Hap. leg.; Desid. f. of *büt-*. *Xak.* XI *ba:ş bütse:di*: *qaruba'l-curh mina'l-ındimāl* 'the wound came near to being healed' *Kaş.* III 283 (*bütse:r*, *bütse:me:k*).

Dis. V. BDŞ-

D *bitiş-* Co-op. f. of *biti-*:; n.o.a.b. See also *bütüş-*. *Xak.* XI *ol mapa: bitig bitışdi*: 'he helped me to write (*fi kibba*) the book (letter, etc.)'; also for competing *Kaş.* II 88 (*bitişür*, *bitişme:k*).

VUD *buđuş-* Hap. leg.; unvocalized but obviously the Co-op. f. of *buđ-* with the particular connotation of 'to be completely split by the cold'. *Xak.* XI *buđuşdi: ne:ñ infa-ra-ca'l-şay' wa tağ'asa ka'l-riclayn idā tafahhacā* 'the thing was split and (the parts) separated like the legs when they are straddled' *Kaş.* II 93 (*buđuşur*, *buđuşma:k*).

D *bödüş-* Co-op. f. of *bödü:*-(*bödi-*); survives only(?) in NW XIX Kaz. *biyış-* 'to dance together' *R IV* 1790. *Xak.* XI *oğlan bödüşdi*: *tabārā'l-şibyān fī'l-zafn wa'l-rağş* 'the boys competed with one another in dancing (Hend.)' *Kaş.* II 93 (*bödüşür*, *bödüşme:k*).

D *bütüş-* Recip. f. of *büt-*; survives at any rate in SW Osm., *Tkm.* *bitiş-* 'to be contiguous to one another, to join, adhere'. In the MS. of *Kaş.* the Perf. is unvocalized and the other two forms vocalized *bitiş-*, ? in a later hand, but the word must have been *bütüş-* in *Xak.* *Xak.* XI *olar ikki: bütüşti:ler*

aqarā kull wāhid minlumā mā'ddā'a 'alayhi sāhibuhu 'each of them admitted the other's claim on him' *Kaş. II 88* (bütüşür; bütüşme:k).

Dis. BDZ

bediz 'ornamentation', perhaps specifically 'painted ornamentation'. N.o.a.b., but a First Period I.-w. in Mong. as **beder** 'marks, stains', etc. (*Kov. 1113, Haldot 282*). **Türkü VIII** (in the account of the erection of Kül Tëgin's tomb) *I S 12* (urtur-); *I N 13* (ét-); o.o. *I NW*; *II N 14*; *II SW*; *Ix. 24* (bedzet-); VIII ff. ((I am a *maral* deer) **bediz tiz üze: ünü:pen** (I roar) *Irkb 60*; the word is clearly out of place here and prob. an error for **bedü:k**, 'rising on my great legs', the scribe's eye having caught the next word): **Yen. bedizün üçün** 'for their ornamentation' *Mal. 32, 10*: **Uyg. VIII ff.** Bud. (they have made a model of the heavens) **kim yéti grahlar kizleyü umaz bedizin** 'in order that the seven planets (Sanskrit *graha*) may not hide their representations(?)' (they have made a time keeping device) *Hüen-ts. 130-1*: **Xak. XI Kaş. I 436** (burxan): **KB tanuk ol sağa barça şürat bediz** 'all forms and adornments(?) are a witness to Thee' 20; **bu türlüğ çeçek yerde munça bediz** 'these various flowers are so many adornments on the ground' 96; (He created the blue firmament and raised it on high) **kün ay birle yulduz bezedi bediz** 'and adorned it with the sun, moon, and stars' 3724; a.o. 1524: *xiv Muh. (?) al-naş* 'picture, painting', etc. **bediz(?)**, *Rif. 189* (*bediz*); *Mel. 83, 14* has **başıs**.

Dis. V. BDZ-

D bedze- Hap. leg. in a very dubious text, but no doubt **Den. V. fr. bediz** and the original form of **beze-**, q.v. **Türkü VIII bedzemiş** 'adorned' (the tomb) *Ixe Asxete a. 2; c. 3* (*ITY II 121*); the reading *bedzemis* in a. 3 is improbable.

D bedzet- Caus. f. of **bedze-**. N.o.a.b. **Türkü VIII** (I obtained a decorator from the Emperor [of China]) **bedzet(t)im** 'and ordered him to ornament (the tomb)' *I S 11*; (I, Yoluğ Tëgin, stayed here for a month and four days and) **bitidim bedzet(t)im** 'wrote (the inscription) and had (the tomb) ornamented' *II SW*; (various people held a funeral feast (see *yoğlat-*) and) **bedizin bedzet(t)i**: 'had (the tomb) ornamented' *Ix. 24*: **Uyg. VIII ff.** Bud. (let him make a picture of me four feet high and wide and) **iki elğimde bügde baltu tuta bedizetziin** (*sic*) 'let him paint me holding a dagger and an axe in my two hands' *Suv. 544, 6-7*.

Tris. BDZ

D bedizçi: N.Ag. fr. **bediz**; 'painter, decorator'. N.o.a.b. **Türkü VIII [Tavğa]ç kağanta: bedizçi: kelürtim** 'I obtained a decorator from the Emperor of China' *I S*

11; o.o. I S 12 (çreki); *I NE* (élteber); *II N 14*: **Uyg. VIII ff.** Bud. (in a colophon) **Koçođa bedizçi** (PU) **El-toz** 'El-toz(?) the illuminator in Koço' *U II 20, 1* (i): **Civ.** (in a list of names) **bedizçi** *Usp. 61, 18*: **Xak. XI KB** (in a list of craftsmen) **bedizçi** 4458.

D bedizlig P.N./A. fr. **bediz**; 'painted, ornamented'. N.o.a.b. **Xak. XI bedizlig ev bayt muzavraf** 'a house painted (with frescoes?)' *Kaş. I 507*: **KB ediz kég bedizlig sarâyü kalıp** 'your high, spacious, painted (?frescoed) palace remains' (but you lie in the grave) 1419; a.o. 1524.

Tris. V. BDZ-

D bedizle- Hap. leg.; **Den. V. fr. bediz**; 'to ornament, adorn (metaph.)'. Cf. **bedze-**. **Türkü VIII ff. Irkb 28** (uyur).

Mon. BĞ

D I ba:ğ Conc. N. fr. **ba:-**; 'bond, tie, belt', and the like; also 'something tied or fastened together, bundle, bale', etc. In early political terminology **ba:ğ** also seems to mean 'a confederation', that is a number of clans united by contractual arrangements, as opposed to **bo:d** 'clan', a number of families united by ties of blood, and **bođun** 'a group of such clans'. S.i.a.m.l.g. as **bağ, baw, bo**, etc. See also **bo:ğ**. See *Doerfer II 705*. **Türkü VIII ff.** **Yen. bağim bodunimka: adritim** 'I have been parted (by death) from my confederation and people' *Mal. 27, 7*; a.o. 38, 4 (dubious); **Uyg. VIII ff. Man.-A kamağ yeklere bağı bolzun** 'may it become a bond to bind all the demons' *M I 15, 19-20; o.o. M III 12, 18* (i): **Bud. alku ünliğların bağlarında özğurdaçı** 'the saviour of all mortals from their bonds' *U II 58, 5* (ii); **bağ çuğ** 'bonds and wrappings' *Suv. 165, 20-1; a.o. TT V 26, 116* (boğuz); 24, 78 (eğri); *VI 110*, etc. (**baka:ğun**); *VIII A. 35*: **Civ.** in astronomical terminology **bağ** is one of the 'units' in the cycle of sixty *TT VII 1, 2* and 72; 6, 2 and 5; **yüz iki bağ bözni** '102 bales of cloth' *Usp. 13, 5; o.o. do. 20, 3; 91, 10* (2 ot); *TT I 9* (yulun-): **O. Kir. ix ff. altı: bağ** 'the six confederations' was a political unit in Tuva in the O. Kir. period, usually described as **altı: bağ bođun** *Mal. 1, 2; 5, 2; 24, 5; 49, 4* (see also I. R. Kyzlasov, 'Novaya datirovka yeniseiskoi pis'mennosti', *Sovetskaya arheologiya, 1960*) 3; **Xak. XI ba:ğ** any 'bundle' (*huzma*) of firewood or anything else; hence one says **otuy ba:ğı**: 'a bundle of firewood' *Kaş. III 152; o.o. I 409, 6; II 21, 19* (çig-): **KB munuy bağı mundağ** 'the connection between these things is like this' 727: **xiii(?) Tef. bağ** 'bond; dog's lead', etc. 87: *xiv Muh. al-işaba* 'turban' **ba:ş ba:ğı**; *al-niqāb* 'veil' **yüz ba:ğı**; (*Rif. adds şidādū'l-sadr* ('a woman's) breast binder' **tō:ş ba:ğı**) *Mel. 53, 6; Rif. 150; a.o. 67, 7; 167* (bé:l): **Çağ. xv ff. bağ band wa riştih** 'bond, fastening, cord' *San. 125r. 16* (quotn.): **Xvar. xiii ton bağı** 'belt'; *Ali 21: xiii(?) Oğ. 33* (altunluğ): **xiv bağ** 'bonds' *Qutb 23; a.o. do. 44* (çu:ğ): **Kom. xv**

bav 'chain, fetter' *CCG*; *Gr.*: *Kip.* xiv **ba:ğ** *al-ribāṭ* 'fastening' *İd.* 33: xv *al-'uqda* 'a bundle', for example a bale of silk or the like **ba:ğ** *Kav.* 39, 3.

F 2 **ba:ğ** the Persian word *bāğ* 'garden' was a very early l.-w. in Turkish, primarily for 'vineyard', for which there is no native Turkish word. S.i.a.m.l.g. except NE, usually in its Pe. meaning. *Uyg.* viii ff. **bağ borluk** 'vineyard' (*Hend.*) *TT IV* 10, 6: (xiv) *Civ.* **bağrı edle** 'cultivating the vineyard' *USp.* 22, 41: xiv *Chin.-Uyg. Dict.* 'vineyard' **bağ borluk** *Liğeti* 137; *RIV* 1127: **Xak.** xi **ba:ğ** *al-karm* 'vine' *Kaş.* III 152; **ba:ğka:** *kir udxul fi'l-harm* 'go into the vine(yard)' *III* 212, 1: *KB* **yér suv bağım** 'my landed property and vineyards' (or gardens?) 2278: xiii(?) *Tef. **bağ** 'garden' 87: *Kom.* xiv 'vineyard' **bağ CCI**; *Gr.*: *Kom.* xiv (after I **ba:ğ**) and **ba:ğ al-bustān** 'garden' borrowed from Pe. *İd.* 33.*

(D) **bo:ğ** 'bundle' and the like; presumably a Sec. f. of I **ba:ğ**; the word also occurs in Pe., but seems there to be a Turkish l.-w.; for the difference between the two words see **boğla:**-N.o.a.b. See *Doerfer* II 789. *Uyg.* viii ff. *Civ.* (a donkey is hired) **tokuz otuz boğ** (text in error *tok*) **bözke** 'for (a rent of) 29 bales of cloth' *USp.* 3, 4-5: **Xak.** xi **bo:ğ 'aybatu'l-matā' wa rizmatuhu** 'a bale or bundle of merchandise' *Kaş.* III 127; o.o. *II* 341, 13 (**boğlat-**) and *III* 133, 1 (**çığıl-**): *Osm.* xiv **boğ** 'bundle' in one text *TTS IV* 117.

S **buğ** See 2 **bu**.

I **bo:k** (*sic*) (1) 'green mould'; (2) 'excrement, dung'. S.i.a.m.l.g. in the second meaning, in the first only(?) in NE *Koib.*, *Sag.* **poğ** *RIV* 1265. The secondary meaning 'metallic slag' also occurs. Cf. I *ark.* *Uyg.* viii ff. *Civ.* (a virtuous man is as good as the Buddhas) **buyansız kişi bok bakır birle tüz** ol 'a man without merit is no more use than copper slag' *TT VII* 42, 2: **Xak.** xi **bo:k** 'the green mould (*al-xudra*) which forms on bread when it turns musty owing to age or putridity', also of other things *Kaş.* III 129: xiv *Muh.* *al-ğā'it* 'excrement' **bo:k** *Mel.* 48, 1; *Rif.* 142: **Oğuz** xi **bo:k** *al-ğā'it* *Kaş.* III 129: *Kom.* xiv 'dung' **bo:k** *CCG*; *Gr.*: *Kip.* xiii *al-'ađira* 'human excrement' **bo:k** *Hou.* 21, 19: xiv **bo:k** *al-xur* 'excrement' *İd.* 34: xv *ađira* **bo:k** *Tuh.* 25a. 6.

VU 2 **bo:k** *Hap. leg.*; an onomatopoeic. The only modern trace seems to be in NE *Khak.* **poxia-** (of the heart) 'to beat'. **Xak.** xi (after I **bo:k**), and one says **ka:ğun bo:k yérke:** **tüşdi:** 'the melon fell to the ground with this sound' (*al-sawt*); and one says of anything hollow that falls to the ground and bursts **bo:k etti:**, it is an onomatopoeic (*hikāya*) for the sound *Kaş.* III 129.

Mon. V. BĞ-

bak- 'to look at (someone or something *Dat.*)', with some extended meanings like 'to look after (someone)'; to look to, obey (someone)'.
S.i.a.m.l.g. **Xak.** xi ol **mapa:** **bakdi:** *nazara ilayya* 'he looked at me' *Kaş.* II 16 (**bakar:**, **bakma:k**); 16 o.o.: *KB* **bak-** is common, e.g. **öz öziğe bakıp** 'looking at itself' 81; (the planet Venus) **seve bakti erse** 'if she looks lovingly (at you)' 135; o.o. 195, 255, etc.; xiii(?) *At.* **bakiğı okiğı asig alsu tep** 'saying "let him look and read and draw advantage from it"' 78; **baka körğil** 'look and see' 99; *Tef.* **bak-** 'to look (at something *Dat.*)' 89: xiv *Muh.* *nazara bak-* *Mel.* 7, 18; 31, 15; *Rif.* 79, 116; *al-tatallu* 'to look towards, stare at' **bakmak** 34, 8; 110: **Çağ.** xv ff. **bak-** (*-mayın*, etc.) *bah-* *Vel.* 131; **bak-** *nigāh hardan* 'to look (at)' *San.* 125v, 13 (quotns.): **Xwar.** xiii **bak-** 'to look, glance (at something *Dat.*)' *Ali* 31: xiv ditto *Qutb* 27, *MN* 108, etc., *Nahc.* 284, 17 (**alart-**): *Kom.* xiv **bak-/bax-** 'to look, look at, look after' *CCI*, *CCG*; *Gr.* 49 (quotns.): *Kip.* xiii *lahaza* 'to glance at' **bak-**; *intazara baka:* *tur-* *Hou.* 36, 17; *tağalla'a min tağallu* 'alā cihā' 'to look towards' **bak-** *do.* 42, 2: xiv **bak-** *nazara* *İd.* 34; *tağalla'a wa tağalla'a wa nazara bak-* *Bul.* 39r.: xv **bak-** *nazara aw tağalla'a bak-* *Kav.* 9, 12; a.o. 31, 11; *başara* 'to see, perceive' **bak-** *Tuh.* 8b. 2; *ra'ā* 'to see' **bak-** *do.* 17a. 12; *nazara bak-* *do.* 37b. 5: *Osm.* xiv *TTS II* 24 (**alart-**).

boğ- 'to strangle, choke (someone *Acc.*)'. S.i.a.m.l.g. w. some phonetic changes (**b-/p-**; **oğ-/o-**; **-/u-**). *Uyg.* viii ff. *Civ.* **boğmak bolsar** 'if a man has a choking fit' *I* 184: **Xak.** xi ol **erni: boğdi:** 'he strangled (*xanaqa*) the man' (etc.) *Kaş.* II 14 (**boğar:**, **boğma:k**); *I* 85 (2 *uya:*) and three o.o.: *KB* **yarağsızni boğdi elğide urup** 'he strangled the useless ones, seizing them with his hands' 437: **Çağ.** xv ff. **boğ-** *xafa kardān wa gulū-rā tang fusurdān* 'to strangle, to squeeze the throat' *San.* 135v. 20 (quotns.): *Kip.* xiii *xanaqa boğ-* *Hou.* 35, 17: xiv **bo:**- *xanaqa* *İd.* 28; **boğdi:** *xanaqa;* *wa huwa 'alam, wa taraqqāqa bā'whu idā kāna 'alam* 'to strangle', and **buğdi:** with *-u-* means 'flag, sign, landmark' (?) *İd.* 33 (there is no other trace of **buğdi:** in any such sense): xv **boğ-** *xanaqa* *Kav.* 10, 6; 76, 14; ditto **bo:-**; *Tkm.* **boğ-** *Tuh.* 15a. 3.

bo-k- 'to cross (the legs)'. Survives in NE *Leb.* **puğ-** *R IV* 1361; *Tef.* **pok-** *do.* 1264; *SE Tar.* **boğ-** *do.* 1647. Cf. **bağda:-** **Xak.** xi ol **ađa:kin bokdi:** 'he drew in (*damma*) his legs towards himself after they had been stretched out' *Kaş.* II 16 (**bokar:**, **bokma:k**): *KB* (do not hurry over anything) **serin öz boka** '(sit) crossing your legs and be patient' 1310.

Dis. BĞA

baka: by itself 'frog'; also 'tortoise' if preceded by words meaning 'horn, stone', and the like. S.i.a.m.l.g. w. minor phonetic changes in both meanings. See *kurbaka:*. *Uyg.* viii ff. *Bud.* **müyüz baka:** (horn) 'tortoise' *U II* 35, 21: **Xak.** xi **baka:** *al-đifda* 'frog'; hence 'the tortoise' (*al-salhafā*, *sic*) is called **mü-ñüz baka:** *Kaş.* III 226: **Çağ.** xv ff. **baka** and

baka çanak *lâh puşt* 'tortoise', also called **taş baka/taş bakka** ('stone frog'), in Ar. PU *katf* (or *kaşf*, unlike any known Ar. word for 'tortoise') *San.* 126r. 18; **taş bakka** *sang puşt* 'tortoise', also called **baka/baka çanak** in Ar. (as above) *do.* 157r. 10; **Xwar. XIV baka** 'frog' *Qutb* 27; **Kip. XIII** (*al-difda*) **kurbağa**); *al-sulahfâ* (VU) **kabırçaklı: bağa: ya'ni difda** 'dat' *ilba* (mis-spelt *ây-i-a*) that is 'a frog with a box' *Hou.* 7, 5; **XIV kabırçaklı: bağa: al-sulahfâ İd.** 68; ditto (but **kabırçaklı**): *ma'nahu difda* 'dat qubba' meaning 'a frog with a dome' *Bul.* 5, 2; **XV sulahfâ kabırçaklı bağa** *Tuh.* 10a. 9; **kabırçaklı (sic) bağa** 39b. 3; *difda* **bağa** *do.* 23b. 7; **Osm. XVIII** (after Çağ. entry) and in *Rümi kablu baka* and (PU) **tos baka** *San.* 126r. 18 (the latter Hap. leg.).

D baku: (baku:) Dev. N. in -ğū-, with the -ğ- assimilated, fr. **bak-**; lit. 'a look-out'. N.o.a.b. **Xak. XI baku:** *al-quff* 'a hill, high ground' *Kaş.* III 226; (after **soku:**) 'just as the word **baku:** *al-quff* was abbreviated, it originally had -kk- (*al-qâf muşaddad*)' *do.* 26; (the wolf) **baku: ağıd:** 'climbed the hill (to escape me)' III 219, 17.

PUF I buğa: Hap. leg.; a Sanskrit l.-w., perhaps *pūga* 'betel-nut'. **Xak. XI buğa:** a drug (*dawā*) imported from India one says **sa:riğ buğa:** 'yellow (*aşfar*) buğa:' and **bo:z buğa:** 'reddish (*aşhab*) buğa:' *Kaş.* III 224.

S 2 buğa: See **buka:**.

buka: 'bull'. S.i.a.m.l.g. with some phonetic changes (b/p; k/g). Some NW Tat. dialects and SW, Osm. only, have -o- for -u-; see *Sheherbak*, p. 99. Cf. **u:d, öküz, siğir**. Not to be confused with the Mong. word *buğu* 'stag' (*Haensch* 21, *Kov.* 1160) which occurs as a l.-w. in the *Chin.-Uyg. Dict.*; **Xwar. XIII** (?) *Oğ.* 29, etc.; Çağ. *Vel.* 153; *San.* 136v. 9, and survives in SE Türki and NC Kir., Kzx. See *Doerfler* II 752. **Türkü VIII T 5 (ira:k):** *Uyg.* VIII ff. Bud. **bukasi aşnu ünüp** 'his bull came out first and . . .' *PP* 65, 3; *Civ. U/Sp.* 68, 3 (eçkü): **Xak. XI buka: fahlu'l-buqara** 'bull' *Kaş.* III 226; a.o. *al-tawr* 'bull' *II* 79, 21 (*mügreş-*); **KB boyun yal bedüt-tüp buka teğ kılıp** 'you have made your neck and the back of your neck bigger like a bull's' 580r; Çağ. *XV ff.* **buğa gâw wa gâw-miş** 'bull; buffalo' (also a Proper Name) *San.* 136r. 24; **buka** the same as **buğa** *do.* 137r. 4; **Kom. XIV** 'bull' **boğa CCI**; *Gr.*: **Kip. XIII** ('cattle' in general *siğir*; *al-tawr öküz*) *al-iclu'l-sübbu'l-mursadu'l-qufâz* 'a sturdy bull calf which is ready to breed' **buğa** *Hou.* 14, 19; **XIV buğa: al-fahlu'l-muddakir l'l-** (VU) *dirâh* 'a male animal' (?) and any male animal (*fah*) is called this, the Turks and Persians say **bağa: (sic?)**, its origin is the Ar. word *bağğā* 'lustful', but its (form) is incorrect (*al-mābiin*) *İd.* 33; ('bullock' **öküz**) *al-tawru'l-rayn* 'an entire bull' **buğa:**, used specifically in this sense and also (more generally) for the best (*al-cayyid*) of anything *Bul.* 7, 8; **XV**

al-tawr (**öküz** and) **buğa: Kat.** 62, 2; *tawr buğa* (and **öküz**) *Tuh.* 11a. 2; **Ala Buğa** Proper Name *do.* 41b. 7.

Dis. BĞC

VU bukaç/buka:ç n.o.a.b. **Xak. XI bukaç** *al-tawr awi'l-qidr min xazaf* 'a jar or cooking pot of clay'; one says **eşiç bukaç qidr wa tawr** as a Hend. (*al'al-ithâ*) *Kaş.* I 357; (**buka:ç art** the name of a mountain pass (*aqaba*); **buka:ç al-tawr wa'l-qidr**; one says **eşiç buka:ç I 411: XIV Muh.** (?) (among blacksmith's implements) *kür* 'a blacksmith's furnace' **buka:ç (sic) Rif.** 160 (only).

F bakçan 'silent meditation'; n.o.a.b. L.-w. fr. the synonymous Chinese plr. *mo ch'an* 'silent meditation' (*Giles* 8,021 348; Ancient Chinese *m(b)hak ts'an*). *Uyg.* VIII ff. Bud. (then the venerable *arhat* Śāriputra in that monastery) **bakçan bolur erd** 'was (sunk in) silent meditation' *U III* 88, 17; a.o. *do.* 89, 2.

Tris. BĞC

D baka:çuk Hap. leg.; Dim. f. of **baka:**; lit. 'little frog', for a parallel animal simile cf. Latin *musculus* 'little mouse'. Cf. **siçganak**. **Xak. XI baka:çuk taşğir baka: wa huwa farisatu'l-dirâ** 'Dim. f. of *baka:*; the muscle of the forearm' (*sic* but ?'biceps') *Kaş.* III 226.

Dis. BĞD

buğd: See **boğ** NW.

D bokdam Hap. leg.; N./A.S. in -dam (connoting resemblance) fr. **I bok:**; 'mould-like'. *Uyg.* VIII ff. *Civ.* (your old name has been changed and has become new) **bokdam atıj** 'your mouldy reputation' (has been changed, etc.) *TT I* 118.

D bağdaş Dev. N./A. in -şğ (connoting reciprocity) fr. **bağda:**; survives in SW Osm. **Xak. XI KB bağdaş ilme** 'do not sit cross-legged' (at a feast) 4114; **Kip. XV cağâ** 'to sit cross-legged' **bağdaş olıur-** *Tuh.* 12a. 10.

buğday 'wheat'. S.i.a.m.l.g. w. some phonetic changes. *Uyg.* VIII ff. Bud. (a statue of Buddha) **buğday evlinçe** 'the size of a grain of wheat' *Pfahl.* 6, 6; *Civ.* **livi aşı buğday tétir** 'the (appropriate) offering (l.-w.) of food to it is said to be wheat' *TT VII* 14, 39; **Xak. XI buğday al-hinta** 'wheat' (prov.); the people of Barsğān cannot pronounce **buğday** and call it **buğay**; and this word (is used) to test anyone who says 'I am not one of them' *Kaş.* III 240; and 7 o.o.: **KB** (in the list of the signs of the zodiac) **buğday başı** 'the ear of wheat', the Ar. name of Virgo 140: XIII(?) *Tef.* **buğday** 'wheat' 106 (*buğday*); *XIV Msh.* *al-hinta buğday Mel.* 6, 13; 65, 14; 77, 13; 79, 6; *Rif.* 77, 165, 181, 183; Çağ. *XV ff.* **buğday gandum** 'wheat'; also used for *burc-i sumbula* 'Virgo' *San.* 136r. 29; **Xwar. XIV buğday** 'wheat' *Qutb* 37; 'a fruit (on the tree of the knowledge of good and evil)' *Nahc.* 281, 6; **Kom. XIV** 'wheat' **boğday/buğday/boday**

CCI, CCG; Gr.: Kip. XIII *al-hința bu:day* also called *buğday Hou.* 12, 15; XIV Tkm. *buğday al-qamh* 'wheat'; Kip. *buyday*; and to describe a man with a brown complexion (*asmar*) they say *buğday emlü:* (see *eplig*) . . . and (in Kip.) *buğday* is not used except in this phr. *Id.* 33; *al-qamh buğday Bul.* 6, 15; *al-qamhiya* 'wheaten food' *buğday aș do.* 8, 2; XV *al-qamh buğday Kav.* 63, 12; *qamh buđay*; Tkm. *buğday Tuh.* 29a. 3: Osm. XIV ff. *buğday* 'wheat' is noted fr. XIV onwards; a Sec. f. *buğda* is noted in XIV and XV and *buğday eplü* fr. XIV to XVIII TTS I 119; II 173; III 114; IV 128.

D *boxta:y* Hap. leg.; Den. N. fr. *bo:ğ.* The sound change -ğt- > -xt- also occurs in *ağtar-*. The Suff. -*tay*-, which has no relation to the Mong. P.N./A. suffix -*tay/tey* (*Studies*, p. 202), is very rare, and its significance is obscure, cf. *turumtay*; as *Kaș.* gives practically the same translation for *bo:ğ* and this word, it cannot have much content. *Xak. xi boxta:y* 'aybatu'l-tiyāb 'a bale of clothing': VU *boxto:y* alternative form (*luğa fihî*) *Kaș.* III 239.

Dis. V. BĞD-

D *bakit-* Hap. leg.; Caus. f. of *bak-*; cf. *bakur-*. The modern Caus. f. *baktur-* does not seem to be noted earlier than (*Xak.*) XIV *Muh. amara bi'l-ta'ammul* 'to order to contemplate' *bakdur-*, *Mel.* 41, 5, where *Rif.* 131 has *bakur-Xak. xi ol anı: evdin bakitti: aŭla'ahu wa amarahu an yuhŕi* <words omitted> 'he showed him and told him to look <at the house>'; also used for anyone who urges someone to look towards a place (*yanızur ila mawđi'*) *Kaș.* II 308 (*bakitur*-, *bakitma:k*).

D *buka:t-* (*buka:d-*) Hap. leg.; Intrans. Den. V. fr. *buka:*. *Xak. xi buza:ğ bukatı: (sic) ŝara'l-'icel fahl li'l-baqara wa 'udda min cumlati'l-fuñül* 'the calf became a bull and was reckoned among the bulls'; originally *buka:d-tı: Kaș.* II 308 (*buka:tur*-, *bukatma:k*, *sic*).

D *bağda:-* 'to trip (someone *Acc.*)'; Den. V. fr. I *ba:ğ* with a different meaning fr. *bağla:-*. Survives only(?) in SW Osm. *bağda-* 'to cross the legs, sit cross-legged'; cf. *bağdaș.* *Xak. xi ol anıñ ađa:kın bağda:đı ŝağzaba rielahu fi'l-ŝirā'* 'he tripped his leg while wrestling' *Kaș.* III 276 (*bağdar*-, *bağdama:k*); a.o. II 364, 14: *ol anıñ ađa:kın bağda:đı*: same translation; a metathesized ('*alā qalb*) form of *bağda:-* III 288 (*bağdar*-, *bağdama:k*).

D *bağdat-* Caus. f. of *bağda:-*; n.o.a.b. *Xak. xi ol anıñ ađa:kın bağdattı:* 'he ordered (someone) to trip (*bi-ŝağzaba*) his leg while wrestling' *Kaș.* II 327 (*bağdatur*-, *bağdatma:k*).

D *boğtur-* Caus. f. of *boğ-*; 'to order (someone *Dat.*) to strangle (someone *Acc.*)'. Survives only(?) in SW Osm., Tkm. *boğdur-*. *Xak. xi ol anı: boğturdı:* 'he ordered that he

should be strangled' (*bi-xanqihî*) *Kaș.* II 171 (*boğturur*, *boğturma:k*); a.o. II 173, 18: *Çağ.* xv ff. *boğdur-*. Caus. f.; *xafa farmidan* 'to order to strangle' *San.* 136r. 5.

Tris. BĞD

(F) *bağa:tur* by origin almost certainly a Hunnish (Hsiung-nu) Proper Name, and more specifically that of the second Hsiung-nu *shan-yü* (209-174 B.C.) whose name was transcribed by the Chinese as Mao-tun (*Giles* 7,699 12,221; Old Chinese prob. something like *moğ-tun*). The word occurs only once in the early period and then still as a P.N. but was an early l.-w. in Mong. as *ba'atur* (Haenisch 11) *bağatur* (*Kov.* 1058), primarily as an element in P.N.s, e.g. *Yesigei Ba'atur* (Haenisch 184) but also as a common noun meaning 'picked warrior'. It is prob. that the transition from name to noun took place in Mong.; Turkish had other words like *alpa:ğut* with this meaning. The word reappears in Turkish in the medieval period generally in forms with medial -h- which suggest that the immediate source was Pe. S.i.s.m.l. in SE, NC, SC, and NW as *batır/batur*, *R IV* 1511-15, which seem to be direct borrowings fr. Mong. See *Doerfer* II 817 and *Studies*, p. 19. *Türkü VIII ff. atım Bağatur: Çiğsi:* 'my name is Bağa:tur: Çiğsi:' *Tun. IV* 12 (ETY II 96); *Xwar. XIV mağa alp bahatur quwwatlığ kişiler ida bérğil* 'send me tough warriors and strong men' *Nahc.* 151, 9; *Kom.* XIV 'brave (man) bağatur CCI; bahadur CCG; Gr.: Kip. xv *ŝucā'* 'brave' *bahadur Tuh.* zob. 8; *Kav.* 23, 12; 60, 6.

Dis. BĞĞ

D *bakiğ* Hap. leg. ?; N.Ac. fr. *bak-*. *Xak. xi bakiğ al-nağra* 'a glance, look'; hence one says *anıñ bakiğı: kór abŝir nağratahu* 'see how he glances' *Kaș.* I 373.

VU *bokuk* (?*bokok*) 'a swelling, esp. in the throat', in humans 'goitre, double chin', in birds 'crop'; metaph. 'a bud'. Survives in NE Alt., Tel. *poğok*; Leb. *po:k* *R IV* 1264-5; *Şor puğak do.* 1362; *Khak. poğo* 'goitre, bird's crop', sometimes 'a (bride's) necklace'; SE *Türki pokak* 'goitre' *BŞ*; *poxak/po:kak/porkak farring*: NC *Kir. poğok* 'necklace'; *bokok* 'bird's crop' *R IV* 1265, 1646; *boğok* 'goitre' *Yud.*; *Kzx. buğak* 'goitre'; NW *Kk. buğak* 'goitre'. The evidence points to -o- in the first syllable. See *Doerfer* II 801. *Xak. xi bokak (sic) al-haŝsala* 'a bird's crop': *bokuk camā'atu'l-nawr wa akmānu'l-anwār wa'l-azhār* 'a cluster of flowers, the buds of flowers'; hence one says *çecek bokuklandı:* 'the flower has come into bud' (*takammama*), that is before the blossom has actually opened (*yatafattara'l-zahr*) (verse): *bokuk* 'goitrous flesh' (*lahm ğudadı*) which grows between the skin and the flesh each side of the Adam's apple (*al-harqada*); (a long account of the prevalence of this disease in Fergana and the Şiqni country and of the reasons for it follows)

Kaš. II 285; Kıp. XIV (VU) *boğazğ al-halq* 'throat' *İd. 33* (an inexact translation, see *boğaz*); *al-hawsala* (VU) *boğazağı: (sic)* (and *kurşak*) *Bul. 12, 7*; XV *tahtu'l-hanak* 'the part beneath the chin' *boğak Kav. 60, 15*.

Tris. BĞĖ

(D) *buka:ğu*: 'fetter, leg-iron, handcuff'; morphologically Conc. N. fr. **buka:-*. S.i.s.m.l. (NC, NW, SW). See *Doerfer II 725*. Uyğ. VIII ff. Man.-A *yazukluğ ernip* . . . *bukağustı* 'the fetters' . . . of a criminal' *M III 12, 19* (i); Man. *bukağutakılar* 'those who are in fetters' *TT III 49*; Bud. *bağda bukağuda yatıp* 'lying in bonds and fetters' *Kuan. 38*; a.o. *TT VI 110*; *Xak. XI buka:ğu: al-maqtara (sic)* 'the chains' that are put on a thief *Kaš. I 446*; XIII(?) *Tef. bukağu* 'fettlers' 107 (*bokağı*): *Çağ. xv ff. bukağu/bukaw* the same as *buxağu/buxaw* (Osm.) in the sense of *taçq wa zincir* 'neck-ring; chain' *San. 137r. 5*; Kıp. XIV *bukawu: al-qayd* 'fettlers' *İd. 33*; (*qayyada bukağula- Bul. 74v*): XV *qayd buwawı*; *Tkm. buğawı* (in margin in SW hand *bukağı*) *Tuh. 20a. 13*; Osm. XIV ff. *bukağu* 'fettlers, etc.'; fairly c.i.a.p. *TTS I 122*; *II 173*; *III 578 (P-)*; *IV 130*; *XVIII buxağu* in *Rimi*, 'a chain' (*zincir*) that they fasten to the legs of animals or criminals *San. 131r. 7*.

D *bukağuçı*: N.Ag. fr. *buka:ğu*; n.o.a.b. Cf. *bukağuluğçı*: Uyğ. VIII ff. Bud. (in a list of disreputable occupations) *bukağuçı boltum erser* 'if I have become a jailer' *Ü II 85, 13*; a.o. *TT IV 8, 61* (2 kina:-).

D *bokukluğ* Hap. leg.; P.N./A. fr. *bokuk*. *Xak. XI bokukluğ* er 'a man with goitre' (*harcşala*) *Kaš. I 407*.

D *bukağuluğ* P.N./A. fr. *buka:ğu*: 'fettered', etc. Survives in NC Kır. *boğolu*: Uyğ. VIII ff. Bud. *boyunları bukağuluğ* 'with their necks chained' *Suv. 12, 17*.

D *bukağuluğçı*: Hap. leg.; N.Ag. fr. *bukağuluğ*. Uyğ. VIII ff. Chr. (Herod ordered) *öz bukağuluğçı ölütcü yargan-larka* 'his own jailers, executioners and judges (?)' *U I 9, 17-18*.

Tris. V. BĞĖ

D *bokuklan-* Refl. Den. V. fr. *bokuk*; n.o.a.b. in the sense of 'to come into bud', of a plant, bush, etc. Uyğ. VIII ff. Man. *Wind. 10* (*ağırtıg*): *Xak. XI Kaš. II 285* (*bokuk*); *I 437, 5* (same verse as in *II 285*).

Dis. BĞL

D *bağlığ* P.N./A. fr. *I bağğ*; with several meanings der. fr. that word. S.i.s.m.l. with the same phonetic changes as *I bağğ*. Uyğ. VIII ff. Bud. *çağ bağlığ (PU) kü tao atlığ bir beğ* 'a beg named Kü tao(?) of the Chang family' *Suv. 4, 7*; (*edğü öğli bağlığ bodısatv* Avalokiteśvara Bodhisattva, 'the B. who looks kindly (on men)' *U I 17, 6*; as Müller, *do.*

I 56, points out this must be an error for *bakığlığ*): (Civ. in a contract *USp. 13* relating to the sale of a vineyard the price is quoted in l. 2 as *yüz iki bağlık uzun karıda böz* (see *uzun*) and in l. 5 as *yüz iki bağ böz*; *bağlık* must be syn. w. *I bağğ*; and is either an A.N. (Conc. N.) fr. it, otherwise unnoted, or a scribal error): *Xak. XI KB beğ atı billig birle bağlığ turur* 'a beg's reputation is bound up with his wisdom' 1953; XIV *Muh. al-muğlaq* 'bolted' (opposite to 'open' *açuk*) *bağlık (sic) Rif. 154*; (*Mel. 56, 3 bağlamak* in error): *Çağ. xv ff. bağlığ/bağlık bağlu ve bağçalı* . . . *ve bir daxı handla bağlu* 'owning a vineyard or garden' (fr. *2 bağğ*) and also 'tied with bonds' *Vcl. 130* (quoting); *bağlığ basta* 'bound' *San. 125r. 21* (quoting); *Xwar. XIV bağlığ/bağlık/bağlı* 'bound, fastened' *Quth 24*.

(D) *baklan* one of the group of animal names ending in *-lan*; a particular kind of lamb, but whether of a particular age or 'fat' or the like is obscure. N.o.a.b. Cf. *Doerfer II 751*. *Xak. XI baklan* kuzı: *al-hanah'l-fariyu'l-samin* 'a tender, fat lamb' *Kaš. I 444*; *Xwar. XIV* (one should eat a lamb) *baklan erken* (before it becomes a *şişek* (*tişek*)) *Quth 27*.

Dis. V. BĞL-

bakıl- Pass. f. of *bak-*; s.i.s.m.l. meaning 'to be watched, looked after', and the like. *Xak. XI yérke: bakıldı: fülü'a wa nuğira iläl-ard* 'the ground was carefully examined and looked at' *Kaš. II 131* (*bakılır, bakılmak*): *Çağ. xv ff. bakıl- niğäh karda şudan* 'to be looked at' *San. 126r. 1*.

D *boğul-* Pass. f. of *boğ-*; 'to be strangled, choked'. S.i.s.m.l.g. *Xak. XI er boğıldı: xumıqa'l-racul* 'the man (etc.) was strangled' *Kaš. II 131* (*boğultur, boğulmak*): *Kom. XIV* 'to be drowned' *boğul- CCI; Gr.*

D *bokul-* Hap. leg.; Pass. f. of *bok-*. *Xak. XI aqak bokıldı: usıđat wa qubiđati'l-riçtu'l-mafriğa* 'the leg which had been outstretched was grasped and drawn in' *Kaš. II 131* (*bokılır, bokılmak sic*, both *kasra* and *ğamma* on the Infin.).

D *bağla-* Den. V. fr. *I bağğ*; usually 'to tie, fasten', and the like. S.i.s.m.l.g. with the same phonetic changes as *I bağğ*. Cf. *ba:-*, *boğla:-*. Uyğ. IX (I had three sons and three daughters) *evledim bağladım* 'I married off (the sons, i.e. gave them their own homes) and gave (the daughters) in marriage (i.e. to another clan)' *Suci 6* (text as corrected by Gronbech): *Xak. XI ol otuğ bağladı: hazama'l-ħatab* 'he tied the firewood (etc.) in a bundle' *Kaš. III 292* (*bağlar, bağlama:k*); *köplün ağar bağlayu: 'aqadtu qalbi 'alä hubbihi* 'I fastened my heart to (love for) him' *III 309, 10*: XIII(?) (*At. 183, 220 v.l.* see *ba:-*); *Tef. bağla-* 'to tie (the hands); to bolt a (door)', etc. 88; *XIV Muh. aqlıqa wa şadda* 'to bolt, fasten' *bağla:- Rif. 104* (*Mel. 23, 3 bağlan-*); *qayyada* 'to bind' (*Rif. wa katafa* 'to handcuff')

bağla- 30, 11; **bağla:-** 114: **Çağ.** xv ff. **bağla-bastan** 'to bind' *San.* 124r. 18 (quotns.): **Xwar.** XIII **bağla-** 'to bind, fasten', etc. *Ali* 26: XIII(?) ditto. *Oğ.* 30, 34, 363, 366: XIV ditto. *Qutb* 23; *MN* 365; *Nahc.* 17, 1 (yıp): **Kom.** XIV 'to tie up, fasten' **bağla-/balğa-CCJ**; ditto and **bavla-CCG**; *Gr.* 47 (quotns.): **Kip.** XIII **rabaja** 'to tie up' **bağla:-Hou.** 36, 3; *sadda min şaddi'l-faras wa ğayrihā wa huwa'l-ribāf* 'to fasten, that is tie up a horse etc.' **bağla:-** do. 41, 3: XIV **bağla- rabaja**, der. fr. **bağ al-ribāf** *Id.* 33; *ğallaqa* 'to bolt' **bağla- Bul.** 64r.: xv **rabaja bağla- Kav.** 74, 6; **bağla-**, and some of them substitute -y- for -ğ- do. 75, 11: **rabaja bayla-**; **Tkm.** **bağla- Tuht.** 17b. 2; *şarra wa rabaja* ditto **bayla-** do. 23a. 5: **Osm.** XIV ff. **bağla-** 'to tie (on); to bolt'; c.i.a.p. *TTS I* 69; *II* 95; *III* 62; *IV* 68, 467 (*kapu*).

D bağla- Hap. leg. (later ?absorbed by **bağla:-**). **Xak.** XI ol to:n **bağla:di**: *abbā'l-^{-*taub*} fi şiwānihi* 'he packed the clothing in his baggage'; they distinguish between packing clothes (*saddi'l-^{-*taub*}*) and tying up other things (*hazm ğayrihi*) placing *şatha* on the *bā* in the first verb (i.e. **bağla:-**) and *damma* on the *bā* in the second (i.e. **bağla:-**) *Kaş.* III 292 (**bağlar**, **bağla:ma:k**).

D bokla- Den. V. fr. I bok. Survives in NF *Sag. RIV* 1267; **Khak.** **poğla-** 'to go mouldy'; **NC Kir.** **bokto-** 'to curse'; **SW Osm.** **bokla-** 'to soil, besmirch, bring into disrepute'. **Oğuz XI yılık:** **bokla:di**: *rātati'l-dābba* 'the horse staled' *Kaş.* III 292 (**boklar**, **bokla:ma:k**).

D bağlat- Caus. f. of **bağla:-**; 'to order (someone *Dat.*) to tie up (something *Acc.*)'. S.i.s.m.l.g. w. the same phonetic changes as I **bağ**. The MS. of *Kaş.* gives one example of this verb and then one example of what is evidently **bağlat-**, unvocalized, with a single Aor. and Infm. for both. **Xak.** XI (men) **ağar otuğ bağlattım** 'I ordered him to tie up (*ağzamtuhu*) the firewood' (etc.) *Kaş.* II 341 (**bağlatu:rmen**, **bağlatma:k**): **Xwar.** XIV **bağlat-** 'to have (a door) bolted' *Qutb* 24.

D bağlat- Hap. leg.; Caus. f. of **bağla:-**. **Xak.** XI (men) **ağar boğ bağlattım** (*bā*) unvocalized) *hamaltuhu 'alā şaddi'l-^{-*ayba*} wa'l-^{-*ruzma*} li-^{-*şiwān*} ^{-*taubi*}l-nisā'* 'I ordered him to fasten up the bag or bale to pack the women's clothes' *Kaş.* II 341 (**bağlatu:rmen**, **bağlatma:k**, both vocalized *ba-*).

D bağlan- Refl. f. (sometimes used for Pass.) of **bağla:-**. S.i.s.m.l.g. w. the same phonetic changes as I **bağ**. **Xak.** XI **otuğ bağlandı**: 'the firewood was tied up' (*huzima*); and one says **özipe: otuğ bağlandı**: 'he set out to collect firewood (*bi'l-^{-*ihtitāb*}*) and tie up (*huzim*) a bundle of it for himself'; **bağlanu:r**, **bağlanma:k**; and one says **koy bağlandı**: 'the sheep (etc.) was tied up' (*ribiṭa*) *Kaş.* II 238: **KB oyunka katılsa boyun bağlanu:r** 'if a man gets involved in gambling, his neck is bound' 5928: XIII(?)

Tef. **bağlan-** 'to be fastened, tied' 88: **Xwar.** XIV ditto *Qutb* 24.

D boğlan- Hap. leg.; Refl. f. (used as Pass.) of **boğla:-**. **Xak.** XI to:n **boğlandı**: *ubbiya bi'l-^{-*şiwāni*}l-^{-*taub*}* 'the clothing was packed in the baggage' *Kaş.* II 239 (**boğlanu:r**, **boğlanma:k**).

D boğlun- Hap. leg.; Refl. f. of **boğul-** and syn. w. it. **Xak.** XI **at boğlundi**: 'the horse (etc.) was strangled' (*ixtanaqa*) *Kaş.* II 239 (**boğlunu:r**, **boğlunma:k**).

Tris. BGL

S **bağiltak** See **bağirdak**.

Dis. BGM

D boğum N.S.A. fr. **boğ-** (semantic connection obscure); 'a joint, or articulation; a knot (in a stalk, etc.)'. Survives in SE **Türki** and **SW Osm.**, **Tkm.** See *Doerfer* II 799. Cf. **boğun**, **bağış**. **Xak.** XI **boğum al-aşa'** *fi'l-işbi* 'the knuckles of the fingers'; *anbiḫul-^{-*qaşā*} wa'l-^{-*halṣā*}* 'the knots in a cane or alfalfa grass', too, are called **boğum** *Kaş.* I 395 (and see **boğun**): **Kom.** XIV 'joint' **boğum CCI**, *CCG*; *Gr.*

D boğmak Infm. of **boğ-** used as a Conc. N.; 'something worn tightly round, or on, the neck, collar-button, necklace, and the like (for the semantic connection, cf. English 'choker)'. Survives only(?) in **SW Osm.** where it is now normally syn. w. **boğum** (but *Sami* 316 distinguishes between **boğmak** 'joint, knot' and **boğmuk** 'necklace'). **Xak.** XI **boğmak zirru'l-qamiş** 'the (collar) button of a shirt': **boğmak al-tiqşār**, that is 'a necklace (*qilāda*) of gold, etc. set with jewels and pearls, with which the bride is adorned for her wedding' (*tuzaff bihā'l-^{-*arūs*}*) *Kaş.* I 466: XIV *Muh.*(?) (among articles of clothing) *al-mixnaqa* 'necklace' ('choker') **boğmağ** *Rif.* 150 (only): **Osm.** XIV ff. **boğmak** 'necklace'; c.i.a.p.; **boğmuk** ditto occasionally fr. XVI onwards: XVIII **boğmak** in *Rūmi*, *ğardan-band* 'necklace', in *Ar. tiqşār San.* 136v. 7.

Tris. V. BGM-

D boğmakla- Hap. leg.; Den. V. fr. **boğmak**; its existence is rather dubious; it is listed among verbs ending in -la-, but none of the words quoted are so spelt; prob. the only form actually current was the Refl. f. **Xak.** XI **köplek boğmakladdi**: (*sic*) 'the shirt buttons (etc.) were fastened' (*sudda*) *Kaş.* III 350 (**boğmaklanu:r**, **boğmaklanma:k sic**).

D boğmaklan- Hap. leg.; Refl. f. of **boğmakla-** q.v. **Xak.** XI **er boğmaklandı**: *sadda'l-^{-*vacul*} urvata'l-^{-*qamiş*}* 'the man fastened up the button-loop of his shirt' *Kaş.* II 274 (**bağmaklanu:r**, **boğmaklanma:k**).

Dis. BĠN

bakan 'torque, necklace'. Pec. to *Kaş.* and not connected with NC Kir., Kzx. **bakan** 'tent pole' which is a l.-w. fr. Mong. *baġana* (Kow. 1056, *Haltdo* 270); there seems to be no basis for the statement in *R IV* 1437 that the word also exists with this meaning in *Çağ.* and his Kom. *bakan* is a misreading of **bakam** a l.-w. fr. Ar. *baqqām* 'logwood (a dye wood)'. **Xak.** xi **bakan** *al-halqa wa'l-tawq* 'a torque or necklace' made of bronze; one says **altun bakan** 'gold necklace' and so on *Kaş.* I 399; (in a para. under **turma**: on Ar. and Pe. l.-w. in *Oğuz*) the *Oğuz* call *al-tawq kaltı*:da, which is Ar. *qilāda*, but the Turks call a 'necklace or torque' **bakan** I 432, 7.

bikin 'the hip, or flank' of a human being or animal. Survives in NE Tel. **pıkkın** *R IV* 1307; Khak. **pıxtı** (i.e. **pıxin** with 3rd Pers. Poss. Suffix.); Tuv. **biġin**: NC Kir., Kzx. **mıkin**. See *Doerfer II* 754. Uyġ. viii ff. Civ. **bikin üze ısırısar** 'if it bites on the hip' *TT VII* 36, 16 (*USp.* 42, 29, misread *boyun*): **Xak.** xi **bikin** *al-xāsira* 'hip, flank' *Kaş.* I 399; **Çağ.** xv ff. **bikin** (spelt) *pahlı wa tahigāh* 'flank, hip' *San.* 147v. 6: **Xwar.** xiv **bikin** ditto *Qutb* 39: **Kıp.** xiv **bikin** *al-xāsira* *Id.* 34: xv *xāsira* (*uca wa*) **biġin** (in margin, 'and with -k-') *Tuh.* 14a. 5.

PU **boġañ** See **boġay**.

D **boġun** Intrans. Conc. N. fr. **boğ-**; syn. w. **boġım**, but much commoner. S.i.a.m.l.g. with some phonetic changes. **Xak.** xi **boġun** *al-aşca* 'knuckle', also *anhūbi'l-qaşab* 'the knots in a cane'; the -n is changed fr. -m; this is permissible (*cā'iz*); (Ar. parallels are quoted) *Kaş.* I 399; **Çağ.** xv ff. **boġun** (spelt) *band wa mafşali* 'a joint or articulation' in the limbs of a man, or the trunk (*tana*) of a tree *San.* 136v. 13 (quotn.): Kom. xiv 'joint' **buun** (i.e. **buwun**?) *CCI*; *Gr.*: xiii 'aqdu'l-aşāhi' 'joint in the finger' **bo:ġun** *Hou.* 20, 17: **Osm.** xiv ff. **boġun** 'joint; knot'; c.i.a.p. *TTS I* 112; *II* 159; *III* 107; *IV* 119.

bokun a word without independent existence used as a jingle with **boġun**. N.o.a.b. Uyġ. viii ff. Man. **kamağ yok çıġay kap kara boġun bokun** 'all (of us) destitute, ordinary common people' *M III* 35, 10-11; a.o. *do.* 34, 9: *Bud.* *TT X* 51-2 (**boġun**).

?F **baġna**: 'a rung of a ladder' or 'a step of a staircase'; it is not clear which is intended. N.o.a.b. The word in *Kıp.* quoted below is prob. not connected and seems to be the Mong. word *baġana* (see **bakan**). Both this word and **şatu**: have a foreign look, but there is no obvious foreign origin for either. **Xak.** xi **baġna**: *daraçatu'l-sullam* 'a rung (step) of a ladder (staircase)' *Kay.* I 434: **KB şatu kördüm elliğ anıġ baġnası** 'I saw a ladder (staircase) with fifty rungs (steps)' 6033; a.o. 6043; (*Kıp.* xv *şu'ba* (several meanings, here perhaps 'forked branch') **baġana**; *Tkm.* **çatal** *Tuh.* zob. 3).

D **boġnak** Dev. N.A. fr. **boġun-**; the general connotation must be something like 'stiffing', but translations vary. Survives only(?) in SW Osm. **boġunak** 'stified, choked; violent gusty rain'. (**Xak.** xi see **boġnaklan-**): **Çağ.** xv ff. **boġnak/boġnuk** (both spelt) *havā-yi muhtabis-i tira* 'an oppressive and gloomy atmosphere' *San.* 136v. 8; **boġak** *havā-yi muhtabis*, also called **boġnak** *Id.* 136r. 26: **Kıp.** xiv **boġanak** (?; so vocalized) *şu'büh mina'l-maşar* 'deluges of rain' *Id.* 33: **Osm.** xviii **boġnak/boġnuk** (after **Çağ.**) and in *Rümi*, *bārān ki dargudar bāşad* 'heavy rain'; also *gird-bād* 'whirlwind' *San.* 136v. 8.

Dis. V. BĠN-

D **bakin-** Refl. f. of **bak-**; s.i.a.m.l.g. with varying meanings. **Xak.** xi 1:ş **ké:diġe**: **bakinġil intaġir ilā āxiri'l-amr wa tadabbār** 'look at the consequences of the affair and reflect' *Kaş.* II 142 (**bakınur:**, **bakınma:k**); a.o. II 160, 5: **KB** (do not forget death, be ready for it, do not forget yourself) **tübünke bakın** 'look at your inmost being' 1323; o.o. 605, 1462: xiii(?) *At. ne iş utru kelse apar keđ bakın* 'whatever task confronts you, scrutinize it thoroughly' 369: **Xwar.** xiii(?) (Altun Xan sent many gifts to *Oğuz* Xan and **aġızika bakındı** 'paid heed to his words' *Oğ.* 122.

D **boġun-** Refl. f. (usually used as **Çağ.**) of **boğ-**; 'to be strangled', etc. S.i.s.m.l.w. some phonetic changes. Uyġ. viii ff. *Bud.* (gap) **boġunsar tıdtırsar** 'if (a man) is roughly handled and lets himself be obstructed' *TT VII* 40, 19: **Xak.** xi at **boġundı**: 'the horse (etc.) was strangled' (*ixtanaqa*) *Kaş.* II 142 (**boġunur:**, **boġunma:k**); **Osm.** xvi **boġun-** 'to strangle oneself', in one text *TTS II* 112.

D **bokun-** Refl. f. of **bok-**; survives in NE Tel. **poġın-** 'to bend (the knees)', in respect. **Xak.** xi er **ađa:kın bokundı**: *qabađa'l-racul riclahu'l-mabsiṭa* 'the man drew in his outstretched legs' *Kaş.* II 142 (**bokunur:**, **bokunma:k**; unvocalized and **bā'** undotted).

Trls. BĠN

D **boġundı**: *Hap. leg.*; *Pass. Dev.* N. fr. **boġun-**. **Xak.** xi **boġundı**: *maṭnati'l-hayawānāt min ġayri'l-adamı* 'the bladder of an animal, but not of a human being' *Kaş.* I 449.

D **baka:ñak** Den. N. fr. **baka-**; 'the frog' in a horse's hoof (the metaphor is the same as in English). Survives with the same meaning, and for 'one half of a cloven hoof' in NC Kir., Kzx. **bakay** and SW Osm. **bakanak**. In *Kaş.* the word is in a Chapter listing words containing -y-, and the original spelling must have been **bakay:yak** but in both places a dot has been put over the *yā'* in addition to the two below it, no doubt by someone familiar with the Osm. pronunciation; in the second occurrence this letter carries a *damma* instead of a *fatha*. Uyġ. viii ff. Man. (long gap) **bakanak turkurup** (long gap) *TT IX* 82: **Xak.** xi

baka:yak *mā bayn zilfay hull dī zilf wa ahad şiqqayī* 'l-zilf 'the part within the cloven hoof of any animal with cloven hooves, and one half of a cloven hoof': **baka:yak** (so read) *nusūr hawāfirī* 'l-xayl 'the frog in a horse's foot' *Kaş. III 177*: **Osm.** xv ff. **bakanak** common in Ar. and Pe. dicts. translating words meaning 'frog' and 'cloven hoof' *TTS I 71; II 99; III 63; IV 70*.

D bakanlık Hap. leg.; P.N./A. fr. **bakan**. **Xak.** x1 **bakanlık kađış sayr du ħalqa** 'a strap with a ring on it' *Kaş. I 499*.

D bokunluğ Hap. leg.; P.N./A. fr. **bokun**, q.v. **Xak.** x1 *Kaş. I 499* (**bođunluğ**).

D bağnalığ Hap. leg. ?; P.N./A. fr. **bağna:**. **Xak.** x1 **KB ediz bağnalığ men şatu kördüküm** 'the high ladder (staircase) with rungs (steps) which I saw' 6052.

Tris. V. BGN-

D boğnaklan- Hap. leg.; Refl. Den. V. fr. **boğnak**. **Xak.** x1 **bulut boğnaklandı; şara'l-sahâb qaza'ât** 'the clouds broke up' *Kaş. II 274* (**boğnaklanu:r**, **boğnaklan-ma:k**).

Dis. BĞR

bağır properly 'the liver' with various extended and metaph. meanings, the latter mainly arising from the belief that the liver was the source of the emotions. S.i.a.m.l.g., sometimes with large phonetic changes e.g. NE Alt., Tel. pur., other dialects pa:r. See *Doerfer II 707*. **Türkü** viii ff. **Man. yerdeki bağırın yoriğma tınılığ** 'terrestrial creatures that crawl on their bellies' *Chuas. 84*: **Uyğ.** viii ff. **Man. (gap) özi bağrı (gap) M III 36, 7 (v)**: **Bud. bağırın yoriğma TT IV 8, 58**; a.o. *do. 4, 6* (iğlai:-); (birds peck his entrails, his lungs and) **bağırın** 'his liver' *U III 79, 4*; o.o. *U IV 14, 153; TT X 175 (sun-)*—(his sons and daughters, his progeny) **bağırı bösüki** prob. 'his blood relations and relations by marriage' (see **bösük**) *TT VI 105* (2 uruğ), 124, 309: **Civ. bağırın tepremiş iğ ol** 'it is a disease arising from the liver' *TT I 221*; (in a remedy for a swelling in the nose) **kızıl bağır ikisin yar tuz birle inçge kinlep** 'slicing two raw livers (?), perhaps a technical term) finely with rock salt' *H I 142-3*: **Xak. bağır al-kabid** 'the liver'; and a man who obeys nobody is called **bedük bağırılığ**, that is 'big-livered', and **habidu'l-qawis** 'the central hand hold of a (long) bow' is called **ya: bağrı: Kaş. I 360**; 3 o.o. of **bağır (kabid)** as the source of emotions: **KB oğlum bu bağırın otti** 'my son, this fire in my liver' (i.e. dearly loved) 1482; **bağır sakını bulsa özüñ bağrı kıl** 'if you find a kindly (master), be yourself affectionate to him' 2609: **xiv Muh. al-kabid bağır: Mel. 47, 15; Rif. 141**: **Çağ. xv ff. bağır cigar 'liver' San. 125r. 23** (quott.): **Xwar. xiv bağır 'liver; the centre (of a mattress), etc. Qutb 24; MN 279, etc.; Nahc. 177, 7**: **Kip. al-kabid ba:ğır Hou. 21, 13**;

xiv bağır ditto Id. 33: **xv ditto bawur; Tkm. bağır Tuh. 30b. 9**: **Osm. xiv ff. bağır 'liver' lit. and as the source of emotions; c.i.a.p. TTS I 68; II 91; III 60; IV 67**.

bakır 'copper'; sometimes 'a copper coin', or 'the weight of a copper coin', a 'mace' one-tenth of a Chinese ounce. S.i.s.m.l. in most groups, but more often replaced by l.-w.s. Cf. **tu:c. Türkü** viii ff. **Yen. [gap]r: bakır:rı: buşız: ertı:** 'his . . . and his copper were without limit' *Mal. 26, 7*; **bağır:r (?ic) do. 11 (közpü): Uyğ. Civ. bakır** is the normal unit of weight in prescriptions in *H I 6 ff.*, and *II and TT VII 22* e.g. **bir bakır** 'one mace'; in *USP. 18, 50, etc.* and *Fam. Arch. bakır* frequently occurs as a unit of currency, 'copper cash', one-tenth of a **sıtır** and one-five-hundredth of a **yastuk**; a.o. *TT VII 42, 2* (1 bo:k): **Xak. x1 bakır al-nuhâs** 'copper' (prov.): **bakır fulûs bi'l-Şin bihâ biyâ'atuhum** 'a copper cash' in China, their purchases are made in them: **bakır sukım** the name of 'the planet Mars' (*al-mirrih*) as a simile for its redness *Kaş. I 360*; o.o. (**sukım**): **KB yağız yer bakır bolmağınça kızıl** 'the brown earth is as red as copper' 120; (if you do not speak, your words are considered golden) **bakır boldı tıldin çıkarsa anı** 'they become copper if you let them pass your tongue' 1916; a.o. 4888 (**sukım**): **xiii (?) Tef. bakır 'copper' 90**: **xiv Muh. (?) al-mis 'copper' bakır Rif. 178** (only): **Xwar. xiv bakır 'copper' Qutb 27**: **Kom. xiv 'copper' bağır (sic) CCI; Gr.: Kip. xiii al-nuhâs bakır Hou. 31, 30; 50, 19; bakır do. 23, 21**: **xiv bağır al-mis; bağır (VU) şığan** 'the star called Aldebaran' *Id. 33* (the latter may be an error of the author's for **yağız şıgın** 'brown maral deer'); **bakır al-nuhâs do. 34** (*mis* is a Pe. l.-w., *nuhâs* Ar.; in this dialect of Ar. one may have had another meaning, perhaps 'brass' or 'bronze'); **al-nuhâs bağır (MS. yağır)** and **fu:ç; al-nuhâsu'l-asfar** ('yellow') **yez; al-mis bakır Bul. 4, 9-10**; (*al-dabarân yağız* (?); *MS. yağır şıgın do. 2, 14*): **xv al-nuhâs bakır Kav. 58, 13; Tuh. 36b. 7; häwun 'a mortar' bakır kelt do. 37b. 11**: **Osm. xviii pakır** ('with p-') in *Râmi, mis*, in Ar. *şufr* ('copper'); also in the meaning of **zang ki bar rü-yi mis nişnad** 'corrosion which settles on the surface of copper' *San. 126r. 19* (there is no other trace of **bakır** in this sense, perhaps an error for **pas**).

buğra: 'a camel stallion'. The word was used as a P.N. by the Karakhanid dynasty and was an early l.-w. in Mong. as *bu'ura* (*Haenisch 24*) *buğra* (*Kow. 1166*). Survives only in SE **Türki buğra Shaw; boğra/buğra/buğur farring**; **NC Kir. bu:ra** (perhaps reborrowed fr. Mong.) and, until recently, **SW Osm. buğur**. For camel terminology generally see *Shcherbak 103 ff.* and *J.-P. Roux 'Le chameau en Asie centrale', C.A.F. V, pp. 35 ff.* See *Doerfer II 747*. **Türkü** viii ff. **titir buğra: men** 'I am a camel stallion with a herd of females' *Irkb 20*: **Xak. x1 buğra: fahlu'-ihil** 'a camel stallion'; **Buğra: Xan** took his name from it *Kaş. I 420*; ten o.o.: **KB titir buğrast**

2312 (1 öç); **Buğra Xan** is mentioned in 88 and Chapter IV, title: XIV *Muh. fahlu'l-cimāl* **buğra**: *Mel.* 6, 12; *Rif.* 77; (under 'camels') *fahlu'l-darrāb(?) buğra*: 70, 9; 172: **Çağ.** xv ff. (**buğra**: 'a well known kind of broth (*āy*) which was invented by Buğra Xan, who was the ruler of Çin and Xiṭā at the time of the rise of the Saljuks; it was originally called **buğra:xa:nı**: after him and later the **xa:nı**: was omitted for the sake of brevity; it is made with dough kneaded into thin threads' *San.* 136v. 1); **buğur** (spelt) *ğutur-i dū kūhān* 'a two-humped camel', both male and female *do.* 136v. 11: **Xwar.** xiv **buğra** 'camel stallion' *Qutb* 35: **Kıp.** XIII (under 'camels') 'the two-humped stallion which they mate with female Arabian camels to produce Bactrian camels (*al-buxāī*)' **buğra**: *Hou.* 14, 14: xiv **buğra**: *fahlu'l-camal*; and in the *Kitāb Beylik buğra*: *al-buxī* 'Bactrian camel' *Id.* 33; *al-camalu'l-hācī* 'the rutting camel' **buğra**: *Bul.* 7, 5: **Osm.** xiv ff. **buğur** (sometimes in XVIII **puğur**) 'camel stallion', fairly c.i.a.p.; **buğra** in one xiv text *TTS* I 121; *II* 172; *IV* 129.

VU biğriğ, boğrul Preliminary note. Although these words are vocalized differently in the MS, the translations make it clear that they are etymologically connected and the most probable explanation is that they are Dev. N.s fr. **boğur-**, Caus. f. of **boğ-**, which survives only in NE *Sag. poğur* - R IV 1266. A general connotation of 'throttling' is therefore indicated, but the precise meaning in this context of *al-amt*, which has several meanings, is obscure; possibly 'a bulge' (in the sense of something produced by excessive pressure) or 'overflowing'. It is not easy to connect the second meaning of **boğrul** with the first, semantically it is easier to connect with **böğrül**, q.v.

VUD boğruğ Hap. leg.; see above. **Xak. XI boğruğ** (MS. **biğriğ**) *al-amt fi'l-ğirāra wa'l-waṭb wa nahvīhi* 'a bulge(?) in a sack, milk-skin, or the like' *Kaş.* I 461.

VUD boğrul (?boğrul) Hap. leg.; see above. **Xak. XI boğrul** (*rā* unvocalized) *al-amt fi'l-wi'ā'l-mal'ān wa'l-waṭb* (MS. in error *tabb*) *wa nahvīhi* 'a bulge(?) in a full food-bag, milk-skin, or the like'; **boğrul** (so vocalized) *ko:y al-ğanamul-lhādī ibyaḡda halquhu* 'a sheep with a white throat' *Kaş.* I 481.

VU'D bağram Hap. leg.; so vocalized, but etymologically it could be a N.S.A. of **buğra**- meaning 'notched' that is 'in ridges'. **Xak. XI bağram kum al-ramlu'l-ālicu'l-cubayl** 'sand heaped in layers and small hills'; the sands between Kāşğar and Yārkend are called **bağram kumr:** (*sic*) *Kaş.* I 484.

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ba:kır- 'to shout, bellow', and the like. A western (Oğuz) word; s.i.a.m.l.g. except NE and SE. **Oğuz XI tevey ba:kırdı**: 'the camel bellowed' (*şāha*) *Kaş.* III 186 (**ba:kıra:r**,

ba:kırma:k): (XIII(?) 'Tef. **bakra-** (of a camel) 'to bellow' 90): **Osm.** XVIII **bağır** - in *Rūmi, faryād kardan* 'to shout' *San.* 125r. 15.

D bakur- Caus. f. of **bak-**; see **bakit-**. N.o.a.b. **Xak. XI ol mağa: kişi: bakurdi**: *anzara* (omission) 'he made me look (at the man)' *Kaş.* II 83 (**bakurur, bakurma:k**): (XIV *Muh. amara bi'l-ta'ammul* 'to order to contemplate' **bakdur-** *Mel.* 41, 5; *Rif.* 130; *Rif.* 131 adds that -t- may be substituted for -d- but quotes the alternative form as **bakur-**, not **baktur-**, a scribal error?).

S buğar- See **buğra-**.

D bokur- Hap. leg.; Caus. f. of **bok-** with the connotation of drawing in or contracting something. **Xak. XI ol at teğrinden bokurdi**: *haṭṭa min qimati'l-faras wa ġayrahi bi'l-muḡabbāt aw ġayrihi* 'he reduced the price of the horse (etc.) as a personal favour or for some other reason'; also used for anything that you bring down from its place (*haṭṭa min mahallihi*) *Kaş.* II 82 (**bokurur, bokurma:k**).

VU buğra- the relationship between the two forms of this verb is morphologically obscure; both are n.o.a.b., but the first seems to be an earlier form of NW Kaz. **bura-** 'to fashion (logs); to build (a house) out of fashioned logs'. They have no connection with **buğra:ğur**, q.v. **Xak. XI ol yiğa:çığ buğra:di**: *hazza'l-xaşab* 'he carved, cut incisions or dovetails, in the wood' (etc.) *Kaş.* III 277 (**buğra:r, buğrama:k**): *ol yiğa:ç buğardi*: *hazza fi'l-xaşab* 'he made incisions or dovetails, in the wood'; the original form (*aşluhu*) was **buğra:di**: *Kaş.* II 80 (**buğaru:r, buğarma:k**).

VU bukra- Hap. leg.; this is prob. the correct form of this verb, the -ı- in the Perf. seems to be a scribal error caused by the form of the preceding verb. **Xak. XI at suç:di**: **bukrı:di**: (*sic*) *waṭaba'l-faras wa camaḡa* 'the horse reared up and ran away'; this verb is used only in the Hend. (*muzdawica(n)*) and not by itself (*mufrida(n)*) *Kaş.* III 279 (**bukra:r, bukrama:k**).

D bağırık- Hap. leg.; Intrans. Den. V. fr. **bağır**. **Xak. XI aç er bağırıkı**: *laşiqa xāşira-tu'l-raculi'l-cā'i* 'bi'l-kabid' the hungry man's sides stuck to his liver' *Kaş.* II 227 (Aor. and Infin. omitted).

VUD buğruş- Hap. leg.; Co-op. f. of **buğra-**. **Xak. XI ol mağa: yiğa:ç buğruş:di**: 'he helped me to carve, make incisions (*fi hazza*) in the wood'; also used for competing *Kaş.* II 203 (**buğruşu:r, buğruşma:k**).

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D bağırçak Conc. N. fr. **bağır**; survived until recently in SW *Osm. Sami* 269; *R IV* 1452 meaning 'the point of junction of the pole or shafts with the body of a wagon'. **Xak. XI bağırçak akāşu'l-ħimār** 'a donkey's pack-saddle' *Kaş.* I 502.

VU **buğurda**: (of hair) 'curly'; the form is certain since it follows a cross heading -D-, but morphologically obscure and with a foreign look. Survives as **buysra** in NC Kir.; NW Kk., Nog., and SW Tkm. and as **bödre** in SE Türki; NW Tat. **Xak. xi buğurda**: *sağ al-şa'ru'l-ca'd* 'curly hair' *Kaş. I 488*.

D **bağırdağ** Conc. N. fr. **bağır**; translations vary but the general concept is one of a garment or wrapping to protect the liver; **bağıldak** which first appears in the medieval period is a Sec. f. Both survive in SW Osm. only(?) meaning 'swaddling clothes, a girth to hold a baby in the cradle', etc. See *Doerfer II 750*. **Xak. xi bağırdağ şudratul-mar'a** 'a woman's bodice' *Kaş. I 502*; *xiv Muh.*(?) (under 'women's clothing') *al-bağıltak bağirtak Rif. 150* (only); *Çağ. xv ff. bağıltak* 'a cotton robe (*penbeliü kaftan*) worn over the head and body beneath a robe' (*cube*) *Vel. 131*; **bağirdak** 'a piece of material or girth' (*parca wa bandi*) tied onto a cradle over the infant's stomach' *San. 125r. 25*; **bağıltak/bağıltak arxaliq** (*Azerbayjani*) 'jacket' (quoting) followed by quotes. fr. *Vel.* with *cube* misread as *cebe* 'armour worn in battle' and two Pe. dicts. in which the word is described as Pe. *San. 125v. 6* (this suggests that **bağıltak** may be a Pe. corruption of **bağirdak**): **Kıp. XIII al-kulüta** (Pe.) 'a woman's veil' *bağirdak Hou. 18*, 15; *xiv boğurdak/bokurdak* 'throat, larynx' *İd. 33-4* and *xv boğardak* ditto *Kav. 60*, 15 have no connection with this word but are Sec. f.s or, more probably, errors for **boğardak** a word not noted earlier than *xiv Muh. Rif. 140* (only); the same words (errors?) occur in *Çağ. xv ff. San. 136v. 11*; *137r. 6*: **Osm. xiv ff. bağirdak** 'swaddling clothes; girth for a cradle'; c.i.a.p. *TTS I 69*; *II 94*; *III 61*; *IV 68*.

D **buğrağu**: Den. N./A. fr. **buğra**; lit. 'with a character like a camel stallion's', hence 'violent, aggressive'. N.o.a.b. **Xak. xi KB** (if a man eats to satiety) **kilki bolur buğrağu** 'his character becomes aggressive' *1126*; **aya buğrağu 6166**.

D **bağırılık** 'sand grouse'; presumably Dev. N. fr. **bağırila**:-, but the semantic connection is not apparent. Survives in SE Türki **bağıltak** 'the large sand grouse, *Pterocles ahenarius*' *Shaw 210*, which is a later form of XVII **bağırtak** 'Tibetan short-toed sand grouse, *Syraptus tibetanus* in the 'Five Language Mirrors', see E. D. Ross, 'A polyglot list of birds in Turki, Manchu and Chinese' *Monographs of the Asiatic Society of Bengal II 9*, Calcutta, 1909, p. 287 (the sound change -l- > -t- suggests an origin further north-west) and in SW Osm. **bağırtlak** (*sic*) 'the sand grouse *Tetrao alchata*; the black grouse, *Tetrao tetrix*' *Redhouse 330*; **boğurtlak** (*sic*) **kuşu** 'a kind of partridge (*çil*)' *Sami 316*. **Xak. xi bağırılık al-qatāt** 'sand grouse, *Pterocles*' *Kaş. I 503*; *Çağ. xv ff. bağirtlak* (spelt) same as **bağrı kara** *San. 125r. 24*; (**bağrı kara** 'a bird (*paranda*) larger than a dove, striped

with various colours, predominantly yellow, with a black breast, which lives in the waterless stony desert (*sahrā*) (quoting); also called **bağırtlak**, in Pe. *sangışkanak*(?), in Ar. *qatāt do. 125r. 18*): **Osm. xv ff. bağirtlak** fairly common in Ar. and Pe. dicts. for 'sand grouse', etc.; once (*IV 119*) **xvi boğurtlak TTS I 69**; *II 95*; *III 61*; *IV 68*.

D **bağırılığ** P.N./A. fr. **bağır**; n.o.a.b. **Xak. xi bağırılığ er al-raculu'lladi lā yanqād li-aḥad** 'a man who does not obey anyone'; (similar Ar. phr. quoted) *Kaş. I 494*; a.o. *I 360, 24* (**bağır**).

D **bakırılığ** P.N./A. fr. **bakır**; 'possessing, or containing copper'. Survives in NW Kar. L. **bağırılı R IV 1452**. **Uyg. VIII ff. Man. (gap) bakırılığ** (spelt *p-*) **közlüğüler** 'with copper (coloured?) eyes' *TT IX 63*; **Xak. xi bakırılığ** 'the name of a place near Balasāğün': **bakırılığ tağ cabal dū nuḥās** 'a mountain containing copper (ore)' *Kaş. I 495*.

D **buğraılık** Hap. leg.; A.N. (Conc. N.) fr. **buğra**; 'a stud of camels'. **Türkü VIII ff. IrkB 5** (**bođluğ**).

VUF **bokursu**: 'a wooden plough'. Survives only(?) in SE Türki **bukusa BŞ 93**; **bokusa/bukusa ʔaring 59**; an odd-looking word, with no Turkish etymology; prob. a corruption of Tokharian A *pyākās* 'a pointed stake', van Windekens, *Lexique étymologique des dialectes tochariens*, Louvain, 1941, p. 104. **Çağ. amaç. Türkü VIII ff. eki: öküzü:ğ bir bokursu:ka: kölmış** 'a man harnessed two oxen to one wooden plough' (they stand still unable to move) *IrkB 25*; **Xak. xi bokursu: al-mān** 'a ploughshare' *Kaş. III 242*.

D **bağırsak**, **bağırsuk** Preliminary note. The phonetic difference between these two words is clear down to about *xiv* and there is no trace of the first word after that date. By about *xiii* the second had become **bağırsak** and survives meaning 'entrails' in NW Kar. T. **bavursak R IV 1566** and SW Az. **bağırsağ**; **Osm. bağırsak**; a word meaning 'small pieces of dough fried in oil', which seems to be the same word with an altered meaning, survives in SE Türki **bağırsak/boğursak BŞ 52, 82** and NC Kir. **boırsok**; **Kzx. bawırsak**; see *Doerfer II 797*.

D **bağırsak** N./A.S. fr. **bağırsa**:-; 'compassionate, kindly', and the like. **Uyg. VIII ff. Man. bağırsakım** 'Oh my kindly one!' *M II 8, 12* (ii): **Xak. xi bağırsak kışi: al-insānu'l-ʔatūfu'l-hafı** 'a kindly, gracious man' *Kaş. I 502*; **KB bağırsak ıdı** (God) 'the compassionate Lord' 34; (his manner was humble and) **bağırsak köñül** 'his thoughts kindly' 107; **atadın anadın bağırsak bolup** 'being by heredity kindly' 717; o.o. 41, 317, 763, 1133, 2574, 2609 (**asığcı**; **bağır**); etc.: *xiii*(?) **Tef. bağırsak** 'compassionate' 88: **Korn. xiv bavursak** 'compassionate' (Gronbech's 'beloved' is dubious) *CCG*; *Gr. 53* (quoting).

D **bağirsuk** (?**bağirsok**) Conc. N. fr. **bağır** 'entrails'. See above. Uyğ. VIII ff. Bud. (birds peck) **bağirsukın** 'his entrails' *U III* 79, 3; o.o. *U IV* 8, 6; *TT X* 548; Civ. ditto *III* 6, 11; **Xak. XI** **bağirsuk** *al-mi'a* 'entrails' *Kaş. I* 502; **Çağ.** xv ff. **bağirsak** (*sic*) *rüda wa am'a* 'entrails' *San.* 125r. 25; **Xwar.** xiv **bağirsuk** *Nahc.* 12, 4 (1 **büken**); **Kıp.** XIII *al-muşrân* 'entrails' **bağirsak** *Hou.* 21, 16; xiv **bağarsuk** (*sic*) ditto *Id.* 33; **Osm.** xiv to xvii **bağarsuk** 'entrails' fairly common; also **bağirsak** fr. xvi *TTS II* 93-5; *III* 59; *IV* 66-8.

D **bağirsaklık** A.N. fr. **bağirsak**; 'compassion, kindness, loyalty', etc. N.o.a.b. **Xak. XI** *KB* 595 (uğurluğ), 608, 953, 1481, 5796; XIII(?) *Tef.* **bağirsaklık** 'kindliness' 88.

D **bağirsız** Priv. N./A. fr. **bağır**; n.o.a.b. **Xak. XI** *KB* **bağirsız** *tusulmaz oğulda* 'there is no benefit to be got from a son lacking affection' 2574.

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D **buğrağur**-Intrans. Den. V. fr. **buğrağur**; n.o.a.b. **Xak. XI** *KB* **özüğü buğrağursa bedütse boyun** 'if you yourself are aggressive and thicken your neck' 6369.

D **bağır-la-** Den. V. fr. **bağır**; survives only(?) in NC Kir. bo:rd- /bo:ri:lo- 'to skirt' (a mountain); Kzx. **baurla-** (1) 'to lie on the stomach'; (2) 'to feel deep affection' *R IV* 1432; **bawır-la-** 'to flog a horse'; (of water) **bawırlap** (kat-) 'to freeze' solid' *MM* 78. **Xak. XI** ol anı: **bağır-la:di**: *darabahu 'alā kabidihi wa kabadahu* 'he hit him over, or wounded him in, the liver'; and one says ol ya:sın **bağır-la:di**: *aşaha ma'cis qavesihi* 'he repaired the handhold of his bow' *Kaş. III* 331 (**bağır-la:r**, **bağır-la:ma:k**).

D **bağır-lan-** Hap. leg.; Refl. f. of **bağır-la-**. **Xak. XI** **ka:n bağır-lan:di**: *i'ancara'l-dam wa'n'aqada* 'the blood coagulated and became solid'; also used of sour milk when it curdles (*al-rā'ib iḍa xatūra*) *Kaş. II* 264 (**bağır-lan:ur**, **bağır-lan:ma:k**).

D **buğralan-** (**buğra:lan-**) Hap. leg.; Refl. Den. V. fr. **buğra**: **Xak. XI** **tevey buğra-lan:di**: *tafahala'l-camal* 'the camel (colt) became a stallion' *Kaş. III* 200 (**buğralan:ur**, **buğralan:ma:k**).

D **bağır-sa-** Hap. leg.; Desid. Den. V. fr. **bağır**; cf. **bağirsak** where the meaning is more metaphorical. **Xak. XI** **er bağır-sa:di**: *iştahā'l-raculi'l-kabid* 'the man longed for liver' *Kaş. III* 332 (**bağır-sa:r**, **bağır-sa:ma:k**).

Dis. BĞS

VU **buxsı**: Hap. leg.; perhaps a l.-w.; cf. **buxsum**. **Xak. XI** **buxsı**: the name of a kind of food (*al-ta'am*); to make it wheat is boiled and put in a jar with almond kernels and *al-talbina* (a mixture of bran, milk, and honey)

is poured over it; it is then left to ferment, and the solids are eaten and the liquid drunk *Kaş. I* 423.

VU **boxsak** Hap. leg.; a mere jingle with **axsak**. **Xak. XI** *Kaş. I* 465 (**axsa:k**).

VUD **boxsuk** (?**boxsok**) 'manacle, fetter', and the like; perhaps a Conc. N. fr. **boxsa:-** but the semantic connection is tenuous. Survives only(?) in NE Bar. **poksak** 'fettlers' *R IV* 1265. Cf. **buka:ğu**: **Xak. XI** **boxsuk** *al-ğull* 'hand-cuffs, iron collar'; **boğsuk luğa fihi** a dialect form of the same; there are similar interchanges of *x* and *ğ* in Ar. e.g. *xatarğadar Kaş. I* 465; **Kıp.** xiv **boğsak sayr yu'mal fi'l-qawsi 'l-muwattar li-yu'tadila'l-cānibi'l-mā'il** 'a strap fastened to a bow when it is strung to straighten a bent end' *Id.* 34.

PU **buxsum** 'beer'; perhaps a l.-w.; cf. **buxsı**; and **begni**: N.o.a.b. See *Doerfer II* 723. **Xak. XI** **buxsum** 'beer' (*al-mizr*) a beverage made out of millet (*al-duxn*) *Kaş. I* 485 (in a para. for words with final -M); a.o. **buxsun** (*sic*) *III* 234 (**toma**): xiv *Muh.* (?) *nabiḍu'l-şa'ir* PU **buxsum** (*yuksu:n* unvocalized) *Rif.* 161 (only).

Dis. V. BĞS-

VU **boxsa:-** the semantic connections between this verb and **boxsuk**, and between the two meanings of this verb are tenuous; the **Çağ.** meaning would be more appropriate if in that case it were regarded as a Sec. f. of ***boğza:-** a Den. V. fr. **boğuz**. Cf. **boxsat-**. **Xak. XI** ol **apar boxsa:di**: *abā qabūl amrihi wa fi'la* (?error for *fa'ala*) *'l-fi'l kārīha(n)* 'he refused to obey his orders and did his work reluctantly' *Kaş. III* 284 (**boxsar**, **boxsa:ma:k**); **Çağ.** xv ff. **boxsa-(di)** *āşiqiy haer u firqatda ağla-* (of a lover) 'to weep in enforced absence and separation'; not used as a general alternative to **ağla-** but only of a lover *Vel.* 147 (quoth. fr. *Muhākamatu'l-luğatayn* drawing this distinction); **boxsa-** (spelt) *giryā dar gūlū girih gaştan az şiddat-i anbiḥ* 'to be on the point of sobbing in the throat because of deep distress', in Ar. *ğuşsa*; followed by a statement of *Vel.*'s explanation; other forms translated *ğuşsa-nāk şudan* 'to be distressed' *San.* 130v. 18 (quoth.); the reference to 'throat' suggests a connection with **boğaz**.

VUD **boxsat-** Caus. f. of **boxsa:-**; perhaps survives in NC Kir. **buxsat-** 'to grasp' *R IV* 1804 (only). **Xak. XI** ol oğlını: **ışka: box-sattı**: *hamala ibnahu 'alā'l-tutuwwu fi'l-amr* 'he urged his son to be insolent over the matter', also in other contexts *Kaş. II* 335 (**box-satu:r**, **boxsatma:k**).

Tris. V. BĞS-

VUD **boxsuklan-** Hap. leg.; Refl. Den. V. fr. **boxsuk**; occurs only in a prov. quoted under **boşlağlan-**. **Xak. XI** **boşlağlansa: boxsuklan:ur**: *man tahawwara fi'l-umūr wa 'aşā'l-muşir tuğall şaduhu ilā 'unuqihi* 'if a man

rushes heedlessly into affairs and disregards advice his hand is chained to his neck' *Kaş. II* 272, 14.

Dis. BĞŞ

D 1 bağış Den. N. fr. 1 ba:ğ, with the connotation of something which fastens things together. Survives only(?) in SETürki ba-ğış *Shaw, Jarring*; Tar. bėğış *R IV* 1455 'joint, articulation'. Cf. boğım/boğun. See *Doerfer II* 706. Türkü VIII ff. (in a series of questions about the parts of a tent) bağışı: ne: teğ bar ol 'how are its girth-ropes(?)? It has them'. *Irkb* 18: Xak. XI bəğış mafāşilu'-aşābi 'wa sā'iri'l-a'dā' 'the joints of the fingers and other limbs', and also anābihu'l-qaşab 'the knots in a cane' (etc.) *Kaş. I* 367; Çağ. XV ff. bağış band u bəğ 'bond, tie'; also used for xargāh asbābi 'tent gear' *Vel.* 131; bağış (1) band wa fanābi-xoyma 'a tent rope'; (2) mafşal-i zānū 'knee joint' *San.* 125r. 26.

F 2 bağış 'See bağışla:-.

D bakış N.Ac. fr. bak-; 'look, glance'. Survives in SW Az. baxış; Osm., Tkm. bakış. Xak. XI bakış al-munāzara bi'l-başur 'a mutual look or glance' *Kaş. I* 367; *KB* yiti közlüg ol kör bakışı yirak 'he is keen-sighted and long-sighted' 1855; Çağ. XV ff. bakış nigāh 'look, glance' *San.* 126r. 20 (quotn.).

F bağışı: l.-w. fr. Chinese *po-shih* (*Giles* 9,072 9,909; Ancient Chinese *bāk-ši*) (Buddhist) 'religious teacher'; an early l.-w. in this sense in Mong., occurring in the two A.D. 1352 hP'ags-pa inscriptions where it is spelt bağıši, not baxşı (the alphabet distinguishes clearly between these two sounds) and still surviving in this form but with rather altered meanings (*Haltd* 272). As bağışı: is the most probable pronunciation of the Chinese phr. at the date when it was borrowed, the word was prob. so pronounced in Uyğ., where it is common, but as -ğş- is not a possible combination in pure Turkish words (see *Studies*, p. 160) it no doubt fairly soon became baxşı: There is no trace of the word between Uyğ. and Kom. XIV/ Çağ. XV ff., and it is prob. that when it reappeared it had been reborrowed fr. Mong.; by this time it meant 'a scribe' and more specifically 'a scribe able to write in the Uyğ. (or rather Mongolian official) alphabet' (see *Studies*, pp. 175 ff.). It still survives with such meanings as 'strolling minstrel, magician, shaman, quack doctor' in SE Türki baxşı *Shaw, BŞ, Jarring*; NC Kir. baxşı, Kz. baksı, and SC Uzb. baxşı. See *Doerfer II* 724. Türkü VIII ff. Man. bağışsiṅa 'to his teacher' *M III* 21, 6 (iii); Uyğ. VIII ff. Bud. in *TT VIII A.3, C.19*, etc., bağısı: (or baxşı:), spelt *paḥiṅ/pāhiṅ/bhāṅsi*) translates *sāstā, guru, ācharya*, all meaning 'religious teacher'; o.o. *U III* 46, 1; *U IV* 28, 4; *Pfahl.* 6, 5; *Suv.* 187, 9 etc.: Civ. İlkçünlüg bağısıka 'to the teacher living at Lükçün' *USp.* 91, 14-15; a.o. *H II* 8, 25 (ota:çtı): XIV *Chin.-Uyğ. Dict.*

'teacher' bağışı *R IV* 1132; *Liçeti* 138. Çağ. XV ff. baxşı 'the word for the scribes of the Shahs of Turkistan who do not know Persian' *Vel.* 125 (quotn.); baxşı (spelt) *navisanda wa dabir wa xwānanda wa carrāh* 'scribe, secretary, singer, surgeon' *San.* 119v. 26 (quotns. including one fr. *Babur* saying that 'surgeon' is a Mong. meaning); Kom. XIV 'scribe' bakşı *CCI*; Gr.: Osm. XV the scribe who wrote MS. B of the *At.* in Istanbul in A.H. 884 (A.D. 1479-80) in the Mong. official alphabet with Ar. transcription describes himself as Şayx-zāda 'Abdu'l-razzāq baxşı.

Dis. V. BĞŞ-

D bakış- Recip. f. of bak-; 'to look at one another'. S.i.s.m.l. Xak. XI ola:r bīr: bīrke: bakışdi: tanāzara bi'l-lihāz 'they looked at one another out of the corners of their eyes' *Kaş. II* 103 (bakışur:, bakışma:k); o.o. *I* 170, 18; 183, 6; 519, 9; *KB* (the sun is the fourth planet, it gives light to the world) yakışsa yarutur bakışsa özüñ 'when they approach and look at one another it illuminates it' 134; a.o. 137: XIV *Muh. tanāzara bakış- Mel.* 42, 4; *Rif.* 133; Çağ. XV ff. bakış- Recip. f.; *ba-ham nigāh kardan* 'to look at one another' *San.* 125v. 29; Xwar. XIV ditto *Qub* 27.

D boğuş- Recip. f. of boğ-; 'to strangle, or try to strangle, one another'. Survives in SW Osm., Tkm. Xak. XI ola: r ikki: boğuşdi: 'each of them strangled (*xanaqa*) the other' *Kaş. II* 101 (boğuşur:, boğuşma:k); Çağ. XV ff. boğuş- Recip. f.; 'to squeeze (*afşurdan*) or strangle (*xufa kardan*) one another' *San.* 136r. 5.

Tris. BĞŞ

DF baxşılığ P.N./A. fr. baxşı: (bağışı:); n.o.a.b. Uyğ. VIII ff. Man. baxşılığ [burxan te]jri tuğtuñuz 'you were born as a divine teacher-burxan' *TT III* 129-30.

Tris. V. BĞŞ-

DF bağışla:- Den. V. fr. 2 bağış 'a gift', a l.-w. fr. some Iranian language (cf. *Pe. baxš*) which is recorded only in Kom. XIV *CCI*; Gr. Survives only(?) in SE Türki baxşla-/bağışla- 'to give' *Shaw* 40, 44; bėğışil- 'to dedicate (something to someone)' *BŞ* 64; bağışla- 'to forgive; to give' *Jarring* 50. Xak. XI ol maña: at bağışla:di: *wahaba li faras* 'he gave me a horse (etc.)' *Kaş. III* 335 (bağışla:r, bağışla:ma:k); *KB* akt bol bağışla 'become generous, give gifts' 2053; XIII(?) *Tef. bağışla- wahaba* 88: *IV Muh.*(?) *al-hiba* 'to give' bağışlamak *Rif.* 125 (only); Çağ. XV ff. bağışla- *baxşidan ya'ni 'afw kardan wa 'atā kardan* 'to forgive, to give' *San.* 124v. 27 (quotn.); Xwar. XIV bağışla- 'to give, to reward' *Qub* 24; *MN* 368: Kom. XIV 'to give' bağışla- *CCI*; Gr.: Kıp. XIII *wahaba mina'l-hiba* (mis-spelt *hayba*) bakışla:- (sic) *Hov.* 44, 7: XIV bağışla- *wahaba*; its origin is *baxşış* taken from the Persian *İd.* 33; *wahaba baxışla-* (sic) *Bul.*

86v.: xv *cahaba min'al-hiba bağışla-* Kav. 78, 13: Osm. xiv *TTS II* 9 (agr.):

DF *bağışlal-* Hap. leg.; Pass. f. of *bağışla-*; in a para. on forming the Pass. f.; n.m.e. **Xak.** xi at *bağışlaldı*: 'the horse was given' (*wuhiba*) *Kaş. III* 344, 16.

DF *bağışlan-* Refl. f. (used as Pass.) of *bağışla-*; 'to be given'. **Xak.** xi at *bağışlandı*: 'the horse was given' *Kaş. III* 344, 19 (quoted as an alternative form to *bağışlal-*); n.m.e.: **Çağ.** xv ff. *bağışlan-* Pass. f.; *baxşida şudan* 'to be given, forgiven' *San.* 125f. 13 (quoton.).

Dis. BĞY

PU *boğay* 'low'; n.o.a.b. Prob. the origin of Mong. *boğoni* 'short, low' (*Kov.* 1160, *Haltod* 291), in which case the Turkish word must originally have been **boğañ*; the suggested parallels in *Hüen-tš.*, note 2091, are not very plausible. **Uyğ.** viii ff. Bud. *edliz boğaysı* 'its height and lowness', translating Chinese *kao hsia* 'high and low' (*Giles* 5,927 4,230) *Hüen-tš.* 2091; a.o. *do.* note 2091 translating Chinese *pei* 'low, humble' (*Giles* 8,759).

Tris. BĞY

S *baka:yak* See *baka:ñak*.

Dis. BĞZ

boğuz (*boğoz*) 'throat'. The second vowel was very short and habitually elided before Suffs. beginning with a vowel, and the inconsistency between -u- and -a- in its later representation suggests an original -o-. Survives in NE Tuv. *bo:s*; SE Türki *buğaz/buğuz Shaw*; *boğuz BŞ, Jarring*; NC Kzx. *buaz*; SC Uzb. *būğiz*; NW Kaz. *buaz*; Nog. *buğaz* and SW Az., Osm., Tkm. *boğaz*. Some of these words mean also (or only) (of an animal) 'pregnant'; the connection is obscure but as old as Xwar. xiii(?). See *Doerfer II* 792, 798. Cf. *tamğa:k* Türkü viii *boğzi*: *tok erti*: 'their throats were satisfied' (eating hares and wild game) T 8: **Uyğ.** viii ff. Bud. *kiçiğ kaplınuñ kişğaçı boğuz bağı yok erser* 'if a small cart has no shafts or throat band' (i.e. horse collar, it cannot move) *TT V* 26, 116; *yalın boğazi* (*sic?* *boğzi*) *tođmaz* 'his naked throat is not satisfied' *TT VI* 14; Civ. *boğzi* 'his throat' *TT VIII* I.1; *boğzınta do.* 7; *boğuz içinde kart bolup* 'if there is a swelling in his throat' *H I* 187; o.o. 12 (agr.:-), 185-8: **Xak.** xi *boğuz* (*sic* here and elsewhere, *not boğaz* as in printed text) *al-halq* 'throat' *Kaş. I* 364; three o.o.; *boğzi*: *II* 200, 8; *III* 264, 7; *boğzin II* 306, 4: *KB boğuz* 'throat' is common 991 (*ülüg*), 993, 1312 (*boğuzup*), 2096 (*boğzi*), 3797 (*boğzum*), etc.: xiii(?) *Tef. boğaz* (*sic*) 'throat' 106: xiv *Muh. al-halq boğuz Mel.* 47, 1; *Rif.* 140 (*boğaz*): **Çağ.** xv ff. *boğuz boğaz hulqum ma'nāsına* 'throat, windpipe' *Vel.* 153; *boğz* (*spelt*) *gulu wa hulqum* ditto *San.* 136v. 4 (quoton.); *boğuz*

(*spelt*) *gulu wa 'aliq-i dawābh* 'throat' and 'cattle fodder' (*sic?*) 136v. 12; *boğuz* is the **Çağ.** equivalent of *Rümi boğaçı* 136r. 26: **Xwar.** xiii(?) *töl boğaz boldı* 'she became pregnant' *Oğ.* 64-5; 83: xiv *boğuz* 'throat'; the neck of a stringed instrument *Qutb* 35; *boğaz* 'throat' *Nahc.* 18, 6: **Kom.** xiv 'throat' *boğaz CCI*; **Gr.** Kip. xiii *al-hulqüm boğaz Hou.* 20, 8: xiv (*boğaz al-halq*, also *boğurdak* and *boğaz Id.* 33: xv *al-halq boğaz Kav.* 60, 14; *hulqüm bowaz* (in margin *Tkm.* (?) *boğaz*) *Tuh.* 12b. 5: **Osm.** xiv ff. *boğaz* (once xiv *boğuz I* 112) 'throat' in phr. *TTS I* 112; *II* 158; *III* 107; *IV* 118.

Tris. BĞZ

D) *boğazdak* See *bağırdak* Kıp.

Tris. V. BĞZ-

D *boğuzla-* Den. V. fr. *boğuz*; 'to cut the throat of (someone *Acc.*), slaughter'. Not noted before xiii but see *boğuzlan-*. Survives in SE Türki *boğuzla-*; SW *boğazla-*. (**Xak.**) xiii(?) *Tef. boğuzla-* 'to slaughter' (a lamb) 106: xiv *Muh. dabaha* 'to slaughter' *boğuzla-* *Mel.* 26, 5; *Rif.* 109: **Çağ.** xv ff. *boğuzla-dabh kardan San.* 136r. 7 (quotns.); **Xwar.** xiv *boğuzla-* ditto *Qutb* 35; *Nahc.* 214, 7: **Kip.** xiii *dabaha boğuzla-* *Hou.* 34, 4: xiv *boğazla-* ditto. *Id.* 33: xv *dabaha boğazla-bil'-ışnām* (? meaning here; normally 'with front vowels') *Kav.* 75, 4; ditto *bowuzla-*; **Tkm.** *boğuzla-* *Tuh.* 16b. 2; a.o.o.

D *boğuzlan-* Refl. f. (used as Pass.) of *boğuzla-*: Türkü viii *yerçi*: *yér yapıñıp boğuzlantı*: 'the guide lost the way and had his throat cut' T 26: **Çağ.** xv ff. *boğuzlan-* Pass. f.; *dabh şudan San.* 136r. 22.

Mon. BG

F *beğ* originally 'the head of a clan, or tribe, a subordinate chief', and the like. C.i.ä.p.a.l. from the earliest period, but almost certainly a l.-w. fr. Chinese *po* 'the head of a hundred men' (*Giles* 9,358; 'Ancient Chinese' (Karlgren) *puh*). Survives with some phonetic changes (b-/p-; -e/-é-; -ğ/-y) and alterations in meaning parallel to the alterations in social structure; e.g. in the Ottoman Empire it came to mean 'a junior administrative officer' and finally hardly more than a complimentary title given to members of the gentry. See *Doerfer II* 818, 828. Türkü viii *beğ* is very common; the Türkü 'realm' (é:l) consisted of the *xoğan* and his ministers and officials, *begler* 'the begs' (one of the very rare uses of the Plur. Suff. in Türkü) and *bođun*, 'the tribes, clans, common people'; in the opening address in *I S* 1-2; *II N* 1-2 the *xoğan's* own family, *bođunım*, various kinds of *begs* and finally *Tok(k)uz Oğuz begleri*: *bođunı*: are addressed; viii ff. *beğ* is common in *İrkB*, e.g. in 5 *beğ er* 'a chief' went to inspect his studs: **Yen. beğ** occurs several times as the title of the person commemorated: **Uyğ.** viii *beğ* and *begler* occur several times:

viii ff. Man.-A **beg** occurs as the last component in the title of a subordinate ruler *M I 27, 9*; and as a title in **bilge beg teprî** Mar Nev Manî *do. 12, 19*; **ölügüg tiriglüğll (sic) beg ay teprî** 'the Moon God, the lord who brings the dead to life' *do. 24, 27-8*; **él(1)ig begler** 'monarchs' *Wind. 31*: Man. **turunlar kamuğ begler kadaşlar** 'stand up all chiefs and kinsmen' *M II 9, 4*: Bud. **él tutdaçı beg erke** 'for a chief who controls a realm' (three things are necessary) *TT V 26, 104-5*; **beg işi** 'a chief and his lady' *Suv. 192, 8-9* etc. (**işî**); **él(1)ig beg** 'a monarch' *U III 41, 7* (ii); a.o.o.; **kazlar begne oxşarı** 'like the leader of a flock of geese' *TT X 133*; a wife speaks of her husband as **begim U III 85, 6** and **11**; a.o.o.: Civ. **beg er TT I 36**, etc.; **beg işi TT I 108**, etc. (**işî**); o.o. *JT VII 12, 7-8*; **34, 10-11** etc.: O. Kir. ix ff. **beg** is common, usually as the title of the person commemorated, e.g. alti: **bağ bođunka: beg ertim** 'I was the chief of the Six Confederations' *Mal. 1, 2* (see **1 ba:ğ**): **Xak. xı be:ğ al-amir** 'a chief': **be:ğ zawcu'l-mar'a** 'a woman's husband' *Kaş. III 155*; over 100 o.o., spelt **beg**, once **be:ğ I 521 (keçür-)** and once **bé:ğ III 133, 16**; the standard translation is **al-amir**; it occurs as a title e.g. **Çağrı: Beg I 421, 8**; **Bilge: Beg I 428, 18**; occasionally 'husband' *I 240 3 (üzlüş-)*; *III 133, 16*: **KB beg** is common both in the specific sense of 'a subordinate ruler' e.g. **él kend begi 216**, and more vaguely as 'lord, master', e.g. **begim** 'my lord' 85; Chapters 28 and 38 relate to the position of **begler** in the kingdom: **xiii(?) At.** is dedicated to **Dād Ispahsālār Beg 69**; **Tef. béğ (sic)** 'ruler' (of a town or province); **él begi 94**: **xiv Muh. al-umarā begler: Mel. 5, 5**; *Rif. 75*; **amir beg 6, 17, 78**; a.o.o.: **Çağ. xv ff. béğ** ('with -ğ') *beg mir ma'nāsna Vel. 140*; **béğ** ('with -ğ') abbreviation of **biyik (bedük)** 'tall, great', and metaph. *maulā wa sulhān* 'lord, king' *San. 147v. 22* (quotns.): **Xwar. xiii(?) beg** 'chief' is common in *Oğ.* and **begler** are mentioned as a class **95, 220, 245**, twice in association with **élgünler** 'the common people': **xiv béğ** 'chief, master' *Qutb 30* (also **bégim** 'mistress'), *Nahc. 36, 6*; **beg ditto MN 20**, etc.: **Kom. xiv** 'prince' **beg** (in *Granbech's* view reborrowed fr. Persian); 'chief' (*CCG*); 'Lord' (God) **bey CCI, CCG**; *Gr. 54* (quotns.): **Kip. xiii al-amir bey Hou. 23, 6**; in the list of Proper Names spelt **bey 29, 3**; **bey 30, 6**; **be: 29, 14-15**; **beg 29, 8** and **17**; in **29, 13** and **17**; **30, 3** and **8** the author hesitates between **beg amir** and **bek qawwî** 'strong': **xiv Tkm. beg** ('with -ğ') *al-amir*; **Kip. bey Id. 35**; a.o. *do. 37*: **xv al-amir bey Kav. 12, 17**; **bl. 15, 13**; **bey 16, 17**; **31, 11**; **bl.** not translated is very common in *Tuh. 41a. ff.*: **Osm. xiv beg** 'subordinate ruler', fr. xvii occasionally **beg**; c.i.a.p. *TTS I 87*; *II 123, 133*; *III 77, 86*; *IV 89* (fr. xv onwards occasionally 'live decoy bird').

(S) **bek** (?pek) 'firm, solid, stable', and the like; *Kaş. s. v. berk*, q.v., says that **bek** was the original form and **berk** an expanded form

with -r- added (*zā'ida*) but the facts are; no doubt, the opposite; both forms occur as early as *Uyg. viii ff. Man. S.i.a.m.l.g.*, in SW as **pek** but this may not be the original form as **perk** does not occur. In some modern languages **bek** but not **berk**, is used as an Adv. meaning 'very' qualifying Adjs. and a few Verbs. *Uyg. viii ff. Man. bek katıg kértgünçlüğ* 'having a firm (Hend.) faith' *M I 30, 2-3*; a.o. *M III 36, 3* (iii): Bud. **bek katıg . . . kértgünç TT VII 40, 117**; **bek tutup** 'holding fast' *TT V 26, 111*; a.o. *U III 44, 6* (i): Civ. **bek tut- TT I 34-5, 41**: **Xak. xı bek ne:ğ** 'anything firm, solid' (*muhkam*) *Kaş. I 333*; **bek tut ahfaz** 'hold firmly' *III 11, 4*; o.o. *I 349, 21* (**berk**); **455, 21**: **KB yañı neğ talular ma özke bekim** 'I am (always) seeking new things but I am stable at heart' 686; **bek tutıyn** (sic in all MSS.) 721; o.o. **697, 2015, xiii(?) At tiliğ bekte tutğil . . . kati çıkşa bektin** 'keep your tongue under control . . . if it escapes from control' 131-2; **Çağ. xv ff. pek** ('with p-') *camî wa hama* 'all' *San. 126r. 24* (quotn. fr. which this false meaning was inferred; see also *Osm.*): **Xwar. xiii(?)** (he loved that stallion) **bek (?pek) çok** 'very much' *Oğ. 224*: **xiv bek** 'firmly' *Qutb 30*: **Kip. xiii** (among Proper Names) **bektemür** (*amir hadid aw*) *hadid qawwî* 'strong iron' *Hou. 29, 13* (see **beg**: **xiv bek al-rahtu'l-sadid** 'a firm bond', originally **berk**; the original form is also used and is commoner *Id. 34*): **Osm. xv ff. pek** 'firm, solid, violent'; c.i.a.p. *TTS II 769*; *III 576*; *IV 639*: **xviii pek . . .** and in *Rümi, muhkam wa matn wa ustuwār* 'firm, solid, stable' *San. 126r. 24*.

1 bö:ğ 'a poisonous spider, tarantula'. Survives in NC Kzx. **büyü/büyü**; NC Kumyk **mıya**; Nogay **biy**; SW Osm. **böy/böye** (now obsolete?); Tkm. **mö:y**. Arabic **al-tağat** is not the usual word for 'spider' and prob. means 'poisonous spider'. The Kip. translation 'scorpion' (normally **ça:dan**) is odd, and perhaps an error. Cf. **örümçek**. **Xak. xı bö:ğ al-tağat** 'a (poisonous) spider' in one of the two languages (i.e. **Xak.** and **Oğuz?**) *Kaş. III 131*; **bö:y al-tağat**, alternative form of **bö:ğ**, the latter is more correct (*aşahh*) *III 141*: **Çağ. xv ff. bew** (or **baw?**) *ruşaylā* 'tarantula' *San. 127r. 29*: **Oğuz xı biy** (so vocalized, but read **böy**) alternative form (*luğa fi*) of **bö:y III 206** (it is perhaps implied that **bö:y**, too, was **Oğuz**): **Kom. xiv böv** 'spider' *CCG*; *Gr.*: **Kip. xiii al-aqrab** 'scorpion' **böy** (also **çayā:n**) *Hou. 11, 17*: **xiv bö:y al-aqrab Id. 37**; *Bul. 11, 4*: **xv ankabüt** 'spider' **böy** (and **örümçük** and) **bew Tuh. 25a. 13**: **Osm. xiv ff. böv/böy** 'tarantula'; fairly c.i.a.p., esp. in dictns. *TTS II 169*; *III 111*; *IV 125*.

VU 2 bö:ğ a technical term used in the game of knucklebones. Survives only(?) in NC Kır. **böğö**; Kzx. **bügö/bügü R IV 188r-2. 1 Çik**, q.v., which has the opposite meaning, is commoner. **Xak. xı bö:ğ ism waq'i'l-ka'b fi'l-la'ib li-zahrihi** 'the word used when the knucklebone falls on its back in the game (of knucklebones)', one says **çik bö:ğ Kaş. III 130**.

1 бүк 'thicket' and the like. Survives in NE **бүк/пүк** several dialects *R IV* 1394, *Khak.*, *Tuv.*, and *SW Osm. бүк*; the origin of the entry **бүк** 'forest' in *P. de C.* 173 is obscure, it does not occur in earlier *Çağ.* authorities. **Xak.** XI **бүк** *al-acama* 'a thicket, brushwood' *Kağ.* I 333; o.o. *I* 233, 27; 245, 3 (*örtel-*); 260, 12 (*örtet-*); *Kip.* XIV **бүк** *al-ğāba* 'thicket' *İd.* 34; *Osm.* XIV ff. **бүк** 'thicket' in two XIV texts and several XVIII dict. *TTS I* 132; *II* 186; *III* 123; *IV* 139.

VU 2 бүк 'corner; the corner post of a house'. N.o.a.b. **Түркү** VIII ff. (a big house was burnt; right down to its floor nothing remained) **бүктүп:** **тегі:** **коңмадук** 'right to its corner posts(?) nothing was left' *İrkB 9* (cf. **1 kat**): **Арғу:** XI **бүк** *al-zāwiya* 'a corner' *Kağ.* I 333.

Mon. V. BG-

бөг- 'to collect, gather together (people or things)' and in particular 'to collect, or dam up (running water)'. Survives in NC *Kır.* **бөгө-**; *Kzx.* **бөге-** 'to dam up (water); to block (a road)' and *SW xx Anat.* **бөге-/böye-/büge** 'to dam up' *SDD* 224-8, 237. The verb seems to have become **бөге-** in the medieval period; see **бөгүл-, бөгүн-**. **Уйğ.** VIII ff. **Bud.** **түре бөге** 'rolling up and gathering together' (all my sins) *Suv.* 137, 4; **Xak.** XI ol **сувуғ бөгди:** 'he collected (*qarā*) the water and gathered it together in a basin (*sikr*) that he had prepared for it'; and one says **бег сү:син бөгди:** 'the beg assembled (*cama'a*) his army'; the volume (*kaṭra*) of an army is constantly compared to water, for example one says **су:в акти:** 'the water flowed' (*sāla*) and **сү: акти:** 'the army streamed out' (*sāla*) *Kağ.* II 19 (**бөгер-, бөгме:к**); **тепизни:** **кайгүкүн бөгме:s** *al-bahr lā yushar bi'l-zawraq* 'you cannot dam the sea with a small boat' *I* 100, 18.

1 бүк- *Kağ.* gives two meanings (1) 'to bend, bow', and the like (*Intrans.*); (2) 'to feel aversion, be revolted by (something *Abt.*)', but later usages and the *Pass. f.* **бүкүл-** show that it was a *Trans. V. w.* the Object sometimes understood. S.i.a.m.l.g., usually in the first sense but w. an Object stated. Exceptionally *NC Kır.* distinguishes between **бүк-** 'to bend' and **бөкө-** 'to feel aversion', but it is unlikely that this reflects a genuine original phonetic difference between two verbs with different meanings. Cf. **yükün-**. **Xak.** XI ol **meni:** **көрүп бүкди:** 'when he saw me he cleaved to the ground and was humble, hiding himself' (*laṭā bi'l-arḍ wa'n-xafāda mutakammīna(n)*); and one says ol **aşım бүкди:** 'he was revolted (*şabi'a*) by the food, so that he loathed it and was disgusted'; and one says ol **tavarka:** **бүкди:** translated 'his eye was filled (*imtala'a*) with wealth, etc.', i.e. 'he was greedy for wealth' *Kağ.* II 18 (**бүке:r, бүкме:k**); **увут бо:луп бүке:** **турди:** translated 'he was ashamed so that he was humble and hid himself from the people and turned away from me' (*adāni*) *III* 231, 1; (*KB* the alterna-

tive reading **bu söznüñ katt** for **bu söz бүк katt** in 870 is obviously to be preferred): XIV *Muh. taṭawā* 'to fold up' (*Trans.*) **бүк-** *Rif.* 112 (only); *al-tayy* **бүкмек** *Mel.* 35, 1; 120 (*Mel.* also has **çulğa-** (**çuğla:-**)): **Çağ.** xv ff. **бүк-** *xam kardan wa tah kardan* 'to bend, or fold' *San.* 137r. 7; **Xwar.** XIV **бүк-** (*sic*) (of the moon) 'to set' *Qutb* 32; *Kom.* XIV 'to fold' **бүк-** *CCG*; *Gr.:* *Kip.* XIII **taṭawā бүк-** *Hou.* 38, 3; XIV **бүк-** *raqaşa* 'to dance' (prob. in the sense of 'to bend (the body)'; unlikely to be a *Sec. f.* of **böy-** (**bödl:-**), q.v.); **бүк-** *fatala* 'to twist' (a thread, etc.) *İd.* 34; **taṭawā бүк-** *Bul.* 47v.: xv ditto *Kav.* 9, 7; 74, 4; *Tuh.* 24a. 8; *baraka* (of a camel) 'to kneel' *do.* 8b. 6.

?E 2 **бүк-** See **evük-**.

Dis. BGA

S bigl See **ki:b.**

böke: although *Kağ.* says that the primary meaning was 'a big snake' and that it was used metaph. of strong warriors the evidence points rather in the opposite direction. An early l.-w. in *Mong.* as **bökö** 'warrior, wrestler' (*Haenisch* 17); survives in this sense in NE **pökö** several dialects *R IV* 1299; **bökö** *Russko-alt. slovar'* (s.v. *silach*); *SE Tar.* **böke R IV** 1603-4 and perhaps *NC Kır.* **bökö**, but these may be reborrows fr. *Mong.* See *Doerfer I* 803. **Түркү** VIII *lx.* 17 (slp): **Xak.** XI **böke:** *al-tu'bānu'l-'azim* 'a big snake', it is said in the folk-tale (*al-matāl*) **yét:** **başlığ yél böke:** 'a snake with seven heads' (*yél* is unexplained, possibly 'demon', see **1 yél:**); and warriors (*al-abṭāl*) are called by it, for example one of the great men (*uzamā*) of the *Yabākū* was called **böke:** (*VU*) **Boḍraç** (a long anecdote about his defeat by Arslan *Tégin* follows) *Kağ.* III 227; **KB böke yolçılığ** 'having a warrior as a guide' 2354; **ay böke** 3545; **böke yavğusu** 5523; **Çağ.** xv ff. **böke** a strong man and wrestler (*pahlavān wa kuştı-gir*) who defeats all his rivals' *San.* 138r. 1 ('wrestler' suggests a re-borrowing from *Mong.*; see also **ai:la**).

bögü: (**bögö:**) 'sage, wizard'; the word seems to connote both wisdom and mysterious spiritual power. An early l.-w. in *Mong.* as **bö'e** (*Haenisch* 16) **böge** (*Kov.* 1242, *Haltdo* 307) where it means 'a male shaman', as opposed to *iduğan* 'female shaman' (a purely *Mong.* word). **Bögü:** **Kağan** was the regnal title of one **Түркү** and one early *Uyğur kağan*. Survives only(?) in *SW büyü* (spelt **bögü**) 'sorcery, witchcraft'. **Түркү VIII Bögü:** **Xağan T** 34; **Түркү Bögü:** **Xağan T** 50; VIII ff. *Man.* **Bögü Xan TT II** 6, 33, etc.; a.o. *M III* 15, 6 (ii) (**bögülen-**): **Уйğ.** VIII ff. *Bud.* **bögüler kuvrağında** 'in the assembly of sages' *TT V* 10, 107; **bögü Kuş Futsi** 'the sage Confucius' *do.* 26, 104; **ıduқ bögü billiğliğ** 'sacred and with mystical knowledge' *Suv.* 89, 9; o.o. *do.* 137, 7; 174, 8; *U II* 44, 33(?); **Тепри Bögü Теприкен Pfahl.** 6, 3; **O. Kır.** IX ff. **Урупу:** **Күлүг Tok Bögü Terken** Proper Name(?) *Mal.* 10, 6; **Xak.**

xı **böğü**: *al-'älim wa'l-hakim wa'l-'äqil* 'learned, wise, intelligent', hence the *Hend. böğü*: **bilge**: *Kaş. III 228*; o.o. *I 428, 23* (**bilge**); *III 228, 13* (**üdü**-); 303, 9: *KB ay böğü* 183, etc., and **ay bilge böğü** 191-2, etc. are very common; **böğü beg kim erse bilgeke yakın** 'whoever is a wise ruler is close to knowledge' 254; a.o.o.: xii(?) *KBVP ol eñlöp böğüsi hakimi turup* 'being the sage and wise man of that realm' 27; a.o. *do. 11*: xiv *Muh. al-sihr* 'witchcraft' **böğü**: *Mel. 83, 17*; *Rif. 189*: **Kom. xiv büğüler** 'the (Jewish) prophets' *CCG*; *Gr.*: **Kıp. xv sihr** (cädü (Pe.) and) **böğü** *Tuh. 19a. 3*; **Osm. xviii büğl** (spelt) in *Rümi, sihr wa'fsün* 'magic, witchcraft' *San. 138r. 11*.

Dis. V. BGE-

D **bekü**:- Den. V. fr. **bek**. N.o.a.b.; cf. **berki**:-. Uyğ. viii ff. *Bud.* (all good doctrine is . . .) **kutrulmakdın bekudeşil** 'confirmed by salvation' *TT V 24, 67* and *77* (there misread **beküt**:-); **Xak. xi tüğün bekü:di**: *istahkamati'l-uqda* 'the knot was firmly tied'; (also used of an affair when it is confirmed (*istahkama*)) *Kaş. III 270* (**bekü:r, beküme:k**): *KB* (the tribal customs were put in order and the realm organized; the king attained peace) **beküp el ulı** 'the foundation of the realm being firm' 1772: xiii(?) *Tef. bekü*- 'to be firm, stable' 96: **Kıp. xv** (after **bek/berk**) and **beki-/berki**- are derived from them *İd. 34*.

Dis. BGC

DF **begeç** Dim. f. in -ç (rare; usually affectionate) fr. **beg**; originally 'little chief' as a term of affection. In the medieval period, like **begüm**, 'my chief' it acquired a female connotation. It seems to survive only in NC Kaz. **bikeş** 'husband's elder sister' and NW Kaz. **bikeç** 'young woman, fiancée'. **Xak. xi begeç laqabı'l-takākin** 'a title of princes'; hence one says **Begeç** (perhaps **Bekeç** in Ar.) **Arslan: Tëgin**; when it is pronounced with -ğ- its meaning is *yā umayyar* 'oh little chief!' as a Dim. f. of *amir*, to express affection and tenderness ('*aif wa tahannun*); the word **beg al-amir** has a -ğ *Kaş. I 357*: **Cağ. xv ff. beğeç** ('with -ğ-') *duxtar kızı ma'nāsina* 'girl' *Vel. 141* (quotn.); **beğeç zan-ı muhtarama** 'a lady of quality' also spelt **bēge** *San. 147v. 27*; the same entry reversed 148r. 5 (quotn.).

Dis. BGD

D **beküt** Hap. leg. and quoted only in a *Hend.*; Dev. N. fr. **beküt**:-; 'secured' or the like. **Xak. xi Kaş. III 8** (**yaşut**).

VU **bügde**: 'dagger'. N.o.a.b. See *Doerfer II 746*. Uyğ. viii ff. *Bud.* (in a list of arms and ornaments: lance, sword, crown, thunderbolt, wheel) **bügde** (iron whip) *TT V 10, 93*; o.o. *Sw. 28, 20*; 544, 6 (**bedzet**):-; **Xak. xi büğde al-xancar** 'dagger' *Kaş. I 418*; a.o. *III 272, 1*: **KB bu büğde biçek kim eliğde turur** 'this dagger which is in my hand' 810:

Oğuz xi (the Turks say **bügde**: for 'dagger' and the *Oğuz*) **bükte**: *Kaş. I 31, 24*.

PU **bügte**: Hap. leg. and noted only in a *Hend.*; cf. **bügteçli**: *Türkü viii ff. Man.* (if by mistake we have done something wicked, saying) **buyan bügteğ kilurbız** 'we are performing a meritorious act (*Hend.*)' *Chuas. 141-2*.

VU **bükte**l n.o.a.b.; the underlying meaning may be 'mature'. **Xak. xi bükte**l er *al-raculu'l-rab'a* 'a mature man'; **bükte**l at *al-farasu'l-adakk* 'a horse with a broad flat back' *Kaş. I 481*: **KB** (your stable is full of) **kevel tazı bükte**l takı **arkunu** 'blood horses, Arabs, horses with broad flat backs and cross-breeds' 5369.

PU?D **böğtür** Hap. leg.; the *tā*' carries both *kasra* and *damma*, but the latter must be correct if it can be taken as a Dev. N. fr. ***böğüt**-, Caus. f. of **bög**-, in the sense of 'a place where (water) collects'. The **Kıp. xiv** word for *al-hidāca* 'a camel litter for women' PU **bögter İd. 34**; *Bul. 7, 6* (mis-spelt with *y-*) is difficult to connect with this word. **Xak. xi böğtür al-hazan wa'l-wahada fi'l-cabal** 'rough ground, a deep valley in the mountains' *Kaş. I 455* (verse).

Dis. V. BGD-

DF **beğed**- Intrans. Den. V. fr. **beğ**; 'to become a *beg*'. N.o.a.b. *Türkü viii ff. Toy. 24-5* (*ETY II 59*; I u:ç); *Man. TT II 8, 42-4* (**erklen**-).

D **beküt**- Caus. f. of **bekü**:-; 'to fasten, make fast, consolidate'. Cf. **berkit**-, **bekle**:-. S.i.a.m.l.g. except NE, which uses forms of **bekle**:-. In other language-groups the words used vary between **bekit**- and **berkit**- and in some both occur; in SW Osm. has **pekit**- and Tkm. **berkit**-. **Xak. xi ol 1:şığ bekütti**: 'he fixed (*ahhama*) the business'; the original usage is for fastening a knot (*iğā saddal-uqda*) *Kaş. II 309* (**bekütür**-, **bekitme:k, sic**): **KB** (*Aytoldi*) **bekütü tilig** 'held his tongue' 956; **bekütü işig** 1580 (one MS. **bekütü**); xii(?) *KBVP bir anca bekütüp yakın tutınu* 'he will take firm hold of a certain number and keep them near him' 49: xiii(?) *Tef. beküt*- 'to establish' (Islam) 96: **Osm. xv ff. pekit**:- (7so read) 'to consolidate, secure'; in several texts *TTS II 124*; *III 78*; *IV 80*.

D **büküt**- Hap. leg.; Caus. f. of **bük**-. **Xak. xi yağlığ aş meni: bükütü**: 'the fatty food turned my stomach (*ğalaba 'alā qalbi*), and I was satiated (*şabi'tu*) with it and had indigestion (*ğamita 'alaya*) without my stomach being filled'; similarly if someone gives property (*māl*) to someone else until he has a surfeit of it (*ımtala'a 'aynahu*), the latter says **ol meni: tavarın bükütü**: 'he has satiated me (*aşba'ani*) with property' *Kaş. II 309* (**bükütür**-, **bükütme:k**).

Tris. BGD

PUD **bügteçi** Hap. leg.; N.Ag. fr. **bügte**: Türkü VIII ff. Man. (if we have sinned against the holy prophets and) **buyançı bügteçi arığ dındarlarka** 'the meritorious (Hend.) pure Elect' *Chuas.* 66-7.

Tris. V. BGD-

VUD **bügde:le-** Hap. leg.; Den. V. fr. **bügde**: **Xak.** XI ol ani: **bügde:le:di**: *ıcaca'ahu bi'l-xancar* 'he stabbed him with a dagger' *Kaş. III* 352 (**bügde:ler**, **bügde:le:me:k**).

Dis. BGL

DF **beglig** P.N./A. fr. **beg**.

DF **beglik** A.N. (sometimes used as Conc. N.) fr. **beg**. These two words must be taken together since to a large extent they have the same meanings, and in most texts the scripts are too ambiguous to make it possible to determine which word is intended. The P.N./A. usually means 'having the rank, or status of *beg*', less often it means 'having a chief, or a husband'. The A.N. originally meant 'the rank or status of *beg*', or 'fit to hold such a rank'. Later it came to mean 'a district governed by a *beg*'. **Beglig** now seems to be obsolete, but **beglik** with various phonetic changes (see **beg**) s.i.a.m.l.g. except NE with some changes of meaning, e.g. in NC Kır **biylik** is the normal word for 'a government' and SW Osm. **beylik** often has that sense. Türkü VIII **tavgaç bođunka: beglik urı: kul bolı:** (corrected in II to **kıltı:**) 'they made your sons who were fit to be chiefs slaves to the Chinese people' I E 7, II E 7; similar phr. I E 24, II E 20; VIII ff. **nelük ölgey** of **beglig** ol 'why should it die? It is fit for a chief' *İrkB* 57 (see **kantıg**): Yen. **beglik kasi** [gap] 'his family of chiefs' *Mal.* 26, 9; Uyg. VIII ff. Bud. **beglig** (or -k?) **erener** 'men with the rank of chief' U III 45, 8; **Xak.** XI **tavar kimlig üklıse: beglik apar kerge:yür** 'if a man's wealth accumulates, he is more worthy of the chieftainship than the others' (*huwa awla bi'l-imāra min ğayrihi*) *Kaş.* I 362, 24; n.m.c.: **KB beglik** 'the rank, or position, of chief' is common, e.g. **beglik bulur** 'he attains the rank of chief' 301; o.o. 430, 552, 819, etc.; (the king had his eyes and ears fixed on the whole realm) **açıldı apar barça beglig (sic?) kapuğ** 'all the doors of the government(?) were open to him' 436; similar phr. 554 (in this passages *Arat* reads **beblig** and translates 'closed', but there is no evidence that such a word existed and a P.N./A. of an Adj. would be very unusual): XIII(?) *Tef.* (a Christian came from the Christians of Rüm and) **anda beglig (or -k?) malikette oturdi** 'and sat in the seat of government there' 94; XIV *Muh.*(?) *al-muzanuvaca* 'a married woman' **beglig: Rif.** 149 (*Mel.* 53, 1 irlenmiş).

D **beklik** A.N. fr. **bek**; 'firmness', etc. S.i.s.m.l. **Xak.** XI **KB** 2132 (**tutruk**).

Dis. V. BGL-

D **bögül-** Pass. f. of **bög-**; 'to be dammed up', etc. Survives only(?) in NC Kır. **bögel-**. **Xak.** XI **su:v bögüldi: ictama'a'l-mā min sahr uttuxida lahu wa katara** 'the water was collected by a basin (or dam) which was made for it and grew in volume' *Kaş. II* 132 (**bögülür**, **bögülme:k**; mis-spelt with *y-*, which is an impossible initial in this chapter).

D **bükül-** Pass. f. of I **bük-**; 'to be bent, folded, etc.'. S.i.a.m.l.g. **Xak.** XI **butık büküldi: inğa'a'at'l-xū'a** 'the bough broke', also used when it is bent ('*uşıfat*); Intrans. and Pass. (*yata'addā wa lā yata'addā*); also used of anything when it is doubled over or folded (*idā'nānā wa'n'atafa*) *Kaş. II* 132 (**bükülür**, **bükülme:k**); o.o. I 437, 5; II 285, 16; Çağ. xv ff. **bükül-** (spelt, also **bükrey-**) *xamıdan wa tah şudan* 'to bend (trans.), to be folded' *San.* 137r. 22 (quotns.): **Kom.** XIV **bügül-** 'to bow, bend': Kıp. XIV **bügel-** (*sic*; 'with -g-') *sacada wa rafa'a* 'acizatahu' 'to prostrate oneself, raising one's buttocks' *İd.* 35; XV *inhadaba* 'to be bent, convex' (**bükrey-**; in margin) **bükül-** *Tuh.* 6b. 13.

DF **begle-** Hap. leg., but see **beglen-**; Den. V. fr. **beg**. **Xak.** XI ol ani: **begle:di: nasabahu ilā'imāra wa sammahu anır** 'he appointed him to be a *beg* and named him *beg*' *Kaş. III* 292 (**begler**, **begle:me:k**).

D **bekle-** Den. V. fr. **bek**. S.i.s.m.l. in NE, NW and SW with various phonetic changes, and wide developments of meaning, esp. in SW where it is consistently **bekle-**, not **pekle-**. Originally it meant 'to fasten, make fast, secure'; thence 'to keep secure' and so 'to watch over'; thence more indefinitely 'to watch for, expect', and finally merely 'to wait'. Cf. **berkle-**: Uyg. VIII ff. Bud. **yantut beleg beklep** 'packing up a return present' *Hüen-t.* 1858-9; o.o. *PP* 63, 5-6 (**adak**); *TT V* p. 16, note A54, 8; Civ. **kuduğ için bekleđi** 'stopped up the interior of the well' *TT I* 103-4; **beklep** 'fastening' (the *dhārāni* to the gusset of the wife's drawers) *VII* 26, 11; **Xak.** XI ol ne:yn bekle:di: **hařaza malahu** 'he stored his property in a safe place'; and one says ol **kapuğın bekle:di**: 'he fastened (*sadda*) his door'; also used when one ties up (*awşaqā*) something *Kaş. III* 292 (**bekler**, **bekle:me:k**); o.o. I 504, 10; III 445, 16; **KB** **biñg birle bekle bu bulmuş öđüğ** 'by means of knowledge secure this opportunity that you have found' 161; (if the man who finds me) **tutup beklese** 'seizes and fastens me up' 700; o.o. 712, 1703, 2016: XIII *At. tilin bekleğende* 'for the man who holds his tongue' 144; *Tef.* **bekle-** 'to keep (oneself from miserliness)' 96: XIV *Muh.*(?) **hařiza bekle-** *Rif.* 107 (in margin **sakla-**): Xwar. XIV **bekle-** 'to hold fast (traditions)' *Nahc.* 207, 9; Kıp. XIV **bekle-harasa** 'to watch over, guard' *İd.* 34; XV **qafala** 'to store up' **bekle-** *Kav.* 74, 4; Osm. XIV and xv **bekle-** (1) 'to keep (a secret)'; (2) 'to protect (someone *Acc.*, from something *Abi*).

in several texts *TTS I 87; IV 90: XVIII bekle-* (spelt) in *Rümi, päs dāstan* 'to guard, protect' *San. 126r. 22* (quotn.).

D bekle- Caus. f. of *bekle-*; survives in SW Osm. with extended meanings. *Oğuz XI beg oğrı:nı: bekletti:* 'the *beg* ordered that the thief should be bound and imprisoned' (*bi'sitü'äqi'l-lışş va habsihi*); and one says *men at beklettim* 'I ordered that the horse (etc.) should be fastened up' (*bi-hifz*) *Kaş. II 341* (*bekletür:men, bekleme:k*).

D beklel- Hap. leg.?, Pass. f. of *bekle-*; occurs in a series of clauses describing sufferings of various kinds; no ordinary meaning of *çığ/çık* suits the context, and it is prob. a Chinese l.-w. *Uyg. VIII ff. Bud.* (if they are flogged with all kinds of whips and willow rods and) *bekte çığa beklemiş erserler* 'bound in . . .' *Suv. 117, 13-14.*

DF beglen- Refl. f. of *begle-*; n.o.a.b. *Xak. XI ura:ğüt beglendi: tazawaccati'l-mar'a* 'the woman was married' *Kaş. II 239* (*beg-lenür, beglenme:k*); a.o. *II 254, 3: KB* in 3535 a passage relating to the activities of the fickle world the Cairo MS. reads *birig beglenür kör takı bir begin okıyu turur tegme künde öjin* 'he make one man a *beg* and summons a different *beg* every day'; the Vienna MS. has *begleyür* which looks the better reading; the Fergana MS. is quite different and probably corrupt.

D beklen- Refl. f. (sometimes used as Pass.) of *bekle-*; survives in SW Osm. *Uyg. VIII ff. Civ. tün b'eklenme[kig]* 'shortness of breath' *H I 12: Xak. XI beklendi: ne:ğ istahkama'l-şay* 'the thing was firm, solid, secure'; and one says *er evinde: beklendi:* 'the man barricaded himself (*taħaşşana*) in his house'; also used if he was imprisoned (*hubisa*) in it *Kaş. II 239* (*Oğuz* follows): *Oğuz XI beklendi: ne:ğ hüfıza 'l-şay, yata'addä wa la yata'addä* 'the thing was stored up' or 'the thing was in store' (?) *Kaş. II 239* (*beklenür, beklenme:k*): *Osm. XVI beklen-* 'to be solid, hard' in one text *TTS III 78.*

D böglün- Hap. leg.; Refl. f. of *bögül-*. *Xak. XI suv böglündi: istanga'al-mä* 'the water was stagnant'; and one says *sü: böglündi:* 'the army assembled' (*ictama'a*) *Kaş. II 239* (*böglünür, böglünme:k*).

D бүklün- Hap. leg.; Refl. f. of *bükül-*. *Xak. XI бүklündi: ne:ğ in'atafa'l-şay wa yutannä* 'the thing was bent (or folded) and doubled over' *Kaş. II 239* (*bükünür, бүklünme:k*).

D bekleş- Co-op. f. of *bekle-*; survives only (?) in SW Osm. 'to keep watch together; to wait for one another'. *Xak. XI ol meniğ birle: bekleşdi:* 'ähada ma'i' he made a compact with me'; and one says *ol mağa: kapuğ bekleşdi:* 'he helped me to fasten (*fi tasfiq*) the door' *Kaş. II 203* (*Oğuz* follows): *Oğuz XI ol mağa: at bekleşdi:* 'he helped me to

fasten up (*fi hüfz*) the horse' *Kaş. II 203* (*bekleşür, bekleşme:k*).

Tris. BGL

D bögülüg (böğölög) P.N./A. fr. *bögü:* 'magic, mystical', and the like. N.o.a.b. *Uyg. VIII ff. Bud. bögülüg etöz* (a spotless, clean) 'mystical body' *TT V 8, 52; bögülüg erdem* 'mystical virtue' *TT VI 354* (and 350 v.l.); *Kuan. 188-9.*

Tris. V. BGL-

D bögüle- (*bөгüle-*) Den. V. fr. *bögü:*; n.o.a.b. but see *bөгülen-*. (*Xak.*) *xiv Muh. sahara* 'to make magic, bewitch' *bөгüle:-Mel. 27, 3; Rif. 110* (*bөгüle:-*); *al-sihr bö-gülemek* (in error *-mah*) 37, 12; 124.

D bögülen- (*bөгülen-*) Refl. f. of *bөгüle-*; 'to have mystical wisdom' and the like. N.o.a.b. *Türkü VIII ff. Man.* (I have told you about these three divine kings' coming, descent, virtue) *bөгüsin bögülenmekin* 'wizardry and mystical wisdom' *M III 15, 6* (ii); *Uyg. VIII ff. Man.-A vidya bögülenmekin* 'its wisdom (Sanskrit l.-w.) and mystical wisdom' *M I 21, 1* (ii); *Man. [teğri burxan] bögülenmek kutıg kıvıg bulmış bolğay* 'he will have attained the good fortune (Hend.) of the mystical wisdom [of the divine burxan]' *M II 5, 3-5* (ii); *Bud. (Kuan-şim Bodhisattva by his mystical knowledge) alkünü körür bögülenür* 'sees all things and has mystical knowledge of them' *Kuan. 207-8.*

Dis. BGM

D бүкүм N.S.A. fr. *bük-*; survives only (?) in SW Osm. for 'a fold; a skein (of wool)', and the like. *Oğuz XI бүкүм etük* 'the slipper (*al-xuff*) worn by women'; the other (Turks) call it *mükim/mükün*, substituting *m-* for *b-* and *n-* for *-m*; I reckon that this is incorrect (*laysa bi-şamim*) but the Kıpçak and other confederations (*aħlāf*) call it by these names *Kaş. I 395* (Atalay, loc. cit., suggests correcting to *aclāf* and translating 'tribes', but *aclāf* does not mean 'tribes'; in the passage quoted, *I 280, 13* (equals *I 334, 21* under *şik*) *aclāfu'l-türk* means 'the vulgar uneducated Turks').

?C *bekmes* (p-) 'syrup of fruit juice'. Survives only in Osm. *pekmez*. Prob. a compound of *bek* and a corruption of some foreign word, prob. Ar. (and Pe.) *muzz* 'rather acid'. See *Doerfer II 756*. *Oğuz XI bekmes al-rubb* 'syrup of fruit juice' *Kaş. I 459; a.o. I 440, 21* (s.v. *talkan* in a verse not specifically described as *Oğuz*): *Tkm. XIII al-dıbs* 'syrup' *bekmes* (MS. *bekmes*) *Hou. 16, 1: xiv* (? *Kıp.*) *al-dıbs bekmez(s)* (*sic*) *Bul. 8, 7: xv al-dıbs bekmez Kav. 63, 1.*

Tris. V. BGM-

DF begımsin- Hap. leg.; Refl. Simulative Den. V. fr. *beg*; (irregular, see *atakımsin-*).

Uyg. VIII ff. Civ. **begimsinmeyük beg bolsar** 'if someone not fitted to be a *beg* becomes a *beg*' *TT VII* 42, 5.

Dis. BGN

VUD **büken** (?**bükün**) *Kaş.* lists this word w. three meanings, except in the third the *kāf* is unvocalized; it is noted only once elsewhere. All meanings seem to be appropriate for an Intrans. Dev. N./A. fr. **bük-**; 'melon' only if it is one with a folded, corrugated surface. **Xak. XI bükün al-'innin** 'impotent'; **bükün al-mumarrağa** (?read *al-mimrağa*) *mina'l-ani'ā* 'part of the entrails, the *coecum*'; **bükün al-biñixu'l-hindi** 'the Indian melon' *Kaş. I* 399; **Xwar. XI** (the Prophet went to pray; then that accursed man threw) **tevenig nacāsatlıg bükenerini** (*sic*) **bağrusuklarını** 'the filthy bowels and entrails of a camel' (all over him) *Nahc. 12*, 4.

?F **begni**: 'beer'; n.o.a.b. There is no widely distributed Turkish word for 'beer', and this word and **buxsum**, q.v., are perhaps l.-w.s. See *Doerfer II* 759. **Türkü VIII ff. bir kün bir koñ iki: küp begni**: 'for one day one sheep and two jars of beer' *Tun. IV* 9-10 (*ETY II* 96); **Uyg. VIII ff. borka: begni:ke**: (spelt *behnike*): **tokıtımış kişi** 'a man who lets himself be overcome by wine or beer' *TT VIII I.11*; **bor begini H I 52** (mis-spelt *begini*) and 53; **bor begni TT VII 25**, 14; **Xak. XI begni: şarābu'l-hinta wa'l-duxn wa'l-ğair** 'a drink made of wheat, millet, and barley' *Kaş. I* 434; o.o. *III* 60, 15 (yuş-); *III* 81, 7 (yivil-); *xiv Muh.*(?) **nabidu'l-duxn** 'millet beer' **bégni**: (-g- marked) *Rif. 161* (only).

Dis. BGN-

D **bögün**- Refl. f. of **bög-**; survives only(?) in SW XX Anat. **böven-/bügen-** (of a stream) 'to be dammed'; (of water) 'to collect and become higher'; (of people) 'to assemble' *SDD* 228, 237. **Uyg. VIII ff. Man. ürlüksüz nomlarığ bögünüp** 'discarding' (or opposing?) transitory doctrines *TT III* 142-3 (spelt *pökünüp*): (**Xak.**) *xiii*(?) *Al.* (if two qualities are combined in a man) **bögendi** **erke muruwwat yolt** 'the road to nobility is blocked for that man' 150.

Dis. BGR

VU **bögür** (? **bögör**) 'the kidneys'; hence, more generally, the part of the body near the kidneys, 'the loins'. An early l.-w. in Mong. as *bö'ere* (*Haensch* 16). Survives in NW Kaz. **böyer**, but generally displaced by **bögrek**, q.v. **Uyg. VIII ff. Bud.** (in a tantric text; the tenth letter is called [gap]) **iki bögür üze urğu** 'he should place it over the two kidneys (or loins?)' *TT VII* 41, 1-2; **Xak. XI bögür al-hulya** 'kidney' (and **bögür** (the same word used metaph.?) 'the name of a castle on a high mountain between *Kuçā* and *Uygur*, one of the frontier posts') *Kaş. I* 361; **Çağ. xv ff. bögr tahigāh wa gurdagāh** 'the loins, the place where the kidneys are'; also called

bögür, in Arabic *xāşira San. 138r. 2*; **bögür** the same as **bögr tahigāh do. 7**.

D **bekrü**: Ger. of ***beker-**, Intrans. Den. V. fr. **bek**, used as an Adv.; 'firmly, tightly'. N.o.a.b. **Uyg. VIII ff. Man.-A bekrü** (spelt *beğrū*) **kizle yaşurğil** 'hide (Hend.) it carefully' *M III* 29, 1 (ii); Bud. **bekrü kizlep PP 56, 1**: Civ. **yérde kazğuk bekrü tokayin téser** 'if he says "I will fasten a peg firmly in the ground"' *TT I* 185-6; **Xak. XI KB** (if you find fickle fortune) **İql bekrü tut** 'grasp it very firmly' 725; **küdeğ bekrü til** 'keep a close watch on your tongue' 4344.

D **bükri**: presumably Dev. N./A.S. fr. ***bükür-** Caus. f. of **bük-**; 'bent, bowed, hunchbacked', and the like, primarily of persons; survives in SC Uzb. **bükri**; NW Krim **bükürü/bügrü** and SW Osm. only in the phr. **egri bügrü**; some NC, NW languages use cognate forms like **bükür**; other languages use other words, generally **egri**: See *Doerfer II* 804. **Xak. XI bükri**: **al-ağdab min kull şay** 'humpbacked, convex of anything' *Kaş. I* 420; **bükri: bolup muhdawdiö zahruhu** 'with a bent back' (in submission, not through infirmity) *I* 219, 26; **Xwar. xiv arkası bükürü ermiş** 'his back was bent' *Nahc. 274*, 17; **Kom. xiv bükürü** 'humpbacked' *CCI*; 'bent' *CCG*; *Gr.*: **Kip. xiv bükürü al-ağdab** (and **bükür al-muxnā** 'cut down, destroyed' (?) *Id. 34*: *xv ağdab bükri Tuh. 4a. 10*.

DF **begrek** Comparative f. in **-rek** fr. **beg**; irregular since **beg** is N.; 'superior, more than an (ordinary) *beg*'. N.o.a.b. **Uyg. VIII ff. Man.** (in a hymn?) **teyrim alpım begrekim M II** 7, 6 and 8; Bud. **sz kişide adruk begrek er közinürsüz** 'you appear to be different from and superior to other people' *PP* 66, 4-5.

VUD **bögrek** Dim. f. fr. **bögür** and syn. w. it; not noted before the medieval period. S.i.a.m.l.g.; NE several dialects **pügrek/pürek**; *R IV* 1396-7; Khak. **pügürek/pürek**; *Tuv. bürek*; SE **Türki burak** (with *kāf*) *Şaw*; **börek BŞ, Jaring**: NC Kır. **böyrök**; Kzx. **büyrek**; SC Uzb. **buyrak**; NW Kk., Kumyk, Nog. **büyrek**; Kaz. **böyrek**; SW Az. **böyrek**; Osm. (**bögrek**)/**böbrek/böyrek**; Tkm. **böyrek**. See *Doerfer II* 807. **Çağ. xv ff. (VU) bügrek qulwa wa gurda** 'kidney'; **bügrekçi** 'bodies of troops which are kept in reserve' on the right and left flanks when dispositions are made on the field of battle; that on the right is called **sak (sağ) bügrek** and that on the left **sol bügrek San. 138r. 3**; **Kip. XIII al-hulya** 'kidney' (VU) **bügrek Hou. 21, 17**; *xiv ditto Id. 34*: *xv kulwa bürek* (in margin **bügrek**) *Tuh. 30b. 9*; *al-kulwa bürek Kav. 61, 10*; Osm. *xiv ff. bögrek* is common down to XVI and noted as late as XVIII-XIX but seems now to have been displaced by **böbrek TTS I** 117; *II* 167; *IV* 125.

VUD **bögürül** Hap. leg.; there is obviously a semantic and structural parallel between this

word and *boğrul* (a sheep) 'with a white neck (*boğuz*)', which can be explained morphologically by regarding this as a Den. N. fr. *bögür* and *boğrul* as a similar Den. N. fr. **boğur*, an L/R form of *boğuz*. **Xak. XI** *bögrül* at *al-farasu'l-axşaf wa kađalıka'l-ğanamu'l-aşkal wağayruhu* 'a horse with white flanks, or dappled'; also used for a sheep, etc., which is 'parti-coloured' *Kaş. I* 481 (*aşkal*, too, has semantic connections with *şakıla* 'side, flank').

Dis. V. BGR-

D **beker*- See *bekrû*; *bękrîş*-.

PUD *bekrîş*- Hap. leg.; Co-op. f. of **beker*-, see *bekrû*; the first letter is undotted and the word completely unvocalized, but the translation suggests that a word of this form must be assumed. **Xak. XI** (winter says to summer: 'under my influence men and horses become active; diseases, too, abate') *et yin takı: bekrîşür wa yaşlıba abdānu'l-nās wa luħū-muhum* 'and people's bodies and flesh become hard' *Kaş. III* 278, 14; n.m.e.

Tris. V. BGR-

VUD *bögürle*- Hap. leg.; Den. V. fr. *bögür*. Forms of a parallel Den. V. fr. *bögrek* have similar meanings in some modern languages. **Xak. XI** *ol anı: bögürle:di* 'he hit him over the kidneys' (*kalāhu*); and one says *ol yağın: bögürle:di* 'he broke into the enemy's ranks (*daxala şaffa'l-aduwwu*) on the right or left, so that he routed him without meeting him face to face' *Kaş. III* 332 (*bögürle:r*, *bögürle:me:k*); a.o. *III* 345, 28.

Dis. BGS

DF *begsig* Dev. N./A.S. fr. **begsi*-; Simulative Den. V. fr. *beg*; 'fit to be a *beg*'. Pec. to **Xak. XI** *bu: er* of *begsig hādā racul yuşbih xuluquhu xuluqa'l-umarā* 'this man's character is like the character of *begs*' *Kaş. III* 128, 25 (s.v. *-siğ*): *KB ađırmazmen begsig yā kulsig kışig* 'I do not differentiate between a man fit to be a *beg* and one fit to be a slave' 809.

bökseğ 'the upper part of the chest; a woman's breasts.' As such n.o.a.b., but prob. the origin of Mong. *bökse* (*Haenisch* 17; *Kow.* 1252). This word is said to mean 'the buttocks', but retains its original meaning as a reborrowing in Çağ. and also in NC Kir., Kzx. *böksö*, and in at least one passage in the *Secret History* this meaning suits the context better than 'buttocks'. **Uyg.** VIII ff. Bud. (the 500 maral deer were terrified by the fear of losing their lives and lay flat on the ground and) [*gap*] *işin bökşigin (sic?) ömgekleđiler* 'cowered on their . . . and chests' *U IV* 34, 70; **Xak. XI** *bökseğ tarıbatu'l-mar'a* 'a woman's breasts': *bökseğ al-nahr* 'the upper part of the chest' *Kaş. I* 476; **Çağ.** xv ff. *bökse* ('with *-k-*') 'the part of a human or animal body above the waist' *Vel.* 153 (quotn.); *bökse* (spelt) *bälätar*

az hamar 'the part above the waist' *San.* 138r. 6 (same quotn.).

D *beksiz* Hap. leg. ?; Priv. N./A. fr. *bek. Uyg.* VIII ff. Bud. (this girl Mamikā's body) *beksiz meñüsiz* ol 'is unsubstantial and impermanent' *TT X* 545.

Dis. V. BGS-

ʔE *büksül*- See *bükşül*-.

Tris. V. BGS-

D *bökseğlen*- Hap. leg.; Refl. Den. V. fr. *bökseğ*; the word is consistently spelt *bök-siğlen*-, but this must be an error. **Xak. XI** *kız bökseğlendi: nahada tadıyl-cāriya* 'the girl's breasts became rounded' *Kaş. II* 277 (*bökseğlenür*, *bökseğlenme:k*).

Dis. BGŞ

D *bögüş* Dev. N. fr. *bög-*; 'concentration (of thought)' and the like. N.o.a.b. This word has been taken as meaning 'wisdom' or the like and connected with *bögü*-, but this is morphologically impossible and does not suit the contexts. **Uyg.** VIII ff. Bud. (then the Bodhisattva thought 'from what origin and under what impulse does lust come into existence?') *antağ öğell bögüş urup odğuratu ukar* 'thus thinking and concentrating (on the problem) he vividly understood' *U II* 9, 11-12; *sakınç üze işletip köñüllüğünzi yüz öñi şastrıarda, bögüş üze kilip sakınçınızı tokuz bölük nomlarda* 'setting your minds to work on thoughts about the hundred odd *şastras* and concentrating your thoughts on the nine sections of doctrine' *Hüen-tś.* 2056-9.

Dis. V. BGŞ-

D *beküş*- Hap. leg.; Co-op. f. of *bekü*-; this is clearly the right form; in the MS. the *damma* is struck out in two places and replaced by *kasra*. **Xak. XI** *beküşdi: ne:ñ istahkama'l-şay'* 'the thing was thoroughly firm' *Kaş. II* 105 (*beküşür*, *beküşme:k*).

D *bögüş*- Co-op. f. of *bög-*; s.i.s.m.l. **Xak. XI** *ol maña: su:v bögüşdi* 'he helped me to dam and collect the water' (*fi sakri'l-mā wa qarwihi*); also used for competing *Kaş. II* 105 (*bögüşür*, *bögüşme:k*).

D *büküş*- Co-op. f. of *bük-*; s.i.s.m.l. **Xak. XI** *ol maña: ta:l büküşdi* 'he helped me to bend (*fi 'af*) the branch' *Kaş. II* 105 (*büküşür*, *büküşme:k bi-käf şulba* 'with *-k-*').

PUD *bükşül*- Hap. leg.; spelt everywhere with *-s-* but this is morphologically impossible and clearly an error for *-ş-*; the word is obviously a Pass. f. and its position in *Kaş.* between *borbal-* and *türpil-* makes the initial *b-* certain, but it has no obvious semantic connection with any other verb in this section. It should prob. be taken as a Pass. f. of *büküş-* in the sense of 'to be bent to breaking point'. **Xak. XI** *ka:b bükşüldi*;

tafazzara'l-ziqq 'the water-skin burst'; also used of any container when it bursts or splits (*tafazzara wa taşaqqaqa*) *Kaş. II* 229 (bük-şülür-, bükşülme:k).

Dis. BGZ

F *bekiz* n.o.a.b., only in the phr. *bekiz belgölüg* 'clearly manifest'. As pointed out in *TT IX*, p. 20, note 29 a l.-w. fr. Persian *pākiza* 'pure, clear, correct', and the like, or some cognate Iranian word. *Xak. VIII ff.* Man. *bekiz belgölüg* *bolzun* translates Tokharian *pāhri tākovy* 'may it be manifest' *TT IX* 29; Bud. Sanskrit *suprakāṣita* 'well explained' uz *bekiz belgölüg* (spelt *pekiz pelgölüg*) kılılmışlar *TT VIII A.16*; o.o. *TT VI* 383 (v.l. l. 9); 417 (v.l.)

Mon. BL

F *ba:l* 'honey'. Cf. *mir*. It is generally agreed that this is a very early l.-w. fr. some Indo-European language, dating fr. a period when *m-* was so unacceptable as an initial that it was replaced by *b-*, cf. *burç* for *murç* 'pepper' q.v. The closest IE parallel is Latin *mel*; the Sanskrit form is *madhu*. *Kaş.* describes the word as Western, but the 4 o.o. are all in quotns. of pure *Xak.* words. S.i.a.m.l.g. *Suvārīn*, *Kıp.*, *Oğuz XI* *ba:l al-ʿasal* 'honey'; the Turks call it *arı*: *yağ*: *Kaş. III* 156 (verse); o.o. *II* 267, 3 (*suviğlan-*); 354, 8 (*yağlat-*); *III* 103, 16 (*yağlaş-*); 338, 15 (*kaşıkla-*); *xiii(?) Tef.* *bal* 'honey' 90: *xiv Muh. al-ʿasal* *ba:l* *Mel.* 18, 3; 66, 1; *Rif.* 96, 165: *Çağ.* xv ff. *bal ʿasal* (quotn.); also 'a kind of intoxicant' (*muskivāt*) made of honey water *San.* 126v. 20 (the latter perhaps a Pe. usage, illustrated by a Pe. quotn.): *Xwar.* *xiv bal* 'honey' *Qutb* 26: *Kom.* *xiv ditto CCI, CCG; Gr.* (and 'bees-wax' *balauz*; *auz* fr. Russian *vosk* 'wax'): *Kıp.* *xiii al-ʿasal* *ba:l* *Hou.* 16, 1: *xiv ba:l* ('with back vowel') *al-ʿasal* (and *balawuş al-şama* 'bees-)wax' *İd.* 35; *al-ʿasal* *ba:l* *Bul.* 8, 4; *xv muşlağ al-ʿasal* 'honey in general' *ba:l*; *ʿasalu'l-nahl* 'bee's honey' *arıu* (mis-spelt *uru*): *ba:l* that is 'pure honey' (*ʿasal nazif*); *arı*: 'bee' being mistaken for *arığ* 'pure'; *ʿasalu'l-qaşab* 'cane sugar' in all its varieties is called *kara*: *ba:l* *Kav.* 62, 18-20; *ʿasal* *ba:l* *Tuh.* 25a. 6; (*şama*) 'mum wa) *balawuz* *do.* 21a. 5).

bél 'waist', with some extensions of meaning like 'mountain col'. S.i.a.m.l.g. *Türkü VIII ff.* *İrkB* 37 (*biç-*); *Uyg.* *viii ff.* Bud. *bélçe boğuzca suvda* 'in water up to their waists and necks' *PP* 36, 4-5; o.o. *U II* 24, 1 (*ulın-*); *TT V* 4, 4; 4, 7 (*egın*): *Civ. say yazıda bél yok* 'there are no mountain cols on level stony ground' *TT VII* 42, 8; o.o. *do.* 24, 23 (*kolbiç*) 25, 3 etc.; *O. Kır.* ix ff. *Mal.* 3, 2 (*ké:s*); 10, 5: *Çiğil (sic)* *xı bél* *al-xāşira* 'the waist'; hence one says *arı*: *bél:İnde* *tut* 'seize him by the waist'; and one says *arı*: *apar ança*: *aş bér:rd*: *bél* *kıldı*: 'he gave him so much food that his waist was filled' (*imtalāʿat xawā-*

şiruhu); similarly if anyone gives someone more food than he wants one says of him *bél* *kıldı*: *Kaş. III* 133; *KB bélin badı* 'he girded his waist' 5824; a.o. 2360 (*yarıklan-*); *xiii(?) Tef.* *bél* 'waist' 96: *xiv Muh. bandu'l-waşt* 'waist-band' *bél* *İ* *ba:ğ*: *Mel.* 67, 7; *Rif.* 167: *Çağ.* xv ff. *bél kamar* 'waist' *San.* 149r. 29 (quotn.): *Xwar.* *xiii(?) Oğ.* 12-13; 33 (*altınıluğ*); *xiv bél* 'waist' *Qutb* 30; *MN* 107: *Kom.* *xiv* 'waist' (lit. 'kidayns') *bél* *CCI*; *Gr.*: *Kıp.* *xiii al-hiyāşa* 'belt' (*kuşak, kur*) *bél* *ba:ğ*: that is 'waist-band' (*ribāṭu'l-xaşr*) *Hou.* 19, 3; *xiv bél al-waşt* *İd.* 35: *xv al-xaşr* *bél* also used for *al-zahr* 'back' and *al-waşt* *Kav.* 60, 18: *Osm.* xv ff. *bél* (so spelt) 'waist' in several texts *TTS IV* 102.

VU bol *Hap. leg.*; although (*VU oğar*, q.v., may well be an Ar. l.-w., the resemblance between this word and Ar. *baliya*, which *Kaş.* mentions, is purely fortuitous. *Xak.* *xı bol* at *al-farasu'l-muħaccal* 'a horse with white stockings' and *al-ağarnu'l-muħaccal* 'one with a blaze and white stockings' is called (*VU*) *oğar bol*; and stale wheat that has lost its taste is called *bol tariğ*; the same phr. is used when it has been spoiled by rain or moisture; and anything that has deteriorated (*baliya*) with age is called *bol*; there is a phonetic and semantic resemblance between *baliya* and *bol* *Kaş. I* 335.

Mon. V. BL-

D *bal-* (*ba:l-*) *Pass. f.* of *ba:-*; 'to be fastened, tightened', and the like. N.o.a.b. *Uyg.* *viii ff.* Bud. (our thoughts, love, and longing for you) *kün küniğe üstelür balur* 'increase and are intensified from day to day' *Hüen-tš.* 1870-3: (*Xak.* *xı Kaş. II* 27 (*ban-*)); the language suggests that *Kaş.* did not think that *bal-* still existed).

bil- 'to know'; c.i.a.p.a.l. Can be used both by itself and for 'to know (something *Acc.*)'; in the early period the phr. *billig bil-* 'to have knowledge, be wise' is common both in the positive and negative form ('to be ignorant'). Also used as an Aux. V. with the main verb in the Ger. in *-u/-ü*: meaning 'to know how to, to be able to (do something)'. *Türkü VIII* *bil-* is common both by itself, e.g. *apar körü*: *billig* 'look at it (my memorial stone) and know (what it contains)' *I S* 11, *II N* 8 and in such phr. as *billig bilmez kişi*: 'ignorant people' *I S* 7, *II N* 5; *viii ff.* *ança*: *billig* (or *billigler*) 'know thus' precedes the last sentence of every para. in *İrkB*: Man. *billig bilmetin* 'wittingly or unwittingly' *Chuas.* 196; *ekl yiltizig üç ödkl nomuğ biltimuz* 'we knew the two roots and the doctrine of the three times' *do.* 159; a.o.o.: *Uyg.* *viii ff.* Man.-A *bilmez kişi teg* 'like an ignorant man' *M I* 9, 18: Man. (if a man) *bu munça saviğ adırı bilmeser ukmasar* 'cannot distinguish and understand words like this' *M I* 18, 4 (i); a.o. *TT II* 16, 38: Bud. *bil-* is common both by itself and with an Object, e.g. *bir bilge nom bilir er* 'a man who

knows wise doctrine' *PP* 14, 2-3, and in such phr. as *tuyguluk bilgülik yol* 'the road which one should perceive and know' *TT V* 24, 79: *Civ. bil-* is common in the same usages as in *Bud.*: *Xak. xi ol bilig bildi*: 'arafa'l-aql wa'l-ilm wa'l-hikma wa gayrahâ 'he knew wisdom, knowledge (etc.)' *Kaş. II* 22 (*bilir*, *bilme:k*); the people of *Argü*: say *bilür*; but the other (Turks) do not agree with them about this); *bil-* is common both with an Object, and by itself, e.g. *kula:k eşitse*: *kö:pü:l bilir*: 'if the ear hears, the mind knows it' (*ya'rifuhu*) *I* 212, 1, and as an Aux. V. e.g. *III* 20 (*yipgil*): *KB bil-* is common in all three usages: *xiii(?) At. ditto*; *Tef. ditto* 100: *xiv Muh. fahima* 'to understand' *bil-* *Mel.* 30, 3 (*Rif.* 113 *apla-*); 'arafa bil- 43, 9 and 14; 135; *al-ma'rifâ bilme:k* 35, 9; 121: *Çağ.* xv ff. *bil-* (-*mepmü*, etc.) *bil-Vel.* 142; *bil-* ('with -i-') 'to know' (*dânistan*); and in combination (with another verb) it expresses the meaning of 'to be able' (*qudrat wa tawânâ'i*) *San.* 148r. 13 (quotns.): *Xwar. xiv bil-* 'to know' *Qutb* 32, *MN* 173, etc.: *Kom.* xiv *bil-* 'to know' and as Aux. V. *CCI*, *CCG*; *Gr.* 57 (quotns.): *Kıp. xiii 'alima* 'to know' *bil-Hou.* 33, 15 (misvocalized *bel-*); 'arafa wa 'alima *bil-* *do.* 38, 6 (ditto): *xiv bil-* 'alima *Id.* 35; 'arafa wa 'alima *bil-* *Bul.* 60v.: xv ditto *Kav.* 9, 21; 74, 5; *Tuh.* 25b. 11; a.o.o.

bol- originally 'to become (something)', implying a change of state, in contrast to *er-* 'to be (something)' with the contrary implication. From a fairly early date, however, *bol-* began to lose its distinctive character and verge, at any rate sometimes, towards 'to be', and when some tenses of *er-* became obsolete they were usually replaced by tenses of *bol-* (but see *I tur-*). C.i.a.p.a.l. For unknown reasons the *b-* was elided in some Western languages at an early date, prob. through an intermediate form with *w-*. Today *ol-* is the only form in *SW Az.*, *Osm.* (but not *Tkm.*) and occurs sporadically elsewhere, but only under the influence of *Osm.*; otherwise the form is *bol-* with minor phonetic changes. *Türkü VIII bol-* is common and always implies a change of state; e.g. (the *xağan* died and) *boğunı: küy kul bolıt*: 'his people became maidservants and slaves' *I E* 20, *II E* 17; it also occurs in the phr. *yok bol-* 'to cease to exist', e.g. *türkü boğun yok bolmazun*: 'may the *Türkü* people not cease to exist' *I E* 11, *II E* 10: viii ff. (the sun rose) *kamağ üze: yaruk bolıt*: 'it became light everywhere' *IrKB* 26; *bir tavilkı: yüz bolıt*: *yüz tavilkı: miş bolıt*: 'one spiraea became a hundred, and a hundred spiraea became a thousand' *do.* 32; a.o.o.: *Man. niğoşak bolıtumuz* 'we have become Hearers (l.-w.)' *Chuas.* 176; *nede ötrü yok bolğay* 'why will he cease to exist?' *do.* 169; *antada kére ne bolğay* 'what will happen after that?' *do.* 172; a.o.o. *Üğ.* viii the title of the author of the *Şine-usu* inscription was *tepride: bolmış él étmiş bilge: xağan* 'the wise *xağan* who came into existence in (or from?) heaven and

organized the realm' *N* 1; both *bol-* and *yok bol-* are common: *IX oğlanım erde: marımınça: bol* 'my sons, come to be like my teacher among men' *Suci* 9: viii ff. *Man.-A* (if a lamb or a calf changes its body and is reborn) *arslan oğlu börlü oğlu bolup* 'becoming a lion cub or a wolf cub' *MI* 8, 5-6; a.o. *do.* 12, 10-11 (*ortukluğ*) etc.: *Bud. bol-* 'to become' is very common; when used in the Imperat. form in phr. like *kutluğ bolzun* 'good luck' the drift from 'to become' to 'to be' is already apparent; also used idiomatically, e.g. (a monarch has need of three things, an army, food-supplies, and loyalty; if he has to lose the first two) *bolur* 'he can survive' (?) (but if he loses the third) *bolmaz* 'he cannot' *TT V* 26, 109-10: *Civ. bol-* 'to become' is common; in such phr. as *maña . . . bor kergek bolup* 'since I needed, or came to need, wine', *USp.* 1, 3, the drift in meaning is beginning: *O. Kır.* ix ff. *üç yaşında kapsız boltum* 'I became fatherless at the age of three' *Mal.* 6, 1; o.o. *do.* 45, 2-3 etc.: *Xak. xi bol-* is very common, two or three times commoner than *er-*, but as there is n.m.e. for either it is impossible to decide whether *Kaş.* distinguished between the meanings of the two verbs; *bol-* with a Predicate is normally translated by a single Ar. verb, but where this is not the case, e.g. *I* 446, 20 (*boşu:ğu*); and 23 (*tuşa:ğu*): it is usually translated *şâra* 'to become'; in *I* 26, 15 and 16 it is translated *kâna* 'to be', but the context requires 'to become' (*bolur*; *bolma:k*): *KB bol-* is very common and seems to mean 'to become' rather than 'to be', see e.g. 66, 113, 116, 119; *er-* is equally common or commoner; in the list of planets, 131 ff., *bol-* and *kel-* alternative, both indicating a change of circumstances, e.g. *anıpa basa boldı ikincı oçay* 'after it Jupiter, the second planet, became (visible)' 132: *xiii(?) At. bol-*, about equally common with *er-*, sometimes clearly means 'to become', but sometimes hardly more than 'to be'; *Tef.* ditto but *bol-* seems to be less common; *bolur* 'it is (possible)' 107: *xiv Muh.* in the introductory section (*Mel.* 7-8; *Rif.* 79-80) on the differences in pronunciation between the Turks of Turkistan and those of 'our country' (Iraq or Azerbaijan?) it is said that some of the latter elide *b-* before (vocalic) *wâw* and for *ayş kâna* 'what was it?' say *ne: woldı*: for *ne: boldı*: and for *ayş yakun ne: wolğay* for *ne: bolğay*; in 19, 13 ff.; 99 it is said that *kâna* is translated by *ér-él* only in the Perf., the other tenses being supplied by *bol-*; *al-kawn bolmak* 35, 7; 120; *şâra wa tamma* 'to become, to be complete' *bol-* 27, 13; 111; *ol-* occurs in 24, 4; 25, 1 (107); 29, 10; 30, 7 but was prob. not in the original text: *Çağ.* xv ff. *bol-* (-*alı*, etc.) *ol-Vel.* 154-5; *ol-şudan wa bîdan* 'to become; be' also pronounced *bol-* *San.* 80r. 15 (quotns.); *bol-* ditto 138r. 11 (quotns.): *Xwar. xiii bol-fo-l* 'to be' 'Ali 47; *xiv bol-* 'to be' *Qutb* 35; *MN* 17; *Nahe.* 29, 3 etc.: *Kom. xiv bol-* 'to become; to be' *CCI*, *CCG*; *Gr.* 63 (quotns.): *Kıp. xiii şâra bol-* ('with back vowel') *Hou.* 41, 9; *kâna*

bol- *do.* 43, 11; *xiv ol- şāra İd.* 19; **bol-** ('with back vowel') *şāra do.* 35; *kāna ol- Bul.* 77 (*şāra* not listed); *xy bol- kāna au şāra au carā* ('to happen') *Kav.* 10, 5; *şāra bol- Tuh.* 22b. 10 a.o.o. (*kāna* not listed); *Osm.* *xiv ff.* *ol-* in various conjugal forms; c.i.a.p. *TTS I* 540 ff.; *II* 724 ff.; *III* 540 ff.; *IV* 604 ff.; **bol-** occurs sporadically i.a.p. *I* 113; *II* 159; *III* 108; *IV* 119.

bul- 'to find' with some extensions of meaning, 'to obtain' and the like. The relationship between this word and the synonymous **2 tap-** is discussed in Clauson, *Türkçe sözlür üzerinde araştırmalar*, Jean Deny Armağanı, Ankara, 1958, p. 68; briefly **bul-**, though common in the earlier period, now survives only in SW Osm., all other languages, even Az., Tkm. having **tap-**. As **bol-** and **bul-** are normally indistinguishable graphically some occurrences of **bul-** may have been missed. **Türkü VIII** (I looked for a guide and VU) **çülgi: Az eri: bultm** 'found a man of the çülgi: (? , q.v.) Az (tribe)' *T* 23; **inim Kül Tégin er at bulti:** (so read) 'my younger brother Kül Tégin acquired his adult name' *IE* 31; the honorific term for 'to die' should prob. be read **kergek bul-**, e.g. (my younger brother Kül Tégin) **özünce: kergék bultı:** 'met his destined(?) fate' *IE* 30; o.o. *do.* 4; *X.* 23; **viii ff. oğlan kekük tezekin: bultı:** 'a boy found the dung of (some kind of) falcon' *İrkB* 23; a.o.o.: **Man. yılıkka barımka bulup** 'acquiring cattle and property' *Chuas.* 200, 250; a.o. *M III* 21, 1 (i) (**ağrı:**) *Uyg.* **viii ff.** **Man. üküş telim tınığlar bultı ertl** 'many (Hend.) mortals have found' [the three evil ways?] *TT III* 21; **Bud. bulmakı tapmakı bolur** 'it results in finding (a pure rebirth)' *U II* 36, 43; (fear of) **ayığ kilinc bulguluk** 'finding (i.e. acquiring) evil being' *do.* 39, 92; **ağçıların bulmadı** 'he did not find his treasurers' *PP* 10, 5; o.o. *U III* 67, 1 (iii) etc.; *Civ. TT VII* 42, 5 (**atakımsın-:**) **Xak. xi ol yarma:k buldı:** 'he found (*wacada*) the coin' (etc.) *Kaş. II* 22 (**bulur-, bulma:k**); and about 20 o.o.: **KB uluğluk bile bul üküş elke erk** 'by might acquire authority over many realms' 942; o.o. 940 (**erk**), etc.; **xiii(?) At. bulur bir neğ içre dalıllar miğ-e** 'he finds within one thing a thousand proofs' 8; a.o.o.; **Tef. bul-** 'to find' 110; *xiv Muh. haşiba* 'to think, deem' *Bul- Rif.* 107 (only); *wacada wa lahiqa* 'to find, attain' **bul- Mel.** 32, 1; 116: **Çağ. xv ff. bul- yāftan wa dark kardan** 'to find, reach' *San.* 138r. 11 (quotns.): **Xwar. xiii bul-** 'to find' *Ali* 31; *xiv ditto Qutb* 37; *MN* 50, etc.; *Nahc.* 20, 7 etc.; **Tkm. xiv bul-wacada** (**Kıp. tap-**) *İd.* 36; **laqā'l-dāyī** 'to find something that has strayed' **bul- Bul.** 79r.

böl- 'to divide, separate, distinguish', etc. Poorly attested in the early period but s.i.a.m.l.g. Cf. **ađır-**. **Türkü VIII** in *T* 5-6 (**ira:k**) the last word in the sentence has been read **bilser** (by Radloff and Thomsen) and **büşser** (by Ramstedt), but the photograph shows quite clearly **bölser** 'if one (tries to) distinguish between' (a lean ox and a fat ox

in the distance): **Çağ. xv ff. böl- qismat wa hisşa kardan wa cudā kardan** 'to divide into shares, to distribute; to separate' *San.* 138r. 14 (quotns.); **Kıp. xiv böl-** '*azala*' to remove, set apart, discharge (from office)' *İd.* 36.

Dis. BLA

bal: originally 'a young bird, nestling', a meaning which seems to survive only in SW Osm.; thence, by extension, 'the young of an animal', and in modern times even 'a human child'. S.i.a.m.l.g. **Xak. xi bala:** *farxu'l-fāyir* 'a nestling'; this word is also used metaph. for 'the young of any predatory animal (*walad sabu*)', etc., so long as it is small (prov.): (**balu:** follows here): **bal:** 'a helper (*a'wān*) for a man in his work', esp. used in regard to agricultural work *Kaş. III* 232 (the second word is presumably the first used metaph.): **Çağ. xv ff. bala baça-i cāmōār** 'the young of an animal' *San.* 126v. 25 (quotn.); under **ēnük** 'puppy' *do.* 118r. 11 ff. it is said that **bala** is the word used for the young of elephants, wild beasts, and reptiles: **Xwar. xiv bala** 'a young animal' (gazelle, cat, etc.) *Qutb* 26; **Kıp. xiii bala:** occurs in the names of slave girls, **ak bala:** *farx abyad* and **ay bala:** *farx qamar Hou.* 30, 12; **xiv bala:** ('with back vowels') *al-farx İd.* 36; **xv farx bala (tuğu, yawrı, (PU) mamrak)** *Tuh.* 27b. 12.

VU balu: Hap. leg.; onomatopoeic. **Xak. xi balu:** **balu:** 'an Exclamation (*harf*) with which a woman puts her child to sleep in its cradle' *Kaş. III* 232.

S bile: See **birle:**.

Dis. V. BLA-

D 1 bele:- (be:le:-) Den. V. fr. **1 be:**; pec. to **Xak. Xak. xi ko:y bele:di:** *la'aca'l-da'n* 'the sheep bleated' *Kaş. III* 270 (**bele:r, bele:me:k**); a.o., spelt **be:le:-** *III* 206 (1 be:).

2 béle:-/bé:le:- 'to swaddle (a child)' and the like. Survives, with the same meaning in *İTNE* **Khak. põle-** and **NW Kaz. bile- R IV** 1761; perhaps the origin of Russian *pelenat* 'same meaning. **Xak. xi ol kençin béle:di:** 'he laid (*ađca'a*) his child in the cradle and fastened him (*awtaqahu*) in it); and one says **ol ani: ka:nıpa: béle:di: (sic)** 'he laid him in his blood' *Kaş. III* 270 (**béler, béle:me:k sic**): **Kom. xiv** 'to swaddle' **bele- CCG; Gr: Osm. xvi** ditto in one text *TTS II* 127.

D?F bile:- Den. V. fr. **1 bi:**; 'to sharpen' (a knife, etc.). S.i.a.m.l.g. w. some extended meanings; cf. **kondir-, kik-, yitit-, yanu-**. **Xak. xi ol biçek bi:le:di:** *amhā wa asanna'l-sikkīn 'alā'l-misann* 'he sharpened and whetted the knife on the whetstone'; and one says **ol trış bile:di:** 'he sharpened (*ahaddā*) his teeth' *Kaş. III* 270 (**biler-, bile:me:k**): **xiv Muh. (?) ahaddā bi:le:- Rif.** 102 (only); **Xwar. xiv bile-** ditto *Qutb* 32; **Kom. xiv ditto CCG; Gr.: Kıp. xiv bile- sanna İd. 35; **xv ditto Tuh.** 20a. 2; **Osm. xviii bile-** in *Rimī***

to whet on a whetstone, to sharpen' *San.* 149r. 27.

D bula:- Den. V. fr. 2 bu; 'to cook', more precisely 'to cook in steam' (see *bulat-*). As *bulğa:-* became *bula-* in many modern languages, it is not clear to what extent this verb has survived, but it certainly survives in NE Khak. *pula-* (of steam) 'to rise in clouds' and NW Kaz. *bu:la-* ditto *R IV* 1836. Cf. *bişur-*. **Xak.** XI *kuzı: bula:di: şabaxa'l-hamal kadāliha* (?read *wa gayrahu*) 'he cooked the lamb' (etc.?) *Kaş. III* 270 (*bular, bula:ma:k*): XIV *Muh.(?) şabaxa bula- Rif. III (Mel. 28, 8* has *buşur-* (sic), and *Rif. in* margin *bişur-*).

Dis. BLB

balbal 'a stone pillar erected on a grave in token of an enemy killed by the deceased and occasionally inscribed with the name of the enemy'. N.o.a.b., but survives as a l.-w. in Russian (*kamennaya*) *baba* 'a stone) balbal'. **Türkü VIII** (my father the *xağan* died) *kaşım xağanka: başlayu: baz xağanıñ balbal tikmiş* 'we erected stone pillars, with (one symbolizing) Baz Kağan at the head of them, for my father the *xağan*' *I E* 16, *II E* 13; o.o. *I E* 25; *II S* 7, 9; *Oğın* 3; *Tölis Şadıñ balbali: balbal near II (EY I 190)*; (VU) *Işvara: Tarkan balbali: balbal near Oğın (do. 131)*; VIII ff. Yen. türk xan *balbali: Mal. 32, 10* (the other supposed occurrences in *Mal.* are very dubious).

Tris. BLB

S bilewü: See *bilegü:*.

CF balavuz See *ba:l*.

Dis. BLC

balçık 'mud'. *Kaş.*'s description of the word as *Oğuz* is odd; it occurs in a *Xak.* quotn. in *Kaş.* and in later *Xak.* languages and s.i.a.m.l.g., w. various phonetic changes, and metatheses of -ç- and -k. Cf. 3 *balık*, 2 *titig*. **Oğuz XI** *balçık al-wahl* 'liquid mud' *Kaş. I* 467; a.o. in a verse certainly *Xak. I* 248, 3 (*yuğrul-*): XIII(?) *Tef. balçık* 'clay' 90: XIV *Muh. al-şin* 'mud' *balçık Mel. 59, 9*; *Rif. 158*; *al-şin balçık: şimul-ra's ba:ş balçık: al-uşnān* 'alkali' (? , MSS. *al-asyān*, unvocalized) *kara: balçık 75, 1*; 178: *Çağ. xv ff. palçığ* (so spelt) *gil* 'mud'; in *Ar. wahl San. 127r. 1*: *Kom. xiv* 'mud' *balçık CCI*; *Gr.: Kıp. XIII al-şin balçık (-c-) Hou. 24, 13*; *balçık (-ç-) do. 42, 1*: XIV *balçık al-şin İd. 36*; *Bul. 4, 10*: XV *al-şin balçık Kav. 58, 14*; *Tuh. 23b. 6*.

Dis. BLD

bulit 'cloud'; s.i.a.m.l.g., usually as *bulut*. See *Doerfer II* 771. **Türkü VIII ff.** (men were bad-tempered and the sky cloudy) *bulıtu:* (so read) *ar:ra: kün tuğmiş* 'the sun rose among the clouds' *İrkB 52*; a.o. 53: *Uyğ. VIII ff.* *Man. boz bulit* 'a grey cloud' *M II 11, 19*; a.o. *do. 16* (toilhğ): *Bud. kaltı bulittin*

ünmiş ay teñri teg 'like the moon-god rising from the clouds' *TT IV 4, 8*; a.o. *VIII B.14 (ün-)*: *Civ. TT I 5 (ün-)*: **Xak. XI** *bulit al-sahāba* 'a cloud'; *kara: bulit* 'a black cloud'; **a:k bulit** 'a rain cloud' (*al-muzn*) *Kaş. I* 354 (prov., verse); over 20 o.o., three times vocalized *bulut*: **KB** *bulit kökredı* 'the cloud thundered' 86: XIII(?) *At. anıñ baxşığında bulit uvtanur* 'the clouds are put to shame by his generosity' 57; two o.o. (some MSS. have *bulut*); *Tef. bulut* 'cloud' 111: XIV *Muh. al-ğaym* 'cloud' *bu:lut Mel. 79, 10*; *Rif. 184* (mis-spelt): **Çağ. xv ff.** *bulut abr* 'cloud' *San. 141 v. 13*: **Xwar. xiv** *bulit/ bulut* 'cloud' *Qutb 37, 38*; *MN 11*; *Nahc. 38, 9* etc.: **Kom. xiv** 'cloud' *bulut CCI*; *Gr.: Kıp. XIII al-sahāb bulit Hou. 6, 6*: XIV *buluđ* ditto *İd. 36*; *Bul. 2, 15*: XV ditto *Kav. 58, 4*; *Tuh. 18b. 19*; *ğamām* 'thin white clouds' *buluđ do. 26b. 2*.

baltu: (*balto:*) 'an axe'; in the early period more specifically 'a battle axe', later more generally. S.i.a.m.l.g., in SE *Türki paldur/ paltu Shaw, ğaring*; *palta BŞ*; elsewhere *balta*. *Uyğ. VIII ff.* *Man.-A* (then the god *Hormuzd* split the fiend's head) *ot teñriğ baltuça kilip* 'using the Fire God as an axe' *M I 20, 13*: *Bud. Suv. 544, 6* (*bedzet-*): **Xak. XI** *baldu:* (sic) *al-fa's* 'axe' *Kaş. I* 418; a.o. *III* 421, 25; **KB** *kayısı çerigde kılıç baldu yer* 'some men suffer sword and axe (wounds) in the ranks' 1736; a.o. 2141: XIII(?) *Tef. balta* 'axe' 90: XIV *Muh.(?) al-fabar* 'axe' *balta: Rif. 169* (only): **Çağ. xv ff.** *baltu balta tabar ma'nāsina Vel. 133* (quotn.); **baltu tabar**, in *Ar. fa's San. 126v. 7* (same quotn.): **Oğuz XI** *otu:ğ kesesi: baldu:* 'an axe (*fa's*) for cutting firewood' *Kaş. I* 14, 2; n.m.e.: **Xwar. xiv** *balta* 'axe' *Qutb 26*: **Kom. xiv** 'small axe' *balta CCI*; *Gr.: Kıp. xiv* *balta:* 'an axe (*al-fa's*) used for chopping firewood' *İd. 36*: XV *al-fa's balta: Kav. 64, 1*; *Tuh. 28a. 2*.

baldır, etc. Preliminary note. *Kaş.* mentions five different words with these consonants variously vocalized, of which the last two present no particular problems. The first is mentioned twice, the second twice, and the third three times followed by the sentence *wa hāđihil-'arba'a bi-işbā'i'l-bā'* 'and these four have back vowels'; the problem is which four? The first word seems to be identical with the well-known word *beltir*, there is no difficulty about the difference between -d- and -t-, cf. *baltu:*, *Kaş. baldu:*; the 'four' therefore which have back vowels seem to be the second word, the two mentions being taken as identical, and the three occurrences of the third. These two words therefore, which are *pec. to Kaş.*, can be taken as *baldır*. There is another well-known word *baltır* not mentioned by *Kaş.*

1 baldır *Hap. leg.*; cf. *baldız*. **Xak. XI** *baldır oğul al-rabib* 'step-son' (or 'foster-child?'); *baldır kızı al-rabiba* 'step-daughter' (ditto) *Kaş. I* 456.

2 baldır Hap. leg., but perhaps a mis-spelling or Sec. f. of **bıldır**, which seems to be connected semantically. **Xak. XI baldır tarıg al-zar'u'lladı hırta fi ibtidâ'il-rabi' wa dâlika azkâ lahu** 'a crop which is sown in the beginning of the spring, and that is the most thriving sort'; and anything that is done at the first possible opportunity (*fi ibtidâ' auwânihi*) is called **baldır**; and one says **baldır kuzi**: for 'a lamb born at the beginning of the lambing season' (*fi ibtidâ'il-natâc*) *Kaş. I 456*.

baltr properly 'the calf of the leg'; in some modern languages other adjacent parts of the leg. S.i.a.m.l.g. except SE(?) with some phonetic changes. **Uyg. VIII ff. Civ.** (on the second day it is in the heel) **üç yarıda baltrda** 'on the third in the calf' *TT VII 20, 5-6*: (**Xak.**) **xiv Muh. (?) lahmü'l-sâq** 'the fleshy part of the (lower) leg' **baltr Rif. 142 (only)**: **Çağ. xv ff. baltr güst-i narm ki dar qalam-i pâ bâşad** 'the soft flesh on the shin-bone'; **Nasiri** mistranslated it as *rân* 'thigh' *San. 127r. 2*: **Kip. XIII al-sâq baltr** (misvocalized **baltr**) *Hou. 21, 6*: **xiv baltr lahmâtü'l-sâq lld. 36**: **xv al-sâq baltr Kav. 61, 7**; **Tuh. 18b. 13**.

beltir 'the junction of two or more roads or rivers'. An early l-w. in Mong. as *belçir* (*Haenisch 14, Kow. 1116*, the *-ç-* implies *-t-* not *-d-*). Survives in NE several dialects **peltir R IV 1246**; **Khak. piltir**; **Tuv. beldir. Uyg. VIII** (I spent the summer there, west of İduk Baş) **yavaş (VU) tokuş beltirinte**: 'at the junction of the Yavaş and Tokuş (rivers)' *Şu. E 9*; a.o. *S 10 (örğil-)*: **viii ff. Bud. balk ortusunda beltirde** 'at a cross-roads in the middle of the town' *PP 70, 5*; o.o. *U IV 8, 3* and *13 (U I 39, 3 and 13)*; *Hüen-tš. 1939*: **Civ. tört beltirindeki toprak** 'earth from the junction of four roads' *H I 114*; (if a man unfit to be a *beg* becomes a *beg*) **beltir sayu berge salur** 'he lays on the whip at every cross-roads' *TT VII 42, 5*: **Xak. XI beldir ra'mü'l-cabal** 'the crest or a mountain' (i.e. the point where the slopes on each side meet); one says **tağ beldiri**: *Kaş. I 456*.

bıldır 'last year'; Radloff's suggestion that it is a crisis of the purely modern phr. *bir yıl dir* is, of course, preposterous. Survives in NE Alt., Tel. **piltir R IV 1315**; **Khak. piltir**; **NC Kir., Kzx. biltir**; **SC cultur NW Kaz. biltir**; **SW Az., Tkm. bildir, Osm. bildir**. It is an open question whether SE **Türki baldır/baldur**, etc. *Shaw 45; BŞ 55; Jarring 47* 'before, formerly, earlier' is a survival of this word or **2 baldır** but suggests that they may originally have been identical. **Xak. XI bildir al-âmu'l-mâdi** 'last year' *Kaş. I 456*: **Çağ. xv ff. biltur pār-sâl ditto San. 149v. 13** (quotr.): **Kip. XIII al-âmu'l-mâdi biltir Hou. 28, 7**: **xv ditto İd. 36**; **al-âmu'l-awwal bal-ür(d) (sic) Bul. 13, 14**: **xv al-sanatü'l-mâdiya biltir yıl Kav. 36, 12**; **sana (yıl wa) biltir Tuh. 19b. 11**; **mâdi biltir do. 35a. 9**: **Osm. xiv buldur** in one text; **xv ff. bildir** in several dict. *TTS II 136; III 89; IV 99*.

VU buldur a reduplicated onomatopoeic of $\dot{\iota}$ type common in Turkish languages; the only direct parallel seems to be **NC Kzx. buldur buldur** 'glittering' or 'rapidly, noisily' *R IV 1853* (not in *MM*); cf. also **SW Osm. güldür. Xak. xiv a:ş kudugka: tüşti: buldur buldur etti:** 'the stone fell down the well and the noise of its fall rose like this onomatopoeic' (*miñ hâdhi'l-hikâya*) *Kaş. I 456*.

baldız 'a man's wife's younger sister'. Survives in this meaning in **NW Kaz.** and **SW Az., Osm., Tkm.**, and also in **NC Kir.**, **Kzx.** but according to *MM 68* in **Kzx.** it also means 'younger sister' and even 'brother-in-law'. The last usage must be quite modern, but the use of the phr. **eke baldız** in **Uyg.** directly parallel to **éçl inl** suggests that it was also sometimes used in the sense of 'younger sister' even in **Uyg.** **Uyg. VIII ff. Bud. Sw. 554, 15-16 (eke): Xak. XI baldız uxtu'l-mar'ati'l-şuğrâ** 'a (man's) wife's younger sister'; a man's sister is called **siyll**, not **baldız** *Kaş. I 457*; a.o. *III 7 (yurç): XIII (?) Tef. 72 (eke)*; **90: xiv Muh. (?) uxtu'l-mar'a va: buldur Rif. 144 (only)**.

Dis. V. BLD-

D?F bilet- Caus. f. of **bile-**. Survives in **SW Osm. Xak. XI ol biçec: bilette: asanna** (MS. here *amarra*, but *asanna* in a.o.) 'l-sikkîn toa amara bi-imhâyihî 'alâ'l-misann' he had the knife whetted and ordered that it should be sharpened on the whetstone' *Kaş. II 310 (biletur: biletme:k)*; a.o. *II 325, 16*.

D bulat- Caus. f. of **bula-**; Hap. leg.? (see **bula-**); the translation shows that this is a Caus. f. and the statement that the form was originally *bu:lağ-* arises fr. a false analogy with **Den. V.s in -d-**. **Xak. XI ol kuzi: bulatı: amara bi-tabxi'l-hanal 'fi buxâri'l-qidr** 'he ordered that the lamb should be cooked in the steam of the cooking pot'; also used of anything that is cooked in the steam of the cooking pot; **bula:atı: aşl(uhu) fa-hudifati'l-wâw tahfifa(n)** was the original form; then the (long) *wâw* was elided to shorten it (*fa-udğima* 'and it was contracted' is added between the lines, perhaps later) *Kaş. II 310 (bulatur: bulatma:k)*.

D bulduk- (**bultuk-**) 'to be found', etc.; Pass. f.s of **bul-**. **N.o.a.b. Uyg. VIII ff. Bud.** (the passion of love) **olarda arıtı bultukmaz** 'is never found among them' *TT V, p. 16, note A39, l. 4*; a.o. *VI 386 (étigisz)*: **Civ. éncğün meñju bultukmaz** 'you do not find peace or joy' *TT I 21-2*: **Xak. XI bulduktı: ne:ñ wucida'l-şay** 'the thing was found' *Kaş. II 227 (bulduka:r, bultukma:k)*.

D biltür- Caus. f. of **bil-**; 'to make (something Acc.) known (to someone Dat.)'; to inform (someone of something). S.i.a.m.l.g. w. minor phonetic changes. Cf. **bıldüz-**. **Uyg. VIII ff. Man. avış tamu emğekin biltür-tüpüz** 'you have made known the pains of the *avici* (Sanskrit) hell' *TT III 58-9*: **Bud.**

biltürmedin 'without informing' v.l. in *TT VI* 355 (bildüz-): **Xak.** xı ol mağa 1:5 **biltürdi:** 'arraġani'l-amr wa a'lamanihî 'he made the matter known to me and informed me of it' *Kaş. II* 176 (biltürür, biltürme:k): **KB** bilğ bildürür 'he disseminates knowledge' 398: xııı(?) *At.* bilğ bildürür 107; *Tef. bildür-/biltür-* ditto 101-2: **Çağ.** xv ff. **bildür-** Caus. f.; *fahmānidan wa ma'lūn kardan* 'to inform, make known' *San.* 148v. 10 (quotns.): **Xwar.** xııı bildür- ditto 'Ali 37: xııı(?) ditto *Oğ.* 104 (bitl:-); 323: **Kom.** xiv 'to make known' **bildir-** *CCG; Gr.* 58 (quotns.): **Kıp.** xv bteye bildirdim atını eyerleniptir 'I informed the beg that the horse was saddled' *Tuh.* 70b. 10.

D bultur- Caus. f. of bul-; 'to make, or let (someone *Dat.*) find (something *Acc.*)'. N.o.a.b.; the parallel Caus. f. of bol- s.i.s.m.l. but is not noted before *Kıp.* xiv *İd.* 35 and perhaps **Çağ.** xv ff. *San.* 140v. 6, the translation given here, however, does not really suit either word. The entry in *Bul.* seems to belong here. Cf. **bulduz-**. **Uyg.** viii ff. **Man.** (you have shown us . . . you have erected . . . [gap]) **bulturtuñuz** 'you have made us find' *TT III* 55: **Bud.** tınılığ oğlanıña bulturayın nırvanıñ 'let me cause (or help?) the children of men to find *nırvāna*' *TT VII* 40, 142: **Kıp.** xiv *kaffā* 'to give enough' (?) **buldur-** *Bul.* 77v.

D bildüz- Caus. f. of bil-; syn. w. **biltür-**. N.o.a.b. **Uyg.** viii ff. **Bud.** (they go about doing good to mankind) **biltürmedin tuyuzmadın** 'without letting it be known or noticed' *TT VI* 335: **Oğuz** xı ol mağa 1:5 **bildüzdı:** *a'lamanı'l-amr* 'he informed me of the matter' (bildüzür, bildüzme:k); this **Oğuz** word is irregular (*xārica 'anı'l-qıyās*), the Turks do not use it *Kaş. II* 202.

D bulduz- *Hap. leg.*; Caus. f. of bul-; cf. **bultur-**. **Xak.** xı **bulduzdı:** ne:ñni: *awcađahu'l-say* 'he made him find the thing' *Kaş. II* 202 (**bulduzur**, **bulduzma:k**).

Tris. BLD

?C **bultçulayu** *Hap. leg.*; prob. a crisis of **bultça** Equative f. of **bult** and **ula:yu:**; cf. **ançulayu**. **Uyg.** viii ff. **Bud.** (PU) **yañalıñ sü bultçulayu yığğaymen** 'I will collect an army of elephants (as massive) as a cloud' *Hüen-tś.* 319-20.

D bultlığ P.N./A. fr. **bult;** 'cloudy'. S.i.m.m.l.g. w. some phonetic changes. **Türkü** viii ff. **er busu:slu:ğ teñri:** **bult:tlığ** 'people were anxious and the sky was cloudy' *İrkB* 52.

PUF buldunı: *Hap. leg.*; no doubt a l-w., perhaps Iranian (see **kendük**). **Gancak** xı **buldunı:** 'the name of a milk dish (*al-rafiya*) in which fresh grapes and raisins are mixed, it is then eaten' *Kaş. I* 492 (the fourth consonant is certainly wrong; the word occurs in a small section headed *fu'lulı*, with four cross-headings -N-, -R-, -L-, -N-; the first,

under which this is the only word, is obviously an error, prob. for -T- or possibly -B-).

?S **bıldırçın** See **budursın:**.

D bulıtsız Priv. N./A. fr. **bult;** 'cloudless'. N.o.a.b. **Uyg.** viii ff. **Bud.** **anabrak atlığ bulıtsız teñri yerinde** 'in the cloudless heaven called Anabraka' (Sanskrit 'cloudless') *Suv.* 143, 11-12.

Tris. V. BLD-

D bulıtlan- Refl. Den. V. fr. **bult;** 'to be cloudy, overcast'. Survives in SW Osm. **bulıtlan-**. **Xak.** xı kö:k bulıtlandı: *ğama-tıl-samā* 'the sky was cloudy' *Kaş. II* 264 (**bulıtlanu:r**, **bulıtlanma:k**): **Kıp.** xv *ğay-yama bulıtlan-* *Tuh.* 27a. 8.

Mon. BLĞ

S **balk** See 3 **balık**.

Dis. BLĞ

(**D**) **ba:lığ** 'wounded'; P.N./A. fr. ***ba:**, which is also the basis of 2 **ba:ş** and **ba:lık-**. Survives in NE, most dialects, **paılığ/palu:** 'wound, swelling' *R IV* 1168; **Khak. paılığ;** **Tuv. baılığ.** **Türkü** viii ff. **Man.** (oh souls, fighting with sin and devils) **baılığ başlığ boltı** 'became wounded (Hend.)' *Chuas. I* 9-10: **Xak.** xı **ba:lığ al-carıñ** 'wounded' *Kaş. I* 407 (verse); o.o. *I* 242 (emleş-); *I* 252 (ağrıñ-); *KB* bu öđleg okı birle köñli **baılığ** 'this man whose mind is wounded by the arrow of time' 5430.

1 balık 'fish'. S.i.a.m.l.g. including **Yak. balık;** **Çuv. pułā/połā** *Ash. IX* 278. **Uyg.** viii ff. **Man.-A** **kaltı balak** (*sic*) **suv içre yüzerçe** 'just as a fish swims in the water' *MI* 17, 13-14; o.o. *do.* 35, 16; 36, 20-1: **Man.** **taluy öğütteki balıklar** 'the fishes in the sea' *TT III* 90: **Bud.** *PP* 17, 1 (uđık); 58, 7 (ağna-); *Suv.* 60r, 11; 603, 10: **Civ. balık ötin** 'the gall-bladder of a fish' *H I* 155; **kuđuğ suvında balık yok** 'there are no fish in the water of a well' *TT VII* 42, 7; a.o. *do.* 28, 46; in *VIII P.3* and 9, a calendar text, **balık** (spelt with *p-*), is prob. 'the constellation Pisces' (a sign of the zodiac): **Xak.** xı **balık al-samak** 'fish' *Kaş. I* 379 (prov.); a.o.o.: *KB* **balık kuđuğın** 'from the tail of Pisces' 66; a.o. in the list of signs of the zodiac 141: xııı(?) *Tef. balık* 'fish' 90: **xiv Muñ. al-samaka balık:** *Mel.* 14, 18; 77, 6; *Rif.* 91, 180; *al-hüt* 'Pisces' **ba:lığ** 79, 8; **ba:lık** 83: **Çağ.** xv ff. **baılığ māhi** 'a fish' *San.* 127r. 9 (quotn.): **Kom.** xiv 'fish' **baluk CCI;** **Gr.:** **Kıp.** xııı **al-samak balık Hou.** 7, 4: **xiv balık al-samak;** **balık bey al-bürı ay amıru'l-samak** 'the mullet', that is 'the chief of the fish' *İd.* 36; *al-samak balık Bul.* 5, 1: **xv ditto balık Kav.** 63, 2; *Tuh.* 19a. 8.

2 balık 'town'; the standard Turkish word in the early period, but n.o.a.b. except as a component in place-names. A very early l-w. in Mong. as *balāgasun*, Plur. *balāğad* (*Haensich*

12. *Kov.* 1077). In the medieval period displaced by l.-w.s, usually *Pe. şahır*. Cf. *kent*. See *Doerfer* II 712. **Türkü VIII (VU) Toğu:** *balıkda: I N 4; Kam. balıkka: Öngin 9; a.o. I E 12 (6n-); VIII ff. Süçü: balıkda: Miran A.14 (ETY II 65); Koço: balıkda: do. B.11: Man. (he does not stay long) bir balıkda 'in one town' M III 20, 10(ii): Uyğ. VIII ff. Man.-A *balık(da?) tegzindi* 'he wandered about the town' *M I 32, 11: Bud. Kançanabatı balıkta U III 29, 12; (the people) menli balıkımtaki 'in my town' U IV 8, 26; balık 'town' is common in PP and elsewhere: Civ. (a man whose head twitches on the right) irak balıkka barır TT VII 34, 5; balık also occurs in *USP*, usually as a component in place-names: *Xak. XI balık al-hiñ wa'l-madına* 'a stronghold, town' in the language of the pagans (*li-luğati'l-cähilyati'l-cuhala*) and Uyğur; hence *Bés balık*, the biggest Uyğur town, meaning 'Five towns'; and another of their towns is called *Yapı: balık*, that is 'New Town' *Kaş. I 379: XIV Chin.-Uyğ. Dict. 'walled town' balık Ligeti, p. 138; R IV 1166: Çağ. xv ff. balığ şahır wa wilyät* 'town, province', as in *Xanbalığ, Bésbalığ San. 127r. 9: Xwar. XIII(?) baluk (sic) 'town' occurs 8 times in Oğ.***

3 balık 'mud'; pec. to *Kaş.*; the morphological connection between this word and *balçık*, q.v., is obscure. *Arğü.*, some *Oğuz XI balık al-fin* 'mud'; some *Arğü.* pronounce it *ba:ık* with three consecutive unvoiced consonants (*sawäkin*, i.e. counting the *alif* as a consonant); in Turkish only two consecutive unvoiced consonants are permissible, but in the language of the people of the *Arğü.* there is an incorrect practice (*rikka*) *Kaş. I 379; a.o. I 248, 3 (yuğrul-)*.

1 bulak 'a spring (of water)'; s.i.a.m.l.g. See *Doerfer* II 809. Cf. *bu:ar*, *yul. Uyğ. VIII ff. Civ. kuđuğ kazsar bulak ögen kazsar* 'if a man digs a well or digs out a spring or brook' *TT VII 29, 2; a.o. do. 20: Xak. XI KB aka tımmaz artar bulaklar ara* 'it does not cease to flow, but increases among the springs' 6626: *xiv Muh. al-ayn* 'a spring' *bulag:ğ Mel. 77, 1 (Rif. 180 hawäliyu'l-ayn* 'the surroundings of a spring' *yula:k (sic)*; the words are more or less syn. but *bulak* is prob. the original text): *Çağ. xv ff. bulag* 'a spring (*piyar*) which bubbles out of the ground' *Vel. 156* (quots.); *bulag/bulak çayna-i äb* 'a spring of water' *San. 141r. 15: Xwar. xiv bulak 'spring' Qutb 37; MN 134: Kom. xiv 'spring' bulak/bulak CCL, CCG; Gr.: Kip. XIII al-ğadir 'a pool' bu:la:k Hou. 6, 19.*

VU 2 bulak n.o.a.b.; an Adj. applied to a horse; *Kaş.*'s translation is the same as that of *büktel*; the word in *Muh.* may be **3 bulak**. *Xak. XI bulak at al-adakk mina'l-xayl* 'a broad-backed horse' *Kaş. I 379: KB bulak semrise kör munar ham azar* 'if a broad-backed horse gets fat, it goes wild and bolts' 3600: *xiv Muh.(?)* (among the words applied to horses) *al-şimüs* 'restive' *bu:la:k Rif. 171*

(only): *Çağ. xv ff. bulag/bulak asbi hi bini-yi ün çäk başad* 'a horse with cleft nostrils' *San 141r. 15.*

S 3 bulak See *bulgak*.

D boluğ *Hap. leg.*, but see *boluğluğ*; apparently *Dev. N. fr. bol-*; 'a state of (coming into) existence'(?). *Türkü VIII ff. Irk B 19 (1 ağan).*

D bulgak N./A.S. fr. *bulga-*; 'confusion, disorder; confused, disorderly'. Survives as *pulgak/pulga:k* in NE several dialects *R IV 1376* and *Khak.*; *NC Kz. bulgak* and with some extended meanings in *NC Kir. bulak* and prob. in the phr. *alak bulak* 'confused', noted in *Çağ. xv ff. San. 49v. 9* and *SW Osm. fr. xiv onwards TTS II 24; III 13*. See *Doerfer* II 768. *Türkü VIII* (the *Tokkuz Oğuz* were my people) *tepr: yer bulgak:n üçü:n yağı: boltr:* 'because of disorder in heaven and earth they became hostile' *I N 4; a.o. II E 29: Uyğ. VIII ff. Man.-A M III 9, 17 (ii), etc. (telgek): Bud. el bulgakıña katılıp* 'being involved in civil disorders' *U II 78, 35; o.o. do. 87, 53 (telgek); TT IV 10, 17: Xak. XI bulga:k* 'the panic (*al-hazähiz*) which breaks out in a tribe on the approach of their enemy': **Bulgak** a masculine Proper Name (verse *bulga:k* translated *al-fitän* 'disorders') *Kaş. I 467; in a grammatical para. III 320, 15 bulga:-* is derived fr. *bulganuk* but the commentary suggests that this is an error for *bulga:k: KB bu bulgak küni* 'on this day of (political) disorder' 4121: *XIII(?) Tef. fitna bulgak 110: XIV Muh. al-fitna bulga:ğ Mel. 50, 12; bulga:k Rif. 146: Çağ. xv ff. bulgağ öngülük ve tafriqa ve tarac ve talan ve xarab* 'disorder, disintegration, pillage, devastation, ruin' *Vel. 156* (quots.); *bulgağ/bulgak inqilab wa aşıftaği* 'revolution, disorder, confusion' (quots.) also used for *munqalab wa aşıfta* (*Pe. quotn.*); various *Pe.* authorities quoted regarding the use of this word in *Pe. San. 141v. 1: Kom. xiv bulgak* 'confusion'(?) *CCG; Gr. 68* (quots.): *Tkm. 'ikri (sic, ? read 'akir)* 'turbid, muddy' *bulgak (Kip. bulanak) Tuh. 25a. 8.*

?**E bulganç** this word is restored in the passage below as a parallel to *tarkınç*; it is a possible *Dev. N. fr. bulgan-* but would be *Hap. leg.*; the right reading is prob. *bulgak*. *Türkü VIII* [gap] *bul[anç ol] [gap] öğuzi: yeme: tarkınç ol* '[his *Türkü* people?] are in disorder, and his [*Tokkuz?*] *Oğuz* in a difficult mood' *T 22.*

D bulga:ş N./A.S. fr. *bulga-*; syn. w. *bulgak* but perhaps with a hint of joint action. *NE Şor pulgaş* 'a stick for stirring liquids' *R IV 1378* is prob. not a survival of this word; *Şor -ş* normally corresponds to an earlier *-ç* (see *Radloff, Phonetik der nördlichen Türk Sprachen*, Leipzig, 1882, p. 188), so this word prob. represents **bulgağaç*, *N.I. in -ğaç*. *Xak. XI bulga:ş* 'the disorder (*al-fitna*) which breaks out in a tribe because of the approach of an enemy' *Kaş. I 460.*

Dis. V. BLĞ-

D **balık-** morphologically obscure; perhaps Emphatic f. of ***balā-**: Den. V. fr. ***ba**-, cf. **ba:līg** and 2 **ba:š**. Pec. to Xak. Xak. XI er **balıktı**: *curiha'l-racul* 'the man was wounded' *Kaš. II 119* (**balıka:t**-, **balıkma:k**-; in a para. saying that verbs in **-k-** fall into two classes: (1) verbs in which the Suffix is attached to add emphasis to verbs connoting defeat, e.g. **bassık-** (this seems to be a misunderstanding of the suffix **-sık-**), (2) verbs, of which this is one, in which the **-k-** is an integral part of the verb (*yahūn ašl li'l-bāh*): *KB balıkmiş bar erse* 'if there is a wounded man' (make sure that he is medically treated) 2402.

bulğa- acc. to *Kaš.*, q.v., basically 'to stir' (a liquid, etc.) and metaph. 'to confuse, disturb (someone), produce a state of disorder', but the second is the older and commoner meaning. S.i.a.m.l.g., in SE, sometimes, and SW Az., Osm., Tkm. always as **bula-**, elsewhere as **bulğa-**. **Türkü VIII** (in an account of a battle) **bulğayu**: 'putting (the enemy) in disorder' *Ix. 11*: VIII ff. Man. *M III 45*, 2-3 (**ögür**): *Uyg. VIII* (he said) **ıçre**: **ben bulğayın** 'I will cause internal disorder' *Şu. S. 4*: VIII ff. Man.-A (if the wind blows from the west it drives) **ol bulğamakıg yaykanmakıg** 'those disturbances and storms' (eastwards) *M III 10*, 5-6 (i): Bud. **bulğadım erser** 'if I have caused trouble' (to the innocent) *U II 78*, 32; o.o. *do. 87*, 50 (mis-spelt); *TT IV 10*, 14; 10, 17 (1 é:l); *Tig. 48a. 2*; *UŞp. 60 lb. 11*: Civ. (crushing red salt with camel's dung and) **bor birle bulğap** 'stirring it up with wine' *II I 99*; a.o. *TT I 63* (1 ó:g); Xak. XI **suvuğ bulğadı**: 'he stirred (*kaddara*) the water'; and one says **ol tutma:ç bulğadı**: 'he vigorously stirred (*harraka*) the *tutma:ç* in the cooking pot (etc.)'; also when one vigorously stirs anything, e.g. gruel and the like, so that the top and bottom (of the mixture) are both cooked; and one says **ol er anıj köjlin bulğadı**: 'that man annoyed him and made him angry' (*ađcarahu wa ađdabahu*); the origin of the phr. is that the man's physical condition is upset (*yatakaddaru'l-tab*) by eating food not properly cooked so that he nearly vomits (*yataqayvā*) *Kaš. III 289* (**bulğar**-, **bulğama:k**-) o.o. *III 291*, 2 (**telge:-**); 320, 13; **Çağ. xv ff. bulğa(-dı) ıolaşdur- ve bürü-** 'to cause to be confused (etc.)'; to wrap up'; **bula(-p)/bulğa(-p)** *bula-ve bulğadur- Vel. 157* (quottn.)-8; **bulğa-f bulğat-** (Caus. f.) *ālıda hardan wa şürānādan wa āmixtan* 'to confuse, to stir up (mud), to mix' *San. 140r. 27* (quotts.); **bula-** abbreviation of **bulğa-** 139v. 15; **Xwar. xiv bulğā-** 'to put (an army) in disorder' *Qutb 37*: **Kom. xiv** 'to disturb, trouble' *CCI*; **Gr.**: **Kip. xiv bulğaytı**: (sic)/**bulğandurđı**: *kaddara İd. 36*; **Tkm. bula- xabbata 'l-māyi** 'to beat a liquid' (one MS. adds *ya'ni harrakahu*); **Kip. bulğa- İd. 35**.

D **bulğan-** Refl. f. (normally used as Pass.) of **bulğa-**; s.i.m.m.l.g. with the same range of

meanings. **Türkü VIII ff. Man.** (seeing himself) **kop kanka bulğanmış (sic)** 'completely saturated with blood' *M I 6*, 6; a.o. *TT II 6*, 9; **Uyg. VIII ff. Man.-A bulğanmakı yaykanmakı M III 10, 12 (i) (?error for **bulğa-**, q.v.): Bud. **bulğanmış yavlak tüllerig** 'disturbed and evil dreams' *U II 58*, 1 (ii); a.o. *do. 2* (iii); (the demons, hearing these stern words) **artukrak bulğanıp** 'becoming still more agitated' *U IV 8*, 35; o.o. *TT V 26*, 101; *VIII A.31* (1 é:l): **Civ.** (the bile) **küz řtuda bulğānur** 'is stirred up in the autumn season (Sanskrit l.-w.)' *TT VIII I.23*: **Xak. XI su:v bulğandı**: 'the water was stirred' (*takaddara*); and one says **köpül bulğandı**: *zalamati'l-tab'i'a* 'his physical condition troubled him' because he had eaten something with filth (*qađar*) in it; also when he vomited (*gā'a*) one says **köpül bulğandı**; and one says **beğ anar bulğandı**: 'the beg was angry (*ğadıba*) with him' (**bulğānu:r**) and one says **é:l bulğandı**: 'the realm was in disorder' (*taşavvoşat*) (**bulğānma:k**) *Kaš. II 238*; o.o. *II 242* (**telge-**); *III 21* (1 **yanin**): *xiii(?) Tef.* (of a wounded head) **kanka bulğan** 'to be covered with blood' 110: **Çağ. xv ff. bulğan-** (and **bulğaş-**) *ālıda şudan wa şürāda şudan wa ba-ham āmixtan* 'to be confused, stirred, mixed together' *San. 139v. 18* (quotts.; translations of other forms rightly substitute *āmixta şudan for āmixtan*): **Xwar. xiii bulğān-/bulwan-** 'to be confused' *Ali 11*, 48; **xiv kanka bulğan-/bulğaş- Qutb 37**: **Kom. xiv** 'to be troubled, confused' **bulğan- CCG**; **Gr. 68** (quottn.): **Kip. xv** 'akira (of water) 'to be turbid' **bulan-** (and **şolan-**); **Tkm. bulğan-** (and **şolğan-**) *Tuh. 26a. 3* (these descriptions should be reversed?).**

Tris. BLĞ

D **balıktı**: N.Ag. fr. **1 balık**; 'fisherman'. The only early occurrences are in translated Bud. texts, and not evidence that the Turks themselves fished in this period. S.i.a.m.l.g. **Uyg. VIII ff. Bud.** (in a list of disreputable occupations) **balıktı PP 1**, 8; *TT IV 8*, 56; *Suv. 60z. 6*; *xiv Mih. sayyādū'l-samak balıktı: *Me. 58*, 1; *Rif. 156*: **Kip. xiv** 'fisherman' **balukçı CCI**; **Gr.***

D **balıkcin** Den. N. fr. **1 balık**; 'heron', lit. 'fish-eating bird'. Survives only(?) in SW Osm. where *Red.* translates **balıkcin** 'tern, *Sterna hirundo*' and **balıkçı** 'heron; egret; bittern' *Ardea, Botaurus*. In SE **Türki XVIII** (the 'Five Language Mirror') **kök balıktı (sic)** was 'the common heron, *Ardea melanocephala*', and **ala balıktı (sic)** 'the purple heron, *A. purpurea*', see E. D. Ross, *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, Nos. 32 and 33; and **xx balıktı (sic)** 'heron' *Jaring 47*. **Xak. XI balıkcin** the name of a white bird called *māliku'l-hazin* 'heron', which hunts fish *Kaš. I 51z*: **Osm. xiv balıkçı (sic?)** prob. 'heron' in two texts *TTS I 7z*; *II 10r*: **xVIII balıg'ıl** (spelt)/**balıg'ın** in *Rimī, paranda-i māhi* 'a fish-eating bird', in *Pe. bü-timār* ('heron') and

ğam-xıvırak (ditto), in Ar. *abū hazīn*, and in Greek *şağnīn* (?corrupt, cf. *şağnētēs* 'net-fisherman') *San.* 127r. 11.

D 1 **balıklıġ** P.N./A. fr. 1 **balık**; 'full of fish'. S.i.s.m.l. Uyğ. VIII **balıklıġ** the name of a river *Şu.* S 10 (örgl:-): **Xak.** XI **balıklıġ** *öğüz wādi dū samak* 'a river full of fish' *Kaş.* I 498.

D 2 **balıklıġ** Hap. leg.; P.N./A. fr. 3 **balık**. **Arğū:** XI **balıklıġ** is also (used for) *al-ardu'llatī fihā wahl* 'muddy ground' in the language of **Arğū:** *Kaş.* I 498.

D **boluġluġ** P.N./A. fr. **boluġ**; n.o.a.b. **Xak.** XI *KB* (the doorkeeper must decide) **yaraġlıġ kayu ol asıġlıġ kayu boluġluġ kayu ol tusuluġ kayu** 'which (of them) is useful, which advantageous, which likely to develop (?), and which beneficial' 2544.

D **bulğama:** Pass. Dev. N. fr. **bulğa:-**; 'gruel', lit. 'something stirred together'. In the medieval period replaced by parallel Dev. N. in **-maç** (for a kind of food); survives in SW Osm. **bulamaç;** Tkm. **bulama/bulamaç.** See *Doerfer* II 770. **Xak.** XI **bulğama:** 'gruel (*al-āşida*) which contains neither sweetening nor oil' *Kaş.* I 491: (xiv *Muh. harira* 'gruel' **bulamaç** *Mel.* 65, 14; **bulğamaç** *Rif.* 165; **Çağ.** xv ff. **bulamaç/bulamaç** 'a kind of thin gruel (*āş-i raqıqī*) made with flour' *San.* 141r. 19; **Xwar.** xiv **bulamaç** (*sic*) 'gruel' *Nahc.* 107, 14; 108, 1-2; **Kıp.** xiv **bulğamaç** (-c) *al-āşida* *İd.* 35; *Bul.* 8, 11 (MS. *yalğamac*): xv *xabiş wa mā fi ma'nāhu* 'sweetmeat made of dates, cream, etc.', and the like **bulamaç** (-c) *Tuh.* 14a. 12).

PUF **bulğuna:** Hap. leg.; no doubt a l.-w. *Malğūna* is a perfectly regular, but rare, Ar. Pass. Particip. meaning 'tangled' (of trees, etc.), but it is unlikely that this would be converted into **bulğuna:** in **Xak.**, since in that language the assimilation to nasals is usually the other way; such a change might, however, occur in an **Öğüz** language. **Xak.** XI **bulğuna:** (so vocalized) 'a red, pliant (*rixu*) tree the shape of a tamarisk (*al-tarfā*) eaten by camels'; **malğuna:** (so vocalized) dialect form of it (*luğa fihī*) *Kaş.* I 492.

D **bulğa:ñuk** N./A.S. fr. **bulğan-**; although the **-ñ-** is in this word a compound sound and not an original **-ñ-** it followed the usual course of evolution to become **-y-** in *Kaş.* and usually **-n-** elsewhere; 'mixed, turbid, confused', and the like. Survives in SW Osm. **bulanık** 'turbid, cloudy'; Tkm. ditto (and **bulançak**). Uyğ. VIII ff. Man. **bulkanyuk** (*sic*) **koñüllüġ tınlıġlar** 'mortals with confused minds' *TT III* 162; Bud. **bulğanyuk köñüllüġ** *TT VI* 65; VIII O.8 (spelt *puğa:nyuk*); a.o. U I 14, 3 (**çöbik**): **Xak.** XI **bulğayuk su:** *al-mā'u'l-kadir* 'turbid water' *Kaş.* III 179 (reading certain, in a chapter for words containing **-y-**); **bulğa:nuk III** 320, 15 (see **bulğa:k**): **KB** **tüzüldi süzüldi kamuş bulğanuk** 'all disorders were adjusted and clarified' 5951;

o.o. 2131 (süz-), 3632: **Çağ.** xv ff. **bulğanuk āb-i gil-ālūd** 'muddy water' *San.* 141 v. 10; **Kıp.** xv 'ikir (*sic*, ?read 'akir') 'turbid, muddy' **bulanak** *Tuh.* 25a. 8 (later marginal note saying that **bulanuk** is more correct; and see **bulğa:k**).

D **bolğusuz** Hap. leg. ?; Priv. N./A. fr. Particip. in **-ğū:** fr. **bol-**. **Xak.** XI **KB** **bilıġ baylık ol bir çığay bolğusuz** 'knowledge is wealth, it is (a guarantee of) not becoming poor' 313.

S **bulğayuk** See **bulğa:ñuk**.

Tris. V. BLĠ-

D 1 **balıklan-** Hap. leg.; Refl. Den. V. fr. 1 **balık**. **Xak.** XI **köl balıklandi:** 'the lake was full of fish' (*dā samak*) *Kaş.* II 265 (see below).

D 2 **balıklan-** Hap. leg.; Refl. Dev. N. fr. 2 **balık**. Uyğ. XI (**balıklandi:**) is also used of a place (*al-mawdi'*) when it 'has a strong-hold' (*hişn*) in the Uyğ. language *Kaş.* II 265 (**balıklanur;** **balıklanmak**).

D 3 **balıklan-** Hap. leg.; Refl. Den. V. fr. 3 **balık**. **Arğū:** XI (**balıklandi:**) is also used of a place (*al-mawdi'*) when it is 'muddy' (*dā fin*) in the language of **Arğū:** *Kaş.* II 265 (see above).

D **balıksa-** Hap. leg.; Desid. Den. V. fr. 1 **balık**. **Xak.** XI **er balıksa:** 'the man longed for fish' *Kaş.* III 334 (**balıksar;** **balıksa:ma:k**).

Dis. BLG

D **béleg** Dev. N. fr. 2 **béle:-**; lit. 'something wrapped up', in practice 'a gift', with the specific implication that it is one wrapped up to be transported. Survives in several minor NE and NC languages and NW Kaz. **bülek**. The word is a l.-w. in Mong. as *beleg* (*Kow.* 1115, *Haltod* 282) and some NE occurrences may be reborrowings fr. Mong. See *Doerfer* II 833. Uyğ. VIII ff. Bud. (I have ventured to present) **béleg ötüğüm** 'my humble gift' *Hüen-ts.* 1843 (see note thereon); o.o. 1859 (**bekle:-**), 1883, 2054: **Xak.** XI **béleg** 'a gift (*hadiya*) which a traveller brings (back) for his neighbours, or one sent from one place (*buq'a*) to another' *Kaş.* I 385; **béleg al-hadiya** I 408: XIII(?) *At. beleg* *tdtım* 'I sent as a gift' 79; xiv *Muh. al-hadiya béle:g* *Mel.* 51, 2; *Rif.* 149 (mis-spelt as *al-hudna tıle:g*, -g marked): **Çağ.** xv ff. **béleg hadiya wa nau-bāwa** ('first fruits'); the author of the *Farhang-i Jahāngiri* described this word as Persian and quoted a verse illustrating it *San.* 149v. 3; Osm. xiv to xvi **beleg** 'gift', not noted later than xvi *TTS* I 87; II 125; III 79; IV 90.

E **belik** See **bilik**.

blek 'the wrist'. S.i.a.m.l.g. w. minor phonetic changes and extensions of meaning. Uyğ. VIII ff. Bud. (then the king's right hand)

bilekindin kesilip 'being severed from his wrist' *UV* 38, 135; a.o. *U II* 25, 15 (sığın-); **Xak.** xi bilek mi şamu'l-yad 'wrist' *Kaş. I* 385; o.o. *I* 325, 9; 518, 12 (kavır-); *II* 148, 6; 214, 20 (sıtğas-); *KB* 2310 (esri): **Çağ.** xv ff. bilek sâ'id 'forearm' *San.* 149v. 3 (quotn.): **Xwar.** xiv bilek 'wrist' *Qutb* 32: **Kıp.** xiii al-sâ'id bile:k *Hou.* 20, 12; xiv bilek al-sâ'id *İd.* 35: xv al-maşsal 'joint' *bilek Kav.* 61, 2; zand 'wrist, forearm' (kol *wa*) *bilek Tuh.* 17b. 11.

D bilig N.Ac. fr. bil-; 'knowledge'. Very common in the early period as the standard word for 'knowledge', and also in a much wider range of meanings, some of which are very indefinite; the underlying connotation is perhaps 'mental process' or the like. In modern times almost completely displaced by other Dev. N.s fr. bil- or l.-w.s, but survives in NE Alt., Tel. pilik *R IV* 1339; Tuv. bilig (but Khak. bilis); SE Türki bilik *Shaw* 56 (but *BŞ bilim*; *Jarring* bilmeklik); NC Kzx. bilik exists but bilim preferred (Kır. only bilim); SC Uzb. as for Kzx.; NW Kk. bilik (but also bilim, which alone seems to be used in other NW languages); SW Tkm. as for Kzx.; bilik also exists in one or two XX Anat. dialects *SDD* 207. See *Doerfer II* 835. Türkü viii bilig bilmez kişi: 'ignorant people' *I S 7, II N 5*; añig bilig (*II biligin*) anta: öyür ermiş 'they must then have thought up evil ideas' *I S 5, II N 4*; (my eye which sees has become as if it could not see) bilir biligim bilmez teg boltt: 'my mind(?) which knows has become as if it did not know' *I N 10*; a.o. *T 6* (but not *T 7* where bilig esi: is a mistranscription of bilgesi): viii ff. miñ kişi: yüzün biliginçe: bir kişi: atı: (sic) bilig ol 'compared to knowing a thousand people by sight, (knowing) one man's reputation is (real) knowledge' *Tut. III* a. 4-6 (*ETY II* 94): Man. anig yavlak biligin 'with very evil intentions' *Chuas.* 50-1; bilge bilig 'wisdom' *do.* 183; biligimizni köpülümüzni 'our minds and thoughts' *do.* 184-5; teñri aymış öçpe biligçe 'in accordance with the guidance given to us by God' *do.* 326-7; o.o. *M III* 19, 16 (i) (2 üz), etc.: Uyğ. viii ff. Man.-A bilge bilig *M I* 23, 3 etc.: Man. bilge bilig *TT III* 32; in az bilig 'lust' and öpke bilig 'anger' *TT II* 16, 26 and 34 bilig is really superfluous but might mean 'mental process' or 'emotion': Bud. bilig is very common with the same wide range of meanings as in the Man. dialects; it often represents Sanskrit vijñāna 'consciousness'; see *TT VI Index* for a long list of usages: **Xak.** xi bilig al-'ilm 'knowledge'; hence one says bilig ögren ta'allami'l-'ilm 'acquire knowledge'; bilig al-hikma 'wisdom'; hence one says oza:ki: bilge:ler (sic, correctly) 'wise men (al-hukamā) of old': bilig al-'aql 'understanding'; hence one says oğlan biligi:siz 'boys lack understanding' *Kaş. I* 385; *I* 261 (öğret-); *II* 243, 8 (ük-) and many o.o.: **KB** bilig is very common with the same wide range of meanings as in *Kaş.*, e.g. 1493

(öğret-): xiii(?) *At.* bilig 'knowledge, wisdom, understanding' is common; *Tef.* bilig (also bilmek, bilmeklik) ditto 102: (xiv *Muh.* see biliglig): **Çağ.** xv ff. bilig ('with -g') bilmek ve idrak ('understanding') *Vel.* 142 (quotns.); bilig 'ilm wa dānis 'knowledge' (Hend.); and metaph. pand wa ta'lim wa irşād 'advice, instruction, guidance' *San.* 150r. 5 (quotns.): **Xwar.** xiv bilig 'knowledge, wisdom' *Qutb* 32; *MN* 274: **Korn.** xiv 'knowledge' bilik *CCG*; **Gr.** **Kıp.** xiv bilil/bilü: (MS. belü: al-'ilm *İd.* 35; **Osm.** xv ff. bilü, less often bill 'knowledge', etc., is common till xv and occurs till xvii *TTS I* 99; *II* 42; *III* 95; *IV* 100.

bilik (?p-) 'a wick'. Survives as pilik in SE Türki *Shaw, BŞ, Jarring*; SC Uzb. and NW Kk., and as bilik in NC Kır. Some other modern languages have bilte/pilte/melte, but it is doubtful whether this word, which seems to be Pe. (Steingass *pilta*) is etymologically connected. **Xak.** xi bilik (misvocalized belik) fatilatu'l-sirac 'a lamp wick': bilik (bā unvocalized) al-misbār 'a surgeon's probe' *Kaş. I* 385; o.o. *I* 267, 22 (ittür-; unvocalized); *II* 323, 13 (kokit-; bilikni:).

D bölük (bölök) Pass. Dev. N./A. fr. böl-; usually a N., 'section, part', and the like, sometimes, later, w. extended meanings, like 'separate, different'. S.i.a.m.l.g. as bölük, less often bölek; l.-w. in Mong. as bölek (*Haensch* 17), in Pe. as bolüh, and in other languages, see *Doerfer II*, No. 772. Türkü viii ff. Man. bēs ye[ğirmi bölüg] xwaswanéft 'the Xwaswanéft, fifteen sections' colophon of main text in von Le Coq, *Chuastuanft*, AKPAW, Berlin, 1910, p. 25, 11: Uyğ. viii ff. Bud. (the doctrine of the three treasures and) iki yéğirmi bölük yarlıg 'the decree (sūtra) in twelve sections' *TT VI* 201; Sanskrit bodhyaṅgā 'the constituent parts of enlightenment' tuyu:nmak bölöklér *TT VIII* A.15, 21, 22; amša 'part, share' bölök (spelt p-) *do.* C.17; a.o. *U III* 55, 16: Civ. taştın kaç bölük yérniğ 'of some sections of land outside (the town)' *U Sp.* 12, 4; a.o. *do.* 29, 10: **Xak.** xi bölük al-tāyifa min kull haywān 'a (detached) group of any kind of living creatures', hence one says bir bölük koy 'a flock (qati) of sheep', and bir bölük kişi: 'a group (tāyifa) of men'; this is a collective noun (*ism cam*) like al-qawm and al-ibil in *Ar. Kaş. I* 385: xiii(?) *Tef.* bölük bölük 'in groups, flocks' 108 (and see bulug): **Çağ.** xv ff. bölek firqa wa gurūh 'group, band', etc. (*Rāmi* quotn.). also pronounced bölük *San.* 141r. 17; bölk same translation *do.* 141 v. 11; bölük (1) same translation (quotn.); (2) 'a district' (*mahāli*) composed of several towns and villages (parallel terms in India, etc. mentioned); but in Bābur bölek is always used for firqa wa gurūh and bölük for 'villages' and 'province' (*dihāt wa wilāyat*) *do.* 141 v. 17: **Kıp.** xiv bölük al-fariq minā'l-nās 'a large group of people': bölük (misvocalized belük) al-ḡafira minā'l-ḡar 'a lock of hair' *İd.* 35: xv cam 'crowd, flock', etc.

bölek (in margin bölük) *Tuh.* 12a. 1; *ḡafira* (mis-spelt *zafira*; note in margin *mina'l-ṣa'ir wa ḡayrihi*) bölük *do.* 24a. 13.

belgü: (?belgö:)'sign, mark' occasionally in a concrete, but usually in an abstract sense; 'distinguishing characteristic'. An early l.-w. in Mong. as *belge* (*Haensch* 14; see also *Doerfer* I 96 with a long list of modern Turkish and Mong. forms). S.i.a.m.l.g., usually as *belgü/belgi*; Çuv. *palä/pallä* *Ash.* IX 82-6; Yak. *belle* *Pek.* 429, and perhaps *bilge do.* 464. Türküviii ff. *kamu:ḡ ta:şlarıñ kentü: kentü: erdemi: belgü:si: bar* 'all (precious) stones have their individual virtues and distinguishing characteristics' *Tov.* 12-14 (*ETY* II 58); Uyğ. viii belgü:min bitigimın anta: yaratıdım 'I had my sign and inscription erected there' *Şu.* E 8; a.o. E 9; viii ff. Man.-A *mça kalı Xormuzta teḡri belgüsiñce* 'like the distinguishing characteristics of the god Hormuzd' *M I* 24, 10-11; a.o. *do.* 35, 2; Man. [bel]güsi ratrı 'his sign is a jewel' *M II* 7, 3-4; a.o. *M III* 39, 1-3 (*adınçıḡ*); Chr. (then the Magi seeing) of *tañlançıḡ irü belgü* 'that marvellous sign' *U I* 8, 14-15; Bud. *belgü* is commonest in the phr. *irü belgü* 'omen, sign' (see *irü:*), but also occurs by itself corresponding to Sanskrit *lakṣana* 'distinguishing mark' *TT I* 190; a.o. *Suv.* 73, 20 (*adart-*); Civ. *busuş kadḡu belgüsi* 'a sign of anxiety and distress' *TT I* 79; o.o. *do.* 62 (*énççülüḡ*), 71 (*adirtla:-*); (now I will describe) *şıçan belgüsin* 'omens from mice' *VII* 36, 1; *Xak. xi belgü: al-amāra wa'l-'alāma* 'sign, indication' *Kaş.* I 427 (proverb); *KB ukuş kimde bolsa bu ol belgüsi* 'whoever acquires understanding, this is his distinguishing characteristic' 1864; (chosen among men) *kiş belgüsi* 'and an example to others' 5791; o.o. 180, 4284, 5108: xiii(?) *Tef. belgü* 'a sign' 97; *Çaḡ. xv ff. belgü* ('with -ḡ-') *nışān ve 'alāma ve bilmecek şey* 'sign, mark, something recognizable' *Vel.* 142 (quoton.); *belgü* (spelt) *tamḡa wa nişān wa 'alāmat* (see *tamḡa*; quotns.); and metaph. (1) *nışāna-i tir* 'an archery target'; (2) *taxalluş* 'poetic pseudonym' (quoton.) *San.* 149v. 18: *Volga Bulḡar* xiii-xiv the word often occurs on tombstones in this language in the form *bā' lām wāw yā'*; the *yā'* is the 3rd Pers. Poss. Suff.; it is an open question whether this should be transcribed *belwi:* or *belwüyl* or *belü:yl* but the meaning in any case is 'his memorial'; the best edition of these texts is G. B. Yusupov, *Vvedenie v bulḡaro-tatar-skuyu epigrafiķu*, Moscow-Leningrad, 1960; on this word see K. Thomsen, 'Zur wolgabolarischen Epigraphie', *Acta Orientalia* XXVI 3-4, p. 189; *Xwar. xiv belgü* 'sign, mark' *Qutb* 27; *Kıp. xiv belgü: zāhir* 'conspicuous' *Id.* 36 (mistranslation, deduced from preceding entry *belgür- zahara*).

D *bilge*: Dev. N./A. fr. *bil-*; primarily 'a wise man', but in the early period apparently sometimes a specific title of office, 'Counsellor' or the like; also used as an Adj. N.o.a.b. See

Doerfer II 836. Türküviii *bilge: xaḡan* lit. 'wise kaḡan', but prob. often regarded rather as a regnal title *I E* 3, *II E* 4; *I E* 23; *bilge: Toñukuk* prob. 'Counsellor Toñukuk' rather than 'wise T.' *T* 1, etc.; *bilgesi: çavuşı: ben ök ertim* 'it was I that was his Counsellor and his Army Commander' *T* 7; a.o. of this phr. *ix. 17 (çavuş); bilge: kişiḡ: 'wise man' I S* 6, *II N* 4; a.o.o.: viii ff. *yañı: limen: zu:n tēp bilgeḡ urtı:* 'he appointed a Counsellor who would not make mistakes' *Tun.* III a. 7; a.o. *do.* 9 (*ETY* II 94-5); Man. *bilge bilig* 'wisdom' *Chuas.* 183; Yen. *uz bilge: çañşı:* Proper Name *Mal.* 31, 1 (see *çañşı:*); a.o.o.: Uyğ. viii ff. Man.-A *bilge bilig M I* 23, 3; 24, 26; *bilge beg do.* 12, 19; Man. *bilge bilig TT III* 32; *bilgeler* 'counsellors' *M III* 34, 6-7; 36, 5 (ii) (élçit): Bud. *bilge* 'wise; a wise man' is very common *PP* 74, 2; 74, 4-6 etc.; élçit *bilgeler Kuan.* 129, 130; Civ. *futısi bilge* 'the wise master' (Chinese *fu tsi*, prob. Confucius) *TT I* 106-7; *tétik bilge kişi erser* 'if he is a quick-witted, wise man' *VII* 28, 53-4; O. Kır. ix ff. *Bilge:* in P.N.s *Mal.* 13, 3; 24, 6; *Xak. xi bilge: al-hakim* 'wise'; *bilge: al-'alim* 'knowing'; *bilge: al-'aḡil* 'intelligent' (verse); hence a man is called *bilge: beg* 'a wise, knowing, intelligent chief'; and there was an Uyḡur *xān* called *Kül: Bilge*: *Xan* that is 'his intelligence is (as big) as a lake' (*aḡluhu ka'l-ḡadir*; prob. a false etymology, see 2 küil) and one says *böḡü: bilge: al-'aḡil Kaş.* I 428; about 20 o.o.: *KB bilge* is common 158, 191 (*böḡü:*), 263, 1678 etc.: xiv *Muh. insān 'alim bilge: er Mel.* 12, 14; *Rif.* 87; *Xwar. xiv bilge* 'wise, wise man' *Qutb* 32; *Kom. xiv ditto CCG*; *Gr.: Kıp. xiv bilge: al-'alim Id.* 35; *Osm. xiv and xv bilge* 'wise man' in several texts *TTS I* 99; *II* 142.

Dis. V. BLG-

D bölük- Hap. leg.; Intrans. f. of *böl-*. *Xak. xi koy: bölükti: şāra'l-ḡanam qu'āt* 'the sheep got into (separate) flocks'; also used of any living creatures which get into (separate) flocks and assemble in them (*ta'allabar*) *Kaş. II* 118 (*bölüke:r, bölükme:k*).

D *bilge:d-* Hap. leg.; Intrans. Den. V. fr. *bilge:* (not, as *Kaş.* says, *bilig*). *Xak. xi oḡla:n bilgettı:* '*aḡala*'-*şabi wa faḡana* 'the boy was intelligent (Hend.)'; originally *bilge:dıtı:*, but assimilated (*uḡıma*). Know that (*-a:dıtı:*)-*e:dıtı:* is a Suff. (*harf*) which is attached to nouns connoting natural qualities (*al-tabbā'ri*) and thus verbs are formed. For example 'beauty' (*al-ḡuṣn*) is *körk* and if you (want to) say that he was beautiful you add the Suff. *e:dıtı:* and say *körke:dıtı: ḡasuna*; and *al-'aql* is *bilig*, then you say *oḡlan: bilge:dıtı:* that is 'the boy was intelligent' (*aḡala*); then the *-a:-* melts away (*taḡüb*) and the *-ḡ-* is assimilated in the *-t-* and *-tt-* comes out of it *Kaş. II* 340 (*bilge:tür, bilgetme:k; sic, ?* in error).

S *belgüt-* See *belgürt-*.

D belgür- Intrans. Den. V. fr. belgür; 'to appear, become manifest'. Survives in NW Kaz. bilgür- R IV 1768 and SW Osm. belir-. In other languages the same meaning is given by belgülen- (not an old word) or other words like körün-. Uyğ. VIII ff. Man. (buds) tuğar belgürer 'sprout and appear' Wind. 11: Chr. U I 8, 8-9 (antaça): Bud. oğlum savı edgü yavlak belgürinçe 'whether my son's word appear good or bad' PP 63, 2-3; Uyğur éll el(l)ig(?) ortun uluşta tüşüp belgürüp 'arriving and appearing in the royal central country (or in the royal palace and country?) of the Uyğur realm' USp. 443, 3-4; o.o. TT. VIII K. 3 (ükün, spelt bhe:kuor-); X 486; Suw. 75, 1; Civ. TT I 62 (ençgölüg): Xak. XI 15 belgürdi; zahara'l-amr 'the affair became manifest' Kaş. II 172 (belgüre:r, belgürme:k); a.o. I 387, 10: KB (if you hide musk) yadı belgürer 'its smell becomes manifest' 312; tüzünlük seniñdin keller belgüre 'goodness comes and becomes manifest from Thee' 6638: XIV Muh.(?) zahara belgür-Rif. 112 (Mel. 28, 13 görün-); al-zahür belgürmek 37, 15; 124: Çağ. xv ff. belgür-(ür, etc.) belür- Vel. 141 (quotn.); belgür- ('with -g-) Intrans. V. meaning ma'lüm şudan 'to become known' (N.B. false etymology fr. bil-); the two Rümî authorities and Tâli'-i Harawî took it to be a duplicate (murâdîf) of bildür- meaning fahmânidan 'to inform', and Nâsiri followed them; they were in error San. 148v. 25 (quotns.): Xwar. XIV belgür- 'to appear, become manifest' Qutb 29; Nahc. 16, 16; belgür- Qutb 30; belür- do. 32; belür-/belgür- MN 116, etc.: Kıp. XIV belgür- zahara ld. 36: xv naba'a 'to emerge' belgür- (sic) Tuh. 37a. 7: Osm. XIV ff. belür- 'to appear' common till XVI TTS III 81; IV 93.

D belgürt- Caus. f. of belgür-; 'to make manifest, display'. Survives in NW Kar. L. belgürt- R IV 1613; Kaz. bilgürt- 1768; SW Osm. belürt-/belirt-. Türkü VIII ff. Man. taştırtı belgürt(t)iller 'they displayed openly' (the inner . . . of the mind) M III 19, 12 (ii); Uyğ. VIII ff. Man.-A M I 11, 5 (I aç-); 21, 3 (ii); Bud. tüzümin uğuşumın belgürtli sözleser 'if (I) openly declare my origin and clan' PP 67, 1-2; (my dear son) köğüzümdin belgürtmiş ağzımdın tuğ-nış 'brought to light from my breast and born from my mouth' U III 36, 21-2; o.o. U IV 16, 169 and 173; TT V 6, 34, etc.; X 365; Xak. XI KB (this world adorned itself and displays itself) étimmiş kelin teg köñül belgürtür 'as a bride adorned displays her inmost thoughts' 3540 (so the Fergana MS., the other two MSS. have yilkitür here and in 3567, but this verb does not exist; the Fergana MS. omits 3566-7, and they are prob. spurious); XIII(?) Tef. belgürt- 'to display, make manifest' 97: Çağ. xv ff. belgürt- (spelt) Caus. f.; ma'lüm kardan 'to make known' (false etymology, see belgür-) San. 149r. 22 (quotn.): Xwar. XIV belgürt-/belgürt- 'to show, display' Qutb 30; belgürt-

do. 32: Kom. XIV belgürt- ditto CCG; Gr.: Osm. XIV to XVI belirt-/belürt- ditto in several texts TT II 127; III 81; IV 93.

Tris. BLG

D?F bile:gü: N.I. fr. bile-; 'whetstone'. S.i.m.m.l.g. (not NE, SC). Cf. kadrak, nıjdağ. Xak. XI bile:gü: al-misann 'whetstone' Kaş. I 447: Çağ. xv ff. billev (spelt) sang-i fasân 'whetstone' San. 149v. 9; a.o. 281 v. 3 (kadrak); Kom. XIV ditto bilev CCI; Gr.: Kıp. XIII al-misann bile:wü: Hou. 23, 19: XIV bilewü al-misann; Tkm. bilegü: ld. 35.

D bileklig P.N./A. fr. bilek; 'hanging . . . wrist'. N.o.a.b. Xak. XI küçlüg bileklig kişi: insân qawwı dū sâ'id 'a man with strong wrists' Kaş. I 509.

D biliglig P.N./A. fr. bilig 'possessing knowledge', etc. Survives only(?) in NE Tuv. biliglig 'educated' (but this may be a recent reconstruction). Uyğ. VIII ff. Man. biligligim tüzünüm 'my wise one, my good one' M II 8, 11 (i); [bilge] biliglig satı tiktıptız 'you have set up the ladder of wisdom' TT III 47: Bud. bilge biliglig 'wise' Suw. 127, 19; 354, 2: Xak. XI al-'alimu'l-'âqilu'l-'hakim 'a knowledgeable, intelligent, wise man' is called biliglig kişi: Kaş. I 510; KB biliglig, ditto, is common 168, 254, etc.: XIV Muh. şâhib 'ilm biliglig:ğ (-g-s marked) Mel. 5, 7; Rif. 76; al-'âlim 6, 9; 55, 8; 77; 152 (mis-spelt bil:ğ); şâhibu'l-ra'y 'with sound judgement' bil:ğ (sic, in error 50, 9; Rif. 145 ö:ge): Çağ. xv ff. biliglig 'âlim wa dânişmand ('wise'); also used for dânişmandi 'wisdom' (i.e. the A.N. in -lik is); they also use bilimlig in these senses San. 150r. 8: Xwar. XIV biliglig 'wise' Qutb 32: Kıp. xv 'arif 'knowledgeable' biligh Tuh. 24b. 13.

D biliklik Hap. leg.; A.N. (Conc. N.) fr. bilik. Xak. XI biliklik (misvocalized beliklik) kebez qutna mı'adda il'l-fatila 'cotton prepared for (making into) a wick' Kaş. I 510.

D belgü:lüg P.N./A. fr. belgür; 'manifest, significant, possessing distinguishing characteristics', etc. Türkü VIII ff. erdem: belgü:lüg savlar 'statements regarding the virtues and distinguishing characteristics' (of various jewels and (precious) stones) Toy. 4 (ETY II 57): Uyğ. VIII ff. Man.-A (they are) beş törlügün belgü:lüg 'significant in five ways' M I 24, 8: Man. M III 26, 11 (i) (odğuratı); TT IX 29 (bekiz): Bud. TT VI 296 (odğuratı); VIII A.16 (bekiz): Xak. XI belgü:lüg ne:ğ al-şay'u 'l-bâdiyu'l-zâhir 'anything manifest and conspicuous' Kaş. I 528 (prov., spelt belgü:lüg); o.o. spelt belgü:lüg I 384, 20 (bitig); II 40, 11; III 160, 20: KB biligsiz karağı turur belgü:lüg 'the ignorant man is manifestly blind' 179, 271; o.o. 2286 (ayıklıg), 2458 (ünlüg), etc.: XIII (?) At. bilig bildi boldı eren belgü:lüg 'a man acquires knowledge and becomes

conspicuous' 93; *Tef. mubin* 'manifest, obvious' **belgü-lüg** 97; *Çağ.* xv ff. **belgü-lüg tam-ğädär wa nişändär** 'branded, conspicuous' *San.* 149v. 24 (quotn.); *Xwar.* xiv **belgü-lüg** 'manifest, visible' *Qutb* 29.

D bilge:liğ Hap. leg. ?; P.N./A. fr. **bilge**. **Türkü** viii ff. **bilge:liğ yap:ımaz** 'a man who has a (wise) counsellor does not make mistakes' *Tun. IIIa.* 11 (*ETY II* 95).

D belgürtme: Pass. Dev. N. fr. **belgürt-**; n.o.a.b. **Uyg.** viii ff. **Bud. belgürtme: etöz** translates the Bud. technical term *nirmānakāya* 'the manifestation body', one of the three bodies or natures of the Buddha *TT VIII C.20* (spelt *pe:lgürtme:*); *Suv.* 38, 13 ff. (a long passage on this subject).

D biligsiz Priv. N./A. fr. **billig**; 'ignorant, devoid of understanding', etc. N.o.a.b. **Türkü** viii **billigsi: zağan olurmuş** 'xağans who did not understand (how to govern) ascended the throne' *I E 5, II E 6*; viii ff. **Man. billig-sizlin** 'through ignorance' *Chuas.* 73; o.o. *do. I 20* (öğsüz); *M I 5, 4*; **Uyg.** viii ff. **Man. TT III 31-2** (üdüür-): **Bud. billigsiz billig** 'ignorance' *Suv.* 133, 18; 136, 16; a.o. *do. 384, 21-2* (türmge:); **Xak. xi oğla:n billigsiz la 'aql fi'l-sıbyān** 'boys lack intelligence' *I 119, 24*; 386, 1; n.m.e.: **KB billigsiz** 'ignorant' *I 179, 271* (**belgü:lüg**); a.o.o.: **xiii(?) Tef. bi-ğayr** 'ilm billigsizin 102; *xiv Muh. bilā 'ilm billigsi: Mel.* 10, 14; *Rif.* 84; *al-cāhil* 'ignorant, foolish' **billigsi:z** 55, 7; 152; **Xwar. xiv billigsiz** ditto *Qutb* 32.

D belgü:süz Priv. N./A. fr. **belgü:**; 'without a sign, mark, etc.'. Survives in NC Kir., Kzx. **belgisiz**. **Uyg.** viii ff. **Bud. körksüz tuyuğ-suz belgüsüz** 'without form, perception or distinguishing characteristics' *TT VI 460*; a.o. *Tiş.* 24b. 3; **Xak. xi kaçça: barır:** **belgü:süz** translated *fa-lā yudrā ilā ay cıha tattacih* 'and one does not perceive in which direction it (the cloud) goes' *Kaş.* *I 354, 26*; n.m.e.: **KB bu tiş teg trigliik keçer belgüsüz** 'this life passes away like a dream, leaving no trace' 1396; common as a rhyme 1532, etc.: **xiii(?) Tef. bi-l-ğayb** 'secretly' **belgüsüzün** 97.

D bileğüsüz Hap. leg.; Priv. N./A. fr. **bile:ğü:**. **Uyg.** viii **Man. bileğüsüz yiti vacır** 'the thunderbolt (Sanskrit *vajra*) that is sharp without (being sharpened on) a whetstone' *M II 7, 8*; 8, 9 (1).

D billigsizlik A.N. fr. **billigsiz**; 'ignorance', used to translate Sanskrit *avidyā*, same meaning. N.o.a.b. **Uyg.** viii ff. **Bud. billig-sizlik karañu: üze köñülüm örtülü** 'my mind being clouded by the darkness of ignorance' *Suv.* 101, 16-17; **Xak. xi billig-sizlik kete:r adfa'i'l-safah** 'an nafsik 'drive ignorance away from yourself' *Kaş.* *I 440, 20*; n.m.e.: **xiii(?) Tef. billigsizlik** ditto 102; **Xwar. xiv** ditto *Qutb* 32.

Tris. V. BLG-

D bélegle-: Den. V. fr. **béleg**; n.o.a.b. **Xak. xi ol mağa: belegle:di** 'he gave me a gift' (*hadiya*) *Kaş. III 340* ('belegler', **belegle: me:k**); a.o. *I 307, 17* (misvocalized).

D belgüle-: Den. V. fr. **belgü:**; 'to make manifest' and the like. Survives in NW Kk., Kumyk, Nog. **belgele-**; **Kaz. bilgele-**. Cf. **belgürt-**. **Xak. xi KB éllig aydı uktum sözüñ belgülep** 'the king said "I have understood your statement which (you) expounded"' 792.

D bilgelen- Hap. leg.; Refl. Den. V. fr. **bilge**. **Xak. xi er bilgelendi: ta'aqala'l-racul** 'the man pretended to be intelligent'; the better word for this (*al-aħsan fi hādā*) is **bilimsindi:** (mis-spelt *bilgrimsindi:*) *Kaş. III 202* (**bilgelenür**, **bilgelenme:k**).

D biligse-: Hap. leg.; Desid. Den. V. fr. **billig**. **Xak. xi oğla:n biligse:di** 'the boy longed to be intelligent' (*al-'aql*) *Kaş. III 334* (**billigser**, **biligse:me:k**).

Dis. V. BLL-

D bé:lel- Pass. f. of **2 bé:le-**; n.o.a.b. **Xak. xi er terke: bé:leldi:** 'the man was bathed (*ğariqa*) in sweat'; and one says **oğla:n bé:leldi:** 'the boy was fastened (*gudda*) in the cradle'; the first is Intrans. (*lāzim*), and the second Pass. (*muta'add*); and one says **at kanka: bé:leldi:** 'the horse was bathed in blood', that is because of the great slaughtering *Kaş. III 196* (**bé:lelü:r**, **bé:lelme:k**).

D billi- Pass. f. of **bil-**; n.o.a.b. Cf. **billin-**. **Uyg.** viii ff. **Bud.** (immediately after he had left) **özün kentü billür** 'the matter became known spontaneously' *Hüen-tś.* 2097; **Kıp. xv** (in a grammatical section) **billildi ki biy keledir** 'it became known that the beg was coming' *Tuh.* 48b. 5.

D bulul- Pass. f. of **bul-**; n.o.a.b. Cf. **bulun-**. **Uyg.** viii ff. **Bud.** Sanskrit *śrāmanyaphalam adhiḡatām* 'the fruits of asceticism are obtained' **toyn tüş bululmuş** (spelt *p-*) **erür** *TT VIII G.48*.

Tris. V. BLL-

D bala:la-: Den. V. fr. **bala:**; 'to give birth to or produce young'. S.i.s.m.l. *R IV 1492*. **Xak. xi** (in a grammatical section) 'a nestling' is called **bala:**; and if you wish to say that a bird has hatched out young (*afraxa*) you say **kuş bala:la:dı** *Kaş. III 92, 1*; n.m.e.: **Çağ.** xv ff. **balala-(-p, etc.) kuş ve hayvān yavrula-** 'of birds and animals, to produce young' *Vel.* 132 (quotns.); **balala- baçca gudāştan wa tavāuld hardan 'umüm hayvānāt wa cāntarān** 'to produce or give birth to young, a general term for animals and living creatures' *San.* 126v. 5 (quotns.); **Kıp. xv afraxa balala-Tuh.** 7a. 2.

Tris. BLM

S bulamaç/bulamak - See **bulğama:**.

Trls. V. BLM-

D?F **bllemsin**- Hap. leg.; Refl. Simulative Den. V. fr. ***bllem**, N.S.A. fr. **blle**-. **Xak.** XI **ol biçe:k bllemsindl**: 'he pretended to whet (*yasunn*) the knife without actually doing so' *Kaş.* II 260, 1; 262, 9 (in a grammatical section); n.m.e.

D **blllmsin**- Hap. leg.; Refl. Simulative Den. V. fr. **blllm** (see **billğ**): **Xak.** XI 1:§ **blllmsindl**: 'he pretended to know (*ya'rif*) about the matter' *Kaş.* II 262, 13 (in a grammatical section); a.o. III 202 (**billgelen**-); n.m.e.

Dis. BLN

beliğ 'panic, terror'. Survives in NE Alt., Tel. **peğiğ** 'a simulated disease' *R IV* 1244 and SW Tkm. **beliğ** 'repugnance' and, until recently, Osm. **beliğ** 'terror'; elsewhere displaced by der. f.s of **kork**- or **ürk**-. **Uyg.** VIII ff. (Bud. **beliğ teg** in *U II* 25, 16 is a misreading of **beliğdek**, q.v.): Civ. er **quwwati** (so read for **huti**) **beliğ suv quwwati terliğ** 'the strength of a man is (his power to inspire) panic, the strength of water is its depth' *TT VII* 42, 4; **Xak.** XI **beliğ** 'the panic (*al-hazā-hiz*) which breaks out in a tribe on the approach of their enemy' *Kaş.* III 370 (cf. **bulğa:k**).

bulan 'the elk'. Survives in NE several dialects **pułan** *R IV* 1374; Khak. ditto; Tuv. **bulan**; NC Kir., Kzx **bulan** all meaning 'elk'; SC Uzb. **bulan** a folk-lore word for 'a wild horse' *Bor.* 89; NW Tat. **bolan** 'stag'. Çuv. **pālan** *Ash. X* 105 normally means 'stag' but in some dialects 'elk'. See *Slcherbak*, p. 141, *Doerfer* II 810. **Xak.** XI **bulan**: 'the name of a large wild animal which is hunted; it is in the Kıpçak country. It has one horn in the form of a vessel (*al-hubb*) with a hollow top like a roof (*al-samā*) in which snow and water collect; the female kneels down to let the male drink out of her horn, and the male kneels down to let the female drink out of his horn' *Kaş.* I 413 (obviously 'elk'): Kıp. xv **yahmür** 'wild ass, onager' (sic) *bulan Tuh.* 39a. 7 (xiv **bulnak** v.l. **bulanak**) *yahmür Id.* 35 is perhaps a Dim. f. of this word).

F **bulay** Hap. leg.; l.-w. fr. Chinese *pu lang* 'verandah' (*Giles*, 9,485 6,778). Cf. **yaylık**. **Uyg.** VIII ff. Bud. (in instructions for building a house; at the front and the back and on both sides) **bulay** 'verandahs' *TT VI* 85.

D **bulun** 'prisoner'; Intrans. Dev. N. fr. **bul**-, but the semantic connection is not very close. N.o.a.b. Cf. **tutğun**. **Türkü** VIII **oğlı:n kist:sn bulun ki[lp]** 'making his children and wife prisoners' *Ix.* 5; a.o. *do.* 22(?); **Uyg.** VIII ff. Man. **sizip men sizinte bulun boltum** 'I am yours; I have become your prisoner' *M III* 24, 10-11 (i); a.o. *do.* 25, 9 (iii); **Xak.** XI **bulun al-axid wa'l-asir** 'captive, prisoner' *Kaş.* I 399 (verse); o.o. II 307, 7 (**boşat**-); III 63, 21 (**bul**-); 85, 20 (**yulun**-); 97, 12 (**yultur**-); *KB* **bulun** 'prisoner' is

common 1438, 2388, 2723 (**umdu:çt**-), 3636 (**yul**-), etc.: **Xwar.** xiv **bulun** 'prisoner' *Qutb* 36; *Nahc.* 70, 6; 82, 15; 117, 4; 161, 4 (**ak**-); **Tkm.** xiv **bulun al-gāra** 'a raid'; in **Kıp.** *al-barru'l-muttaşil bi'l-cazira wa'l-ganima wa'l-kasb* 'land adjacent to an island; booty, gain' *Id.* 36: **Osm.** xiv **bulun** in four texts *TTS I* 123; II 175.

buluğ 'corner, angle'; and, in the early period only, 'a cardinal point, a quarter of the world'. Survives in NE several dialects *R I* 1375 (p-); Khak. (p-); Tuv.; SE Türki; NC Kir. **Türkü** VIII **tört buluğ kop yağ**: **ermiş** 'the four quarters of the world were all hostile' *IE 2, IE 3*; **tört buluğdak**: **boğuniğ IE 2, IE 3**, etc.: VIII ff. **tört buluğtak**: **edğ:si: uyur:ri** 'his good and capable men in all directions' *Irkb 28* (the reading **bulu:ğın** in *do.* 13 is an error for **bulu:pan**): Man. **tört buluğ** (spelt *bulunuguğ*) **yarutir** 'he illuminates the four quarters' *Chuas.* 11-12: Yen. **tört buluğka**: *Mal.* 31, 3: **Uyg.** VIII ff. Chr. *U I* 7, 16-17 (**bēşik**); Bud. Sanskrit *diśam* 'point of the compass, quarter' **buluğ yıpa:k**: *TT VIII A1*; o.o. of this phr. *U I* 12, 6-7; *IV* 20, 251; in the Tantric text *TT VII 15* **buluğ** means 'a segment of the sky' and **yıpa:k** 'direction, compass bearing' (see note thereon, p. 68); **tört buluğ PP** 7, 2; o.o. *U III* 65, 4-5 (ii) (**sepir**), etc.: Civ. **ğndün kündün buluğda** . . . **kédin tağdın buluğda** 'in the east and south quarters . . . in the west and north quarters' *TT I* 142-3 (**buluğ** in *H I* 19 is the (Chinese?) name of some drug and not connected with this word): xiv *Chin.-Uyg.* *Dict.* 'the four quarters' **tört buluğ Liğeti** 146 *R IV* 1375: **Xak.** XI **buluğ al-zāwiya** 'a corner' *Kaş.* III 371: XIII(?) *Tef.* **buluğ** 'corner' 110 (in 108 a phr. transcribed **bir bölüğ** . . . **bir bölüğ** explained as *ba'di* . . . *ba'di* 'some (believed) and some (did not)' is prob. amisreading of **bölük** . . . **bölük**): **Xwar.** XIII(?) **kündünki buluğda** 'in the southern quarter' *Oğ.* 295: **Kom.** xiv 'corner' **buluğ CCG**; *Gr.*

D **bulunç** Dev. N. fr. **bulun**-; 'gain, acquisition', and the like. Pec. to **Uyg.** **Uyg.** VIII ff. Man.-A (whoever endures suffering for the sake of his body) **anay utlısı etözke ölme:k artamak bulunç** ol 'his reward is the acquisition of death and decay for his body' *M III* 17, 12-14 (ii): Bud. **nom bulunçığa teğürüp** 'achieving acquisition of the doctrine' *Suv.* 154, 8; o.o. *do.* 195, 20; 596, 8; *TT VIII E.3* (**alınçlığ**), 9 (**uçuzla**-), 10: Civ. **bulunç** [gap] *TT VII* 35, 70.

Dis. V. BLN-

D **billn**- Refl. f. of **bil**-, often used as Pass.; 'to know oneself, to know one's own (something *Acc.*); to be known'. S.i.a.m.l.g., usually as Pass. and with some extended meanings. **Türkü** VIII ff. Yen. altı: **yaşımta: kağ ağırdım billnmedim** 'in my sixth year I was parted from my father, I did not know him' *Mal.* 32, 16: **Uyg.** VIII ff. Man. **billnmedin**

(in a damaged passage) 'inadvertently(?)' *TT III* 49; Bud. *kontü bilingey erinç* 'he will surely know for himself' (without being told) *PP* 10, 1; *bilin-* is commonest in the sense of 'to realize that (one has sinned)', e.g. *yazukumnı bilinürbiz* 'we realize that we have sinned' *TT IV* 8, 64-5; o.o. *Suv.* 137, 23 (*açın-*); 140, 1 and 11 (*kakın-*) and many in *TT IV*, *U II* 85, 17 ff.: *Xak.* XI *er işin bilindi*: 'the man knew and understood (*'arafa wa fatına*) his (own) business'; and one says *er yazukın bilindi*: 'the man acknowledged (*'tarafa*) his sin' *Kaş. II* 143 (*bilinür*, *bilinme:k*); *bilinür*: '*urifa* 'it is known' *II* 23, 18; a.o. 228, 19; *KB bilingü munı* 'he must know this' 727; a.o. 969: XIII(?) *At. bilig birle bilnür törütgen idl* 'the Lord, the Creator, is known by wisdom' 121; *Tef. bilin-* 'to be known' 102; *Çağ.* xv ff. *bilin- dāmista şudan* 'to be known' *San.* 148v. 6 (quotns.): *Xwar.* xiv ditto *Qutb* 33; *Kom.* xiv *bilinmeğen* 'not known (hitherto)' *CCG*; *Gr.*

D bulun- Refl. f. of *bul-*; usually in Pass. sense 'to be found'. Survives only(?) in SW Osm. with several meanings including 'to be found' and, simply, 'to be' (cf. French *se trouver*). *Uyg.* viii ff. *Civ. seniñ satmışıñ yer bulunup* 'finding the land which you had sold' *USp.* 24, 4-5 (dubious, this text is unsatisfactory); *Xak.* XI *yitiki bulundu*: 'the stray (etc.) was found' (*wacida*) *Kaş. II* 143 (*bulnur*, *bulunma:k*); *bulnur yücad III* 374, 6: *KB bayusa tileki bulunsa tükel* 'if a man grows rich and acquires all that he desires' 1423; o.o. 2066, 2322, 4235, etc.: *Çağ.* xv ff. *bulun(-sa) olun-* 'to be' *Vel.* 154; *bulun- bidad wa wawecüd wa yaft şudan* 'to be; to be found' (Hend.) *Sm.* 139v. 7 (*Rümi* quotn.): *Xwar.* xiv *bulun-* 'to find for oneself; to be(?)' *Qutb* 36 (*Zaj.* transcribes *bolun-*).

D bulna- Den. V. fr. *bulun*; 'to capture, take (someone *Acc.*) prisoner'. N.o.a.b. *Xak.* XI *er yağın: bulnadı*: '(the man captured the enemy)' *Kaş. III* 301 (*bulna:r*, *bulna:ma:k*); o.o. *I* 60, 4 (*ö:le:s*); *II* 153, 8, (mis-translated *wacada* 'to find'): *KB köşül bulnasa boldı erksiz kişi* 'when his mind is captured, a man ceases to be his own master' 3855; *Xwar.* xiv *bulna-* 'to take prisoner' *Qutb* 37.

D bulnat- Hap. leg.; Caus. f. of *bulna-*. *Xak.* XI *ol anı: bulnattı: amara bi-isārihi fa-usira* 'he ordered that he should be captured, so he was captured' *Kaş. II* 350 (*bulnatu:r*, *bulnatma:k*).

Tris. BLN

D belinç: N.Ag. fr. *beliç*; survives only(?) in NE Bar. *piilğdzi R IV* 1340. *Xak.* XI (after *beliç*) and 'a man who is scared' (*al-nafūr*) of something is called *belinç:* *kişi*: *Kaş. III* 371; n.m.e.

D bilinç Hap. leg.; Conc. N. fr. *bilin-*. *Xak.* XI *bilinç* neñ 'the word for anything

stolen which is subsequently found in the possession of the thief or someone else'; hence one says *bilinç* bildi: 'he recognized and found (*'arafa wa wacida*) the stolen object in the hands of the thief' *Kaş. I* 510.

D bulunçsuz Priv. N./A. fr. *bulunç*; 'undiscoverable, unattainable', and the like. N.o.a.b. *Uyg.* viii ff. *Man.* (my God . . .) *bulunçsuzum* 'my unattainable one' *M II* 8, 18; Bud. *bulunçsuz (sic) çintamanı ertinl* 'the unattainable jewel *çintamanı*' *PP* 14, 7; *bulunçsuz* occurs several times in *TT VI*, see p. 65, note 140.

D belinç Den. N./A.S. fr. *beliç*; 'terrifying, frightful'. N.o.a.b. *Uyg.* viii ff. Bud. *belinç* *Hilimbi yek* 'the frightful demon *Hilimbi*' *U II* 25, 16-17; *belinç* *ayvıak ün* 'a terrifying evil sound' *U IV* 20, 235; a.o. *Suv.* 188, 12.

D bulupsuz Hap. leg.; Priv. N./A. fr. *bulup*; 'without (remote) corners'. *Uyg.* viii ff. Bud. *TT VI* 427 (*buçğaksız*).

Tris. V. BLN-

D belile- Den. V. fr. *beliç*; 'to be panic-stricken, terrified', and the like. Survives only(?) in NE Alt., *Tel. peliğde-* 'to suffer from an imaginary disease' *R IV* 1244 and SW Osm. *belile-/belinle-* 'to be startled, to wake with a start'. *Türkü* viii ff. *Man. belileđi anıñ korktu (sic)* 'he was panic-stricken and very frightened' *M I* 6, 9; *Uyg.* viii ff. Bud. *Sanskrit tyambitavam me(?)* 'my terror' (?) *pelile:me:k me:niç TT VIII C.15*; o.o. *U II* 29, 17 etc. (*ürk-*); *U IV* 38, 137; *Suv.* 5, 10 (*korkup belilep*); 141, 7; *Xak.* XI *er belile:di*: 'the man woke with a start (*wataba*) because he had been terrified' (*bi-faza' ašābahu*); also used of any animal when it is frightened (*faza'a*) of something suddenly and shies away and is scared (*nafara*) *Kaş. III* 409 (*belile:r*, *belile:me:k*): *KB belilep odundu* 'he woke with a start' 4963; a.o. 4950; *Xwar.* xiv *belile-* ditto *Qutb* 26 (mis-spelt *batıgla-*).

Dis. V. BLR-

S belür- See *belğür-*.

Tris. BLR

E bilierzüv See *bile:zü:k*.

Dis. V. BLS-

D bilsik- Emphatic (?) Pass. f. of *bil-*; 'to be known'. N.o.a.b. *Uyg.* viii ff. Bud. *Sanskrit jñātapuruṣo* 'a well-known man' *bilsikmıñ kişi ya:lqu: TT VIII E.7*; *Xak.* XI *anıñ yaşut i:ş: bilsiktı*: 'his private affairs became known' (*'urifa*) *Kaş. II* 228 (*bilsike:r*, *bilsikme:k*); a.o. *I* 21, 12.

Dis. BLŞ

D bilış Dev. N. (with some connotation of mutuality) fr. *bil-*; 'an acquaintance, friend'.

S.i.s.m.l. in this sense, and sometimes more generally for 'knowledge' and the like. Uyğ. VIII ff. Bud. *yathā samstutikayā* 'like praisers' (perhaps taken to mean 'like those who praise you') *kaltı: bilışipilze:çre: TT VIII A.3* (spelt *plış*); *etaj jñātvā yathābhūtam* 'as if this man was known (to you)(?) *anı bilış [gap] do. E.5: Xak. XI bilış al-ma'rifā wahwa hāhunā şifa wa laysa maşdar* 'acquaintance'; (*al-ma'rifā*) is here a common Noun and not an Infinitive *Kaş. I 367* (i.e. 'acquaintance', not 'knowledge'); -ş is a Suff. in such words as *bilış li-man yakūn ma'ahu ma'rifā* 'for one with whom you are acquainted' *I 12, 15: KB* (a new-comer always meets with difficulties) *bilış yok erse* 'if he has no acquaintances' 492; *kişike kerek teğme yerde bilış* 'a man needs acquaintances everywhere' 497; o.o. 524, 2251: *Xwar. XIV bilış ditto Qutb 33: Kıp. XIII* (in a list of various kinds of people) *al-ma'rifā bilış Hou. 32, 9: XIV ditto Bul. 9, 5: Osm. XIV ff. bilış* 'an acquaintance'; c.i.a.p. *TTS I 100; II 144; III 94; IV 105.*

D *boluş* 'help, helper'; Dev. N. fr. *bol-*; the semantic connection is tenuous, but cf. *boluş-*. S.i.s.m.l. *Xak. XI boluş al-'āna bi'l-kalām* 'helping with words'; hence one says ol *maşa: boluş kıldı: a'ānani bi'l-kalām Kaş. I 367: Kom. XIV* 'helper' *boluş CCG; Gr.: Kıp. XV* in a grammatical section under *istigāt* 'calling for help' the recommended phr. are *ma: (fr. maşa:) boluşupuz/boluş eyleyiniz/madad eyleyiniz Tuh. 85b. 6.*

D *buluş* Dev. N. fr. *bul-*; survives in SW Osm. in such meanings as 'invention, discovery'. *Xak. XI buluş al-manfa'atu'llatı yaciduhāl-racul 'alā fi'lfa'alahu* 'the advantage which a man gets from something that he has done' *Kaş. I 367.*

Dis. V. BLŞ-

D *bilış-* Recip. f. of *bil-*; 'to know one another; to be acquainted with (someone, birle:)' S.i.s.m.l.g. *Xak. Ol meşip birle: bilışit: ta'arfa ma'i* 'he was acquainted with me' *Kaş. II 107 (bilışür; bilışme:k); o.o. III 71, 17; 188, 19* (verse, Object in *Dat.*): *KB bilışmez kişiler karaga sanı* 'people without acquaintances are like blind men' 493; *bilıştı yeme ol kişiler bile* 'he became acquainted, too, with people' 499; a.o. 2251: *Xwar. XIV bilüş-* (*sic*) 'to be acquainted with (someone, birle:)' *Qutb 33.*

D *boluş-* Recip. f. of *bol-*; lit. 'to come together', but usually 'to help (someone *Dat.*)'. S.i.s.m.l. in NE, SE, NW in one or both meanings. *Xak. XI ol maşa: boluşdi: ta'aşşaba li wa arādı hawā'i wa şacra li-acali ma' man yunūvini* 'he allied himself to me and desired my friendship and fought on my side against anyone who rose up against me' *Kaş. II 108 (boluşur; boluşma:k); a.o. II 110, 3 (tūşür): Çağ. XV ff. boluş-* Recip. f.; *ba-ham şudan wa būdan* 'to come or be together' *San. 139v. 11: Kıp. XIII dāfara*

mina'l-mudāfira 'to help' *boluş- Hou. 41, 19: XIV boluştu: a'āna* 'to help'; *boluş a'in wa sād* 'help (me)!'; the origin is *bol* meaning 'şir' 'become', fr. *boldi: şāra*, and the -ş indicates reciprocal action, that is *şāyara*; and it was transferred (*nuqila*) to the meaning *şā-'ada*; the essence of the transfer of meaning is that whoever is with you makes it his business to give you his help *İd. 35: xv Tuh. 85b. 6 (boluş).*

D *buluş-* Co-op. and Recip. f. of *bul-*; 'to find (something *Acc.*) together; to find one another', and the like. Survives only(?) in SW Osm. *Türkü VIII ff. Toy. III 2v. 3-5 (1 a:1): Xak. XI ola:r ikki: bir: birli:ğ buluşti:* 'those two found (*wacada*) one another' *Kaş. II 107 (buluşur; buluşma:k): Çağ. XV ff. buluş-* Recip. f.; *ham-diğar-rā dar-yāftan* 'to find one another' *San. 139v. 11: Kıp. XIV buluş- ittafaqa* 'to make an agreement with one another' *İd. 35.*

Tris. BLZ

?C *bile:zük* 'bracelet'. Radloff's suggestion that this is a crisis of *bilek yüzük* is plausible; the connection with *bilek* is obvious, and the word is hard to explain in any other way. The existence of forms with medial -r- is disconcerting, but they are all late (the Uyğ. occurrence is in an XVIII MS.) and are prob. Sec. f.s. Survives in SE *Türki bilezük: NC Kır. bilerik (sic); Kzx. bilezik: SC Sarı bilerzik R IV 1763; Uzb. bilaguzuk (sic): NW bilezik (Kaz. bélezék); SW Az. bilerzik; Osm., Tkm. bilezik.* In some modern languages 'bracelet' is represented by other der. f.s of *bilek*, NE *Khak. pilektes; Tuv. bilekte;ş; NC Tob. bilekik R IV 1762.* See *Doerfer II 765.* Uyğ. VIII ff. Bud. (people find gold ore and smelt and refine it; and with the gold manufacture) *bilerzükte* (text *bilerzükte*) ul[ati] *esrişü adruk adruk étiglerig* 'various particoloured ornaments, bracelets and the like' *Suv. 71, 18-19: Xak. XI bile:zük al-mi'sam* 'bracelet' *Kaş. I 518, 12 etc. (kavir-); n.m.e.: XIII(?) Tef. bilezük* 'bracelet' 101: *XIV Muh. al-siwār* 'bracelet' *bile:zük Mel. 53, 6; Rif. 150* (adding *al-xalxāl* 'anklet' *aya:k bile:zükli:*) *Çağ. XV ff. bilerzik (sic)* 'a bracelet (*dastına*) that women wear on their arms' in *Pe. dast-barancan*, in *Ar. siwār San. 149v. 2: Kıp. XIII al-siwār bile:zük Hou. 17, 20: XIV bilezik ditto İd. 36: xv ditto bile:zük Kav. 64, 12; Tuh. 19b. 6: Osm. xv bilezik* in a phr. *TTS III 94.*

Tris. V. BLZ-

D *bile:züklen-* Hap. leg.; Refl. Den. V. fr. *bile:zük. Xak. XI işler bile:züklenli:* 'the woman wore a bracelet' (*al-siwār Kaş. III 205 (bile:züklenür; bile:züklenme:k).*

Dis. BMĞ

F *bamuk* 'cotton'; ultimately der. fr. Greek *bombux* 'silk worm', but prob. acquired through some Middle Iranian language, cf. *Pe. pamba.*

S.i.s.m.l., often much distorted and meaning 'bird's down' as well as 'cotton', e.g. NC Kir., Kz. *mamık/mamuk*; SC Uzb. *momik*; NW *mamık/mamuk*; SW Az. *pambıg*; Osm. *pamuk*; Tkm. *pa:mık*. Oğuz x1 *bamuk* (?p-) *al-qtın* 'cotton' I 380; o.o. *ba:muk* (?p-) III 346 (*uruğla:-*, not described as Oğuz): xiv Muh. *naddāf* 'cotton carder' *ma:muğ çalıçı*: *Mel.* 59, 1; *ba:muk çalıçı*: *Rif.* 158; *al-qtın mamuğ* 67, 12; (and *al-hallāc* 'cotton dresser' *pambu:kçı*: 57,3): *Çağ.* xv ff. *mamuğ panba* 'cotton' *Vel.* 381 (quotn.); *mamuğ/mamuk panba San.* 318v. 18 (quotn.): Xwar. xiv *mamuk* ditto *Qutb* 109; Kıp. xiv *mamuk al-qtın*; Tkm. *panpuk* (with *p-* -*p-*) *Id.* 88.

Mon. BN

F 1 *ban* 'a wooden writing tablet'; l.-w. fr. Chinese *pan* (*Giles* 8,588 or 8,589); n.o.a.b. Uyğ. viii ff. *Bud.* (write it on (birch) bark or (palm) leaf, or paper or linen or) *banda U II* 70, 5 (ii).

F 2 *ban* 'ten thousand'; l.-w. fr. Chinese *wan* (*Giles* 12,486; pronounced something like *m̄ban* in medieval NW Chinese). N.o.a.b. Uyğ. viii ff. *Civ.* (the murmur of pure water echoes) *tümen ban yérde* 'in ten thousand thousand places' *TT I* 134-5; (you will meet people) *mıg bança irak barmış* 'who have gone thousands and thousands (of miles) away' vii 30, 7.

*3 *ba:n* See *ma:n*.

1 *bağ* *Hap. leg.*; an onomatopoeic. The combination *b- -ğ* is very unusual in *Xak.*, and this might be a l.-w. fr. Pe. *bāng* 'noise, clamour'. *Xak.* xi oğla:n *bağ sıgta:dt*: 'the boy sobbed' (*hakā bukā*) *Kaş.* III 355.

*2 *bağ* See *mağ*.

ben the 1st Pers. Sing. Pron. 'I'. C.i.a.p.a.l. The vocalization is irregular, the *Dat.* having apparently always had back vowels. In the other cases the vowel was almost certainly -e-, but spellings with -é- are fairly common in some languages; it is possible that in some languages, as in the case of *sen*, the vowel became -é- when the word was used as a Predicate. The word was originally *ben*, but except in the Oğuz dialects became *men* by assimilation at an early date; it is one of the criteria for differentiating between *Türkü* viii ff. *Yen.*, and O. Kir. *Ben* now survives only in SW Osm., in all other languages, including SW Az., Tkm., it is now *men*. The original sound is preserved in *Çuv. ep/epé* 'I' *Ash.* III 20-1, but here too the base of the oblique cases is *man do. VIII* 190. *Türkü* viii *ben* (*beni*-, *benliğ*-, *bağa*-) is common, and the only form in *T*, and perhaps occurs in *Ix* 27 (damaged); *men* (*meniğ*-) is the only form in *I* and *II*: viii ff. *men* is common in *Irkb*; *mağa*: *Toyok IVv.* 3 (*ETY II* 180): *Man. mén* (Predicate) *Chuas.* 135-6: *Yen. men Mal.* 28, 7; 29, 1; 32, 7: Uyğ. viii *ben* occurs

seven times in *Şu.* and *men* once: ix *men* three times in *Suci*: viii ff. *Man.-A, Man. Bud., Civ. men*, often spelt *mén*, *méni*, *meniğ*, *mağa* are common and *méndide* (*sic*?) occurs once in *U IV* 48, 86 as *Abl.*: O. Kir. ix ff. *ben* is common in *Mal.* (excluding the *Türkü* inscriptions); *bağa*: *do.* 12, 11: *Xak.* xi *men* Pron. (*harf*) meaning 'I' in the language of the *Turks Kaş.* I 340; *men*, *meni*: (*méni*: twice in error?) *meniğ*, *mağa*-, *mende*-, *menden/mendin* are all common: xiii(?) *At. men*, occasionally *mén*, and oblique cases of both are common; *Tuh.* the forms are *men*, *meni*, *meniğ/menim*, *mende*, *mendin* 221: xiv *Muh.* the *Turks* of our country (i.e. Azerbaijan) change *m-* into *b-*, e.g. for 'I', *men*, they say *ben Mal.* 8, 2; *Rif.* 80; a.o.o.: *Çağ.* xv ff. the 1st Pers. Sing. Pron. is *méni*, Pe. *man*, Ar. *anā*; they say *mén mén manam* 'I am I', *oğaymén hi-şarām* 'I shall be' *San.* 15r. 26: Oğuz, Kıp., *Suwärin* xi convert every initial *m-* into *b-*, e.g. the 'Turks say *men bardım* and those tribes (*al-şraq*) say *ben bardım Kaş.* I 31, 15; *ben* Pron. (*harf*) meaning 'I'; one says *ben bardım* in Oğuz, and the *Turks* say *men bardım I* 339: Xwar. xiii both *ben* and *men* with corresponding oblique cases occur 'Ali 13-14: xiv *men Qutb* 110, *MN passim*: *Kom.* xiv *men* with oblique cases is common *CGI, CCG*; *Gr.* 163: Kıp. xiii *men Hou.* 50, 9; *menüm* 52, 10; *mağa*: 52, 15: xiv *b-* and *m-* often interchange; for *men anā* they say *ben* in Tkm. *Id.* 36; *men* 'I' *do.* 88; *ma'i menim bile Bul.* 14, 13; 'indī *menüm katında*: *do.* 14, 15; *li benim/beni*: *do.* 15, 4; *anā men do.* 16, 6: xv *men Kav.* 21, 1; oblique cases *do.* 32, 6-8; 45, 6-14; in *Tuh.* the forms, which occur several times, are *men*, *meni*, *menden*, *ma'a*: *Osm.* xviii (after *Çağ.* entry) the *Rümi* spell this Pron. with *b-* but use -*m* as a Suffix. they say *benim* for *manam* and *benim sulfa-nım* for 'my Sultan' *San.* 15r. 27.

1 *beğ* 'a mole on the face'. S.i.a.m.l.g., as *beğ* in SW Osm. and *meğ* elsewhere. Uyğ. viii ff. *Civ.* *meğ* 'mole' is common in *TT VII*, 37 (*USp.* 42): *Xak.* xi *meğ al-xäl fi'l-wach* 'a mole on the face' *Kaş.* III 359 (verse): xiii(?) *At. yā olar kızıl eḡ bu eḡke meğ-e* (glossed *beğ* in one MS.) 'or they are the red cheek and he the mole on the cheek' 26; *Tef. meğ* 'mole' 222: xiv *Muh.* *al-xäl meğ Mel.* 46, 9; *Rif.* 140: *Çağ.* xv ff. *mép* (spelt) *xäl San.* 321 v. 4 (quotn.): Xwar. xiii(?) *meğ* 'mole' *Oğ.* 58: xiv ditto *Qutb* 110, 111 (*mép*); *MN* 6, etc.: Kıp. xiv *meğ* (-ğ, marked) *al-xäl Id.* 89; xv ditto *Tuh.* 14a. 4.

*2 *beğ* See *1 meğ*.

biğ 'a thousand'. A l.-w. in Mong. as *mingan* (*Haenisch* 100) which confirms the fact that the vowel was originally -i- although it became -i- at a very early date in all languages. S.i.a.m.l.g., in SW Osm. *biğ*; in *Çuv. pin Ash.* IX 215; elsewhere *mıg* or the like, Tkm. *müş*. *Türkü* viii *biğ T* 16, 18; *biğ II S* 1; *T* 14: viii ff. (a hundred *Spiraea*) *mıg boltı*: 'became

a thousand' *Irkb* 32; a.o. *Tun. IIIa. 4 (ETY II 94)*: (Man. *mīḡlīg tūmēnīg kuvrağ* 'communities of a thousand and ten thousand (people)' *TT II 8, 57*): *Uyg.* VIII *biğ* certainly occurs in *Şu. E 9, 11; N. 6* and prob. *S 2*; the reading *biğ* in the much damaged line between N and W is very dubious: VIII ff. Bud., Civ. *mīḡ* is fairly common: O. Kir. IX ff. *biğ* certainly occurs in *Mal. 3, 5; 42, 2* and *biğ* in 45, 8; other supposed occurrences are dubious or errors: *Xak. XI mīḡ* 'a thousand' *Kaş. III 360* (prov.); a.o.o.: *KB mīḡ* is common III, 112, 284-5, etc.: XIII(?) *At. mīḡ* is common 8, 36, etc.; *Tef. mīḡ 224*: XIV *Mph.* 'a thousand' is *mīḡ*: in Turkistan and *blīḡ* in 'our country' *Mel. 8, 2; Rif. 80* (cf. *ben*); a.o. 82, 1, 187: *Çağ. xv ff. mīḡ biğ* 'adad ma'nāsına *Vel. 384; mīḡ* 'thousand', in *Ar. alif San. 321 v. 5* (quotn.): *Xwar. XIV mīḡ Qutb 111; MN 70* etc.: *Kom. XIV mīḡ CCG; Gr.: Kıp. XIII mīn Hou. 22, 19; XIV mīn Id. 88; bin Bul. 13, 1; XV mīn Kav. 38, 20; mīḡ Kav. 60b. 13; Osm. XIV ff. biğ* c.i.a.p.: XVIII *biğ* (spelt) in *Rūmī* 'a thousand', in *Çağ.* pronounced *mīḡ San. 150r. 26.*

F bun l.-w. from Sogdian *pwn* 'basis, foundation'; n.o.a.b. *Uyg.* VIII ff. Civ. *kūn teḡri bun sanı* 'the basic number of the sun' *TT VII 9, 13-14*; a.o. *do. 18.*

VU boğ prob. a mere onomatopoeic; it is hard to explain the combination of b- and -ḡ in *Xak.* in any other way. N.o.a.b. *Xak. XI al-raculū-l-ca-zariyūn-l-'abl* 'a thickset, big man' is called *boğ kişi*: *boğ* abbreviation (*qaşr*) of (VU) *şabağ al-mirzabba* 'sledgehammer'; and one says of the sound of a heavy object falling to the ground *boğ etti*: *Kaş. III 354.*

buğ 'grief, sorrow, melancholy', and the like. S.i.a.m.l.g.; in SW only(?) in XX Anat. *bun SDD 231. Türkü VIII erte: buğ yok* 'there is no distress in the realm' *I S 3*; a.o. *do. 8; ne buğ: bar erteç: ermiş* 'what (cause for) distress would he have had?' *T. 57: VIII ff. Man.* (if we have broken these commandments) *muğumuz takımız teḡip* 'because distress or compulsion(?) affected us' *Chuas. 200; muğ üçün* 'because of (our) distress' *do. 230*; a.o. 251: *Uyg. VIII ff. Bud. ne muğ tak boltı* 'what irresistible compulsion came into existence?' (so that you had to send your son on a dangerous journey) *PP 26, 1* (this seems the best translation here); a.o. *Suv. 7, 11 (oḡar-): Xak. XI muğ ta:ğ dīrsū-l-ḡulam* 'wisdom tooth'; hence one says *muğ ta:ğ ündi*: 'the wisdom tooth has erupted' (this looks like the same phr. used metaph.): *muğ al-mīhna* 'distress, sorrow' *Kaş. III 360* (prov.); (do not cross the Kara: Yalğā: pass) *kara: muḡ* (sic) *kelmekince*: 'unless an overwhelming calamity (*al-dāhiyatu-l-muḡlima*) approaches' *III 33, 2*; two o.o.: *KB* (all suffering mortals were created by Him) *muḡı yok idī* 'the Lord who has no sufferings' 5; *İsizniḡ künige mīḡ artar muḡı* 'the sorrows of the wicked man increase at the rate of a thousand a day'

349; *muğum ham takım 391*; o.o. 3503, 3854: XIII(?) *At. 30* (eglr-): *Çağ. xv ff. muğ balā ve mīhna . . . buylu ve mīhnatlu* 'misfortune, sorrow . . . unhappy, sorrowful' *Vel. 386; muğ* (spelt) *dard wa ḡam* 'sorrow, grief' *San. 320v. 22* (quotn.): *Kıp. XIV bun* ('with back vowels') *al-raculū-l-ḡimr* 'ignorant man, simpleton' *Id. 37; muḡ* (-ḡ marked) *al-hāca wa'l-darūra* 'need, distress' *Id. 88*: *xv balid* 'silly, foolish' (VU) *muḡ Tuh. 7a. 9; sāc wa muḡaffal* 'simpleton' (VU) *muḡ do. 19a. 1* (if it were not for the statement 'with back vowels' all these words except one might be taken to belong to **I bū:n**): *Osm. XIV to XVII buğ* 'pain, distress'; common till XVI *TTS I 123; II 175; III 116; IV 131.*

VU I bū:n 'defect' and the like. In this meaning survives only(?) in NC Kir. *mūn*; Kzx. *mīn*. It seems prob., however, that the Osm. word *bōn* 'simpleton', in XIX spelt, or misspelt, *bōḡ*, is the same word with a rather different meaning, and the long vowel in *Kaş.* points more to -ō:- than -ū:-. *Uyg. VIII ff. Man.-A M I 23, 32* (baça): *Bud. Suv. 135, 5-7* etc. (kaḡaḡ): *Xak. XI mūn al-dā wa'l-'ayb* 'illness, defect'; one says *mūn(süz) kişi*: *al-raculū-l-sālimū-l-ḡalb* 'a sound-hearted man' *Kaş. III 140* (prov. containing *mū:nsüz* which should obviously be restored in the preceding phr.): *KB mūn* is common in antithesis to *erdem*; e.g. the king said 'I have grasped these virtues of yours (*erdemlerin*), now tell me *mūnüḡ bar mu* have you any defects?' 683; *tırıḡlikni mūn kıl* 'live to the full' 232; o.o. 533, 686 (*ērsellik*), 720, 908: *xiv Muh. al-'ayb mū:n* in Turkistan, *bū:n* in 'our country' *Mel. 8, 2; Rif. 80* (cf. *ben*); a.o. 52, 5; 148: *Kıp. (?Tkm.) XIV būn al-'ayb Id. 36* (and see *buğ*): *Osm. XIV ff. bōn* 'simpleton, idiot'; c.i.a.p. *TTS I 118; II 168; III 112; IV 126.*

2 būn 'soup, broth'. Survives only(?) in NE, several dialects *mīn/mūn R IV 2152, 2221*; *Khak., Tuv. mūn*; most modern languages use *Pe. şurba* often changed to *çorba*. *Uyg. VIII ff. Civ. mūn birle iḡḡū ol* 'he should drink it with soup' *H I 111-2*; o.o. *do. 43; II 32, 17*: *Xak. XI mūn al-maraḡa* 'soup, broth'; I have heard a *Yağma*: say *mūn keldür* 'bring the soup', and it was brought with noodles (*bi'l-iḡriya*), because that is what they meant. In writing the words (in this section) in Turkish script (i.e. *Uygur*) it is necessary to insert a vowel letter (*harfa'l-layn*), but in speaking they are pronounced as I have written them (i.e. with a short vowel) *Kaş. I 340*; about a dozen o.o., usually spelt *mū:n*: *Oḡuz, Kıp., Suwārīn* xi the 'Turks call 'soup' *mū:n*; and this group (*al-tabaḡa*) call it *bū:n Kaş. I 31, 18*: *xiv Muh. (?) al-şurbā* 'soup' *mū:n Rif. 165* (only): *Kıp. XIII al-maraḡa mūyīn* (sic; also called *şurba*: *Pe. word Hou. 15, 15.*

Mon. V. BN-

D I ba:n- Refl. f., sometimes used as Pass., of *ba:-*; 'to bind on oneself; to be bound'.

N.o.a.b. O. Kir. IX ff. *Mal.* 3, 2 etc. (*ké:s*): **Xak.** XI **ko:y bandı**: 'the sheep was bound' (*rubîta*); also used of anything that is tied with a rope (*südda bi-watâq*); the -n- was changed from -l- *Kaş.* II 27 (**ba:nar**: ?*sic*, the second consonant carries no vowel sign and has one dot above and two below), **banma:k**; **er tulum mandı**: *lahisa'l-raculu'l-silâh* 'the man put on weapons' *do.* II 30 (see 2 **ban-**): **Xwar.** XIV **ban-** 'to bind (something *Acc.*) on oneself' *Qutb* 26.

2 **ban-** 'to dip (something *Acc.*, in a liquid, etc., *Dat.*)'. Survives as **man-** in SE Türki R IV 2015 (only) and NW Kaz., and as **ban-** in SW Osm. There is a cognate word **mal-**, with the same meaning, in SE Türki, *Shaw, Jarring*, and NC Kir., Kzx. **Xak.** XI . . . and one says **er etme:k sırke:ke: mandı**: 'the man dipped (*şabağa*) the bread in vinegar and seasoned (*i'tadama*) it with it'; also used of anything that is dipped and seasoned *Kaş.* II 30 (**mana:r**, **manma:k**): **Çağ.** XV ff. **man-** (spelt) 'to dip' (*furü burdan*) bread and the like in water, sour milk, etc. *San.* 318v. 19 (quotns.): **Xwar.** XIV **man-** ditto *Nahc.* 301, 4: *Kom.* XIV 'to baptise' **man- CCG**; *Gr.*: *Kip.* (?*Tkm.*) XIV **ban-gamasa** 'to dip' *Id.* 35: *Osm.* XVIII **ban-** in *Rîmi furü raştan* 'to go down, sink' in *Çağ. man-San.* 127r. 21 (misttranslation due to the fact that in *Osm.* both **ban-** and **bandur-**, q.v., mean 'to dip').

***bağ-** See **mağ-**.

***bañ-** See **mayıl**, **mayıl-**, **mayış-** and? ***bañak.**

bin- 'to mount, or ride (a horse, etc., *Acc.*)'. C.i.a.p.a.l.; in SW Osm. **bin-**, elsewhere **min-/mün-**. *Türkü VIII boz atığ binp* 'riding the grey horse' *I E* 32; 10 o.o. in *I* and two in *Ix.*: VIII ff. (a thief) *tutupan minmi:ş* 'caught and mounted it' *Irkb* 16: *Uyğ.* VIII ff. *Civ. münğü İkl* at 'two riding horses' *UŞp.* 53 (i), 5; O. Kir. IX ff. *Mal.* 41, 9 (altmış): **Xak.** XI **er at mündi**: 'the man rode (*rakiba*) the horse (etc.)' *Kaş.* II 30 (**müne:r**, **münme:k**); a.o.o.: *KB atın mündi keldi* 'he mounted his horse and came' 576; o.o. 1388, 1608, etc. (v.l. **min-** in some cases): XIII(?) *Tef. min-/mün-* 'to mount, ride' 223-227: XIV *Muh.* (*Zayd* came) *Amrû atını: münğaç* (s.c) 'riding 'Amrû's horse' *Mel.* 14, 5; *Rif.* 90 (but **binğaç**); **münip/mü:ni:p** 15, 12; **minip** 92; n.m.e.: *Çağ.* XV ff. **min-** ('with -i-') *suwâr şıdan* 'to ride' *San.* 321r. 14 (quotns.): **Xwar.** XIII **bin-** ditto *Ali* 36: XIII(?) **min-** *Oğ.* 16, 226; XIV **min-** *Qutb* 112, *MN* 49; **mün-** *Qutb* 112; *Nahc.* 23, 15; 39, 3-4: *Kom.* XIV 'to mount' **min- CCG**; *Gr.* 165 (quotn.): *Kip.* XIII *rakiba min-Hou.* 33, 17; XIV **min-** ditto *Id.* 88 (and 36); *Tkm. bin-do.* 36 (and 88): XV *Kip.* ditto **min-Kaw.** 22, 20; *Tuh.* 17a. 13; a.o.o.

bun- 'to be mentally deranged or disturbed', in the sense either of 'being senile, feeble-minded' or of 'losing control of oneself, going

fighting mad'. N.o.a.b., but the first vowel is fixed by **munduz**, q.v. Some connection is also possible with SW xx Anat. **bonul-** 'to be feeble-minded' *SDD* 218 and **bun-** 'to be dissatisfied' *do.* 232. *Uyğ.* VIII ff. *Man.-A M III* 29, 3-4 (ii) (**az-z**): *Bud.* *TT VI* 215 (**ta:n-**): **Xak.** XI **karr:** **er mundi** 'the old man (etc.) was senile' *Kaş.* II 30 (**muna:r**, **munma:k**): *KB ukuşluğ kişi kör karisa munar* 'an intelligent man when he grows old becomes senile' 294; a.o. 3600 (2 **bulak**): XIII(?) *At. azu kutsuz ajun karıpmu munar* 'or is this unhappy world old and senile?' 448: XIV *Muh.*(?) *cunna* 'to be possessed by evil spirits, mad' **mu:n-** (and **delü: ol-**) *Rif.* 107 (only): *Kip.* (?*Tkm.*) **bun-xarifa** 'to be senile' *Id.* 36: *Osm.* XVIII **bün-** (*sic*) in *Rîmi xarif wa fartüt* 'senile, a dotard' *San.* 141 v. 19 (there is no other trace of this verb in *Osm.*; it is translated as a Noun, and may be an error for 1 **bün**).

VU ***bön-** See **möğ-**.

Dls. BNA

beği: 'joy' and the like. N.o.a.b.; to be carefully distinguished fr. **beğü**: with which it is easily confused in some scripts. *Türkü VIII Elteriş xağan elinte: karıp edğü: beği: körti*: 'he grew old in the realm of Elteriş Xağan and experienced great joy' *Ix.* 3: VIII ff. *Man.* *etöz meñsi* 'bodily pleasures' *TT II* 8, 43: *Uyğ.* VIII ff. *Man.-A M I* 12, 10-11 (*ortukluğ*): *Man.* *ertimlig meñke İliş-mişke* 'to one attached to transitory pleasures' *TT III* 50; a.o. 123: *Bud.* *meñ teğimnek emgek teğimnek* 'to experience joy and sorrow' *U II* 10, 29; *vişaylığ meñler* 'sensual (Sanskrit l.-w.) pleasures' *do.* 28, 2 (ii); o.o. *U III* 43, 13; *TT IV* 12, 60; *Pfahl.* 8, 8: *Civ.* *TT I* 21-2 (**bulduk**): **Xak.** XI *KB meñilig turur kör meñi yok çığay* 'the joyless poor man is joyful' 6370.

***béñi**: 'brain'. This word occurs in a puzzling variety of forms which are best explained by assuming that they ultimately go back to ***béñi**. Cf. **bañak**. Survives in NE Alt., *Kumd.*, *Şor*, *Tel. me: R IV* 2066; *Khak.* m1; SE Türki *mişp/mişp/mişp Shaw, BŞ, Jarring*; NC Kir. *me*; Kzx. *mıy*; SC *Uzb. mıya*; NW Kaz. *m1 ki. mıy*; *Kırım meş R IV* 2079; *Kumyk may/mıy*; *Nog. mıy*; *SW Az.*, *Osm. beyin*; *Tkm. beyni*. *Çuv. mıme Ash. VIII* 242 shows a complicated picture of cross-assimilation. *Uyğ.* VIII ff. *Civ. uların meýisin* 'the brain of a partridge' *HI* 63; a.o. *do.* 89: **Xak.** XI *meñ: dimäg* 'brain' *Kaş.* II 299 (**saçıt-**); n.m.e.: *KB meñesi tolu* 'with a full brain' (i.e. intelligent) 57; *ukuş ornı üstün megede* (v.l. *meğde*) *turur* 'the seat of understanding is up in the brain' 1836: **Çağ.** XV ff. *meýin/meýin mağz-i sar* 'the brain' *San.* 319r. 29; *meýé* (spelt) *ditto* 321 v. 10: **Xwar.** XIV *meñi* 'brain' *Qutb* 111: *Kom.* XIV 'brain' *meğ CCI*; *Gr.*: *Kip.* XIII *muxxi'l-dimäg* 'the fleshy part of the brain' *Beyin Hou.* 21, 11; XIV *meyl al-dimäg*; *Tkm.*

beyni *İd.* 89; xv *ummu'l-ra's* 'the brain' (töpe; in margin) *beyni Tuh.* 4a. 13; *duhmu'l-dimāğ* 'the soft material of the brain' *méyini* (in margin *beyini*) *do.* 15a. 12: *Osm.* xiv ff. *beyni* 'brain' in several texts down to xvii and one later *TTS I* 94; *II* 133; *III* 87; *IV* 98.

Dis. V. BNA-

D *büne*:- Den. V. fr. 1 *bün*;- rare but found with two different meanings: (1) 'to be, or find, defective'; (2) 'to trim' (in the sense of removing defects). Survives only in the latter sense in NC Kzx. *mine*-. Uyğ. viii ff. Bud. (because he held these views) *uzatı yérer müneyür ertiliz* 'you blamed and found fault with him at great length' *Hüen-ts.* 1798: *Xak.* xi ol to:nuğ *müne:di*: 'he cut the sides (*qaşa'a'l-afraf*) of the garment in order to save in from unevenness (*al-inhıraf*), etc.' *Kaş.* *III* 274 (*müne:ir*, *müne:me:k*): xiv *Muh.* (?) *'āba min nafsīhi* 'to have a personal defect' *müne*:-*Rif.* 112 (only): Kıp. xiv (after *bün al-'ayb*) hence one says *büne*- (and *bünile*-, *sic*?) *'āba İd.* 36.

Dis. BNC

D *bunça*: Equative f. of 1 *bu*:-; 'as many, or as much, as this; so many, or much', and the like. S.i.s.m.l. as *munça* and the like, and in SW *Osm.* as *bunca*. Cf. *ança*: *Türkü viii bunça*: is fairly common, e.g. *bunça: yérke: süledim* 'I made expeditions to as many countries as this' *I S* 4 (they had just been enumerated); *II S* 12 (*buç*-); viii ff. Man. *munça üküş tınlıgka* 'so many living creatures' *Chuas.* 119; a.o. *do.* 91: Uyğ. viii *bunça: bitiglig* 'so many(?) inscriptions' *Şu. Sb.*: viii ff. Man.; Bud.; Civ. *munça* is fairly common, e.g. *M I* 18, 3 (i) (*adır*-): *Xak.* xi *KB munça beđiz* 'so much adornment' 96: xiii(?) At. *nelük mälka munça köpül bamaktı* 'why do you set your mind so much on wealth? 183; a.o. 429: *Çağ.* xv ff. *munça* (spelt) *ınqadr* 'this amount, as much as this' *San.* 320v. 10 (quotn.): *Xwar.* xiv *munça* 'so many' *Qutb* 111: *Kom.* xiv *munça* 'so much', etc. *CCG*; *Gr.* 165 (quotns.): Kıp. xv 'for so many years past' *munça yıldan beri Tuh.* 90b. 12: *Osm.* xiv ff. *bunca* (in two xiv and xv texts *munca*) 'so much, etc.; (occasionally) thus'; c.i.a.p. *TTS I* 124; *II* 178, 698; *III* 116; *IV* 131.

D **bançuk* See *mançuk*.

bonçuk (?*bonçok*) 'bead, bead necklace'; in some early occurrences perhaps, more generally, 'jewel'. The modern forms suggest strongly that the second vowel was originally -o-. Survives in NE *Khak.* *moncuk*: SE *Türki monçak*: NC *Kir.* *monçok*; Kzx. *monşak*: SC *Uzb.* *munçok*: NW *Kk.* *monşak*; *Kumyk* *mınçak*; *Nog.* *moşşak* (*sic*): SW *Az.* *muncuk*; *Osm.* *boncuk*; *Tkm.* *moncuk*. *Türkü viii ff.* (a statement regarding the virtues) *törlüg monçu:ku:ğ taşları:ğ* 'of various jewels and (precious) stones' *Toy.*

2-3 (*ETY II* 57): Uyğ. viii ff. Man. *yınçülüğ monçuklar* 'pearl necklaces' *TT II* 15, 11-12: Bud. *manı monçuk ertini* 'the Mani (Sanskrit) necklace(?) jewel' *U II* 37, 55; *morvarit* (fr. Greek *margarites*) *monçuk* 'a pearl necklace' *U III* 15, 4 (ii); (my dear son I love you) *ayadaki yınçu monçuk teğ* 'like a pearl necklace in the palm of the hand' *PP* 6, 8; o.o. *TT V* 20, 14 (in Note A 117); 26, 100: Civ. (if one burns and pulverizes) *yılan başı monçukni* meaning obscure, 'a necklace of snake's heads', or 'the beads in (or on) a snake's head' *H I* 130: *Xak.* xi *monçuk kull xaraza mina'l-huli* 'any bead used as a personal ornament': *monçuk* 'any kind of jewel, lion's claw or amulet (*mina'l-cawahir aw barätini'l-asad avi'l-tamâyim*) hung on the neck of a horse' *Kaş.* *I* 475; o.o. *II* 123 (*sürül*-); *III* 121 (to:d) *xiii(?) Tef.* *monçuk* 'necklace' 226 (*munçuk*): *Çağ.* xv ff. *mınçağ* (*sic*, spelt) *xar-muhra* 'bead' *San.* 321 v. 3 (quotn.): Kıp. xiv *monçuk al-xaraz wa'l-fuşuş* 'bead, the bezel of a ring'; also called *bonçuk* (? in *Tkm.*) *İd.* 89; xv *xaraz bonşuk Tuh.* 14b. 2: *Osm.* xviii *bonçuk* in *Rümi*, 'bead' in *Ar. xaraza San.* 141 v. 20.

VU **bünçig* See *münçig*.

Tris. BNC

C **buñçulay*: See *munçulayu*.

Tris. V. BNC-

D **bançuklan*- See *vançuklan*-.

D **bonçuklan*- See *monçuklan*-.

Dis. BND

C *buntağ* Crisis of *bu*: and *te:g*; 'like this'; cf. *antağ* with which this word is practically synonymous. As pointed out by T. Tekin in *Ön Köh Türkic büntegi, CAJ VIII* 196, there is one occurrence of this word with regressive instead of progressive vocalic assimilation. S.i.a.m.l.g. except SW as *muntağ* with minor phonetic changes ((-u/-i-; -t/-d-; -ğ/-k/-y-). *Türkü viii neş yerdeki: xağanlıg bodunka: büntegi: bar erser* 'if a people ruled by a *xağan* in any country had a (*xağan*) like this' *T* 56-7: viii ff. Man. *bu muntağ törlüg alp ada* 'these kinds of grievous dangers' *TT II* 6, 22; o.o. 8, 38 and 45: Uyğ. viii ff. Bud. *mundağ sakinç kılıp* 'thinking thus' *TT V* 8, 68-9; 10, 110; a.o.o.: *Xak.* xi *Kaş.* *I* 36 (*1 oş*); *I* 64 (*oşuğ*); *I* 160, 3; *III* 154 (*sa:v*); n.m.e.: *KB kalı mundağ erse yorik* 'if his conduct is like this' 175; o.o. 292, 727, etc.: xiii(?) *Tef.* *mundağ* 'thus, like this' 225: *Çağ.* xv ff. *mundağ bunçulayın wa bunuş gibi Vel.* 385; *mundak* (ı) *ınçunin* 'thus' (quotn.); (2) *in waqt* 'at this time'; *mundakta dar in waqt* (quotn.) *San.* 320v. 13: *Xwar.* xiii *mundağ/mundak* 'thus' *'Ali* 12: xiv *mundağ* 'thus' *Nahc.* 237, 3; 413, 5-6.

F **bandar*(?) See *mandar*.

D **bunduz* See *munduz*.

Dis. V. BND-

D *bañıt- See mañıt-.

D buğad- Intrans. Den. V. fr. buğ; 'to be distressed' and the like. Survives in SE Türki muğay- *Shaw* 184 (only); NC Kir., Kzx. muğay-; and presumably SC Uzb. munkay- 'to be bowed, bent'; and SW Osm. buğa- but all authorities agree that this means 'to be senile' and the like, which suggests a false etymology fr. bun-. Türkü VIII (the guide lost the way and was strangled) buğadıp xağan 'the xağan, being worried' (said 'advance at a trot') *T* 26: Uyğ. VIII ff. Bud. *U* II 31, 47, etc. (2 ađın-); *U* III 72, 22 etc. (2 tağla-): **Xak.** XI (in a prov.) er oğlı: muğadma:s 'a son of man is not permanently at a loss' (*lä yađıtar idtirär yabqā fihı*; but uses his ingenuity and so gets out of his difficulty) *Kaş.* II 84, 25; n.m.e.: *KB* (he came to the town but found no lodgings) muğadı muyanlıkta tüstü barıp 'he was at a loss, and went to a charitable institution and lodged there' 489; o.o. 29 (eliğ), 492, 572, 3767 (ötügci): XIV Muh.(?) *iftaqara* 'to be poor, destitute' muğa: -, (?), the entry is a muddle) *Rif.* 104 (only); *al-fuq* muğa:ymak 125: Çag. xv ff. muğay- (spelt) *maħzūn wa ğamnāk şudan* 'to be sorrowful, distressed' *San.* 319v. 27 (quotns.).

D *beğde:- See meğde:-.

D *beğdet- See meğdet-.

D 1 bandur- Caus. f. of 2 ban-; survives only(?) in SW Osm. bandır-, which is however syn. w. 2 ban- and has no Caus. connotation. **Xak.** XI ol mağa: etme:kig yağka: mandurdi: 'he told me to dip (*aşbağarı*) the bread in oil' *Kaş.* II 197 (mandurur, mandurmak): Osm. XVIII bandur- *furū burdan* 'to dip' *San.* 127r. 22 (*Rūmī* quotn.).

D *2 bandur- See 1 mandur-.

D bintür- Caus. f. of bin-; 'to make (someone *Dat.*) mount' (a horse, etc. *Acc.*, or *üze*). S.i.m.m.l. with the same phonetic changes as bin-. Türkü VIII at üze: bintüre: 'telling (the men) to mount their horses' *T* 25: **Xak.** XI ol mağa: at mündürdi: 'he told me to mount (*arkabarı*) the horse (etc.)' *Kaş.* II 197 (mündürür, mündürmek): XIII(?) *Tef.* müdür- ditto 224: XIV Muh.(?) *ardafa* 'to mount (someone) behind (someone else on the same horse)' bındür:- *Rif.* 103: Çag. xv ff. mindür- Caus. f.; *suwār kardan* 'to make (someone) ride' *San.* 321r. 23: *Xwar.* XIV mindür- ditto *Qutb* III.

D *buntur- See muntur-.

D *beğdeş- See meğdeş-.

Tris. BND

D *buğadıncığ See muğadıncığ.

Tris. V. BND-

D *buğadtur- See muğadtur-.

Dis. BNĞ

*buñak 'dung', perhaps specifically 'animal dung'. For the phonetic evolution cf. *béñil: Survives only(?) in SE Türki mayak 'sheep's and camels' droppings' *Shaw, Jarring.* Uyğ. VIII ff. Bud. uđ mayaki 'cow-dung' *U* I 29, 6 (u:đ): Civ. mayak 'dung' occurs several times in *H* I and II the animals concerned being pigeons, cows, camels, and wolves: **Xak.** XI mayak 'dung' (*ba'r*), specifically of the camel; thence the word is used more generally (*yusta'är*), and one says *koş mayaki*: 'sheep's dung'; it is not used of horses, for which the word is *yundak Kaş.* III 167 (prov.): *mejek* ('with -j-') *ca'ru'l-kalb* 'dog's dung'; hence one says it *mejekli*: I 392 (presumably a further corruption of this word): **Oğuz** XI *baynak al-farı* 'dung' *Kaş.* III 175: **Kıp.** XIII *al-ba'r mayak Hou.* 15, 5.

D *bañığ See mañığ.

D *bunuk See munuk.

*buñgak See muygak.

D *buñga:n See muñga:n.

Dis. V. BNĞ-

E binik- Hap. leg.; there does not seem to be any doubt that this is a misreading of *tinik- Den. V. in -ik- fr. tın although this Suff. normally forms Intrans. verbs. Uyğ. VIII ff. Bud. (then that rich man's son Kañcanadeva) *bođunın karasın emlep ögeđtiler biniktılar* (read *tiniktılar*) 'treated the common people (in the realm of King Indriyaprabhā) and cured them and gave them rest' *Suv.* 598, 16-17.

D *buğuk- See muğuk-.

D *bañır- See mañır-.

D *buğkar- See muğkar-.

Tris. V. BNĞ-

D bañaka:- See mayaka:-.

Dis. BNG

?F benek almost certainly l.-w. fr. Pe. banak 'a small seed, pimple', and the like. Survives only(?) in SW Osm. benek 'spot, speck, freckle'. Arğū and a few dialects (*wa fi ba'di'l-luğa*) XI benek *al-habba* 'seed, berry, pimple': benek *al-fals* 'a small copper coin' *Kaş.* I 386: Çag. xv ff. benek 'blotches and spots' (*gul wa nişan*) which appear on the face as the result of drinking (and in Pe. (t) 'a forest fruit' also called *ban*; (2) a kind of fabric with a background of brocade and gold spots on it) *San.* 127r. 26: **Kıp.** XIV benek *al-nuqta* 'a spot' *İd.* 36.

beğgü: (?beğgö) 'eternal, everlasting'. An early l.-w. in Mong. as *mönke* (*Haenisch* 112 *mönke*, but the modern pronunciation (*Haltdod* 508) is *mönke*). S.i.a.m.l.g. except SW. The NE forms möğkü *R* IV 2131 and *Tuv.*

mönge are reborrowings fr. Mong., elsewhere normally **mengü** or the like; to be carefully distinguished fr. **beñt**: with which it is easily confused in some scripts. **Türkü VIII beñgü: taş** 'memorial (lit. 'everlasting') stone' *I S 11, II N 8; I S 12 (bitl-), II N 15; a.o. I S 8, II N 6 (1 é!): VIII ff. Man. mengü teñri yérin* 'the country of the eternal gods' *Chuas. I 15; a.o. do. I 29; M III 15, 2 (i); mengü Zrwa* 'the eternal god Zurwān *M III 5, 8; Yen. beñgü:min tike: bertl:* 'he erected my memorial' *Mal. 28, 4; same phr. but beñtüsü: do. 30, 3; o.o. 27, 8; 33, 3; 36, 3 (all beñgü): 39, 1; 48, 6 (both beñkü); meñkü: 39, 5; Uyğ. VIII ff. Man.-A mengü M I 11, 19, etc. (ögrünçlüg); o.o. do. II 11, 16; 12, 11: Chr. mengü teñri U I 7, 5: Bud. yérinçüdeki özüg yaşıg mengü sakındıñızlar* 'you thought that life (Hend.) in (this) world is everlasting' *T M IV 252, 4; Mengü* as a P.N. *Pfahl. 12, 19: O. Kir. ix ff. beñtüsü: (sic?) Mal. 9, 3; a.o. 42, 5(?); beñgü:m do. 13, 5; a.o. 24, 2; beñkü:min 20, 1: Xak. xi mengü: al-şay'u'l-xälid wa'l-xulüd* 'anything eternal; eternity'; both common N. (*ism*) and Dev. N. (*maşdar*); one says **mengü: aju:n dāru'l-xulüd** 'the eternal (i.e. future) world' *Kaş. III 378 (verse): KB mengü* (so spelt) 'eternal' is common 10, 113, 115, etc.: XIII(?) *Tef. mengü ditto 223: Xwar. xiv ditto Qutb 110; MN 121; mengü Nahc. 281, 2-3: Kom. xiv mengü/mengü/mengü CCG; Gr. 164: Kıp. XIII dāma* 'to continue, endure' **mengü kal-** (mis-spelt *kol-*) *Hou. 40, 3; xiv mengü: şu: mā'u'l-hayat ay mā'u'l-dāvām* 'the water of life, that is, the water of eternity' *Id. 89.*

Dis. V. BNG-

D *bünük- See münük-.

Dis. BNL

D *bañıl See mayıl.

D *buğluğ See muğluğ.

Dis. V. BNL-

D *banıl- See manıl-.

D *bañıl- See mayıl-.

D **binil-** Pass. f. of **bin-**; (of a horse, etc.) 'to be mounted, ridden'. S.i.s.m.l.g. as **minil-/münül-**; SW Osm. **binil-**. **Xak. xi** at **münüldi:** 'the horse (etc.) was ridden' (*rukiba*) *Kaş. II 138 (münülür, münülme:k).*

D *bünel- See münel-.

D *bañla- See mañla:-.

D *bünle- See münle:-.

D *beñlet- See meñlet-.

D *beñlen- See meñlen-.

Tris. BNL

D *beñliğ See meñliğ.

D *beñlik See meñlik.

Tris. V. BNL-

D *beñile:- See I meñile:-.

D *bëñile:- See 2 meñile:-.

Dis. BNR

biça:r (p-) 'a spring of water'. A purely Oğuz word surviving only in SW Osm. **piğar/puğar**. Cf. **I bulak, yul. Oğuz xi piğar: aynu'l-mā** 'a spring of water' *Kaş. III 376; 'aynu'l-mā* is called **miğar III 363; a.o. III 280 (çokra-; not an Oğuz word); XIII(?) Tef. miğar ditto 224: Tkm. XIII al-'ayn, 'aynu'l-mā** (köz; in Tkm.) **biğar:** (spelt *biğar:*) *Hou. 6, 20: xiv minar al-'ayn mina'l-mā Id. 88; manba'u'l-mā ditto biğar: (unvocalized) *Bul. 4, 13: Osm. XIII to XVI biğar*, less often **puğar** (?*piğar/puğar*) 'spring' is common *TTS I 96; II 137; III 89; IV 100; XVIII puğar* (spelt 'with p- and -ğ-') in *Rümi, çāh-i āb çayma-i āb* 'a well, or spring, of water'; and metaph. *güşa-i çaym* 'the corner of the eye' *San. 141 v. 23.**

Dis. V. BNR-

?D *bağra:-, etc. See mağra:-.

Dis. BNS

D **bensiz** Priv. N./A. fr. **ben**; survives in SW Osm. normally meaning 'without me, in my absence'. It is possible that it occurs in the passage below with the meaning 'without self-interest'. Alternatively the word might be read as a Priv. N./A. fr. ***man** taken as a l.-w. fr. Sanskrit **māna** 'pride, insolence'. The meaning of the phr. is fixed by the context. **Uyğ. VIII ff. Man. asra mensiz** (or **mansız?**) **sakinçlarıg** 'humble (Hend.) thoughts' *TT II 17, 68-9.*

D **buşsız** Priv. N./A. fr. **buş**; 'without care, anxiety, grief', and the like. N.o.a.b. **Türkü VIII** (the Chinese give gold, silver, etc.) **buşsız** 'without stint' *I S 5, II N 4; (you will live in comfort and) buşsız boltaç:sen* 'will become carefree' *II N 14; o.o. II E 29 (2 ér-); T 48: VIII ff. Yen. tamkalıg (sic) yilkı: buş[sız] er[ti:]* 'his branded cattle were innumerable' *Mal. 26, 6; a.o. do. 7 (bakır): Uyğ. VIII ff. Man.-A (you will live in that country at your ease and) muşsuzun* 'without a care' *M III 30, 6 (ii): Bud. (rich men, paying no taxes and) muşsuz taksiz* 'not feeling anxiety or constraint' *TT VI, p. 57, note 11, 5: O. Kir. ix ff. buş:suz ulğat(t)ım* 'I grew up without a care' *Mal. 7, 2; a.o. do. 6, 3: Xak. xi KB (oh all-powerful, eternal) muşsuz bayat* 'carefree God' 6; a.o. 28: XIII(?) *Tef. muşsuz* 'careless' 226: *Xwar. xiv (my son has become rich and I poor; my son) muşsuz* 'carefree' (and I *muşluğ*) *Nahc. 286, 6; (I have become a king) ortak-larıñ ortaklıkıñdın muşsuz* 'not dependent on the companionship of companions' *do. 401, 3.*

D *bünsiz See münsliz.

Dis. V. BNŞ-

D) *bañış- See mayış-

(D) *biğeş- See miğeş-

Dis. BNZ

beğiz 'the complexion'. Survives only(?) in SE Tar. meşiz R IV 2084; Türki ditto BŞ 698 and SW Osm. beğiz. Türki VIII ff. Man. tişi kişilerin körlin meğizin 'the shape and complexion of women' M III 22, 7-8 (i); a.o. Chuas. 46 (2 ög); Yen. [gap] üz er yüzi: beğler beğizi: beğlik 'the faces of the . . . , and the complexion of the beğs is worthy of beğs(?) Mal. 26, 9 (a very obscure and damaged inscription): Uyğ. VIII ff. Man.- A körk meğiz teğşürmek 'to change one's shape and complexion' M I 25, 29-30: Bud. körk meğiz U III 23, 2 (ii); Suv. 60, 3; a.o. U IV 8, 15-17 (toğa): Xak. XI meğiz 'the colour (*lawın*) of a man'; hence one says kızıl meğizliğ 'with red cheeks' (*al-wacna*); the word is usually applied to (the colour of) the cheeks Kaş. III 363; o.o. I 60, 5; 65, 9 (ağduk); 486, 16: KB meğiz is common; (plain and mountain high and low ground) yaşıl kök meğiz 'become green (Hend.)' 96 (exceptionally not used of the human face); (the king was angry) artuk kararttı meğiz 'and made his face even blacker' 629; o.o. 733 (körk meğiz), 1116 (ditto. following the Vienna MS.), 892, 3840 (ertini): XIII(?) Tef. meğiz 'look, appearance' 222: XIV Rbğ. meğiz 'complexion' R IV 2081 (quotns.): Çağ. xv ff. beğiz (spelt, 'with -ğ-) gına wa başara 'colour, skin' San. 150r. 25; meğiz the same as beğiz 'skin and complexion' (*simā*) do. 321 v. 8: Xwar. XIV meğiz (1) 'colour, complexion'; (2) 'resembling' *Qutb* 110: Kom. XIV 'face' meğiz CCI; Gr.: Kıp. XIII *lawın sahna taçhi'l-insān 'alā ayy şifa kânāt* 'the colour of a man's face, however it is described' meğiz (spelt meğiz); Tkm. beğiz (*be:ngiz*) Hou. 31, 9; a.o. (*meğiz*) 19, 17: xiv meniz 'the colour of the face' *Id.* 88: Osm. XIV ff. beğiz 'complexion' in several texts *TTs* II 128; III 83; IV 94: XVIII beğiz in *Rümi* 'colour, skin', in Çağ. beğiz San. 127r. 29.

*büñüz 'horn'. The various forms in which this word appears point clearly to an original -ñ-, cf. *benñi. Survives in NE müs: R IV 2225 and Khak. miyıs R IV 2140 and Tuv.: SE Türki müñüz *Shaw*, BŞ; muñuz *Yarraig*: NC Kır. müyüz; Kzx. müyüz; SC Uzb. muğuz; NW Kk., Kumyk, Nogay müyüz/ müyüz; Kaz. mögez; SW Az., Tkm. buynuz; Osm. boynuz: and *Civ. mayıra/ mayıraka Ash. VIII* 292. Uyğ. VIII ff. Man.-A müyüz M I 16, 11-12 (kaç): Bud. müyüz U II 35, 21 (baka): Civ. kilen keyik müyüz teğ 'like the horn of an unicorn (Chinese l.-w.)' *TT I* 42; İngekniñ koyñniñ (?so read) müğizin 'the horn of a cow or sheep' *H I* 42; a.o. müğüzin do. 55 (ögi-): Xak. XI müğüz 'the horn (*al-qarn*) of any kind of animal'; müğüz müğüz 'the name of a children's game' ('described at length) *Kaş. III* 363 (prov.); o.o.

I 37 (3 oş); III 226 (baka): Çağ. xv ff. büğüz (spelt, 'with -ğ-) şāx-i haywānāt 'an animal's horn'; also called buynuz and müğüz *San.* 141 v. 22; same entry reversed 142v. 26 (buynuz); 321r. 2 (müğüz): Kom. XIV 'horn' müz CCG; Gr.: Kıp./Tkm. XIII *qarnu'l-baqar wa ğayrihi* 'horn of cattle, etc.' buynuz *Hou.* 14, 21: XIV müyüz *al-qarn*; Tkm. buynuz *Id.* 89; *Bul.* 8, 8 (eçkü); xv *qarn müyüz* (in margin buynuz *luğa fihi*) *Tuh.* 29b. 2; a.o. 14a. 10 (eçkü).

VUF banzi: Hap. leg.; no doubt, like other Gancak words a l.-w. Gancak XI banzi: *baqāyāl-'inab ba'da'l-qiṭāf 'alāl-'ariş* 'stray grapes left on the trellis after the bunches have been picked' *Kaş. I* 422.

D) *beğzeg See meğzeg.

Dis. V. BNZ-

D beğze: Den. V. fr. beğiz but with little semantic connection; 'to resemble'. Survives only in SW Az. benze-; Osm. beğze-; Tkm. meğze-. Cf. I oxşa-, yañza-. Xak. XI bi:r ne:ğ bi:rke: meğze:di: 'one thing resembled (*taşabbaha*) another' *Kaş. III* 403 (meğzer; meğze:me:k): KB muğar meğzeyü keldi şār illi 'the poet's tongue (i.e. statement) is like this' 441; o.o. 1306, 6147: XIII(?) Tef. meğze- ditto 222: XIV Rbğ. ditto R IV 2084 (quotn.): Çağ. xv ff. beğze- (spelt) *şabiḥ wa mānand şudan* 'to resemble' *San.* 150r. 10; meğze- (spelt) same as beğze- do. 321r. 24: Xwar. XIII beğze- ditto 'Ali 32: Kom. XIV ditto beğze- CCI; Gr.: Kıp. Tkm. XIV menze- *aşbaha* ditto *Id.* 88; *lafzu'l-muşābiha* 'a word for comparison' benzer *Bul.* 16, 4; xv in paras. on comparison beğzer and oğşar in *Kav.* 28, 13 ff. and menzer, owşar, and oğşar in *Tuh.* 44b. 6 ff. are said to be synonymous: Osm. xv beğzer 'it is as if. . . ' *TT IV* 95; XVIII benze- (in *Rümi*) *şabiḥ wa mānand şudan* *San.* 127r. 21.

D beğzet- Caus. f. of beğze-; 'to compare (something *Acc.*, to something *Dat.*)'. Survives in the same languages. Uyğ. VIII ff. Bud. *Hien-ts.* 1880-90 (abamuluğ): Xak. ol bir ne:ğni: bi:rke: meğzetli: 'he compared (*şabbaha*) one thing to another' *Kaş. II* 358 (meğzetü:; meğzetme:k): KB muğar meğzetü 'making the following comparison' is a stock phr. 273, 319, 412, etc.: Çağ. xv ff. beğzet- Caus. f. *taşbiḥ kardan* 'to compare' *San.* 150r. 24; meğzet- ditto 321r. 25 (quotn.): Xwar. XIV meğzet- ditto *Qutb* 111: Osm. XVIII beğzet- (spelt) in *Rümi* 'to compare', in Çağ. beğzet- *San.* 127r. 18 (quotn.).

Tris. BNZ

D) *büñüzge:k See müğüzge:k.

D) *beğizliğ See meğizliğ.

Tris. BNZ-

D) *beğizlen- See meğizlen-.

D) *büñüzlen- See müğüzlen-.

Mon. BR

ba:r *Kaş* 's definition of this word as a Particle (*harf*) connoting existence, or presence in a particular place, and as the opposite of *yo:k*, q.v., is very apt. It is in fact nearly always used as the predicate of a sentence, the subject being either stated or inferred. In this usage, therefore, it is of the nature of a Verb, but it cannot be conjugated and must be supplemented by an Aux. V., I *er-* or the like, if a mood or tense form is required. Its use as a Noun meaning 'existence' or 'property' (the latter meaning uncertain, if authentic, ? an abbreviation of *barım*) is unusual. C.i.a.p.a.l.; one of the three basic words in which the initial has become *v-* in SW Az. and Osm. (but not Tk.m.), cf. *bar-*, *bér-*. **Türkü VIII** (because heaven so ordained and) *özüm kutım bar üçün*: 'because I myself had the favour of heaven' *I S 9, II N 7*; similar phr. *IE 29, II E 23*; *ol eki: kişi: bar erser* 'since there are those two men' *T 10*; similar phr. *T 30, 57*; o.o. *I S 10, II N 8*; *T 14*: VIII ff. *İrkB 18* (connoting existence; *I bağış*); o.o. *do. 32, 57*; *Toy. 14* (with Gen. connoting possession, *belgü:*): *Man.* (we knew) *ne bar ermiş* 'what existed' (before there was a heaven and earth) *Chuas. 163*; o.o. *do. 273*, etc. *Yen. bar üçün Mal. 48, 1* and *2*: *Uyg. IX bay bar erтім* 'I was rich' *Suci 5*: VIII ff. *Man.-A evimde yeme öküs takığu kuşlar bar erür* 'in my house, too, there are many fowls' *M I 37, 14-15*; a.o.o.: *Bud.* (ever since heaven and earth were created) *bay yeme bar yok çığay yeme bar* 'there have been rich and poor' *PP 6. 1-2*; and many o.o.: *Civ. bar* is common in its usual meanings, and, in contracts, in phr. like *bérğince bar yok bolsarın* 'if I die before repaying it' *USp. 1, 7-8*: *O. Kir. IX ff. tört oğlun bar üçün* 'because I had four sons' *Mal. 20, 1*: **Xak. XI bar:** a Particle which connotes the existence (*wucüd*) of a thing and its being present in its place (*kawnihi hâdir fi mahallihî*); hence one says *sende: yarmak: bar:ırmu:* 'have you any money?' and the other says *bar:*, 'I have'; it is the opposite (*nağid*) of *laysa* in Ar. and *yo:k* in Turkish: *bar: ylgde: al-ğubayrâ'l-kibâr* 'the greater jujube tree, *Zizyphus rubra*' *Kaş. III 147* (the semantic connection of this phr. is not obvious, *bar:* here may be a different word, perhaps a l.-w. fr. *Pe. bâr* 'fruit'); about a dozen o.o.: *KB türümne barıça törümüş tanuk* 'the created is witness to the existence of the Creator' *15*; *fidâ kıldı barın neğın ham özin* 'he sacrificed his being, his property, and himself' *56*; *sözün barı tök* 'pour out the essence of your words' *195*; o.o. in the normal usage *201, 207, 735*, etc.: *XIII(?) At.* (I did not exist and you created me) *yana yok kılıp ikinç bar kılarsın* 'you then destroyed me and brought me into existence a second time' *10*; a.o.o.: *Tef. bar* 'existent', etc. *90*: *XIV Muh. a lak faras?* 'have you a horse?' *senin atın bar:ırmu: Mel. 18, 2* etc.; *Rif. 97*; *hâdir bar 54, 7*; *151*; *na'am yes' bar 56, 9*; *154*: *Çağ. xv ff. bar var hast ma'nına* 'there is' *Vel. 126*; *bar (1) mawcüd*

'present, existent, etc.'; (2) *hast San. 120v. 27* (quotn. and several phr. *bar* plus Conjugational f.s of *ê-* (I *er-*): *Xwar. XIII war* 'there is', etc. '*Ali 32*, etc.; *bar do. 47*: *xiv bar bol* 'to exist' *Qutb 27*; *barım yokum* 'what I have and what I lack' *do. 86* (s.v. *yuku*); *bar* 'there is' *MN 34*, etc.; *Nahc. 3, 11*, etc.: *Kom. XIV bar* in the full range of meanings *CCI, CCG*; *Gr. 50* (quotns.): *Kıp. xiv bar mawcüd*, its opposite (*muqâbaluhu*) is *yok ma'düm*, neither is conjugated as a Verb *Id. 29*: *xv bar/ba:r mawcüd Kav. 27, 14-15* (phr.); *mawcüd bar Tuh. 35a. 12*; a.o.o.: *Osm. xiv ff. var* (with 3rd Pers. Pos. Suff. *varısı*) c.i.a.p. with a wide range of meanings, 'there is; existence; property; all', etc. *TTS I 756 ff.*; *II 964 ff.*; *III 742 ff.*; *IV 815 ff.*

***ber** (?*bér*) See *berü:*

bir: originally the Cardinal Number 'one'; later attenuated, through such phr. as *bir ne:ğ . . . bir:* 'one thing . . . another' to little more than an Indefinite Pron. Adj. 'a, an'. C.i.a.p.a.l. **Türkü VIII bir** is common, always as a Numeral, e.g. *bir kişi: yapılsar* 'if one man goes astray' (they exterminate the whole family) *I S 6, II N 5*; *bir tođsar a:çuk ömezsen* 'once you are satisfied, you do not remember being hungry' *I S 8, II N 6*: VIII ff. **bir** common as a Numeral *İrkB 25* (*bokursı:*), etc.: *Man.* in a list of four seals in *Chuas. 177 ff.* they are enumerated as *bir, ekinti, üçünç, törtünç*; *bir ikintike savlaşıp* 'conversing with one another' *TT II 8, 55-6*; a.o.o. as a Numeral: *Uyg. VIII bir iki atlığ* 'one or two horsemen' *Şu. E 5*; a.o.o.: VIII ff. *Man., Bud., Civ. bir* as a Numeral is common: *O. Kir. IX ff. bir otuz yaşında*: 'in my twenty-first year' *Mal. 15, 1*; a.o.o.: **Xak. XI bir:** *al-wâhid fi'l-'adad* the Numeral 'one'; hence one says *bir yarmak* 'one *dirham*' *Kaş. III 121*; very common as a Numeral and in the phr. *bir . . . bir:ke*: e.g. *III 403* (*beñze-:*) and *bir ikindi*: 'one another'; *KB bir* is common (1) as a Numeral, e.g. *uğan bir bayatka* 'to the one almighty God' *2*; (2) more indefinitely meaning 'a man' e.g. *339* (*I bo:r*): *XIII(?) At. bir* is common as a Numeral, and in such phr. as *udu biri birke* 'one after another' *14*; *bir ança bodun* 'a few people' *123*; *Tef. bir* (with 3rd Pers. Poss. Suff. *birî/birisi*) is common as a Numeral and in phr. like *biri biri* and *bir ança 102*: *XIV Muh. al-wâhid mina'l-'adad* *bir Mel. 5, 14 ff.*; *Rif. 76*; *ağad bir 81, 7*; *186*; *afrada* 'to isolate' *bir ketür:* *104* (only): *Çağ. xv ff. bir bir, 'adad ma'nına Vel. 137*; *bir* (and *birer*) *yak* 'one' *San. 145v. 10*: *Xwar. XIII(?) bir* 'one; a' is common in *Oğ.*: *xiv bir* 'one; a'; once' *Qutb 33*; *MN, 5*, etc.; *birin birin* 'one by one' *Qutb 33*: *Kom. xiv bir* 'one; a'; *bir . . . bir* 'one . . . the other'; common *CCI, CCG*; *Gr. 58* (quotns.): *Kıp. XIII wâhid bir:* *Hou. 22, 2*; *bâ'dul-gâd* 'the day after to-morrow' *birisi: kün do. 28, 12*; *al-'awar bir közü:* that is 'with one eye' *do. 26, 9*; *xiv bir wâhid Id. 29*; *Bul. 12, 10*; *waraqa* 'a page' in the phr.

(every time you write) *bir waraqa* (I will give you a *dirham*) *Kav.* 21, 21; *bir* 'one, a' is common in *Tuh.*

F 1 bor 'wine'; l.-w. fr. Middle Persian *bōr*, see *Doerfer I*, p. 2; *II* 780. An early l.-w. in Mong. as *bor* (*Haenisch* 10); n.o.a.b. Cf. *çağır*, *süçig*. *Uyg.* VIII ff. *Civ.* (if a man has a headache let him soak this *dhārāni*) *borka* 'in wine'; o.o. *TT VIII I.11* (*beğni*); *H I* 22, 26 (*igle-*); *TT VII* 24, 12; 25, 4; 27, 12, and many in *H I* and *II*: *Xak.* XI *bor al-xamr* 'wine' *Kaş.* III 121 (prov.): *KB bir bor içse sevse* 'if a man drinks wine and likes it' 339; o.o. 708, 1334, 1434, 2091, etc.: *Kom.* XIV 'wine' *bor CCI*; *Gr.*: *Kip.* XIII *al-xamr bor* (also *süçü*; *ça:kır*) *Hou.* 16, 3.

2 bor? See *borça*.

bür 'a bud'. The only early occurrence is in a conjectural restoration, but see *bürle-*. Survives, sometimes with somewhat changed meaning, in NE Alt., *Sag.*, *Tel. pür* 'leaf of a tree' (in *Tel.* also 'bud') *R IV* 1397 (ditto *pürçük* 'bud' *do.* 1400); *Khak. pür* 'leaf'; *Tuv. bürü* 'leaf'; *NC Kır. bür* 'bud'; *Kzx. bür/bürü* 'pine-needle' (*bürşik* 'bud'). *Uyg.* VIII ff. *Man.* (plants spring up; their branches grow and spread out) [*bürü* conjectured] *bokuklanur* '[their buds] swell' *Wind.* 9-10; *Kom.* XIV 'bud' *bür CCG*; *Gr.*

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bar- 'to go', often more specifically 'to go away'. For its use as a Descriptive V. see *v. G. ATG*, para. 256; *Brochelmann*, para. 237 (4). C.i.a.p.a.l.; one of three basic words of which the initial has become *v-* in SW Az., *Osm.*; cf. *bar*, *bér-*. Cf. 2 *két-*. **Türkü VIII bar-** 'to go' is very common, e.g. *yér sayu*; *barđıg* 'you went to every country' *I S* 9, *II N* 7; *uça*: *bar-* Honorific phr. for 'to die', see *uç-*; *er-bar-* 'to behave in an independent fashion' see 2 *ér-*. VIII ff. *beg er yuntıparu*: *barmıs*; 'a *beg* went to his stud' *Irkb* 5; a.o.o.: *Man. teñri yériñerü baru umatın* 'because they could not go to the heavenly country' *Chuas.* 85 (in v.l. C.'s edition of this text *berü* is often mistranscribed *baru*); *yügürti bardı* 'he ran away' *M I* 7, 17; *Yen. adrılu*: *bar-* 'to be parted (from one's friends, etc.) and go away', i.e. 'to die' *Mal.* 28, 6; 29, 3; *erdemin üçün él arada*: *kara*: *xanka*: *barıpan yalavaç barıpan kelmediliz* 'because of (your) high qualities in the realm you went to Kara Xan (i.e. the Karakhanid court), you went as an ambassador but did not come back' *do.* 30, 4-5; *Uyg.* VIII (the Karluk with evil intentions) *teze*: *bardı*: 'ran away' (from my rule) *Sin.* N 11; VIII ff. *Man.-A* (the 522nd year since the holy prophet Mani) *teñri yériñerü bardukta* 'went to the heavenly country' *M I* 12, 14; a.o.o.: *Man. barku* (*sic*) *k[önı]* *yol* 'the straight road to go' *TT III* 72-3; *Bud.* *bar-* is very common both for 'to go', e.g. *kell barı kılıp* 'making (the index finger) go to and fro (seven times)' *TT*

V 8, 58; and 'to go away' e.g. *koltğuçılar yığlayu barsar* 'if the beggars go away weeping' *PP* 10, 5-6; *Civ.* *bar-* is very common in both senses: *O. Kır.* IX ff. *adırlı: bar-Mal.* 16, 2; 18, 2; a.o.o.: *Xak.* XI *öl evke: bardı*: 'he went (*dahaba*) to his house' (or somewhere else) *Kaş.* II 6 (*barır*; *barma:k*); over 100 o.o.: *KB bar-* is very common for 'to go' and 'to go away'; e.g. (the tongue depreciates a man and) *barır er başı* 'off goes his head' 163; a.o. 375 (*öç-*), and occurs as a Descriptive V. e.g. (if he has done my work and) *körü bardı erse içim taşlarım* 'and has seen my inner (thoughts) and my outward (appearance)' 425; XIII(?) *At. bar-* 'to go (away)' 184, etc.: *Tef.* ditto 91; XIV *Muh. mađā* 'to go away' *bar-Mel.* 12, 5; 21, 7; *Rif.* 86, 115; *al-māşı* 'walking' *barğān*: 13, 1; 88; a.o.o.: *Çağ.* xv ff. *bar-* (*-ay*, etc.) *var-git-Vel.* 126; *bar-* (1) *raftan* 'to go'; (2) *sulük kardan* 'to behave' (cf. *barış-*) *San.* 120r. 2 (quotns.): *Xwar.* XIII *bar-* 'to go', etc. '*Ali* 26; *var-* *do.* 27; XIII(?) *bar-* ditto *Oğ.* 129, etc.: XIV ditto *Qub* 27; *MN* 111, etc.; *Nahc.* 15, 16, etc.: *Kom.* XIV ditto *CCI*, *CCG*; *Gr.* 50 (quotns.): *Kıp.* XIII *rāha* 'to go away' *bar-Hou.* 40, 12; XIV *bar-dahaba Id.* 29; *kañça*: *barursen ayna tađhab*, also one says (by implication in *Tkm.*) *warursen do.* 75; xv *bar-dahaba Kav.* 8, 16; *rāha do.* 9, 18; (to illustrate 2 *ok*) *barğın ok Tuh.* oca. 12 (in *Tuh. dahaba and rāha ket-*). *Osm.* XIV ff. *var-* 'to go, go away', and in one or two idioms; c.i.a.p. *TTS I* 757; *II* 965; *III* 743; *IV* 817.

bér- 'to give'; also used as a Descriptive V. connoting action for the benefit of someone else, see *v. G. ATG*, para. 255; *Brochelmann*, para. 230b. C.i.a.p.a.l.; one of the three basic words of which the initial has become *v-* in SW Az., *Osm.*; cf. *bar*, *bar-*. **Türkü VIII türkü bodunıg él:n törö:sin tuta**: *bérmiş éti*: *bérmiş* 'took control of the realm and unwritten law of the Türkü people and organized them' *IE* 1, *IE* 3; many o.o.: VIII ff. *kut berğeymen* 'I will give you the favour of heaven' *Irkb* 2; a.o. *do.* 47; *Man. puşı bérdimiz erser* 'if we have given alms' *Chuas.* 140-1; o.o. *do.* 231-3; *Yen. beğli:tike*: *ber-* 'to erect a memorial (to someone)' *Mal.* 28, 4; 30, 3; 48, 9; *Uyg.* VIII *yices: işig küçig bérğil* 'give me (your) services as before' *Sin.* E 5; a.o.o. (VIII ff. *Man.-A esengüsün bérđi* 'he gave him well-being' *M J* 12, 2—*kapağın açā bérđi* 'he opened his door' (for them) *do.* 13, 12; a.o.o.: *Man. (PU) karmaşuhn bérü yarlıkazın* 'may he deign to give absolution (l.-w.)' *TT III* 176; *evin tüş bérür* 'gives seed and fruit' *Wind.* 11; *Bud. bér-* is very common, both for 'to give', e.g. (the beggars came and asked for more gifts) *yeme bérđi* 'and he gave (them) again' *PP* 7, 4; and as a Descriptive V. e.g.

(the notables) *öpi öpi kazganç kılmak ayu bérdirler* 'described (for him) various ways of making money' *PP* 13, 1-2; *do.* 60, 6 (*ünde:-*): Civ. *bér-* is very common in *U.Sp.*, esp. in the sense of 'to repay' (a loan) 1, 5, etc.: *Xak.* xi of *maça: yarmak: bérdir:* 'he gave me (*a'fāni*) a *dirham*' (etc.) *Kaş.* III 180 (*bérür:*, *bérme:k*); over 50 o.o. most spelt *bér-* but a few *bér-: KB bér-* is very common both for 'to give' and as a Descriptive V. e.g. *ayu bérdir yol* 'he told (them) the way (to salvation)' 37; XIII(?) *At.* (all created things) *seniğ barlıkıka tanukluk bérür* 'bear witness to Thine existence' 5; *ayu bér maça* 314; a.o.o.: *Tef. bér-* is common in both usages 97; *xiv Muh.* (as an example of *yā* pronounced *-é-*): *a'fī bér: Mel.* 5, 7; *Rif.* 76; *al-'ajā bérme:k* (mis-spelt with *-mak*) 36, 11; 122; *Çağ.* xv ff. *bér-(güni, etc.) vēr- Vel.* 136-8; *bér- dādan* 'to give'; also one of the verbs attached to other verbs to give emphasis or embellishment (*mubālağa yā tazyin*) as in *tuta bér- giriftan* 'to take, grasp' and *koya bér- rahā kardan* 'to concede' *San.* 144r. 16 (quotns.): *Xwar.* XIII *bér-*, less often *ber-'Ali* 26-7; XIII(?) *carliğ bérdir* 'he gave orders' *Oğ.* 96; *Oğuz xağanka soyrupak bérdir* 'he showed favour to Oğuz Xağan' *Do.* 121-2; a.o.o.: *xiv bér-* in both usages *Qutb* 31; *MN* 2 ff.; *Naħc.* 21, 8 etc.: *Kom.* *xiv ber-* in both usages *CCI, CCG; Gr.* 55 (quotns.): *Kıp.* XIII *a'tā ber-/bér- Hou.* 56, 11; *talāqa* 'to hand over' sa:li: *ber-* 34, 18; a.o.o.: *xiv bér- a'tā Id.* 29; *Bul.* 21r: *xiv ditto Kav.* 9, 18; 28, 20; *a'tā ber- Tuh.* 5b, 13; a.o.o.: *Osm.* *xiv ff. vēr-* (less often *ver-*) is not listed as such in *TTS* but various compound Verbs are, the oldest *vérilbi-* (*verip id-*) 'to send' *TTS I* 760; *II* 968 (once, *xiv, bérilbi-; III* 747; *IV* 819.

D bur- Intrans. Den. V. fr. 2 *bu:*; 'to steam; to be fragrant'. Survives only(?) in SE Tar. *pura-* 'to smell' (Intrans. and Trans.) *R IV* 1365; *Türki puru- BŞ; bura-/buru- Jarring* ditto. *Uyğ.* VIII ff. *Bud. Hüen-t.* 145-6 (*kötl-:*): Civ. (the cooked meat's) *yıdı yiparı bura turur* 'sweet odour' (Hend.) is fragrant' *TT I* 193; *Xak.* xi *yıpar: burdi:* *fāhat rāyihatu'l-musk* 'the fragrance of the musk diffused itself'; also used of anything sweet-scented which is diffused (*yatađawwa*); and one says *su:v burdi:* *irtafa'a buxāru'l-mā' wa ğayrihi* 'steam rose from the water (etc.)' *Kaş.* II 6 (*bura:r, burma:k*); *yıpar: burdi:* same translation; and one says *su:v burdi:* same translation; also used of any fragrant odour (*tib dahī*) which diffuses itself or steams *III* 180 (*bura:r, burma:k sic*): *KB ajun barça bütrü yıpar burdi kin* 'the whole world thoroughly diffused the fragrance of musk' 71; a.o. 1937: *Kıp.* *xiv bur-* (so vocalized) *fāha'l-misk Id.* 29.

bür- 'to twist, wind round, screw together', and the like. S.i.a.m.l.g. The vowel was originally a front one, but there is great inconsistency in modern languages, several having forms both with front and with back

vowels, usually with slightly different meanings. The modern forms are: NE Tel. (*R IV* 1397) and Khak. *pur-* (Tuv. *bürge-*); SE *Türki bura- Shaw; bur- BŞ; bürü- Jarring;* NC *Kır., Kzx. bür- and bura-; SC Uzb. bur-; NW Kaz bür-; Kk., Nog. bur-/bura- and bür-; SW Az., Osm., Tkm. bur- and bürü-.* Cf. *tür-.* *Xak.* xi of *yançuk ağzi:* *bürdi:* *zawā ra'sa'l-xariğa* 'he twisted up the mouth of the leather bag'; also used of anything similar like the waist-band of a pair of trousers (*naysfağati'l-sarāwil*) *Kaş.* II 6 (*bürer:*, *bürme:k*): *KB kişenin bür-e* 'twist his hobbles tight' 6615; *Çağ.* xv ff. *bur-* (*sic*) *piçidan wa táb dādan* 'to twist, wind up' *San.* 131 v. 4; *Xwar.* *xiv (VU) bür-* 'to twist' *Qutb* 38 (*bur-*): *Kom.* *xiv* 'to twist' (VU) *bür-CCI; Gr.: Kıp.* XIII *fatala min fatli'l-ħabl wa ğayrihi* 'to twist (or spin, a rope, etc.)' *bür-* (Imperat. -gül) *Hou.* 37, 9; *xiv (VU) bür-waca'a bañnuhu* ('to have a stomach-ache') *wa fatala Id.* 29; *fatala wa faraka* ('to rub in the hands') *bür-* (Imperat. -gül) *Bul.* 70r.: *xv bür-fatala aw lawā* ('to twist') *Kav.* 9, 18; *fatala (éy- (eg-); in margin) bür- Tuh.* 28b. 6: *Osm.* *xiv ff. bur-* (Infin. *xvi -mak*) 'to twist; to have a stomach-ache; to divert' in several texts *TTS I* 126; *II* 180; *III* 118; *IV* 134; *bürü-* 'to wrap up' in several texts *II* 187; *III* 24.

Dis. BRA

F bére: a measure of length; n.o.a.b., but a l.-w. in Mong. as *bere* (*Kow.* 1126) where it is taken as equivalent to Sanskrit *yojana* 'a mile of 8,000 yards'. Obviously a l.-w., which, as it is certainly not Chinese and does not look Iranian, is prob. Tokharian. Phonetically the only suitable equivalent is *B prere*; A *pārra* 'an arrow', which if taken to mean 'a bow shot', which is a unit of length at any rate in *Çağ.* (see *atım*), might have such a sense. This explanation is not, however, self-evident. *Uyğ.* VIII ff. *Man.-A yétmiş tümten bére süñü teg* 'like a lance 700,000 *bére* long' *M I* 20, 15-16: *Bud.* (on the bank of that river there is an iron tree) *bir béré egiz* 'one *bére* high' *TM IV* 253, 64; o.o. *do.* 129, 131; *TT IX*, p. 22, note 77, 5 *tümen bere* in *Hüen-t.* (unpublished fragment) translates Chinese '10,000 *li*'; a *li* is about 600 metres.

?*D berü:* (?*bérü:*) an Adv. used both of time and of space, meaning broadly 'to this side, on this side'. The phonetics of this word are obscure. So far as the first vowel is concerned the Türkü spellings of cognate words point more to *-é-* than *-e-*, and there are sporadic spellings with *-é-* later, but the evidence for *-é-* is not conclusive. The word does not occur in Türkü VIII (the word sometimes so read in *T* 26, 28 is *evirtü:*) and the spellings of cognate forms in Türkü and Uyğ. are more easily derived fr. **ber* (?*bér*) than this word. It is, therefore, prob. that *berü:* is itself a der. f., a crisis of **berrü:*, that is **ber* (?*bér*) with the Directional Suff. *-rü:* and this is corroborated by the fact that it is often used in antithesis to

aşaru: q.v. S.i.a.m.l.g., usually as **berl**. See **berdin**, (?E) **birğaru**, **bergerü**, **berükli**, **VU berye**: **Türkü VIII ff.** Man. **berü** occurs several times of time in *Chuas*; **antadata** (?sic) **berü** 'since then' *I 16-17*: **kértü teğriğ arıg nomuğ biltükümüñde berü** 'ever since we got to know the true God and the pure doctrine' 158; o.o. 19, etc. (sö): **Uyg. VIII ff.** Man.-A (sufferings which we have endured) **üküş öđte berü** 'for a long time past' *M I 11, 17-18*; a.o. *do.* 10, 5-6; Man. **munçada berü** 'for so long' *M II 5, 8* (ii); a.o. *M I 30 24-5* (**ađak**): Bud. Sanskrit [*an*] **ägatapurvam** 'not having come before' **öpre:tin berü** (spelt *p*-) **ba:рма:tukuğ** (ditto) *TT VIII A.1*; **berü** used of time is fairly common, *TT IV 4, 19*; 6, 23; 8, 53; *PP 56, 7* etc.—**barça berü kelzünler** 'let them all come hither' *U II 21, 6*; o.o. *Suv.* 625, 10 etc. (**aşaru**): Civ. **burunki bu xanlar çağındın berü** 'ever since the reigns (lit. times, Mong. l.-w.) of these former Xans' *Usp.* 22, 39; o.o. *do.* 31, 3; 120, 3; 77, 5 (read **ozadın berü** 'for a long time past'): **Xak. XI keldi: berü: cā'a ilaynā** 'he came towards us' *I 219, 23*; **köğül berü: yaymadıñ** (why) have you not turned your heart towards us? *III 245, 18*; o.o. *I 35* (2 ađ); *II 259, 7* (**kelimsin-**); *III 212, 12* (**ki**); n.m.e.: **KB berü** is common, both of time, e.g. **tümen yılda berü** 'for the last ten thousand years' 84, and of space, e.g. **berü kel 106**; o.o. 486, 923: **xiii(?) Tef. tamı berüsi** 'the front (top and bottom) of the wall' 91 (**baru**); **berü** of time 99: **Xwar. xiv berü** (with **Abl.**) 'since, because of' *Qutb 27 (baru)*; **berü** ditto 31: **Kom. xiv berl** (with **Abl.**) 'since' *CCG*; *Gr.* 56 (quom.).

böri: 'wolf'. C.i.a.p.a.l. except in SW Az., Osm. where 'wolf' is **kurt**; in Tkm. **bö:ri** (sic) is known, but is not the standard word. See *Doerfer II 784*. **Türkü VIII** (the army of my father the **şağan**) **böri: teğ ermiş** 'was like a wolf' (and his enemies like sheep) *I E 12, II E 11* (VIII ff. (a rich man's sheep) **böri:ke: soku:şmiş** 'encountered a wolf' *Irkb 27*; **Uyg. VIII ff.** Man.-A **böri oğlı** 'a wolf cub' *M I 8, 6*; a.o. *M III 11, 9* (i) (**öpün-**): Man. (a lamb which) **börike kedilip** 'is dressed (i.e. reborn) as a wolf' *M I 18, 5*; Er **Böri** Proper Name *TT IX 114*: Bud. (evil creatures such as) **bars irbiş böri** 'leopards, panthers, and wolves' *TT VI 116*: Civ. **böri** as an animal whose gall, bones, tongue, etc. are used in medicine is common in *H I: 10. Kır. IX ff.* **yeti: böri: ölürdim** 'I killed seven wolves' *Mal. 11, 10*; **Çoçuk Böri: Sapu:n** Proper Name *do. 12, 1*: **Xak. xi böri: al-di'b** 'wolf' *Kaş. III 220* (prov.); ten o.o. **KB** (he organized the realm, enriched the people and) **böri koy bile suvladı ol ödün** 'the wolf then drank water with the lamb' 449; a.o. 1040: **Çağ. xv ff.** **böri kurt, gurg ma'nāsuna** 'wolf' *Vel. 148* (quom.); **böri gurg**, in *Ar. di'b San. 133r. 22* (quom.): **Xwar. xiii(?) érkek böri** 'a male wolf' *Oğ. 141*; a.o.o.: **xiv böri Qutb 36, MN 76; Nahc. 112, 10; 343, 7** etc.; **börü Qutb 37**: **Kom. xiv** 'wolf' **börü CCI**; **böri**

CCG; *Gr.*: **Kıp. XIII al-di'b böri**: (Tkm. **kurt**) *Hou. 11, 3*: **xiv börü al-di'b İd. 30**; a.o. *do. 70* (**kurt**); **al-di'b böri**: *Bul. 10, 6*: **xv ditto bö:ri**: *Kav. 62, 7; Tuh. 16a. 12*.

VU?D büri: Hap. leg.; the underlying concept seems to be 'something screwed into something else'; if so, Dev. N. fr. **bür-**, **Xak. XI büri**: '**ayru'l-sahm fi madxali'r-ru'z** 'the head of an arrow shaft in the entry to the socket (of the arrow head)'; hence one says **başak büri:si**; **büri**: **şaşab musnada fi fühätü'l-şirb mağriza murakkaba ba'duhā bi-ba'd kaylā yansağq fühät kull şirb** 'pieces of wood placed in the mouths of vessels and pushed in and fitted together so that the mouths of the vessels shall not be damaged' *Kaş. III 220*.

Dis. BRB

D borba:ğ Hap. leg.; N.Ac. fr. **borba:-**. **Xak. XI borba:ğ** **al-maṭl wa'l-taswif fi'l-umür** 'dallying and dilatoriness in dealing with affairs' *Kaş. I 461*.

D borba:ş N./A.S. fr. **borba:-**. Survives only(?) in NC Kzx. **borbas** (of a man) 'flabby, inert'; (of ground) 'soft, yielding'. **Xak. XI borba:ş** **iş al-amru'l-muxtalıñu 'llađi lä yu'raf maxraculu** 'a confused affair of which the issue is unknown' *Kaş. I 459* (MS., in error, *yorba:ş*).

Dis. V. BRB-

borba:- this V. and its der. f.s, except **borba:ş**, where a survival fixes the first vowel, are all Hap. leg. Cf. **boyba:-**. **Xak. XI er i:şğ borba:di**: **sawwafa'l-raculu'l-amr wa lam yubrimhu** 'the man was dilatory over the affair and did not handle it efficiently' *Kaş. III 275* (**borba:r, borba:mak**).

D borbat- Caus. f. of **borba:-**. **Xak. XI ol anıñ i:sın borbattı: awqa'a amruhu fi taşwış wa taswif** 'he got his (someone else's) affair into a muddle by dilatoriness' *Kaş. II 327* (**borbatu:r, borbatma:k**).

D borbal- Pass. f. of **borba:-**. **Xak. XI anıñ i:sı: borbaldı: taşawwaşa amruhu** 'his affair got into a muddle' *Kaş. II 228* (**borbalu:r, borbalma:k**).

D borba:ş- Co-op. f. of **borba:-**, with a connotation of action affecting the whole of the Subject. **Xak. XI i:ş borba:şdı: ıxtalala'l-amr** 'the affair (etc.) got (thoroughly) confused' *Kaş. II 203* (**borba:şur, borba:şma:k**).

Mon. BRC

SF burç See **murç**.

Dis. BRC

D barça: Equative f. of **ba:r**; 'all'. S.i.a.m.l.g.; in SW only Tkm. One of several words with this meaning, cf. **tolp, kop, F kamağ, köp**, etc. See *Doerfer II 683*. **Türkü VIII ff.** (and whatever evil blasphemies that wicked demon

thought of) **barça**: [gap] 'all of them' *Toy. III* 1 v. 7 (*ETY II* 179): *Uyg.* VIII **barça**: *Su. Sa.* (damaged passage): VIII ff. *Man.-A* (after a list of gods) **bular barça** 'all these' *MI* 21, 3 (i); a.o. *do.* 6 (i): *Man. işin barça kođur* 'he puts down his work completely' *MI* 17, 2; (whatever things distress mankind) **barça** 'they all' (arise from anger and perversity) *TT II* 16, 46; **olar barça kamuđın** 'they all together' *III* 125; o.o. *do.* 75, 104: *Chr.* (whatever children are under two years old) **barçanı ödürüñler** 'kill them all' *U I* 10, 3; *Bud.* **olarını barça U III** 28, 5; (giving alms) **barçasını bérür erdi** 'he gave them all away' *do.* 40, 31; and many o.o.: *Civ.* (the wishes in your mind) **barça kandı** 'are all satisfied' *TT I* 115; (if one mixes hoopoe's bones and musk) **yüzke barça sürtser** 'and rubs it thoroughly into the face' *TT VII* 23, 6; and many o.o.: **Xak. barça**: a Particle (*harf*) meaning *al-kull* 'all'; one says **barça: keldiler** 'they all came' *Kaş. I* 417 (verse); seven o.o.: **KB kamuđ barça muñluđ törütümlüñ** 'all those created by Him are oppressed with care' 5; o.o. 266, etc.: XIII(?) *Tef.* **barça** 'all' 91: **Çağ. xv ff.** **barça** (and *barf cümlesi* 'all of them' *Vel.* 128 (quoton.); **barça (ı) hama** 'all' (quoton.) (and (2) 'while it exists') *San.* 121r. 16: **Xwar. XIII barça** 'all' *'Ali* 51; XIV ditto *MN* 119; *Nahc.* 379, 2: **Kom.** XIV ditto in several usages *CCJ, CCG, Gr.* 50 (quoton.s.): **Kıp. XIV barça**: *al-kull* *Id.* 30: *xv al-nās kulluhum barça*: (sic) **kışiler Kav.** 39, 19; **barça/barşa** in grammatical section *Tuh.* 82a. 4 ff.

VUD borça: *Hap. leg.*; Equative f. of 2 **bor** (?) which from the context must be something violent. V. Thomsen (*Turcica* 94, note 2) suggested that there was an old word **bor** meaning 'a storm', of which NE, NC **bora-** 'to be stormy' *R IV* 1662 was the Den. V.; and it has been suggested that SW Osm. **bora** 'a violent wind' is a later form. This is not wholly impossible, but it is more probable that Osm. **bora** is a corruption of Greek *boreas* 'north wind', and it is very odd that, if there really was a word **bor** meaning anything as ordinary as 'a storm', there should be no other trace of it. It is more likely that this is the Equative f. of 1 **bor** 'wine' with the implication that too much wine leads to disorder. **Türkü VIII Tırgeş xağan süsi: Bolçuda: otça: borça: kelti**: 'the Tırgeş xağan's army advanced from Bolçu: like a fire or . . .' *I E* 37; *II E* 27.

D borçı: N.Ag. fr. 1 **bor**; n.o.a.b. *Uyg.* VIII(?) *Civ.* **borçı Salğar** 'the wine merchant (or wine grower?) Salğar' *USp.* 53, 4, 3-4: **Xak. XI KB** (in a list of the kind of people the king dislikes) **yava erse borçı yā kıyğın elig** 'if a man is a reckless wine-bibber or crooked-handed' 850; **bor içme ayā borçı** 'do not drink wine, you wine-bibber' 2096: XIII(?) *At.* (in a passage lamenting the decay of present-day morals) **kım ol borçı erse kışi yéğl ol, kerek erse yéğlik yorı borçı bol** 'if a man is a wine merchant (or wine-bibber?) he is (reckoned) the most superior of mankind, if you

must be superior, go and become a wine merchant (or wine-bibber?)' 409-10 (two MSS. read **borçı**, in one glossed *may-furūş* 'wine merchant', and this is clearly the better reading whichever the meaning of **borçı**; the other two read **yüzçl**, in one glossed *yüz alay* (?); Arat preferred to read **yüzçl** translating it 'two-faced', but the word would be *Hap. leg.* and this would not be the normal meaning of such a word).

S bürçe: See **bürge**:

?D **burçak** perhaps Dev. N. fr. **bu:r-** in the sense of something fragrant; various kinds of pulse, usually 'bean', sometimes 'pea'; and metaph. 'a hailstone, a bead of sweat', and the like. S.i.a.m.l.g. except NE with minor phonetic changes. See *Doerfer II* 730. *Uyg.* VIII ff. *Civ.* **burçak** 'beans', sometimes specified as black, green, or red *TT VII* 14, 60 ff.; 16, 10 ff.; **tuturkanlar: burçak** (spelt *p-*) **şeker** 'rice, beans, and sugar' *VIII I.13*; **burçakca** 'the size of a bean' *H I* 197; a.o. *H II* 8, 32 (*işle:-*): **Xak. XI burçak al-lübüvā** 'beans': **burçak habbātūl-araq** 'beads of sweat' *Kaş. I* 466: **Çağ. xv ff.** **burçak** a kind of pulse (*hubūbāt*) like chick-peas (*nuxud*) of a greenish (*ābr*) colour; in Ar. *xullar* 'peas, bean, lentil'; and metaph. *tagarg-i küñik* 'a small hailstone the size of a chick-pea' *San.* 132v. 15: **Kom. XIV** 'hail' **burçak**; 'vegetables' **burçak** (*sic*) *CCJ*; *Gr.*: **Kıp. XIII al-barad** 'hailstone' **burçak**, which also means *al-himmaş* 'peas' *Hou.* 5, 8; *al-himmaş burçak do.* 9, 16: **XIV burçak al-barad** *Id.* 30; *al-kirsinna* 'chick-peas' **burçak** *Bul.* 6, 16 (but *al-himmaş nuxut!*): *xv haşā* 'pebble' **burşak** *Tuh.* 12b. 11: **Osm. XVIII burçak** (after **Çağ.**) and in *Rımı, gaudāna* 'cattlefood', in *Pe. mulk* ('black beans') and in *Ar. culubān* ('peas, vetch') *San.* 132v. 15.

D bürçek Dev. N. fr. **bür-** in the sense of something twisted and curly; 'forelock' and the like. Survives in SW Osm. **bürçek/bürçük** (also spelt with *p-*) 'curly hair', and perhaps elsewhere; but NE **pürçük**; NC *Kır. bürçük*; *Kzx. büřşik* 'bud' are Dim. f.s of **bür** and SE *Türki burcek/bürcek*; NC *Kır. bürçök 'corner, angle' seems to be a Dim. f. of *Ar. burc*. See *Doerfer II* 731. **Xak. XI bürçek nāşiyatūl-insān wa sabibatūl-faras** 'the forelock of a man or horse' *Kaş. I* 476: XIII(?) *Tef.* **bürçek** ditto 108 (*börçek*): **Çağ. xv ff. pürçük** (so spelt) 'a small flag (*alāma*) in the shape of a ribbon (*manğala*) made of brocade (*ibrişim*)' *San.* 132v. 17: **Kıp. XIII ru'usu'l-ağşān** 'the tips of branches' **bürçek** which also means 'tufts (*al-şurrāba*) of silk, etc.' *Hou.* 7, 13: **XIV bürçek al-nāşiya** *Id.* 30: **Osm. XIV ff. bürçek/bürçük** (*p-*) 'curl, forelock'; c.i.a.p. *TTS I* 133; *II* 187; *III* 579 (*p-*); *IV* 643 (*p-*).*

F perçem See **beçkem**.

?F **barçın** 'silk brocade'. N.o.a.b., but the standard word for 'silk' in *Çuv.* where it is spelt **purçın, purçin, purçum, purçun,**

porçam, purçan, porçin, purçen *Ash. IX 309-10* (Çuv. -ç- is a sound like -sy-). One of several words with this meaning; cf. **ağıt**; **éşgütl**; **çit**; **çixansı**; **2 çikin**; **çuz**; **tor-ku**; **ka:ğar**; **kaçaç**; **kutay**; **xulup**; **loxtay**; **züngüm**. The Turks did not manufacture silk brocade, and it is unlikely that there were many, if any, native words for it. Morphologically **çixansı**; **kutay**; **xulup**; **loxtay**; and **züngüm** look Chinese. **Éşgütl**: looks Tokharian, since *sk-*, *šk-* are characteristic initials in that language. **Barçin** may be a l.-w. fr. Tokharian A **pāšim** 'treasure' (van Windekens, op. cit. s.v. **bokursi**; p. 88). For the use of the same word for 'silk brocade' and 'treasure' cf. **ağıt**. **Uyg.** VIII ff. **Bud. barçin** *Maitrisimit* fragment 98 (*TT VI*, p. 80, note 391, 17): **Xak. xi barçin** *al-dibāc* 'silk brocade' occurs 15 times, *I 153* (**eşüklik**); *175* (1 09-), etc.; n.m.e.: *KB* (the words of a wise man are) **barçin tözi** 'like brocade' 555: XIII(?) *Tef. istabraq* 'a silk garment embroidered with gold' **barçin** 91: XIV *Muh.*(?) *al-dibāc barçin Rif.* 167 (only): **Xwar.** XVI ditto *Nahc.* 33, 1-2; **Kip.** XIV **barçin dibāc** *Id.* 30.

Tris. V. BRC-

1) burçaklan- *Refl. Den. V. fr. burçak; pec. to *Kaş.* **Xak. xi ter burçaklandı**; *taḥab-bahā'l-araq* 'the sweat formed drops'; also used of other liquids when they form drops *Kaş. II 273* (**burçaklanu:r**, **burçaklanma:k**); o.o. *I 466, 9*; *II 279, 20*.*

2) bürçeklen- *Hap. leg.*; *Refl. Den. V. fr. bürçek. **Xak. xi at bürçeklendi**; *nabatat sabibatu'l-faras* 'the horse grew a forelock'; also used when a man's forelock (*nāsiya*) grows *Kaş. II 276* (**bürçeklenü:r**, **bürçeklenme:k**).*

3) burçintur- occurs in *Suv.* 136, 11 in a string of verbs meaning 'to distress, hurt' *irintürdüm burçinturdum örletdim emgetdim*; comparison with other similar phr. shows that it is an error for **busandur-**.

Mon. BRD

VU bart n.o.a.b. **Xak. xi bart nayḥalu'l-şarāb wa miḳyāl kull māyi** 'a vessel for measuring wine or any other liquid' *Kaş. I 341*; a.o. *I 93* (**aḡut**): **Oğuz xi bart** *al-kuzu'llađi yuşrabu'l-mā' fihi* 'a mug for drinking water' *I 341* (mis-spelt *yart* in the MS.).

VU 1 bert bürt a quasi-onomatopoeic; the nearest parallel seems to be SW Osm. **pert pert/pert mert** 'bruised'. **Xak. xi** one says **bert bürt tuttu**; *axađahu min kull cānib faća'ata(n)* 'he took him by surprise from all sides' *Kaş. I 341* (mis-spelt *yert yürt*).

2) 2 bért *Pass. Dev. N. fr. bér-*; lit. 'something given', in practice some kind of a tax, prob. 'a head tax'. **Uyg.** VIII ff. **Bud. TT VI 11** (**ért**): *Civ. in USP.* 73, an agreement between two persons whose slaves had married without permission, it is provided that each party should receive the tax (**bért al-**) of his

own slave; a.o.o.; **ért bért** *USp.* 88, 41-2 etc. (**ért**): **Xak. xi bért** 'the tax (*al-đariba*) which a master receives from his slave each year'; it is more correct (*al-acwad*) to say **bért** with **-é-** *Kaş. I 341*.

VU?D bürt perhaps *Dev. N. fr. bür-* in the sense of something that twists the victim. **Xak. xi bürt** *al-cātüm* 'nightmare', and one calls it (**VU**) **kötl**: (unvocalized) **bürt** *Kaş. I 341*; a.o. *II 10* (**bas-**).

Mon. V. BRD-

bert- (:p-) 'to injure, hurt (someone, etc. *Acc.*)' more particularly without breaking the skin. Survives only(?) in SE Tar. **bert-** 'to cut, hack, incise' *R IV 1604* and SW Osm. **pert-** 'to bruise, sprain'. **Türkü VIII ff.** **Man.** (if through ignorance or wickedness) **běş terriğ . . . neçe sıdımız bert(t)imiz erser** 'we have somehow injured or hurt the five gods' *Chuas.* 49-52; **tepriler köpülin bert-(t)imiz erser** *do.* 328-9; **Uyg.** VIII ff. **Bud. köpülin bertmenler** 'do not break his heart' *PP 8, 5*; a.o.o. in *PP*: *Civ.* (**gap**) **sıdı sėni bertgeit** 'it injures (Hend.) you' *TT I 17*; **Xak. xi ol anıñ eligin bertti**: 'he bruised (*avta'a*) his hand'; also used of anything which wounds or breaks it without inflicting a visible injury (*carahahu aw kasara hasr gayr mubin*) *Kaş. III 425* (**berte:r**, **bertme:k**).

VU bürt- 'to touch' and the like. In *Bud.* terminology **bürtmek** translates Sanskrit *sparsa* 'touching, feeling' one of the five senses. In *TT VIII* spellings with **-ö-** and **-ü-** both occur. N.o.a.b.; modern verbs of this form cannot be connected semantically. **Uyg.** VIII ff. **Bud.** Sanskrit *spṛśati* 'he touches' **börte:r** (spelt *p-*) *TT VIII A.27*; *saḡhṛtya* 'having collected' **bürtüp** (spelt *p-*) *yıđıp do.* C.8; (then I considered how perception arises, and after deep reflection I fully understood that it arises) **bürtmekte ötkürü** 'because of touching (*sparsa*)' *U II 7, 18*; o.o. *U III 17, 15* (**karva:-**); *TT V 24, 66*; *VI 178*; *X 445* (**yumşak**); *Suv.* 349, 2; 367, 13 etc.

Dis. BRD

bert: *Hap. leg.*, but cf. **bertülen-**. **Xak. xi bertü**: *al-qurtaq* 'a tunic' *Kaş. I 416*.

VU borta: *Hap. leg.*, but cf. **bortala:-**; prob. a l.-w. **Xak. xi borta**: *ruđāqātu'l-dahab* 'thin sheets of gold' *Kaş. I 416*.

D birtem *Den. Adj./Adv. fr. bür-*; lit. 'like one', it seems to mean something like 'completely, wholeheartedly'. N.o.a.b. **Uyg.** VIII ff. **Man.-A M III 32, 2** (v) (damaged passage): **Bud. birök . . . birtem kėtgell umasar** 'if he is quite unable to depart' *U III 76, 20*; **birtem ozup kutrulup** 'being completely saved (Hend.)' *TT IV 12, 50*; o.o. *do.* 59 (**üzmele:-**); *V 24, 78* (**egrik**); *Suv.* 49, 1; 618, 4 etc.: **Xak. xi** one says **öl yumuşka**: **birtem bardı**: 'he went on the errand (*li'l-risāla*) devotedly and for a long time (*mun-*

qañ'a(n) tawıla(n)), as if he did not wish to return' *Kaş. I 484: KB* (if a man takes pleasure in drinking wine) *séziksiz bu er boldı birtem yava* 'undoubtedly this man becomes completely irresponsible' 339.

D berdin (?*bërdin*). Adv. fr. *ber, see *berü*: lit. '(situated) on this side', but normally used for 'south' as one of the cardinal points. N.o.a.b. *Türkü VIII T 11 (öñdüñ)*: *Uyg. VIII* (west of the Selenge river and) *Yılı:n Kol berdin sıgar* 'south of Yılı:n Kol *Şu. E 3: VIII ff. Man. M III 8, 8 (ii) (yirtin)*: Bud. *bërdin TT VI 291 (öñdüñ)*.

PUD borduz Hap. leg.; l.-w. through some unidentified Iranian language, prob. Middle Pe., fr. Greek *paradeisos* 'a park'. *Xak. XI borduz al-fäliz* 'kitchen garden; melon patch'; this is not a native Turkish word (*ğayr aşliya*) *Kaş. I 457* (Ar. *fäliz* fr. Pe. *päliz*, also fr. Greek *paradeisos*).

Dis. V. BRD-

D burut- Hap. leg. ?; Caus. f. of *bur-*. *Xak. XI o:t eşign: burutt:* 'the fire made the pot (etc.) steam' (*haxxarat*); and one says *oğla:n burutt: radama'l-şabi muntina(n)* 'the boy let a malodorous fart'; *burutt:* (*sic* ?; only *rä* vocalized) alternative form *Kaş. II 302 (burutur, burutma:k; rä* not vocalized).

VUD bürtül- Pass. f. of *bürt-*; n.o.a.b. *Uyg. VIII ff. Bud.* (then the Buddha washed the sick man and) *teñri burxan yumşak kol[in] tügi bürtülmişke* 'when his (body) hairs were touched by the soft hands of the Buddha' *U III 38, 33-4*.

D bertin- (?*p-*) Refl. f., generally used as Pass., fr. *bert-*; 'to be injured', etc. Survives in NE Alt., Bar., Leb., Tel. *pertin-* 'to be dislocated'; to have a miscarriage' *R IV 1237*; Tuv. *bertin-* 'to be injured' and SW Osm. *pertin-* 'to be bruised, sprained'. *Uyg. VIII ff. Civ.* (a remedy for a man who owing to a fall from a horse or a roof, or a flogging) *İç bertinmişke kan tomurmuşka* 'suffers from internal injuries or loss of blood' *II I 181*: *Xak. XI elig bertind:* 'the hand was bruised' (*waça'at*, *sic*) by a blow (*şadma*) and the like, and weakness and limpness (*wahn wa futir*) appeared in it *Kaş. II 237 (bertinür, bertinme:k)*: Ktp. xiv (*bertük al-'udwu'l-mafhük* 'a dislocated limb', hence one says) *bertind: wati'a İd. 30*: Osm. xiv to xvi *bertin-* (?*pertin-*) 'to be dislocated or sprained' *TTS II 132; IV 97*.

D bartur- Caus. f. of *bar-*; 'to cause (someone Acc.) to go, or go away'. Survives in several NE languages as *pardir-*; SW Osm. *vardır-*. *Xak. XI ol meni evke: barturd:* 'he made me go (*adhabani*) home (etc.)' *Kaş. II 171 (barturur, barturma:k)*.

D bërtur- Caus. f. of *bë:r-*; 'to cause (someone Dat.) to give (something Acc.); to cause (something Acc.) to be given'. S.i.s.m.l.

Uyg. VIII ff. Civ. bërtürü yarlıkadımız 'we have deigned to order that (this binding written command) shall be given' *USp. 88, 47-8*: *Xwar. XIII (?) bërdürsün* 'may he order that (the whole world) shall be given (to your descendants)' *Oğ. 327*.

D bertiş- (?*p-*) Hap. leg.; Recip. f. of *bert-*. *Xak. XI olar bir ikindinlig köñlin bertişdile:* 'they exasperated one another (*taxāşanā*) and wounded (*caraha*) one another's hearts' *Kaş. II 203 (bertişür, bertişme:k)*.

VUD bürtüş- Recip. f. of *bürt-*; 'to come into contact with (something, birle)'. N.o.a.b. *Uyg. VIII ff. Bud. TT V 24, 71 (adruk)*.

Tris. BRD

VUD bürtüglüg P.N./A. fr. **bürtüg* N.Ac. fr. *bürt-*. N.o.a.b. *Uyg. VIII ff. Bud.* (the king touched us) *İnxwa teg yumşak bürtüglüg oğlağu eligin* 'with his delicate hand which is as soft as a lotus to the touch' *U III 17, 14*.

D berdinki: (?*bërdinki*) N./A.S. fr. *berdin*. N.o.a.b. *Uyg. VIII ff. Man. berdinki yirdinki* (*sic*) *yér suv* 'the countries to the south and north' *M III 8, 8 (ii)*.

Tris. V. BRD-

VUD borta:la- Hap. leg.; Den. V. fr. *borta:*; mis-spelt with initial *t-* on all three occasions. *Xak. XI ol börk borta:la:di:* 'he fastened plates of gold (*alsaqa ruqāqātīl-dahab*) on the cap' (etc.) *Kaş. III 351 (borta:lar, borta:la:ma:k; corrected fr. -me:k)*.

D bertülen- Hap. leg.; Refl. Den. V. fr. *bertü:*. *Xak. XI er bertülendi:* 'the man wore a tunic' (*al-qurtuq*) *Kaş. III 200 (bertülenür, bertülenme:k)*.

VUD bortalan- Hap. leg.; Refl. f. of *borta:la-*. In one place the initial is *t-*, in another *b-*, in the third it is undotted. *Xak. XI börk bortalandi:* 'the cap was gilded (*dahhabat*) with plates of gold' *Kaş. III 200 (bortalanu:r, bortalanma:k)*.

Mon. BRĞ

?**D bark** perhaps Den. N. fr. *bar:*; 'movable property, household goods'; hardly ever used by itself, nearly always in the phr. *ev bark* 'dwelling and household goods'. This phr. survives in SW Osm. and Jarring records it in SE Türki as *öybarka/öyvaka* 'household', and also the phr. *balabarka/balavaka* 'family', but otherwise *bark* seems to be extinct. *Türkü VIII* in the accounts of the erection of Kül Tëgin's and Bilge: Xağan's tombs *bark* 'grave goods' is mentioned several times in association with *bediz* '(painted) ornamentation' (of the walls, etc.), e.g. *ağar adınçır:ğ bark yaratur:rtım* 'I had various kinds of grave goods made for it' *IS 12; o.o. I N 13 (ét-); I NE; II N 14; II NE-sıña:r süsi: eviğ barkığ yulığlı: bardı:*

'one wing of his army went to pillage (our) tents and household goods' *IE 32*; o.o. *do. 34* and 37: VIII ff. Man. (if we have found the light of the five gods) *evke barkka* 'to our dwelling and household goods' *Chuas. 235*; o.o. *do. 249*; *TT II 8, 41-2*: Uyğ. VIII *evin barkın* *Şu. E. 2, 12(?)*: VIII ff. Man.-A *kaltı yapı yemişlik ev bark yaratırca* 'as one makes a new orchard or house and household goods' *MI 14, 8-10*: Man. (meditating on the transitoriness of the body) *evtin barktın üntiler* 'they left house and home' *TT III 137-8*; o.o. *Wind. 32, 34*; *TT IX 62*: Bud. *evde barkta ađa kılğuçı* (devils) 'who cause danger in the house and home' *TT V 10, 84*; o.o. *VI 61, 63* etc.: Civ. (various kinds of property) *evümdeki barkımdaki* *USp. 98, 14*: *Xak. XI* one says *ev barkı bayt wa dār* 'house and home'; *bark* cannot be used separately (*yufrad*), but only in (this) combination (*muzdawica(n)*) *Kaş. I 348*; (the enemy wished to sell) *evin barkın dūrahu wa 'aqārahu* 'his houses and property' *III 333, 9*: *KB ev bark 4536, 4545, 4727*: XIII(?) *Tef. ev bark* 'home' 91: *Çağ. xv ff.* *bark* is used coupled (*ba-tariq-i muzdawica*) with *öy* in the phr. *öy bark xānumān wa xāna wa alāf al-bayt* 'house and furniture' *San. 121r. 21*.

Dis. BRĀ

barak 'a long-haired dog'. Survives in NC Kir., Kzx.; some NW languages and SW Osm. in its original meaning and sometimes more generally for 'shaggy, long-haired' of other animals, rugs, etc. See *Doerfer II 728*. *Xak. XI barak* 'a long-haired (*ahlab*) dog'; the Turks believe that when a vulture (*al-nasr*) gets old it lays two eggs and incubates them; and out of one of them there hatches this dog which is called *barak*, and is the swiftest and the best hunter of all dogs, and out of the other a chick, and this is its last brood' *Kaş. I 377*: *Kıp. xv kalb* 'dog' translated *inter alia barak* glossed in the margin 'sheep dog' *Tuh. 30b. 10*.

D bariğ N.Ac. fr. *bar-*; except in the phr. *erig bariğ* (see 2 *erig*) n.o.a.b., but see *bariğ*. *Xak. XI* one says *ol bariğ bardı: dahaba dahāba(n) wa lam yū'arriç 'alā şay* 'he went straight ahead and did not turn aside for anything' *Kaş. I 371*.

S biruk See *buyruk*.

D buriğ Hap. leg.; N./A.S. fr. *bu:-*; misvocalized *bariğ* in the MS. *Xak. XI buriğ al-şay* 'u'l-*muntin* 'something malodorous'; it is used in the Hend. (*fī'l-izdiwāc*) *sasiğ buriğ Kaş. I 372*.

?*D burku*: 'wrinkled'; n.o.a.b. The morphological relationship between this and other connected words is obscure; *burkiğ* and *burkit-* look like Dev. N. and Caus. f. of **burk-* and *burkur-* like a Den. V. fr. this word. The two groups can be joined only by assuming that this word is a Dev. N. fr. **burk-* 'to be wrinkled'. Uyğ. VIII ff. Civ. *koxşak burkı* (spelt *pur:kē*) *bolor* 'he be-

comes weak and wrinkled' *TT VIII 14*: *Xak. XI* anything which has wrinkles (*ğudūn*) in it is called *burkı: neğ*, for example a frowning face (*al-wachū'l-'abūs*) with a wrinkled forehead *Kaş. I 427*; a.o. *I 18, 15*.

S borğu: See *borğuy*.

D birkiğ Hap. leg.; (of a horse, etc.) 'a snort'. Presumably Dev. N. fr. **birk-* or **birku:-*; the only cognate word is *birkir-*, q.v., and there are the same morphological problems as in the case of *burkı*: q.v. NE 'Tuv. *biğı* 'snort' is presumably a corruption of this word. *Xak. XI birkiğ* 'the snort (*naxir*) of a horse or donkey'; one says *at birkiği: Kaş. I 461*.

D burkiğ Hap. leg.; completely unvocalized and the b- undotted (but, being between *birkiğ* and *başla:ğ*, must be b-). See *burkı*; presumably Dev. N. fr. **burk-*. *Xak. XI burkiğ inzwā'u'l-cild wa ğayrihi* 'a wrinkle in the skin, etc.' *Kaş. I 461*.

E barğan See *bazğan*.

D barkın (?*barkı:n*) Dev. N./A. fr. *bar-*; the word is in a section of which the heading '*fū'lān/fī'lān* variously vocalized', requires a long vowel in the Suffix, which seems to be unique but is presumably a Sec. f. of -ğ:n. Pec. to *Xak. XI barkın kişi*: 'a traveller (*al-racūlū'l-musāfir*) whom nothing turns aside from his objective' *Kaş. I 440*: *KB* (I treat all people alike, whether they are my son, or a neighbour, or stranger) *kerek barkın erse keçiğli konuk* 'or a guest passing through and determined to push on' 817; *kişi barkını* 'a man who has travelled widely' 4326; a.o. 4727.

CF burxan compound of Chinese *fu* (*Giles 3,589*) and presumably *xan*. The Chinese character was the one chosen to transcribe Buddha, and was pronounced approximately *bur* in NW China in VII-VIII. This word, corresponding properly to some phr. like *Buddharajā*, was the one chosen to represent Buddha in the earliest Turkish translations of Buddhist scriptures, which must have antedated the appearance of Manichaeism among the Turks, and was taken over by the Manichaean missionaries to translate words like 'prophet' applied e.g. to Mani himself. In the Moslem period, like 2 *but*, q.v. it came to mean 'idol' and still survives in one or two NE languages *purkan R IV 1386*; Tuv. *burğan* 'God' and in NC Kir. epics *burkan* 'idol'. See *Doerfer II 732*. *Türkü VIII ff. Man. burxan*, usually in the Plur., is common in *Chuas.*, e.g. *tepri yalavaçı burxanlar* 'God's messengers, the *burxans*' 64-5, 69; 'the *burxans* and the pure Elect' 133; the god *Zurvan*, the sun and moon gods, the mighty god and the *burxans* 173-5; *tepri Mani burxan M III 15, 7* (i): Uyğ. VIII ff. Man.-A *tepri Mani burxan M I 12, 13*; Man. *kağım Mani burxan TT III 2* (and note); *M III 36, 1* (i) (*tepriken*): Bud. *burxan* Buddha is very

common: Civ. **buyanlığ kişi burxanlar birle tüz erür** 'a virtuous man is equal to the Buddhas' *TT VII 42, 2*; **Xak. xı burxan al-şanam** 'idol'; and 'a painted idol' (*al-dumya*) is called **beđiz burxan Kaş. I 436**; **furxan (sic) evin yıktımız burxan üze sıçtıımız** 'we destroyed the idol house and defecated on the idols' *I 343, 26*; a.o. *III 84* (**yükün-**): **KB sığıl burxanın** 'break his idol' 5486; **xııı(?) Tef. burxan/but burxan** 'idol' 112; **Kıp. xv zawa'a** 'devil' (**yeq** and **burğan Tuh. 17b. 11**).

VU boŗgu:y 'trumpet'; the phonetics are chaotic and it may well be a l.-w. *Kaş.* alone has final -y; *Muh.* may point to -o- and *Kom.* points to -u- in the first syllable, but it survives in some NE and NW languages as **birġu/pirġıt** and in SW Az., Osm. as **boru**. See *Doerfer II 735*. **Uyġ. viii ff. Bud. boŗġu** 'trumpet' in *Matrisimit*, see 'Ali 51; **Xak. xı boŗġu:y** (in a section for words ending in a long vowel followed by -y) 'the trumpet' (*al-şabbır*) which is blown *Kaş. III 241*; **xııı(?) Tef. boŗġu/borku** 'trumpet' 111; **xiv Muh. in Mel. 5, 9 ff., Rif. 75-6** there is a para. about three pronunciations of vocalic *wāw*, the first pronunciation is -u- as in **uz, ur** 'strike' and **bu:z**; the second is apparently short -u-, illustrated by *al-ġarġ* (corruption of *al-darġ* 'a blow') **u:ŗġu; al-biŗ** 'trumpet' **boŗġu**; and *ahdab* (corruption of *al-axd*) **alġu**; and seems to refer to the final -u-; the third is apparently -o- or -o:-, and is illustrated again by *al-ġarġ* (*sic*) **oŗġu; al-biŗ bo:ŗġu; alladı: o:ş** and 'arrow' **o:k**. The text is obviously corrupt in places, but does seem to suggest a pronunciation **boŗġu**; a.o. 51, 3; 146; **Caġ. xv ff. VU boŗġu** 'a hollow twig (*şax*) which they blow like a fife' (*naşir*) *San. 132v. 25*; **Xwar. xııı (VU) boŗġu** 'trumpet' 'Ali 51; **xiv ditto Qutb 38; Nahc. 177, 3; Kom. xiv burġu** 'trumpet' *CCf; Gr.: Kıp. xiv (VU) boŗġu: al-biŗġ İd. 29; al-biŗ boŗġa: (sic); al-biŗġu'l-nāşir tuŗ burġu: (sic); lit. 'brass trumpet'*) *Bul. 6, 7; xv biŗ boŗġa* (in margin in SW(?) hand *hori*) *Tuh. 8a. 1*; (Osm. xviii **burġu** in *Rūmi* followed by several translations in *San. 132v. 25* has nothing to do with this word but is a Dev. N. fr. **bur-** for **bür-** which is still current with the same range of meanings).

Dis. V. BRĢ-

D burkit- Hap. leg.; Caus. f. of ***burk-**(?); see **burkiti. Xak. xı ol yū:zin burkititi: kalaha (sic) wachahu** 'he made his face stern' *Kaş. II 339* (**burkitu:r, burkitma:k**).

?**D birkir-** (of a horse, etc.) 'to snort'; morphologically obscure, see **birkġı**. This and other cognate Verbs occur in several modern languages, NE Koib., Sag. **pirġir-**; Khak. ditto.; SE **Türki purxura/puxra- Şaw; purku-BŞ; burkura- Jaring; NC Kır. burkulda-, Kzx. birkilda-; SC Uzb. pişkir- (sic); NW Kaz. birġilda-; Kk. pırkıra-/pişkir-**; Kumyk **pişġir-**; Nog. **pirxilda-/pişkir-**. **Xak. xı at birkirdi: naşara'l-şaras** 'the horse

(etc.) snorted' *Kaş. II 171* (**birkıra:r, birkirma:k**).

D burkur- Intrans. Den. V. fr. **burkiti**; 'to be wrinkled'. Pec. to *Kaş. Xak. xı işler yüzü: burkurdi*: 'the woman's face was wrinkled and drawn together' (*inzawā . . . wā'nqabaşa*); also used of skin when it is wrinkled *Kaş. II 171* (**burkurar-, burkurma:k**); **essiz yüzü: burkara: (sic)** 'alas for his shrunken (*sāhim*) face' *II 188, 12*.

Tris. BRĢ

D baraklıġ P.N./A. fr. barak; pec. to *Kaş. Xak. xı baraklıġ kişi*: 'a man who owns a long-haired (*ahlab*) dog' *Kaş. I 497*; a.o. 501, 13.

?**E birġaru: (?berġerü:)** Hap. leg.; Directive f. of ***ber**; this is the only der. f. fr. this word with back vowels and is prob. mis-spelt. **Uyġ. viii ff. Man.-A** (in a passage about the effect of winds blowing from various quarters) **birġarudun sıġar yeł tursar** 'if a wind rises blowing from the south' *M III 10, 14-15* (i).

D barıġsa:k N./A.S. fr. barıġsa:-; 'wishing to go away'. Pec. to *Kaş.* and mentioned only in grammatical examples. **Xak. xı Kaş. I 24, 19; II 55, 11; 57, 2-3**.

Tris. V. BRĢ-

D barıġsa:- Desid. Den. V. fr. **barıġ. N.o.a.b. Uyġ. viii ff. Bud.** (then he said 'I am going away'; and the oxherd said) **neġülük barıġsadıñız** 'why did you want to go away?' *PP 68, 8* (mistranslated by Pelliot): **Xak. ix ol evke: barıġsa:dt:** 'he wished to go (*tamannā'l-dahāb*) to his house' (etc.) *Kaş. III 333* (**barıġsar-, barıġsa:ma:k**); a.o. *I 281, 7*; **xiv Muh.(?) arāda'l-mudıy** 'to wish to go' **barıġsa:- Rif. 134 only**).

Mon. BRG

berk 'firm, stable, solid'; the original form of the word which also appears as **bek** (q.v.) fr. an early date. An early l.-w. in Mong. as *berke* (*Haenisch 15*) where it means rather 'difficult, severe', and the like. S.i.a.m.l.g. except perhaps NE where Tuv. **berge** is a borrowing fr. Mong.; in some languages **berik/bérik**. In some languages **berk** and **bek** have developed rather different meanings, **berk** being only (of a door) 'shut, fastened'. **Uyġ. viii ff. Man. berk TT IX 109** (damaged): Bud. Sanskrit *dṛka* 'firm, stable' **berk** (spelt *p-)* **ya:rp TT VIII B.3; sthira** ditto, ditto **but yarp do. 15; berklerde arıġlarda** (gap) 'among firm, pure men' *TT IV 6, 48-9* (in a parallel passage *U II 84, 2* the first word is mistranscribed(?) **beglerde**): Civ. (let him hold this amulet) **ayasında berk** 'firmly in the palm of his hand' *TT VII 27, 8*; **Xak. xı berk ney** 'something solid, firm' (*muġkam*) the original (form) was **bek** and the -r- was added (*zāyida*) *Kaş. I 349*; a.o. *III 445* (**berkle:-**): **KB azıġlıġ eren berk tūġünler yazar** 'a

man with long teeth can loosen tight knots' 283; **bu erk birle beglik uli bolsu berk** 'with this authority may the foundation of the province become solid' 942; o.o. 361, 701, etc.: XII(?) *KBYP berk bu mulkini tutuđlı kişil* 'a man who holds this kingdom firmly' 40: XIII(?) *Tef. berk* 'strong' (cord) 99: XIV *Muh. al-muħkam berk Mel.* 83, 14; *Rif.* 189: **Çağ.** xv ff. **berk** ('with -k') *berk ve muħkam Vel.* 138 (quotn.); **berk muħkam va ustuvâr** 'firm, solid' *San.* 145v. 18 (quotns.): **Xwar.** XIII(?) **yaxşı berk** (or **berik?**) **baluk** 'a good strongly defended town' *Oğ.* 176—with Mong. form and meaning **berke emgek** 'severe pain' *do.* 24: XIV **berk** 'firm, firmly' *Qutb* 30; **berk kil-** 'to fasten' (a door) *Nahc.* 19, 12: **Kom.** 'firm, rigorous' **berk CCI, CCG; Gr.** 56 (quotns.): **Kip.** xv **berk al-qawwi** 'strong' *İd.* 30: xv **şadid** 'steady, firm' **berk Tuh.** 20b. 4; **qawwi** (kaşı) and **berk**, the latter also *al-şidda do.* 29b. 9: **Osm.** xv ff. **berk** 'firm, solid', etc.: c.i.a.p. *TTS I* 91; *II* 131; *III* 83; *IV* 95.

börk 'a cap'. S.i.a.m.l.g. with minor phonetic changes, e.g. NC Kir. **börük**. See *Doerfer II* 737. **Xak.** xi **börk al-qalansuwa** 'a cap' *Kaş.* I 349 (prov.); *III* 200 (bortalan-); 351 (bortala:-) a.o.o.: *KB neçe baş beđüse beđük börk keđür* 'the bigger a man's head gets, the bigger the cap that he wears' 435: XIII(?) *At. burun başka börkini keđer baş kerek* 'you must first have a head before you put a cap on it' 300: XIV *Muh. al-qalansuwa börk Mel.* 66, 12; *Rif.* 166: **Çağ.** xv ff. **börk kulâh** 'cap' *San.* 132v. 27: **Xwar.** xv **börk** ditto *Qutb* 36; **börük Nahc.** 349, 12: **Kom.** 'cap' **börk CCI; Gr.** Kip. xv **tāqıya** 'skull-cap' **börk Tuh.** 23b. 8: **Osm.** xv **börk** 'cap'; c.i.a.p. *TTS I* 118; *II* 168; *III* 112; *IV* 126.

Dis. BRG

C birök Adv. or Conjunction; **bir** with **ök** (2 ok) attached. A word of very indefinite meaning used at or near the beginning of sentences; v. G. (*ATG*, para. 417) translates it 'nun, aber' ('well, but, however'); but it is doubtful whether it had even as precise a meaning as this. Except for one occurrence in Türkü, it seems to occur only in Conditional sentences, sometimes in the phr. **apam birök** (see **apan**). It is therefore often translated 'if', but this sense is inherent in the Verb even if **birök** is absent. N.o.a.b. **Türkü** VIII ff. **Man. birök** follows a finite Verb and seems to qualify a Ger. in -üp followed by another finite Verb *M I* 6, 1; it begins a Cond. sentence *TT II* 6, 20; 10, 93: **Uyğ.** VIII ff. **Man. apam birök** followed by Cond. sentence *TT III* 64: **Bud. birök** introducing a Cond. sentence is common *TT IV* 6, 25; *V* 26, 92-3; 28, 121; *VII* 40, 22 etc.; *VIII* B.1, etc.: **Civ.** every major para. in *TT I* begins **birök** . . . **atlıđ ırk kelser** 'if the hexagram named . . . appears'; a.o.o.: XIV *Chin.-Uyğ. Dict. ju huo* 'if' (*Giles* 5,668 5,316) **birök me U I** 56 (s.v. **birök**).

D bürük Pass. Conc. N. fr. **bür-**. Survives in SE Türkü **bürük** 'pucker, gather' *Shaw* 48 (only). It is an open question whether **börök**, 'a stuffed pancake', is also a later form of this word. It has no other obvious etymology, but is consistently spelt with -ö- in SC XIV *Xiva Vam.* 246; several NW languages: SW Osm., Tkm. **Xak.** xi **bürük** 'any circular draw-string' (*xayf mudavvar*) like that in the mouth of a leather food bag or the top of the trousers and the like *Kaş.* I 385; (**Kip.** xv **börök** 'pieces of dough stuffed with meat'; and when it is eaten on a skewer it is called **siş börök İd. 30; similar entry, adding 'if stuffed with sugar called **çeker börök**' *Bul.* 8, 12).**

berge: 'a whip'; an old word ending in -ge-. It is suggested in *TT IV*, p. 18, note B47 that it is a l.-w. fr. Latin *virga* 'a rod, stick' obtained through Middle Pe. but there does not seem to be any trace of the word in Pe., and the theory is improbable. N.o.a.b., completely displaced by the syn. word **kamçı**; q.v. *Cf. Kağıl. Uyğ.* VIII ff. **Bud. temir berge** 'an iron whip' *TT V* 10, 93; o.o. *TT IV* 10, 7 (and see note thereon) etc. (**beđük**), *Suv.* 5, 23 (**bireğü**): **Civ.** **kamçı berge yep** 'being flogged' *USp.* 55, 34; a.o. *TT VII* 42, 5 (**beltir**): **Xak.** xi **berge**: 'a rod or whip (*al-qađib wa'l-sawf*) used to flog thieves or drive donkeys' *Kaş.* I 427; a.o. *III* 323, 7 (**gatıla:-**): *KB ayama ođul kızka berge yedür* 'have no mercy, whip your son and daughter' 1494; o.o. 893 (2 kırn); 2296, 2580 (**şön-**), 2988: **Xwar.** XIII(?) *Oğ.* 24-5 (**emgek**).

D bérğü: Dev. N. fr. **ber-**; 'something which ought to be, or is, given'. Survives in SW Osm. **verğü/verğil** 'gift, tax'; Tkm. **berğil** 'debt'. **Uyğ.** VIII ff. **Civ.** (I bought a skin of wine) **sekiz sızır kümüş bérğüke** 'at a price of 8 sızır in cash' *Fam. Arch.*, I. 114: **Xak.** xi **bérğü: al-davn** 'a debt'; one says **anıđ mađa bir**: at **bérğü:sl**: **bar**: 'he owes me one horse' *Kaş.* I 427: **Xwar.** XIII(?) (he made friends) **yaxşı bérğü birle** 'with goodly gifts' *Oğ.* 122; a.o. 195.

bürge: an old word ending in -ge-; 'flea'. An early (xiv) l.-w. in Mong. (see Haenisch, *Sino-mongolische Glossare I* (ADAW, 1957), p. 13, No. 179); survives as **bürge** and the like in SE Türkü; NC Kir., Kzx.; SC Uzb.; NW Kk. and in SW Osm. **pire**, Tkm. **büre**. There is an irregular form NW Kaz. **borça**; Krum. **Kumyk bürge**; Nog. **bürşe**, and see below, perhaps an abbreviated Dim. f. **Xak.** xi **bürge: al-barğüt** 'flea'; and a light-hearted fickle (*al-tayyäs*) man is called **bürge: kişl**: *Kaş.* I 427: **xiv Muh. al-barğüt bürge**: (-g- marked) *Mel.* 74, 6; *Rif.* 177: **Çağ.** xv ff. **bürge** ('with -g-') **kayk** 'flea', in *Ar. barğüt San.* 132v. 28: **Kip.** XIII **al-barğüt bürge**; Tkm. **büre**: *Hou.* 12, 2: **xiv bürçe**: ditto *İd.* 30; ditto **büre/bürçe**: *Bul.* 11, 6: **Osm.** xv to XVII **büre** 'flea'; c.i.a.p. *TTS I* 133; *II* 187; *III* 133; *IV* 140.

PUD bürğüç: Hap. leg.; spelt **yergüç** in the MS. but its position between **bođraç** (P.N.)

and *bösgeç* indicates initial *b-* and the meaning shows it to be a N.I. fr. *bür-*. There are many words in SW xx Anat. with this meaning and termination der. fr. syn. verbs, see e.g. *evlirgeç SDD 559*. *Xak. XI bürgüç*: 'a piece of wood (*xayaba*) shaped like a sword used to turn bread in the oven' *Kaş. I 452*.

D börkçil: N.A.g. fr. *börk*; 'a maker or seller of caps'. *Xak. XI börkçi*: *al-qalānisi* 'a cap-maker' occurs in a prov. quoted in *Kaş. I 26, 20; II 41, 15; 52, 18*; n.m.e.: *XIV Muh. kulādūzi ditto börkçi*: *Mel. 58, 9*; *börkçi*: *Rif. 157*; *Kom. XIV ditto bör(k)çi CCI*; *Gr.*

D bürkek Hap. leg.; spelt w. *y-* in the MS. but between *toluk* and *bergek*. Etymologically connected w. *bürkü-*, q.v. *Xak. XI* one says *kök bürkek boldi*: *dacanatı'l-samā* 'the sky poured down rain' *Kaş. II 289*; *XIII(?) Tef. bürkük (sic)* 'spray' 113.

D berklig P.N./A. fr. *berk* and practically syn. w. it. N.o.a.b. *Uyg. VIII ff. Civ. berklig yek içgekler el tutğalır* 'devils (Hend.) with firm grips grasp the realm' *TT I 166*: (*Xak. XIII(?) At. bürimdin baxıl elgi keç berklig ol* 'the miser's hand is very unyielding in the matter of giving' 254; *Tef. berklig* (of a cell) 'closed, shut' 99; *Xwar. XIV cānūnga berklig* 'with a firm grip on my soul' *Qutb 31*).

Dis. V. BRG-

D bürük- Intrans. Den. V. fr. *bür*: 'to come together, be united', and the like. S.i.a.m.l.g. *Türkü VIII* see *bürüki*: *Uyg. VIII ff. Bud. teriş yinçge savlarda bilge bilgileri bürükmiş ol*, *teprümde köprüke bürükmeğe kök teprü yağıın kılmış ol* 'their wisdom has been concentrated in deep subtle sayings; by uniting themselves with the divine mind they have acted like heaven itself' *Hüen-tz. 126-30*: *Civ. iki köpül birikdi* 'the two minds have come together' *TT I 136*; o.o. *VII 30, 4-5*: *Xak. XI KB aya bir bürükmez sağa bir adın* 'oh! Thou One (God), no other is joined to Thee' 8; *bu iki bürükse bolur er tükel* 'if these two qualities are joined together a man becomes complete (or perfect)' 225; o.o. 343, 862, 1664; *XIII(?) At. iki neş bürükse bir erke kalı* 'if the two things are joined in one man' 149; *Çağ. xv ff. bürük*- (spelt) *muttahid şudan* 'to be united' *San. 145r. 26* (*bürük*- is syn. w. *bürük*- do. 145v. 9); *Xwar. XIV bürük*- ditto *Qutb 33*; *Kom. XIV ditto CCG*; *Gr.*: *Kıp. xv ittahada wa'lt'a'ama* 'to be united (Hend.)' *bürük*- *Tuh. 5b. 7*.

D berkit- Caus. f. of *berki*- Den. V. fr. *berk* (which is not noted earlier than *Çağ. xv ff. Vel. 138*; *San. 144v. 29*; *Xwar. XIV Qutb 30* and *Kıp. XIV Id. 30, 34*); 'to fasten, make firm, consolidate', and the like. Syn. w. *beküt*-; survives in SE, SC, where it is the preferred form, NW and SW. *Xak. XI ol berkitti*: *ne:pnf*: 'he fixed (*ahkama*) the thing (or affair)' *Kaş. II 340* (*berkitür*-, *berkitme:k*); *KB bu söz berkitü* 'confirming this statement' 66r; a.o. 794; *XIII(?) Tef. berkit-*

'to fasten' (a door) 99; *Çağ. xv ff. berkit*- (with *-k-*) *berkit*- *Vel. 138*; *berkit*- (and *berkitür*-) Caus. f.; *muhkam kardan* 'to make firm' *San. 145r. 23* (quoting.); *Xwar. berkit*- *XIII* 'to strengthen' *Ali 54*; *Kom. XIV* 'to make fast, strengthen' *berkit*- *CCI*; *Gr.*: *Kıp. XIII qawwā min taqwiyati'l-say'i maşnū* 'to fasten (a manufactured article)' *berkit*- *Hou. 43, 8*; *XIV* (under *bek* and following the entry of *berki*-) and in the Caus. f. *berkit*-/ *berkit*- *Id. 34*.

D bergek- Hap. leg.?. Pass. Den. V. fr. *berge*: *Xak. VIII ff. Uyg. berge kağal üze bergekip* 'being flogged with whips and willow rods' *Suc. 117, 12-13*.

D berkle- Den. V. fr. *berk*; morphologically alternative to, and more or less syn. w. *bekle*-; N.o.a.b. *Xak. XI ol tawarın berkle:di*: *ahraza mālahu wa hafazahu* 'he guarded his property closely and protected it'; also used for imprisoning (*habasa*) a man, etc. or protecting (*hafaza*) a thing; originally *bekle:di*: or possibly taken fr. the phr. *berk yér*: 'a secure (*al-hariz*) place' *Kaş. III 445* (*berkle:r*-, *berkleme:k*); *berkle*: *ne:pnf*: *istawtiqil-say* 'keep the thing secure' 446, 8; *KB neğü teg kişen ol sēni berkleüyü* 'what kind of a hobble is it that fastens you?' 701 (but in 700 *bekle*-); *XIII(?) Tef. berkle*- 'to fasten' (a door) 99; *Kom. XIV berklep* 'firmly' *CCG*; *Gr.*

D berklet- Caus. f. of *berkle*-; n.o.a.b. *Xak. XI* (as a grammatical example of a Caus. f. of this shape) *ol neş berkletti*: 'he gave orders for the protection (*bi-hifz*) of the thing' *Kaş. III 424, 4*; n.m.e.: *XIII(?) Tef. berklet*- 'to order (someone) to imprison (someone *Acc.*)' 99.

bürkür- (?p-) 'to spurt, gush'. Etymologically connected with *bürkek*. Morphologically difficult; it is possible that this is an Intrans. Den. V. and *bürkek* a Den. N. fr. **burk* (?p-) which might be an onomatopoeic for the sound of spurting. The modern forms mostly lack the final *-r*-. Survives in NE Alt., Tel. *pürkü- pürkür*- 'to splutter' *RIV 1399*; *Khak. pürgür*-; SE *Türki pürkü- BŞ*; *pürk- Jaring*; NC *Kır., Kzx. bürk*-; SC *Uzb. purka*-; NW *Kaz. bürk*-; *Kk., Kumyk bürk*-; *Nog. bürkü*-. *Xak. XI kök bürkürdi*: *dacanatı'l-samā* 'the heavens poured down rain'; and one says *yuğçu*: *to:nka*: *surv bürkürdi*: *raşsa'l-qaşsaru'l-mā* 'alā'l-*yabub li-yabullahu* 'the fuller sprayed water on the garment to moisten it' (irregular; the Verb is Intrans., perhaps an error of the author's for **bürkürtti*); and one says *kan bürkürdi*: 'blood gushed (*na'ara*) from the wound' *Kaş. II 170* (*bürküre:r*-, *bürküme:k*); *KB* (some flowers stretch out their hands holding incense) *kayu bürkürer* (MS. in error *bürkürer*) *kin ajun yid kopar* 'some spray musk on the world and the fragrance rises' 98; (the night was dark) *abir bürkürer teg* 'as if perfume was being sprayed' 489z; *Kom. XIV bürkür*- 'to splutter' *CCG*; *Gr.*

Tris. BRG

D **berüki**: (? **bëru**:ki) N./A.S. fr. **berü**:; 'situated towards this side'. N.o.a.b. Cf. (VU) **beryekli**: **Türkü VIII T 45-6**, which is much damaged, contains a list of peoples who submitted to İnel Kağan; 45 perhaps ends **Saka**: **Tejlk Toxar sayu**:(?) and 46 certainly begins **anta**: **berüki**: (PU) **Suk başlığ Soğdak** 'all(?) the Saka, Persians and Tokharians and on this side of them the Sogdians headed by (PU) **Suk**' (the previous reading **yerüki**: is certainly wrong and meaningless): **Uygü**: VIII ff. Bud. (faith) **yiliktin süpüktin berüki** 'from the (inmost) marrow and bones outwards' (i.e. all-pervading) *Suv.* 153, 2-3; a.o. *TT IV* 14, 62 (ilkisiz).

D **birëgü**: Collective f. of **bi:r**; properly 'one by itself, single', occasionally 'one (of several)'. S.i.s.m.l. in NE and NC only(?). **Uygü**: VIII ff. Bud. (several demons approached me) **birëgüsi bedük berge tutmuş** 'one of them held a great whip' (ikintisi . . . üçünçü . . . törtünçü) *Suv.* 5, 22: **Xak**: XI **KB bu kaç neğ birikse birëgü üze** 'if these few things come together in a single individual' 343; **kamuğ dünyā bolsa birëgüke tüz** 'even if the whole world is equal to (i.e. no more important than) a single individual' (the world's share remains, his is no more than two cloths for a shroud) 1238; XIII(?) **Tef. birëgü** 'a single (man)' 103: **Çağ**: XV ff. **biREW bir kimse** 'one person' *Vel.* 139 (quotns.) (also **ew bir kimse**; also used in the phr. **bir ew do**. 32 (quotns.)); **biREW** (spelt) **yaki** 'one (man)' *San.* 145v. 15 (quotn.) (also **ew saxs** 'a person' do. 53r. 27 (one of the same quotns.; the word had been completely forgotten, and was taken to be a compound with the purely imaginary word **ew**)): **Xwar**: XIII **biREW** 'single' *Ali* 23: **Kıp**: XIV in *Id.* 114, 21 ff. there is a list of collective numerals from **ikegü**: to **seksegü**, followed by 'the same suffix appears in **birëgü**: meaning "solitary, by himself" (*al-munfarid bi-dātihi*).

D **biriki**: 'united'; n.o.a.b.; Dev. N./A. fr. **birik-**. **Türkü VIII** (listen all of you, my younger brothers, my sons) **biriki: uğuşım bođunım** 'my united clan and people' *I S* 1, *II N* 1; a.o. *I E* 27, *II E* 22 (1 0:t).

D **bergerü**: (?**bergerü**:) Directive f. of ***ber**; see **berü**:; (?E) **birgaru**:. Pec. to **Türkü** and used only for 'southwards'. **Türkü VIII** (I campaigned) **bergerü**: 'southwards' (as far as the Tokuz Ersin, and almost as far as Tibet) *I S* 3; o.o. *I S* 2, *II N* 2, (ortu); *I E* 28, *II E* 23; *II N* 11.

D **birgerü**: Directive f. of **bi:r**; 'at (or into) one place'. N.o.a.b. **Uygü**: VIII ff. Man. *TT III* 96 (üçün): Bud. **yigütilar birgerü** 'they assembled at one place' *U I* 23, 4; *TT VIII C.12* (olur-); a.o.o.

Tris. V. BRG-

D **berge:le:n-** Hap. leg.; Refl. f. of **berge:le-**; Den. V. fr. **berge**: (which is first noted in

XIV *Muh. şaf'a* 'to slap' *Rif.* 111 only). **Xak**: XI **tamar berge:le:n:** (misvocalized **bür-**) 'the man's veins were distended (*imtalaa't*) with blood' (i.e. so that they looked like a whip thong); and one says **er berge:le:n:** 'the man owned a whip (*sawet*) to drive cattle' *Kaş. III* 201 (berge:le:nü:r, berge:le:nme:k).

D **bürgelen-** Hap. leg.; Refl. Den. V. fr. **bürge**:. **Xak**: XI **er bürgelen:** 'the man jumped with rage (*waataba min ğadabihü*) as if he were a flea' *Kaş. III* 202 (bürgelenü:r, bürgelenme:k).

D **bërigse-** Hap. leg.; Desid. Den. V. fr. ***bërig**, N.Ac. fr. **bé:r-**; 'to wish to give'. **Xak**: XI **ol mağa: tawar bërigse:dl:** 'he intended and tried to give me property (etc.)' *Kaş. III* 334 (bërigse:r, bërigse:me:k).

PUD **bergese-** Hap. leg.; Desid. Den. V. fr. **berge**:; 'to wish to flog'. This word possibly occurs in a rather obscure and damaged Man. document describing the sufferings of the wicked in hell. **Uygü**: VIII ff. Man. (the demons in hell seize them; the . . . demons come) **min . . . k . . . perken (sic) urupan pirkeseyür (sic)** 'they wish to whip them, beating them with a . . . whip' *M II* 13, 8-9.

Dis. BRL

?D **birle**: 'with'; Grönbech in *Der türkische Sprachbau*, p. 35, describes this and **üçün**, **üze**, and **teg** as the four old Turkish Postposns. also used as Adv.; he analyses it as **bi:r** with 'emphatic' Particle **-la-**, but there is no other trace of such a Particle. The word is obviously very old, and it seems more reasonable to analyse it as an abbreviated Ger. of a Den. V. fr. **bi:r**; **birle-**, which occurs as a V. meaning 'to unite' (Trans.) in **Xwar**: XIII(?) a.o.o. The **-r-** began to be elided at an early date, producing the f. **bile**, but in some modern languages this has been further abraded and words quite unlike the original have resulted; a long list of these forms will be found in N. F. Katanov, *Opyt issledovaniya uryankhaishogo yazyka*, Kazan, 1903, p. 151. Broadly speaking in NE the word survives more or less unchanged as in **Tuv. bile** or grossly deformed as in **Khak. nınan**; in **SE Jarring** records **birle/bile/vile/birlen/bilen/vilen**; **NC Kir. men/menen**; **Kzx. ben/pen/men**; **SC Uz. bilan**; in **NW** all the forms found in **NC** as well as more conventional ones; **SW Az.**, **Osm. ile**; **Tkm. bile/bilen**. As a Postposn. **birle**: has much the same meanings (comitative, instrumental) as English 'with'. At some unknown date, but as early as **Xak**, it came to be used as an Adv. meaning 'even', and in **Osm.**, while as a Postposn. it is **ile**, as an Adv. it is still **bile**, see **Deny**, *Grammaire de la langue turque*, Paris, 1920, para. 437. **Türkü VIII birle**: 'with' occurs in a simple comitative sense, e.g. **eçlm xağan birle**: 'with my uncle the *xağan*' *I E* 17, *II E* 15, or with the indirect Obj. after verbs like 'to come to an agreement' *I S* 4,

II N 3 (tüzül-) and *süğüş-* 'to fight' *IE 35*; *IN 1*: VIII ff. Man. *sizni birle* 'with you' (note the *Acc.*, which suggests that *birle*: was still regarded notionally as a V.) *TT II 6, 1*; o.o. *Çhuas. I 2* etc.: Yen. iki: *oğlı:n birle*: *ötl*: 'he died with his two sons' (note *Acc.*) *Mal. 31, 5*: *Uyg. VIII Tatar birle*: *kati*: *tokı:dım* 'I fought fiercely with the Tatar' *Şu. E 6*: VIII ff. Man.-A (however many physicians come) *otın birle* 'with their drugs (*Acc.*)' *MI 15, 6-7*; a.o.o.: Bud. *birle*, and in late texts *bile/bilen* is very common both in a comitative and an instrumental sense e.g. *men Êl-tüzmiş birle* 'I and Êl-tüzmiş' *TT IV 4, 15*, etc.; and (bend the two index fingers and) *uluğ erpek uçı bilen tegür* 'touch them with the tip of the thumb' *TT V 8, 57*: Civ. *birle/birlen/bile/bilen* all occur as Postposns. in both senses, e.g. *erdemliğ kişl ertini bile tüz erür* 'a virtuous man is comparable with a jewel' *TT VII 42, 1*, and *eçkü süti birle yunsar* 'if it is washed with goat's milk' *do. 23, 1*; in *do. 28* *yekler bir[le]* in 2, *kişl bile* in 5: *Xak. XI birle*: a Particle (*harf*) meaning 'with' (*ma'*); one says of *menliğ birle*: *erdi*: 'he was with me' (note *Gen.*); and the *-r-* is elided from it for the sake of lightness (*li'l-ııffa*) and one says *bile*: *Kaş. I 430*; over 100 o.o. of *birle*: and nearly 40 of *bile* all(?) as Postposns.: *KB birle/bile* (as the metre requires) are very common as Postposns. in both senses; *bile* 'even' (*Adv.*) 2722 (*arsık-*): XIII(?) *At. birle* is common, and *bile* less common as a Postposn. in both senses; *Tef. birle/bile* as Postposn. in both senses 101, 103: *xiv Muh.* 'the Preposns. *ma'* and *bi-* are represented in Turkish by *bile*': e.g. 'I went with so-and-so' *te:wük bile*: *bardım* and 'I struck so-and-so with a sword' *te:wukni: kılı:ç bile*: *urđum*; 'I went with so-and-so' *te:wük birle*: (*sic*) *bardım Mel. 13, 7*; *Rif. 94*: *Çağ. xv ff. birlen/birle* mean 'with' in conjunction with other words (*ma' dar rawābit*) *San. 145v. 29* (quotn. for each word); *bile* means (1) *hamçünin* 'likewise' at the beginning of a sentence, in *Ar. kađālıka*; (2) when used after another word *ma'* (quotn.); (3) *bā yak-digar* 'with one another, together' (quotn.) *do. 149v. 25*; another (Postposn.) is *ile/ilen/ bllen/birle/birlen* meaning *Ar. ma'* *do. 16r. 20*: *Xwar. XIII birle* Postposn. in both senses 'Alf 7: XIII(?) ditto *Oğ. common*: *xiv birle/ bile* ditto *Quib 32, 33*; *MN 6*, etc.; *birle Nahc. 2, 8*, etc.: *Kom. xiv birle CCI*; *bile CCI*; *CCG* common as Postposn. in both senses *Gr. 59* (quotns.): *Kip. XIII* 'the *Ar. word ma'* is *bile* in Turkish' *Hou. 54, 3* (quotns.): *xiv bile;/birle: ma' İd. 36*; *ma' bile: Bul. 14, 4* (quotns.): *xv ma' bile Tuh. 3b. 3*; they elide *-r-* and say *bile* for *birle*' *do. 83a. 6*; a.o.o.: *Osm. xiv ff.* the normal Postposn. in both senses was always *ile*, occasionally *ilen TTS I 371*; *II 523*; *III 361*; *IV 415*; *birle* was common *xiv* to *xvi* and sporadic later *I 107*; *II 152*; *III 101*; *IV 111*; also *bile I 97*; *II 139*; *III 91*; *IV 102*; *bile* by itself and even in *Hend.* with *ile* occurs as an *Adv.* meaning

'together', and less often as an *Adv.* meaning 'also' or 'even'.

D barlığ P.N./A. fr. *ba:r*; 'possessing (much) property, rich'. Syn. *v. ba:y* and almost completely displaced by it, but survives in some NE dialects as *parlığ/parlu*: *R IV 1156*. See *Doerfer II 687*. *Xak. XI ba:rlığ er al-raculu'l-muṭri* (MS. in error *suṭri*) *dü'l-māl* 'a rich man owning property' *Kaş. III 438*: *xiv Muh. Mel. 55, 9* (*ba:y*): *Çağ. xv ff. barlığ varlu akçalı ma'nāsna* 'rich, moneyed' *Vel. 127* (quotn.); *barlığ maldār wa ğanı* ditto *San. 121r. 23* (quotn.): *Kom. xiv* 'a rich man' *barlu kişl CCI*; *Gr.*: *Kip. XIII al-muṭri dü'l-cadda* 'rich, prosperous' (opposite to 'destitute' *yoklu*): *barlu: Hou. 26, 14*: *xiv barlu: ğanı ay dū mawcūd İd. 29*: *Osm. xiv* and *xv varlı/varlu* 'rich' in three texts *TTS I 757*; *IV 817* (and see *Vel.*).

DF borluk A.N. (Conc. N.) fr. *1 bo:r*; 'vineyard'. N.o.a.b. *Uyg. VIII ff.* Bud. *borlukımnı közeđzün* 'let him guard my vineyard' *PP 73, 3*; o.o. *do. 79, 1*; *TT IV 10, 6*: Civ. *borluk* 'vineyard' is common in *USp.*, e.g. 2, 4 (utru): *xiv Chin.-Uyg. Dict.* 'vineyard' *bağ borluk*, see 2 *bağ*.

Dis. V. BRL-

D barıl- Pass. f. of *bar-*; used in *Kaş.* to illustrate the point that a Pass. f. of an Intrans. V. can only be used Impersonally. Survives only(?) in SW *Osm. varıl-*; *Tkm. barıl-*. *Uyg. VIII ff.* Bud. Sanskrit (*gap*) *yāto éyēn barıl-mış TT VIII A.16*: *Xak. XI evke: barıldı: duhiba ilā'l-bayt* 'a move was made to the house' *Kaş. II 130, 28*; similar phr. 139, 3; n.m.e.

D béril- Pass. f. of *bér-* 'to be given'. S.i.a.m.l.g. *Xak. XI apar: yarma:k bérıldı* 'the *dirham* (etc.) was given (*dufi'a*) to him' *Kaş. II 131* (*bérilür*; *bérilme:k*): *KB* (if a madman strikes a man and he dies) *ölüm yok apar ham bérilmez şéşi* 'there is no death (sentence) for him and no security is given for him' 295: *XIII(?) At.* (there is a saying that *bérilse ađar adamı (sic) iki kol dınār* 'if a man is given two handfuls of gold coins' (he asks for three) 311-12: *Tef. béril-* 'to be given' (in some cases the recipient is the Subject and the thing the Object) 99: *Çağ. xv ff. béril- dāda şudan* 'to be given' *San. 144v. 14* (quotn.): *Kom. xiv beril-* ditto *CCG*; *Gr. 56* (quotn.): *Kip. xv kulğa bir ötmek bérıldı* ('a loaf was given to the slave') is quoted to illustrate the use of *Dat.* for the indirect Object after a Pass. V. *Tuh. 48b. 3*.

D бүрүл- Pass. f. of *bür-*; 'to be twisted, folded', etc. S.i.s.m.l. with the same phonetic changes as *bür-*. Cf. *türül-*. *Xak. XI bitig бүрүldi: insawā'l-kitāb* 'the letter (etc.) was folded up' *Kaş. II 131* (*bürülür*, *bürülme:k*): *Çağ. xv ff. burul-* (*sic*) *piçida şudan* 'to be twisted' *San. 141v. 14*: *Xwar. xiv (VU) бүрүл-* ditto *Quib 38*: *Kom. xiv burul-* (*sic*) (of a snake) 'to curl up' *CCG*; *Gr. 69* (quotn.):

Osm. xv **burul-** (of a whirlpool) 'to twist' (Intrans.) *TTS IV* 135.

D **bürlen-** Refl. Den. V. fr. **bür**; 'to come into bud'. Survives as **pürlen-** in several NE dialects *R IV* 1399 and Khak. **Xak. XI yığa:ç bürlendi**: 'the tree came into bud (*bar'amat*) that is when it puts out its young shoots' (*axaracat 'asâlicahâ*) *Kaş. II* 237 (**bür-lenü:r**, **bürlenme:k**): **Kom. XIV bürlen-/börlen-** 'to sprout' *CCG*; *Gr.* 71 (quotn.).

Tris. BRL

DF **borlukçı** N.Ag. fr. **borluk**; 'vine grower, vine cultivator'. N.o.a.b. **Uyg.** VIII ff. **Bud. Kadını xan borlukçısı** 'the king of Kadını's wine cultivator' *PP* 72, 5; a.o. *do.* 79, 2; **Civ. borlukçı** 'a vine cultivator' (not the owner of a vineyard) occurs 4 or 5 times in *USP*.

D **börileyü**: Hap. leg.; Ger. of a Den. V. fr. **börl**: which is prob. used only in this form. **Xak. XI** (the men howled) **börileyü**: (*sic*) 'like wolves' *Kaş. I* 189, 1; n.m.e.

Dis. BRM

D **barım** Den. N. fr. **bar**; 'property, wealth'. N.o.a.b. **SW Osm. barım** 'at least, anyhow', etc. is unconnected with this word, but is a Sec. f. of Pe. *bārī*. Cf. **bark. Türkü VIII** (Kül Tégın's gold, silver) **ağısın barımın** 'treasure and property' *ISW*; (I captured their sons, wives) **yılıksın barımın** 'livestock and property' *II E* 24; *II S* 3 (in *IN I* evlın **barımın** is a misreading of evlın **barkın**): VIII ff. **Man. yilkıka barımka bulup** 'obtaining livestock and property' *Chuas.* 200, 250; **Uyg.** VIII (I carried off) **yılıksın barımın** *Su. E* 3; VIII ff. **Man.-A M. I** 15, 4-5 etc. (**ağıt**): **Bud. U II** 76, 2 etc. (**ağıt**): **Civ. TT VII** 34, 3-4 (**ağıt**): **O. Kir. IX** ff. **tört adak(lıg) yilkım sekiz adaklıg barımın** 'my four-legged livestock, and my eight-legged property' *Mal. 10*, 10 (obscure, perhaps wagons or tents?); similar phr. *do.* 11, 3; 42, 6.

D **bérım** N.S.A. fr. **bér-**; lit. 'a single act of giving', but normally in the early period 'a debt' (due to be paid) in antithesis to **alım** 'a debt' (due to be received). S.i.s.m.l. sometimes as 'a form of tax' (cf. *bért*), sometimes as 'bribe', in **SW Osm. (verim)** 'output, yield, profit', and sometimes in the phr. **alım bérım** 'commerce, exchange'. **Uyg.** VIII ff. **Man. TT II** 17, 85-7 (**ôte-**): **Bud. TT VII** 40, 72-3, (**ôtek**): **Civ. bérım** 'debt, obligation' occurs several times in *USP*; it is commonest in relation to leases of land, vineyards, etc. in the phr. **alım bérım** 'receipts and outgoing': **Xak. XI bérım al-dayın** 'debt' *Kaş. I* 409; o.o. *II* 185, 2 etc. (**alım**): **KB** 309 (**alım**): XIII(?) *At.* 254 (**berklıg**).

D **bürme**: Pass. Conc. N. fr. **bür-**; lit. 'something twisted or wound round something'. S.i.s.m.l. with the same phonetic changes as **bür-**. See *Doerfer II* 783. **Xak. XI bürme**: *al-nayfaqa* 'waist-band' *Kaş. II* 94 (**bürüş-**);

n.m.e.: **Çağ. XV** ff. **burma** (*sic*) 'a tie' (*band*) which they put round the top of a purse, and when they pull it the top of the purse comes together and is gathered tight; also 'a sheaf' (*dasta*) of forage which they twist up and dry and feed to livestock in winter; also 'a tap' (*şır*) which they fix in baths and places for storing water, and when they turn it water comes out *San.* 132v. 29; **Kıp. xv mancanıq** 'balista, siege catapult' (*VU*) **burma Tuh.** 34a. 1.

Tris. BRM

D **bérımçı**: N.Ag. fr. **bérım**; 'debtor'. N.o.a.b. **Türkü VIII** ff. **Man. Chuas.** 309 (**ôtekçı**): **Uyg.** VIII ff. **Civ. USP.** 57, 14 (**alımçı**): **Xak. XI Kaş. I** 75, 18 etc. (**alımçı**): n.m.e.

D **barımlıg** P.N./A. fr. **barım**; 'owning property'. N.o.a.b. **Uyg.** VIII ff. **Bud. bay barımlıg tınlıglar az** 'rich men and men of property are scarce' *TT VI* 024; a.o.o. of this phr. in *TT VI*.

D **barımlık** Hap. leg. ?; A.N. (Conc. N.) fr. **barım**; 'storehouse'. **Uyg.** VIII ff. **Man.-A** (give alms to the poor Elect, hunger and suffer pain yourselves and) **tofturuş ol meşülüg baramlık ağılıkızka** 'store up (these alms) in that storehouse and treasury of happiness' *M III* 11, 3 (ii).

D **bérımlıg** P.N./A. fr. **bérım**. Survives only(?) in **SW Osm. verımlıg** 'productive, profitable'. **Uyg.** VIII ff. **Man. bérımlıg** 'indebted(?)' *TT III* 160 (damaged): **Xak. XI Kaş. I** 240, 4 (**üzlüş-**); n.m.e.

Tris. V. BRM-

D **barımsın-** Refl. Simulative Den. V. fr. ***barım** N.S.A. fr. **bar-**. N.o.a.b. **Xak. XI ol evke barımsındı**: 'he pretended to go (*yadhab*) to (his) home but did not actually do so' *Kaş. II* 258 (**barımsınur**, **barımsınma:k**); o.o. *II* 260, 22; 261, 27.

Dis. BRN

burun lit. 'the nose' (of a human being or animal), 'the beak' (of a bird) and the like; hence 'a protruding natural feature, headland, peak (of a mountain)'; hence metaph. 'in front, preceding', and by a further development 'preceding in times, previous'. S.i.a.m.l.g., but not everywhere in the full range of meanings. **Uyg.** VIII ff. **Man. burında boz built ünür** 'a grey cloud rises from her nose' *M II* 11, 19; **Bud. körtle burunı** 'her beautiful nose' *U IV* 30, 50; (the elephant) **burun élıgın işletip** 'putting the hand of its trunk to work' *TT V* 24, 51; **Civ. bu kış burunda etöz emgenmiş** 'this man at first had a painful body' *TT VII* 28, 46; **bıznlı burun bérğüç** (a servant) 'whom we gave previously' *USP.* 14, 9; **Xak. XI burun al-anf** 'the nose'; **burun ra'mıl-cabal** 'the peak of a mountain'; one says **tağ burunı**: and 'the first (*al-avval*) of anything' is called **burun**; one says **ol mendin burun bardı**: 'he went ahead of me' (*qudāmı*);

this word exactly corresponds to the Ar. (*al-anf*) in meaning but not in sound *Kaš. I* 398; about a dozen o.o.: *KB* (the sun has returned and will be again in his position) *balık kuđruđının kozi burnıya* 'from the tail of Pisces to the nose of Aries' 66; *tëve burnı teg* 'like a camel's nose' 206; *bu künde burun* 'before to-day' 220; o.o. 466, 1500 (*Arat* in error *bürnü*), 4077: XIII(?) *At.* 300 (*börk*); *Tef. burun* (1) 'nose'; (2) 'first, before (of time)' 111: XIV *Muh. al-anf burun Mel.* 46, 16; *Rif. 140: Çağ. xv ff. burun awwal Vel.* 148 (quotns. and other forms); *burn* (spelt) *binı* 'nose' (quotn.) also spelt *burun San.* 133r. 2; *burun* (1) *awwal wa ibtidâ wa muğaddim* 'first, beginning, preceding' (quotn.); also called *burna* (for which there is a separate entry); (2) *binı* (quotn.); they call the nose metaph. *burun* because it is the outstanding (*muğaddim*) feature of the face, but the metaph. meaning is commoner than the real one; also called *burn do.* 12: *Xwar. xiv burun* 'first' (*Adv.*) *Qutb* 38; *MN* 63; 'nose' *Nahc.* 25, 11; 50, 16: *Kom. xiv burun* 'nose; formerly, first, before' *CCI, CCG; Gr.* 60 (quotns.): *Kıp. XIII al-anf burun Hou.* 20, 4; *qabl* 'before' (opposite to 'after' *soğra:*) *burun do.* 26, 20: *xiv burun al-anf*, also *qabl* and *awwal İd.* 30: *xv qabl burun Kav.* 36, 17; *qabl wa awwal burun do.* 53, 5; *al-anf burun do.* 60, 13; *anf burn* (*sic*) *Tuh.* 4b. 1; *qabl burun* occurs in *do.* 73a. 12 and elsewhere; it should also have appeared in 29a. 11 where the text now reads *quşâşa* 'nail-clippings < . . . ; *qabl* > *burun*.

VU?D *buruñ* Hap. leg.; it is possible that this is merely another meaning of *bürüñ* which follows it, though the semantic connection is not obvious, but the fact that the second is described specifically (and exceptionally) as 'with front vowels' suggests that they were pronounced differently. This word can hardly be derived fr. *bur:* *Xak. xi buruñ al-ğalwa l'il-ramy* 'the distance of a bow-shot'; one says *buruñ attı*: 'he shot a (full) bow-shot' *Kaš. III* 370.

D *bürün* Hap. leg.; Intrans. Dev. N. fr. *bür-*. Survives in NE Kumd. *poroñ*; Tel. *poroñ* 'turbid water' *R IV* 1270. *Xak. xi bürüñ* 'with front vowels' (*bi-ışmami'l-râ*) *tayhuru'l-mâ* 'a wave in water' *Kaš. III* 370.

D *birinç* Ordinal f. of *bır:*; 'first'. As *Kaš.* points out, relatively rare, since at all times other words have tended to be used in this sense, e.g. in the earlier period *ilk/ilki:*, *baştinkı:*, etc. and in modern languages the Ar. 1.-v. *awwal*. It is, however, the only word for 'first' after a ten, i.e. eleventh, twenty-first, etc. S.i.a.m.l.g., except NE, in the longer form *birinç*: and the like, which displaced *birinç* before XIV. *Xak. xi birinç ne:ñ* 'first' of something; a regular form but rarely used (*luğa qıyâsiya qalilatul'-isti'mâl*) *Kaš. III* 373; *xiv Muh. al-awwal birinç: Mel.* 82, 7; *Rif.* 187; *Çağ. xv ff. birinç yakumin* 'first' *San.* 17r. 20: *Xwar. XIII(?)* (she gave birth to three

sons) *birinçisike* 'to the first of them' (she gave the name *Kün*) *Oğ.* 66; a.o. *do.* 85; *Kıp. xv* (in the section concerning Ordinals) in the meaning of *hâdi* 'first' (only with tens in Ar.) you say *birinci:*, and you also say *birinci:* for *awwal* when it is followed by *ikinci:* 'second'; and one also says *burunğı:* (misvocalized *birinğı:*) and with a Poss. Suff. *burunğısı:* (*birinğısı:*) *Kav.* 67, 11 ff.; in a para. on the Ordinals in *Tuh.* 61b. 1 ff. it is said that neither *birinci* nor *onunci* can be used by themselves because *-inci* means 'following' and neither 'one' nor 'ten' can follow a previous number, but *birinci* can be used in such expressions as on *birinci:* in 3b. 10; 62b. 1 *awwal* is translated *ilk*.

D *burna:ç* Den. N. fr. *burun*; 'a jug', with the connotation of one with a nose, i.e. spout. N.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *kalpi-kaghatakam* 'a jug for ritual (washing)'; *yu:ngulu:k burna:ç* (spelt *p-*); *paribhogaghatam* 'a jug for drinking (water)' *İçgüllük burna:ç* (*p-*) *TT VIII C.8*; Chinese *p'i ch'i* 'a crude earthenware vessel' (*Giles* 9,069 1,123) *yığ burnaç Hüen-ts.* 2128 (mistranscribed and mistranslated).

Dis. V. BRN-

D *barın-* Refl. f. of *bar-*; survives only(?) in SW Osm. *barın-* 'to take shelter, to lodge'. *Xak. xi ura:ğuttın kan barındı:* (lit. 'blood went (of its own accord) out of the woman') translated *al-'âdil* gushed with blood; *al-'âdil* is the vein from which menstruous blood emerges (*barınur, barınmak*); and one says *er evke: barındı:* 'the man pretended to go (*yadhab*) to the house (etc.)' *Kaš. II* 141 (*barınur, barınmak*); *Osm. xiv* (there was plenty of food on the table) *arı yeyüpen barınır idı ol* 'he managed to get along by eating it' *TTS II* 104 (this seems to be the sense).

D *bürün-* Refl. f. of *bür-*; 'to wrap (something *Acc.*) round oneself'. Survives only(?) in SW Osm. *Xak. xi ura:ğut yoğurkañ büründi:* 'the woman wrapped herself (*ıltağafat*) in the blanket and covered herself up' (*taqanna'at*); also used of other things *Kaš. II* 141 (*bürünür, bürünme:k*); *KB* 236 should perhaps be read *kamuğ edğülük kil sen edğü bürün* 'do all kinds of good and wrap yourself in goodness' (*burun* gives less sense); *Çağ. xv ff. burun-* (*sic*) 'to wrap (*pîçidan*) oneself in something' *San.* 131 v. 15.

Tris. BRN

D *bürünçük* Conc. N. fr. *bürün-*; 'a woman's cloak, or veil'. Survives only(?) in SW Osm. *bürünçük. Xak. xi bürünçük ximâru'l-mar'a* 'a woman's cloak' *Kaš. I* 510; o.o. *I* 201 (*urun-*); *II* 151 (*sarin-*); *xiv Muh. al-miqna'a* 'a woman's cloak or veil' *bürünçük Mel.* 53, 6; *Rif. 149: Çağ. xv ff. bürünçek* (so spelt) (i) *mi'car wa miqna'a-i zanân* ditto (quotns.); (2) *zir-pîçak* 'a small turban'

(quotn.) *San.* 133r. 16: (Xwar. XIV **bürünçük-lüg** 'wearing a veil' *Qutb* 39): Kıp. XIII *al-miqna'a bürünçük Hou.* 17, 20.

D **burunduk** Conc. N. fr. **burun**; lit. 'nose-piece' or the like, in practice 'leading-rein, nose-ring', and other similar devices for controlling animals, esp. camels. Survives in NE Tuv. **burunduk**; NC Kir. **murunduk**; Kzx. **murındık**; NW Nog. **burındık**; (in SW Osm. **burunduruk**; Tkm. **burunlık**). See *Doerfer* II 738. **Xak.** XI **burunduk al-zimām** 'leading rein' *Kaş.* I 501; a.o. II 16, 26 (tak-, described as **Öğüz**): **KB** **ukuş ol burunduk** 'understanding is the leading rein' (if a man leads with it he attains all his desires) 159; XIII(?) *Tef.* **burunduk** ditto 112; *Muh. al-zimām burunduk Mel.* 70, 9; **burunda:k** (sic) *Rif.* 172; (Çağ. xv ff. **burunduruk** same meaning *San.* 133r. 20): **Xwar.** XIV **burunduk** 'a camel's leading rein' *Nahc.* 162, 13; Kıp. XIII *xiṭānu'l-camal* 'a camel's leading rein' **burunduk Hou.** 14, 16; XIV **burunduruk** (one MS., more correctly?, **burundu:k**) *al-bura* 'a camel's nose ring'; and in the *Kitāb Baylık burunduk zimām* 'l-camal *Id.* 29; **burundak** (sic?) *al-zimām Bul.* 7, 7; xv *xizām* 'a camel's nose ring' **burunduk Tuh.** 14b. 4: **Osm.** XIV ff. **burunduruk** (twice in xv and xvi **burunduk**) 'camel's nose ring, leading rein', etc.; c.i.a.p. *TTS* I 127; II 182; III 119; IV 135.

Tris. V. BRN-

D **burunla:-** Hap. leg.; Den. V. fr. **burun**. **Xak.** XI **ol anı: burunla:di** 'he hit him on the nose' *Kaş.* III 341 (**burunla:r**, **burunla:ma:k**).

Dis. BRR

D **birer** Distributive f. of **bir** 'one each'; also used in the phr. **birer birer** 'every single'. Common in SW Osm. but very rare elsewhere. **Üyg.** VIII ff. **Bud. ol inxwa sayu birer ağıluğ yılan bar** 'there is a poisonous snake in each of those lotuses' *PP* 38, 3-4; o.o. *do.* 9, 8; 79, 4-6 (**as-**); *TT VIII* C.16 (**uğur**)—**altun öglüğ yinğizde birer birer tü sayu** 'every single hair on your golden skin' *Suv.* 348, 1-2: Civ. **birer** is common in *USp.*, e.g. (I will faithfully repay the six *stir*) **ay sayu birer yarım bakır kümüş asır birle** 'with interest at the rate of one and a half copper cash a month' (i.e. 30 per cent per annum) 18, 4-5; (**Xak.**) XIII(?) *Tef.* **birer birer** 'one by one' 103 (s.v. **bir**): **Çağ.** xv ff. **bir and birer** have the same meaning, that is 'one' *San.* 145v. 11: **Xwar.** XIV **birer** 'every single one' *MN* 142, etc.; Kıp. xv (in a note on the Distributive) *a'ti ha'ulā dināra(n)* 'give them a *dinār* (each)' **bu:la:rğa: birer altun bér Kav.** 68, 2; *firādi* 'by ones' (**teker** and) **birer Tuh.** 27b. 9; **birer** in the list of Distributives *do.* 61b. 13: **Kom.** XIV **birerde** 'sometimes' *CCI*; *Gr.*

Mon. BRS

F **bars** (p-) a very early Iranian l.-w., but from which Iranian language it was taken is

uncertain. Properly 'leopard' but in Turkish apparently also used for other large felines. One of the animals of the 12-year animal cycle and so, at any rate in this context, an early l.-w. in Mong. S.i.m.m.l.g., but when, as in SW Osm., the form is **pars** no doubt a recent borrowing fr. Pe. and not a survival. **Yolbars** 'tiger', which s.i.a.m.l.g. except NE, SW, is a compound of **yo:l**, here metaph. 'streak, stripe', and **bars**. See *Doerfer* II 685. **Türkü** VIII ff. **bars yıl** 'the Leopard Year' *Irkb, Postscript*; o.o. 10 (esne:-), 31 (3 ep), 49 (eple:-); **Üyg.** VIII **bars yıka: Şu. E** 7: VIII ff. **Man. Kutadrmış Bars P.N. TT IX** 114: **Bud. bir tişl bars** 'a tigress' *U III* 63, 4-5 etc.; *Suv.* 609, 17 (no doubt the only word available to translate Sanskrit 'tigress'); **Kutluğ Bars Tegin P.N. TT IV**, p. 20, note B69: Civ. in the calendar texts *TT VII* 4, etc.; *VIII P. bars* is used both for the third of the ten 'Stems' (*ping*, *Giles* 9,295) and for the third of the twelve 'Branches' (*yin*, *Giles* 13,246); in *USp.* it occurs both in **bars yıl** and as an element in *P.N.s*: **O. Kir.** IX ff. (1 killed seven wolves but did not kill) **barsığ Mam.** 11, 10; **Küç Bars P.N. do.** 14, 1; 17, 1: **Xak.** XI **bars al-fahd** 'hunting leopard, cheetah': **bars** 'one of the twelve years in Turkish'; a long account of the twelve-year cycle follows: **bars** 'any swelling (*tuaram*) on the body from the bite of a bug or flea or the appearance of an eruption'; one says **anıy eti: bars boldı: tavarrama cildulu** 'his skin was covered with swellings' *Kaş.* I 344-8 (the last meaning presumably metaph. fr. the leopard's spots): XIV *Muh. sanatu'l-nimr* 'the leopard year' **bars yıl:li: Mel.** 80, 19; *Rif.* 186 (*al-nimr* also means 'tiger, panther'; *al-fahhād* 'a man who hunts with hunting leopards' **par:sci:** (sic) 58, 7; **esri:ci:** 157): **Çağ.** xv ff. **bars** 'an agile (*cahanda*) animal rather smaller than a leopard (*palang*) which they tame and use like hunting dogs for hunting wild animals', in Pe. **yüz** ('cheetah'), in Ar. *fahd San.* 121r. 18 (quotn.): **Kıp.** XIII *al-fahd bars Hou.* 11, 6; **bars** is also an element in several names of *al-mamālik* 'Mamluks' *do.* 29: XIV **bars al-fahd Id.** 30; *al-fahd bars Bul.* 10, 5; xv ditto *Kav.* 62, 6; *Tuh.* 27b. 13; **Ak Bars P.N. do.** 39b. 1.

Dis. BRS

S?F **borsuk** (?p-) See **borsmuk**.

VU **burslan** Hap. leg.; the text of *Kaş.* is rather incoherent but it seems prob. that this is merely a jingle to **arslan** and not an independent word. **Xak.** XI **burslan al-bab fi haqiqati'l-luğa** strictly speaking 'tiger', hence one says **arslan: burslan** 'lion and tiger': **burslan:** a masculine Proper Name; *wa yacüz an yakün burslan taba'a(n) li'-arslan: li-annahumä yuşkarän ma'a(n) wa lä yuşrad burslan 'burslan may be used following **arslan** because they are mentioned together, but may not be used by itself; and the best explanation (*al-aşahh*) is that it is "tiger", *li-annahu law kána taba'a(n) lamä cäza tasmiyatü'l-racul bihi*, because if it was (only)*

a jingle then it could not be used as a Proper Name, because one does not say *hādā'l-şay' basan* as one can say *hasan basan* (i.e. *basan* is a mere jingle and cannot be used otherwise)' *Kaş. III* 418.

?F **borsmuk** (?p-) 'a badger'. In this form the word occurs only in *Kaş.*, where it appears in a chapter devoted to Dissyllables containing three consecutive consonants, but is misvocalized. Its form is quite un-Turkish and it is almost certainly a l.-w., perhaps fr. Tokharian where the initial would necessarily have been p-. S.i.a.m.l.g., see *Şcherbak*, p. 139. An unusually large number of modern forms start w. p- including NE Khak. **porşix**: NW Kk. **porşık**, Kumyk **porşuk**; SW Az. **porşuğ**; Osm. **porşuk**. The aberrant Tkm. form **torşık** also has an unvoiced initial. These are all consistent w. the theory that it is a l.-w. w. initial p-, and so suggest that the modern V. **borsı-/porşı-** 'to smell foul' is a back-formation fr. this word and not its origin. A l.-w. in Pe. and other languages, see *Doerfer II* 733. **Xak. XI borsmuk** (vocalized *borsu-majuk*) *duwaybba miñli'l-wark* (sic), *wa bihi yudrabul-majal fi'l-sinan* 'a small animal like the ?', used as a metaphor for fatness' *Kaş. III* 417 (*al-wark* means 'hip-bone' and seems to be corrupt, perhaps read *al-wazr* 'marmot', *al-waral* 'large venomous lizard', or *al-wadakh* which properly means 'fat' but may also have been used as the name of some fat animal): **Çağ. xv ff. porsuk** (so spelt) 'an animal called in Pe. *rūdak* ('an animal found in Tartary of whose skin fur garments are made' *Steingass*), in Isfahāni (VU) *xūxra* and in Ar. (VU) *waşaq* and *ibn 'irs* (normally 'weasel'); it is about the size of a small dog and has black and white stripes on its face and parts of its skin; they make fur garments of its skin; whenever they kill it, it is fat, and so long as it has not eaten carrion its flesh is wholesome food; two *mitğal*'s of its flesh, salted, are a protection against unwholesome airs, and garments made of its fur beneficial in cases of gout, painful joints, and palsy' *San. 132v. 22* (clearly 'badger'; *xūxra* and *waşaq* are unidentified): **Oğuz XI** (after **Xak.**) the Oğuz omit the -m- and call it **borsuk**; but they insert -m- in **başmak** 'shoe' (*al-midās*), which the Turks call **başak Kaş. III** 417: **Kip. XIV borsuk** 'an animal like *al-dābu*' (the hyaena) with a foul smell' *İd. 29*; *al-mims* 'weasel, ferret, mongoose' (*kūzen*) **borsuk Bul. 10, 9**.

FC **bursaq** the Chinese phr. *fo sēng* (*Giles* 3,589 9,617) *Buddhasaṅgha* 'a Buddhist religious community'; generally used in *Hend. w. kuvraş*, q.v. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. **bursaq** and **bursaq kuvraş** are common *TT IV* 6, 45, etc. (**erksin-**); *Suv. 134, 4 ff.*; *TT VIII H.2, 5, 9*; **bursaq dındarlar** 'the religious community and believers' *U II* 77, 15.

Dis. V. BRS-

D **barsa:-** Hap. leg.; Desid. f. of **bar-**. **Xak. XI** in a description of the Desid. f. it is said that

if one says **barsa:di** for 'he wished to go', is permissible (*cā'iz*) but that the normal form (for Verbs ending in -r-) is **barışsa:di Kaş. I** 281, 11; n.m.e.

Dis. BRŞ

D **barış** N.Ac. fr. **bar-**; lit. 'going', but in the early period noted only in the phr. **barış kelış** 'going and coming, social intercourse', and the like. S.i.m.m.l.g., usually only in the phr. **barış kelış**. In SW Osm. the usual Dev. N. fr. **var-** (**bar-**) is **varış** but **barış** is used for 'mutual agreement, reconciliation'. Uyğ. VIII ff. Bud. in **kelış barış sav Hüen-ts. 293** (see note on p. 28) the first two words are an over-literal translation of a Chinese phr. *hui hsiang* (*Giles* 5,173 4,283) used to translate the Sanskrit word *parināmanā* 'the concept of transference (of merit)', see Soothill and Hodous, *A Dictionary of Chinese Buddhist Terms*, p. 205a; **barış kelış arasında** 'between going and coming' *do. 2089*; **Xak. XI al-dahāb wa'l-maci** 'going and coming' is called **kelış barış Kaş. I** 370: **KB olarka katılığil kelış ham barış** 'make contact with them (the merchants) as they come and go' 4421: **Çağ. xv ff. barış gidış gitmek ma'nāsina** 'going' *Vel. 162*; **barış xirām wa raştār** 'walking, going' (quoton.); also **barış kelış raft u āmad** 'going and coming' (quoton.) *San. 121 v. 5*.

D **bəriş** N.Ac. fr. **bér-**; lit. 'giving', but normally used in the phr. **alış bəriş** 'buying and selling, commerce'. This phr. s.i.m.m.l.g. and **bəriş** by itself 'debt, payment of tax', etc. in SE Tar. *R IV* 1600; **Türki BŞ** 67. Uyğ. VIII ff. Civ. *UŞp. 111, 3* (**alış**): **Xak. XI Kaş. I** 62; **KB** 4421 (**alış**).

D **büriş** Dev. N. (Conc. N.) fr. **bür-**; n.o.a.b. **Xak. XI büriş** 'a wrinkle' (*al-inziwā*) in the skin or a garment *Kaş. I* 367.

Dis. V. BRŞ-

D **barış-** Co-op. f. of **bar-**; 'to go together' and the like. S.i.s.m.l. in this meaning. In SW Osm. both **varış-** 'to visit one another' and **barış-** 'to be reconciled, to make peace' survive, cf. **barış. Xak. XI olar bir birke: barışdi**: they went (*dahaba*) to (visit) one another'; also used for helping and competing *Kaş. II* 94 (**barışur, barışma:k**); a.o. *II* 110 (**kelış-**): **KB barışgu kerek kab kadaşlar bile** 'one must associate with one's family and kinsmen' 3209; a.o. 4569 (**kelış-**): XIII(?) *Tef. baruş-* (sic) 'to go together' 91: XIV *Muh. wāfaqa* 'to agree' **barış-** (v.l. in error *yarış-*) *Mel. 32, 1* (*wāfaqa wa şaluha se:kleş-* (Hap. leg.) *Rif. 116*): **Çağ. xv ff. barış-Recip. f. bā yak dıgar şulh kardan wa sulūk nih kardan** 'to make peace and improve relations with one another' *San. 120v. 22* (quoton.); **Xwar. XIV barış-** 'to come to an agreement, live in harmony' *Qutb* 27: **Kip. XIII iştalaha** 'to make peace' **barış-** *Hou. 34, 11*: xv 'to reconcile' (two people) in the sense of removing the unfriendliness between them is **barıştur-**, and for *iştalaha ma' gayrihi* you say **barış-** without the Caus. Suf. *Kav. 76, 16*.

D **bérîş-** Recip. f. of **bér-**; 'to give to one another' and the like. S.i.m.l.g. Uyğ. VIII ff. Bud. *TT VI 311* (içger-): **Xak. XI** olar bir birke: kız berîşdi: 'they gave (*dafa'a*) one another their daughters (in marriage)'; also used when they give one another (*ta'âni*) something *Kaş. II 94* (berîşür, berîşmek): **Kom.** XIV 'to help in giving' **berîş- CCG**; *Gr. 65* (quon.): **Kıp.** XIV **berîşmek** *al-mu'âta* 'to exchange gifts' *Id. 29*.

D **bürüş-** Co-op. f. of **bür-**; s.i.m.l.g. sometimes with front and sometimes with back vowels; the modern V.s are often Intrans. and mean 'to be wrinkled' and the like, with a Caus. f. giving the Trans. meaning. The vowel shift must go back some way, since in the MS. of *Kaş.* there are two separate paras., the first giving the Trans. meaning with Infin. in -mek and the second giving the Intrans. meaning with Infin. in -mak; but the second must be a scribal error. **Xak. XI** ol mağa: bürme: bürüşdi: 'he helped me to wrap round the waist-band' (*fî kaffi'l-nayfağa*); also used of anything which has a round opening and something surrounding it (*lahu tadvör wa istidâra*) like the top of a leather bag and the like (**bürüşür**, **bürüşme:k**); and one says **bürüşdi**: ne:ğ inqabada'l-şay' wa huwa nahw kulühi'l-wach 'the thing was drawn together, wrinkled', as the face in frowning (**bürüşür**, **bürüşmek**, MS. -ma:k) *Kaş. II 94*: Çag. XV ff. **buruş-** (sic) *piçida şudan* 'to be twisted, wound up'; also used in the sense of 'to be shrivelled' (*dar ham kaşida şudan* of the skin or hair owing to the heat of a fire, or 'to be wrinkled' (*şikanc yâftan*) of the face in old age *San. 131 v. 15*: **Kom.** XIV 'wrinkled' (VU) **buruşmış CCI**; *Gr.*: **Kıp.** XV *takarnaşa* (misspelt *takarnaşa*) 'to be wrinkled' (in margin 'and also inqabada') (VU) **buruş- Tuh. 10a. 10**: 'abasa 'to frown' (VU **burtur-**); **Tkm.** (**burtar-** and) (VU) **buruş-** do. 26a. 1.

Tris. BRŞ

D **barışlıg** Hap. leg.; P.N./A. fr. **barış**. **Xak. XI** *Kaş. I 370* (kelişliğ).

Dis. BRY

VUD **bérye**: Den. Adv./Adj. in -ye: fr. *ber (2bér); this Suff., which occurs only in this word, **kuriya**: and (VU) **yırya**: seems to be a Sec. f. of -ra:-/re: attached to words ending in -r; lit. 'on this side', but in practice used only as a cardinal point 'in the south'. Pec. to Türkü. The first vowel is -é- once in *I* and three times in *II* and -e- twice in *I*, in *T 7, 14*, and in *Ongin 2*. Türkü VIII **bérye**: ... **yırya**: *I S 1, II N 1; I E 14, II E 12; Ongin 2*; **bérye**: *I S 6; II N 5; II E 36, 40*; **bérye**: ... **öğre**: ... **yırya**: *T 7*; **öğre**: ... **bérye**: ... **kuriya**: ... **yırya**: *T 14*.

Tris. BRY

VUD **beryeki**: Hap. leg.; N./A.S. fr. **bérye**; 'the difference in meaning fr. **berüt:ki**: Türkü VIII **beryeki**: **boğun kuriyaki**: (VU)

yıryaki: **öğreki**: **boğun** 'the people to the south, west, north, and east' *T 17*.

Mon. BS

bas (p-) 'rust'. This seems prima facie to be an Oğuz word which survives only in NW *Krum R IV 1185*; SW Az. Osm. **pas**; **Tkm. pos**, but it seems possible that the **Xak.** word entered below, which has a similar meaning, is an earlier occurrence although it is quite clearly vocalized with a *kasra*; there is no other trace of a word **bis** or **bis**. Cf. **2 tat, 6 kü:ğ. Xak. XI** (VU) **bis** *şufala kull nahy aw ziqğ wa huwa şay' mitlu'l-qir* 'the sediment in any bag for making butter or wineskin'; it is a substance like pitch *Kaş. I 328*: XIV *Muh(?) xabatul'-hadid* 'iron slag' **bas** (unvocalized) *Rif. 160* (only): **Kıp.** XIV **pas** ('with p-') *al-şada* 'rust' *Id. 32*: XV *şada* ('tağ and) **bas Tuh. 22a. 11**: Osm. (XV *paslu* 'mouldy' *TTS III 575*): XVIII **pas** ('with p-') in *Rümi, zang* 'rust', in *Ar. şada* *San. 122v. 1*.

bu:s (p-) 'mist, fog', and the like. Survives, usually meaning 'steam' in NE Şor **pus R IV 1384**; **Tuv. bus**; SE **Turki bus**; NW **Kumyk pus**; SW Osm. **pus**. Cf. **2 tat, 6 kü:ğ.** (not connected etymologically), **tuma:n. Xak. XI kö:k bus: boldi**: *dacanati'l-samâ minal'-dubâb wa nah-wili* 'the sky became overcast with mist and the like'; and one says **er közi: bus: boldi**: 'the man's sight became clouded (*azlama*) by wind in his stomach' *Kaş. III 124*: **Kıp.** XV **nafas** 'breath', etc. (tin and) **bus Tuh. 36a. 8**; **habâb** 'fine dust' **bus do. 37b. 12**: Osm. XIV **pus** 'mist, fog', etc. in several texts *TTS I 581; II 773*: XVIII **pus** ('with p-') in *Rümi*, 'a mist (*buxâri*) which rises from the mountains'; also *havâ-i muhtabas* 'close weather', and metaph. 'a morose man' (*âdam-i munqabiğ*) *San. 134v. 6*.

Mon. V. BS-

bas- 'to press, crush, oppress, make a surprise attack (on someone Acc.)', and the like. S.i.a.m.l.g. in a wide range of basic and extended meanings, e.g. 'to print'. See **basa**: **Türkü VIII kırkız boğuniğ uda: basdımız** 'we made a surprise attack on the Kırğız people while they were asleep' *I E 35*; about a dozen similar occurrences: Uyğ. VIII **yelmesin menliğ er anta: basmış** 'my men made a surprise attack on his reconnoitring patrol there' *Şu. E 12*: VIII ff. **Man.** (the pure blessed ones) [**ayığ**]ların **bastılar** 'have suppressed their evil (desires)' *TT III 121*; o.o. *M II, 11, 12, TT II 17, 72-5* (iy-): **Band.** (fold three fingers in the palm of the hand and) **uluğ erneğ üze bas** 'press the thumb on them' *TT V 12, 120*; o.o. *TT VI 254-5*, etc. (iy-): **Civ. tamğalarımızni basıp** 'impressing our seals' *USP. 21, 10-11*; a.o. *TT I 97-8* (tin): **Xak. XI ani: bürt basdı: çağama 'alayhi'l-câtim** 'he had a nightmare'; and one says **beg é:l basdı**: 'the *beg* oppressed (*qahara*) the province and treated it as if he were crushing it' (*çağama 'alayhi*); and one says **begni: yağı: basdı**: 'the enemy (etc.) made a night

attack on the *beg*' (*bayyata'l-amîr*); and one says **er kızıg basdı**: 'the man copulated with (*tasamama*) the servant girl'; and one says it **kaykını: basdı**: 'the dog caught the wild animal and brought it down' (*axada . . . fa-şara'ahu*) *Kaş. II* 10 (**basar**; **basma:k**); five o.o.: *KB bođun başğuka* 'in order to keep the people in order' 217; (it takes a lion) **bu kulan başğuka** 'to bring down this wild ass' 284; **özln başğan er** 'a man who controls himself' 965; o.o. 1053, etc.: XIII(?) *Tef. wañ'a* 'to tread underfoot' **bas**- 91: XIV *Muh. gamaza wa dāsa* 'to press, trample on' **ba:ş-Mel.** 29, 9; **bas**- *Rif.* 113; *al-daws başmak* 34, 12; 119: **Çağ.** xv ff. **baş**- *baş*- *Vel.* 128; **baş**- is one of the words used in phr. (*alfāz-i muştaraka*) with a special meaning in each case; e.g. **köpül bas**- *dil-arām giriflan* 'to take away (a man's) peace of mind'; **duşman bas**- 'to conquer (*gālib şudan*) an enemy'; **may bas**- and **uyku bas**- 'to be overcome (*mağlub şudan*) by wine or sleep'; **ayağ bas**- 'to put (*gudāştan*) one's foot on something'; **muhr bas**- 'to impress a seal'; **toz bas**- 'to lay (*furū giriflan*) the dust'; and **kayğu: bas**- 'to overcome grief' *San.* 121 v. 18 (quotns.): **Xwar.** XIII(?) *Og.* 24-5 (**1 emgek**): **xiv bas**- 'to tread on' *MN* 226; **Kom.** **xiv bas**- 'to crush', etc. *CCG*; *Gr.* 51 (quotns.): **Kip.** XIII *kabasa* 'to make a surprise attack' **baş**- *Hou.* 30, 5; 23, 5; *dāsa minā'l-daws baş- *do.* 40, 5; **xiv baş-sara'a**, and in the *Kitāb Beylik baş-dāsa İd.* 32: **xv baş**- *baṭaḥa* 'to flatten', *aw dāsa aw kabasa Kav.* 10, 9; o.o. *do.* 75, 4; 77, 16; *dāsa baş*- *Tuh.* 15b. 13; *darasa* 'to annihilate' (etc.) (**yanş**- and) **baş**- *do.* 16a. 9; **Osm.** **xiv ff.** **baş**- in a wide range of meanings, c.i.a.p. *TTS I* 75; *II* 107; *III* 67; *IV* 75.*

bus- (**p**-) 'to hide, lie in wait, lay an ambush (for someone *Dat.*)'. Survives in NW **Kaz.** **pos**-; **SW Az.**, **Osm.** **pus**-; **Tkm.** **busa**-. See **busuğ** **Xak.** **xı beg yağı:ka: busdı**: *daxala'l-amîr fi kamini'l-adiwwo* 'the *beg* laid an ambush for the enemy' *Kaş. II* 10 (**basar**; **busma:k**); (we attacked by surprise at night and) **teğme: yağak busdımız** 'laid ambushes on every side' *I* 434, 7 (and see **bös**-): XIII(?) *At. amal asrasında busuğlı acal* 'destiny lies in ambush beneath hope' 294; **xiv Muh.**(?) *axfā wa xaba'a* 'to lie hid, conceal oneself' **bu:s**- (mis-spelt *bu:c*-) *Rif.* 102 (quot.): **Çağ.** xv ff. **bus**- *kamin kardan wa dar gışa-i pinhān şudan* 'to lay an ambush, to be in a secret hiding place' *San.* 134r. 19 (quotns.): **Kip.** **xiv bus-kamana İd.** 31: **xv labida** 'to crouch' **buş**- *Tuh.* 32a. 12; **Osm.** **xiv ff.** **pus**- 'to lie in ambush' in several texts *TTS I* 582; *II* 773.

VU bös- perhaps survives in SE **Türki bös**- 'to drag (something) along the ground', *faring* 59, but the semantic connection is dubious. In the section quoted below, the translation of which is imperfect, there is a conflation between **bus**- and this word. **Xak.** **xı er kulin bösdi**: 'the man beat his slave severely' (*daraba . . . mubāliğa(n)*) *Kaş. II* 10 (**böse**r-, **bösme:k**); **o** **kulin bösüğ bösdi**:

ittaxada'l-hamîn wa kađālika idā daraba đirāba(n) 'he laid an ambush, and also when he gave a beating' (actually 'he gave his slave a severe beating') *I* 385, 10.

Dis. BSA

D basa: Ger. in -a: fr. **bas**-. In addition to its use as an ordinary verbal form, this word began at a very early period to be used as an Adv. or Conjunction, see v. G., *ATG*, para. 410. An early l.-w. in Mong. as *basa* 'also, then, thereafter' (*Haenisch* 13). Survives only(?) in NE several dialects *RIV* 1193; **Khak. paza**; **Tuv. baza** used (1) as a Conjunction between two words 'and'; (2) as an Adv. at or near the beginning of a sentence 'also, in addition, once more' (perhaps a reborrowing fr. Mong.) and **NW Kaz. basa RIV** 1527 where it is used at the end of a sentence after the Suff. -la/-na, and means something like 'indeed, in fact, really'. **Türkü VIII üç Oğuz süsi: basa: kelti**: 'three Oğuz armies came to attack us' *II E* 32; **teğri: Umay iduk yér suv basa: berti**: 'the goddess Umay and the sacred land and water crushed them for our benefit' *T* 38; **Uyg.** VIII ff. **Bud.** Sanskrit *anantaram* 'immediately thereafter' **basa:(p-)** *TT VIII A.* 46-7; (bend the two index fingers, press the two thumbs together and) **anda basa** 'after that' (meditate on this *dhāraṇi*) *U II* 47, 73; o.o. of **anda basa do.** 81, 69; *TT X* 217; *UŞp.* 44, 1-2; 103, 13; **yana munda basa** 'and after this' links two quotns. fr. **Bud.** scriptures *TT V* 26, 85-6—**basa basa** 'more and more, increasingly', e.g. **basa basa sevigliğ közln** 'with increasingly loving eyes' *U IV* 46, 49; o.o. *TT V* 24, 70 (**ođğur**-); *Suv.* 17, 23—**ıya basa** (see *ıy*-) has much the same meaning, e.g. **kamağ kutlar waxşęğler turkaru ıya basa köyü közeđü tutarlar** 'all the benevolent spirits (Hend.) will always and more and more keep and protect them' *TT VI* 48-9—in the form **basasında** it has so far lost its original character as to be declined as a N., e.g. **éllğ beg basasında yoriyu** 'walking after (pursuing) the king' *U IV* 14, 141-2; (innumerable deities) **teğri burxan basasında bardılar** 'followed the Buddha' *TT X* 142-3; a.o. *do.* 562-3; **Civ. anda basa TT VIII L.** 34: **Xak.** **xı basa**: a Particle (*harf*) meaning *ba'd* 'after'; hence one says **men anda: basa: keldim** 'I came after him' *Kaş. III* 224: **KB bu iki basa tutsa** 'if he keeps these two (the tongue and the throat) under control' 993—**basa** as a Conjunction 'then, next' is common, e.g. in the list of the Four Companions **basa Fārūğ 53**; **basa** 'Utmān 55—**anıyda basa** 'after him' 132—(in a list of four things) **basası bilig** 'the last of them is wisdom' 308—**basa** 'afterwards' 6140 (**2 kın**): XIII(?) *Tef. anlarda basa 92*: **Kom.** **xiv basa** occurs several times as a Conjunction meaning 'but' or 'therefore, also' rather than 'and', which is **dağı CCI, CCG**; *Gr.* 52: **Kip.** **xiv başa**: which is used in asking for more news (*ında'l-istizādati'l-hadi*) like *ih* in Ar.; and the *Kitāb* *Beylik* says 'and among their Conjunctions

(*kalâmihim fâsila*) is the word **basâ**, which sometimes means "then" (*tumma*) and sometimes "if not" (*illâ*) and sometimes "likewise" (*ayda(n)*) *Id.* 32.

D basu: Hap. leg.; as this is a dialect word, it is prob. a Sec. f. of some other Dev. N. fr. **bas-** (cf. **basıg**) rather than a Dev. N. with the unusual Suff. -u: **Xak. XI basu**: *al-mirzabba fi luğa* 'a sledge-hammer' in one dialect *Kaş. III* 224.

S busu (p-) See **busuğ**.

Dis. V. BSA-

?**D *busa-** See **busan-** etc.

Dis. BSB

VU basbal Hap. leg.; an unusual form, possibly foreign. Cf. **bistek**. **Xak. XI basbal** *cağba mina'l-ğazl* 'a single-spun thread' *Kaş. I* 481.

Dis. BSD

D basut presumably Dev. N. fr. **bas-**, although the semantic connection is not close; 'support, help'. N.o.a.b. **Uyg. VIII ff.** Man. **yétîli iki yegirmilli erkliğ küçlüğlerden küç basut kelzün** 'may strength and support come from the seven and the twelve independent mighty ones' *M III* 35, 20-1: **Bud. otlı suvli bir ikintike küç basut bolup** 'when fire and water strengthen and support one another' *TT VI* 326; **art basut bol-** 'to back and support (someone *Dat.*)' *Suv.* 127, 21; 409, 11: **Xak. XI basut al-zahir wa'l-mu'âwimu'l-musfiq** 'a backer and sympathetic helper'; **basut al-i'âna** 'help'; hence one says **ol mağa: basut bérđi: a'ânani** 'he helped me'; the two meanings are closely related (*qaribân*) *Kaş. I* 354; **xandın basut tilerler** 'they ask the *xan* for help' *I* 459, 7: **KB** (he sought for outstanding people) **öziğe basut kılsa** 'to give him support' 419; **bu işke basut barça andın kelir** 'all the support for this task came from him' 2502.

VU?F bista: Hap. leg.; neither the form nor meaning of the word suggest that this is a native Turkish word; the urban context indicates rather that it is a l.-w., prob. Iranian. **NW Kaz. biste** 'a small settlement, a quarter of a town' *R IV* 1784 can hardly be the same word. **Xak. XI** (in a note on a verse quoted under **yarıg** - in which this word appears) **bista**: the word for 'a person whose business it is to accommodate merchants' (*muđif li'l-tâcir*); the merchant puts up in his house, and he buys the merchant's wares, collects his sheep and takes his other needs. Then, when his sheep are taken one in twenty of his sheep. **Custom** in **Tuxşı**; **Yağma**; and **Basut** and it myself *Kaş. III* 71;

syllable unvocalized) Hap.

Cf. **basbal** and **bilik**.

quantity (*qit'a*) of carded

cotton destined for spinning': **Arğu: xı bistek al-fatila** 'a wick' *Kaş. I* 476.

Dis. V. BSD-

D basit- the oldest Caus. f. of **bas-** with the less common quasi-Pass. meaning; 'to allow oneself to be attacked, etc.' N.o.a.b. Cf. **basur-**, **basık-**, **basur-**. **Türkü VIII** (stay where you are; organize reconnoitring patrols and lookout posts properly) **basıtma**: 'do not let yourself be taken by surprise' *T* 38; **Uyg. VIII ff.** **Bud.** (innumerable human beings) **ig ağırığa basıtıp** 'letting themselves fall victim to disease (Hend.)' (lie without hope or confidence) *Suv.* 587, 1: **Civ. kişl küçl korasar yat kişike basıtur** 'if a man's strength diminishes, he lets himself be oppressed by strangers' *TT I* 56-7; **Xak. XI KB kişig satğamasa küvezlik bile basıtmasa öзде kiçığke küle** 'he must not trample on people in his pride, or let himself be oppressed by unimportant people with a smile' 707; (attack the enemy, do not let him take your property) **uzatsa basıtıg** 'if you procrastinate, you will have let yourself be beaten' 2369.

D bastık- Pass. f. of **bas-** with the rare Suff. -tik- (cf. **bulduk-**) which should perhaps be explained as the Emphatic f. in -k- of **basit-**. N.o.a.b. **Uyg. VIII ff.** **Bud.** (faith, because it has strength) **tört türlüğ şımurlarka çalsıkmaз bastıkmaз** 'is not struck down or overcome by the four kinds of evil spirits (Ahrimans)' *TT V* 22, 28-9; **ig ağırığa bastıkmaз** 'to fall victim to disease' *VII* 40, 134.

D bastur- the normal Caus. f. of **bas-**; with a similar wide range of meanings. S.i.a.m.l.g. **Xak. XI beg oğrı:nı: basturđi**: 'the beg gave orders that the extremities of the thief should be seized and that he should be held down' (*bi-qabd atrâfi'l-lişş wa haşhili*); also used of pressing down (*taqla*) anything to prevent it from rising or turning over (*al-mihüd wa'l-inqilâb*) *Kaş. II* 171 (**basturur, basturma:k**); **Çağ. xv ff.** **bastur-** Caus. f.; **âram dâdan wa ğâlib sâxtan wa mağlıb sâxtan wa pâ gudaştan wa furū ğirândan wa muhr zadan**; this incoherent list attempts (rather ineffectively) to turn the various meanings of **bas-** into Caus. f.s. *San.* 122r. 23.

Tris. BSD

D basutçı: N.Ag. fr. **basut**; 'supporter, helper'. N.o.a.b. **Uyg. VIII ff.** **Bud. basutçısi kim erür** 'who is its supporter?' *U II* 8, 21; o.o. *do.* 9, 5 (esin); 9, 11; *U III* 14, 15 (ii) (**edğü:lük**); *TT V* 22, 20 (**artukrak**); **Xak. XI KB bu erđi basutçı köni dinka kök** 'he (Fârûq) was the supporter and root of the true faith' 54; **basutçı kerek erke yarıçılar** 'a man needs supporters and helpers' 427; o.o. 428-31.

VU?F bustultı: entered twice in *Kaş.*, in the first case the only entry under the heading

fu'luli, in the second one of five words under a similar heading of which the second vowel is not marked but was perhaps *-a-* or *-i-*. N.o.a.b.; prob. a foreign word; there is no common word for this vegetable in the modern languages. **Xak. XI bustultı:** *al-sarmaqu'lladı yu'kal* 'edible orach or mountain spinach (*Atriplex hortensis*)' *Kaş. I* 451; 493.

Dis. BSÇ

D **başığ** Dev. N. fr. **bas-**; the Uyğ. word is transcribed *başık* in *UŞp.*, but *-ık* is not an Uyğ. Suff. Prob. n.o.a.b. SW Osm. **basık** 'compressed, low' is a survival of the cognate form ***basuk**, Pass. Dev. N./A.; NE Kumd., Tel. **pazık** 'gait', *R IV* 1194. might come fr. either. Uyğ. VIII ff. Civ. **başığ** some kind of tax, the exact nature of which is uncertain (see Caferoğlu in *T M IV*, p. 36); it occurs in association w. **salığ** in *UŞp.* 14, 14, v. various taxes in *do.* 88, 44 (**tütün**), and by itself in *do.* 112, 5; **Xak. XI başığ mahallu'l-tabıyit** [yuqäl inserted in error] *wa'l-axğ 'alä ğirra* 'the place of a night attack and taking by surprise'; one says of anı: **başığında:** (*sic*) **tuttı:** 'he caught him at an opportune moment by a night attack' (*fı avānihi bayāta(n)*) *Kaş. I* 372.

D **busuğ** (p-) Dev. N. fr. **bus-**; 'ambush'. Survives only(?) in SW Osm. **pusu**; cognate f.s w. the same meaning are NW Kumyk **pusğun**; SW Az. **puşğ**. A l.-w. in Pe. and other languages, see *Doerfer II* 742. **Xak. XI busuğ al-kamin** 'ambush' *Kaş. I* 372; a.o. *I* 407, 27; **KB** (the age of sixty now calls me saying 'come here') **busuğ bolmasa bardım emdi naru** 'if it does not turn out to be an ambush, I am going there' 366; o.o. 1381, 2370; 4826 (**ödsüz**): xiv *Muh. al-kamin busuğ* (MSS. in error *yaşuğ*) *Mel.* 47, 10; *Rif.* 145; **Çağ.** xv ff. **busu kamin San.** 134v. 10 (quott.). **Kip. XIII al-kamin busu:** *Hou.* 14, 9; xiv **busu:** ditto *İd.* 31; **busu:** *do.* 33; Osm. **xvi pusu koy-** 'to lay an ambush' *TTS IV* 643.

D **başğuk** Conc. N. fr. **bas-** connoting something massive and oppressive. N.o.a.b. Uyğ. VIII ff. Bud. (the four quarters of the world burst into flames) **uluğ beđük tağlarını başğukları yémirildi** 'the massive crests(?) of the great (Hend.) mountains were smashed' *U IV* 40, 164-8; in *TT X* 366 (damaged) **başğuk** seems to mean 'the club, or mace' (of a demon).

D **başğan** See **bazğan**.

Dis. V. BSÇ-

D **basık-/bassık-** *Kaş.* is no doubt right in saying that the longer form is the original; Emphatic Pass. f. of **bas-**; 'to be attacked by night, crushed, etc.'. N.o.a.b.; cf. **basıt-**. **Xak. XI kişi: yağıka: basıktı:** translated *bayyata'l- aduwu 'alā:ā'l-gawm* 'the enemy attacked the people by night' (properly 'the people were attacked by the enemy by night'); originally **bassıktı:** with a *taşad* on

the *sin Kaş. II* 116 (**basıka:r, basıkma:k**); **er yağıka: basıktı:** (written with two *sini*) *bayyata'l- aduwu 'alā'l- racul wa axađa 'alayhi II* 228 (**basıka:r, bassıkma:k** ditto); a.o. *II* 165, 7; **KB** (oh slave of passion) **ölümke basıkma kelir alğalı** 'do not be caught by surprise by death; it is coming to take you' 5145; o.o. 679, 5196.

D **busuk-** (**bussuk-**; p-) Hap. leg.; Emphatic Pass. f. of **bus-**. **Xak. XI er busuktı: uxıda'l- racul f'l-kamin** 'the man was caught in an ambush' *Kaş. II* 116 (**busuka:r, busukma:k**).

Tris. BSÇ

D **basakı:** N./A.S. fr. **basar-**; 'next, following'. N.o.a.b. **Xak. XI KB 'Alı erdi munda basakı** 'Ali was the next after him' 57; **Kip. XIV başağı: kün ba'd ğad** 'the day after tomorrow' *İd.* 33; ditto *Bul.* 13, 6 (vocalized *başığ*:-).

D **busuğçı:** (p-) N.Ag. fr. **busuğ**; n.o.a.b. **Xak. XI KB** (when your black hair and beard have turned white) **anunğu busuğçı ölümke tükel** 'you must prepare yourself completely for death the ambusher' 1103.

Dis. BSG

VUD **bösüğ** Hap. leg.; Dev. N. fr. **bös-**; 'a severe beating'. **Xak. XI Kaş. I** 385 (**bös-**).

VUD **bösge:ç** Hap. leg.; Conc. N. fr. **bös-**, presumably with the connotation of something beaten flat. Cf. **bösge:l**. **Xak. XI bösge:ç al-rağif** 'a flat loaf' *Kaş. I* 452.

Tris. BSM

D **basımçı:** Hap. leg.; N.Ag. fr. **basım**, N.S.A. fr. **bas-**, which has not yet been noted in the early period but s.i.s.m.l. *R IV* 1531; presumably 'oppressor' or the like. **Xak. XI KB** (some are thieves, cheats, cut-purses, and swindlers) **kayısı basımçı ölüteci kırık** 'some are oppressors, murderers, and cripples (?)' 1737.

Dis. BSN

VU **basan** Hap. leg.; this word must be a basic one, if vocalized correctly, and is not connected with the later forms of **başğan** collected under **bazğan**. The difference between **basan** and **yo:ğ** is that the first means 'food prepared for the deceased' and prob. buried with him, while the second means a funeral meal or wake provided for the mourners. **Xak. XI basan ja'am yuttaxad l'il-mayyit ba'd mā dafanıhu** 'food prepared for the deceased after they have buried him'; and one says **yo:ğ basan Kaş. I** 398.

D **basınç** N.Ac. fr. **basın-**; 'oppression' and the like. N.o.a.b. **Türkü VII ff. Man. TT II** 6, 6 and 15 (**ıyınç**): Uyğ. VIII ff. **Man. M III** 37, 14 (ii) (**ıyınç**): **Xak. XI KB** (he lifted from people) **kamuğ küç basınç** 'all high-handedness and oppression' 1771.

D **busanç** N./A.S. fr. **busan-**; 'grief'. N.o.a.b. **Türkü** VIII ff. (a man was sorrowful and the sky cloudy; the sun rose among the clouds and) **busa:nc ara: meñi: kelmi:ş** 'in the midst of grief joy came' *Irkb* 52.

Dis. V. BSN-

D **basin-** Refl. f. of **bas-**; with a wide range of meanings comparable to those of **bas-**, some unusual for a Refl. f. S.i.s.m.l.g., but ? not in SE, SC, SW. **Türkü** VIII (why should we be afraid because (the enemy) are many?) **az teyin ne basinalım** 'why should we be downcast because (we) are few?' *T* 39: VIII ff. (a camel fell into a bog) **basinu: yemi:ş özi:n tlikü: yemi:ş** 'while he was sinking he eat, but a fox eat him' *Irkb* 46: Man. (all the Türk people will sin against God) **kanyuda dındarlarig [gap] basingay ölürgeyler** 'and wherever [they find?] Elect they will oppress and kill them': **Uyg.** VIII ff. Bud. *TT VI* 10 (tyin-): **Xak.** XI of erig **basındı: istad'afa'l-racul wa qaharahu** 'he despised the man and oppressed him' *Kaş.* II 142 (**basinur, basinma:k: KB** (if the king calls for you, mend your ways, do him service and) **basinma ani** 'do not treat him with disrespect' 1504; (the fame of an enemy whom you have not met face to face spreads far and wide) **körüşe basinur körügli karak** 'when you see one another, the seeing eye despises him' 2368; o.o. 646, 4085; **Xwar.** XIV **basin-** 'to treat with disrespect' *Quth* 28.

D **busan-** Refl. of ***busa-**; 'to grieve, be sorrowful', and the like. Morphologically ***busa-** might be a Den. V. fr. **buz-**, but the semantic connection is not close. This word and the other Der. f.'s of ***busa-** are pec. to **Türkü** and **Uyg.** but the first vowel is fixed by *TT VIII*. **Uyg.** VIII ff. Bud. Sanskrit *na śocate* 'does not grieve, is not distressed' **busa:nma:sar (p-)** *TT VIII A.36*; **uluş barça tegin üçün busanur** 'the whole country grieves because of the prince' *PP* 27, 1-2; o.o. *do.* 40, 4; *54.* 3-4; *TT X* 524; *USp.* 97, 25 (**amru:**); 102b. 15; *Hien-ts.* 63, etc.; *Sir.* 624, 16 (**buşrul-**).

Tris. BSN

D **basınçak** N./A.S. fr. **basin-**; survives only (?) in NV Kaz. **basınçak (sic)** 'importunate, troublesome'. **Xak.** XI **basınçak er al-racul'i-mustad'af** 'a man who is despised' *Kaş.* I 501: **KB** 911-12 (**satğa:ğ**): XIV *Muh.* (?) **mustad'af basınçak (-c-)** *Ref.* 149 (only).

Tris. V. BSN.

D **basındur-** Caus. f. of **basin-**; syn. w. **basıt-**, 'to let oneself be oppressed'. N.o.a.b. **Uyg.** VIII ff. Man.-A *M III* 30, 3-5 (ii) (**ëndür-**): Bud. (if a son or daughter of good people) **yekke içgekke basındurmuş bolsar** 'lets himself be oppressed by demons (Hend.)' *TT VII* 40, 36-7.

D **busandur-** Caus. f. of **busan-**; 'to make (someone) grieve, be sorrowful'. N.o.a.b.

Uyg. VIII ff. Man. *TT II* 16, 42-4 (**emğet-**): Bud. *Siv.* 136, 11 (**E burçındur-**).

Dis. BSR

basar Hap. leg. and so perhaps a l.-w.; 'garlic' is normally **sarmusak**. Cf. **basarlığ**. **Xak.** XI **basar tünül-cabal** 'mountain garlic' *Kaş.* I 360.

D **basruk** Pass. N./A.S. fr. **basur-**; lit. 'pressed down', but more commonly 'something put over (something else)'. Survives only(?) in SW Tkm. **basruk** 'a horse cloth' *R IV* 1535: **Xak.** XI **basruk tağâl kull şay** 'a burden on anything' (with a prov. saying that the earth's burden is the mountains and the people's burden the begs) *Kaş.* I 466: **Çağ.** XV ff. **basruğ xarğah esbâhi** 'tent gear' *Vel.* 128; **basruk** (spelt) 'a cover (**püşşi**) which they put over a tent, hut, or house to protect it against the wind and rain' *San.* 122v. 4.

Dis. V. BSR-

D **basur-** morphologically a Caus. f. of **bas-**, but semantically syn. w. it; 'to press down, weigh down (physically)'. Survives in NE **pazır-**, same meaning Alt., Sor, Tel. *R IV* 1196 and Khak.; SW Tkm. **basır-** 'to cover' (etc). **Uyg.** VIII ff. Man.-A **basurur M III** 8, 17 (damaged): Civ. **kartka basurğu** 'one must press (a substance just described) on the ulcer' *H I* 180: **Xak.** XI **teprı: tağ birle: yérig basurdu:** 'God pressed down (*waftada*) the earth with the mountains'; also used of anything which is put under something heavy (**tağil**) *Kaş.* II 77 (**basurur, basurma:k**): **Kıp.** XIV **başur-** 'to heap coverings (*kaftara'l-tağfiya*) on something, that is to cover it, to fasten the covering and press it down' (*bâlağa fihâ*) *İd.* 32.

D **basur-** Intrans. Den. V. fr. **buz-**; Hap. leg. but *İd.* 32 records a **Kıp.** XIV Dev. N. **basarık** translated 'dust which comes from a long way off'. **Xak.** XI **kök basardı: gâmati'l-samâ wa gâma'l-dabâh** 'the sky became cloudy and the mist rose' *Kaş.* II 78 (**busa:rur (sic), busarma:k**).

Tris. BSR

D **basarlığ** Hap. leg.; P.N./A. fr. **basar**. **Xak.** XI **basarlığ tağ cabal dü tım** 'a mountain with garlic on it' *Kaş.* I 494.

Dis. BŞŞ

D **busuş** Dev. N. fr. ***busa-**; 'grief, sorrow', and the like. N.o.a.b. **Uyg.** VIII ff. Man. **kop busuşı sakınçı** 'all their grief and anxiety' *M III* 26, 9 (i): Bud. **busuş kadğu emğek** 'grief, distress, and pain' (representing Sanskrit *śoka paridava duhkha*) *U II* 11, 6; **busuş sakınç** *TT X* 197; o.o. *USp.* 97, 22; *Siv.* 545, 14-15: Civ. **eldin xandın busuş bar** 'there is grief from' (?concerning) the realm and *xan*' *TT I* 60; o.o. *do.* 79 (**belğü:**), etc.

Dis. V. BŞŞ-

D **başış-** Co-op. f. of **baş-**; s.i.s.m.l. **Xak.** XI ol **мага: уйма: başıdı:** 'he helped me to compress (*fi talbid*) the Türkmén felt out of which boots are made'; also used of anything that has to be squeezed (*yuçatm*) to reduce its swolleness or hardness **Kaş. II** 100 (**başışur:**, **başışma:k**).

D **busuş-** (p-) Hap. leg. ?; Recip. f. of **bus-**. **Xak.** XI **beğle:r busuşdı:** 'the *beğs* laid ambushes for each other' **Kaş. II** 101 (**busuşur:**, **busuşma:k**).

Tris. BŞŞ

D **busuşluğ** P.N./A. fr. **busuş;** 'grieved, sorrowful, unhappy'. N.o.a.b. **Türkü VIII ff. IrkB 52 (bulitliğ): Uyğ. VIII ff. Bud. busuşluğ** is common in *PP*, both by itself and in the phr. **busuşluğ kađğıluğ** 'sorrowful and distressed'; **busuşluğ sakinçliğ** 'sorrowful and anxious' **UII 21, 4 (ata); TT X 62-3; korkinçliğ busuşluğ** 'frightened and unhappy' **Kuan. 43-4: Civ. busuşluğ kađğıluğ TT I 217.**

D **busuşsuz** Priv. N./A. fr. **busuş;** 'free from grief and sorrow'. N.o.a.b. **Uyğ. VIII ff. Man.-A** (may our minds remain) **turkaru busuşsuzun kađğısuzun** 'completely free from sorrow and distress' **M I 29, 29; Man. ditto M III 36, 2 (ii): Bud. busuşsuz sakinçsiz bolğil** 'become free from sorrow and anxiety' **TT X 324-5: Civ. busuşsuz (mis-spelt bususuz) bolur TT VII 34, 12.**

Mon. BŞ

baş/ba:ş Preliminary Note. *Although Kaş. spells both 'head' and 'wound' baş:ş this is certainly an error. 'Head' is baş in Yakut, Pek. 388 and baş in Siv Tkm. and 'wound' is baş:ş in Yakut, Pek. 390, and baş:ş in Tkm.*

I baş properly 'head' in an anatomical sense, but also fr. the earliest period used metaph. in the sense of the 'head' (of an army), the 'beginning' (of something) and for geographical features. C.i.a.p.a.l. See *Doerfer II 697-8, 704. Türkü VIII* (more than a hundred arrows hit his armour and quilted coat) **yäziçe: (?so read) başıña: bir teğmedi: ?** 'but not one reached his face or head' **I E 33—geographical; iduk baş 'the holy summit(?) II E 25; (PU) tamağ iduk baş I N 1; II E 29; (PU) çuş başı: I N 6; II E 30: VIII ff. kamu:ş ara: başım** 'my head is among the reeds' **IrkB 10; bu ırk baş:nta:** 'at the beginning of this omen' *do. 57: Man. ekl ağıluğ yol başıña* 'to the beginning of the two poisonous roads' **Chuas. 125-6; bastan (sic) adak(k)a teği** 'from head to foot' **M I 5, 13; o.o. do. 6, 1; TT II 8, 67: Uyğ. VIII geographical; iduk baş Şu. E 9; ötüken yış başı:nta** 'at the summit(?) of the Ötüken mountain forest' *do. E 9; arkar başı:* 'the mountain sheep's head' *do. S 1; keyre: başı: do. E. 6; N 6; sıp başı:* 'the colt's head' *do.*

E 3, 4: VIII ff. Man.-A (the poison which he emitted) **öz başıña teğdi** 'fell on his own head' **M I 20, 2-3; (he cut off) şimnu başım** 'the demon's (Ahriman's) head' *do. 20, 14; a.o. do. 20, 17: Bud. baş is very common both in an anatomical sense, e.g. **başım töğlitip** 'lying face downwards' **PP 19, 4; and in a metaph. sense, 'the top (of a pole)' USp. 104, 12-13 (iğaç); A:cna:ta Kaudinye arhant başım yüz arhantla:riğ** 'a hundred *arhats* with *Ajnāta* Kaundinya at their head' **TT VIII II.7; ağır iş küdüğlerde an başı** 'the very first of (these) important acts' **TT V 20, 10: Civ. baş** is common (1) anatomically e.g. **kayu kişi bas ağıri bolsa** 'whoever gets a headache' **TT VII 27, 12 and (2) metaph. e.g. ağıriğın başı yötül** 'the beginning of the illness is a cough' **TT VIII M.26; and in a curious phr. (I have hired a plot of land for 10 *taş* of cotton-seed) bu on taş kebezni küz yağıda başı taşı birle bérürmen** 'I will deliver these 10 *taş* of cotton-seed in full on the first day of autumn' **USp. 2, 7: O. Kir. the theory that there is a special letter representing baş in P.N.s in Mal. 2, 5 and 49, 2 is an error; the 'letter' is p ik or p ki, but the inscriptions in question are very corrupt: Xak. XI baş:ş (sic, see Preliminary Note) al-ra's 'a head' Kaş. III 151; the word, often spelt baş with Suffis. occurs over 50 times, usually in an anatomical sense, but also metaph. in such phr. as ıvırık başı: 'the neck of a jug' **I 100, 6; erdem başı: tü: ra'su'l-manqibat'l-lisân** 'the beginning of virtue is the tongue' **I 107, 9: KB baş** is common (1) anatomically e.g. **başım kesmesüni keseyin tılım** 'I will cut out my tongue so that they may not cut off my head' 166; (2) metaph. for 'leader' e.g. **başı erdi öndün kamuğ başçıka** (Muhammad) 'was the leader in front of all (other) leaders' 45; (3) metaph. for 'beginning', etc. (I cannot conduct all the business of the state myself) **maña er kerek tır (?read bir) bilir iş başım** 'I need a man who knows how to start work (properly)' 422: XIII(?) **At. baş** is common, e.g. 'head' 300 (**börk**)—**köpül bamakin bil xaťa'lar başı** 'know that fixing your mind (on something) is the prime mistake' 220; **başı bardı xayrını soğı bargusı** 'the beginning of good fortune has (already) gone away, and the end of it will (soon) go' 391: **Tef. baş (1) 'head' (anatomical); (2) 'leader'; (3) 'summit' (of a mountain); (4) numerative altı baş kişi 'six (head of) men'; (5) in a phr. (let us see his army) başımız közimiz birle** 'with our own eyes' 93: xiv **Muh. al-ra's: baş Mel. 14, 18; 46, 2; Rif. 91, 139; o.o. (anatomical) 46, 2; 47, 12; 53, 6; 64, 12; 75, 3; 139, 141, 150, 163, 178; qullatu'l-cabal** 'the summit of a mountain' **dağ başı: 74, 13; tağ başı: 178; al-rawwās 'cattle dealer' baş: satıcı: 57, 9 (only): Çağ. xv ff. baş töben sar-â-zir wa sar nigün** 'head downwards' **San. 124r. 8: Xwar. XIII baş 'head' 'Ali 18: XIII(?) baş** is common in **Oğ. baş kesdi 39; tağ başıda 174; kağna başıda** 'in front of the wagon' 278: xiv ditto **Qutb 28; MN 49, etc.; Nahc. 98, 5 etc.: Kom. xiv 'head' (lit. and metaph.) baş CCI, CCG;*****

Gr. 52 (quotns.): Kip. XIII *al-ra's* baş; *Hou.* 19, 18; XIV ditto *İd.* 31; **basbarmak** (sic under -s) *al-ibhām* 'the thumb' *do.* 31; *ra'si* **ba:şum** *Bul.* 16, 10; XV *al-ra's* baş; *Kav.* 43, 11; 60, 10; *Tuh.* 16b. 7 (and o.o.); *al-ibhām* ba:ş *barmak* *Kav.* 61, 3.

D) 2 ba:ş presumably Den. N. fr. *ba:, see **ba:lığ**; 'a wound' and the like. Survives only (?) in Yakut and SW Tkm., see above; elsewhere displaced by l.-w.s like Mong. *yara* and Ar. *carāhat*, etc. Türkü VIII ff. Man. **tört yegirmi törlüğ baş kiltimiz erser** 'if we have inflicted the fourteen kinds of wounds' *Chuas.* 52-3; Uyğ. VIII ff. Civ. **baş kılzar** 'if one makes a (surgical) incision' *TT VII* 21, 2 (see **kanar**): **Xak. XI ba:ş al-cirāha** 'a wound' *Kaş. III* 151 (prov.); *III* 301 (**tügne-**) and nearly 20 o.o. translated *al-cirāha, al-curh* 'wound', *al-ğarha* 'ulcer': **KB berge başı** 'the wounds inflicted by a whip' 2580; (do not be angry with me) **köpül kulma baş** 'do not wound my mind' 3965; a.o. 6287: XIII(?) *At.* 140 (1 ok): **Xwar. XIV baş** 'wound, wounded' *Qutb* 28; (he spoke with lamentations and tears and) **bağrı başı birle** 'with an ulcerated liver' *Nahc.* 182, 16; Kip. XIII ('head') **ba:ş wa huca'l-curh wa huca'l-dummal** also 'wound' and 'boil' *Hou.* 19, 18; a.o. *do.* 33, 5; XIV **ba:ş al-curh wa ba:ş al-xurāc** 'abscess' *İd.* 31; *al-curh* baş; *Bul.* 10, 2; **Osm. XIV ff. ba:ş** 'wound, ulcer'; common until xvii, occurs rarely in xvii *TTS I* 76; *II* 108, *III* 68; *IV* 76.

bé:ş 'five'; c.i.a.p.a.l. Türkü VIII **bé:ş** is common (spelt **beş** in *T* 49; *Ix.* 17 and once in *II*); VIII ff. Man. **bé:ş** *teğri* 'the five gods' *Chuas.* I 1, 8; Uyğ. VIII ff. Man.-A, Man., Bud., Civ. **bé:ş**, consistently so spelt, is common: **O. Kir.** IX ff. **bé:ş**, with the special letter for -é- occurs in *Mal.* 25, 4 **bé:ş kırk** 'thirty-five' (years of age) and *do.* 45, 2 **bé:ş yaşırta**: 'in my fifth year'; in *do.* 11, 9 the photograph shows that the line begins **yegirmi: yaşırta**: 'in my twentieth year'; the supposed preceding word **beş** (so spelt) is wrongly deduced from a flaw in the stone: **Xak. XI bé:ş al-xamsa fi'l-'adad** 'five' *Kaş. III* 125; a.o.o.: **KB bé:ş** 1432: XIV *Muh. xamsa bé:ş* *Mel.* 81, 6; *Rif.* 186; **Çağ. xv ff. bé:ş beş** 'adad' *Vel.* 139; **bé:ş/béşer** 'adad-i panc' 'five' *San.* 147r. 14: **Xwar. XIV bé:ş** (**hā**) *maftūla, yā, şin* **namāz** 'the five (daily) prayers' *Nahc.* 240. 6; **Kom. XIV bé:ş CCG; Gr.: Kip. XIII xamsa bé:ş** *Hou.* 22, 5; XIV **bé:ş xamsa** *İd.* 31; *Bul.* 12, 11: XV **xamsa bé:ş** (*fatha yā*) *Kov.* 39, 4; 65, 6; **beş** *Tuh.* 60b. 7 a.o.o.: **Osm. XIV ff.** the spelling **bé:ş** seems to be standard in XIV, and XV and occurs sporadically down to xvii *TTS I* 154; *III* 104; *IV* 113.

boş/bo:ş basically 'not subject to external control, free' (not very different fr. **erklığ**), with extended meanings like 'empty' as opposed to 'full', and 'soft' as opposed to 'hard'. The original length of the vowel is uncertain; *Kaş.* lists both forms, but it is short in SW Tkm.; it does not seem to exist in Yakut. S.i.a.m.l.g. with minor phonetic

changes. Türkü VIII ff. *İrkB* 29 (ut-): Uyğ. VIII ff. Man. *M I* 17, 2 ff. (15512): Bud. (then you must imagine that various *cahras*) **bu burxan etözin boş kılmişin** 'have set free this Buddha-body' *TT V* 6, 46; o.o. *TT IV* 6, 33 etc. (irincü): Civ. (if a man's voice fails) **edğüti boş ünmeser** 'will not come out well and freely' *H I* 146; **Xak. XI boş yıldı: al-dābbatu'l-musayyaba** 'an animal that is allowed to go free' (cf. **ıduık**); hence one says of ıleşir: **boş** (kıldı: omitted) *tallaqa'l-mar'a ka-annahu ahmalahā* 'he divorced the woman, as if he let her go free'; and one says of **kul boş kıldı**: 'he emancipated (a taqa) the slave'; and **al-hurr** 'free' is called **boş**, as in the prov. **boş ne:ñke: ıđi: bolmas:** 'a thing which is allowed to go free (al-muhal) has no owner' *Kaş. I* 330; **bo:ş kişi:** 'a free (hurr) man'; **bo:ş ura:ğut** 'a divorced (tāliq) woman'; **bo:ş eliğ yad fāriğa mina'l-'amal wa'l-māl** 'a hand without work or property'; **bo:ş et** 'soft' (*raxx*) meat', also used of soft ground: **boş** (as for a loose (*muñlaq*) horse): and one says **bo:ş ev** 'an empty (*fāriğ*) house', and vessels and tools that are not in use (*al-fāriğa mina'l-'amal*) are called **bo:ş** *III* 124; **KB boş āzād kişi barça edğü kulı** 'a free, independent man is the servant of all good (men?)' 2307; XIII(?) *At.* (till) **boş kişi** 'a man with an unbridled tongue' 137; *IV Muh. al-xāli* 'empty' (opposite to 'full') *do. 10*: (**nemesiz**; one MS.) **bo:ş** *Mel.* 54, 9 (*Rif.* 151 **ata:sız**); **hurr** (opposite to 'slave' **kul**) **bo:ş** *Rif.* 151 (only); **Çağ. xv ff. boş** (1) *xāli* (quotn.); (2) *sust* 'soft, idle', etc. *San.* 135v. 17: **Kom. XIV boş** 'empty' (space) *CCG; Gr.: Kip. XIII al-fāriğ* (opposite to 'full' *tolu*): **bo:ş wa huca'l-xāli wa'l-ıtaoq** ('divorcee') *Hou.* 27, 17; XIV **boş şafr** ('empty') *wa xāli*: **bo:ş** ('with back vowel') *muñtaliq* 'released, set free' *İd.* 32; *xv xāli boş* *Tuh.* 14b. 6; *xāli, tafarrağa* 'to be unoccupied (**boşan-** and) **boş bol-** *do.* 14b. 12; *xāba* 'to be disappointed' **boş kayıt-** *do.* 15a. 8; **fāriğ boş** *do.* 28a. 2; 'soft' (**yaş** and) **boş** *do.* 31b. 7: **Osm. XIV ff.** **boş** noted in several phr. *TTS I* 114; *II* 161; *III* 108-9.

Mon. V. BŞ-

biş- (p-) 'to come to maturity, ripen', with some extended meanings, both Intrans. and Trans.; vowel originally i-, but -i- also occurs as early as Türkü. S.i.a.m.l.g.; the vowel is a back one in NE, SE Türki (in suffixes) and NC Kir., but a front one elsewhere. The initial is p- in an unusually wide range of languages, NE (not significant); SE Türki *BŞ.* 120; NC Kzx. *MM* 276; SC Uzb. *Bor.* 328; NW Kaz., Kk., Nog.; SW Osm. and some Tkm. forms. See *Doerfer II* 845. Türkü VIII ff. (it rained) **tarığ bişdi:** (sic) 'the crops ripened' *İrkB* 53; Uyğ. VIII ff. Man. (VU) **bişip M III** 28, 6 (iii) (dismaged): Bud. **öñre ajundakı kılıñç tüşü bişmakın** 'the maturing of the fruits of things done in a former existence' *Tiğ.* 50a. 5-6; a.o. *U IV* 50, 124 (étıl-): **Xak. XI eşiç bişdi:** 'the pot boiled (*adrakat*) and the broth was cooked' (*tubixat*); and one says **yé:miş bişdi:** 'the fruit ripened'

(*nadicat*); and one says *er kımız bışdı*: 'the man stirred (*harraka*) the kumis so that it should mature' (*li-yudrik*) *Kaş. II* 12 (*bışa:r*, *bışma:k*); *et bışdı*: 'the meat was cooked' (*ıntabaxa*) *III* 321, 8; *o.o. I* 169 (1 *ol-*); *II* 120 (*tıtıl-*); *III* 382, 2: *KB* (hear the saying of) *köñl bışmış kişi* 'the man with a mature mind' 6165; (if one eats) *ëve bışmış aşnı* 'food cooked too quickly' 632: *xiv Muh. al-nâdic* 'ripe' (opposite to 'unripe' *çilg*); *bışmış Mel.* 56, 7; *Rif.* 154: *Çağ.* xv ff. *bış-* (*sic*, see *bışur-*) Intrans.; *puxta şudan* 'to be cooked' and *tađakkur yâftan* 'to remember' *San.* 146v. 24 (quotn.); the second meaning, otherwise unknown, is picked up by the following entry *bışkar-* 'to remind', supported by two quotns. fr. *Nawâ'i*, but also otherwise unknown): *Xwar.* xiv *bış-* (*sic*) 'to be matured' *Qutb* 34: *Kıp.* xiii 'cooked (*al-mařbix*) meat' *bışmış et Hou.* 15, 16: *xiv bış-* *ıntabaxa*; one says *aş bıştı*: 'the food is thoroughly cooked' (*istawâ*) *İd.* 32; *tařabbaxa wa ıntabaxa bış-* *Bul.* 85r.: *xv aş bışmışmi: dür* 'is the meat thoroughly cooked?' (*istawâ*) *Kav.* 15, 19; *a.o. do.* 42, 16: *Osm.* xiv ff. *bış-* (*þiř-*) 'to be cooked, to ripen', etc.; *c.i.a.p.* *TTS I* 109; *II* 154; *III* 104; *IV* 154.

buř- (*þ-*) 'to be irritated, annoyed'. Survives in SE *Türki puř-* *Shaw* 59 (only, but *BŞ.* 129 lists the Refl. f. *puřun-* and *faring* 233 the Dev. N. *puřuk*). *Uyğ.* viii ff. *Civ. TT VIII* 1.6 (*ışırken-*): *Xak. xi men bu: ruřın buřum* 'I was irritated (*đacirtu*) by this affair' *Kaş. II* 12 (*buřmaz:zmen* (*sic*, error for *buřa:rmen*), *buřma:k*); two *o.o.*: *KB buřar öđte beglerke barma yağuk* 'do not go near *begs* when they are irritated' 779, 783; *o.o.* 324, 335 (*utunluk*), 795 (*İlen-*), 3965, 4292: *xiii(?) At.* 52 (*arşlan*): *xiv Muh. al-dacar wa'l-ğayz* 'to be irritated, furious' *buřmak Mel.* 34, 16; *Rif.* 120; *đacira wa kasila* ('to be lazy') *buř-* in margin *Rif.* 111 (only): *Çağ.* xv ff. *buř-ğalzatla tand ol-, kak-... ve incin-, bi-huđür ol-* 'to be angry and rude, to push... to be hurt and irritable' *Vel.* 152 (quotns.); *buř-ziyân rasidan* 'to be injured, damaged' *San.* 134v. 13 (quotns.): *Xwar.* xiii *puř-* (*sic*) 'to be irritable' *Ali* 48; *xiv buř-* ditto *Qutb* 36 (*boř-*), 38: *Tkm.* xiv *buř-ığtâza* 'to become angry'; and in *Kıp.* *ylğir-* (*Hap. leg.?*) *İd.* 32: *Osm.* xiv ff. *buř-* (once in *xvi puřun-*) 'to be irritated, angry'; common down to *xvi TTS I* 128; *II* 183; *III* 120; *IV* 643.

Dis. BŞA

D 1 buřı N./A.S. fr. *buř-*; 'bad-tempered, irritable'. Pec. to *KB. Xak. xi KB buřı bolsa yařuk billğis bolur* 'if a man becomes bad-tempered, he loses his sense of judgement' 334; *buřı bolma* 1414; *o.o.* 850, 906, 1997, 4292.

F 2 buřı (*p-*) 'alms'; the Chinese phr. *pu shih* (*Giles* 9,479 9,934), same meaning, borrowed by Turkish Buddhists and from them by the Manichaean. Common in *Uyğ.*, and sometimes spelt with the original *p-* but not noted

later. *Türkü viii ff. Man. puřı bėrdimız erser* 'if we have given alms' *Chuas.* 140-1; *a.o.o.*: *Uyğ.* viii ff. *Man.-A edğü kılınçığ buřı kücün kılzun* 'may they do good deeds by the strength of (giving) alms' *M III* 11, 1-2: *Man. arıř buřı* (*sic*, *Man. Syriac script*) *bėrelim* 'let us give pure alms' *M III* 20, 8-9; *o.o. do.* 10; *M I* 32, 12: *Bud. barça buřı bėriř* 'give it all as alms' *PP* 16, 6; *o.o. do.* 46, 6 etc.; *USP.* 103, 10-20 (1 *id!*); *U III* 12, 8; *U IV* 36, 92 etc.—*ol bodisavat sizlerke korkunçsuz buřı bėrğey* 'that bodhisattva will give you the gift of freedom from fear' *Kuan.* 52; *a.o.* 153.

Dis. V. BŞA-

D başa- Den. V. fr. 2 *baş*; 'to wound, make incisions', and the like. *N.o.a.b. Xak. xi ol yığa:çığ başa:đı*: 'he made incisions (*ittaxada huřüz*) in the wood'; also used of anything else when one cuts it (*hazzahu*); also used when one dovetails pieces of wood (*wađa'a'l-kařab musannada ba'đihâ 'alâ ba'đ*) *Kaş. III* 265 (*başa:r*, *başa:ma:k*): *Xwar.* xiii(?) a word apparently spelt *başdı* but transcribed by *Arat başadı* occurs five times in *Oğ.* usually in the phr. *Oğuz kağan başadı* 'Oğuz kağan attacked', or the like. It cannot be a misreading of *basdı* since the phr. *başadı basdı* occurs in 294, and seems to be a survival of this word.

D bořu- (? *bořo-*) Den. V. fr. *boř*; properly 'to free, liberate', with some extended meanings. *S.i.a.m.l.g.*, usually as *bořa-*, with several Trans. and Intrans. meanings. *Türkü viii ff. Man. bėř teřriř bořuğali* 'in order to liberate the five gods' *Chuas.* 9; *yazukumuzni... bořuğali kolmadımız erser* 'if we have not prayed (God) to release (us from) our sins' *do.* 287-9: *Uyğ.* viii ff. *Bud. yazukumuzni bořuyu yarlıkazunlar* 'may they deign to release (us from) our sins' *TT IV* 12, 36; *tsuyumda yazukumda bořuyu bėrzün* same meaning *Kuan.* 200: *Xak. xi anıř ö:zil: bořu:đı: istařlağat tabi'atuhu* 'his bowels were opened'; and one says *tüğün bořu:đı*: 'the knot came untied' (*wahana*); and one says *at bořu:đı: inhalla'l-faras mina'l-wařaq* 'the horse got loose from the tether'; and one says *xa:n yalawaçığ bořu:đı: ađana'l-malk bi-ruću'i'l-rasul ilâ mursilhi* 'the king gave the ambassador leave to return to (the king) who sent him'; and, in *Arğu.*, *er urağutun bořu:đı*: 'the man divorced (*tallaqa*) his wife'; this verb is both Intrans. and Trans. *Kaş. III* 266 (*bořur*, *bořur:ma:k*): *xiv Muh. a'taqa wa řalaqa* ('read *tallaqa*) *wa taraka* 'to release, to hand over (or ðivorce), to give up' *bořa-* *Mel.* 23, 3; *Rif.* 104; *řalama fi nawmihı* 'to have a nocturnal emission' *bořa-* 108 (only); *al-mullaq* 'released' *bořa:miriř* 51, 11; 147: *Çağ.* xv ff. *bořa-* (and *bořan-*) *sust şudan, xâli şudan* 'to be weak, lazy; to be empty' *San.* 135r. 2 (quotns.): *Xwar.* xiv *bořa-* 'to release' *Nahc.* 7, 17: *Kıp.* xiv *bořa- řallaqa İd.* 32; *Bul.* 59v.

Dis. BŞÇ

D başçı: N.Ag. fr. I baş; 'leader, supervisor', and the like. S.i.s.m.l. Xak. XI KB kalı edğü bolsa bodun başçısı 'if there is a good leader of the people' 894; o.o. 45 (öpün), 4439 (İğdişçi): XIV Muh.(?) (in a list of words for craftsmen, etc.) *al-ra's* 'foreman' başçı: Rif. 155 (only): Çağ. xv ff. başçı *balad wa dalil wa rahnüma* 'guide, leader' San. 124r. 10: Xwar. xiv başçı 'leader' Qutb 28.

Tris. BŞÇ

DF buşıcı: (p-) N.Ac. fr. 2 buşıcı; 'beggar, mendicant; one who collects, or lives entirely on, alms'. N.o.a.b. Uyğ. VIII ff. Bud. toğa yok çığay buşıcı men 'I am an infirm and destitute beggar' PP 67, 3-4; bu buşıcı bra-man 'this mendicant Brahmin' U III 15, 18; o.o. do. 10, 4-5 (kolunğuçı); 22, 9.

Dis. BŞD

?C baştak survives only in NW Kaz. baş baştak 'leaderless' and the like; otherwise n.o.a.b. The SW Osm. phr. tek başına, 'all by oneself, all alone', suggests that this is a Compound of I baş and I tek with phonetic assimilation. Xak. XI baştak (MS. başnak, but as the word precedes başmak this must be an error) er *al-raculü'l-hâsir wa ğayruhu* 'a bare (or unarmed) man', etc. Kaş. I 466: Kıp. XII *al-âri mina'l-ahl wa ğayrülüm* 'a man without family ties' baş; daik (two words) *ya'ni bi-ra'sihü* that is 'on his own (head)' Hou. 25, 5.

VU baştar Hap. leg.; possibly a l.-w. Argü: XI baştar *al-mincal* 'a sickle' Kaş. I 455.

Dis. V. BŞD-

D başad- Intrans. Den. V. fr. I baş; 'to be a leader, at the head of (a body of men)'. Occurs only twice, but clearly legible. Cf. başla:- Türkü VIII Ku Sepün başadu: tört tümen sü: kelti: 'an army of 40,000 men came with Ku *chiang-chün* (Chinese 'general') at their head' II N 8; (500 men) Lisün tay sepün başad[u:] 'with Li Hsün-tay at their head' do. 11.

D boşut- (?boşot-); Caus. f. of boşu-; 'to release', etc. The spellings boşat- in the MS. of Kaş. are due to the scribe; it must originally have been boşut-. S.i.a.m.l.g., usually as boşat-, with the same range of meanings. Uyğ. VIII ff. Civ. (out of the six *sitr* and six *bakır* due to the *beg* we have received five *sitr* and five *bakır*) bir *sitr* bir *sitr* bir *kürümüşni* *beg* boşut(tu) 'the *beg* has renounced one *sitr* and one *bakır*' USP. 125, 3-4: Xak. XI ol tağar boşattı: 'he emptied (afrağa) the sack of its contents', also used of any container (*zarf*) when it is emptied of what had been stored in it; and one says ol *tügün* boşattı: 'he untied (*awhâ*) the knot', etc.; and in Argü: one says ol *uragüt* boşattı: 'he divorced (*tallaqa*) the woman'; and one says ol *bulunuğ*

boşattı: 'he released (*aqlaqa*) the prisoner'; also used of anyone who released (*jakka*) someone from fetters or bonds Kaş. II 306 (boşatur-, boşatmak, *sic* everywhere); bu: ot karin boşutğan (*sic*) 'this drug purges (*yashil*) the stomach'; also used of anything when it frequently reduces the strength of a thing by loosening it (*yühin quawata'l-şay*) *bi'l-hall*) I 514; a.o. I 210, 21 (üd-, rhyming with *aşut-*, taşut-): KB özl katmış emdi boşutğu kerek 'he is constipated, we must now loosen his bowels' 1050: Çağ. xv ff. boşat- Caus. f., *sust kardan wa xâli kardan* 'to weaken, to empty' San. 135v. 1: Kom. xiv 'to release; to forgive (sins) boşat- CCI, CCG; Gr. 65 (quotns.); Kıp. xv *tallaqa boşat- Kav.* 78, 8; *farrâğa boşut-* (*sic*) do. 78, 11: Osm. xv ff. boşat- 'to empty' in one or two texts TTS II 161; IV 120.

Tris. BŞD

D baştinki N./A.S. fr. *Ahl.* of I baş; 'first'. Pec. to Uyğ. Uyğ. VIII ff. Bud. baştinki asanki içinde 'in the first *asaykhuya*' TTV 20, 7; a.o. *Şiv.* II, 11: Civ baştinki yıl 'first year' TT VII 18, 7; a.o.o.

Dis. BŞÇ

D I başak Dim. f. of I baş; lit. 'a small head', at first specifically 'an arrow-head', later 'ear of corn', etc. S.i.a.m.l.g. with various phonetic changes (b-/m-; -s/-j-). Xak. XI başak *naşıl'-sahm wa sinânu'l-rumh* 'the iron head of an arrow or lance' Kaş. I 378; four o.o.: Çağ. xv ff. başak *ok demreni* 'arrow head' Vel. 128 (quotn.); başak (1) *paykân* ditto (quotn.); (2) *xîşa* 'ear of corn' (quotn.) San. 124r. 4: Xwar. xiv başak 'ear of corn' Qutb 28; 'arrow-head' MN 91: Kıp. xiv başak *al-sunbula* 'an ear of corn'; one says başak *dermakca* (*sic*, in error) bardı: 'he has gone to pluck ears of corn' Id. 32; (Tkm. demren) *al-naşl*, in Kıp. başak do. 50.

?S 2 başak See başmak.

F başık (paşık) the Man. Sogdian word *p'ÿk* 'hymn', occurs occasionally in Man. texts. Türkü VIII ff. Man. (in the title, mainly Sogdian, of a hymn) paşık Toy. I v. 5 (ETY II 177): Uyğ. VIII ff. Man. alkış paşık *sözleğüg* 'reciting praises and hymns' TT III 161; o.o. M II 9, 1; 10, 1 (i); 10, 1 (ii); M III 26, 11 (ii).

D bışığ (p-) N./A.S. fr. bış- 'ripe, mature; ripeness, maturity', etc. Survives only(?) in NE several dialects *pışık R IV 1323*. Türkü VIII ff. Man. (in a list of twelve virtues) çinün bışığın ermek 'to live in truthfulness and maturity' M III 17, 12-13 (i): Uyğ. VIII ff. Bud. (Sanskrit lost) bışığ (p-) erse: señil TT VIII A.19: Civ. bışığ *şığır* 'ginger' H I 4, etc. (şığır q.v.); (in an adoption agreement; let the adopted boy) könl bışığ tapinzun 'serve faithfully when he reaches maturity(?)' USP. 98, 8; yığ etler teğşilip bışığ boldı 'raw meats have changed and become fully

cooked' *TT I* 192: **Xak.** XI **bişig aş** *al-fa'âmûl-matbûx* 'cooked food'; and anything cooked is so called, hence 'a baked brick' (*al-acur*) is called **bişig kerpic** 'a baked mud brick' (*lahin*); (in margin in second(?) hand) **bişig sücû:ğ** 'cooked wine' *Kaş. I* 372; several o.o.: *KB biliglig bilig bérđil tilke bişig* 'wisdom gives the tongue maturity' 168; *bolur ötrü işler bütün ham bişig*; *biliglig kişiler bişig yér aşığ* 'then his actions are proper and well thought out; wise men eat their food well cooked' 330; a.o. 4480: *xiv Muh.*(?) *lahm matbûx bişi:ğ* (*sic*) et *Rif.* 164: **Çağ.** xv ff. **bişig/bişik puxja** 'cooked' *San.* 147r. 20; (VU) **bişi** (or **bişma**) *nânâ-i küçik* 'small bread rolls', which they cook in butter *do.* 147r. 9: **Yağma:** xi **bişik et** 'cooked meat', etc., the **Yağma:** form of **bişig** (mis-spelt **başik** in the MS.) *Kaş. I* 379: **Xwar.** xiv **bişig** 'cooked, matured' *Qutb* 34: **Kom.** xiv 'ripe, cooked' **bişi CCI**; *Gr.*: **Kip.** xiv **bişi**: 'thin loaves' (*ruqâq*) well known among them *İd.* 32: **Osm.** xiv ff. **bişi** 'cakes cooked in butter'; c.i.a.p. *TTS I* 108; *II* 154; *III* 104; *IV* 114; xviii (after **Çağ.**) and the *Rûmi* call a cake made of dough beaten up with an egg and baked in butter **bişi/bişme** *San.* 147r. 19.

D buşak Sec. f. of ***buşgak** Dev. N./A. (connoting habitual action) fr. **buş-**; *Kaş.*'s explanation is confused and erroneous. N.o.a.b. **Oğuz** (and others, *wa ğayruhu*) xi **buşak** 'an irritable (*al-ğacûr*) man' *Kaş. I* 378; (under the heading *fa'îlgân*) words of this form are N./A. of Habitual Action corresponding to the Ar. form *mif'âl* . . . , and most of the **Oğuz** and **Kıpçak** turn the -n into -k and omit the -ğ-; for example (the **Turks**) call 'an irritable man' **buşğân** and the **Oğuz** say **buşak I** 154: **Kıp.** xiv **buşak al-raculûl-kaşîrûl-ğayğ** 'a bad-tempered man', from **buş-** *igtaza İd.* 32

D boşuğ (2boşuğ) N.Ac. fr. **boşu-**; n.o.a.b. **Uyg.** viii ff. **Bud.** **élig begdin boşuğ bulup öz uluşına bardı** 'he received from the king permission to leave and went off to his own country' *U III* 67, 1-2 (iii); **arımadağ tsuy irinçülerimin boşuğ kolup** 'asking for forgiveness for my sins (Hend.) which have not been purged' *TT IV* 12, 50: **Xak.** xi **boşuğ** 'the permission (*al-ıdn*) for the return journey', which is given by a Sultan to an ambassador who has been sent to him; and the gift (*al-câ'iza*) which is given to the latter is also called this. This is analogous to the Ar. word *al-sufra* which primarily means 'food prepared for a traveller', and then the leather cloth on which the food is laid out is also called *sufra*. Similarly a neighbour who goes to visit (another) neighbour far away, when the time for his return comes sends out an invitation, all the neighbours and others are invited, and he asks their permission to return, giving the neighbours gifts; this is called **boşuğ aş fa'âmûl-ıdn** 'the food for permission' *Kaş. I* 372: *KB boşuğ bérğûl* 'giving (the ambassadors) permission to depart' 2495: **Kom.** xiv 'release' **boşov CCG**; *Gr.*

D boşuğ Hap. leg.; N.Ac. fr. **buş-**. **Xak.** xi one says **buşuğ buşdı**: *dacira đacara* 'he was bad-tempered, irritable' *Kaş. I* 373.

D boşğut (**boşğot**) 'instruction, teaching', and the like; Dev. N. fr. ***boşğû-**, which is morphologically a Den. V. fr. **boşuğ** with a very tenuous semantic connection. Neither this nor cognate words (**boşğun-**, **boşğun-**, etc.) are noted later than **Xak.** but the -o- is fixed by *TT VIII* spellings. **Türkü** viii ff. **Man.** **adınağuka boşğut boşğurmakin sever** 'he loves to give instruction to others' *M III* 21, 1-2 (ii); **edğü boşğut boşğap** *TT II* 10, 95; **Uyg.** viii ff. **Man.** Tokharian 'upright behaviour and knowledge' **çaxşapat boşkut** (*sic*) *TT IX* 33: **Bud.** **nom boşğut boşğundaçı erser** 'if they are persons being instructed in the (true) doctrine' *TT V* 22, 46; o.o. *do.* 24, 52; 26, 83; Sanskrit *śrûta* 'tradition, instruction' **boşğut** (spelt *poşkodh*) **bilig TT VIII D.27**; **boşğut alıp** 'receiving instruction' *USP.* 43, 6: **Xak.** xi **boşğut al-tilmid fi'l-hırfa** 'an apprentice to a craft' *Kaş. I* 451.

E başğak See **sapğak**.

D başğıl Hap. leg. (so is **başıl**); Den. N./A. in -ğil (connected with colours) fr. **1 baş**. **Xak.** xi 'a quadruped with a white head' (*đawâtu'l-arba' idâ abyadğa ra'suhu*) is called **başğıl yilki**: *Kaş. I* 481; **başıl ko:y al-aşğ** 'minal-ğanam' 'a sheep with a white spot on its head', in one dialect (*fi luğa*) *I* 392.

D başğân Hap. leg.; presumably Den. N. fr. **1 baş**. The *rağl* varied fr. about 12 ounces to 5 pounds *avoirdupois* in various places and periods. **Xak.** xi **başğân** 'a large fish (*al-samak*) weighing between 100 and 50 *rağl*s; used as a simile for the head-man (*kaбір*) of a tribe, one says **boğun başğânı**: that is 'the head (*ra'is*) of a tribe' *Kaş. I* 438.

Dis. V. BŞĖ-

!D ***boşğû-** See **boşğut**, **boşğut-**, etc.

D boşğut- Hap. leg.; Caus. f. of ***boşğû-**. **Uyg.** viii ff. **Bud.** **bu đarını boşğut:up** 'teaching this *dihârâni*' *TT VIII K.7*.

D 1 boşğun- Refl. f. of ***boşğû-**; 'to learn, receive instruction'. Pec. to **Uyg.** where it is fairly common. **Uyg.** viii ff. **Bud.** **birök bu nomuğ eşidip boşğunsar tutsar** 'if they hear this doctrine, learn it and keep it' *TT VII* 40, 40-1; o.o. *do.* 145 (*üzeliksiz*); *TT V* 22, 46 etc. (**boşğut**); *Ü I* 13, 7; *II* 34, 4; *Tiş.* 47b. 5; *Suv.* 2, 9; 17, 14; 136, 4-6 (1 erig); 447, 16 etc.

(D) **2 boşğun-** Hap. leg.; *Kaş.*'s explanation is morphologically impossible unless the insertion of -ğ- by a false analogy can be assumed. **Xak.** xi er **élig**: **boşğundi**: 'his hand was empty (*inxala'tat*) and stopped work' (*fatara 'ani'l-amal*); also used of a man himself; the origin of that (verb) is **boşundi**: *Kaş. II* 238 (**boşğunur**; **boşğunma:k**).

D başĖar- Trans. Den. V. fr. **1 başĖ;** the original meaning must have been something like 'to begin; to lead, guide', but in the medieval period there was a wide development of meanings, of which the commonest is now 'to complete', i.e. 'to guide to a successful conclusion'. The only early occurrence is unintelligible. S.i.m.m.l.g. usually as **başĖar-**; SW **başar-**. UyĖ. VIII ff. Civ. (your commands have been obeyed; if you wanted a male child, you got one; if you wanted property, you obtained it; illness (Hend.) has disappeared) **könek yaşĖaç başĖardı** 'the pail and rolling board . . . (?)' *TT I 11*; **ÇaĖ.** xv ff. **başĖar-** (**ürsen**, etc.) syn. w. **başla-**, *yol göster-* 'to show the way, guide'; *bir işi başĖar- ve becer-* 'to complete a task successfully' *Vel. 130* (quotns.); **başĖar-** (1) *ancām dādan* 'to complete'; (2) *mutawaccih sāxtan* 'to direct towards'; (3) *baladī wa rāhnumā'i hardan* 'to guide'; (4) *rāhī kardan* 'to travel' *San. 123r. 26* (quotns.); **Xwar.** xiv **başar-** 'to bring to a conclusion' *Quth 28*; **Kip.** xiv **başar-** ('with back vowels') *atamma wa dabbara* 'to complete and settle (something)' *Id. 32* (phr.): xv *dabbara wa dawlaba* (sic, ?meaning) **başĖar-** (in margin **başar-**) *Tuh. 16a. 5*.

D boşĖur- Caus. f. of ***boşĖu-** 'to teach, instruct'. N.o.a.b. **Türkü VIII bođumıĖ eçim apam törüsi:nceç: yaratmış boşĖur:mış** 'he organized and instructed the people in accordance with the customary law of my ancestors' *I E 13, II E 12; a.o. I S 7, II N 5* (ölsik): VIII ff. *Man. M III 21, 2* (ii) (**boşĖut**): *Bud. U III 80, 1-2* (**üjek**) a.o.o.

Tris. BŞĖ

D boşu- Hap. leg.; Dev. N. fr. **boşu-**. **Xak. XI at boşuĖu:** boldı: 'it became time to release (*sāra awān iqlāq*) the horse (etc.) from its rope' *Kaş. I 446*.

D boşĖutçı: N.Ag. fr. **boşĖut**; 'teacher, instructor'. N.o.a.b. UyĖ. VIII ff. **Bud. nom boşĖutçılarka tıdıĖ kıldımız erser** 'if we have obstructed the teachers of the (true) doctrine' *TT IV 6, 48*; a.o. *V 21, 56*.

D boşĖutluĖ (boşĖotluĖ) P.N./A. fr. **boşĖut**; 'pupil; under instruction'. N.o.a.b. UyĖ. VIII ff. **Bud. Sanskrit śaikṣa** 'pupil' **boşĖotluĖ(p-)** *TT VIII A.46*; **bodisavtlarıĖ boşĖutluĖlarıĖ [kutluĖlarıĖ] ölürdümüz erser** 'if we have killed the Bodhisattvas, pupils, and blessed ones' *TT IV 6, 36-7*.

D başaklıĖ Hap. leg. ?; P.N./A. fr. **1 başak. Xak. XI başaklıĖ süñü:** 'a lance with an iron head' (*sinān*); also used of an arrow with an iron head (*naşl*) *Kaş. I 497*.

D buşaklık Hap. leg. ?; A.N. fr. **buşak**, which is properly **OĖuz. Xak. XI KB buşaklık bile erke övke yavuz** 'anger and irritability are bad for a man' 332.

Tris. V. BŞĖ-

D boşĖutlan- Hap. leg.; Refl. Den. V. fr. **boşĖut**; mis-spelt with *t-* in the MS. **Xak. XI**

er boşĖutlandı: 'the man had an apprentice' (*tilmīd*) *Kaş. II 270* (**boşĖutlanur**; **boşĖutlanma:k**).

D başıktur- Caus. f. of ***başık-** Intrans. Den. V. fr. **2 başĖ;** 'to wound'. (**Xak.**) XIII (?) *At. 140* (**büt-**).

D başakla- Hap. leg.; Den. V. fr. **1 başak. Xak. XI ol süñü: başakla:dı:** 'he fixed an iron head (*rakkaba'l-sinān*) on the lance' *Kaş. III 337* (**başaklar**; **başaklanma:k**).

D bışıĖla- Hap. leg.; Den. V. fr. **bışıĖ. Xak. XI ol et bışıĖla:dı:** 'he cooked (*taba-xa*) the meat', etc. *Kaş. III 335* (**bışıĖlar**; **bışıĖla:ma:k**).

D başaklan- Hap. leg.; Refl. f. of **başakla-**. **Xak. XI süñü: başaklandı:** 'the lance acquired an iron head' (*sinān*); also used of an arrow when it acquires an iron head (*naşl*) *Kaş. II 264* (**başaklanur**; **başaklanma:k**).

Dis. BŞĖ

bėşük 'cradle'. S.i.a.m.l.g. with some phonetic changes; usually **beşik**, but in SE **Türki böşük/büşük**. **Türkü VIII I S 6, II N 5** (**uĖuş**): UyĖ. VIII ff. Chr. (he broke off a lump of stone for those Magi) **taş bėşikniĖ buluĖın tamın üzmiş teĖ** 'as if he had broken off the corner and side wall of the stone cradle' *U I 7, 16-18*; **Xak. XI bėşik mahdu'l-şahi** 'an infant's cradle' *Kaş. I 408*; 7 o.o., mainly with **üĖri-** and its der.f.s spelt **bėşik** (twice), **bėşik** (twice), **beşik** (three times): *xiv Muh. al-mahd* **beşik Mel. 68, 12**; *Rif. 169*; **ÇaĖ. xv ff. bėşik gahwāra** 'cradle', in *Ar. mahd San. 147r. 22* (quotn.): **Kip. XIII** 'a child's cradle' (*al-mahd*) **beşik** (unvocalized) *Hou. 18, 8*; a.o. *do. 11, 22* (**bit**): *xiv bėşik* 'a small cradle' (*mahd*), and in *Kitāb Beylik al-sarir* 'cradle' *Id. 32*; a.o. *do. 19* (**üĖrümük**): *xv al-mahdu'l-ladi yurbā fihl'a-afāl* 'a cradle in which infants are kept' **beşik Kav. 64, 10**; *taxt* 'bedstead' (**taĖpac** and **beçik** (glossed *taxtu'l-uculūd*) *Tuh. 8b. 12*.

PU böşük a word, like **tüñür**, concerned with inter-clan marriage customs. In the end both words came to mean no more than 'a person who actually is, or properly could become, a relation by marriage', but in the Mong. translation of the same text as that translated in *TT VI* the phr. corresponding to **tüñür böşük** in l. 308 is *quda anda* which is explained as follows in *San. 284r. 5*, *quda* is 'a tribe to which daughters are given in marriage' and *anda* (which also means more generally 'friend, companion') is 'a tribe from which daughters are taken in marriage'. If the parallel is exact **böşük** must originally have had the latter meaning. It also occurs in the phr. **adaş böşük** and **baĖır böşük** both meaning 'blood relations and relations by marriage'. This word is not mentioned in the useful summary of terms of relationship, L. A. Pokrovskaya, 'Terminy rodstva v tyurkskikh yazıkakh' in *Istoricheskoe razvitie leksiki*

tyurkskikh yazykov, Moscow, 1961. Pec. to Uyğ. Uyğ. viii ff. Bud. (the people of this country all look on one another as equals) **tüñür bösük boluşup kız bərişip bağır bösük edgü ögli bolurlar** 'they are free to intermarry. They give one another their daughters in marriage, they are blood relations and relations by marriage, and are mutually well disposed' *TT VI* 308-9 (and see note thereon and o.o. in Index); (his father the king had asked the king of that country for the hand of his daughter for the Prince) **tüñür bösük bolmış erdi** 'they had become members of families who were free to intermarry' *PP* 64, 6 (and see footnote); **adaş bösük U III** 33, 17; *U IV* 46, 55 (ata:-); **bağır bösük TT VI** 105, etc. (bağır).

PU böşge:l Hap. leg.; the general form of this word, which is listed between **bitmül** and **boğrul** is certain, but, since its semantic connection seems to be with either **böşge:ç** or **bışl** (**bışıl**) its spelling may be incorrect. It is morphologically obscure and is perhaps an honorific word. **Xak. xı böşge:l al-ruqāqa mina'l-xubz** 'a thin loaf of bread', *bi-luğati'l-Xāqāniya Kaş. I* 481.

Tris. BŞG

D bése:gü: Collective f. of **bé:ş**; 'five together'. Survives in NC Kır. **beşö**; Kzx. **beseli**: SC Uzb. **beşöv**. Uyğ. viii ff. Bud. (faith, effort, understanding, contemplation, and knowledge) **bu béşegü** 'these five things' *TT V* 22, 17: **Çağ. xv ff. béşew panc tā** 'five together' *San. 147r. 15* (quotn.); Kıp. xiv (in a list of Collectives) **bé:şegü Id. 114, 21**.

D béşiklig Hap. leg.; P.N./A. fr. **bé:şikük**. **Xak. xı beşiklig (sic) ura:ğüt imra'a dāt radī' wa mahd'** a woman with an infant and a cradle' *Kaş. I* 509.

Dis. BŞL

S başıl See **başılğ**.

D başla:ğ N.Ac. fr. **başla:-**; 'beginning'. N.o.a.b.; the word spelt **başlağ** in *Kaş.* is an error for **boşla:ğ**. Uyğ. viii ff. Man. **uluğ başlağ atlığ yılını ikinti yılında** 'in the second year of the regnal period of "the Great Beginning"' *T II D* 180 in *TT II*, p. 17 (this seems to represent Chinese *shang yüan*, the period A.D. 760-1): Bud. Sanskrit **ādau** 'at the beginning' [ba]şla:ğında: *TT VIII A.42*; (faith) **kamağ edgü nomların başlağı tétir** 'is called the beginning of all good doctrines' *TT V* 24, 63; Civ. **Şögün téğme baş başlağ içinde** 'in the regnal period of "the Chief Beginning" called *shang kuan*' *TT VII* 1, 1 and 71 (A.D. 1368).

D I başılığ P.N./A. fr. **I baş**; 'having a head' and the like. S.i.a.m.l.g. w. various phonetic changes and often extended meanings. **Türkü viii başılığ yükündürmiş tizliğı sökü:rmiş** 'they made those who had heads bow them and those who had knees bend them'

IE 2, *II E* 3; o.o. *IE* 15, 18, *II E* 13, 16; *II N* 10: **anta: berü:ki: Suk(?) başılığ Soğdak bodun** 'on this side of them the Sogdian people with Suk(?) at their head' *T* 46: viii ff. **altu:n başılığ yılan** 'a golden-headed snake' *IrKB* 8: Man. **on yılan başılığ erğekin** 'with ten snake-headed fingers' *Chuas. 53-4*: Uyğ. viii ff. Civ. **başılığ begler** preceded by P.N.s 'the *begs* with (so-and-so) at their head' *Usp. 21, 6*; 22, 5; 65, 3: **Xak. xı Kaş. III** 227 (**böke**):

D 2 başılığ P.N./A. fr. **2 baş**; 'wounded'. N.o.a.b. **Türkü viii ff. Man. Chuas. I** 9-10 (**ba:lığ**): **Xak. xı başılığ közüğ al-'ayna'l-carhi** 'the wounded eye' *Kaş. II* 172, 12; n.m.e.: **Xwar. xiv yetmiş iki yerde başılığ boldı** 'he was wounded in seventy-two places' *Nahc. 184, 9*: **Kıp. xiv başlı: eyle- caraha** 'to wound' *Id. 31*: **Osm. xiv to xvi başlı** 'wounded' in several texts *TTS I* 80.

D başlık A.N. (sometimes Conc. N.) in **-lık** fr. **I baş**. S.i.s.m.l. with a wide range of meanings 'beginning; leadership; headgear'. In the early period hard to distinguish fr. **I başılığ**; the occurrence in Uyğ. is suspect, the word to be expected here is **başla:ğ**. See *Doerfer II* 701. Uyğ. viii ff. Bud. **az kılınç yeme ne başlıkın(?) kayu basutçin belgülüğ'erür** 'and lust, from what beginning and through what supporter does it appear?' *U II* 9, 10-11 (in parallel passages **tiltağın** occurs instead of **başlıkın**): (**Xak.**) **xiv Muh.(?)** (among words for horses) **al-sābiq** 'the winner in a race' **başlık Rif. 171** (only): **Çağ. xv ff. başılığ (sic) sardār wa ra'is** 'commander, chief' *San. 124r. 13* (quotn.); **Xwar. xiii(?) sen munda beğlerke başlık bolıl** 'become the head of the *begs* here' *Oğ. 245*: **Kıp. xiv başlık al-malik** 'king', originally **pādšāhlik** a Persian word *Id. 31* (false etymology): **Osm. xviii başılığ** (after **Çağ.**) and in *Rümi kallagi-yi licām* 'the headstall of a bridle'; and there is also a (prob. **Çağ.**) saying **başılığ başıga bolur** 'every man is his own master' *San. 124r. 13*.

D boşla:ğ Dev. N./A. fr. **boşla:-**, not noted elsewhere in the early period, but surviving in SW Osm. for 'to loosen, let go, abandon'. N.o.a.b. **Xak. xı boşla:ğ** (misvocalized **başla:ğ**): **neñ al-say'u'l-muhmal** 'anything let go, abandoned'; hence one says **boşla:ğ** (ditto) **yılıktı: dābba muhmal** 'an animal which has been turned loose' *Kaş. I* 461: **KB boşlağ yükürme özüñ** 'do not run loose by yourself' 1505; a.o. 4061: **xiii(?) At. 135-6** (1:4-).

D boşluk A.N. fr. **boş**; s.i.s.m.l. with several related meanings. **Xak. xı KB** (if greed makes a man its slave) **anıy boşlukı kör ölüm birlle** of 'his emancipation comes (only) with death' 2616.

Dis. V. BŞL-

D I başla:- Den. V. fr. **I baş**; properly Trans. 'to begin, to lead', but often used without an Object and practically Intrans.

S.i.a.m.l.g. with various phonetic changes. See *Doerfer* II 700. **Türkü** VIII only the Ger. **başlayu:** occurs, e.g. (my father the *xāḡan* died) **başlayu:** kırkız xāḡanıḡ balbal tük-dim 'as a start I erected a memorial stone (representing) the Kirgüz xāḡan' I E 24, II E 20; I N 8 (akit-) a.o.o.: VIII ff. **Billiḡ Köpü:** I Saḡu:n başla:p kelti: 'Bilig Koñul Saḡun arrived leading (a party)' *Tun. IV* 2-3 (ETY II 96); Yen. otuz erliḡ başlayu: 'leading thirty men' *Mal. 32, 12:* Uyḡ. VIII ff. **Bud. eñ başlayu tuḡduktā** 'the very first time that he was born' *Suv. 348, 6-7;* kuşala sitibala başla:p altun uruḡları birle 'with its golden seeds, beginning with kuşala and sitibala' (Sanskrit l.-w.s) *TT VII* 40, 126-7; Civ. **özüge öñ işin başlaḡıl** 'begin with the work which confronts you' *TT I* 150; (if you count the years of a male for divination purposes) **yekni başla:p sanaḡu** o 'you must begin your count with the demon (step)' *do. VII* 12, 1-2; **ol ra:şıḡ başla:p (p-) otuzar sa:n bër** 'when beginning the zodiacal sign, allow 30 sän (2degrees) each' *do. VIII L.20;* a.o.o. **O. Kir. ix ff. kırk yıl él tutdu:m boḡun başladım** 'for forty years I held the realm and led the people' *Mal. 45, 4* (Shcherbak's revised text): **Xak. xi er i:ş başla:di:** 'the man began (*bada'a*) the work' (başla:r); and one says **ol yo:l başla:di:** *dalla'l-tariḡ* 'he showed the way', and one says **ol kü: başla:di:** 'he commanded (*qāda*) the Army' *Kaş. III* 291 (başla:ma:k): **KB** (let the gate-keeper get up early and) **kapuḡ başlasa** 'supervise the gate' 2536; **xiv Muh. ibtada'a** 'to begin' başla:- *Mel. 21, 12;* *Rif. 102:* **Çaḡ. xv ff. başla-(p) ibtidā eyle-** . . . *wa kulavuz ol-, yol göster-* 'to begin . . . to guide, show the way' *Vel. 129* (quotn.); başla-(1) *şürü' kardan* 'to begin'; (2) *mutavaccih sāxtan* 'to direct towards'; (3) *baladı kardan* 'to guide'; (4) *vāhi kardan* 'to travel' *San. 122v. 11* (quotns.); a.o. *do. 123r. 26* (başḡar-); **Xwar. xiv başla-** 'to begin' *Qutb* 28; **MN** 60, etc.; *Nahc. 7, 5:* **Kom. xiv başla-** 'to begin; to lead' **CCI, CCG;** *Gr. 52* (quotns.): **Kip. XIII al-şürü** 'to begin' başla:- *Hou. 35, 15;* **xiv (ba:ş 'head, hence) başla-ibtada'a İd. 31:** xv 'for the concept of "to begin (*li'l-şürü*)" to do something, etc.' they use başla- following the Infin. in the *Dat.* *Kav. 30, 7* (quotns.); *ibtada'a wa anşa'a* (ditto) başla- *Tuh. 6b. 3,* a.o.o.: **Osm. xiv başla-** (normally 'to begin') 'to lead, guide' in several xiv and xv texts *TTS II* 115; *III* 72.

D 2 başla:- Den. V. fr. 2 **ba:ş;** 'to wound'. N.o.a.b. (Xak.) **xiv Muh. (?) caraha** 'to wound' başla- *Rif. 107* (only); *al-macrüh ba:şlamış* 146; **Kip. XIII caraha başla:-** *Hou. 35, 15.*

D başlat- Caus. f. of **I başla:-**; 'to order to begin', etc., with some extended meanings. S.i.s.m.l. See *Doerfer* II 699. **Xak. xi men anḡar i:ş başlattım** 'I ordered him to begin (*bi-ibda'*) the task' *Kaş. II* 341 (başlatu:r, başlatma:k); **Çaḡ. xv ff. başlat-** Caus. f.; 'to order to begin, direct, guide, or travel' *San. 123r. 25:* **Kip. xv** (in a list of Caus. f.s

formed by adding -t- to the verb) *istabda'a başlat- Tuh. 54b. 9.*

D başlan- Refl. f. of **I başla:-**; normally 'to begin' (Intrans.); occasionally (of a crop) 'to form ears', and the like. S.i.s.m.l.g. **Türkü VIII ff. başlandı** 'here begins' followed by a noun indicating a subject to be discussed *Toy. I* (ETY II 57); *Toy. I v. title (do. II* 176): **Uyḡ. VIII ff.** *Man. ditto M II* 7, 1; *III* 31, 9 (ii): **Xak. XI er i:şka: başlandı:** *axada'l-racul fi'l-'amal wa zahara amruhu* 'the man began the task and his action became visible (?); and one says **ko:yo taḡka: başlandı:** 'the sheep was driven (*insāḡat*) towards the mountain'; and one says **tariḡ başlandı:** 'the crop formed ears' (*tasanabla*) *Kaş. II* 238 (başlanma:k; Aor. omitted in MS.): **Çaḡ. xv ff. başlan-** Refl. f.; 'to begin; to be directed, guided, or sent' *San. 123r. 21* (quotn.); **Xwar. XIII (?) Öḡ. 266** (uruş); **xiv başlan-** 'to begin' *Qutb* 28.

D boşlun- Hap. leg.; Refl. f. of ***boşul-** Pass. f. of **boşu:-** Uyḡ. VIII ff. Civ. **kim boşlunu umasar** '(a woman) who cannot give birth to her child' *HI* 107

Tris. BŞL

D buşılık Hap. leg.?; A.N. fr. **I buşı:** 'bad temper'. **Xak. XI KB** 335 (élet-).

E buşulḡan in *Kaş. III* 53, 26 is an error for **yuşulḡan**.

Tris. V. BŞL-

D boşlaḡlan- Hap. leg.; Refl. Den. V. fr. **boşla:ḡ.** **Xak. XI er uşda: boşlaḡlandı:** 'the man acted recklessly (*tahawvara*) in the matter, and did not take advice' *Kaş. II* 272 (boşlaḡlanu:r, boşlaḡlanma:k; prov. (box-suklan-); correctly spelt *bo-* everywhere).

Dis. BŞM

?**D başmak** 'shoe, slipper'; prima facie a Dev. N. fr. ***ba:ş-**, possibly a Co-op. f. of **ba:** giving the sense of something tied together, or tied to the foot. Its relation to **2 başak** is obscure. Survives in NW Kaz., Kumyq, Nog. (fr. which it has become a l.-w. in Russian); SW Az., Osm. Tk., and the Den. V. **başmakta-** 'to sole (a boot, etc.)' in NC Kir. The origin of the **Çaḡ. second meaning** 'a one-year-old calf' which survives in NC Kzxx., NW Kk. **başpak** is obscure. See *Doerfer* II 144, 841. **Oḡuz XI başmak al-mik'ab** 'a low shoe, slipper' *Kaş. I* 466; **Çiḡıl XI başak al-mik'ab;** the Oḡuz and Kıpçak insert -m- in it and say **başmak** (Ar. parallels of inserted -m- quoted) *I* 378; a.o. *III* 417 (borsmuk); **xiv Muh. al-tumşak** 'a Baghdad sandal' **başmak** *Mel. 67, 9;* *Rif. 167* (also *al-askāf* 'shoemaker' **başmakç:** 56, 12; 154); **Çaḡ. xv ff. başmak** (1) *güsälä-i yaksälä* 'a one-year-old calf'; (2) *kafş* 'shoe, slipper' *San. 124r. 16:* **Kom. xiv 'shoe' başmak CCI;** **Gr.: Kip. XIII al-sarmüca** 'slipper' **başmak** (and *İzlük*) *Hou. 19, 5;* **xiv başmak al-madäs** 'slipper',

originally *başmak* *Id.* 31 (false etymology fr. *bas-*): xv *al-sarmūca başmak Kav.* 64, 2; *zarmūca başmak Tuh.* 18a. 5-6; *madās* ditto *do.* 34a. 2; *Osm.* xv ff. *başmak* (sometimes spelt *paşmak*) 'shoe, slipper, sandal'; c.i.a.p. *TTS* I 80; *II* 115; *III* 72; *IV* 83; (xviii after *Çağ.*, and in *Rūmi* 'a kerchief (*davmāli*) that women tie over their heads' *San.* 124r. 16 is a misreading by the author of *yaşmak*).

Tris. V. BŞM-

D başmaklan- Hap. leg.; Refl. Den. V. fr. *başmak. Oğuz* xi er *başmaklandı*: 'the man wore high-heeled shoes' (*al-zarbūl*) *Kaş.* II 274 (*başmaklanu:r, başmaklanma:k*).

Dis. BŞN

D bēşinç the original Ordinal f. of *bēş*; 'fifth'. This shorter form n.o.a.b.; the longer form *bēşinçli*: first appeared in *KB metri gratia* and was universally adopted in the medieval period. S.i.a.m.l.g. (some NE forms are irregular). *Türkü* viii *bēşinç* 'fifthly' (we fought the Oğuz at (PU) Ezgenti: Kadaz) *I N* 7; *lağzın* yıl *bēşinç ay* 'in the fifth month of the Swine year' *II S* 10; viii ff. *bēşinç ay Tun.* IV 1 (*ETY* II 96); Man. *bēşinç* 'fifthly' *Chuas.* 37; *M III* 19, 2; *Uyg.* viii *bēşinç ay Şu.* E 3, 4, 9; viii ff. Man. *bēşinç Wind.* 44; Bud. ditto *PP* 18, 2; *TT* V 10, 113; 24, 54; Civ. *bēşinç ay* common in *USp.*: *Xak.* xi *bēşinç al-xāmis* 'fifth' *Kaş.* I 132, 5; *III* 449, 4; *KB sevük yüz urundu bēşinçli* *Sevit* 'fifth Venus showed her lovely face' 135; *xiv Muh. al-xāmis bēşinç Mel.* 82, 9; *Rif.* 187 (with a refce. to the longer form); *Kip.* xv *al-xāmis bēşinçli Kav.* 67, 16; (in a list) *beşinçli (sic) Tuh.* 61b. 2.

E başnak See *baştak*.

Dis. V. BŞN-

D boşun- (*boşon-*) Refl. f. of *boşu-*; 'to free oneself, to be freed', and the like. S.i.m.m.l.g., usually as *boşan-*. *Türkü* viii ff. Man. *teprigerü bardacı boşantaçı* 'going to heaven and freeing themselves (from sin?)' *Chuas.* 225-6, 234-5; the refrain at the end of each section of *Chuas.* is *yazukda boşunu ötünürbiz* 'we pray to be freed from sin' *do.* I 37, etc.; o.o. *do.* 268-9; *TT* II 8, 46; *Uyg.* viii (I settled down there and spent the winter north of the Ötüken) *yağıda: boşuna: boşunladım* 'having rid myself of the enemy I lived at ease(?)' *Şu.* E 7; viii ff. Man.-A *yazukda boşunmak bolzun M* I 28, 23; a.o. *do.* 29, 32; Bud. *öknü boşunu* 'repenting and freeing ourselves (from sin)' *TT* IV 4, 7 and 13-14; Civ. (fire has entered the mind, anxiety exists) *boşunguluk* 'one must free oneself from it' *TT* I 20; *Xak.* xi *koy boşandı*: 'the sheep was turned loose (*istālaqa*) and released (*hulla*) from its tether' (*boşanu:r(?)*, *boşunmak (sic)*); and one says *tügün boşandı*: 'the knot came untied' (*vahat*); and one says *urağut boşandı*: 'the woman was divorced' (*fulhiqat*) in the incor-

rect (*rakika*) dialect of *Arğu: Kaş.* II 142 (*boşunu:r, boşunma:k*; in this case the -ş- is unvocalized; the spellings *boşan-* may be due to scribal errors, cf. *boşut-*); a.o. *II* 238 (*boşgun-*): *Çağ.* xv ff. *boşan- San.* 135r. 2 (*boşa-*): *Kom.* xiv *boşan-* 'to free oneself, be freed' *CCI*; *Gr.*: *Kip.* xv *boşan- infaalaqa* 'to be released'; also used for 'the divorce of a woman (*fī falāqīl-mar'a*)' *Id.* 32; *Osm.* xiv *boşan-* 'to be freed' in three texts; xvi 'to be emptied' *TTS* I 114; *II* 161; *IV* 120.

Tris. BŞN

VUF? büşinçek Hap. leg.; prob. a l.-w. *Gancak* xi *büşinçek unğüdü'l-inab* 'a bunch of grapes' *Kaş.* I 506.

D boşunçusuz Hap. leg.; Priv. N./A. fr. **boşunç* Dev. N. fr. *boşun-*. *Türkü* viii ff. Man. *mundağ boşunçusuz yazuk yazın-tımız erser* 'if we have committed such unpardonable sins' *Chuas.* I 35 (so read).

Tris. V. BŞN-

PUD boşunla- Hap. leg.; this word is reasonably clear in the photograph, except that the -li- might be -a-; in either event the obvious explanation is that this is a Den. V. in -la- (or -a-) fr. **boşun* Intrans. Dev. N. fr. *boşu-*. If so, it must mean something like 'to live at ease'. *Uyg.* viii *Şu.* E 7 (*boşun-*).

Dis. V. BŞR-

S başar- See *başğar-*.

D bişur- (*p-*) Caus. f. of *biş-*; lit. 'to cause to mature', usually 'to cook', but with several other meanings. S.i.a.m.l.g. w. the same phonetic changes as *biş-*. *Uyg.* viii ff. Bud. [gap] *bişurup yeğeymen* 'I will cook and eat' *U* V 50, 128; a.o. *U* III 65, 3 (iii): Civ. *soğannı bişurup* 'cooking an onion' *H* I 128; o.o. *do.* 178; *II* 24, 48; *Xak.* xi ol et *bişurdı*: 'he cooked (*tabaxa*) the meat (etc.)' *Kaş.* II 78 (*bişurur, bişurma:k*): *KB eşitmiş sözünü bişurdı uzun* 'he reflected for a long time on the words that he had heard' 4883; *xiv Muh. tabaxa bişur- Mel.* 28, 8; (VU) *bişur-* in margin *Rif.* 111 (*bula-* in text); a.o. 132 (only); *Çağ.* xv ff. *bişür-puxtan* 'to cook'; although the Dev. N. *bişig* 'cooked' ends in -ğ, and therefore the verb ought to have back vowels (*qāfi bāşad*), in fact the forms actually used are irregular *San.* 145v. 8 (quotns.): *Xwar.* xiv *bişür-* 'to cook' *Quth* 34; *Kom.* xiv 'to cook, bring to maturity' *bişür- CCI*; *bişir- CCG*; *Gr.* 60 (quotns.): *Kip.* xiii *tabaxa bişür- Hou.* 34, 5; xiv *bişir-* ditto *Id.* 32; *bişür- Bul.* 57v.: xv *xabaza wa sawwā'l-īā'am* 'to bake, prepare food' *bişir- Tuh.* 15a. 6; *sawwā bişir-* (and *tüzet-*) *do.* 20a. 2; *tabaxa wa xabaza wa sawwā bişir-* (in margin *bişir-*) *do.* 24a. 6; *Osm.* xiv ff. *bişür-*, less often *bişir-* 'to cook; bring to maturity', c.i.a.p. *TTS* I 104; *II* 154; *III* 105; *IV* 114 (?read *pişür-/pişir-*).

D **buşur**- Caus. f. of **buş-**; 'to irritate, annoy (someone Acc.)'. N.o.a.b. **Xak. XI ol meni: buşurdu adacarani** 'he annoyed me' *Kaş. II 78* (**buşurur**, **buşurma:k**): *KB* (these *begs* are like lions) **buşursa keser bay** 'if you annoy them, they cut off your head' 784; a.o. 794: XIII(?) *At.* (avoid misplaced humour) **uluğ-ları buşurp saga bu mizāh** 'this humour which makes the great angry with you' 347.

D **buşrıl**- (p-) Hap. leg. ?; Pass. f. of **buşur**-. **Xak. XI buşrılı:r yakrı: kaya:k** (mis-spelt *kıya:k*) 'the suet and skin of milk are cooked' (*yıftax*) *Kaş. III 32, 3*; n.m.e.

D **buşrul**- Hap. leg. ?; Pass. f. of **buşur**-. **Uyg. VIII ff. Bud. etözim busanur buşruluk** 'my body is distressed and annoyed' *Suv. 624, 16*.

D **buşrun**- (p-) Refl. f. of **buşur**-.; pec. to **Uyg.**, where it seems to mean 'to assimilate (a doctrine), to learn its essential meaning'. **Uyg. VIII ff. Man.** (anger obliterates) **köğül-teki alku anunmiş buşrunmış nomlarığ** 'all the doctrines which they have prepared for themselves and assimilated in their minds' *TT II 17, 60-3*; **edğü nomlarta pışrunu** 'assimilating good doctrines' *TT III 138*: Bud. Sanskrit *samādhiṃ bhāvayataḥ* 'practising meditation' **dya:nığ pışrunda:çınığ** *TT VIII A.39*; o.o. *Suv. 136, 18-19* etc. (**öğretin-**); *TT V 20, 8*; *U II 33, 2* etc.

Tris. V. BŞR-

D **buşrunul**- (p-) Pass. f. of **buşrun**-.; n.o.a.b. **Uyg. VIII ff. Bud. Sanskrit pariṣrñā subhā-vitā** 'if it is) completely and well practised' **tolo tükel uz buşrunulmuş (p-) erser** *TT VIII B.9-10*; *ekāmsabhāvita* 'having formed his being in one single part' **1 bölö:k (p-) üze: buşrunulti (p-) do. C.17**.

Mon. BY

bay: 'rich; a rich man'. S.i.a.m.l.g. in some with extended meanings like 'a member of the upper classes' and 'husband'. See *Doerfer II 714-15*. **Türkü VIII çığaṅ bođunığ bay kiltım** 'I made the poor people rich' *I S 10, II N 7*; o.o. *I E (16), 29*; *II E 14, 23*: VIII ff. **bay er koñi:** 'a rich man's sheep' *İrkB 27*: **Uyg. IX bay bar ertim** 'I was rich (Hend.)' *Suci 5*: VIII ff. Bud. **bay yeme bar yok çığay yeme bar** 'there are rich and poor' *PP 6, 1*; o.o. *do. 13, 6* etc.; *TT VI 024*, etc. (**barımlığ**); *Suv. 192, 5*; *USp. 102b, 7*: Civ. (if a man cuts his hair on the Mouse day) **bay bolur** 'he will become rich' *TT VII 33, 3*; o.o. *do. 33, 17*; *37, 3* and *8 (USp. 42, 2 and 7)*: O. Kir. IX ff. **bay** seems to be an element in a P.N. *Mal. 17, 1*: **Xak. XI bay: al-ğani** 'rich' (and **bay: yıga:ç** a place-name) *Kaş. III 158*; two o.o.: *KB till çin bütün ham közi köñli bay* 'his tongue was truthful and reliable, and his eye and mind rich' 407: XIII(?) *Tef. bay* 'rich, a rich man' 89: XIV *Muh. al-ğani bay: Mel. 12, 15*; *Rif. 87*; **bay/bayan/barlı: 55, 9**; **bay** (mis-spelt *ba:n*) 153; *al-muhtaşam* 'dis-

tinguished' **bay: 50, 6 (Rif. 145 athğ): Çağ. xv ff. bay (1) ğani**; (2) one says **bay bér- bábád dādan wa nist kardan** 'to throw away, squander'; (3) in the Mongolian terminology (*iştilāh-i muğuliya*) the **umarā-i bāy** are a class of officials who enter judicial decisions in the day books, review them monthly, and raise objections to any that are contrary to the law (quots.); **bay xatun** 'a bird also called **bay kuş**', in Pe. *cuğd* 'owl'; ... **bay kuş cuğd San. 127v. 18**: **Xwar. XIV bay** 'rich' *Qutb 25*; *MN 104*, etc.; *Nahc. 250, 3*: **Kom. XIV 'rich' bay CCI, CCG**; **Gr.: Kıp. XIII al-ğani bay: Hou. 26, 13**; *al-qubaysa* 'the small owl' **bay: kuş do. 10, 5**: XIV **bay: al-ğani Id. 37**: xv ditto *Kav. 23, 14*; *sa'id* 'prosperous' **bay Tuh. 19a. 1**: **Osm. XIV ff. bay** 'rich', occasionally 'a man of distinction'; c.i.a.p. *TTS I 83*; *II 118*; *III 73*; *IV 85*.

I boy: 'fenugreek, *Trigonella foenum graecum*'. Survives only(?) in SW Osm. **boy otu. Oğuz XI boy**: 'edible fenugreek' (*al-hulba*) *Kaş. III 141*: XIV *Muh. al-hulba boy: Mel. 5, 12*; *6, 3*; *78, 1*; *Rif. 76, 181*: **Çağ. xv ff. boy** ... (2) the name of a plant called in Pe. *şambalila* ('fenugreek') and in Ar. *hulba*; **boy otu ditto San. 142v. 12**: **Kıp. XIV al-hulba boy Bul. 7, 1**: **Osm. XIV boy** 'fenugreek' in several texts, mainly Ar. and Pe. dicts. *TTS II 163*; *IV 121*.

S 2 **bo:y** See 1 **bo:ğ**.

S **böy** See 1 **bö:ğ**.

Mon. V. BY-

VU ***boy-** See ***boyum, boymaş-**, etc.

Dis. BYA

baya: 'recently; in the immediate past'; very rare in the early period, and survives only(?) in SE Türki; NC Kir.; SC Uzb.; NW Kaz. The **Uyg.** occurrence is in the Dim. f. ***baya-kıñia**; the Osm. f. is a crasis of **baya**; and 2 **ok**, which still survives in Tkm. and xx Anat. *SDD 175*. See **bayakı**-. **Uyg. VIII ff. Bud. Bayakiya tuğmış kün teğri emdi sön ündi** (so read) 'the sun which has just risen has now at last climed (the sky)' *U II 88, 77-8*: **Xak. XI Kaş. I 37 (2 ok)**: **Osm. XIV to XVI bayak** same meaning in several texts *TTS I 84*; *II 120*.

S **boya** See **bođuğ**.

S **biye** See **bé:**.

Dis. V. BYA-

D **bayu**:- Dev. N. fr. **bay**:-; 'to be, or become, rich'. S.i.a.m.l.g. except SE, SW. **Xak. XI er bayu:di**: 'the man (etc.) was rich' (*ğana*) *Kaş. III 274* (**bayur**-, **bayu:mak**); a.o. *do. 406, 5*: *KB* (if the *begs* are good) **bayur bođnu** 'their people become rich'; o.o. *256, 291* (**bođun**), *737, 1423, 5523*: XIV *Muh. istağnā* 'to become rich' **bayı:- Mel. 22, 9**; *Rif. 103*: **Çağ. xv ff. bayı-ğani şudan San. 127v. 5**: **Kıp. XIV**

ba:yi- *istağnā* *Id.* 37; *istağnā wa asfa'a* ('to increase one's property') *bayi-* *Bul.* 26v.: xv the Den. V. fr. *bay* is *bayi-* *Tuh.* 83b. 10: *Osm.* xiv to xvi *bayi-* 'to become rich' in one or two texts *TTS* I 84; II 121; III 75.

S *boya:-* See 2 *bođu:-*.

Dis. V. BYB-

VU *boyba:-* Hap. leg.; syn. w. *borba:-*; but the position of the two verbs in the text excludes the possibility that either can be an error for the other. *Xak.* xi 01 *ı:şığ boyba:dı:* 'he was dilatory (*sawwafa*) over the affair, and careless about it' (*ağfalhhu*) *Kaş.* III 310 (*boyba:r, boyba:ma:k*).

Tris. BYB

VU?D *baybayuk* Hap. leg.; *Havas* translates *al-tunawwiğ* 'a yellow bird of the passerine family which suspends its nest from the boughs of trees'; if amended to **boybayuk* this might be taken as a Dev. N. fr. *boyba:-* with a ref. to the bird's careless nesting habits. *Xak.* xi *baybayuk* 'al-tunawwiğ which is a bird that sings melodiously and builds its nest slung from the bough of a tree in the shape of a basket' *Kaş.* III 179.

Dis. BYD

baya:t 'God'. The distribution of this word is astonishingly limited; apart fr. its survival in SW xx Anat. *SDD* 176, where it is very rare, it is n.o.a.b. It can hardly be connected with *Bayat* the name of one of the Oğuz tribes, mentioned in *Kaş.*, *San.*, and other authorities. See *Doerfer* II 819. Cf. *teğri:*. *Argü:* xi *baya:t ismu'llah ta'ala* 'the name of God most high' *Kaş.* III 171: *KB* *bayat atı birle sözlüg başladım* 'I have begun my story with the name of God' 124 (this was the original position of this verse; it was later repeated as verse 1, but not in the Fergana MS.); a.o. 1021; *bayat* and *uğan* are the standard words for 'God' in *KB*: xiii(?) *At bir bayat* 'the one God' 19, 283; a.o. 246 (but 1 begins *lähl*); *Tef. bayat* 89: *Çağ.* xv ff. *bayat xudā* 'the Lord' *Vel.* 133; *bayat* (1) *xudāwand* ditto *San.* 128r. 3 (2) and (3) are the tribal name): *Xwar.* xiv *bayat* 'God' *MN* 145: (*Kip.*) xiv *bayat* (mis-spelt *bayar*) the name of God most high in the language of Uyğur and they are *Türkistan (sic) İd.* 37: *Osm.* xvi *bayat* is mentioned incidentally in one text as 'a name of God in Turkish' *TTS* III 75.

Dis. V. BYD-

D *bayut-* Caus. f. of *bayu:-*; 'to enrich, make rich'. S.i.s.m.l. *Xak.* xi *teğri: meni: bayuttı:* 'God most high enriched me' (*ağnāni*) *Kaş.* II 325 (*bayutu:r, bayutma:k; kasa* also placed below the -y-): *Xwar.* xiii (VU) *bayit-* ditto *Ali* 31: xiv *bayit-* ditto *Qutb* 25: *Osm.* xiv and xv ditto in three texts *TTS* II 121; III 75.

Dis. BYÇ

C *bayak* See *baya:* and *baya:kı:*.

bayık 'true, reliable'. Specifically *Oğuz*; survives only(?) in SW xx Anat. *SDD* 176. Cf. *çın.* *Oğuz* xi *bayık s6:z al-kalāmu'l-şādiq* 'a true word' *Kaş.* III 166: xiv *Muh.(?) al-ıqa* 'trustworthy, honest' *bayık Rif.* 147 (*Mel.* 52, 1 *doğru:*): *Xwar.* xiii *bayık* 'certainly' *Ali* 35: xiv ditto *Qutb* 25; *MN* 224: *Osm.* xiv ff. *bayık* 'true, certain', and the like; common to xv; sporadic till xvii *TTS* I 84; II 120; III 75; IV 86.

S *biyık* See *biđık*.

Tris. BYÇ

D *baya:kı:* N./A.S. fr. *baya:*; properly 'previously mentioned, former, recent'; also used as an Adv. Survives in the same languages as *baya:* and one or two more in the same groups, sometimes with extended meanings, e.g. *SW Osm.* *bayağı* 'common, ordinary, rough, coarse', presumably through an intermediate meaning 'old-fashioned'. *Uyğ.* viii ff. *Bud.* *bayakı beş ujek* 'the five previously mentioned letters' *TT* V 8, 50; *bayakı teg etöz teğşürüp* 'changing the body in the same way as before' *do.* 10, 100, and 115; *Xwar.* xiii *bayağı deg* 'as formerly' *Ali* 18 and 50: xiv *bayakı* 'formerly' *Qutb* 25; *Nahc.* 55; 7; 413, 6: *Kip.* xv *sā'a mādiya* 'the past hour' *bayak Tuh.* 19b. 12; *mādi* (bültür i.e. 'last year') *min sā'a bayak do.* 35a. 9: *Osm.* xiii to xvi *bayağı* 'former, previous' is common *TTS* I 83; II 119; III 74; IV 86.

D *baya:ğut* Dev. N./A. fr. **baya:-*, Den. V. fr. *bay:*; 'a rich merchant', standard translation of Sanskrit *śreṣṭhi*. Pec. to Uyğ. *Uyğ.* viii ff. *Bud.* *şireşti bayağutlar uğuşuda tuğmakı* 'rebirth in a family of rich merchants (Hend.)' *U* II 36, 36-7; *uluğ bay bayağutlar do.* 97, note 1, 5; o.o. *U* III 80, 20; *USp.* 102b. 7 etc. (*bedük*); *Suv.* 597, 22 etc.

Dis. BYG

S *beyik/biyik/büyük* See *bedük*.

Dis. BYL

?F *boyla:* a high title, the exact significance of which is uncertain; except among the Proto-Bulgar, n.o.a.b. Among the Proto-Bulgar, where the word goes back to the earliest period, at least to early IX, the *boyla:* seems to have been next in rank to the *xağan*, see O. Pritsak, *Die bulgarische Fürstenliste und die Sprache der Protobulgaren*, Wiesbaden, 1955, pp. 40, etc. The Western authorities point firmly to -o- as the first vowel. The word is very old, prob. pre-Turkish and possibly Hsiung-nu, but has not yet been traced in Chinese texts regarding that people. *Türkü VIII Toñukuk Boyla: Bağa: Tarkan II S* 14; T 6: Uyğ. ix *Boyla: Kutluğ Yargan Suci* 2.

S *boyluğ* See *bo:đuğ*.

Dis. BYM

VUD *boymu See moyum.

buymul originally 'having a white neck', but except in *Kaş.* consistently used as the name of a bird. Survives only(?) in SW Osm. **buy-mul** 'the hen-harrier, *Circus cyaneus*, or marsh harrier, *Circus ceruginosus*' (*Red.* 413). The Çağ. word **küykenek/kükeneç**, with which *San.* identifies this bird, is a l.-w. fr. Mong. *küykenek*, which E. D. Ross in *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, No. 64 *kökeneç* (*sic*) tentatively identifies with 'the kestrel, *Cerchneis tinnunculus*'. *Türkü* VIII ff. **kök buymu: toğan kuş men** 'I am a grey falcon with a white neck(?)' *İrkB* 64; **Xak. XI buymul** at 'a horse which has white on its neck' (*fī 'unuqihı bayād*); also used of sheep, etc. *Kaş.* III 176; *Osm.* XVI ff. **buymul** occurs in several texts, mainly dictes., usually as a bird name, but in one with *Kaş.*'s meaning of a goat *TTS* II 164 (*boymul*); *IV* 122 (ditto): **muymul** XVI ff. in dictes. translating words meaning 'kestrel' and 'sparrow-hawk' *II* 700; XVIII **muymul** (spelt) in *Rūmī* is *küykenek*, that is a bird like a sparrow-hawk (*bāşa*), *kī dum-i ū-rā ba-dum-i bāşa tābt mī-kunand* 'whose tail they fix like the tail of a sparrow-hawk(?)' *San.* 321r. 8; o.o. 307v. 25 (*kükenek*, same translation); 311r. 10 (*küykenek*, ditto).

Dis. V. BYM-

VUD *boyma:- See boymaş-.

VUD *boymal- See moymal-.

VUD **boymaş-** Recip. f. of ***boyma:-**, Den. V. fr. ***boyum** (boñum), see **moyum**. N.o.a.b. **Xak. XI 15 kamuğ boymaşdı**: 'the whole affair (etc.) was complicated' (*ixtalağa*) *Kaş.* III 194 (**boymaşur**, **boymaşmak**); **yıp boymaşdı: iltāğa'l-ğazl fa-lā vānsariñ** 'the cord was tangled so that it could not be straightened out' *II* 227, 6.

Dis. BYN

E **bayın** in *Kaş.* III 20, 13 is an error for **yipin** (**yipgin**) and in *Bul.* 56v. for **boyn**.S **beyin/beyni** See ***bēni**:

F **buyan** a metathesis (cf. **koñ** > **koyun**) of Sanskrit *puṇya* 'merit; meritorious deeds; the happy condition which results fr. meritorious deeds'; a Buddhist technical term, which became a l.-w. in Mong. (the occurrence in Xwar. is prob. a reborrowing fr. Mong.) and became **muayan** in *Xak.* N.o.a.b. *Türkü* VIII ff. *Man. Chuas.* 141-2 (**bügte**): *Uyğ.* VIII ff. *Man. ol buyanıñız tüşinte* 'as a reward for those meritorious deeds of yours' *TT* III 105; o.o. *M* I 30, 7-9 (**unit-**); *TT* III 169 (**ög-**); *IX* 96: *Bud.* (striving after) **buyan edğü kılınçlığ işke** 'meritorious deeds and good works' *TT IV* 12, 53; similar phr. *V* 6, 40; 8, 74; *VII* 40, 19, etc.; *Suv.* 151, 6; 584, 12 a.o.o.: *Civ.* phr. like **buyan kıl-**

'to perform meritorious deeds'; **buyan edğü kılınç** and **buyan aşıtur** 'merit increases' are common in *TT I* and *VII*: **Xak. XI muayan al-tawāb** 'recompense, esp. for good deeds' *Kaş.* III 172; a.o. *do.* 179 (**muayançılık**): *KB* **kışler arakı muayan edğülük** 'meritorious deeds and goodness among men' 3499; o.o. 3976, 5161, 5292, 5733, 6287; *xiv Muh.*(?) *al-tawāb muayan Rif.* 138 (*Mel.* 44, 15 **alğış**): *Xwar.* XIII(?) **tamğa bizke bolzun buyan kök börl bolzunğıl uran** 'let merit be our tamğa and "the grey wolf" our battle-cry (Mong. l.-w.)' *Öğ.* 88-9.

boyn 'the neck', sometimes specifically 'the back of the neck'. S.i.a.m.l.g., usually as **boyn**, but with initial **m-** in NE, NC. *Uyğ.* VIII ff. *Bud.* Sanskrit *grīvāyām* 'on the neck' **boynında**: (p-) *TT VII G.66*; **siğun beğniñ boynın kesip** 'severing the neck of the chief of the maral deer' *U IV* 38, 133; **ögüg boyn kılıp** 'making thought the neck' *TT V* 24, 48; *Civ.* **kulğak boyn tölep(?)** seems to mean 'offering his ear (to commands) and his neck (to work)' *USp.* 98, 27-8; **Xak. XI boyn** 'the neck (*raqaba*) of a man etc.'; and the pommel (*şa'ira*) of a sword is called **kılıç boynı**; and that of a knife **biçek boynı**: *Kaş.* III 169; over 20 o.o. sometimes spelt **boyn/boynu**: in the MS.: *KB boyn* is common, 101 (**eg-**), 286 (**biç-**), 450 (**eg-**), 1037, 1431, 1437, 2154 (**ükek**), etc.; XIII(?) *Tef. boyn* 'neck' 107; *xiv Muh. al-unuğ bo:yuñ Mel.* 47, 7; *Rif.* 141: *Çağ.* xv ff. **boyn/boyn garden** 'neck' *San.* 142v. 27 (quotns.): *Xwar.* *xiv boyn* 'neck' *Qutb* 37; *MN* 254: *Kom.* *xiv ditto CCI, CCG*; *Gr.*: *Kip.* XIII *al-unuğ boyn Hou.* 20, 8; *xiv ditto İd.* 37; *damana* 'to guarantee' **boyndan** (mis-spelt *bayndan*) *ol-Bul.* 56v.: *xv al-raqaba boyn Kav.* 60, 16; *Tuh.* 16b. 7; 'uğda 'joint' (?) **boyn do.** 24b. 7; *Osm.* *xiv ff. boyn* c.i.a.p. in several phr. including **boyn ol-** 'to guarantee; to undertake (to do something *Dat.*)' *TTS I* 115-16; *II* 164-5; *III* 109-10; *IV* 123.

S 1 **boyn** See **boğun**.S 2 **boyn** See **boyn**.S **baynak** See ***bañak**.

D 1 **boynak** (?**boynok**) *Dim.* f. of **boyn**; survives in NC *Kır. moynok* (1) 'a narrow pass'; (2) 'a camel's neck, or the skin on it'; *Kzx. moynak* (2) and 'a nickname for a dog'. The semantic connection of *Kaş.*'s second meaning is obscure. **Xak. XI boynak al-taniya fi'l-cibāl** 'a narrow pass in the mountains'; **boynak al-azāya dābba** 'a large lizard, an animal' *Kaş.* III 175.

S **buynuz** See ***būñüz**.

Dis. V. BYN-

S **beyen-** See **beğen-**.D **boynat-** *Den.* V. fr. **boyn**; survives only (?) in NC *Kır. moyno-* 'to be obstinate or (of

a horse) refractory'. **Xak.** xi keldi: **maña: boynayu:** 'he came to me with pride and haughtiness' (*ma' utuwuwa wa tayh*) *Kaş.* I 226; **tün kün tapın teprı:ke: boynamağıl** 'worship God day and night and do not be proud' (*lā ta'tu*) *III* 377, 13; n.m.e.

D boynat- Hap. leg.; Caus. f. of **boyna:-**. **Xak.** xi ol oğlannı: **boynattı:** 'he urged his son to be proud of his work' (*alā' utuwuwa fi-l-amr*) *Kaş.* II 357 (**boynatur:**, **boynatma:k**).

Tris. BYN

DF buyançı: Hap. leg. ?; N.Ag. fr. **buyan.** **Türkü** VIII ff. Man. *Chias.* 6-7 (**bügteçl:**).

D boyunduruk Conc. N. (N.I.) fr. **boyun (boyn):** 'a yoke (put on the neck of a draught animal)'. S.i.a.m.l.g. with some phonetic changes, m- in NE, NC. **Uyg.** VIII ff. Bud. (Sanskrit lost) **yoğun köñöllög boyontoroki (p-)** **erser:** 'if he has deep thoughtfulness as a yoke' *TT VIII A.33*; **kaltı uluğ kaplınu boyunduruki yok erser** 'if a great wagon has no yoke' *TT V* 26, 114-15; **Xak.** xi **boyunduruk al-samiqan** 'the yoke', that is a piece of wood which rests on the neck of the two oxen *Kaş.* III 179; **Çağ.** xv ff. **boyunduruk** 'a wooden implement which farmers put on the necks of their cattle when ploughing', in Pe. *yığ.* in Ar. *nir San.* 143r. 3; **Kıp.** XIII *al-nāf wa huwa'l-nir boyunduruk Hou.* 9, 9.

DF buyanlığ P.N./A. fr. **buyan;** n.o.a.b. **Uyg.** VIII ff. Man. **buyanlığ sumér tağıg turğurtupuz** 'you have raised a Mount Sumer (i.e. a vast amount) of merit' *TT III* 54; a.o. do. 163; Bud. **buyanlığ bilge bilğlig yiviglerim büztünler** 'may my equipment of merit and wisdom be completed' *Suv.* 354, 1; a.o. *USp.* 89, 1.

DF *buyanlık See **muyanlık**.

DF buyansız Hap. leg. ?; Priv. N./A. fr. **buyan;** 'without merit'. **Uyg.** VIII ff. Civ. *TT VII* 42, 2 (1 **bo:k**).

Tris. V. BYN-

DF buyanla:- Hap. leg. ?; Den. V. fr. **buyan.** **Uyg.** VIII ff. Bud. **méni kolulayu buyanlayu yarıkazun** 'may he deign to examine me and find me meritorious(?)' *Kuan.* 197.

D boyunla:- Den. V. fr. **boyun (boyn):** 'to strike on the neck'. S.i.s.m.l. in NC, NW but with different meanings 'to accept responsibility, to admit a fault', and the like. **Xak.** xi *Kaş.* III 145 (ša:b): **Kıp.** XIII *şafa'a* 'to strike on (the back of) the neck' **boyunla:- Hou.** 32, 14: xiv ditto *Id.* 37; *Bul.* 54v.: xv *'annağa* 'to seize by the neck' (**kuçakla-**) in margin **boyunla- Tuh.** 25b. 8.

Dis. BYR

S bayrak See **batrak**.

D buyruk Pass. Dev. N. fr. **buyur-;** lit. 'commanded (to do something)'; in the early

period a title of office, apparently a generic term for all persons commanded by the **xağan** to perform specific duties, civil or military. In the mediæval period, perhaps because Ar. and Pe. titles of office came into use, it came to mean 'order, command'. S.i.a.m.l.g. except NE in this sense. See *Doerfer II* 815. **Türkü** VIII (in a series of invocations, 'listen . . .') **berye: şadap: it begler yırıya: tarxat buyruk begler** 'in the south the **şadap:its** and **begs,** in the north the **tarxans,** officers, and **begs**' *I S* 1; *II N* 1; **Türgeş xağan buyruku:** 'the **Türgeş xağan's** officer' *I E* 38; in *II S* 14 (damaged) **ulayu: buyruk** 'all the officers' occurs twice and **iç buyruk** 'domestic officer' once; o.o. *I E* 3, *II E* 4 (**erinc**); *I E* 5, 19; *II E* 6, 16; **Uyg.** ix **Kutluğ Bağa: Tarxan Öge: buyruku: men** 'I was K.B.T.Ö.'s officer' *Suci* 3; VIII ff. Man. **köni buyruk** (spelt *buyruk*) 'the upright officer' *M II* 12, 6; Bud. **ötrü éllig beg buyrukların okıp** 'then the king summoning his officers' *UV* 28, 23-4; in the third *Pfahl* among a list of officials, etc. **Koço buyruku** 'the governor of Koço' 21, another **buyruk** 23; o.o. *PP* 8, 7 (**inanç**); *TT VIII A.12*; *U III* 44, 4(ii); *Tif.* 23b. 3; *USp.* 97, 30 etc.: Civ. (PU) **Buşacı buyruk begi bolmışıda . . . Otçı buyruk begi bolmışıda USp.** 91, 1-2 and 27; the context suggests 'when **Buşacı/Otçı** became the local governor'; a.o. *TT I* 64 (**tevlig**): **Xak.** xi **biruk** 'the name of the man who puts the notables in their order of precedence (*yunzulu/-akābira fi marātibihim*) in the presence of the king'; originally **buyruk**, meaning 'order, command' (*al-amr*) because he gives them orders about this *Kaş.* I 378: XIII(?) *Tef. buyruk* 'order, command' 110: **Çağ.** xv ff. **buyruğ/buyruk amr u farmān** 'order, command' (quotn.); also the name of the brother of **Tayan Xan,** the ruler of the **Nayman,** whom **Çingiz Xan** fought and defeated at the beginning of his career *San.* 142v. 20: **Xwar. xiv buyruk** 'command' *Quib* 37: **Kom.** xiv ditto **buyruk/buyuruk CCI, CCG; Gr.** 68 (quotns.): **Kıp.** XIII *al-amr wa'l-maršim* 'a command, a written order' (VU) **buyruk Hou.** 43, 22: xiv **buyruk al-amr İd.** 37; *al-maršim buyruk* (and *al-amr farman*) *Bul.* 6, 13; **Osm.** xiv ff. **buyruk** (the form **buyuruk** also occurs fr. xv onwards) c.i.a.p.; in one or two xiv texts it still means 'officer', but 'order' is the normal meaning fr. xiv onwards *TTS I* 130-1; *II* 184; *III* 121-2; *IV* 136-7.

S bayram See **bağram**.

Dis. V. BYR-

buyur- 'to order, command'; s.i.a.m.l.g. except NE. Considering the history of **buyruk** this must be a very old word, but the pattern below suggests that it was obsolete in many languages in xi. (**Xak.**) XII(?) *KBVP* 40 (**yağalığ**): XIII(?) *Tef. buyur-* 'to order (someone *Dat.*, 'to do something *Infın.*)' 110: xiv *Muh. amara* 'to order' *bryur:- Mel.* 23, 7; *Rif.* 104; *taqaddama* 'to command' *buyur:-* 24, 9; (mis-spelt *ya.rur-* in 106); *rasama* ('to

order in writing') *wa taqaddama bu:zur-* 26, 11; 109; *Çağ.* xv ff. *buyur- amr farrūdan* 'to issue an order' *San.* 142r. 26 (quotns.): *Oğuz* xi of *apar ayla: buyurd:* 'he ordered him (*amarahu*) thus' *Kaş.* III 186 (*buyurur, buyurma:k*): *Xwar.* xiv ditto *MN* 11 etc.: *Kom.* xiv ditto *CCI, CCG; Gr.: Kip.* xiii *rasama mina'l-maršim buyur- Hou.* 35, 7; *amara mina'l-amr buyur- do.* 43, 21; *xiv buyur- amara Id.* 37; *rasama buyur- Bul.* 45r.: *xv rasama wa amara buyur- Tuh.* 17b. 4: *Osm.* xiv ff. *buyur-* 'to order' in several texts *TTS III* 122; *IV* 137.

Tris. BYR

S *buyurçın* See *budursın*.

Mon. BZ

ba:z 'peace, peaceable'. Survives, in this sense, only(?) in NW Kar. L., T., *Krim RIV* 1541; *Koç.* 166. Although *yat ba:z* certainly meant 'stranger, foreign' it seems doubtful whether *ba:z* by itself ever did; it is more prob. that it actually meant 'friendly', with 'alien' understood. *Türkü VIII* *ba:z* occurs only in the phr. *ba:z kıl-* 'to pacify, subjugate', e.g. (he captured all the peoples in every direction and) *kop ba:z kılmış* 'pacified them all' *IE 2 (II E 3)*; p.o. *I E* 15, 30; *II E* 13, 24; *Baz Xağan P.N. IE* 14, 16; *II E* 12, 13; *Xak. XI* *ba:z al-acnabi wa'l-ğarib* 'stranger, foreigner'; hence one says *yat ba:z yağıldı* 'the strangers were separated, segregated' (*tafarraqa*) *Kaş.* III 148; a.o. *III* 159 (*yat*): *KB yat ba:z yalavaç* 'foreign (Hend.) ambassadors' 2495; o.o. of *yat ba:z* 2534, 2548: *Xwar.* xiv *ba:z* 'peace, peaceable' *Qutb* 29: *Kip.* xiv *ba:z al-şulh* 'peace' (also *ba:zlaş- iştalaha*) *Id.* 30.

1 *béz* 'a swelling on the surface of the body which does not break the skin, tumour, boil', and the like, as opposed to *kart* 'one which does break it, ulcer'. S.i.a.m.l.g. in this sense, and, more generally, 'a gland'. *Xak. XI* *béz* 'a swelling (*al-ğudda*) which develops between the skin and the flesh' *Kaş.* III 123; *xiv Muh.* *béz al-ğudda* is mentioned twice in the Chapter on phonetics, once as an example of a word in which *yä* is pronounced as -é:- *Mel.* 5, 7; *Rif.* 76; and once as an example of *al-imāla*, which has the same effect 5, 15; 77: *Çağ.* xv ff. *bez* 'new flesh which grows beneath a wound, and superfluous (*zāyid*) flesh which grows beneath the skin', in *Ar. ğudda San.* 121v. 15; *mez* similar translation *do.* 318v. 1: *Kip.* xiv *bez al-ğudda Id.* 30; *xv ditto Tuh.* 26b. 7.

S **2** *béz/bez* See *bö:z*.

biz 1st Pers. Plur. Pronoun, 'we'. C.i.a.p.a.l. Two usages can be distinguished (1) as Subject of the sentence, in which case it comes at or near the beginning of the sentence, and, if followed by a Verb in the 1st Pers. Plur., is really superfluous; (2) like *oi*, q.v., as a sort of copula, in which case it comes at the end of the sentence following the Predicate, which

it links to the Subject. This Subject is sometimes also *biz*. *Türkü VIII* *xagañ at bunta: biz bértimiz* 'we gave him hereupon the title of *xagañ*' *IE* 20, *II E* 17; *biz az ertimiz* 'we were few' *II E* 32; *kaltacı: biz özçe: taşın tutmuş teg biz* 'we shall remain (unable to move); we are, so to speak, held closely(?) by a stone' *T* 13; and many o.o. esp. in oblique cases: *viii ff.* *Man.* *biz arıg biz* 'we are pure' *TT II* 6, 2; *Uyg.* *viii ff.* *Bud.* (if there have been no evil deeds) *kim biz kilmadımız* 'which we have not done' *TT IV* 6, 23-4; *biz* followed by two P.N.s *do.* *VII* 40, 7; a.o.o.: *Civ.* *biz*, esp. followed by two or more P.N.s is common in *U.Sp.*: *Xak. XI* *biz* a Particle (*harf*) meaning *nahnu* 'we'; one says *biz keldimiz* 'we have come' *Kaş.* I 325; many o.o.: *xiii(?)* *Tef.* *biz* is common as Subject of the sentence and in oblique cases; there is a curious form in the phr. *biz ol müz* 'it is we' (who receive the inheritance) *100*: *xiv Muh.* *biz nahnu* is given as an example of a word in which the *yä* is pronounced as in *Ar. Mel.* 5, 17; *Rif.* 76; a.o. 12, 8; 86: *Çağ.* xv ff. *biz* (1) *mā* 'we', in *Ar. nahnu*; (2) at the end of the sentence as a copula with the same meaning (quotn.) *San.* 146r. 24; a.o. 15v. 2: *Xwar.* xiv *biz* 'we' *Qutb* (not indexed); *MN passim*: *Kom.* xiv *biz* and oblique cases *CCI, CCG; Gr.: Kip.* xiii *biz* 'we' *Hou.* 50, 9; oblique cases 52, 10 ff.: *xiv biz nahnu*, also called *miz Id.* 30; a.o. 36 (under *ben*); *nahnu hz* *Bul.* 16, 6; *ma'anā bizim bile: do.* 14, 4; *xv bizni:* etc. *Kav.* 32, 11; 45, 6 ff.; in a list of Pronouns *Tuh.* 39b. 11 ff.

bo:z 'grey', both generally and more specifically as the colour of a horse's coat. A very early l-w. in *Mong. asbara* (*Haensch* 19). S.i.a.m.l.g. w. some phonetic changes (*b-|p-*, *-z*, *-s*). See *Doerfer* II 786. Cf. *çal:* *Türkü VIII* *boz* at 'a grey horse' *IE* 32, 33, 37; *Ix.* 4: *viii ff.* *boz bulut:* 'a grey cloud' *IrKB* 53: *Uyg.* *viii ff.* *Bud.* (of a dying man) *altın erini boz bolup* 'his lower lip becomes grey' *Suv.* 595, 17: *Xak. XI* *bo:z* at *al-farasi'l-aşhab, laysa bi'l-aşah* 'a grey horse, but not of a light shade(?)'; this word is used of any animal when (its colour) is between white (*al-abyad*) and roan (*al-aşqar*); and one says *bo:z koy* 'a brown (*al-aşhab*) sheep' *Kaş.* III 122; *bo:z kuş al-büzüyu'l-abyad* 'a white falcon' *II* 12, 9; a.o. *III* 224 (1 *buğa*): *xiv Muh.* (among the colours) *al-ramādi* 'ash coloured' *bo:z Mel.* 68, 4; *Rif.* 168: *Çağ.* xv ff. *boz* (1) *rang-i habidi mayil ba-safidi* 'a blue colour tending towards white'; (2) *metaph. asb-i nila* 'an indigo-coloured (i.e. dark grey) horse' *San.* 134r. 6: *Xwar.* *xiii(?)* (of an old man) *moz saçlığ* 'grey-haired' *Oğ.* 312: *Kom.* xiv 'grey' *boz ax CCI*; *Gr.: Kip.* *xiii* (among colours of horses) *al-aşhab bo:z; al-aşdar* 'dark-coloured' *temür* (*VU*, unvocalized) *bo:z ya'ni aşhab hadidi* 'iron-grey' *Hou.* 13, 4; (among the names of *mamlüks*) *bozğuş*, properly (*ta'a'l-şahihi*) *bozkuş tayr aşhab do.* 29, 8: *xiv bo:z* ('with back vowel') *al-aşhab Id.* 30; *al-farqadān* ('the two calves') *'beta* and

gamma in Ursa Minor **iki: boz at** *Bul.* 2, 12 (see note p. 22): *xv* (after 'ice' **bu:z**) also 'white' (*al-abyaḡ*) of horses, mules, and asses *Kav.* 58, 5; a.o. *do.* 50, 4; (among colours of horses) *al-abyaḡ wa'l-aḡhab boz*; *al-axdar temir boz* (and *kir at*) *Tuh.* 4b. 4.

1 bu:z 'ice'. S.i.a.m.l.g.; in most languages with *m-*; *Tkm. bu:z. Xak. xi bu:z* (*bi'l-iṣḡā* 'with back vowels') *al-camd* 'ice' *Kaṣ. III* 123 (prov.); *I* 186 (*erüṣ-*) and five o.o.: *KB bu:z kar toll* 'ice, snow, and hail' 6013; *xiv Muh. al-tile* (properly 'snow') *bu:z Mel.* 79, 12; *Rif.* 184; ditto in a list of words in which *wāw* is pronounced in the same way as in *Ar.* 5, 9; 75; *Çağ. xv ff. bu:z . . . yax* 'ice', also pronounced *muz*, in *Ar. camd San.* 134r. 7A; *muz yax*, in *Ar. camd do.* 319v. 10 (quotn.): *Xwar. xiii(?) muz* 'ice', esp. in the phr. *muz tağ* occurs several times in *Oğ. Kom. xiv* 'ice' *bu:z CCG*; *Gr. Kip. xiii al-caliḡ* 'ice' *bu:z Hou.* 5, 9; *xiv bu:z* (misdescribed as 'with front vowel') *al-caliḡ Id.* 30; *al-caliḡ bu:z Bul.* 3, 4; *xv ditto Tuh.* 11a. 9; *al-bard* 'cold' *bu:z Kav.* 58, 5.

D 2 bu:z Imperat. of **bu:z-**, used in the phr. *üz bu:z* in *Türkü* and *Uyğ.* See **2 üz**.

F böz 'cotton cloth'. A l.-w. ultimately derived fr. Greek *βύσσος* (*bussos*) 'linen', but the route by which it reached Turkish is obscure, see *W. Bang, Vom Kökhtürkischen zum Osmanischen IV* (A.P.A.W. 1921), p. 14, note 2. S.i.a.m.l.g., in nearly all languages with -*ö-*, but in one or two pronounced *bez* and in *Tkm. bl:z*. These forms may be due to the late Greek pronunciation of the word, *visso*, or the form which it took in Arabic *bazz* (*bezz*). *Uyğ. viii ff.* Bud. (write the *dhārāni* on birchbark, palmleaves, paper, or) *bözde* 'on cloth' *U II* 70, 5 (ii); o.o. *PP* 2, 4 (*boḡut-*); *TT VI* 391-2 (*ēṣḡüti*); *Hien-tsi.* 1810, 2047; *Civ. böz kapçukta urup* 'putting it in a small cotton bag' *H I* 99; *böz* 'cotton cloth', and more precisely 'a bale of cotton cloth' is very common in *Usp.*: *Xak. xi böz* (*bi'l-iṣḡām* 'with a front vowel') *al-kirbās* 'cotton cloth' *Kaṣ. III* 122; nearly 20 o.o.: *KB* (however great a treasure of gold and silver you heap up) *sapa teḡḡüsi ol iki böz ülüṣ* 'the share of it that will come to you (in the end) is two cotton cloths (for a shroud)' 1420: *xiii(?) At.* (rich brocades are scarce) *uçuzi böz ök* 'what is cheap is cotton cloth' 480; a.o. 354 (*unit-*); *xiv Muh.(?) al-qum* 'cotton' *böz Rif.* 167 (only); *Çağ. xv ff. böz* (*imale ile*, 'with -*ö-* not -*ii-*') 'very thick cotton cloth' (*penbe bez*) *Vel.* 150 (quotn.); *böz kirbās*, in *Ar. bazz San.* 134r. 4 (quotn.); *Xwar. xiv kafenliḡ böz* 'cotton cloth for a shroud' *Nahc.* 131, 10; *Kom. xiv* 'cotton cloth' *böz CCG*; *Gr. Kip. xiii ismu'l-xurūḡ wa'l-qumās* 'a word for strips of cloth and cotton-stuffs' *böz; Tkm. böz. Hou.* 19, 10; *xv xirqa* 'piece of material' *böz Tuh.* 14b. 7; *şaqqa mina'l-ḡiyāb* 'a strip of clothing material' *böz* (in margin *béz do.* 21a. 2; *Osm. xiv* to *xvi böz* 'cotton cloth' in several texts *TTS II* 157; *IV* 117; *xviii*

(after *Çağ.*) and in *Tkm.* and *Rümi böz San.* 134r. 4; *béz* ('in *Rümi*' ?omitted) *kirbās*, which they also call *böz*; in *Ar. bazz San.* 146r. 24.

Mon. V. BZ-

bez- originally 'to shiver, tremble, shudder'; in the medieval period it came to mean 'to shudder at the sight of (something)' and thence 'to feel aversion from (something)', to lose one's taste for (something)', and the like. Survives in these meanings in SE *Türki*; *NC*; *SC Uzb.*; some NW languages, and SW *Osm.*, *Tkm.* Cf. *titre-*. *Türkü viii ff. Man. anın korkdı bezi* 'he was therefore frightened and trembled' *TT II* 6, 32; *Uyğ. viii ff.* Bud. (as the hour of death approaches, he lies on his bed and) *tolp etözi titreyür bezer* 'his whole body shivers and shakes' *U III* 43, 28-30; a.o. *IV* 48, 90; *Xak. xi er tumluḡdın bezi*: 'the man shivered (*irta'ada*) because of the cold (etc.)' *Kaṣ. II* 8 (*bezer*; *bezme:k*); a.o. *I* 385 (*beziḡ*): *Xwar. xiv böz-* 'to be tired of (something *Abl.*)' *Qutb* 31; 'to shiver' *Nahc.* 152, 15; *Kom. xiv* 'to renounce, relinquish' *bez- CCI*; *Gr. Kip. xiv bez- tabarra'a minhu* 'to clear oneself from something, feel an aversion from it'; derived from the *Pe.* word *bazar* (error for *bi-zār*) *al-mutabarrī*, with the -*r* omitted *Id.* 31 (the phonetic resemblance between *bez-* and *bi-zār* is quite fortuitous); *xv tabarra'a bez- Tuh.* 10a. 2; *ḡami'a* 'to feel aversion' *bez- do.* 24a. 7 (*yarsi-*, q.v., is written in a second hand both below *bez-* and in the margin).

bu:z- (?*bu:z-*) 'to destroy, damage', and the like. S.i.a.m.l.g. with -*u-* except in SW *Osm.*, *Tkm.* where it is -*o-*. *Türkü viii alti: çuv Soḡdak tapa: süledimiz buzdımız* 'we campaigned against the Sogdians of the Six Districts (Chinese l.-w. *chou*) and routed them' *I E* 31; *ewlin barkın buzdım* 'I destroyed their dwellings and property' *II E* 34; o.o. *I E* 34; *II E* 24, 25, 37, 39; *Uyğ. viii ff.* Bud. *varhar sangram buzdumuz söktümüz erser* 'if we have destroyed and pulled down monasteries (Sanskrit *Hend.*)' *TT IV* 6, 39; o.o. *U II* 53, 4 (iii); *TT X* 190; commonest in the phr. *bu:z- artat-* e.g. *örtüg tiḡḡlarıḡ alku emgeklilḡ tuḡularılḡ buzdaçı artadaçı* 'destroying and putting an end to coverings, obstacles, and all painful rebirths' *U II* 33, 5-6; o.o. *Suv.* 134, 20; *TT V*, p. 14, note A23, 11 etc.; the words read *tını boşup* 'his breath is laboured' in *U III* 43, 31 should probr. be read *tını buzup*; *Civ. yürek sıkılmak* 'heart disease' and *tın buzmak* (*sic?*, see above) are associated in *H I* 1-5; *Xak. xi ol ev buzdi*: 'he destroyed (*hadama*) the house (etc.)' *Kaṣ. II* 8 (*buzar*; *buzma:k*): *KB buşi bolsa beḡler buzar beḡlikin* 'if the *beḡs* become bad-tempered it destroys the rule of the *beḡs*' 1414; o.o. 1180 (*étliḡliḡ*), 548, 882 (*erinc*), 5263, 6056 (*etçi*): *xiv Muh. aḡtala wa nahaba* 'to render worthless, to plunder' *bu:z- Mel.* 21, 14 (only);

manhüb 'plundered' *buzmuş* *Mel.* 51, 11 (*manhübü'l-gära buzukmuş* *Rif.* 147): *Çağ.* xv ff. *buz-* *xarâb kardan* 'to ruin, destroy' *San.* 133r. 25 (quotns.): *Xwar.* XIII(?) [*yani*] *üç buzğuluk kıldı* 'he broke the bow into three pieces' *Oğ.* 343-4 (text uncertain): *xiv buz-* 'to destroy, ruin, break' *Qub* 36; *MN* 77: *Kom.* *xiv* ditto *CCI*, *CCG*; *Gr.* 70 (quotns.): *Kip.* XIII *şarafa min şarfi'l-dahab wa ğayrihi* 'to give exchange in the sense of giving exchange for gold etc.'(?) *buz-*, also *al-nahb* 'to plunder' and *al-istilâb* 'to carry off' *Hou.* 35, 20: *xiv buz-* '(with back vowel)' *axada'l-şay ğarata(n)* 'to take something in a raid', also *naqaða* 'to pull down, break' *İd.* 30; *nahaba buz-* *Bul.* 85r.: *xv buz- axraba wa afsada* ('to corrupt, ill-treat') *Kav.* 10, 4; *axraba buz-* *Tuh.* 6b. 13.

Dis. BZA

VID buzi: *Hap. leg.*; unvocalized; Brockelmann and Atalay transcribed *bizi*; but there does not seem any basis for this; the likeliest explanation is that it is a Dev. N./A. in the sense of 'damaging, spoiling', and the like, fr. *buz-*. *Xak.* xi *buzi*: 'the black (*al-sawâd*) which appears on the surface of bread owing to burning' (*mina'l-ihtirâq*); hence one says *etme:k buzi*: *boldi*: 'the surface (*al-wach*) of the bread was burnt' (*ihtaraqa*) *Kaş.* III 223.

Dis. V. BZA-

S beze-: no doubt a crasis of *bedze-* (q.v. and also *bedzet-*); 'to ornament, adorn', and the like. S.i.s.m.l. in all groups except SE. *Xak.* xi of *evin beze:di*: 'he painted (*naqaşa*) his house' (or something else) *Kaş.* III 263 (*bezer*; *beze:mek*): *KB* *yaşıl kök bezedip tümen yulduzun* 'Thou hast adorned the blue sky with countless stars' 22; o.o. 386, 3724 (*bediz*), 5108: *xiii(?) At. bezeyin kitâb* 'let me adorn the book' (with praise of my king) 43; a.o.o.: *Çağ.* xv ff. *bêze-(di* etc.) *bêze-ya'ni seynet et-* 'to ornament, adorn' *Vel.* 140; *bêze-âristan* ditto *San.* 146r. 5 (quotns.): *Xwar.* *xiv* ditto *Qub* 31: *Kip.* *xiv beze-zayyana* 'to adorn' *İd.* 30: *Osm.* *xiv* ff. ditto; c.i.a.p. *TTS* I 95; *II* 135; *III* 88; *IV* 99.

Dis. BZC

DF bözçi N.A.g. fr. *bözc*: 'a weaver, or seller, of cotton cloth'. S.i.s.m.l. *Uyg.* viii ff. *Civ. epçi karabaş bözçi* '(my) female slave, a weaver' *UŞp.* 73, 4: *Çağ.* xv ff. *bözci hırbâşbâf* 'a cotton cloth weaver' *San.* 134r. 11.

Dis. V. BZD-

S bezet- (*bezet-*) *Sec. f.* of *bedzet-*, q.v.; 'to order to ornament' etc. N.o.a.b. *Xak.* xi of *evin bezetti*: 'he ordered the painting (*bi-tanqış*) of his house' *Kaş.* II 305 (*Bezet:tür*; *bezetme:k*); o.o., same translation, *II* 318, 11; 319, 4: *Çağ.* xv ff. *bêzet-* *Caus. f.*; *ârâsta kardan* 'to have (something) ornamented' *San.* 146r. 24.

D bezit- *Hap. leg.*; *Caus. f.* of *bez-*. *Xak.* xi *tumluğ anı bezitti*: 'the cold made him shiver' (*ar'adahu*) *Kaş.* II 305 (*beztütür*, *bezitme:k*) (and see *bezge:k*).

Tris. BZD

D bezetiğse:k *Hap. leg.* and noted only in a grammatical section; *Dev. N./A. fr.* a *Desid.* *Den. V. fr.* **bezetiğ*, *Dev. N. fr.* *bezet-*. *Xak.* xi of *evin bezetiğse:k* 'he longs to have his house painted' (*alâ tanqış'i-l-bayt*) and wishes for it' *Kaş.* II 319, 9.

Dis. BZĞ

D buzuk *Pass. N./A.S. fr.* *buz-*; 'spoilt, ruined, destroyed', and the like. S.i.a.m.l.g., sometimes with the metaphor. meaning (of a man) 'dissolute'. See *Doerfer* II 787. *Xak.* xi *buzuk ev* 'a ruined (*al-munhadim*) house'; and anything broken (*mahsür*) or ruined is called *buzuk* *Kaş.* I 378: *KB* (understanding) *sinukuğ sapor ol buzukuğ êter* 'mends what is broken and puts right what is ruined' 1858: *Çağ.* xv ff. *buzuğ wayrâna* 'ruined, desolate' *Vel.* 150; *buzuğ/buzuk wayrâna* *San.* 134r. 15 (quotn.): *Xwar.* XIII(?) *buzuk* in *Oğ.* 367 is the name of one half of the *Oğuz* confederacy, the other being *Üç ök*; as usual it is explained by what is no doubt a false etymology. *Acc. to Arat*, op. cit. note 367, this name occurs only in the *Oğuz* *Xan* legend; it is mentioned in the same context in *San.* 134r. 17: *Kip.* *xiv buzuk* 'a word applied to someone (or something?) who is regarded as vile and strange (*al-mustahecani'l-mustagrab*), and whom they consider dumb' (*axras* (*sic*), perhaps a corruption) *İd.* 31: *Osm.* *xviii bozuk* in *Rûmî* 'a kind of musical instrument with six or seven strings' *San.* 134r. 17; a.o. same meaning *TTS* II 166; *bozuk* in its usual meaning seems to be common.

PUD buzğak *Dev. N./A. of Habitual Action fr.* *buz-*; this seems the likeliest transcription of a word pec. to *Uyg.* *Civ.* and used only in the phr. *tin buzğak* 'shortness of breath' (cf. *buz-*). *Uyg.* viii ff. *Civ.* *tin buzğak* *H* I 60, 162, 164 (I ôt-).

D bazğan 'a blacksmith's hammer'; thus spelt twice in *Man.Uyg.* texts in which *zayn* is unlikely to represent -s- and also in *Kaş.*, but the obvious explanation is that it is a Dev. N./A. of Habitual Action fr. *bas-*, the -s- having been (exceptionally) voiced by the -ğ-. The translation in *Kaş.*, *al-faş* 'myrtle berries', is no doubt an error for *al-fittis* 'blacksmith's hammer'. See *Doerfer* II 692. *Uyg.* viii ff. *Man.-A* *M* I 8, 10 (ol); a.o. *do.* 18, 6 (ii): *Xak.* xi *al-faş* (unvocalized, read *al-fittis*) *bazğan* I 18, 8; *bazğan* (mis-spelt *barğan*) *al-faş* (read *al-fittis*) I 438: *xiv Muh. mişraqa kabira* 'a large hammer' *yaltçuk* (*Hap. leg.*) *basğan* *Mel.* 61, 8; the same but the first word unvocalized and with *b-* for *y-* (? read *baltaçuk* 'small axe') and *basğan* only in margin *Rif.* 160: *Kip.* *xiv başan* a word for a dog, derived fr. *baş- şarî'a* 'to

bring down', because it brings down wolves
İd. 33 (etymologically the same word).

Tris. BZĠ

(D) buzaġu: 'a calf'; a very old word ending in -ġu. An early l.-w. in Mong. as *burā'u* (*Haenisch* 22). S.i.a.m.l.g. often much distorted, e.g. NE Khak. *pizo*; Tuv. *bıza*; SE Türki *mozay*; see *Sheherbak* 100, where the suggested connection with *boz*: is very improbable; Çuv. *pāru Ash.* X 133. Cf. *ta:ḡun, tüge*. Türkü VIII ff. (a dappled white cow was on the point of calving . . .) ürü:ḡ esri: érkek buza:ġu: kelü:rmiš: 'she gave birth to a white dappled bull calf' *İrkB* 41: Uyġ. VIII ff. Man.-A *kuzi buzaġu* 'a lamb or a calf' *MI* 8, 4; 18, 3: Bud. (Sanskrit lost, but the context is with elephants) *buza:ġula:rindin(p-)* *TT VIII C.6*; a.o. *PP* 77, 3-4 (*éntür-*): *Xak.* XI *buza:ġu: al-'icel* 'calf' (prov.): *buza:ġu: tilit: al-cirdawn* 'a mole (or rat?)'; it is a small animal (*duwaybba*) *Kaş.* I 446; three o.o.: XIV *Muh. al-'icel buza:ġu:* (v.l. *buzaw*) *Mel.* 71, 1 (only); *Çaġ.* XV ff. *buzaġu/buzag (sic)/buzaw* (all spelt) *başa-i gāw wa gāwmiš wa kargadan* 'the young of a cow, buffalo, or rhinoceros' *San.* 134r. 8 (quotn.): *Xwar.* XIII(?) *Oġ.* 263 (urđ): *Kom.* XIV 'calf' *buzaw CCI, CCG*; *Gr.*: *Kıp.* XIII *al-'iclu'l-şaġir* 'a small calf' *buza:ġu: Hou.* 14, 19; XV *buzawu* 'a small calf', also called *buzaġu*; in the *Kitāb Beylik* the same translation and also *waladul-'ayyil* 'a young deer' *İd.* 31; 'a large calf' *buzaġu: Bul.* 7, 10; 'a young deer' *bizawu: do.* 10, 15; XV 'a small sucking calf' *buzaġu: Kav.* 62, 3: *Osm.* XIV to XVI *buzaġu* 'calf'; once in XV *buzaġı TT* II 185; IV 138.

Tris. V. BZĠ-

D *buza:ġu:la-* Den. V. fr. *buza:ġu:* (of a cow etc.) 'to calve'. S.i.s.m.l. w. phonetic changes. Türkü VIII ff. ürü:ḡ esri: inġek *buza:ġu:laçı: bolmu:š* 'a white dappled cow was on the point of calving' *İrkB* 41 (the form is grammatically impossible, ? error for *buza:ġu:la:daçı:*): *Xak.* XI *Kaş.* III 91 (*yéni-*).

Dis. BZĠ

D(S) *bezek (beze:k)* N.Ac. (and Conc. N.) fr. *beze-*, q.v.; 'ornamentation, painting, etc.; an ornament'. S.i.s.m.l.g. in all groups except NE. See *Doerfer* II 741. *Xak.* XI *bezek al-naqš* 'ornamentation, painting; an ornament, picture' in one dialect *Kaş.* I 385; *beze:k huwa* (omission in MS.) *I* 412; o.o. II 99 (*beçeš-*): *KB bu kökteki yuldüz bir ança bezek* 'of these stars in the sky some are ornaments' (and some guides . . .) 128: XIII(?) *At. aġız tili bezeki* 'the tongue is an ornament of the mouth' 155; a.o.: *Çaġ.* XV ff. *bézek arāyış* 'ornamentation' *San.* 146r. 27: *Xwar.* XIV *bézek (sic)* 'an ornament' *Qutb* 31 (and *bezekliġ* 'ornamented'); *Nahc.* 380, 9: *Kıp.* XIV *bezek al-zayna* 'ornamentation' *İd.* 30:

Osm. XIV ff. *bezek* 'ornament, decoration'; c.i.a.p. *TTS* I 94; II 134; III 88; IV 98.

D *beziġ* Hap. leg.; Dev. N fr. *bez-*. *Xak.* XI *beziġ al-ri'da* 'shivering'; hence one says *ol beziġ bezdi:* 'he shivered' *Kaş.* I 385.

D *bezge:k* Dev. N. connoting Habitual Action fr. *bez-*; 'ague, malaria'. S.i.a.m.l.g. except NE (in SW only Tkm.). See *Doerfer* II 825. Uyġ. VIII ff. Civ. *bezge:k em* 'a remedy for ague' *H* I 102; a.o. II 10, 74: *Xak.* XI *bezge:k al-ri'da* 'shivering' *Kaş.* II 289; (after *bezi-*) hence *al-hummā'l-nāfiḡ* 'fever accompanied by shivering' is called *bezge:k* II 305: *Xwar.* XIV *bezge:k* 'fever, ague' *Qutb* 39; *bézge:k do.* 31: *Kom.* XIV 'a cold fever' *bezek CCG*; *Gr.*: *Kıp.* XIV *bézge:k al-hummā'l-bārida* 'a cold fever' *İd.* 31.

Dis. BZL

D *buz:luġ* P.N./A. fr. *buz*; 'icy, containing ice', and the like. S.i.s.m.l. Uyġ. VIII ff. Bud. (the ninth and tenth months) *karliġ buzluġ öġ bolur* 'become the time of snow and ice' *Suv.* 590, 4-5: Civ. (a man suffering from sun-stroke) *küçe:k buzluġ (p-) yeplaġ iç[zün?]* 'should drink heavily iced?' *TT VIII* I.10 (the third word is Hap. leg. and phonetically obscure, perhaps a l.-w.).

D *buzluk* A.N. (Conc. N.) fr. *buz*; 'an ice-house'. Survives with the same meaning in SW *Osm.* and Tkm. (*buzluk*). See *Doerfer* II 786. *Xak.* XI *buzluk al-macmada* 'an ice-house' *Kaş.* I 466: XIV *Muh. al-maṭlaca* 'ice-house' *buzluk Mel.* 77, 10; *Rif.* 181.

Dis. V. BZL-

D(S) *bezel-* (*beze:l-*) Pass. f. of *beze-*; 'to be ornamented, painted', etc. N.o.a.b.; in modern languages *bezen-* is used in this sense. *Xak.* XI *ev bezeldi:* 'the house (etc.) was painted' (*nuqışa*) *Kaş.* II 131 (*beze:lür*; *bezelme:k*): XIII(?) *Tef.* 72 (*edlet-*): *Çaġ.* XV ff. *bézel(-líp, etc.) bezen-, müzeyyen ol-* 'to be ornamented, adorned' *Vel.* 141; *bézel-ārāsta şudan* ditto *San.* 146r. 20 (quotns.).

D *buzul-* Pass. f. of *buz-*; 'to be destroyed, damaged', and the like. S.i.a.m.l.g. w. the same phonetic changes as *buz-*. Türkü VIII ff. Man. *teḡri tamġası buzultı erser* 'if God's seal has been broken' *Chuas.* 188-9: Uyġ. VIII ff. Bud. *yilki prêt buzulur (pu:slur) tamu:da*: 'animals and ghosts are (? will be) destroyed in hell' *TT VIII* N.11: Civ. in a calendar text Chinese *p'o* 'destruction' (*Giles* 9,410) is translated *buzulmak TT VII* II, 7: *Xak.* XI *ev buzuldi:* 'the house fell into ruin' (*xariba*); also used when someone has destroyed it (*hadamahu*) (*buzulur, buzulma:k*); this verb is Intrans. and Pass.; and one says *er buzuldi: xariba mālu'l-raclil* 'the man was (financially) ruined' *Kaş.* II 131: *KB buzulmasu beglik beḡüklük bile* 'may (your) rule and greatness not be destroyed'

941; o.o. 882 (erinç), 5726: Çağ. xv ff. **buzul-xarâb sudan** 'to be ruined, destroyed' *San.* 133v. 13 (quotns.): **Xwar.** xiv ditto *Qutb* 36; *Nahc.* 21, 13: **Kip.** xiv (after **buz-**) the Pass. f. is **buzul-** in both senses *uxida ġārata(n)* 'to be taken in a raid' and *nuqida* 'to be pulled down, broken' *Id.* 30: xv *xarûba buzul-* *Tuh.* 15a. 10.

VUD bozla- (?bo:zla:-) (of a camel), 'to bellow', with some extended meanings; **Den.** V. fr. *bo:z, a different word from **bo:z** 'grey'. S.i.a.m.l.g. except perhaps SE; the first vowel is -u- in NE, and -o- (in 'Tkm. -o:-) elsewhere. **Xak.** xi *titir bozla:di*: 'the she-camel (etc.) bellowed' (*rağat*) *Kaş.* III 291 (**bozla:r, bozla:ma:k**); a.o. I 120 (**apra:-**): xiv *Muh.* (?) '*acca'l-camal* 'of a camel, to bellow' **bozla-** *Rif.* 112 (only); '*acicu'l-camal bo:zlamak* 124; *ruğā'u'l-camal bozla:mak* 176: Çağ. xv ff. **bozla-(-di)** 'of mourners, to groan and lament with a melancholy voice' (quotn.); the word is used in this sense and also of a camel, 'to bellow' *Vel.* 150; **bozla-** 'of a female camel, to bellow, when calling its young', in Ar. *hanin*; and metaph. 'of mourners, to lament in a melancholy voice' *San.* 133v. 19 (quotns.): **Kip.** xiv **bozla- rağā'l-camal** *Id.* 31: xv *ba'ba'a* 'to gurgle' **bozla-** (also *calida* 'to be frozen', i.e. **buzla-**, **Den.** V. fr. **bū:z**) *Tuh.* 8b. 7: **Osm.** xiv and xv **bozla-** (once **bozula-**) 'to bellow' in one or two texts *TTS* I 117; II 166.

VUD bozlat- Hap. leg. ?; Caus. f. of **bozla-**. **Xak.** xi **ol botu:ni bozlatti**: 'he made the camel colt (etc.) bellow' (*arğā*) *Kaş.* II 341 (**bozlatu:r, bozlatma:k**).

Dis. BZN

S **bozum** See **boğun**.

ES **buzum** (*Tef.*) See **yoğun**

D(S) bezenç (unvocalized in the MS., but no doubt to be so read) **Dev.** N. fr. **bezen-**. N.o.a.b. **Xak.** xi **bezenç** 'a hank (*şahraça*) of silk or thread'; **bezenç** 'the name of a plant (*nabt*) with a red stem and leaves, which grows among the vines and is eaten as a drug' *Kaş.* III 373.

Dis. V. BZN-

D(S) bezen- Refl. f., often used as Pass., of **beze-**; 'to adorn oneself; to be ornamented, adorned'. S.i.s.m.l. in all groups except NE, usually as Pass. **Xak.** xi **urağut bezendi**: 'the woman adorned herself' (*tabarracat*); and one says **ev bezendi**: 'the house was ornamented' (*zaxrafa*); the -n- (in the latter instance) was changed from -l- *Kaş.* II 142 (**bezenü:r, bezenme:k**); a.o. II 155 (**kozan-**): *KB bezenmek tiler dunyā* 'the earth wishes to adorn itself' 64; **bezenmiş kelin teg** 'like a bride adorned' 3567; a.o. 67: **Xwar.** xiv **bēzen-** (*sic*) 'to be adorned' *Qutb* 31: **Kip.** xiv **bezen- izdāna** 'to be adorned' *Id.* 30: xv *tazauvaqa* 'to be ornamented' **bezen-** *Tuh.* 10a. 5; *zuvuqiqa* ditto *do.* 18a. 13: **Osm.** xiv ff. **bezen-** 'to adorn oneself, be adorned', etc.; c.i.a.p. *TTS* I 95; II 135; III 88; IV 99.

Dis. V. BZŞ-

D(S) bezeş- Co-op. f. of **beze-**; n.o.a.b. **Xak.** xi **ol mağa bezek bezeşdi**: 'he helped me to paint (*fi naqş*) the thing'; also used for competing *Kaş.* II 99 (**bezeşü:r, bezeşme:k**): Çağ. xv ff. **bēzeş-** 'to be adorned (*ārāsta sudan*) together' *San.* 146r. 23.

D buzuş- Co-op. f. of **buz-**; survives only (?) in SW **Osm.**, **Tkm.** **bozuş-** 'to quarrel, be estranged'. **Xak.** xi **ol mağa ev buzuşdi**: 'he helped me to demolish (*fi hadm*) the house'; also used for competing *Kaş.* II 99 (**buzuşu:r, buzuşma:k**).

INITIAL DENTIPALATAL AFFRICATE

Preliminary note. Initial *ç-* is not very common in Turkish as an original initial. Although there is good evidence that both unvoiced *ç* and voiced *c* existed in the medial and final positions, there is no evidence that there was ever a voiced initial *c-*, see Studies, pp. 167, 170. There are many Secondary initial *c-s*, *ç-ç* and *j-s* in some modern languages, usually representing an original *y-*, less often an original *s-* or *t-*, with some interchange between the three. Conversely in some languages *ç-* has become *ş-*. There are in the Mong. and Pe. a good many words with initial *c-* which have become *l-w.s* in Turkish and have erroneously been regarded as native Turkish words.

Mon. CA

VU *ç*: as such Hap. leg., but perhaps connected with *çig*, q.v. If as seems probable 2 *ç*:*k-* is derived from this word it must have had a back vowel, see also *ç*:*la-*. Xak. XI *ç*: *al-nadā* 'moisture'; hence one says *ç*: *yér: arđ nadīya* 'moist ground' *Kaš. III 207*.

ç:/*çü*: N.o.a.b. Xak. XI *ç*:/*çü*: 'an Interjection (*harf*) attached to Imperatives both positive and negative in order to strengthen them' (*alā ma'nā ta'kid*); hence one says *kel çü*: 'come at once!' and *barma: çü*: 'do not on any account go'. The word is not used except in conversation (*f'l-xitāb*) *Kaš. III 207*: *şu*:/*şü*: an Interjection which alternates (*yamīb*) with *ç*:/*çü*:, one says *barğul şu*: 'go at once' and *kel şü*: 'come at once' *III 211*.

Mon. CB

çap Onomatopoeic; *Kaš.* is usually the only early authority for such words, but they are common in modern languages, though not always entered in the dicts. Xak. XI *çap çap hikāya* 'an *waq'* l-siyā' wa'l-sibi'l-şifāh' 'an onomatopoeic for the blow of a whip and smacking the lips'; hence one says *ol erük çap çap yé:dl*: 'he eat a peach smacking his lips' *Kaš. I 318*.

çav originally 'fame, good reputation' with a favourable connotation, later 'reputation' (good or bad), and finally merely 'rumour, noise', perhaps owing to confusion with onomatopoeics like *çap*. Survives in NE Alt., Leb., Tel. *çap R III 1915*; Tel. *ç*: *do. 2164*; Bar. *tsap IV 196*; NC Kir. *ç*:; SW xx Anat. *çav SDD 310*. (Türkü VIII *çav*, read in *T 7, lx. 17* is an error, see *çavuş*; ix ff. Yen. ditto) Xak. XI *yađsun: çavıñ bođun:ka*: 'so that he may spread your fame (*şitak*) among the people' *Kaš. I 45, 22*; *kalsun çavıñ yarınka*: 'so that your name (*ismuk*) may remain until the morrow' *II 250, 5*; n.m.e.;

KB çav 'fame, reputation' is common, both by itself (877, 1093, etc.) and in association with *kü*: (837, 102, etc.) or *l a:t* (1924, etc.): XII(?) *KBPP atı çavı 28*: XIV *Muh.* (among the words pronounced with -v in Turkistan and -w in 'our country') *al-şawt* 'fame' *çav:çav:çav* *Mel. 8, 1*; *Rif. 79*: *Çağ. xv ff. çav awāza* (the quotn. indicates '(bad) reputation') *San. 209v. 9* (quotn.): *Kwar. xiv çav* 'fame' *MN 46* etc.: *Kip. xiv çav (c-) al-dācic* 'bustle, uproar' *Id. 47*: *Osm. xiv to xvii çav* initially 'reputation' (neutral), later hardly more than 'news'; common till XVI *TTS I 150-1*; *II 214-15*; *III 141-2*; *IV 158*.

F çav l.-w. fr. Chinese *ch'ao* 'a paper currency note' (*Giles 514*); appears as a unit of currency in late (XIII-XIV) Uyğ. Civ. documents; also used in *Çağ.* since such notes were issued by the Mongols in their western dominions. N.o.a.b. Uyğ. VIII ff. Civ. *çav* is common in *USp.* and, like *ch'ao*, seems to mean sometimes an actual currency note and sometimes 'expressed in notes and not coin' (*kümiş*), e.g. 12, 5 *altı yüz yastuk çav* 'notes for (or a sum of) 600 *yastuks*'; 12, 6 *bu çavni* 'this sum'; 15, 8 *yęğirmi yastuk çuñ tuñ baw çav* 'notes for twenty *yastuks* in heavy current copper coin' (Chinese *ch'ung t'ung pao*, *Giles 2,880 12,294 8,720*); the word transcribed *çuv* in 54, 9 etc. is the same word: *Çağ. xv ff. çav* 'an oblong piece of paper which circulated instead of gold in the dominions of the Mongol *xans* with a special mark and the name of the *pādişāh* inscribed on it'. They conducted business with it. *Waşşāf* in the second volume of his History in an account of the *çav* which were current in the reign of Gayxatū Xan says that the shape and appearance of the *çav* were as follows: around the face of an oblong piece of paper were written a number of words in Chinese characters, and at the top '*lā ilāh illā Allāh, Muḥammad rasūlu'llāh*, a metallic coin' and below that was written *irmeçin nurçi* (a corrupt Mong. phr.) in an oval below the centre; they were in denominations from half a *dirham* to ten *dinārs* and have become obsolete *San. 209v. 10*.

çip (?*çib*) Hap. leg.; perhaps the basic word of which *çibik* was a Dim. f. Xak. XI *çip* 'any thin slender branch' (*ğuşn*), abbreviated (*maqşır*) from *çibik*, just as 'a ball' is called *to:b*, abbreviated from *tobik* *Kaš. I 318*.

çif (?*çiv*) Hap. leg.; onomatopoeic. Cf. *çifu:la-*. Xak. XI *çif* 'an onomatopoeic (*hikāya*) for the gurgling (*ğalayān*) of wine in a jar and the like' *Kaš. I 332*.

F çiw (?*çio*) Hap. leg.; prob. a l.-w. fr. Chinese *chio* (*Giles 2,215*) 'horn, corner'; 'three *çio*' and 'four *chio*' are common phr.

for 'triangular' and 'rectangular' in Chinese. Uyğ. VIII ff. Civ. (as for the golden food-vessel (küzeç) it is a solid vessel) **tört uluğ çıw-larda belgüfüğ idış** 'it is a vessel distinguished by its four great corners' *TT I* 189-91.

F 1 **çuv** Hap. leg.; l.-w. fr. Chinese *chou* 'district' (*Gilez* 2,444). This identification was made by S. G. Klyashornyi, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964, p. 94. **Türkü VIII altı: çuv Soğdak** 'the Sogdians of the Six Districts' *I E* 31.

SF 2 **çuv** See **çaw**.

çö:b originally 'sediment, dregs', and the like; hence, more generally, 'something worthless, rubbish', and hence, more specifically, 'splinters, bits of chaff, straw', and the like. S.i.a.m.l.g. in the last meaning, with some phonetic changes. See **çöbik**. Uyğ. VIII ff. **Bud. kalınçu çöb öd** 'the period of residues and dregs' *Hüen-tz.* 2011 (see note thereon, the Chinese original reads *hsiang yün chih mo* 'the end of the period of formalism', i.e. the beginning of decadence): **Xak. XI çöb durdıyu'l-xamr** 'the dregs of wine', also **'akar kull şay** 'the residue of anything'; hence 'the dregs of the population' (*huşalatul'nās*) are called **çöb çeb** (so vocalized) **kışiler**; (**çip** follows here); **çöb** 'any piece of noodles' (*tut-māc*); one says **bir çöb ye:ğil** 'eat a little noodles', also used for pieces of vermicelli or macaroni (*al-laşit wa'l-tırıya*) **Kaş. I** 318; **çöb:bi tül kull şay wa 'aşırıhu** 'the sediment and expressed juice of anything'; one says **üzürn çö:bi: taçırul'inab** 'grape juice'; **ya:ğ çö:bi: 'akaru'l-duhn** 'the sediment in oil'; **bo:r çö:bi: durdıyu'l-xamr** 'the dregs of wine' (etc.); **tutma:ç çö:bi:** 'the word for any piece of the dough of macaroni or vermicelli' *III* 119; a.o. *II* 346 (**suviat-**): **Çağ. xv ff. çöp** ('with -p') **xāşāk** 'rubbish' *San.* 211v. 3 (quotn.): **Kom. xv tırkı çöbü** 'the residue of a sacrificial offering' *CCG*; *Gr.* 76 (quotn.): **Kıp. xiv çöb (c-) qaşş** 'rubbish' *İd.* 41: **Osm. xv and xvi çöp** 'rubbish' and the like in several phr. *TTS IV* 182 (the supposed occurrence in *III* 160 seems to be an error for Pe. **çüb** 'a stick', a word sometimes confused with this one).

Mon. V. CB-

çap- an onomatopoeic verb (cf. **çap**) with several meanings both Trans. and Intrans., the only connecting link between which seems to be that they all describe noisy action. S.i.a.m.l.g. w. some phonetic changes and several different meanings. **Xak. XI er suvda: çapdi:** 'the man swam (*sabaha*) in the water'; and one says **atru: çıbık birle: çapdi:** 'he struck the horse lightly (*daraba . . . xafıfa(n)*) with a stick'; and one says **çomak taq boyn:n çapdi:** 'the Moslem struck the neck of the unbeliever' in Uyğ.; and one says **er evin çapdi:** 'the man plastered (*lařaxa*) his house with clean mud' **Kaş. II** 3 (**çapa:r**, **çapma:k**):

a.o. *II* 149, 12 (**çapın-**): **KB** (some birds rise, some settle) **kayusı çapar** 'some swim' (and some drink water) 73: **xııı(?) Tef. çap-** (1) 'to strike (with a whip)'; (2) 'to hurry (Intrans.)' 357: **Çağ. xv ff. çap-(t)** etc. (1) **şğırt-** 'to run, gallop'; (2) **baş kes-** 'to behead' *Vel.* 228-9 (quotns.); **çap-** ('with ç- -p-') (1) **tāxtan ba-ma'nā dawıdan** 'to gallop'; (2) **da-wānıdan** 'to cause to gallop'; (3) **tāxtan ba-ma'nā gārat kardan** 'to raid, plunder'; (4) 'to strike with a sword, to wound, to sever with a single blow' *San.* 203v. 11 (quotns.): **Xwar. xiv çap-** 'to hurry; to strike; to sever' *Qutb* 39: **Kıp. xiv çap-** ('with -p-') **daraba wa qařa'a bi-marra wāhıda** 'to strike; to sever with a single blow' *İd.* 41: **xv** 'to drive (*sāga*), in the sense of driving livestock' **çap-** (*sic*) *Kav.* 78, 3: **Osm. xiv ff. çap-** (1) 'to attack, raid', common in **xiv** and **xv**, sporadic later; (2) 'to gallop' and more generally 'to hurry' fr. **xv** onwards; (3) 'to make (a horse) gallop' fr. **xvi** onwards *TTS I* 147; *II* 210; *III* 140; *IV* 156.

***çiv-** See **çivgin**.

Dis. CBA

UV?F çava: Hap. leg.; prob. an Iranian l.-w. cognate with Pe. *cawān* 'young'. **Xak. XI çava:** *min asma'i'l-fityān* 'a boy's name' *Kaş. III* 225.

PU?F cıvi: Hap. leg.; the single *kasra* under the word might belong either to the **c-** or to the **v-**; possibly an Iranian l.-w. with an initial dental converted to an affricate, cf. Iranian *daeva* 'demon' (Pe. *dēv*). **Xak. XI cıvi:** 'the word for a class of demons' (*hizbi'l-cinn*). The Turks assert that when two communities (*cam'ayn*) fight one another, before the battle the demons which inhabit the territories (*wilāya*) of these two communities fight one another furiously on behalf of the human owners of the two territories; and whichever of them wins, the victory goes to the owner of that territory on the next day; and whichever of them is defeated on that night, defeat comes to the ruler of the community of the territory inhabited by that class of demons. On the night before the encounter (*al-ma'ād*) the Turkish armies hide themselves and go into their tents to take cover from injuries by the arrows of these demons. This is well known (*ma'rıf*) among them **Kaş. III** 225.

UV?F çuvı: Hap. leg.; a Khotanese word might be native Saka, the language of that area, or corrupt Turkish; as the Türkü order of precedence seems to have been **xağān—şad** (and **téğın—yabğū:** (q.v.) it is possible that this is a corruption of the last word. **Xotan XI çuvı:** 'a title (*lağab*) given to a man who is two steps below the *xāqān* (*bā'da'l-xāqān bi-daracatayn*) in the order of precedence (*fı rasm*) of Xotan; *wa li'l-türk rasm fihı* 'the Turks have a (similar) order of precedence' **Kaş. III** 225.

Dis. CBC

S çepiç See çepiş.

VU?F çowaç: 'a royal parasol'. No doubt a l.-w., esp. considering the -w-, but of unknown origin. N.o.a.b. **Xak. xi karwı:** (misvocalized *kurwı*): çowaç kuruldi: *muşirat fihä qubbatu'l-malik* 'the royal parasol was set up there'; this is a parasol made of silk for the kings of the 'Turks under which they seek shade in the summer heat and take shelter from rain and snow *Kaş. I 195, 1* (s.v. *urul-*); o.o. *II 7, 24* (*kur-*); *190, 11* (*kurtur-*); *III 60, 1* (*yas-*); n.m.e.: *xiv Rbg. ol ediz kökni üstide çowaç (?sic, R. cawac) kıldı* 'he made the high heaven a parasol over him' *R IV 59*.

PU?F çavju: Hap. leg.; completely unvocalized; entered under Z between *stünzi*: and *kenzil*: which suggests that the -j- ought to be -z- and the initial some letter later than *sin*, perhaps *käf*; prob. a l.-w. **Xak. xi çavju:** 'a tree with a red trunk and branches and bitter red berries which grows in the mountains'; it is *al-'anam* (translated in the dicts. 'a tree with red fruit') to which the fingers of young women are compared *Kaş. I 422*.

Dis. CBD

S çaput See çapğut.

VU?F çüwıt some kind of dye-stuff prob. mineral, perhaps a coloured earth; note that *Kaş.* describes it as a generic term, not tied to a particular colour. Prob. a l.-w., but of unknown origin. Survives only(?) in NE Tel. **çıbit** 'ochre' *R III 2155* and SW Osm. **çıvıd/çıvıt** 'indigo'. For the last meaning cf. *maraz. Uyg. viii ff. Civ.* (as a remedy for weak eyes) **cüvıtı** *suva simlep kinlep alınka sürtser eđđü bolur* 'if you crush (? , Hend.) a blue(?) dyestuff in water and rub it on the forehead they get better' *H I 157-8*: **Xak. xi kızıl çüwıt** *al-zincarf* 'cinnabar'; **al çüwıt** *al-ısranc* 'red lead, vermilion'; **kök çüwıt** *al-lazavaard* 'lapis lazuli'; **yaşıl çüwıt** *al-zincard* 'verdigris'; **sarığ çüwıt** *al-zirnix* 'yellow arsenic'; **cüvıt** a dialect form (*luğa fihi*). Know that **çüwıt** is a generic term (*ism cümü*) for all these dyestuffs (*al-aluwan*), it is differentiated by mentioning the individual colour with it *Kaş. III 162*: (Çağ. xv ff. **çewek** ('with -k') *reng* 'colour'; for example **kara çewek** 'black coloured', **kızıl çewek** 'red coloured', also used for a cloth which women wear on their heads, and a fabric (*qumās*) if it is of one particular colour *Vel. 236* (quotn.); **çewek laın wa rang** 'colour' (quotn.); also used for *rangin* 'coloured' (quotn.) *San. 209v. 18*; **çewek** is otherwise unknown and perhaps an error for this word): **Osm. xviii çıwıt** (spelt) in *Rümi*, 'indigo' (*nıl*) with which they dye clothes *San. 222r. 8*.

Dis. V. CBD-

D çapıt- Caus. f. of çap-; n.o.a.b. Cf. çaptur-. **Xak. xi it kişı:ke: çapıtı:** *hamala'l-kalbu' alā'l-insān li-ya'adđahu* 'the dog attacked

the man to bite him' (this is the clear meaning of the Ar., but the meaning to be expected is 'he egged on the dog to bite the man'); and one says **beg anıy boynın çapıtı:** 'the beg ordered that he should be struck on the neck' (*bi-đarb 'unuqihi*) in *Uyg. Kaş. II 298* (*capıtur*, *capıtma:k*): **Xwar. xiv çapıt-** 'to make (the heart) beat' *Quib 40*.

D çaptur- Caus. f. of çap-; s.i.s.m.l. with the same range of meanings as çap- turned into Caus. Cf. çapıt-. **Xak. xi er kulin suvda: çapturdi:** 'the man made his slave swim (*asbaħa 'abdahu*) in the water'; and one says **anıy boynın çapturdi:** 'he ordered that he should be struck on the neck', in *Uyg.*; and one says **of evin çapturdi:** 'he gave orders for the plastering (*bi-tamwih*) of his house with clean mud' *Kaş. II 180* (*çapturur*, *çapturma:k*): **xiii(?) Tef. çaptur-** 'to make (a horse) gallop' 357: **Çağ. xv ff. çaptur-(di) segirıdır-** ditto *Vel. 228* (quotn.); **çaptur-** Caus. f.; (1) *dawānıdan* ditto; (2) *tāxt farmıdan* 'to order to raid or pillage' *San. 204r. 18* (quotns.); **Osm. xiv ff. çaptur-** with the same two meanings in several *xiv* and *xv* and one *xix* text *TTS I 147; II 211; III 140; IV 157*.

Dis. CBĖ

çabak (?1 çapak) a small freshwater fish, usually 'the bream' (*Abramis brama*). S.i.a.m.l.g. with much the same meaning; l.-w. in Russian, *chebak* 'bream'. See *Doerfer III 1061*. **Xak. xi çabak** 'the name of a kind of small fish (*samak şığar*) in the Turkish lake' (*bi-buħayratı'l-turk*); hence a despicable (*al-nađl*) man is metaphorically called **çabak er Kaş. I 381**: **Çağ. xv ff. çabak** (so spelt) *māhi-yi rıza* 'a small fish' *San. 204r. 28*.

S 2 çapak See çelpek.

çavıg 'a whip-lash'; in *II 210, 18* spelt *çavıg*, no doubt in error. N.o.a.b. **Xak. xi çavıg** 'ađabatu'l-şawt 'a whip-lash' *Kaş. I 374*; o.o. *II 210, 18* (*çermes-*); *231, 1* (*çermel-*).

D çıbık Dim. f. of çıp; 'a rod or stick', esp. a flexible one. S.i.a.m.l.g. with a rather wide range of phonetic changes, in SW Tkm. **çı:bık**; the Osm. form **çubuk** prob. due to a supposed connection with Pe. *çıb*, same meaning. See *Doerfer III 1059*. *Uyg. xiv Chin.-Uyg. Dict. chih* 'a branch' (*Giles 1,875*) **çıbık Ligeti 151**; *R III 2099*: **Xak. xi çıbık** *al-qađıbu'l-rađl mına'l-ağşān* 'a fresh stick (taken) from tree branches' *Kaş. I 381*; a.o. *II 3* (*çap-*): **Çağ. xv ff. çubuğ/çubuk** 'a fresh twig (*şaxça*); a thin, flexible stick' (*çüb*) *San. 211 v. 13*: **Xwar. xiii(?) dalınıç çubukı** 'a willow shoot' *Oğ. 30*: **Kom. xiv** 'twig, rod' **çıbuk/çıbux CCG**; *Gr.*: **Kip. xiii al-ğuşn wa'l-qađıb çı:bık Hou. 7, 11**: **xiv çıbık al-qađıb İd. 41**: **Osm. xv çıbuk börk** 'a tall pointed cap(?)' *TTS III 149*.

çıvğa: See çıvğaçı.

PU çuğğa: (?çuvğa:) an old word ending in -ğa: the -f- in all the spellings is prob. an

error for -v-. N.o.a.b. **Xak.** x1 **çufğa:** 'a horse which a fast post-rider (*al-baridul-musri*) takes on the road and rides until he finds another' *Kaş.* I 424; **Oğuz/Kıp.** x1 **çufğa:** *al-dalil wa'l-qā'id* 'a guide, leader', and in the prov. **kalın kula:n çufğa:sız bolmas:** 'there is no herd (*xunūla*, mis-spelt) of wild asses without a guide and leader' (*dalil wa hādi*) *Kaş.* I 424.

?D **çapğut** perhaps Dev. N. fr. **çap-**, but the semantic connection is remote. Survives only(?) in NC Kır. **çapan çapkit** 'outer clothing'; **çopkut** 'body armour', and SW Osm. **çaput** 'rag, patch; gore, gusset'. The original meaning may have been 'a quilted coat', cf. **yalma:**. See *Doerfer* III 1082. **Xak.** x1 **çapğut al-ħaşıya** 'a padded garment' *Kaş.* I 451; **Kıp.** xiv **çaput** (c-b-) *al-hudma* 'a patched garment' *İd.* 41.

Dis. V. CBĞ-

D **çavik-** Intrans. Den. V. fr. **çav:**; 'to be, become, famous'. N.o.a.b. **Uyg.** viii ff. Bud. **utmuş çavikmiş vacir psakılığ** 'the victorious and famous *vaira*-crowned' (Sanskrit and Sogdian l.-w.s) *U* II 59, 4 (iii); **Xak.** x1 **er çavikit:** *şāra li'l-raclul şit* 'the man became famous' *Kaş.* II 117 (**çavikar:**, **çavikma:k**): **KB ajunda çavikmiş** 'famous all over the world' 406; similar phr. 1928; **isizke çavikmiş kişidin yıra** 'keep away from a man who is notorious for his wickedness' 4238; **Xwar.** xiv **çavuk-** 'to be famous' (and **çavuktur-** 'to make famous') *Qutb* 42.

Tris. CBĞ

D **çivğaç** Hap. leg.; N.Ag. fr. **çivğa:** which survives only(?) in SW Osm. and xx Anat. where it, and the Sec. f.s in the latter (**çivka**, **çivgar**, **çivkar**, etc.), have a wide range of meanings, 'thin, weak' (*Red.*); 'a cow's horn' (*Samn.*); 'thin; shoot, sucker', etc. (*SDD* 346). The N.Ag. by its context obviously relates to catching birds, possibly by some sort of trap contrived by using thin twigs under tension. **Uyg.** viii ff. Bud. (if we have been butchers, poultry-keepers, pig-keepers, or fishermen) **keyikçi ançı tuzakçı boltumuz erser torçı keyikçi kuşçı** (İterçil, q.v.) . . . **oltumuz erser** 'if we have become wild game (Hend.) hunters or trappers; if we have become bird netters, bird snarers (?), wild-fowlers . . . ' *TT* IV 8, 56-8.

PUF çibika:n, etc. lit. 'a jujube fruit, *Zizyphus vulgaris*'; hence metaph. 'an inflamed boil or ulcer'. No doubt a l.-w., prob. of Indian origin, which explains the variations in spelling. In the medieval period the -k- was voiced and ultimately elided. Survives only(?) in SW Osm. **çiban:**; Tkm. **çıban** 'boil, ulcer'. See *Doerfer* III 151. **Uyg.** viii ff. Civ. (VU) **çubakan** 'jujube fruit' *H* II 22, 39; xiv *Chin.-Uyg.* *Dict.* 'jujube fruit' **çobuğan Ligeti** 153; *R* III 2185; 'sweetmeat' **çıbiyan do.** 151; 2154; **Xak.** x1 (under the heading *fa'ālān/fa'itān -K-*) **çıbikan al-'ummāb** 'the

jujube fruit'; **çıbika:n al-dumal** 'a boil', it resembles a jujube fruit in its redness *Kaş.* I 448; xiv *Muh. al-dummal çıban: Mel.* 65, 3; *Rif.* 164; **Çağ.** xv ff. **çıban** (spelt) 'a boil or pustule (*qarha*) which appears on the limbs' *San.* 215v. 14; **Xwar.** xiii(?) (they eat and drank various kinds of food and wine) **çubuyanlar kırmızlar** 'jujube fruits and *koumiss*' *Oğ.* 93-4; **Kıp.** xiii **al-dummal (ba:s)**; **Tkm.** **çıba:n** (vocalized *çaba:n*) *Hou.* 33, 5; xiv **çıba:n al-dummal** *İd.* 41; *Bul.* 10, 2.

Tris. V. CBĞ-

D **çıbıkla:**- Den. V. fr. **çıbık**; s.i.s.m.l. with some phonetic changes, usually for 'to beat with a stick'. **Xak.** x1 **ot atın çıbıkla:dt:** 'he beat his horse with a freshly-cut switch' (*bi-qadib nā'im*) *Kaş.* III 337 (**çıbıkla:r**, **çıbıkla:ma:k**).

Dis. CBG

?S **çewek** See **çüvit**.

VU **çıbek** pec. to *Kaş.* and used only in the phr. **çıbek kırğuy al-yu'yu'** prob. 'the merlin', as opposed to **kırğuy**, by itself, *al-bāşiq* 'the sparrow-hawk'. There is an entry (VU) **çüpek şikāra-i nar** 'a male bird of prey' in the *Calcutta Dict.* (*R* III 2201), but it does not occur in any other *Çağ.* authority, and its origin is obscure. **Xak.** x1 **çıbek kırğuy** (misvocalized *karğuy*) *al-yu'yu'* *Kaş.* I 388; a.o. (ç- unvocalized) III 241 (**kırğuy**).

PU çübek Hap. leg., but such words are often omitted in the dicts.; perhaps an earlier form of the syn. word **çük** which s.i.s.m.l. including SW Osm. See *Doerfer* III 1140. **Xak.** x1 **çübek fayşalatu'l-şabi** 'a boy's penis' *Kaş.* I 388; (**Kıp.** xiv **çük al-ğakar muğābilu'l-farc** 'penis' opposite to 'vagina' *İd.* 44).

D **çöbik** Dim. f. of **çöb:**. N.o.a.b. The passage in *U* I 14, 3, left untranslated there, is discussed in a note in *U* II 91, where it is pointed out that **bés çöbik** is a translation of the Chinese phr. 'the five *çho*, impurities' (*Giles* 2,409), see Soothill and Hodous, *A Dictionary of Chinese Buddhist Terms*, London, 1937, p. 448a. **Uyg.** viii ff. Bud. **bu kelyük bulğanyuk bés çöbik yavlak öğtekl** 'living in this present confused evil period of the five impurities' *U* I 14, 3 (cf. similar phr. under **çöb**): **Xak.** x1 **şöbik (sic)** 'the debris (*al-şamāc*) which is thrown away after fruit has been eaten'; the ş- is changed from ç- *Kaş.* I 390.

F çawğa:n See **çögen**.

D **çivğın** Dev. N./A. fr. ***çiv-**; n.o.a.b. **Xak.** x1 **çivğın aş al-tā'annu'l-nāci'u'l-musammin** 'wholesome fattening food'; and one says **çivğın ot** 'a plant which fattens cattle' *Kaş.* I 443; a.o. *I* 443, 23 (**kevğın**).

Tris. V. CBG-

D **çivğınlen-** Hap. leg.; Refl. Den. V. fr. **çivğın**. **Xak.** x1 **ol bu aşış çivğınlendi:** 'he

reckoned that this food was nourishing for the body and wholesome' (*muşşib li'l-badan nâci*) *Kaş. II 278* (çivginlenür, çivginlenmek; in all cases a *damma* is inserted over the -g- by a later hand, in addition to the original *kasra*).

Dis. CBL

1 çavlı: 'a falcon', precise variety uncertain. It occurs, mis-spelt **çulı**, in the XVIII Manchu, etc. Five Language Mirror, see E. D. Ross, *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, No. 61; Ross could not get any specific meaning fr. the Manchu and Chinese equivalents and the Tibetan *khra-zur* 'a falcon' and Mong. *soṅkur karçığay* 'gerfalcon, goshawk' are equally vague. Survives in SW Osm. **çavlı** 'a young, untrained falcon'. Cf. **çibek**, **çağrı**, **toğan**, **turum-tay**, **kirgu-y**, **laçın**, **sıpkur**. *Türkü IX ff.* Yen. **çavlı:** occurs in an obscure context in *Mal. 48, 6*; **Xak. XI çavlı:** *al-şâhin* 'gerfalcon, or peregrine falcon' *Kaş. I 431: KB* (in a list of *begs*) **kayısı inanç beg kayu çavlı beg kayısı tégîn beg** (?corrupt, see *tégîn*) **kayu çağrı beg 4068**; the **çavlı beg** and **çağrı beg** were prob. both keepers of the king's falcons: *xiv Muh. (?) dakaru'l-bâz* 'male falcon' **çavlı:** (mis-spelt *çakalı*) *Rif. 175* (only).

F 2 çavlı: Hap. leg.; no doubt a l.-w., prob. Iranian, cf. **çovlu:** **Gancâki XI çavlı:** 'the rinds (*qaqr*) of peaches and nuts which are used to light fires' *Kaş. III 442*.

VUF çovlu: presumably the same as, or cognate to, Pe. *çâwli* 'a winnowing-fan of reeds' (*Steingass*); 'a sieve for sifting cereals' (B. V. Miller *Persidsko-russkii slovar'*, Moscow, 1953). **Gancâki XI çovlu:** (vocalized *çawli:* in second hand) *mişât tutmâc* 'a strainer for *tutmâc*', it is (made of) thin rods plaited together, and made like a ladle (*al-miğrafa*) *Kaş. III 442: Kip. XIII miğrafatu'l-tutmâc* **çawlı:** *Hou. 17, 10*.

D çavluğ P.N./A. fr. çav: 'famous, renowned'. Survives only(?) in NE, several dialects **çaptığ/çaptu:/tsaplu:** *R III 1926; IV 196*. **Xak. XI KB tümen miğ kültüg çavluğ ersiglerig** 'innumerable famous (Hend.) heroes' *4525: xv Muh. (?) şâhib şit* 'famous' **çavluğ Rif. 145** (only, mis-spelt *çavluğ*): (**Çağ. xv ff. çağluṅ** (sic) *muta'ayyin ve nâmdâr* 'distinguished, famous' *Vel. 233* may be a corruption of this word).

Dis. V. CBL-

D çapıl- Pass. f. of **çap-**; s.i.m.m.l. with the same range of meanings as **çap-** in the Pass. **Xak. XI anıy evi: çapıldı:** 'his house was plastered (*tuyyina*) with thin clean mud' (**çapılı:r**, **çapılma:k**); also used in *Uyğ.* when a nian is struck on the neck *Kaş. II 119: (XIII?) Tef. çapalu-* 'to be pulled apart, to disintegrate', 357 may be a mis-spelling of this word): **Çağ. xv ff. çapıl-** (1) *dawânida şudan* 'to be made to gallop'; (2) *tâxt şudan*

'to be pillaged'; (3) 'to be wounded (*zaxmdâr*) by a sword blow and the like' *San. 204r. 17: Xwar. xiv çapul-* (sic) 'to be driven, set in motion' *Qutb 40: Osm. xiv çapıl-* 'to be pillaged' in one text *TTS I 146*.

PUD çavla:- Hap. leg.; the ç- carries a *fatha* in the Perf. and a *damma* in the Aor. and Infin.; it lies between **çığla:-** and **çinla:-**; it is clearly a Den. V., but as there is no obvious base with -v- it is possible that this is an error for -k-, or -ğ- misvocalized; cf. **2 çığlan-**. **Xak. XI et çavla:di:** 'the meat was spoilt' (*luhwuqa*), that is when it is not cooked soft (*lam yana'am tabxihu*) *Kaş. III 296* (**çovla:r**, **çovla:ma:k**).

D çavlan- Refl. Den. V. fr. **çav:** 'to be, or become, famous, renowned'. Survives in NE Bar. **tsaplan-**, same meaning, *R IV 196*; and SW Osm. **çavlan-** 'to be noised abroad'. **Xak. XI er çavlandı:** *şâra li'l-racl şit* 'the man became famous' *Kaş. II 245* (**çavlan:r**, **çavlanma:k**); in an excursus on Refl. Den. V.s fr. trilateral Nouns, *III 199, 24 ff.* it is said that **er savlandı:** 'the man quoted proverbs' and **er çavlandı:** 'the man became famous' are impossible forms, but that if someone uses them, no one blames him; as both Verbs are known to have existed with a short vowel in the first syllable the point seems to be that if Verbs are formed from monosyllables with a long medial vowel the vowel is shortened: **KB kelir kut kişike atı çavlanur** 'good luck comes to a man and his name becomes famous' 740; a.o. 2050: **Osm. xiv çavlan-** 'to be famous' in one text *TTS I 150*.

Tris. CBL

PU(D) çobulmak Hap. leg.; the word occurs in the middle of a long string of words ending in -lık, and it is perhaps an error for ***çobum-lik**, but there is no obvious etymology for either word. The place mentioned is no doubt that listed in *I 98* as 'the name of a town near Tarâz', but the *alif* is not vocalized in either place. (**Xak. ?**) **XI çobulmak** 'apple segments' (*fâliqul-tuñfâh*) in the language of (VU) *Atlik Kaş. I 503*.

Tris. V. CBL-

D çıfı:la:- (? **çivı:la:-**) Hap. leg.; Den. V. (irregular) fr. **çiv** (? **çiv**). **Xak. XI küp çıfı:la:di:** *hadara'l-dann* 'the jar made a noise' (?when tapped or when boiling); also used when fruit juice is boiled (*ğalâ*) and a bubbling sound (*aziz*) is heard because of its boiling *Kaş. III 325* (**çıfı:lar**, **çıfı:la:ma:k**).

Dis. CBN

SF çıban See **çıbıka:n**.

çıbun See **sipek**

PU çupan an early word meaning 'minor official, village headman', or the like. The earliest occurrences are in **Protobulgar IX** (?) see Gy. Moravcsik, *Byzantoturcica*, Budapest, 1943, II 121 (s.v. *ζουπανος*), with a full

bibliography and O. Pritsak, *Die bulgarische Fürstenliste* . . . Wiesbaden, 1955, pp. 85 ff. This word became a l.-w. in Hungarian and some Slavonic languages as *župan* (*jupan*) and the like, 'district head'. It is unlikely that it is connected with Pe. *čipān* (sec. f. *šabān/šubān*) 'shepherd' which became a l.-w. in Russian as *čaban*, s.i.a.m.l.g. except SE as a l.-w. in various forms, and is sometimes confused with *čolpan*, q.v. **Xak.** XI (PU) **čupan** 'awn' *ʾarifi-l-garya* 'the assistant to a village headman' *Kaš. I* 402: (XIII(?) *Tef. čoban* 'shepherd' 360: **Çağ.** xv ff. **čupan** ('with -p-') *šabān San.* 211 v. 7 (followed by several phrs.): **Xwar.** XIV **čoban** 'shepherd' *Qutb* 44).

Dis. V. CBN-

D **čapın**- Refl. f. of **čap-**; s.i.s.m.l. **Xak.** XI **er atın čapındı**: 'the man whipped (*sāta*) his horse'; and one says **er suvda: čapdı**: 'the man swam (*sabaha*) in the water', and **čapındı**: is also so used (*luğa fihi*) *Kaš. II* 149 (**čapınur**, **čapınmak**): **Kıp.** XIV **čapın- hamala 'alā šay' da'f' wāhida** 'to make a single attack on something' *İd.* 41: **Osm.** XIV to XVI **čapın-** (1) 'to hurry, bustle'; (2) 'to attack (something *Dat.*)' in several texts *TTS I* 146; *II* 210; *III* 140; *IV* 156.

Dis. CBR

čavar: 'kindling'; n.o.a.b., but see **čavarlıg**. Cf. **otup. Xak.** XI **čavar** 'the kindling (*al-darm*) with which a fire is lit'; and one says in a jingle (*fī'l-izdiwāc*) **čavar čuvar. Kaš. I** 411; a.o. *I* 17, 16.

PU **čöpür** 'goat's hair' with some extended meanings; as there is no trace of a Den. Suffix, this word cannot be derived fr. **čöb**, and this raises the question whether the meaning 'rubbish, debris' is not due to a false etymology. Vocalization uncertain since the word survives as **čupur** 'goat's hair' in SE **Türki**, and **cöbür/čöpür/čüpür** 'goat's hair; rubbish' in SW **xx Anat.** *SDD* 284, 380, 388. **Xak.** XI (PU) **čöpür ša'aru'l-ma'z** 'goat's hair', and 'rubbishy goods' (*al-xur'ī mina'l-mitā'*) are called **čöpür čepür** as a jingle (*'alā tariqī'l-ibā'*) *Kaš. I* 363: **Çağ.** xv ff. **čöpür** ('with ç- -p-') (1) *müy-i buz wa güs'and* 'goat's hair; sheep's wool'; (2) *cangal wa biša-i pur diraxi* 'jungle; a thicket of trees' *San.* 211 v. 12: **Kıp.** XIV (PU) **čöpür (-b-)** *al-qasš bi-wasax* 'rubbish in dirt' *İd.* 41.

PU(D) **čopra**: as such n.o.a.b.; *Kaš.*'s translation is almost the same as that of **opra:k**, which suggests the same kind of connection as that between **čevür-** and **evir-**, but there is also a semantic connection with **čöb** and **čöpür**, and the later form of this word seems to be (VU) **čüprek** which s.i.s.m.l. in NE, NC, NW with either -ü- or -l- in the first syllable. **Uyg.** VIII ff. Civ. (in a list of goods exempted from taxation; millet, cotton, wine) **čopra** perhaps 'used clothing' *USP.* 88, 41: **Xak.** XI **čopra: al-xalaq mina'l-tiyāb** 'worn, or tattered, clothing' *Kaš. I* 421: (**Kom.** XIV

'swaddling clothes' **čüprek CCG; Gr.:** **Kıp.** XIII *al-šiqqa wal-xirqa* 'a piece of cloth; a ragged garment' **čüprek** (ç- -b-) *Hou.* 19, 8).

Dis. V. CBR-

čevür- 'to twist, or turn (something *Acc.*'); practically syn. v. **evir-** and **tevir-**; as the latter, q.v., is not noted after XIV or this word before XI, it is possible that this is a Sec. f. of **tevir-**. Survives in NE **Bar.** **türir-**; SW **Az.**, **Osm.** **čevür-**, and perhaps SE **Türki** (*Şhav* 101 only). **Xak.** XI **er ok čevürdi**: 'the man turned (*naqara*) the arrow on his (thumb) nail' (*naqara* means 'to turn as on a lathe'); also used of anything when you rotate it (*daw-wartahu*) on your left thumb nail; and one says **ol çıgırın: čevürdi: adāra'l-bakra** 'he turned the pulley' (etc.) *Kaš. II* 82 (**čevürer**, **čevürme:k**); **bu er ol tellm ok čevürge:n** 'that man is constantly turning arrows, that is rotating them on his thumb nail' *I* 522: XIII(?) *Tef. čevür-* 'to turn away (the face)' 357: XIV *Muh. dāra* 'to turn (Intrans.)' **čevür-** *Mel.* 26, 1; *Rif.* 108; *al-dawrān čevür-mek* (-mak in error) 7, 12; 123: **Çağ.** xv ff. **čewür-** (spelt) *Caus. f.*; *gardāndan* 'to twist, turn (something)' *San.* 221 v. 19 (quottn.): **Xwar.** XIV **čevür-** ditto; also 'to translate' *Qutb* 43; *MN* 335; *Nahc.* 412, 6-7: **Kom.** XIV 'to turn' **čevür- CCI; Gr.:** **Kıp.** XV *dawwara mina'l-idāra šewir-* (mis-spelt *sewir-*) *Kav.* 77, 17.

VUD **čibirt-** *Caus. f.* of an Intrans. Den. V. fr. **čip**; survives only(?) in SW **xx Anat.** **čibart-čibert-** *SDD* 255, 270; the -b- carries a *hasra* in all places, but a *fatha*, as in the modern verb, might have been expected. **Xak.** XI **ol oğlın čibirttı: qaraba waladahu bi-qađib na'im** 'he beat his son with a supple rod' *Kaš. III* 430 (**čibirtur**, **čibirtmak**).

PUD **čobart-** *Hap. leg.*; presumably *Caus. f.* of a Den. V., but the base, which can hardly be any word listed above, has not survived. **Xak.** XI **oğrı: eriğ čobarttı**: (misvocalized *čobrattı*:) 'the thief stole (*sababa*) the man's property, to the extent of stripping him naked' (*hattā a'rahu*) (**čobartur**, **čobartmak**); and one says **čobartu: sıdı**: 'he robbed and stripped him' *Kaš. III* 429.

D **čevrül-** *Pass. f.* of **čevür-**; survives in the same languages. **Xak.** XI **çıgır: čevrülđi**: 'the pulley turned' (*dārat*); also used of anything when it revolves (*istadāra*) *Kaš. II* 230 (**čevrülür**, **čevrülme:k**): *KB* 744 (**evrül-**): **Çağ.** xv ff. **čevrül-** (spelt) *gardādan* 'to turn, revolve' *San.* 221 v. 29 (quottn.): **Xwar.** XIV **čevrül-** ditto *Qutb* 43; *MN* 49, etc.: **Osm.** XIV and XV **čevrül-** 'to turn back, return; to be roasted on a spit' in two texts *TTS I* 556; *II* 225.

D **čevrüş-** *Co-op. f.* of **čevür-**. **Xak.** XI **ol meniğ birle: ok čevrüşđi**: 'he competed with me in turning (*fī tanqir*) arrows'; and also in turning anything that revolves (*fī*

idāra hull şay' mudawwar Kaş. II 208 (çevrüşür; çevrüşmek): Osm. xvi çevriş- (of an ear) 'to be twisted, crumpled' TTS IV 166.

Tris. CBR

D çava:rlıĝ Hap. leg.; P.N./A. fr. çava:r. Xak. xi cava:rlıĝ yê:r 'a place with kindling' (*darm*) Kaş. I 495.

Tris. V. CBR-

VUD çöpürlen- Refl. Den. V. fr. çöpür; survives only(?) in SW xx Anat. çöpürülen- (of a tree) 'to put out shoots' SDD 381. Xak. xi eçkü: çöpürlendi: *nabđta şa'ru'l-ma'z* 'the goat's hair grew' Kaş. II 266 (çöpürülenür; çöpürülenmek).

Dis. V. CBS-

D çapsa:- Hap. leg.; Desid. f. of çap-. Xak. xi ol suvda: çapsa:dı: 'he wished to swim (*ya'üm*) in the water' Kaş. II 284 (çapsa:r, çapsa:ma:k).

Dis. CBS

çavuş originally the principal military officer of a *xagan*, 'army commander', and the like, the military counterpart of *bilge*. As time went on the post gradually lost status; in the medieval period no standard translation is possible since the *çavuş* was at various times the principal escort of the sovereign, a member of the corps of royal sergeants-at-arms, and a police officer in government offices and provincial headquarters. Survives only(?) in SW Osm. where it now means '(military) sergeant; (civil) door-keeper or messenger in government offices and the like'. See *Doerfer* III 1055. *Türkü VIII bilge:si: çavuş: ertl:* 'he was his Counsellor and Army Commander' *Ix*. 17 (and see *alp*); a.o. T 7 (*bilge*): (these passages are mistranscribed and mistranslated in the current editions): VIII ff. Yen. *Çavuş Tun Tarxan beğü:s: tke: bertimiz* 'we have erected a memorial stone to the Army Commander Tun Tarxan' *Mal*. 30, 3 (there mistranscribed): Xak. xi çavuş *alladı yusaw-tı'l-yufıf fi'l-harb wa yaz'u'l-cund 'anı'l-zulm* '(the officer) who marshals the ranks in battle and restrains the army from (committing) atrocities' Kaş. I 368: *Ar Muh.* (in a list of titles of office, etc.) *şavuş çavuş* (mis-spelt *çavuş*) *Mel.* 57, 15; *Rif.* 156: *Çağ.* xv ff. *çavuş* (spelt) (1) *çübdâr* 'mace-bearer' which is a word for the *yasawul* (mounted mace-bearer) and *şik akas* (door-keeper) (quotn.); (2) 'a man who goes ahead of a caravan and acts as their guide (*baladı*) and announces the departure and the stop for the night'; in *Ar. qā'id* (quotns.) *San.* 209v. 22: *Xwar.* xiv çavuş 'mace-bearer, herald' etc. *Qutb* 42: *Kıp.* xiv çavuş (c-) *huwa'lađı yaşih amā-ma'l-malik bi'l-ta'zim wa'l-şihirām* '(the officer) who goes before the king and calls for honour and respect' *Id.* 47.

çepiş 'a kid more than half grown'. Survives in NC *Kır. çebiç*; *Kzx. şibiş* (*sic*); NW *Kk.*

şibiş; SW *Az. çepiş*; Osm. *çepiç*; *Tkm. çebiş*. See *Shcherbak* 120. There is a syn. Pe. word *çapışçapuş* and *Shcherbak* may be right in suggesting that this is an Iranian l.-w., since the Pe. word is cognate to Latin *caper*, Celtic *kapero-s*, while the word has no obvious Turkish etymology. Xak. xi çepiş 'a kid (*min awlād'i'l-ma'z*) when it has reached the age of six months' Kaş. I 368: *Kıp.* xiii 'a kid (*al-cady*) one year old' *çepiç* (-b-) *Hou.* 15, 9: xiv çepiş (c-b-) *waladu'l-mi'za'l-cafr* 'a fully grown kid' *Id.* 41: Osm. xiv and xvi çepiş 'kid' in two texts TTS I 151; IV 162.

çeviş 'device, method of doing something'; syn. w. I a:l and used only in the *Hend.* al *çeviş*. N.o.a.b. but cf. *çevişliĝ*. *Uyğ.* viii ff. *Man. M III* 44, 4 (i) (I a:l): *Bud. Kuan.* 98 etc. (I a:l).

VU 1 çavşa:ĝ Hap. leg.; morphologically parallel to *çivşa:ĝ* but with no known origin. *Çiğil* xi çavşa:ĝ (-f-) 'the shears (*al-miqaş*) with which sheep are sheared' (*yucazz*) Kaş. III 385.

VU 2 çavşa:ĝ n.o.a.b.; the *Kıp.* word, there transcribed with front vowels for no stated reason, is obviously a later form of the same word with an extended meaning. Xak. xi çavşa:ĝ (ç- unvocalized) *al-a'maş* 'bleary-eyed' Kaş. III 385: *Kıp.* xiv çawçan (c- -c-) *al-qubayşa* 'the small owl' (cf. *bayı*) *Id.* 47; *al-qubayşa* ditto (vocalized *çuçan*) *Bul.* 12, 2.

D çivşa:ĝ Hap. leg.; Dev. N./A. fr. *çivşa:-*. Xak. xi çivşa:ĝ (-f-) *çaĝır al-'aşirul-qāriş* 'sour wine' Kaş. III 385.

Dis. V. CBS-

S çavşa:- See çaxşa:-.

(D) çivşa:- Hap. leg.; 'to be, or become, sour; to ferment'; *prima facie* Den. V. fr. *çivış. Spelt *çuşa:-* in the MS., but the -i- is fixed by the der. f.s. Xak. xi *çaĝır çivşa:dı:* (çu-) 'the wine fermented (*ğala*) and threw up a scum'; and one says *karın çivşa:dı:* (çu-) 'the food burnt (*lađa'a*) the stomach and turned it sour' (*hammada*) Kaş. III 286 (çivşa:r, çivşa:ma:k; both çu-).

D çivşat- Caus. f. of çivşa:-. Xak. xi er (MS. ol) *çaĝır çivşattı:* (çuv-) 'the man fermented (*hammada*) the wine (etc.)'; and one says *sirke: karın çivşattı:* 'the vinegar made the stomach acid' (*hammada*), also used when it is poured on the ground and makes it acid (*aĝlat*) Kaş. II 336 (çivşatu:r, çivşatma:k).

Tris. CBS

D çivşa:ĝun Dev. N./A. fr. *çivşa:-*; 'sour, acid'. N.o.a.b. *Uyğ.* viii ff. *Bud.* (in a poem about foods appropriate to the four seasons; in winter let them eat cold fatty sweet food) *çivşaĝun* 'as acid' *Sw.* 591, 21; *Civ.* (thirst is caused by) *aĝır çivşa:ĝun şor aştin* 'heavy, acid, salt (Pe. l.-w.) food' *TT VIII* I.12; a.o. *do.* 19 (*ođgurak*).

D **çevişllg** Hap. leg.?, P.N./A. fr. **çevliş**. Uyğ. VIII ff. Civ. alttağ **çevişllg** 'resourceful (Hend.)' *TT I 26 (alttağ-)*.

Tris. V. CBŞ-

D **çepişlen-** Hap. leg.; Refl. Den. V. fr. **çepiş**. **Xak. XI oğla:k çepişlendi: şāra'l-cady min çumlati'l-cada'** 'the kid got into the category of half-grown kids, and was reckoned as such'; this is when it has reached the age of six months *Kaş. II 266 (çepişlenür, çepişlenmek)*.

Mon. CC

VU **çé:j** 'an iron nail'; as such Hap. leg., but there are several syn. modern words clearly derived fr. it; **NC Kir. çege;** **Kzx. şege;** **SC Uzb. çega;** **NW Kaz., Krim, Kumyk çüy;** **Kk. şege;** **SW Osm. çivli;** **Tkm. çüy.** These forms suggest that the vowel was originally -ë-. As regards the final, strictly 'non-Turkish', -j this is more likely to be a Sec. sound than an indication of foreign origin. If so, it was prob. dissimilated fr. -c and the evolution may have been *çéc > çé:j > çév > çég/çüv > çüy. **Xak. XI çé:j** ('with -j') *al-mismār mina'l-hadid* 'an iron nail'; and 'a rivet on a breastplate' (*qatīru'l-dir'*) is called **çé:j** *Kaş. III 123*.

Mon. V. CC-

VU **çij-** Hap. leg.; the -j- is prob. a Sec. sound, see **çé:j**; the Infin. here has -ma:k, that of the Caus. f. -mek; it is not clear which is an error. As the word precedes **cöj-** the vowel should perhaps be *fatha*, see **çjštür-**. **Xak. XI yağırılığ at çjşdi:** ('with -j-') 'the galled horse lay down' (*inxafağa*) when someone wished to mount it, fearing for its back; and any galled animal does the same when someone wishes to put a load on it *Kaş. II 9 (çjşar, çijmak)*.

çöj- as such Hap. leg.; at any rate in later times practically syn. w. **seş-**, q.v., which makes it difficult to separate modern forms of the two words, but this one at any rate survives in SW Az., Osm., Tkm. **çöz-** 'to untie, unravel'. The -j- is no doubt a Sec. sound, perhaps dissimilated fr. -c-, cf. **çé:j**, in which case the original form may have been *çö:c-. **Xak. XI ura:ğut yip çöjdi:** ('with -j-') 'the woman pulled on (*cađabat*) the thread'; also used of anything that can be stretched (*yunkin iřalatuhu*) by pulling, like a cord or a sheep's entrails *Kaş. II 9 (çöjer, çöjmek)*; **Çağ. xv ff. çöz-** *az ham darburdan wa az ham wā kardan wa parāğanda kardan* 'to take off, pull off, disperse' *San. 212v. 27*; **Xwar. xiv çöz-** 'to loosen, untie' *Qutb 44*; **Kom. xiv çöz-** 'to pull' *CCG*; **Gr.: Kıp. xiv çöz-** (*-c-*) *naqada'l-ğacl* 'to untwist, untie a thread' *Id. 43*.

Dis. CCA

PU **ççe** Hap. leg.; occurs only in the following passage, where its meaning and nature, perhaps a Ger. in -e-, are undiscoverable. **Xak.**

XI KB (the King asked, 'When is he coming? Where can I meet him?' **Oğdülmiş** replied) **keçe yaruk dunya meşli tünereş ççe** 'Late, when the bright colour of the world turns to night, . . . '5018.

Dis. V. CCD-

VUD **çjštür-** Hap. leg.; Caus. f. of **çij-** (*sic*), q.v. As this word precedes **çöjtür-** the vowel should perhaps be *fatha*. **Xak. XI bu: yük atığ çjštürdi:** 'this load and its weight made the horse's back collapse' (*axfağa zahra'l-faras*), as a galled horse, etc. behaves when he is loaded and lies down *Kaş. II 180 (çjštürür, çjštürmek, sic)*.

D **çöjtür-** Caus. f. of **çöj-**, q.v.; survives in SW Osm., Tkm. **çözdür-**. **Xak. XI ol yıpı:ğ çöjtürdi:** ('with -j-') 'he had the slack cord pulled out' (*amadda*); also used for pulling out the entrails of a sheep *Kaş. II 180 (çöj-türür only)*.

Dis. CCG

çocuk 'sucking pig'; in this form survives only in SW Osm. **çocuk** 'child', but a Sec. f. **çoçğa/çoçka** and the like, 'sucking pig; pig (in general)', which looks like a Mong. corruption of this word but is not in fact a l.-w. in Mong., appeared in the medieval period and s.i.a.m.l.g. (in SW only xx Anat.). **O. Kir. ix ff. Çoçuk böri: saqu:n,** if correctly read in *Mal. 12, 1*, must be a P.N.: **Xak. XI çoçuk al-xannış (sic)** 'sucking pig' *Kaş. I 381*; **Çağ. xv ff. cocğa** (so spelt) *baça-i xik* 'sucking pig' *San. 212r. 12*; **Kıp. XIII al-xannış çoçka:** *Hou. 11, 13*.

Dis. CCG

çecek 'flower', hence metaph. 'a skin eruption', esp. 'smallpox'. An early l.-w. in Mong. as *çecęc*. S.i.a.m.l.g. usually as **çecek**, occasionally **çecek**, SW Az., Osm. **çecek**. See *Doerfer III 1073*. Uyğ. VIII ff. Bud. **çecek** is used as the equivalent of Sanskrit *puşpa*; Chinese *hua* (*Giles 5,002*) 'flower', sometimes by itself *TT V 20, 1*; *Suv. 137, 18*; *173, 5* etc. and sometimes in the Sino-Turkish Hend. **xwa çecek U III 46, 11**; *TT V 10, 104-7*; *Suv. 183, 14* etc.; Civ. **Kır Çecek** 'Desert Flower', P.N. *Uşp. 54, 3*; **Xak. xi çecek al-nür (sic) wa'l-zahr** 'flower, blossom'; **çecek** (mis-spelt *çekek*, *cim maftūha* read as *kāf*) *al-hasba* 'scarlet fever' in **Çigil Kaş. I 388**; *I 437, 4* etc. (*ükül-*) and 6 o.o.: **KB** usually **çecek**; in the Fergana, **çecek** in the Cairo, and **çecek** in the Vienna MS., is common, 70, 79 (*oyna:-*), 829, etc.: *xiii(?) Tef. çecek* ditto 358; *xiv Muh. al-ward* 'rose' **çecek: k Mel. 78, 5**; **çecek: k (c-c) Rif. 182**; **Çağ. xv ff. çecek** (so spelt) (1) *şigūfa* 'flower'; (2) metaph. *ābila* 'small-pox', in *Ar. cadari San. 216r. 11* (quotns.): **Xwar. xiv çecek** 'flower', and specifically 'rose' *Qutb 43*; *MN 87*, etc.: **Kom. xiv** 'flower' **ççek CCl, CCG**; **Gr.: Kıp. XIII al-zahr çecek: k (c-c, unvocalized) Hou. 7, 12**; *xiv çecek (c-c) ditto Id. 42*; *xv al-azhār*

şéşek (sic) *Kav.* 59, 6; *zahr çéçek Tuh.* 18a. 9; 35a. 6.

(D) çéçge: Hap. leg. **Xak.** xi çéçge: *huffu'l-nassâc* 'a weaver's reed' *Kaş.* I 429.

Tris. CCG

D çéçekliĝ P.N./A. fr. çéçek; 'flowery, covered with flowers'. S.i.s.m.l., sometimes with metaph. meanings like 'pock-marked'. **Uyg.** viii ff. Bud. *xwalıĝ çéçekliĝ yér* 'a place covered with flowers (Hend.)' *U III* 56, 4 (ii); a.o. *TT V* 12, 123 (öleñliĝ): (**Xak.**) xiiii(?) *Tef. çéçekliĝ* 'flowery' (garden) 358.

D çéçeklik A.N. (Conc. N.) fr. çéçek; 'flower garden'. S.i.s.m.l. **Uyg.** viii ff. *Civ. USp.* 15, 5-6 (altın): **Xak.** xi çéçeklik 'the name of the place where flowers (al-zahr) grow' *Kaş.* I 508; *KB* (the nightingale sings a thousand songs) çéçeklikte 78; a.o. 5972.

Tris. V. CCG-

D çéçeken- Refl. Den. V. fr. çéçek; (of a bush etc.) 'to flower'. S.i.s.m.l. **Uyg.** viii ff. *Civ. TT VIII P.24* (erük, *spell ce:ce:hle:mür*): **Xak.** xi *yıĝa:ç çéçeklendi:* (sic) 'the tree (etc.) flowered' (*tawarrada*) *Kaş.* II 266 (çéçekenür (sic); çéçekenme:k, unvocalized): xiiii(?) *Tef. çéçeken-* ditto 358; *Kom.* xiv 'to flower' çéçeken- CCG; *Gr.:* *Kıp.* xv 'to flower' (*azhara*), that is to have flowers şışeken- (sic) *Kav.* 59, 8.

Dis. V. CCL-

D çöjül- Pass. f. of çöj-, survives in SW Osm., Tk. *m. çözü-* 'to be untied, disentangled', etc. **Xak.** xi *yıp çöjüldi:* ('with -j-') 'the slack cord was pulled out' (or stretched, *imtadda*); çöjüldi: is also used of glutinous substances like thick syrup and chewing-gum (*al-rubb wa'l-'ilk*) when they are pulled out *Kaş.* II 132 (çöjülür, çöjülme:k): Çaç. xv ff. çözü- (spelt) *az ham wâ şudan wa parâğanda şudan* 'to be pulled off, dispersed' *San.* 213r. 6.

Tris. CCL

çıçal:ak 'the little finger'; a specific name for this finger is lacking in some languages, e.g. in *Uyg.* it is called *kıçıĝ erpek*; but this word survives in NE Alt. *çıçalık R III* 2094; *Kız.*, *Sag. çımçalçak do.* 2188; *Khak. çımçalçix* *Sag.* 326; *Kız. şımçalçax do.* 329; SE *Türki çımçılak/çımçılak Shaw* 104, *Jarring* 70; NC *Kır. çıpalak/çıpanak*; *Kzx. şınaşax*; SC *Uzb. çımçalok/çimjilulok*; NW *Kk. şunatak*; *Kumyk çınaçay*; *Nog. şınatay*; *Tat. ceñe*; *SW Az. çeçele*; (Osm. *serçe parmak* 'sparrow finger', perhaps a corruption of this word, based on false etymology; *Tkm. külembike* not related). It is difficult to explain some of these forms without assuming an original *çımçalak, but the word is obviously related to çıçamuk, q.v. Although -lak and -muk are possible Turkish suffixes the words give rather the impression of l.-xv.s fr. some other language, possibly

monosyllabic, but not Chinese, where although 'finger' is *chih* (Giles 1,791) any words like 'little' qualifying it would necessarily precede and not follow it. **Xak.** xi çıçal:ak *al-xinşir* 'the little finger' *Kaş.* I 487; *xiv Muh. al-xinşir çıçala:* *Mel.* 47, 11; çıçal:ak (c-c-) *Rif.* 141: Çaç. xv ff. çınčanak (so spelt) *angust-i küçak* 'the little finger', in *Ar. xinşir San.* 221r. 21: *Kıp. XIII al-xinşir çıçala:ak Hou.* 20, 16: *xiv (Tkm.) çeçe:* (c-c-) *al-xinşir*, in *Kıp. çıçal:ak (c-c-, vocalized çıçlak) İd.* 42: *xv al-xinşir şuluk (sic) barmak Kav.* 61, 4.

Tris. CCM

çıçamuk 'the ring finger'; n.o.a.b.; the normal phr. for this finger is *atsız barmak* (see *atsız*). Cf. çıçal:ak. **Uyg.** viii ff. *Bud.* (in order to make the *mudrâ* called 'fastening the *vajra*') *uluĝ epreklerin suk epreklerin çıçamuk epreklerin kavşurup tike üçkil kılı* 'join the thumbs, index fingers, and ring fingers, hold them upright, and make a triangle' *TT V*, p. 16, note A54, 8; **Xak.** xi çıçamuk *al-binşir* 'the ring finger', *wa hâdâ qalla mâ yu'raf*, this word is little known *Kaş.* I 487.

Dis. GCR

ŞF ça:çır See I ça:tır.

Mon. CD

I çat onomatopoeic, normally for the sound of a blow; cf. çap. S.i.m.m.l. in such forms as çat, çet, çit, çit which are used either singly, reduplicated, or in combinations. **Xak.** xi çat çat *hikâya* 'an waq' an onomatopoeic for (the sound of) a blow'; hence one says çat çat urdi: 'he beat him noisily' (*muşavvata(n)*) *Kaş.* I 320.

F 2 çat: Hap. leg.: 'a well'; l.-w. fr. Sogdian *ç't*, same meaning. Cf. *kuđuĝ. Oĝuz* xi çat: *al-bi'r* 'a well' *Kaş.* III 146.

çit originally prob in a physical sense 'a fence'. The vowel was originally -i-, but, as frequently happens, later became -i-. S.i.a.m.l.g., usually as çit or çet used either for physical objects 'hedge (e.g. of thorn bushes), wattle fence, hurdle', etc. or for 'boundary, edge (e.g. of a river, a blanket, etc.)', and the like. See *Doerfer III* 1152. **Uyg.** viii (I had my throne set up (çit-) there) çit anta: *toki:tdım* 'I had a stockade driven into the ground' (I spent the summer there, I established the frontier (yaka:) there) *Şu. E* 8; [gapt]siz başı: çıtımın yayladım 'I spent the summer at my stockade at [İtsiz Başı:] do. S 2: **Xak.** xi çit *al-xuşş min'a'l-qaşab awi'l-şawak* 'an enclosure (?), normally 'hut' of reeds or thorns' *Kaş.* I 320: Çaç. xv ff. çet (sic 'with ç-) *hanâr* 'edge, boundary', and the like; the *Turks* of Kaşĝar pronounce it çit *San.* 205r. 3; çit ('with ç-) in the language of Kaşĝar, *hanâr do.* 216r. 5: *Kıp.* xiv çet (c- so vocalized) *al-darz* 'a seam' *İd.* 41: *Osm.* xviii çit . . . and in *Rûmi*, 'an enclosure or fence (*hisâr wa hâ'i*) made of sticks and reeds' *San.* 216r. 5.

F çit: 'flowered silk' and the like; a l.-w. prob. ultimately der. fr. Sanskrit *citra* 'variegated (fabric etc.)', perhaps through some Iranian language, cf. Pe. *çit*, which usually means 'chintz' (a corruption of the same word) or similar cotton fabrics. S.i.a.m.l.g. except NE as çit/çit but some of these words may be direct borrowings fr. Pe. See *Doerfer* III 1153. Cf. *barçın* etc. **Xak.** XI çit: *ism dîbâc şîni lahu waşy manqûş* 'a word for Chinese silk brocade with an embroidered ornamentation' *Kaş.* III 120.

Mon. V. CD-

çat- basically 'to bring together, join (something *Acc.*, to something else *Dat.*)', with various special applications. Survives as **çat-** in SE Türki; SC Uzb.; SW Az., Osm., Tkm.; the Çağ. Sec. f. survives in NC Kir. çiti-; Kzx. şit- 'to knit (the brows), frown'. (**Xak.**) XIII(?). *At.* 205 ('to frown', **alın**): Çağ. xv ff. **çat-** (spelt) 'to join together (*ba-ham paywastan*), to fasten (*bastan*) two things to one another, to bring together' (*sar ba-ham âwardan*) *San.* 204v. 15 (quotns.)—çit- (spelt) *rû turuş kardân wa inqîbâd-i wach* 'to make a sour face, to frown', the verb does not convey this meaning if used by itself, the noun 'face' must be mentioned *do.* 215v. 18 (quotn.): **Oğuz** XI er oğla:k kuzi:ka: çattu: 'the man put (*qarana*) the kid in with the lamb (etc.)' *Kaş.* II 294 (çata:r, çatma:k; verse): **Xwar.** XIV çat- 'to join, add'; **kaşın çat-** 'to frown' *Qutb* 41: **Kip.** XIV çat- (-) *cama'a bayna'l-darżayn* 'to join two edges in a seam'; and one says **kaş çat-** 'abasa ay cama'a'l-hâçibayn 'to frown, that is knit the brows' *Id.* 41: **Osm.** XVI ff. **çat-** 'to fasten', etc. in several texts *TTS* I 149; II 214; IV 158.

Dis. CDA

VU?F çatu: Hap. leg.; this is the original form of the word in the MS; the *wāw* was turned into a *qāf* by a second hand, and it has so far been indexed as *çatuk*, cf. **botu:** Morphologically it could be a Dev. N. fr. **çat-**, but as this would be semantically suitable only for the Sec. meaning 'knife-handle' it is prob. a Chinese l.-w.; the second syllable looks like *t'ou* (*Giles* 11,441) often used as a suffix to form Conc. N.s. **Xak.** XI çatu: 'the horn of a sea creature (*qarn samak bahri*) imported from China'; it is also said that it is the root of a tree (*'irq şacara*); knife handles are made from it, and poison in food detected by it; broth or other food is stirred with it in a bowl, and the food (if poisonous) boils without (being put on) a fire; or this bone is put on the bowl and sweats without there being any steam *Kaş.* III 218.

Tris. CDB

E çatı:ba: Hap. leg.; this word occurs in a list of disyllabic words of which the order is determined by (1) the last consonant, (2) the first, and (3) the second and comes between **kirpi:** and **VU kenbe:**. The -ba:/-be: is

certainly correct, the other letters all errors. The initial must be **k-** (*kāf* misread as *cim maftūha*, cf. *çehek* for *çehək* where the opposite error occurs); the second consonant lies between *rā* and *nūn*, and as there is a superfluous 'tooth' in the word was prob. -s-. **Kes-**, q.v., sometimes means 'to levy, or assess, taxes'; -be: is not a Turkish Suff. but ***kesbe:** might be a Sec. f. of **kesme:**, which does not occur in the meaning given, but etymologically could. **Çiğil** XI çatı:ba: (?*kesbe:) 'the word for a fine (*rahm*) which the headman of a village (*'arifū'l-qarya*) collects from anyone who does not turn out to dig a canal or the head-works of a subsidiary channel' (*al-nahr wa ra'si'l-şirh*) *Kaş.* I 416.

Dis. CDĞ

D I çatuk (?çatok) Pass. Dev. N./A. fr. **çat-**; 'joined to something else', with various extended meanings. S.i.a.m.l.g. except NE, in forms of which the commonest is **çatak** and others **çatik**, **çitak**, **çittik**, **çituk** and a wide range of meanings. **Uyg.** VIII ff. Civ. ötrül ol leşp çatik titig teg kurıyur 'then that mucus dries like clinging mud' *Tt VIII* 1.7: **çatuk**. xv ff. **çituk** (spelt) *saxs-i munqabiđ turş-rū* 'a frowning sour-faced individual' *San.* 216r. 6 (quotn.): **Kip.** XIV çatuk (-) *kaşlu: maqrūnū'l-hâçibayn* 'with knitted eyebrows' *Id.* 41.

E 2 çatuk See çatu.

Dis. CDG

?F **çetük** ('female' cat). The various Turkish words for 'cat' are collected in *Şherbakh*, p. 129. Some of them, e.g. **maçıt**, **VU mōş**, and **mışkıç**, are demonstrably l.-w.s. and it is likely that the rest, including this one, which has no obvious etymology, are also l.-w.s. The Turks prob. did not meet cats early enough to have their own word for them. (**Xak.**?) XIV *Muh. al-sinnir* 'cat' **çetük** *Mel.* 72, 6; **çetük** *Rif.* 174: **Oğuz** XI **çetük al-hirra** 'female cat'; (**VU**) **küwük** (unvocalized) **çetük al-dayran** 'tom cat' *Kaş.* I 388; a.o. III 127 (**mōş**): **Xwar.** XIV **çetük** ('female' cat) *Qutb* 42: **Kip.** XIII *al-qitt* 'tom cat' (**maçıt**, also called) **çetük** *Hou.* 11, 11: XIV **çetük** (-) *al-qitt* *Id.* 42; *Bul.* 10, 10: xv *al-qitt* **setük** (*stc*) *Kav.* 62, 3; **sinnir** (**maçıt**) and **çetük** *Tuh.* 19a. 11: **Osm.** XIV ff. **çetük**, occasionally **çetik**, 'cat'; common till XVI, occasionally later *TTS* I 155; II 222; III 147; IV 165; XVIII **çetik** (spelt) in *Rūmi*, *gurba* 'cat', in *Ar. hirra* and *sinnir* *San.* 205r. 14.

?E **çetke:m** Hap. leg.; the ordinary word for 'bridle rein' is **tizgin**, which occurs twice in *Kaş.* but not as a main entry; if it had been a main entry it would have come between **terkin** and **Taşken** (place-name) two places before this word. It is possible that the text is in disorder and that **tizgin** has dropped out and its translation been attached to this word, which may originally have been given another meaning or perhaps merely inserted in the

text to match the translation. **Xak.** x1 **çetke:n** 'inānu'l-licām 'bridle rein' *Kaş.* I 443.

Dis. V. CDL-

D **çatla:-** See **çatır:la:-**.

Tris. V. CDL-

D **çatır:la:-** elongated Den. V. (cf. **tokır:la:-**) fr. **çat**; 'to make a cracking sound', and by extension 'to break with such a sound' or more generally 'to split, break' (Intrans.). The more regular form **çatla:-** is noted in the medieval period and survives in SW Osm., Tkm., and with phonetic changes in such words as NW Kk. **şatna-**. See **şekirtük**. **Xak.** x1 **berge: çatır:la:di:** 'the whip cracked' (*şāta*); also used for any similar sound *Kaş.* III 323 (**çatır:la:mak** only): **Çağ.** xv ff. **çatla-** ('with ç-') *tarkidan* 'to crack, burst' *San.* 205r. 1: **Kip.** xiv **çatla- şavvata bi-farqa** 'a 'to make a cracking sound' *Id.* 42.

Dis. CDN

çadın 'scorpion'. S.i.a.m.l.g. except NE with some phonetic changes usually as **çayan/çıyan**; in SW Tkm. **ıçyan** (*sic*) and SW xx Anat. **çayan** still mean 'scorpion' but in Osm. **çıyan** now means 'centipede' and the Ar. l.-w. **aqrab** is used for 'scorpion'. **Xak.** x1 **çadın al-'aqrab Kaş.** I 409; a.o. III 367, 8: **KB çadın** 'the constellation Scorpio' 140, 4880; xiv *Rbğ.* ditto (in the quotn. fr. *KB*) *R III* 1903; *Muh.* *al-'aqrab çayan Mel.* 74, 3; *Rif.* 177; ditto as a sign of the zodiac 79, 5; 183: **Çağ.** xv ff. **çayan** 'Scorpio' *Vel.* 237; **çayan** (spelt) 'scorpion; the sign of the zodiac Scorpio' (quotn.); also spelt **çıyan San.** 210v. 14 (quotn.); **çıyan** ditto *do.* 222r. 13 (quotns.): **Xwar.** xiv **çayan** 'scorpion' *Qutb* 40: **Kip.** XIII *al-'aqrab* (bō:y) also called **çayan** (unvocalized) *wa huwa umm arba'a wa arba'in* 'the latter also means "centipede"' *Hou.* 11, 17; xv *aqrab çyan* (later vocalized **çayan**) *Tuh.* 25a. 12: **Osm.** xv in the phr. in one text **ılanlar ve 'aqrablar ve çayanlar** presumably 'centipede' *TTS II* 225: xviii **çayan** ... and in *Rūmī* 'the animal called in Pe. *hazar pā* or *şad pā* centipede' *San.* 210v. 14 (quotn.).

ço:đın s.i.a.m.l.g. with a bewildering variety of spellings—front and back vowels; -y/-ğ/-ğ/-yğ/-yğ—from one of which came the l.-w. **chugun** in Russian. This and all the modern words mean 'cast iron' or the like. This is, however, likely not to have been the original meaning; **al-qitr** normally means 'copper' (which is not in point here, since 'copper' was **bakır**) or 'brass', and the latter, or rather 'bronze', is the likeliest material for a cooking pot in XI. See *Doerfer III* 1149. **Xak.** x1 **ço:đın al-qitr** 'bronze'(?); hence one says **ço:đın eşic qidr min qitr** 'a bronze(?) cooking pot' *Kaş.* I 409: **Çağ.** xv ff. **çoyım** (spelt) corruption (*muħarrarf*) of **ço:đın** (almost the only mention of -đ- in *San.*) that is *āhan-i nā puxta* 'unsmelted (*sic*) iron'

San. 215v. 11: **Kom.** xiv **çoyun** 'bronze' *CCG*; *Gr.*

Dis. CDR

F 1 çatır l.-w. ultimately derived fr. Sanskrit *chattra* 'a (royal) umbrella'; this meaning, for which **çowaç**, q.v., is an alternative, has survived sporadically but the usual meaning is 'a (canvas) tent'. The channel through which the word reached Turkish with this change of meaning is uncertain, prob. some Iranian language. **Al.-w.** in Russian as *shater* (*shatyor*). S.i.a.m.l.g. with some phonetic changes (ç-/ğ-; -t/-d-), in some perhaps direct borrowings fr. Pe. or Russian. See *Doerfer III* 1042. **Uyğ.** xiv *Chin.-Uyğ. Dict.* 'sunshade' **kün çatırı** *R III* 1903; *chang fang* 'tent' (*Giles* 409 3,440) **çatır Liçeti** 150: **Xak.** x1 **çatır al-xayma** 'a (canvas) tent'; **çaçır al-xayma Kaş.** I 406: XIII(?) *Tef. çadır* ditto 355: xiv *Muh. al-xayma çadır* (*sic*) *Mel.* 76, 11; **çatır Rif.** 180: **Çağ.** xv ff. **çadır** 'a tent (*xayma*) made of canvas' (*kırbās*); and one made of sticks and felt is called **ak öy** or **alaçuk San.** 205r. 19: **Oğuz** x1 (after **çaçır**) and the **Oğuz** call it **çaçır Kaş.** I 406: **Xwar.** xiv **çadır** 'tent' *Qutb* 40: **Kom.** xiv 'tent' **çatır CCI**; *Gr.*: **Kip.** xiv **çatır (-) al-zalāla** 'sunshade' *Id.* 42: xv *izar* 'a woman's cloak' **çatır Tuh.** 4b. 12: **Osm.** xiv **çadır dut-** 'to pitch a tent' *TTS II* 198 (and some xviii phr.).

F 2 çatır (?**çadır**) 'sal ammoniac, alkali', and the like. No doubt a l.-w. fr. some Iranian language, cf. Pe. *nişādūr*, same meaning. Survives in SW Osm. **çadır uşağı** 'gum ammoniac' and xx Anat. **çatır/çotur** 'alkali' etc. *SDD* 343, 374. **Uyğ.** viii ff. **Bud.** in an unpublished translation of a Chinese *sūtra* the phr. *hui ho* (*Giles* 5,155 3,936) 'ash river' (in hell) is translated **çadar** (or **çatar**?) **ögüz** (*TT Index* 18, footnote (also **çadırliğ ögüz**); a.o. *TT IV*, p. 15, footnote l. 4: **Civ. çadır** 'sal ammoniac' as an ingredient *H II* 18, 33: **Kuça:** x1 **çatır al-nişādūr** (*sic*) 'sal ammoniac' *Kaş.* I 406 (Tokharian was probably extinct in *Kuça:* by xi, perhaps an Iranian dialect).

çotur s.i.s.m.l. in most groups meaning 'pock-marked; flat-nosed; stocky; mis-shapen', and the like. **Xak.** x1 'a man of bad character' (*al-raculū'l-sayyū'l-xuluq*) is called **çotur kiş:** *Kaş.* I 363.

Tris. CDR

DF çatırliğ P.N./A. fr. 2 **çatır**; n.o.a.b. **Uyğ.** viii ff. **Bud.** (the sinners) **çatırliğ ögüzde tüserler** 'fall into the river of ashes' *TM IV* 253, 49 (**Uyğ.-A** form); a.o. see 2 **çatır**;

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ça:ğ/1 çak onomatopoeics, cf. **çap, çat, çırk**, etc. These and similar onomatopoeics, often reduplicated, s.i.s.m.l. Note that **çağ** 'time, a point in time, a period of time' which occurs in *USP* 22; *Oğ.* 18-19, etc.; *Vel.* 232; *San.* 207v. 15 and later authorities is a Mong. l.-w.

(*Haenisch 25, Kotv. 2105*) which is not found in Turkish before the Mong. period, when it displaced öđ, q.v., in most languages. **Xak.** XI **çağ çoğ koptı**: *hacati'l-ğalaba wa'l-calab* 'a hubbub (Hend.) arose'; and one says **çoğr**: **koptı**: 'a hubbub arose' *Kaş. III 128*: **çak çok** an onomatopoeic (*hikāya*) for (the sound of) breaking (*kasr*) something, for example breaking fire-wood, bone, nuts, and the like; hence one says **çak çok etti**:; **çak** another onomatopoeic for a sound (*hikāya şavet ayda(n)*), one says **ol anı**: **urdi**: **çak etmedi**: 'he beat him, but he did not bear a grudge or cry out' (*mā ta'allama wa mā sāha*) *Kaş. I 333*: **Osm.** xv and xvi **çağ çağ** an onomatopoeic for the sound of running water in several texts *TTS II 200*; *III 134*; *IV 151* (this is one of several similar onomatopoeics, most are longer, e.g. **çağıl çağıl**).

2 çak originally an Adv. meaning 'exactly, precisely'; in this sense it may be merely an extended meaning of **1 çak**, cf. English colloquial 'bang in the middle' for **çak orta-standa**; see Deny, *Grammaire de la langue turque*, Paris, 1920, p. 634, note 1 which discusses this word but contains some errors. Later it seems to have become an Adj. meaning 'precisely right' (English colloquial 'bang on'), and even a Noun meaning 'vigour' and the like. It survives as an Adv. in SE **Türki çağ** *BŞ 235*; NC Kir. **çak**; Kzx. **şak**; NW Kk., Ng. **şak**; SW **Osm. çağ/çak**; Tkm. **çağ**, and in its extended meanings in some of these languages and some NE **R III 1831**; *IV 191, 930*. **Xak.** XI **çak harf yu'abbar bihi** 'an 'aymi'l-şay' wa *nafsīhi* 'an indeclinable referring to one particular thing and no other'; hence one says **çak ol atmı**: **tutğil** 'take that particular (*bi-'aynihi*) horse'; and one says **çak amaçnı**: **urğil** 'hit that particular (*bi-'aynihi*) target' *Kaş. I 333*: **Çağ**, xv ff. **çağ** ('time', i.e. the Mong. l.-w.) and also they use it of exposing to heat and putting back into shape (*yerine getirmege*) a bow which has lost its curve *Vel. 232* (quotn. in which **çağ éte dür** means 'he recovers' (the straightened eyebrows)); **çağ** ('with ç-') ((1) 'time'); (2) *salıh wa durust* 'perfect, sound' *San. 206v. 9* (same quotn.); **çak syn. v. çağ** . . . *durust do. 207v. 15*; *P. de C. 276* quotes fr. *Bābur bir yérni çağ kılıp atmaydurlar* 'they do not shoot at any particular place': **Xwar.** xiv **çak** (and der. f.s) occur in several phr. in which it means something like 'the right amount' e.g. **uyat-sızlıknı aşurdı çakındın** 'he was excessively immodest', **öz çaktı bil** 'know how far you can go' *Qutb 40*: **Korn.** xiv 'his strength' **çağı CCG**; **Gr.**: Kip. xiv **lammā** 'when' -**ta/-te**: and also **çak**; these come only at the end of a word e.g. 'when he came' **kelmışte**:; 'when he spoke' **ayla:dı**: (*sic*, ?read **şöyle:dlı**) **çak**; 'when he sat down' **öürdi**: **çak Bul. 15, 13**: xv the word (*lafza*) corresponding to **lammā** is **şak**; you say for 'I arrived as the *bey* stood up' **bi: şak türdi**: **men yetiştürm** meaning that my arrival was not a minute later than his standing up . . . ; some of them

do not use this word **şak** but use instead the verb with the SUFF. -**ğa:ş/-ge:ş/-kaş** *Kav. 21, 10*: **Osm.** xv ff. **çağ/çak/çax** 'exactly, precisely' before the word qualified; c.i.a.p. *TTS I 141*; *II 201*; *III 136*; *IV 151*; in one xvi dict. (*III*) *Pe. wij* 'pure, unadulterated' is translated **çak** (as well as the Ar. l.-w.s *şāfi, xālīş, şırf*).

1 çı:ğ usually translated 'reed', which is the most convenient word, but prob. used indiscriminately for several kinds of stiff steppe grasses which, botanically speaking, are grasses and not reeds. *Jarring 70* translates it 'a grass or reed', *Arundinella nepalensis*, used for making baskets and mats'. It was also used fr. an early period for artifacts made fr. such grasses, 'reed-curtain' and the like. S.i.a.m.l.g. except NE with some phonetic changes (ç-/ş-; -l/-i-; -ğ/-y). Became a l.-w. in Russian as *çhi* and in Pe. as *çiq* (*Steingass 396*) fr. which it passed into Hindustani, *Anglice* 'chick', a reed curtain. See *Doerfer III 1155*. **Uyg.** VIII ff. **Bud.** (in a list of offerings) **bir çığ iki xwa** 'one reed and two flowers' *TT VII 24, 10*: **Xak.** XI **çığ** 'a plaited curtain' (*qirām*) made as a shelter (*sutra*) for tent dwellers out of southernwood, *Abrotanum (qaysūm)*; this is a plant thinner and suppler than a reed (*al-qaşab*) *Kaş. III 128*: **Çağ**, xv ff. **çığ** ('with ç-') 'a mat' (*haşıra*) woven out of reeds (*kamş*) and thread which they put on tent walls *Vel. 245* (quotns.); **çığ** ('with ç-') 'a screen' (*hā'ir*) in the shape of a curtain (*parda*) made of reeds (*nay*) and thin sticks which is hung over the door of a house or tent *San. 218v. 18* (quotns.).

F 2 çı:ğ 'a Chinese foot', about 35 cm.; l.-w. fr. Chinese *ch'ih* (*Giles 1,992*; Middle Chinese (Pulleyblank) *chyek*). N.o.a.b., but SE **Türki çı** 'a Chinese foot' *BŞ 254* is a l.-w. fr. the modern form of the same word. **Uyg.** VIII ff. **Bud.** (in a list of forms of fraud) **çığın tsunin** 'in (measurements of) feet and inches' *U II 77, 25*; *86, 42*; *Suv. 135, 8*; **tört çığ** 'four feet' (prescribed as the length and breadth of a picture) *do. 544, 5*: **Xak.** XI **çı:ğ** the word for 'the Turkish cubit' (*dirā turki*), it is about two-thirds of the (ordinary) cubit; cotton cloth is measured (*yudra*) by it among the nomads *Kaş. III 128*.

S 3 çı:ğ See **çığ**.

(S) **çık** hardly more than a Sec. f. of **1** and **2 çak**. It survives as an onomatopoeic in some NE languages and NC Kir. and as an Adv. meaning 'exactly, completely' in some NE, SE, and NC languages and SW xx Anat. The Exclamation **çık** used to drive away dogs noted in *San. 219v. 5* and *Id. 44* is no doubt the Imperat. of **çık**- and not this word. **Xak.** XI one says to a man when one is frightening him **çık et köreyin şih bi-şavet xafi hattā arā calādatak fihi** 'call out in a subdued voice so that I can see how determined you are about it' *Kaş. III 130*: **Osm.** xiv and xv **çık** 'exactly' in two texts *TTS I 157*; *IV 168*.

çoğ, etc. Preliminary note. *Those words of this general form which can be specifically identified are listed below. There may be in Uyğ. other Chinese l.-w.s which have not yet been identified, e.g. in USp. 9 PU çok looks like the name of some kind of tax.*

ço:ğ originally 'glowing heat, flame'; hence metaph. 'splendour, glory'. S.i.m.m.l.g. with phonetic changes (ç-ş-; -ğ/-k, etc.). Cf. **yalm**. See *Doerfer III 1138*. Uyğ. VIII ff. Man. (you shine) **çixşapatlığ iduk çoğ yalm iize** 'with the holy splendour and glory of the commandments' *TT IX 18-19*: Bud. (then those demons when they saw King Caştana's might) **çoğın yalının kutın kıvın** 'his splendour (Hend.) and the divine favour (Hend.) which he enjoyed' *U IV 10, 51*; Sanskrit śreyo 'the best' **çoğ yalınığ TT VIII D.17**; a.o. *U III 71, 12*; **çoğ yalınığ** 'flaming' *USp. 46, 2*: Civ. **kün çoğ** 'the heat of the sun' *TT VIII I.23*: **Xak. XI ço:ğ saqrul-şams wa lu'ābuhā** (read *luhābuhā*) 'the scorching heat of the sun and its blaze'; hence one says **kün ço:ğ** *lu'ābu (luhābu)l-şams*; **ço:ğ lahabu'l-nār** 'the blaze of a fire', after the wood has become red hot *Kaş. III 128*: **KB** (God sends one enemy against another) **keşti çoğı** 'and cuts off their heat' 144; (if he has subjugated the enemy and) **kiterse çoğı** 'taken the heat out of him' 1926; a.o. 318: **Çağ.** xv ff. **çoğ (-) kor . . . axgar ma'nasına** 'a red-hot ember' *Vel. 250* (quoton.); **çoğ** ('with ç-') *axgar San. 213r. 22* (same quoton.); **Osm. XIV çok** 'glow' in one text *TTS II 240*.

I çu:ğ 'bundle' and the like; the difference between this and **I ba:ğ** is obscure, perhaps this meant primarily the actual bundle and **ba:ğ** the cords, etc. with which it is tied. Survives in NE Leb. **çuğ** 'wrapping, shroud' *R III 2169*; Tel. **çu**: 2164; **Şor şu IV 1095** and SW xx Anat. **çuğ** 'a sheaf of corn' *SDI 386*. Uyğ. VIII ff. Bud. *Sum. 165, 20-1* (**I ba:ğ**): **Xak. XI çu:ğ (bi'l-şamma**, 'with -u-, not -o-') 'ayhatu'l-mita' 'a bag for merchandise' *Kaş. III 128*: **KB 5549 (oru)**: XIII(?) **Tef. bu çuk (sic) batman altun** 'this sack of gold' 360 (**çok**): **Xwar. XIV eyerl bağı çuğı barça altun** 'his saddle, cords, and packages were all gold' (?) *Qub 44*: **Kom. XIV çov CCG, 114, 27r.**; **Gr.** transcribes the German as *eyn galaine* 'a noise', but the facsimile shows *eyn galadaine* ? 'a bundle'.

PUF 2 çuğ no doubt, as suggested in the note mentioned below, l.-w. fr. Chinese *cho* 'muddy, clouded' (*Giles 2,409*; Middle Chinese (Pulley-blank) *çuk*). Uyğ. VIII ff. Bud. (just as the water-clarifying jewel called *udakaprasāda*) **çuğ suvuklık süzgel umuşı** 'can clarify muddy liquids'; (so also faith) **kértgünçsüz töz üze bulğanmış çuğ bolmış köpülüg süzer** 'clarifies the mind which has become confused and clouded by reason of faithlessness' *TT V 26, 100-2* (and see note thereon); **çuğ (sic) suviğ** 'muddy water' *Suv. 74, 22 (sergür-)*.

VU ço:k Hap. leg.; may survive as çak 'bad, useless' in NW Kaz. *R III 1831*, but obviously not connected with the Adj./Adv. **çok** 'many; much', which first occurs in Xwar. *Oğ. 227*, is noted in *Çağ. San. 212r. 17*; 214r. 1; *Kip. Id. 44, 78 (köp)*; *Kav. 24, 14*; and Osm. fr. XIV onwards *TTS II 238-9*; *III 156*; *IV 177* and survives in NE Sag. *R III 2004*; **ŞE** **Türki**; some NW languages, and SW Az., Osm. **Oğuz XI ço:k** *er al-raculu'l-nadl* 'a vile, cowardly man' *Kaş. III 130*.

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çak- like **I çak** of an onomatopoeic character and used to describe action of a violent character, physical or mental, e.g. 'to strike fire (with a flint and steel); (of a snake or scorpion) to bite, sting; to slander, decry, betray'. S.i.a.m.l.g. with a wide range of meanings, e.g. for SW Osm. *Red. 707* distinguishes ten meanings. Uyğ. VIII ff. Bud. *U II 10, 23-4* (**I ür-**): **Xak. XI ol ikki: kişi: ara: çakdı**: 'he made mischief (*ağra*) between the two men'; and one says **çakma:k çakdı: qadaha'l-zand** 'he struck the steel (on the flint)' *Kaş. II 17* (**çakar, çakma:k**); o.o. *II 23, 18* (**tutun-**): *III 26, 2*: *xiv Muh. (?) al-si'āya* 'to slander, decry' **çakmak Rif. 120** (only): **Çağ. xv ff. çak-(-tı) çamx et-, kol-** 'to calumniate, seek out (?)' *Vel. 234* (quotns.); **çak-** ('with ç-') (1) *gazidan* 'to bite or sting', of a snake, scorpion, and the like; (2) *bad-gü'i wa si'āyat kardān* 'to abuse, slander'; (3) *fulād ātaş zana* 'of a steel to strike fire', in Ar. *qadāha*; (4) *qadh-i qadāha ya'ni çakmak zadan* 'to strike a strike-a-light' (quoton.); (5) *durux-şidan* 'to shine, flash' of fire, or lightning, in Ar. *ramid, talālū*, and *lama'an San. 206v. 26* (quoton.); **Oğuz XI ol sözüğ anıj kula:kka çakdı**: 'he drummed (*ballağa*) the words into his ear' *Kaş. II 17*: **Xwar. XIII(?)** (if anyone disobeys me, I take him as an enemy) **çimad çakıp çerig çekip** 'heaping reproaches' (Mong. l.-w.) on him and leading out an army' *Oğ. 112-13*: **Kom. XIV** 'to calumniate, accuse' **çak-çax- CCI**; **Gr.** *xiii qadaha* ('-zand), and also *şakā gayrahu* 'to complain of someone' to a minister **çak- Hou. 37, 9**: **xiv çak-ğamaza** 'to calumniate' *Id. 44*: **xv iştakā** 'to complain of' **şak-** (*sic*) *Kav. 9, 12*; 74, 9: **Osm. XIV** to **xvi çak-** 'to calumniate; to betray (a secret *Acc.*, to someone *Dat.*); **kulağa çak-** (cf. *Oğuz XI TTS I 143*; *II 203*.

çığ- 'to tie up (a parcel etc.)'; in *Kaş. syn. v. ba:-*. Cf. **çığ-**. N.o.a.b. but the Dev. N. **çığı/çıkı** 'a parcel' occurs in SW xx Anat. *SDD 332, 334*. **Xak. XI ol türgek çırdı**: 'he tied up (*sadda*) the parcel (etc.)' *Kaş. II 14* (**çığar, çığma:k**); a.o. *I 210, 23*: **Kip. XIV çık-** (*c-*) *sarra şay'fi şay* 'to wrap something in something else' *Id. 44*.

I çık- 'to go out; to come out'. S.i.a.m.l.g. with a wide range of extended meanings esp. in SW. It is no doubt fortuitous that neither **çık-** nor **çakar-** are noted before XI. The theory propounded in *Oğ.*, p. 27, note 27 that

that is a crisis of **taşık**- is quite unconvincing. **Xak. XI** er evdin **çıkıd**: 'the man went out (*xaraca*) of the house (etc.)' *Kaş. II* 17 (prov.; no Aor. or Infin.); *II* 116 (**taşık**-) and about a dozen o.o.: *KB çık*- 'to go out, come out' is common 87, 213, 394, 951, etc.: *XIII* (?) *Tef. çık*- ditto 358: *XIV Muh. xaraca çık*- *Mel.* 25, 13; *Rif.* 108; *al-fulûi* '(of the sun, etc.) to rise' **çıkma**k *Mel.* 35, 1; *Rif.* 120: **Çağ.** xv ff. **çık**-(-ku, etc.) **çık**- *çık*- ('with ç-') *bar âmadan* 'to come out, rise' *San.* 218v. 29 (quotns.): **Xwar.** *XIII çık*- 'to go out' 'Ali 26: *XIII* (?) *avka çıktı* 'he went hunting' *Oğ.* 27; o.o. 141, 196; *XIV çık*- ditto *MN* 88: *Kom.* *XIV* ditto **çık/çık**- *ÇCI, CCG; Gr.* 79 (quotns.): *Kıp.* *XIII xaraca çık*- *Hou.* 33, 16: *XIV* ditto *İd.* 44; *al-sahrûl-xâric* 'the outgoing month' **çıkân** *ay Bul.* 13, 11; *şâ'ida* 'to rise' (ağ-; in margin) **çık**- *do.* 55v.: *XV [ala'a wa xaraca şık*- (*sic*) *Kav.* 9, 12, a.o.o.; *Tuh.* 15a. 4; *raqâ* 'to ascend slowly' **çık**- *do.* 17b. 11; *şâ'ida çık*- *do.* 23a. 3; a.o.o.

D 2 çık- Hap. leg.; Intrans. Den. V. fr. **çı**: **Xak. XI** to:n **çıkıd**: 'the garment absorbed moisture' (*al-naddâ*); also used of anything which absorbs dampness (*al-nuduwwa*) from the ground *Kaş. III* 183 (**çık**:k:a:r, **çık**:kma:k).

çok- originally (of a bird) 'to swoop down (on something *Dat.*)', to peck, peck out' with various extended meanings. S.i.a.m.l.g.; the modern phonetics are confusing; it is nearly always lengthened to **çokı**-/**çoku**- (**şokı**-/**şoku**-, etc.) but in NC Kır. both **çokı**- and **çukı**- occur with slightly different shades of meaning and in Kzx. **şok**- and **şuk**-. There do not seem to be any other genuine occurrences of -u- in the verb (both Uzb. -û- and Kaz. -u- represent earlier -o-) but there is what seems to be a Dev. N./A. in -r meaning 'hole, cavity, depression; hollowed out, deep' which first appears in **Çağ. San.** 214r. 6 and *Kıp. İd.* 44; *Tuh.* 11b. 12; 12b. 11 and s.i.a.m.l.g. as **çukur** (**şukur**, etc.). See *Doerfer III* 1099. This must surely be der. fr. this Verb; so too is SE **Türki çukur** 'pitted with small-pox', unless this is a Sec. f. of **çotur**. **Uyg.** viii ff. Bud. *PP* 2, 8 (u:d): **Xak. XI kuş** **çokıd**: 'the bird swooped' (*inqađda*) *Kaş. II* 17 (**çok**:ar, **çok**:ma:k; verse, see es): **Çağ.** xv ff. **çok** (also -uñ, -ti) *darbla bir yeri urup çukur et*- 'to strike a blow at a place and make a hole'; **çok**- (-mak, -ti, -uğaç, -ardın) *cam' ol*- 'to come together, assemble' (quotns.) *Vel.* 251; **çoku**-/**çokuş**- (spelt *kâwidan wa gawd kardan* 'to dig out, hollow out; to peck, peck out' *San.* 213r. 28 (quotns.; adding that *Vel.*'s translation 'to come together' is an error): *Osm.* *XIV* to *XVI* **çok**-/**çox**- (1) (of a bird) 'to swoop down on' (a fish); (2) (of a group of persons) 'to swoop down, attack'; (3) (once; of an insect) 'to sting' (? error for **çak**-); in several texts *TTS I* 164; *II* 240; *III* 157.

çuk- Hap. leg.; the vocalization seems to make it impossible to regard this as a crisis of

a Den. V. in -k- fr. **çoğ**: **Uyg.** viii ff. Bud. Sanskrit *âdipito* (spelt *âdipito*) 'ignited, set on fire' **çukup emge:nip TT VIII C.5.**

Dis. CÇA

D or **F çaha**: (or **çehe**:) Hap. leg.; most **Gancak** words are certainly l.-w.s.; if this word had back vowels it might be regarded as a corrupt Dev. N. fr. **çak**-. **Gancak XI** (h does not properly occur in Turkish but . . .) *yuğâl li'l-zand* ('a strike-a-light') (**VU**) **çaha**: *luğa Gancak rakik Kaş. I* 9, 11 (*rakik* normally means 'with front vowels', but prob. here means 'incorrect').

?S **çağı**/**çoğı**: onomatopoeic; prob. an elongated f. of **çağ**:. N.o.a.b. **Uyg.** viii ff. Bud. **alku tğl çoğı** 'all sounds (Hend.)' *Sur.* 166, 6; **Xak. XI çoğı**: *al-calaba* 'uproar, hubbub' in all Turkish languages except **Argu**: which has **çağı**: *Kaş. III* 225; o.o. of **çoğı**: *I* 41, 11 (**alçak**); *III* 128, 3 (**çağ**:); 234, 16 (**çamıt**): *KB çoğı* 'a noisy quarrel' 318, 2651, 4232: *XIII* (?) *Tef. çoğı* 'a loud noise; quarrel' 360: *Osm.* *XIV* to *XVI su çagusu* 'the sound of running water' in one text; **çoğu** 'uproar, noise' in three *TTS I* 141; *III* 150; *IV* 177.

Tris. CÇB

VU?F çoku:barı: Hap. leg.; headed *fa'ülali*; no doubt a l.-w., possibly Iranian. **Xak. XI çoku:barı**: *şimûl-bûtaqa* 'clay for making crucibles' *Kaş. III* 243.

Dis. CÇD

S **çoğdu**: (?*sic*) See **yoğdu**.

Dis. V. CÇD-

D çaktur- Caus. f. of **çak**-; s.i.s.m.l. **Xak. XI ol çakmak çakturıd**: *ağdahahu'l-zannad* (*sic*) 'he made him strike fire'; also used when one provokes a quarrel (*avqa'a'l-taşâcur*) between two men and makes mischief (*ağrâ*) between them *Kaş. II* 181 (**çakturur**, **çakturma:k**).

D 1 çiktur- Hap. leg.?.; Caus. f. of **1 çık**-, instead of the usual form **çikar**-. **Xak. XI ol anı**: *evdin çikturıd*: 'he ordered that he should be put out (*bi-ixrâcihi*) of the house (etc.)' *Kaş. II* 181 (**çikturur**, **çikturma:k**).

D 2 çiktur- Hap. leg.; Caus. f. of **2 çık**-. **Xak. XI ol to:nin çikturıd**: 'he put his garment in a moist (*nadi*) place for it to get wet' (*hattâ nadiya*) *Kaş. II* 181 (**çikturur**, **çikturma:k**).

D çoktur- Caus. f. of **çok**-; survives only(?) in SE Tar. 'to plunge (something) in water' *R III* 2010; the alternative form **çokut**-s.i.s.m.l. **Xak. XI ol kuşuğ ka:zka: çokturıd**: 'he sent his falcon (*bâziyahu*) to swoop (*'alâ'l-inqıdâd*) on the goose' (*Kaş.*, as usual, 'duck', etc.) *Kaş. II* 181 (**çokturur**, **çokturma:k**).

Dis. CĞĞ

E çağığ See çavığ.

Dis. CĞL

(D) **çığıl** onomatopoeic for a clattering sound, related to **çağ**, etc. This and cognate forms **çağıl/çağıl/çakıl/çığıl** survive in SW Az., Osm., Tkm., xx Anat. both as onomatopoeics and as Nouns for clattering objects like 'pebbles'. **Xak. XI ok kelleş içre: çığıl tığıl kıldı:** 'the arrows rattled (*şawwata*) in the quiver' (etc.) *Kaş. I 393.*

D **çakılığ** words of this form, with the usual phonetic changes (ç-/ş-; -k/-ğ-; -l/-t-; -ığ/-ur, etc.) s.i.a.m.l.g. with a wide range of meanings perhaps going back to different origins, but the words below seem to be P.N./A.s fr. **2 çak.** Uyğ. VIII ff. Civ. (a grape stuffed with various drugs is to be wrapped in paper, buried in hot ashes, and administered) **edğütl çakılığ çıp bolmışıda** 'when it has been thoroughly cooked' *HI 151: (Xak.) XIII(?) Tef.* (a place) **bır kişi otur çaklı** 'with room for one man to sit'; **yeuyür çaklı** 'enough for (a whole family) to eat' 356: **Çağ.** xv ff. (a space) **mıñ sıphır çaklık** 'as big as a thousand terrestrial spheres' *Vel. 232 (s.v. çağ);* **çakılığ** (1) *qadr wa miqdār wa andāza* ' (having a specified) quantity, number, or size' (quotn.); (2) *şihāt wa durustı* ' (having) health and soundness' *San. 206v. 21: Kom.* **xiv ança çaklı** 'having such and such a quantity'; (of a sin) **keçer çaklı** 'venial' *CCG; Gr. 73.*

D **çoğluğ** P.N./A. fr. **çorğ**; 'fiery, flaming', and the like. Survives in NE **çoktuğ/çoktu:** *R III 2009-10; NC Kır. çoktu:* Uyğ. VIII ff. Bud. **uluğ çoğlığ yalınığ** 'the great splendid resplendent' (Buddha) *U II 59, 5 (ii); similar phr. U III 39, 23; 67, 4 (i); TT VIII F.16; X 61-2, etc.*

(D) **çoğla:n** Hap. leg.; *ism* is presumably to be taken as meaning 'title' rather than 'Proper Name'. Perhaps a corrupt derivative of **çoğ** 'splendour'; hardly to be connected w. **çoğla:-**. **Xak. XI çoğla:n min asmā'il-ahābira Qarluq** 'one of the titles of notables of the Karluk (tribe)' *Kaş. I 444.*

Dis. V. CĞL-

D **çakıl-** Pass. f. of **çak-**; s.i.a.m.l.g. w. some phonetic changes and a wide range of meanings. Uyğ. **xiv Chin.-Uyğ. Dict.** 'the lightning flashed' **oot çakıldı R III 1846; Ligeti 186: Xak. XI çakmak çakıldı: qudihā'l-zand** 'the strike-a-light was struck'; and one says **ta:ş çakıldı:** 'the stone was struck and sparks flew'; and one says (? in Oğuz) **söz kulakka: çakıldı:** 'the word was poured (*şubba*) into his ear' *Kaş. II 133 (çakılır, çakılma:k; in a verse çakıldı: kızıl ot 'sparks flew (from the horse's hooves)': Çağ. xv ff. çakıl- (spelt) (1) gaziða şudan 'to be bitten or stung'; (2) si'āyat karda şudan 'to be slandered'; (3) duruxşıda şudan ātaş wa barq 'of fire or*

lightning) to flash', in Ar. *iltimā* and *imād San. 207r. 26* (quotns.); **Xwar. XIV çakmak çakıl- Qub 41.**

D **çığıl-** Hap. leg.; the whole entry is unvocalized and a superfluous **er** has found its way into the text, but the original can be restored fr. the translation; Pass. f. of **çığ-**. **Xak. XI [er] boğ çığıldı: suddati'l-rizma bi'l-şināb** 'the parcel was tied with rope (and the like)' *Kaş. II 133 (çığılır, çığılma:k).*

D **çıkıl-** Pass. f. of **1 çık-** used only as an Impersonal V.; survives in the same idiom in NC Kır. **çığıl-;** SW Osm. **çıkıl-.** **Xak. XI evdin çıkıldı:** 'an exit was made (*xurica*) from the house (etc.)' *Kaş. II 133 (çıkılır, çıkılma:k).*

DF **çığla:-** Hap. leg.; Den. V. fr. **2 çığ.** **Xak. XI ol bö:z çığla:di:** 'he measured the cotton cloth in Turkish cubits' (*bi-dirā' turki*) *Kaş. III 296 (çığlar, çığla:ma:k).*

D **çoğla:-** prob. an abbreviated form of **çoğıla:-**, q.v., rather than a Dev. V. fr. ***çoğ** as a Sec. f. of **çağ.** **Xak. XI çoğla:di:** like **çarla:di:** (q.v.) *fī şiyāhi'l-fil,* of the trumpeting of an elephant' *Kaş. III 295 (çoğlar, çoğla:ma:k); KB kelir çoğlayur az öçer terk üni* (this world) 'comes and shouts a little, but its voice quickly dies away' 5314: (**Xwar. XIII çoğlaş-** 'to shout to one another' *Ali 40).*

D **çuğla:-** Den. V. fr. **çuğ;** 'to wrap, pack up', and the like. Survives as such in NE Leb. **çuğla- R III 2170; Tel. çula:- do. 2175;** the central consonants were metathesized in the medieval period and the metathesized form, with some phonetic changes, s.i.m.m.l.g.; in SE Türki both forms occur **çuğla-/çuğla-/çuğla- Jarring 77, 97. Xak. XI ol to:nuğ çuğla:di:** 'he tied up the garment and wrapped it and made it into a parcel' (*dabbara . . . wa 'abbāhu wa razzamahu*) *Kaş. III 295 (çuğlar, çuğla:ma:k); KB* (true words are harsh) **ırığ çuğlamış** 'he has wrapped up the harshness' 3847: **xiv Muh. çuğla:- Mel. 35, 1 (1 бүк-): Çağ. xv ff. çuğla-** ('with ç-') **piçidan** 'to wind, wrap' *San. 214r. 28: Xwar. XIII çuğla- 'to wrap' *Ali 50: xiv ditto Nahc. 8, 8, 9.**

DF **çığlat-** Hap. leg.; Caus. f. of **çığla:-**. **Xak. XI ol bö:z çığlattı:** 'he told the man to measure the cotton cloth in Turkish cubits'; a Turkish cubit is two-thirds of an (ordinary) cubit *Kaş. II 345 (çığlatur, çığlatma:k).*

D **çuğlat-** Caus. f. of **çuğla:-**; s.i.s.m.l. as **çulğat-**. **Xak. XI ol to:nun çuğlattı:** 'he ordered (someone) to wrap up his garment' (the translation *hamala min gayri taubihı* is corrupt) *Kaş. II 345 (çuğlatur, çuğlatma:k).*

D **çakılın-** Hap. leg.; vocalized **çaklan-**, but obviously Refl. f. of **çakıl-**; 'to flare up'. *Kaş.*'s translation is very free. **Xak. XI özümn meniş budurs:n otu: anıñ çakınur (çaklanu:r)** it describes his love and says 'my heart is like a quail and revolves (on a spit) over the

fire of love for him' (*yataqallab 'alā nār lubbihi*) *Kaş.* I 513, 5; n.m.e.

DF 1 çığlan- Hap. leg.; Refl. f. of çığla-; the word is actually spelt çığlandı; but is quoted in a para. regarding the meanings of Refl. Den. V. s fr. 'trilateral' words, which implies çr:ğ. **Xak.** x1 böz çığlandı: *durı'a'l-hirbās* 'the cotton cloth was measured in [Turkish] cubits' *Kaş.* III 198, 19; n.m.e.

D 2 çığlan- Hap. leg.; vocalized çığlan- but this must be an error. This is clearly a Refl. Den. V. of 3 çığ (çığ) and syn. with çılan-q.v., so is anachronistic in *Kaş.*; as there is no Aor. or Infin. it was prob. inserted by a later hand. Survives in NW Kaz. **çıklan-** 'to be moist, wet' *R III* 2060. Cf. **çavla-**. **Xak.** x1 et çığlandı: *talahwaca'l-laḥm* 'the meat was half cooked' (i.e. still moist) *Kaş.* II 245.

D çoğlan- (ço:ğlan-) Hap. leg.; Refl. Den. V. fr. ço:ğ. *Kaş.* x1 ot: çoğlandı: 'the fire was scorching hot' (*iltahaba*); also used of the sun when its scorching rays (*luhābuhā*, misspelt *lu'ābuhā*) fall *Kaş.* II 245 (ço:ğlanur, ço:ğlanma:k sic).

D çuğlan- (çu:ğlan-) Refl. f. of çuğla-; *Kaş.*'s translation in the main entry is metaph. S.i.s.m.l.g. as **çulğan-** 'to be wrapped', etc. **Xak.** x1 sū kamuğ çuğlandı: *cā'a'l-cund bi-qađdihī wa qadıđihī* 'the army came in a solid mass', also used of things of any kind when they gather together (*ta'allaba*) *Kaş.* II 245 (**çuğlanur, çuğlanma:k**); (in the same para. as I çu:ğlan-, q.v.) **tava:r çuğlandı:** (sic) *ruzima'l-mitā* 'the merchandise was packed up' III 198, 18; xiv *Muh. laffa* (? *luffa*) 'to wrap up' (? 'to be wrapped up') **çuğlan-** *Mel.* 31, 1 (only); *Rif.* 115 see **saru:-**); **Çağ.** xv ff. **çulğan-/çulğaş-** *picida şudan* 'to be wrapped' *San.* 214v. 9; **Xwar.** xiv **çulğan-** 'to be wrapped (in something *Dat.*)' *Qutb* 44 (also **çulğatıl-**; and **çulğaş-** 'to curl up like a snake'); **Kom.** xiv 'to be wrapped' (in swaddling clothes) **çulğan-** *CCG*; *Gr.* 77 (quotn.).

Tris. CĞL

F **çığılva:** obviously a l.-w. prob. Iranian, since *-vār* is a common Iranian suffix. It seems clear that this means 'cross-bow'; cross-bow arrows are shorter than ordinary arrows, and this explains *Kaş.*'s translation. The cross-bow was not a native Turkish weapon. In the form in *Muh.* -m- may be a scribal error for -v- or a Sec. sound. **Xak.** x1 **çığılva:** okı: *al-ḥusbāna wa hiya'l-sihāmu'l-qisār* 'short arrows' *Kaş.* I 493 (verse); xiv *Muh.*(?) *qawsu'l-carx* 'cross-bow' **çığılma:r** (unvocalized) *Rif.* 173 (only).

Tris. V. CĞL-

D **çağıla:/çoğıla:** Den. V. fr. **çağla:/çoğla:**; n.o.a.b., but the shorter form **çağla-** occurs in SW Osm. and longer forms like **çağılta-**, **çakılta-** in several modern languages. **Xak.**

x1 **er çoğıla:**du: 'the man screamed and shouted' (*saxaba . . . wa şāha*) (**çoğıla:r, çoğıla:ma:k**); also pronounced **çağıla:**du:, one says **su:v çağıla:**du: 'the water babbled' (*xarra*); **jağıla:**du:, **şağıla:**du: both dialect forms (*luğā*) (**şağıla:r, şağıla:ma:k**) *Kaş.* III 324 (verse containing **çoğıla:**du: *saxaba* and **jağıla:**du: (blood flowed) *bi-xarir ha-xariri'l-mā*): xiv *Muh. xariru'l-mā* **su: çağılama:k** *Mel.* 73, 13; *Rif.* 176.

Dis. CĞM

D **çakma:k** Conc. N. fr. **çak-**; 'a strike-a-light, flint and steel'. S.i.a.m.l.g. except NE which uses forms of **otluk** (cf. I **otluğ**). See *Doerfer* III 1097. **Xak.** x1 **çakma:k** 'the strike-a-light' (*al-zand*) with which (fire) is struck; it is both a Noun and an Infin. like *camd* and *camid* (sic) in *Ar. Kaş.* I 469; o.o. II 17 (**çak-**); 133 (**çakıl-**), etc.: xiv *Muh. al-miqdaha* 'a steel' **çakmak** *Mel.* 58, 14; *Rif.* 169; **Çağ.** xv ff. **çakmak fūlād-i ataş-zana** 'a steel for striking fire', in *Ar. qaddāhu* and *miqdaha* *San.* 207v. 21 (quotn.); **Xwar.** xiv ditto *Qutb* 41; **Kıp.** XIII **al-zinād çakmak** *Id.* 17, 17; xiv **çakmak** (-) *al-qaddāhu* *Id.* 44; xv **al-zinād çakmak** (sic) *Kav.* 64, 8.

VUF **çukmın:** Hap. leg.; l.-w. fr. Chinese, the second syllable perhaps *man* 'steamed dumplings' (*Giles* 7,639). **Xak.** x1 **çukmın:** 'a loaf (*xubz*) made in the shape of a cake' (*al-ka'k*) and cooked in steam in a cooking pot; it is the most wholesome (*amra*) form of bread *Kaş.* I 444.

çağmur 'turnip, *Brassica rapa*'; although this spelling is pec. to *Kaş.* it is prob. the original one, cf. **yağmur**. Survives as **çamğur** in SE Türki 'turnip' *Shaw* 96; *Jarring* 64; 'radish' *BŞ* 239 and SW xx Anat. 'turnip' *SDD* 246, but in most languages displaced by *Pe. şalcam*. **Xak.** x1 **çağmur al-lift** 'turnip' *Kaş.* I 16, 21; **çağmur al-salcam**; **çamğur** the same, metathesized I 457.

Tris. V. CĞM-

PUD **çokmaklan-** Hap. leg.; as this word occurs between **tığraklan-** and **çamğuklan-** the ç- and -klan- can be taken as certain, but there is no semantic connection with **çok-**; the semantic connection is rather with **çığ-**; a connection with **çu:ğ** is morphologically impossible, but note the *Xwar.* meaning of **çulğaş-** (**çu:ğlan-**). **Xak.** **yılan çokmaklandı:** 'the snake curled up and wound itself up' (*tarahhat . . . wa istadārat*) *Kaş.* II 275 (**çokmaklanur**, **çokmaklanma:k**).

Dis. CĞN

çığa:n 'poor, destitute'. Survives only(?) in SW xx Anat. **cığan** (sic) *SDD* 258. **Türkü** VIII **yok çığa:n bođunuğ kop kuvratdım çığa:n bođunuğ bay kıldım** 'I collected all the destitute poor people; I made the poor people rich' *I S* 10, *II N* 8; two o.o.: VIII ff. **çığa:n er oğlu:** *Irkb* 30; *Uyğ.* VIII ff. *Man.*

yok çığay *M III* 35, 10; a.o. *TT III* 142: Bud. yok çığay *PP* 5, 5; 6, 1, etc.; *TT V* 22, 40 (üdrül-); çığay *U II* 29, 14; 31, 41, etc.; *U III* 10, 4; *U IV* 34, 47: Civ. çığay kalançı boğun 'the poor people who pay kalan (taxes)' *USp.* 77, 5: **Xak.** xi the people of **Argu**: substitute *nün* for *yä* . . . thus for 'poor' (*al-faqir*) the Turks say çığay; and they say çığain *Kaş. I* 31; çığay *al-faqir III* 238 (verse containing yok çığay); three o.o.: *KB* çığay as opposite to bay 313, 1923; o.o. 1034, 1112 (üle-); 1564 (ağı:); XIII(?) *Tef.* çığay 'poor, poor man' 358; *xiv Muh.*(?) *al-faqir* çıkain (*sic.*, ?error for çığain) *Rif.* 153 (only); *Rbg.* çığay ditto *R III* 2109 (quotn.); **Çağ.** xv ff. çığan (so spelt) *mufis* 'poor' *San.* 218v. 20 (quotn.); **Xwar.** XIII(?) **Oğuz** xağan mundin kop çığay emgek çekip turdı 'because of this (his favourite horse having run away) Oğuz Xağan was very wretched and distressed' *Oğ.* 234-5: *xiv çığay* 'poor' *Qutb* 45; **Kıp.** XIII *al-faqir* (yoksul and) çığay (vocalized çağay) *Hou.* 26, 13: *xiv çığan* (c-) *al-baxil* 'miserly' *Id.* 43; **Osm.** *xiv al-baxil* çığan (*sic.*): *xv çığan kul* 'a wretched slave' (as opposed to a gracious God) *TTS III* 129.

I çıkan 'the son of one's maternal aunt'. N.o.a.b., cf. *yégen*. **Türkü VIII** çıkan Tonyukuk atılg bermiş [the xağan] 'gave him the title "Cousin Tonyukuk"' *Ix. I*; a.o. *do* 2: **Xak.** xi çıkan *ihnu'l-xäla* 'the son of one's maternal aunt' *Kaş. I* 402: **Çağ.** xv ff. çıkan ('with ç-') *xäla-xäda San.* 218v. 21.

?**F 2 çıkan** the passage below relates to the person sent to arrange Kül Tëgin's mausoleum, to ornament it, and to erect a memorial stone; it is unlikely that the Emperor's cousin would have been sent for such a menial task and this is prob. a Chinese l.-w. **Türkü VIII** Tavğaç xağan çıkain: **Çağ** Sepün kelti: 'Chang chiang-chün the Chinese Emperor's çıkan came' *IN* 13.

?**E çokan** this word occurs twice in the same phr. in much damaged passages; the word to be expected here would be çıkan and this may be a misreading of that word. **Türkü VIII** ff. Man. éğil çokan kişilerke [gap] 'to ordinary poor(?) people' *M III* 11, 14 (i); [éğ]il çokan kiş[i] [gap] *do.* 36, 11 (ii).

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D çakin- Refl. f. of **çak-**. **Xak.** xi er ðizlçe: **çakma:k çakındı**: 'the man struck the steel (on the flint) for himself' (*Kaş.* translates 'pretended to strike', but this disregards ðizlçe:) *Kaş. II* 149 (**çakınur**, **çakınma:k**).

Tris. CĞN

D *çığaılık See çığaylık.

F çıxansı: Hap. leg.; Chinese l.-w., prob. representing *chih han ssi* 'embroidered Chinese silk' (*Güles* 1,891 3,836 10,259): cf. **barçın**

etc. See *Doerfer III* 1132. **Xak.** xi (under the heading *fa'allin*) **çıxansı**: *havir şini munaqqaş* 'embroidered Chinese silk' *Kaş. I* 489.

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çağır *Kaş.*'s alternative translation 'unfermented grape juice' may be the original meaning, but otherwise it is always 'wine', or in modern times some other intoxicating liquor. Survives in SE Tar. **çegir R III** 1958; **Türki çağır Jarring** 68; NW Karaim **çağır R III** 1845-6; *Kow.* 176; Kumyk **çağır**; Nog. **şağır**; SW Az. **çaxır**; Osm., Tkm. **çakır**. Cf. **bor**, **süçig**, **sorma**: See *Doerfer III* 1090. **Xak.** xi **çağır al-aşır** 'unfermented grape juice'; **çağır al-xamr** 'wine'; this word is one of those with two opposite meanings (*mina'l-addād*) *Kaş. I* 363 (the third **çegir** is an error for **çığır**); three o.o.: XIII(?) *Tef.* **çıkır** (so spelt) 'wine' 359; *xiv Muh.* *al-xamr* **çağır** *Mel.* 63, 7; *Rif.* 151; *Rbg.* ditto *R III* 1848 (quotn.): **Çağ.** xv ff. **çağır/çakır** *sici* 'wine' *Vel.* 233 (quotns.); **çağır** (spelt) **şarāb** 'wine' *San.* 206v. 23 (quotns.); **çakır** (spelt) *xamr wa şarāb do.* 207v. 23: **Xwar.** *xiv çakır* 'wine' *Qutb* 41: **Kom.** *xiv* 'wine' **çağır CCI**; *Gr.*: **Kıp.** XIII *al-xamr* (**bor** . . . **süçü**: . . . ; and also) **çakır** which is Mong. (*wa huwa bi'l-Muğuli*) *Hou.* 16, 5: *xv al-xamr* **şağır** (*sic.*) *Kav.* 63, 5; 78, 10: **Osm.** *xiv* to *xvi* **çağır** (once, *xvi*, **çakır**) 'wine'; in several texts *TTS I* 140; *II* 200.

çakır 'blue, blue-grey' prob. originally of the eyes, later used more generally. S.i.s.m.l. In Osm. this word was also used, generally in the phr. **çakırdoğan**, for 'the merlin, stone falcon, *Hypotriorchis aesolon*' fr. *xv* onwards; Osm. lexicographers generally consider that it is the same word, but it is almost certainly a corruption of Ar. *şaqr*, which is itself a corruption of Latin *sacer* 'saker falcon'. See *Doerfer III* 1090. **Xak.** xi **çakır al-azraq** 'blue-grey' *Kaş. I* 363 (prov., 'a grey (*al-azraq*) dog is worth as much as a horse, but a wall-eyed (*al-axyraf*) horse is not worth as much as a dog'); XIII(?) *Tef.* **çakır közlüg** 'grey-eyed' 355; **Çağ.** xv ff. **çakır kanat** ('grey wing') 'a kind of duck' *Vel.* 234; **çakır** (spelt) *azraq çaşm* 'grey-eyed' . . . **çakır kanat** 'the name of a kind of water-fowl' *San.* 207v. 23: **Kıp.** *xiv* **çakır közlü**: *dü 'ayn zargā* *Id.* 44.

çığır 'foot-path, narrow track', and the like. Survives in SW Osm. **çığır** translated in *Leh. Osm.* 370 'a track or path through the snow, the track left by an avalanche' (which perhaps links with the translation in *San.*); Tkm. 'a boundary, frontier'. **Xak.** xi **çığır** (misvocalized *çığır*) *al-zaqab*, that is a narrow, small path (*al-tariq*) *Kaş. I* 363; **Çağ.** xv ff. **çığır** (spelt) 'snow (*barfi*) which has become hard owing to wind action'; also 'a hide (*püst*) and the like which has shrunk (*xwudrā ba-ham kaşid*) owing to exposure to heat' *San.* 218v. 23.

D çukur See **çök-**.

?F **çağrı**: a falcon, prob. specifically 'the merlin, stone falcon, *Hypotriorchis aesolon*'; cf. **çakır**. It is possible that this, too, is a corruption of Latin *sacer*, but, if so, the channel of transmission is obscure. Cf. **çavlı**; **toğan**, **turumta-y**; **lağın**. **Xak. xi çağrı**: *al-saqr* 'a small falcon'; and a man is called **çağrı**: **beg** after it *Kaş. I 421*; o.o. *I 421, 17; II 343, 16; III 332* (tarasla-): *KB çağrı* **beg** 4068 (see **çavlı**): *xiv Muh.(?) al-bâzi* 'falcon' **çağrı**: (vocalized **çağrı**); in margin *karçağay* *Rif. 175* (only).

(D) **çığrı**: basically 'something which revolves', hence 'mill-wheel; pulley; the celestial firmament', and the like; as such, pec. to *Kaş.*, but a syn. word **çığrık/çıkrik** appears in the medieval period and s.i.a.m.l.g. except NE, usually meaning 'cotton-gin'. Both words seem to be Dev. N.s fr. *çığır-. **Xak. xi çığrı**: *al-falak*; one says **kök çığrısı**: *falaku'l-samâ* 'the heavenly firmament', and **çığrı**: is *falaku'l-tâhin wa'l-nâ'ûr* 'a mill-wheel, water-wheel', and the like, and *şihri-catu'l-ibrîsam* 'a spool(?) of silk', and also any 'pulley' (*bakra*) *Kaş. I 421*; o.o. *II 82* (**çevür-**); 230 (**çevrül-**); 241 (**teğzin-**); 303 (**ud-**): *xiv Muh.(?) al-dülâb* 'reel, water-wheel', etc. **çixrık** (mis-spelt **çırık**) *Rif. 162* (only): **Çağ.** xv ff. **çıkrik** (spelt) 'a wheel (*çarxi*) on which they spin cotton and silk and wind it on to reels (*dülâbhâ*)'; also called **çıkır** *San. 219v. 7*: **Xwar. xiv çıkır** 'spinning-wheel' *Qutb 46*; (PU) **çığrı:k** (- unvocalized), meaning uncertain, ends the description of a hideous old man, 'how shall I describe that *çığrık?*', perhaps a different word do. 40 (**çağrık**): **Tkm. XIII dülâbu'l-quñ** 'cotton reel' **çıkrik** (vocalized **çakrık**) *Hou. 17, 6*: **Kıp.(?) xiv çıkrik** (-) 'the wheel (*al-dülâb*) on which thread is spun' *Id. 44*.

çakrak Hap. leg. and not a main entry, perhaps mis-spelt; there is no widely distributed word for 'bald' in Turkish. **Xak. xi** (there is no grass on a scree on the mountains) **çakrak bile**: *uvut bolmaş la hayâ' ma'al-raçul'l-aqra* 'a man is not ashamed of being bald' *Kaş. I 469, 12*.

S **çığrık/çıkrik** See **çığrı**.

D **çığruk** Hap. leg.; the ç- is unvocalized, but there is no doubt that this is a Pass. Dev. N./A. fr. **çığru-**. **Xak. xi çığruk yér**: *al-ardu'l-murakkalatul-şulba* 'ground which has been trampled on until it is hard' *Kaş. I 469*.

Dis. V. CĞR-

çakır 'to call out, shout', and like. Not recorded before XIII, but see **çakırış-**, which suggests that this was originally an Oğuz word; it s.i.a.m.l.g., however, as **çağır-çakır-**, etc.; in NE only in Bar. (**Xak.**) *xiii(?) Tef. çağır-çağur-çakur-* 'to call out, shout, plead' 355-6: *xiv Muh. za'aga* 'to shriek, cry out' **çağır**- *Mel. 26, 15*; **çakır**- *Rif. 110*; *şâha* ditto 27, 13; 111; *al-safir* 'to whistle' **çağır:mak** 73, 11; (**şikr:mak** 176); o.o. *Rif.*

124, 176: **Xwar. xiii çağır-** 'to call out' 'Ali 27: (xiv **çakır-** 'to proclaim' or **çakır-** 'to order to proclaim'? *Qutb 41*): **Kom. xiv** 'to call out' **çakır-**; (of a cock) 'to crow' **çakar-** (*sic*) *CCG; Gr. 72* (quotns.): **Kıp. xiii za'aga çağır-** *Hou. 34, 13*; *şâha mina'l-şiyâh çağır-* *do. 41, 10*: **xiv çağır-** *şâha Id. 43*: xv 'ayyafa wa şarwaca' 'to shout and make an uproar' (**kışkır-** and) **şağır-** (*sic*) *Kav. 78, 10*.

D **çıkır**- Caus. f. of **çık-**; 'to bring out, send out', and the like. S.i.a.m.l.g. w. some phonetic changes and extensions of meaning, esp. in SW. Cf. **cıktur-**. **Xak. xi men anı**: **evden çıkardım** 'I brought (or sent, *axtractıhu*) him out of the house' (etc.) *Kaş. II 83* (**çıkırur** (*sic*), **çıkarma:k**): *KB tilinde çıkarma yarağız sözüp* 'do not let a useless remark escape your tongue' 169; **teğzidin çıkarmasa yinçü kişi** 'if a man does not bring up a pearl out of the sea' 212; (Aytoldi) **çıkardı tobrık** 'brought out a ball' 622; o.o. 1916 (**bakır**), etc.: *xiii(?) Tef. çıkır-* ditto 359: *xiv Muh.(?) xala'a* 'to take off, throw off' **çıkır**- *Rif. 108* (only): **Çağ. xv ff. çıkır-** (**-ğalı**) *çıkır-* *Vel. 241* (quotns.); **çıkır-** (spelt) Caus. f.; *ba-dar âwardan* 'to bring out', and idiomatically 'to give one's daughter to a suitor' *San. 219r. 15* (quotns.): **Xwar. xiii çıkır-** 'to bring out' 'Ali 27: *xiv ditto Qutb 46*: **Kom. xiv** 'to bring out, draw out' **çığar-CCI, CCG; Gr. 78** (quotn.): **Kıp. xiii xala'a çıkır-** *Hou. 33, 20*: *xiv çığar-axraca*; the -ğ- was changed from -k-; and the original form (*aşlıhu*) was **çıkdur-** because it is the Caus. f. of **çık-** *Id. 43*: *xv axraca şıkar-* (*sic*) *Kav. 69, 4*; *qala'a* ('to send away, dismiss'), *axraca, aqla'a* ('to bring up, vomit') **çıkır-** *Tuh. 30a. 9*; a.o. 54b. 11.

?D **çığru-** Hap. leg., but see **çığruk, çığrut-**; prob. a Den. V. fr. **çığrı**. **Xak. xi yér**: **çığru:dt**: *talabdatul'ard wa şalubat min haşra rakl wa mayy 'alayhi* 'the ground was trampled down and hardened because of a great deal of stamping and walking on it'; also used of anything which was originally soft (*fihî rawâva*) and subsequently becomes hard *Kaş. III 280* (**çığru:r**, **çığru:ma:k**).

çıkra-: 'to squeak, grate', and the like. Survives only(?) in NE *Tel. çıkra-* *R III 2058*. **Xak. xi tış çıkra:dt**: 'the teeth grated' (*şarra*); and one says **kapuğ çıkra:dt**: 'the door creaked' (*şarra*); also used when a man shouts in a quarrel (*şâha fî zuşıma*) and the like *Kaş. III 280* (**çıkra:r**, **çıkra:ma:k**).

çökra-: (of liquids, primarily those which are thick) 'to bubble, boil'. Survives in SW Osm. and xx Anat. *SDD 365*. **Uyg. viii ff. Man.-A** (in the human body there are many thoughts and ideas which) **çökruyurlar kamşayurlar** 'are (constantly) bubbling and stirring' *M III 9, 15* (ii): **Xak. xi eşiç çoltra:dt**: 'the cooking pot boiled' (*ğalat*) with something thick (*tavın*) like a meat and grain stew or porridge; but if it boils with something thin (*raqiq*) one says

kaynadı: not **çökra:**dı; and one says **mınar çökra:**dı: 'the spring bubbled up' (*fāra*) and its water became like the boiling of a pot *Kaş. III 280* (**çökra:**r, **çökrama:**k): **Kıp. xiv çökra-** (-c-) (of a cooking pot) to boil (*ğalat*) with something thick (*ğaliğ*) in it *Id. 44*: **Osm. xv and xvi çökra-** 'to bubble, boil', esp. metaph., in several texts *TTS I 165; II 241; III 158; IV 178*.

D *çakrad- Hap. leg.; Trans. Den. V. fr. **çakır**; the -d- was assimilated in the Perf., and as in some other cases *Kaş.* has carried the resultant -t- through to other conjugational forms, prob. in error. **Xak. xi er közün çakrattı:** 'the man rolled (*qallaba*) his eyes and turned them round (*adārahā*) so that he showed the whites' (*fa-ca'ala ka'annah azraq* lit. 'made them as if they were grey') *Kaş. II 334* (**çakratu:r, çakratma:**k).

D çığrut- Hap. leg.; Caus. f. of **çığru:-**; the vocalization in the MS., as shown below, is chaotic, but this must have been the original form. **Xak. xi ol yérig çığırttı:** 'he trampled (*rakkala*) on the ground with his feet and made it hard' (*şallabahā*); also used of anything when one forcibly applies pressure to it (*şaddahu bi-quwwa*) and makes it hard, e.g. flour in a sack when one compresses it; and one says **er oğlın ısta: çığırttı:** 'the man hardened (*şallaba*) his son with hard work' *Kaş. II 333* (**çığrı/utu:r, çığrı/utma:**k; both *kasra* and *ğamma* on the *rā*).

D çıkrat- Hap. leg.; Caus. f. of **çıkra:-**. **Xak. xi ol tı:şın çıkrattı:** 'he ground (*aşarra*) his teeth'; similarly one says **buğra: tı:şın çıkrattı:** 'the camel stallion gnashed his teeth' (*qaşafa . . . bi-nābihi*); also used of the creaking (*al-şarır*) of a door or a pen *Kaş. II 334* (**çıkratu:r, çıkratma:**k).

D çokrat- Caus. f. of **çökra:-**; 'to boil' (a pot, or something in it, *Acc.*). Survives in SW Osm. and xx Anat. *SDD 366*. Uyğ. viii ff. Civ. **kögürçen mayakin kara mēn birle çokuratıp** 'boil dove's dung with black flour (Chinese l.-w.)' *H I 40*; o.o. *do. 47, 98, 123* (éşic): **Xak. xi eşiç çokrattı:** 'he boiled (*ağla*) the pot' (etc.); it is used of boiling anything with a little water and a large quantity of spices and grain (*afāwih wa huḅūb*) *Kaş. II 333* (**çokratu:r, cokratma:**k). **Kıp. xiv bu etni: çokrat** 'boil (*ağli*) this meat' *Id. 44*.

D çakırış- Recip. f. of **çakır-**; s.i.s.m.l. with some phonetic changes, e.g. **çakırış-**. **Oğuz xi boyı bir birke: çakırışdı:** 'the tribe shouted (*şāha*) to one another' *Kaş. II 209* (**çakırışu:r, çakırışma:**k): XIII(?) *Tef. (VU) çakırış-* 'to call out to one another' 356.

D çıkraş- Hap. leg.; Recip. f. of **çıkra:-**. **Xak. xi tı:ş çıkraştı:** *şarratı'l-anān* 'the teeth grated (against each other)'; also used of several of any kind of things when they grate (against each other) *Kaş. II 209* (no Aor. or Inf.).

D çıkırış- Hap. leg.(?); Recip. f. of **çıkır-**. **Xak. xi (ola:r) bır: bırırlı:ş oğrıtkın çıkırışdı:** (vocalized *çıkırışdı:*) 'each of them took it upon himself (*awallā*) to disclose (*ixrāc*) the thievishness of the other'; also used of *ixrāc* of anything when (two people) compete or help one another *Kaş. II 208* (**çıkırışu:r, çıkırışma:**k).

D çokraş- Co-op. f. of **çökra:-**; survives only(?) in SW xx Anat. *SDD 365*, with metaph. meanings. **Xak. xi teptzler çokraşdı:** 'the salt marshes bubbled' (*ğalat*); also used of several things (*şay' kaḫīr*) when they bubble or jostle (*māca*) together; hence one says **kişi: bır: bır içinde çokraşdı:** 'the people jostled (*māca*) one another' *Kaş. II 208* (**çokraşu:r, çokraşma:**k).

Tris. CĞR

VU?F çuğurda:n Hap. leg.; listed under *fa'allān* after the heading D which makes the form reasonably certain. It does not, however, look Turkish, and the last syllable looks like the Pe. suffix *-dān* 'containing'. It may be a hybrid with a corruption of **çukur** 'hole' as the first element. **Xak. xi çuğurda:n al-curuf** 'a river bank undermined by water' *Kaş. I 312*.

D çağırlı:ş Hap. leg.; P.N./A. fr. **çağır**. **Xak. xi çağırlı:ş er** 'a man who owns unfermented grape juice' (*aşır*) *Kaş. I 494*.

D çökrama: Intrans. Dev. N./A. fr. **çökra:-**; pec. to *Kaş.* **Xak. xi çökrama: yul al-'aymū'l-fawwāratu'l-ğarızatu'l-mā** 'an abundant spring spontaneously flowing with water' *Kaş. I 492*; a.o. *III 4* (yul).

Tris. V. CĞR-

D çağırıla- Hap. leg.; Den. V. fr. **çağır**. **Xak. xi ol üzümni: çağırıla:dı:** 'he took grape juice (*aşır*) out of the grapes'; also used for 'to drink (*şariba*) grape juice' *Kaş. III 331* (**çağırıla:r, çağırılma:**k).

D çığırıla- Hap. leg.; Den. V. fr. **çığır**; cf. **çığru:-**. **Xak. xi (ol) yérig çığırıla:dı:** 'he made a small path (*abda'a . . . şarīqa*) on the ground, and beat it out vigorously' (?), *ğaşmara fihā*); also used when snow covers the ground and a man treads out (*abda'a . . . bi-riclihi*) a path over it *Kaş. III 331* (**çığırıla:r, çığırılma:**k).

D çağırılan- Hap. leg.; Refl. f. of **çağırıla-**. **Xak. xi er çağırlandı:** 'the man owned grape-juice or wine' *Kaş. II 267* (**çağırılanu:r, çağırılanma:**k).

D çığırılan- Hap. leg.; Refl. f. of **çığırıla-**. **Xak. xi yér: çığırlandı:** 'paths and narrow tracks appeared (*badā . . . şurūq wa marārah*) on the ground' *Kaş. II 267* (**çığırılanu:r, çığırılanma:**k).

Dis. CĞS

D **çoğsız** Hap. leg. ?; Priv. N./A. fr. **ço:ğ**; 'without glory'. Uyğ. VIII ff. Bud. *Sw.* 299, 10 (térlinsiz).

Tris. CĞS

D **çoğısız** Hap. leg. ?; Priv. N./A. fr. **çoğı**. Uyğ. VIII ff. Bud. **tıgısız çoğısız arığda** 'in the silent (Hend.) jungle' *Ü III* 10, 13.

Dis. CĞŞ

D **çıkış** Dev. N. (N.Ac.) fr. **çık-**; lit. 'coming out', with a wide range of applications. S.i.a.m.l.g., the commonest meanings being 'expenditure' and 'sunrise'. **Xak. XI çıkış al-manfa'a** 'profit'; one says of **ıřta: çıkış yo:k** 'there is no profit in that undertaking' (*al-amal*) *Kaş. I* 368; **KB** (oh you who waste your life eating and drinking, prepare for the reckoning and) **çıkış yol tile** 'seek for a way out' 5277; (the third is a shrewd treasurer) **kiriş ham çıkış bilse kaznak tolur** 'if he knows what is coming in and going out, the treasury fills' 5913; xiv *Muh.*(?) *al-xarc* 'expenditure' (opposite to *al-daxl* 'income' *kiriş*): **çıkış Rif. 151** (only): **Çağ. xv ff. çıkış** (spelt) *mahall-i xuruc az tangnây ba-fada-i wesi* 'the exit from a defile into a broad open space' *San. 219v. 11* (quotn.).

F **çaxşa:** Hap. leg.; l.-w. with extended meaning fr. Sanskrit *çakṣu* 'eye'. **Xak. XI çaxşa:** *al-xudad* 'box thorn, *Lyceum*', which is used to treat ophthalmia (*ramadu'l-ayn*); *ğayr aşıya*, not an original (Turkish word) *Kaş. I* 423.

D **çaxşa:k** Conc. N. fr. **çaxşa:-**. Survives only(?) in SW xx Anat. where it occurs with a surprising range of phonetic changes (-a/-e/-ı/-; -ğ/-k/-v/-y/-zer) usually meaning 'stony ground'. **Xak. XI çaxşa:k** *al-radrad* 'a scree', on the top of a mountain (prov. *çakrak*): **Karluk XI çaxşa:k falıqu'l-mişmiş wa'l-zabib** 'dried split apricots and raisins' *Kaş. I* 469.

Dis. V. CĞŞ-

D **çakış-** Recip. etc. f. of **çak-**; s.i.s.m.l. in SE, NC, SW with a wide range of meanings derived fr. those of **çak-**. **Xak. XI ol maņa: çakma:k çakışdı:** 'he helped me to strike (fire with) a strike-a-light'; also used for competing *Kaş. II* 104 (**çakışur, çakışma:k**): **Çağ. xv ff. çakış-** (spelt) *ba-ham xurudan wa tađadud hardan* 'to clash with one another and show mutual enmity' *San. 207v. 10*.

D **çıkış-** Co-op., etc. f. of **çık-**; s.i.a.m.l.g. except NE with a wide range of meanings. **Xak. XI olar ikki: evdin çıkışdı:** 'they two competed in leaving (*fı xuruc*) the house'; also used for helping *Kaş. II* 104 (**çıkışur, çıkışma:k**): **Çağ. xv ff. çıkış-** 'to come to an agreement (*xutus bar-amadın*) with one another' *San. 219r. 22*.

D **çaxşa-** Den. V. fr. **çakış**, Dev. N. fr. **çak-**, which seems to be recorded only in SW Osm. **Xak. XI taş çaxşadı:** *şawwata'l-radrad* 'the scree clattered'; also used for the clinking (*waswās*) of personal ornaments (*hullī*) and other similar sounds *Kaş. III* 286 (**çaxşar, çaxşa:ma:k**): XIII(?) *Tef.* 'to whisper' (*waswasa*) is translated **çafsa:-**, prob. a scribal error for **çaxşa:-** 355; **Osm. xv çaxşa-** (of the foundations of a building) 'to collapse with a clattering noise' in one text *TT III* 136.

Tris. CĞŞ

F **çaxşa:pat**, etc. The Sanskrit word *şikṣāpada* became a l.-w. in Sogdian as *çyf pδ*, no doubt originally in translations of the Buddhist scriptures, and from Sogdian became a l.-w. in Turkish, usually with the same spelling except for the last letter. It was adopted by the Manichaean missionaries, with other Buddhist technical terms, to translate 'commandment', but in Buddhist terminology was often also used more vaguely to translate 'good behaviour', Sanskrit *śīla*, see *TT VI*, p. 66, note 157; it was adopted, for some obscure reason, as the name of the 12th month of the Uyğ. calendar, see *Doerfer II*, 627. **Türkü VIII ff. Man. on çxşapt** 'the ten commandments' *Chuas. 191-2*; a.o.o.: **Uyğ. VIII ff. Man. yazınçsizin ermek çxşaptğ** 'the commandment to be without sin' *TT III* 134; a.o.o.: Bud. Sanskrit *śīla çixşapat TT VIII A.33; śīla çaxşa:pat do. A.44; çaxşapat* 'commandment' *do. H.8; yazınçsız arığ çxşapat tutmak üze* 'by keeping the commandment (to be) sinless and pure' *Sw. 205, 15-16*; o.o. spelt **çxşapt TT V** 22, 37-9, etc.: **Civ. çaxşapat/çxşapt [ay]** 'the twelfth month' *TT VII* 1, 18; 24, 15; **çaxşapt/çaxşapat/çaxşapat ay** is common in *UŞp.*: xiv *Chin.-Uyğ. Dict.* 'the twelfth month' **çaxşapat ay R III** 1839; *Ligeti* 150.

Dis. CĞY

VU **I çığay** Hap. leg. as such; the context indicates that it means some kind of textile fibre. Perhaps survives in SE **Türki çığe** 'wild hemp, a cord made of wild hemp' *Şhaw 104, BŞ 255, Jarring 72*. **Uyğ. VIII ff. Bud. amarı tınığlar çğay (sic?) eplrer yuğ eplrer kentir eplrer** 'some people spin wild hemp(?) or cotton(?) or hemp' *PP 2, 2-4* (and see **bodit-**).

S 2 çığay See çığań.

VU **çoğay** occurs only in a place-name. It is discussed at length in K. Czeglédy, 'Çoyay-quzi, Qara-qum, Kök-öng' *Acta Orient. Hung. XV* 1-3, 1962, where it is suggested, on the basis of investigations of previous scholars, that it is a Common N./A. related to Osm. **çoğa/çoğay** 'shade, shady'. This is possible, but, if so, it is odd that it is so poorly attested. 'Shade' is normally **kölli:ge**: **Türkü VIII berye: çoğay yış (PU) tüğültün yazı: konayın** 'let us settle down in the south in the Çoğay mountain forest and the Tüğültün

(q.v.) plain' *I S 6, II N 5*; **Çoğay kuzı:n kara: kumıg olurur ertimiz** 'we were established on the northern side of Çoğay and the Kara Kum' *T 7*.

Tris. CĞY

D(S) **çığaylık** A.N. fr. **2 çığay (çığañ)**; 'poverty'. N.o.a.b. **Xak. xı KB bor içee açıldı çığaylık yolu** 'if a man drinks wine, the way of poverty has been opened (to him)' 2096: XIII(?) *At. 187 (1 azuk), 188, 303*; **Osm. xv çığanlık (sic)** 'meanness' in one text *TTS III 130*.

Mon. CĞ

F **çe:g** Hap. leg.; prob. a l.-w. **Xak. xı çe:g** 'a woven cotton fabric with a striped pattern (*nasic quftñ 'alā hay'atı'l-burd*) of which cloaks (*al-dutur*) worn by the Yeme:k are made' *Kaş. III 155*.

1 **çek** in the Hap. leg. phr. **çek çük**, prob. a mere jingle. **Xak. xı çek çük al-xurfi mina'l-mitā** 'rubbishy goods' *Kaş. I 334*.

D 2 **çek** as such n.o.a.b., but see **çekles-**; no doubt the Imperat. of **çek-**, lit. 'draw (one of a number of objects used in casting lots)'. **Çağ. xv ff. çek** ('with -k') *qur'a* 'a lot' (in casting lots) *Vel. 235* (quotn.); **çek** (spelt) *qur'a San. 208r. 3* (same quotn.).

?S **çığ** 'moist, raw', and the like. This word does not appear till the medieval period, and its phonetics are most obscure. The oldest word with this meaning is **çıt**; q.v., but if **çığlan-**, q.v., is really part of the original text of *Kaş.*, **çığ** must be equally old; the back vowel also occurs in Xwar. and some Kıp. texts, but **çığ** is equally widespread in the medieval period. Both forms s.i.a.m.l.g. It is difficult to reconcile all these forms; **çığ** may well be a Sec. f. of **çığ**; it is, however, difficult on chronological grounds to describe **çıt** as a Sec. f. of that word. (**Xak.?**) *xiv Muh. al-ni* 'raw' (opposite to 'cooked' **pişmiş**) **çığ Mel. 56, 7**; *Rif. 154*: **Xwar. xiv çik (sic)** 'dew, moisture; moist' *Qutb 45*; **Kom. xv** 'dew' **çığ CCI, CCG**; **Gr.: Kıp. XIII al-laħmu'l-ni** 'raw meat' **çığe:t** (in one word) *Hou. 15, 19*: *xiv çik al-nadā* 'moisture' . . . **çik** ('with -k') *al-ni*; and one says **çiket** (in one word) *al-laħmu'l-ni*; and an inexperienced (*al-ğamr*) man is called **çik** *İd. 44*; *al-nadā çik Bul. 3, 3*; *xv al-nadā şık (sic) Kav. 54, 8*; *ni (VU) çl Tuh. 36b. 10*: **Osm. xvi çığ davar** 'an unbroken horse' in one text *TTS II 233*: *xviii çih* (spelt) in *Rümi, şabnam wa taraşşuh-inarm* 'dew, gentle drizzle' *San. 222r. 9*.

1 **çik** a technical term in the game of knucklebones, opposite to **2 bō:g**; q.v.; acc. to *Red.* and *Yudakhin* 'the concave side of a knucklebone'; see also the monograph on this game in *SDD VI 20 ff.* Survives in NC Kır. **çik/çige** and SW *Osm. Red. 746*; *xv Anat. SDD 273, 334, 349*. **Xak. xı çik** an Indeclinable (*harf*) used in the game of knuckle-

bones (*bi'l-ka'ba*); when (the knucklebone) has fallen on its belly (*li-batnihi*) one says **çik turdı: Kaş. I 334**; a.o. *III 130 (2 bō:g)*.

2 **çik** Hap. leg.; a quasi-onomatopoeic Exclamation. **Xak. xı çik çik** 'a word used for calling (*dū'ā*) kids, and also when they are driven (*şıqa*)' *Kaş. I 334*.

D **çök** the Imperat. of **çök-**, but listed separately in *Kaş.* and other dicts. as an Exclamation, and even used as a Noun in compound Verbs like **çök et-**, **cök tüğ-**. S.i.a.m.l.g. except NE. See *Doerfer III 1141-2*. **Xak. xı çök çök** 'a word used to make camels kneel down' (*yunāx bihi'l-ba'ir*) *Kaş. I 334*; **Çağ. xv ff. çök** ('with ç-') a Dev. N. for *firū nişin* 'sitting down', in *Ar. qu'ūd and rusūb San. 214r. 22*: **Osm. xiv to xvi çök ur-** 'to kneel down'; in several texts *TTS II 244*; *III 159*; *IV 180*.

?S **çük** See **çübek**.

Mon. V. CĞ-

çek- the original meaning is obscure; the prevailing meaning is now 'to pull', but it very soon developed many extended meanings, both Trans. 'to borrow (money), to suffer (pain), to smoke (tobacco)' and Intrans. 'to withdraw'; in SW Rep. Turkish over 30 shades of meaning are distinguished. S.i.a.m.l.g.; in NE only(?) in Tuv. **Xak. xı ol bitig çekdi: naqa'a'l-kütāb** 'he put the diacritical marks (*nuqta*) on the writing'; and one says **ol atın çekdi: faşada 'irqa'l-faras** 'he bled his horse' *Kaş. II 21 (çeker, çekme:k)*: *xiii(?) Tef. çek- 'to pull (a garment Acc., over one's head Dat.)': *xiv Muh.(?) al-natf* 'to pluck out (hair, etc.)' **çekmek Rif. 121** (only): **Çağ. xv ff. çek-** (*-megüm dür*, etc.) *çek- Vel. 241-2*; **çek-** ('with ç-') *kaşidan* 'to pull' *San. 219v. 13* (quotns.): **Xwar. xiiii(?) çerig çekip** 'calling up an army' *Oğ. 113*; a.o. 235 (1 *emgek*): **Kıp. xiv çek-(c)** *cadaba* 'to pull' *İd. 44*: *xv wazana aw cadaba* (metathesis of *cadaba*) 'to weigh, or to pull' **şek-(sic) Kav. 9, 7**; 75, 11; 78, 3; *cabada aw carra* ('to drag') **çek- Tuh. 12a. 4**: **Osm. xvi ff. çek-** 'to pull, to weigh'; in several texts *TTS II 216*; *III 143*; *IV 161*; and used to translate tart- in *Vel.**

çığ- 'to tie up, fasten, knot'. The vocalization of this V. and some der. f.s is chaotic in *Kaş.*, prob. owing to some confusion with **çek-**. Syn. w. **ba:-** (and **bağla:-**) and **çığ-**. Survives only(?) in SE Türki, *Shaw, BŞ, Jarring*. **Xak. xı ol türge:k bağın çıgdı:** (vocalized *şegdi:*) 'he made fast (*şadda*) the cords round the parcel' *Kaş. II 21 (çığe:r, çığme:k unvocalized)*: *KB 6110 (üzepü:)*.

çök- 'to kneel down', esp. of a camel, but also of human beings, and more vaguely 'to sink, subside, collapse', and the like. S.i.a.m.l.g. w. some phonetic changes (ç-ş-; -k-l-ğ-, etc.). Cf. 2 **sök-**. *Türkü VIII ff.* **Man. köpütüm çökti kor[kti]** 'my heart sank and was afraid'

TT II 8, 48: Uyğ. XIV *Chin.-Uyğ. Dict.* 'to kneel' **çök-** *R III 2034; Liğeti 154*: **Xak. XI 01** **beğke**: **çökdi**: 'he knelt (*caṭā*) before the *beğ*' (etc.); and one says **tevey çökdi**: 'the camel knelt down' (*baraka*); and one says **temür suvda**: **çökdi**: 'the iron sank (*rasaba*) in the water' (etc.) *Kaş. II 21* (**çöker**; **çökme:k**): XIII(?) *Tef. tizin çök-* 'to kneel' 360; *Çağ. XV ff.* **çök-** (spelt) *firū nişātan* 'to subside' *San. 214f. 20*: *Xwar. XIV çök-* 'to kneel; to collapse' *Qutb 44*: *Kom. XIV* 'to kneel' **çök-** *CCG; Gr. 76* (quoton.): *Kip. XIII baraka'l-camal tewe*: **çökktl**: *Hou. 14, 15*: XIV **çök-** (c) *caṭā'l-insān İd. 44*: XV **şök-** (sic) 'to kneel (*baraka*) on both front knees' *Kav. 9, 6; 76, 3; baraka çök-* *Tuh. 8b. 6; caṭā* (*bağdaş oltur-*; in margin) **çök-** *do. 12a. 10.*

Dis. CGE

S **ciğl**: See **yığı**.

PU?F **çüğe**: Hap. leg.; the -g- is so marked in the Fergana MS.; the word must mean something like 'cloak' and may be an early corruption of Pe. *çūxā* 'a woollen cloak', which appears as a l.-w. i.a.m.l.g. except NE, SE in various forms including **çöga/çuğa**. **Xak. XI KB kadaşını kördi uzatu yatur çügesin töşenmiş yepin yastanur** 'he saw his friend lying outstretched, covered with his cloak with his sleeves as a pillow' 5974.

D **çöke**: Dev. N. fr. **çök-**. Survives(?) in SE *Türki çöke* 'the beam of a weighing machine' (i.e. the part that sinks) *BŞ 268*; 'chop-sticks' *Jarring 76* (prob. a corruption of a Chinese phr.) and SW Osm. **çöke** 'the breast of a camel' (which touches the ground when it kneels). Uyğ. VIII ff. Bud. **kıḡuluk çöke yaḡın** 'the kind of obeisance which should be made' *U II 41, 21*: (XIV *Chin.-Uyğ. Dict. chu* 'chop-sticks' (*Giles 2,563*) **çökki Liğeti 154).**

Dis. CGD

çığıt 'cotton-seed'. Survives in SE *Türki, Shaw, BŞ, Jarring*; SC *Uzb.*; and SW Osm. (where it is also spelt **çığıt** and also means 'a freckle'), *Tkm.* (where it is also used for melon, pomegranate, etc., seeds). See *Doerfer III 1108*. *Argu*: XI **çığıt habbu'l-ḡuṭn** 'cotton-seed' *Kaş. I 356*; *Çağ. XV ff.* **çığıt** (spelt) *panba dāna* 'cotton-seed' *San. 220f. 10*: *Kip. XIV çığıt lubbu'l-ḡuṭn* 'cotton-seed' *Id. 45*: *Osm. XIV ff.* **çığıt** 'a freckle or other spot on the face'; c.i.a.p. *TTS I 157; II 227; III 149; IV 167*: XVII **çığıt** (spelt) in *Rümi*, 'spots' (*dānahā*) which appear on the face of a pregnant woman; a corruption of **çığıt** 'cotton-seed' *San. 218v. 22*.

D **çöküt** Hap. leg.; Dev. N.A. fr. **çök-** with a connotation of having collapsed or the like. cf. **çökütlük**. **Xak. XI çöküt kişi**: 'a man (etc.) who is short of stature' (*al-qaşır*) *Kaş. I 356*.

PU **çügde**: 'the projecting bone behind the ear, *processus mastoideus*'. N.o.a.b. Uyğ. VIII ff.

Bud. Sanskrit *kaṃḍusakam*, meaning unknown (adjacent words refer to elephants) **çügte:sin** *TT VIII C.6* (-t- in these texts often represents -d-); Civ. **çügde tepreser asıḡ bolur** 'if the mastoid process twitches, it will be profitable' *TT VII 34, 7*: **Xak. XI çügde**: (spelt *çüḡdey*, which might represent **çügde**), as in the heading to the section *fa'ley* (i.e. *fa'lē*), *fa'lū*, *fa'lī*, or be a misvocalization of **çügdi**: (*al-xusā*, that is the projection (*al-fa's*) in the skull behind the ear *Kaş. I 418*).

D **çığıdem** presumably Den. N./A. fr. **çığ** which etymologically should mean 'moistish' or the like. Survives in SW Osm. meaning 'crocus, *Crocus sativus*'. Uyğ. VIII ff. Bud. **özlerdeki özeklerdeki yava çığıdem** (sic) 'fungi(?) and crocuses(?) growing in valleys and small valleys' *TT V 28, 122-3* (see note thereon).

?F **çıkte:n** Hap. leg.; prob. a Chinese l.-w.; there are other commoner words with this meaning. **Xak. XI çıkte:n ḡāşiyatū'l-sarc** 'saddle cover' *Kaş. I 435*.

Dis. V. CGD-

D **çöküt-/çöküt-** Caus. f. of **çök-**; pec. to Uyğ.; cf. **çöktür-**, **çökür-**. Uyğ. VIII ff. Bud. **oḡ tizin çökütüp** 'bending his right knee' *U II 47, 78*; **iki tizin çökütü olupur** 'sitting cross-legged' *U III 28, 12*; o.o. *U IV 36, 106; Suw. 36, 17* (*oḡdunku*); *USP. 101, 7*.

D **çektür-** Caus. f. of **çek-**; survives in much the same languages with the same wide range of meanings. **Xak. XI (ol) aḡar çekig çektürdi**: *anqaṭahu nuqaṭa'l-kütāb* 'he told him to put diacritical marks on the writing'; and one says **ol atın çektürdi**: 'he had his horse bled (*aḡsada*) because of sore hooves (*al-raḡşa*) etc.' *Kaş. II 181* (**çektürür**, **çektürdi**): *Çağ. XV ff.* **çektür-** (spelt) Caus. f.; *kaşānidan* 'to order to pull' *San. 219v. 28*: *Kip. XV* (in a para. on the Caus. f.) *istacbaḡa ditto çektür-Tuh. 55a. 2*.

D **çigtür-** Hap. leg.; Caus. f. of **çığ-**. **Xak. XI ol tüḡün çigtürdi**: 'he ordered that the knots on the parcel (etc.) should be tightened' (*bi-sadda*) *Kaş. II 180* (**çigtürür**, **çigtürme:k**, so spelt everywhere).

D **çöktür-** Caus. f. of **çök-**; cf. **çöküt-**, **çökür-**. Survives in the same languages and with the same range of meanings as **çök-**. **Xak. XI ol anıḡ tevesin çöktürdi**: 'he made his camel kneel' (*istanāxa ba'irahu*); one also says **ol kümüş altu:ndun çöktürdi**: *axlaṣa'l-ḡahab mina'l-fidḡa bi'l-iḡāba wa arsabahu fi'l-arḡ* 'he separated the gold from the silver by smelting and precipitated it in earth' *Kaş. II 181* (**çöktürür**, **çöktürme:k**).

Tris. CGD

D **çökütlük** Hap. leg.; A.N. fr. **çöküt**. **Xak. XI çökütlük qaşırū'l-cuḡṭa** 'shortness of stature' *Kaş. I 506*.

Dis. CGG

E **çekek** See **çecek**.

D **çekik** Dev. N. fr. **çek-**; pec. to *Kaş*. **Xak.** XI **çekik nuqaṭu'l-kiṭāb** 'diacritical points in writing': **çekik 'ardu'l-şabi fi şigarihi** 'the penis of a boy when he is small' *Kaş.* II 287; o.o. II 107 (**çekik-**); 149 (**çekin-**); 181 (**çektür-**).

çekik 'the lark, *Alauda*'. Survives only in SW Osm. **çekik Red.** 727, which shows that the last letter was -k. **Xak.** XI **çekik tā'ir ha'l-waṣ'** 'a ram ya'lafu'l-harra' a speckled bird like the *waṣ'* (prob. a specific term, but the dict. translates 'small bird, fledgling'), which frequents stony ground' *Kaş.* II 287; **Osm.** xv and xvi **çekik/çekük** translates Ar. *şifrid* and *qunbura* 'lark' in three dict. **TTS** II 217.

(D) **çekük** Hap. leg.; this might well be a genuine Turkish word der. fr. **çek-**; there is a syn. Pe. word *çakuş* and it is commonly believed that xiv *Muh. çekük Mel.* 61, 8; *Rif.* 160; *Çağ.* xv ff. **çekük/çeküs/çökük/çöküş Vel. 234; *San.* 208r. 10; 214r. 26; *Kom. çakuş CCI*; *Gr.* (in both the Turkish and the Pe. vocabularies): *Kıp.* XIII **çekük:ç Hou.** 23, 20; xiv **çekük Id.** 44; xv **çekük Tuh.** 34a. 4; **Osm.** xiv and xvi **çekük TTS** I 152; III 143 are Pe. l.-w.s. **Çekük** is obviously not a Turkish form but might be a corruption of **çeküs**; this word looks much more Turkish than Pe., and the explanation prob. is that there were two Dev. N.s fr. **çek-**, **çekük**, and **çeküs**, both very local words meaning 'sledge-hammer, blacksmith's hammer', of which the first survives only in *Kaş.*, while the second became a l.-w. in Pe. and was reborrowed in the medieval period. It still survives in NW Kaz. **çükeç**; *Kk. şökkiş*; *Kumyk çökük*; *Nog. şökış*. Cf. *bazğan*. See *Doerfer* III 1105. **Oğuz** XI **çekük al-mıtraqa** 'sledge-hammer, blacksmith's hammer' *Kaş.* II 287.**

D **çökük (çökök)** Pass. Dev. N./A. fr. **çök-**. Survives in SW Osm. 'collapsed, sunk, precipitated', etc. **Uyg.** viii ff. *Bud. Sanskrit linābhisamki(ta)* 'swaying and doubtful' **çökök (sic?) boṣṭōka: (p-) sézēklég TT VIII A.18** (lit. perhaps 'fearing that one will collapse'): **Çağ.** xv ff. **çökek firū niṣasta wa rāsib** 'sitting; sinking', also in the meaning of *durd wa lāy wa rusūb* 'sediment, lees, precipitate' *San.* 214r. 24; **Osm.** xvi ff. **çökek** (1) 'sediment, etc.'; (2) 'treacherous, boggy ground'; (3) 'a place where camels kneel to rest'; common **TTS** I 166; II 243; III 158; IV 179.

Dis. V. CGL-

D **çekil-** Pass. f. of **çek-**; s.i.s.m.l. **Xak.** XI **bitiğ çekildi: nuqta'l-kiṭāb** 'the writing (etc.)' was marked with diacritical marks' *Kaş.* II 133 (**çekilür, çekilme:k**): **Çağ.** xv ff. **çekil-/çekin- haşida şudan** 'to be pulled' *San.* 220r. 1.

D **çigil-** Pass. f. of **çig-**; survives in SE *Türki Shaw, BŞ, Jarring*. **Xak.** XI **tügün çigildi:**

'the knot was tightened' (*ıştaddat*); also used of a rope when it is knotted (*in'aqada*) *Kaş.* II 134 (**çigilür, çigilme:k**).

D **çekleş-** Hap. leg.; **Recip. Den. V. fr.** 2 **çek.** **Xak.** XI of **menig birle: çekleşdi: qāra'a ma'i mina'l-qur'a** 'he drew lots with me' *Kaş.* II 210 (**çekleşür, çekleşme:k**).

D **çigilş-** Hap. leg.; Co-op. f. of **çigil-**, with the connotation of collective action. **Xak.** XI **tügün kamuğ çigilşdi:** 'the knots were all tightened' (*ıştaddat*) *Kaş.* II 210 (**çigilşür, çigilşme:k**); everywhere vocalized **çigilış-**.

Dis. CGN

çekün Hap. leg. **Xak.** XI **çekün waladu'l-wabr** 'the young of the marmot' *Kaş.* I 402.

E **çigen** in *KB* 6110; read **çiggen** and see **üzepü:**.

çigin/çikin Preliminary note. *There is some confusion about words of this form. There was almost certainly in the medieval period a Dev. N. fr. çig-, çigin 'a knot' noted in XIV Rbğ. R III 1958 (quotn.) and Çağ. XV ff. Vel. 242, although San. 220r. 24 says, rather unconvincingly, that this is a mistranslation. This word now seems to be obsolete. There was also a word çigin meaning 'the upper part of the shoulder between the neck and the shoulder-blade' (Red.) (perhaps etymologically the same word in the sense of 'the part which ties the neck to the shoulder-blade') noted in Çağ. Vel. 242, San. 220r. 22, current in Osm. fr. the earliest period and still current there and in Tkm., and in Az. as çiyin. Kaş. lists two words of this form meaning respectively 'a kind of plant' and 'a kind of silk fabric'. San. has two parallel entries, but in each case quotes alternative forms with -e- in the first syllable, which suggests an original -ē-. In the latter case the word survives with -i- so this is unlikely. In the former San. lists different plants with -k- and -g- in the middle. As no such plant names seem to survive, the number of plants involved, and the pronunciation, remain obscure.*

PU 1 çikin: name of a plant or plants n.o.a.b. **Xak.** XI **çikin:** 'a plant (*nabt*) which grows among the vines, forms ears (or blossoms, *musanbala(n)*), and is eaten by cattle' *Kaş.* I 414; **Çağ.** xv ff. **çikin** (spelt in full 'with -g-', but -k- intended, see below) (1) *şabza wa giyāh* 'green vegetable or grass' *San.* 220r. 19 (quotns.). . . **çigün** ('with -g-') (3) 'black seeds (*dānahā*) which grow among the rice fields and have sharp ends (or beards, *dum*) like rice' . . . (3) the name of a plant called *ustūxūdiis* 'French lavender' used as a laxative, and to strengthen the heart and reduce anxiety(?) 220r. 22; **çekin** same translation; **çegün** ('with -g-') (1) only 208r. 15-16.

?F 2 **çikin:** survives in NW Kaz. **çigün** 'gold embroidery' *R III* 2114. Prob. a Chinese l.-w.;

the second syllable might be *çin* (*kin*) 'gold' (Giles 2,032). **Xak.** XI **çiklin** *al-ibrisam* 'silk'; hence one says **çiklin yırıtı** 'silk thread' (*xayıt*): **çiklin xiyâtu'l-dîbâc muqarqama(n) bi'l-ğahab** 'embroidered brocade embellished(?) with gold (thread)' *Kaş. I* 414 (the dict. meaning of *muqarqam* is 'of a child, ill-fed', which is inapplicable here, but the meaning is clear): **Çağ.** xv ff. **çiklin** (spelt as **I çiklin**) (2) *bütahâ ki az ibrisam dîzand* 'floral designs embroidered in silk'; also spelt **çekin** *San. 22or. 19*; **çekin** same translation 203r. 15.

F çögen l.-w. fr. Pe. *çawgân* 'a stick with a curved end', and more specifically 'polo stick'. S.i.s.m.l. both as **çögen** and in its original form *çawgân*, or its form in Ar. *cawkan*. **Xak.** XI **çögen al-şawlacân** 'a stick with a curved end, polo stick' *Kaş. I* 402; o.o., spelt **çöge:n** *I* 187 (eğış-); 223 (eğtür-); 242 (ümleş-): (Xwar. XIV *çawğân Qutb* 42): **Osm.** XIV and XVI **çögen** 'polo stick'; in two texts *TTS I* 166; *II* 243.

çikne: (or **çigne:**?) n.o.a.b.; *al-mimlaqa*, etymologically 'a smoothing implement', is used both for 'a mason's trowel' and 'a stone roller'. **Yağma:** XI **çikne:** *al-mimlaqa Kaş. I* 435; a.o. (not described as *Yağma:*) *III* 301 (**çikne:-**).

Dis. V. CGN-

D çekin- Refl. f. of **çek-**; s.i.s.m.l.g. usually for 'to draw back, withdraw (Intrans.)'. **Xak.** XI **er bitigke: çekig çekindi:** 'the man made it his business to add the diacritical marks' (*bi-nağti'l-nuqaat*) *Kaş. II* 149 (**çeklinür:**, **çekinme:k**): **Çağ.** xv ff. *San. 22or. I* (**çekil-:**); **Osm.** XVI ff. **çekin-** 'to long for (something *Dat.*)' in several texts *TTS II* 216; *IV* 160.

D çigün- Hap. leg.; Refl. f. of **çig-**. **Xak.** XI **ol tü:ğün** (mis-spelt *yüğüün*) **çigindi:** 'the man made it his business to fasten up the parcel and knot it' (*bi-şadd . . . şea 'aqdihî*) *Kaş. II* 149 (**çiginür:**, **çiginme:k**; ç- unvocalized everywhere).

D? Fçikne:- Den. V. fr. 2 **çiki:n**; n.o.a.b. It is hard to see any semantic connection between *Kaş.*'s two translations. Not connected with SW Osm. **çigne-** (**çiyne-**) which is a Sec. f. of **çeyne:-**. **Xak.** Kız **çiklin çikne:di:** *al-câriya xâtağzala'l-ğahab 'alâ'l-dîbâc bi-taşwîr* 'the maid sewed gold thread on the brocade in an ornamental design'; and one says **er çikne: çikne:di:** *ittaxadâ'l-racul li'l-arâğ mimlaqa* 'the man applied a roller (?; see *çikne:*) to the ground' *Kaş. III* 301; (after 2 **çiklin**) one says **çiklin çikne:di:** *qarqama'l-dîbâc* 'he embellished(?) the brocade' *I* 414, 27: **KB** **anar torku idtm tiken çiknemîş** 'I sent him a piece of brocade embroidered with thorns' 384b.

Dis. CGR

?**F çeker** Hap. leg. in the phr. **yandak çeker çeker** (see **yandak**) is prob. a corruption of *Pe. şakar* 'sugar'.

çigır Hap. leg. ?; onomatopoeic. **Xak.** XI **çigır çigır** 'the sound (*şaret*) made by the teeth when there is grit in the bread and the teeth grate on it' *Kaş. I* 363.

PU çekrek (or **çegrek?**) n.o.a.b., cf. **çekrekten-**. **Uyğ.** XIV *Çin-Uyğ. Dict. pu çên* 'a cotton shirt' (Giles 9,479 604) **çekrek Ligeti** 150; *R III* 1959; **Xak.** XI **çekrek qabâ tâqi(n)** *min süf yalbasahu'l-'abid* 'a loose(?) woollen gown worn by slaves' *Kaş. I* 477 (owing to an error in the printed text *qabâ* has been taken as a Turkish word attached to **çekrek** but it is clearly the first word of the translation; the meaning of *tâqi(n)*, so spelt in the MS., is obscure, as it has several meanings).

Dis. V. CGR-

D çökür- Caus. f. of **çök-**; 'to make (a camel or person) kneel' with some extended meanings. S.i.s.m.l.; cf. **çökkit-**, **çöktür-**, **sökür-**. **Xak.** XI **ol tevey çökürdi:** 'he made the camel kneel' (*anâxa*); also used when one makes a man kneel (*acıâ*) on both knees *Kaş. II* 84 (**çökürür**, **çökürme:k**): **KB** (God will cure you of this disease) **köğülüğ çökürme** 'do not be downcast' 1109; a.o. 1551: XIII(?) *Ar. billğsizlik erni çökürdi (ste) kodı* 'ignorance makes a man downcast' 102: XIV *Rhğ. çökür-* 'to cause (the moon) to sink' *R III* 2038 (quott.). **Çağ.** xv ff. **çöker-** (so spelt) *şirü nişândan* 'to cause to kneel, to suppress' *San. 214r. 7* (quott.): **Osm.** XIV ff. **çöker-** (occasionally **çökür-**) 'to cause to kneel' etc.; c.i.a.p. *TTS I* 166-7; *II* 244; *III* 159; *IV* 180.

D çigre:- Den. V. fr. **çigır**; in this sense Hap. leg. There is no semantic connection with **Çağ.** xv ff. **çikre-** 'to lie awake at night' *San. 22or. 2*, which survives in NW Kaz. **çikrey-** *R III* 2112 and SW Osm. **çigre-/çikre-** or with SW Tkm. **çigre-** (of the weather) 'to turn cold'. **Xak.** XI **etme:kte: ta:ş çigre:di:** translated 'the teeth grated (*şaret*) because of a stone in the bread' *Kaş. III* 280 (**çigre:r**, **çigre:me:k**).

Tris. CGR

PU(D) çekürge: one of several old names of animals and insects ending in -ge; 'locust', later also 'grasshopper'. S.i.a.m.l.g. w. a wide range of phonetic changes, -k-/ğ-/w-, etc., and esp. later in the word, where except in SW Osm. (but not Az. or Tkm.) -rg- is replaced by -rtk-; indeed this may be the original pronunciation, although it is not the oldest recorded. Cf. **sarıçğa.** **Xak./Oğuz** XI **çekürge:** *al-carad* 'locust' in Oğuz, but among the Turks 'a locust' before it flies' (i.e. 'a hopper'); it is used as a simile for a large group of families (*al-'iyâl*) or a large army; one says **çekürge: teg sü:** 'an army like a horde of locusts in density' (*kaşâfata(n)*) *Kaş. I* 490: XIII(?) *Tef. çekürge* ditto 357: **Çağ.** xv ff. **çëğürtke** (spelt) *malax* 'locust'; also pronounced **çëwürtke** *San. 22or. 15*; **çëwürtke** spelt) *malax do.* 222r. 5: **Oğuz** XI see **Xak.:**

Kıp. XIII *al-carād* (şarınca); Tkm. (PU) **çekürge**: (-; unvocalized) *Hou.* 10, 18; XIV (PU) **çekürge**: (-; so vocalized) *al-carād Id.* 45; ditto, but -g- so written *Bul.* 11, 1: xv *carād çeğertke* (in margin in second hand Tkm. **çekürge**) *Tuh.* 11b. 5.

Tris. V. CGR-

PU **çekreklen-** Hap. leg.; Refl. Den. V. fr. **çekrek**; everywhere with *damma* on the *cim*, but in view of the Uyğ. spelling of **çekrek** this must be an error. **Xak. XI kul çekreklenidi**: 'the slave owned a woollen garment (*libās min süf*) and wore it' *Kaş. II 277* (**çekreklenür**; **çekreklenme:k**; see above).

Dis. CGŞ

(?D) **çeküş** See **çekük**.

F **çığşı**: l.-w. fr. Chinese *tz'ü shih* (*Giles* 12,412 9,893; Pulleyblank's Middle Chinese *ts'yeğ ši*), 'District Magistrate'; this title seems to have been bestowed by the Chinese Emperor on some Turks who embodied it in their names as **çığşı** (see H. W. Bailey in *JRAS*, 1939, p. 90). Türkü VIII ff. **Uruņu: Tođun Çığşı**; **Çik Bilge Çığşı**; **Kül Çığşı**: in the *Miran* document (*ETY II* 64); Uyğ. VIII ff. **Man. beg totok çığşı** (a list of titles, not a P.N.) *M III* 41, 4 (iv); Civ. **Kutluğ Turmuş Kadır Çığşı USp.** 92, 1 (perhaps two names not a single one): **O. Kir.** IX ff. **Kutluğ Çığşı**: ben 'I was Kutluğ Çığşı'. *Mal.* 19, 1; **Inançu: Küllüg Çığşı**: ben *do.* 24, 5.

Dis. V. CGŞ-

D **çekiş-** Recip. (etc.) f. of **çek-**; s.i.s.m.l. with several meanings. **Xak. XI ol maņa: çekig** (mis-spelt *çikig*) **çekışdi**: 'he helped me to add the diacritical marks' (*fi naqti'l-nuqat*); also used for competing *Kaş. II 107* (**çekişür**; **çekişme:k**): **Çağ. xv ff. çekiş-** Recip. f.; 'to have a tug-of-war (*kaşā-kaş*) with one another; to pull (*kaşidan*) together' *San.* 219v. 29; Kıp. xv *tacādaba* 'to pull against one another' **şekiş-** (sic) *Kav.* 79, 5; *lāwā wa cābāda* 'to pull with, pull against one another' **çekiş-** (sic) *Tuh.* 39a. 5; **Osm. XIV ff. çekiş-** 'to pull against one another'; in several texts *TTS I* 152; *III* 143; *IV* 160.

Mon. CL

çai originally 'of a mixed black and white colour'; hence 'grey' particularly of hair; and hence in some languages 'grey-haired, elderly (man)'. S.i.a.m.l.g. See *Doerfer III* 1049. Cf. **boz**. **Xak. XI çai** koy *al-amlaḥ mina'l-ganam* 'a black-and-white sheep' *Kaş. III* 156; *KB* (God created me . . .) **kara kuzğun erdim kuğu kıldı çai** 'I was as black(-haired as a) raven; He has made me as grey (i.e. white-haired as a) swan' 1098; XIV *Muh.*(?) (in a list of words for the ages of men) *al-kahl* 'elderly' **çai** *Rif.* 143 (*Mel.* 48, 17 *orta*): **Çağ. xv ff. çai** 'of a beard, containing both black and white', in the sense of *dü-müy* (Pe. 'grey', lit. 'with two (colours of) hair') *Vel.* 236;

çai ('with ç-') *riş-i dü-mü* 'a beard of two colours' in general, and 'a horse with a coat of mixed red and white' in particular *San.* 208v. 8 (Pe. quotn.; other meanings, not noted elsewhere, (2) 'camel colt'; (3) 'butter-milk'): Kıp. XIII in the list of the colours of horse's coats, *al-çäl*, as an Ar. word, is described as *ma'rif* 'well-known' *Hou.* 13, 7; XIV **çai**: (-) *al-farasu'l-aşaru'l-mâyil idal-humra* 'a roan horse verging on red' *Id.* 45.

çil *Kaş.* gives two meanings for this word, the second perhaps a metaph. usage of the same word. The first survives only in SW Osm. **çil** 'a spot, freckle; spotted, leprous', and the like, and perhaps Tkm. **çil** 'a ridge defining the boundaries of an individual field in a cultivated area'. There is another word **çil** meaning 'grey partridge, francolin, hazel hen', and the like (perhaps an extended meaning of the same word in the sense of 'a spotted bird'), which occurs in XIV *Muh.* *Mel.* 73, 1; *Rif.* 175; *Xwar.* XIV *Qutb* 43; *Kom.* XIV *CCi*; *Gr.*; Kıp. XIV *Id.* 45; *Bul.* 11, 12; *Osm.* XIV *TTS I* 162 and s.i.a.m.l.g. except SE. **Xak. XI çil ațaru'l-darb fi'l-cild** 'the mark of a blow on the skin', i.e. 'a bruise' *Kaş. I* 336; **çil** 'the mark of a blow on the body' (*fi'l-badan*) *III* 134; **Çağ. xv ff. çil marz-i hardü** 'a ridge round a flower-bed' *San.* 220r. 29; **Oğuz XI çil al-qubh** 'ugliness' *Kaş. III* 134; **Osm. XVI çil** at translates *Pe. abraş* 'a dapple-grey (horse)' in one dict. *TTS IV* 175; XVIII **çil** . . . and in *Rimi abraş* 'leprous, dappled, etc.' *San.* 220r. 29.

F **çöl** 'desert' (Mong.) See **çüllig**.

Mon. V. CL-

çal- originally 'to knock (someone *Acc.*) down, to throw (him) to the ground'. S.i.a.m.l.g. except NE with a wide range of extended meanings; in SW Osm. *Sami* distinguishes nearly twenty. Uyğ. VIII ff. **Bud. çalmış erdi yalın otuğ ters körümlüg tağda** 'he has beaten out the flaming fire on the mountain of false omens' *Hüen-tz.* 1911-12; o.o. *T VI*, **Xak. XI ol anı: çaldı**: 'he knocked him down' (*şara'ahu*); and one says *ol söz meniñ kulakka: çaldı*: *samma'ani'l-kalām* 'he made me hear the statement' (prov.); and one says (?) **to:nuğ taş üze: çaldı**: 'the fuller beat (*daraba'l-qaşşār*) the garment on a stone' (verse) *Kaş. II* 23 (Aor. and Infin. entered erroneously as **çakar**, **çakmak**): *KB tutup çaldı yerke ağır iğ kelip* 'a serious illness came, gripped and prostrated him' 1056; **çal başın** 'put your head to the ground' 1392; a.o. 6177; XIII(?) *Tef. yerke çal-* 'to throw to the ground'; **çal-** 'to play (a musical instrument)' 356; **Çağ. xv ff. çal-** ('with ç-') *nawāxtan* 'to play (a musical instrument)' *San.* 208r. 16 (quotns.): *Xwar.* XIV **çal-** ditto; 'to throw to the ground' *Qutb* 40: *Kıp.* XIII *şabbaba bi'l-şabāba* 'to play the flute' *düdük çal-Hou.* 41, 7; XIV **çal-** (-; 'with back vowel') *naqara'l-daff awi'l-rubāba* 'to play the tambourine, lute,

or other musical instruments' (*al-malāhi*) *Id.* 45: Osm. xiv ff. **çal-** c.i.a.p. with a wide range of meanings, 'to strike, strike down, strike off, play, rub on (ointment, etc.), mix', etc. *TTS I* 145; *II* 208; *III* 138; *IV* 154-5.

Dis. CLA

VU **çıla**: Hap. leg. in this meaning; **çile/çille** noted in various meanings fr. Çağ. onwards are not connected semantically. **Xak. XI çıla**: 'fresh horse dung (*rauf*) in a stable' *Kaş. III* 233.

Dis. V. CLA-

VU **çıla**:- Den. V. fr. **çı**: 'to moisten'. The Infin. is given in the MS. as **-me:k**, but as **çılāt-**, **çılan-**, **çılaş-** all have **-ma:k** this is presumably an error. Survives only(?) in SW xx Anat. **çile-** 'to drizzle, to be moist' *SDD* 350. Cf. **2 çıgılan-**. **Xak. XI (ol) to:nuğ çıla:di**: 'he moistened (*naddā*) the garment' (etc.); originally **çıla:di**: but abbreviated *Kaş. III* 271 (**çıla:r**, çile:me:k sic); *Kıp. XIV (VU) çıla: (sic) *tallu'l-maṭar* 'gentle rain'; and one says **çıladi**: *maṭara ṭalla(n)* 'it rained gently' like **çısdı**: already mentioned *Id.* 45.*

Dis. CLB

VUF **çulvu**: pec. to Manichaean Türkü and no doubt a l.-w., prob. Sogdian, but not identifiable as such. The contexts point clearly to 'blasphemy'. Türkü VIII ff. **ne: yavlak çulvu**: **sakı:mtı**: 'what evil blasphemy did (the wicked demon) think off!' *Toy. III* v. 4-7 (*ETY II* 178); *Man. muntağ uluğ çulvu* sav sö:zledimiz erser 'if we have spoken such great blasphemies' *Chuas. I* 33-4; a.o. *do.* 21.

çalpak, çelpek Preliminary note. *Kaş. distinguishes between these two words, but the meanings are very close to one another, and nearly all later forms of the latter have back vowels. It is therefore no doubt a Sec. f. of the former.*

D **çalpak** N./A.S. fr. **çalpa**:- (this V. has so far been traced only in SW xx Anat. 'to thin thick dough by moistening it with water' *SDD* 299, but cf. **çalpaṅ, çalpaş, çalpaş-**); 'filthy, filthy'. Survives in NE Tuv. **çılba:k** 'filthy'; SW xx Anat. **çalpak** 'a hole filled with water' *SDD* 299; **çılıpk** 'frozen ground becoming muddy in the sun' *do.* 336; **çılpek** 'a mud stain on a garment'; **çılıpk** 'ice, hoarfrost' *do.* 351 (some of these have other unrelated meanings). **Xak. XI çalpak al-qaḍar wa'l-wasax** 'dirt, filth'; **çalpak**: *iş al-amru'l-muxtaṭi'* 'a muddled affair' *Kaş. I* 470: Çağ. xv ff. **çalpaw/çalpuk** (both fully spelt) 'a place which has become muddy (*gil u xalāb şuda*) after a fall of rain' *San.* 208v. 19.

S **çelpek** 'mucus discharged by the eye'; except for SW Osm. **çelplik** *Red.* 728 (only) all modern words with this meaning have back vowels, SE **çılıpk** *Shaw* (only); **çapak** *Shaw*,

BŞ; NC Kır. **çalpak**; SW Osm. **çapak**. In the meaning 'a thin flap of bread cooked in oil', which first appears in *San.* and links with the meaning of **çalpa**:- in SW xx Anat., the word survives in NC Kır. **çelpek**; Kzx. **şelpek**; SC Uz. **çalpak**. **Xak. XI çelpek ḡamaşu'l-** 'ayn 'mucus discharged by the eye' *Kaş. I* 477: *xiv Muh. al-ramaş* 'dry mucus on the eyelids' **çılıpk** *Mel.* 46, 15; *Rif.* 140 (unvocalized): Çağ. xv ff. **çılıpk** (spelt) *çirk-i çaşm* ditto (and **çılıpkılık köz** 'an eye discharging mucus') *San.* 220v. 11; **çelpek** (spelt) 'a kind of thin bread fried in oil' *do.* 208v. 18; **Kıp. XIV çapak** (c-b-) *ramaşu'l-ayn* *Id.* 41: Osm. XVIII **çapak** (spelt) in *Rümi*, *çirk-i çaşm*, in *Ar. ramaş* *San.* 204v. 12.

D **çalpaṅ** Hap. leg.; Dev. N. fr. **çalpa**:-. **Xak. XI çalpaṅ al-wahl** 'liquid mud' *Kaş. III* 385.

çalpan 'the planet Venus'; not noted before XIV but no doubt older, although the word for 'Venus' in the idiosyncratic Türkü VIII ff. documented *Toyok* 8 (*ETY II* 58) is the Sogdian l.-w. **naxı:d** and in *Xak. XI KB sevit*, q.v. S.i.a.m.l.g. with some phonetic changes (**ç-ş-** etc.) but in SW Osm. **çoban yıldızı** 'the shepherd's star', no doubt owing to a false etymology. *Uyg. XIV Chin.-Uyg. Dict.* 'Venus' **çalpan** *Ligeti* 153; *R III* 2025: (**Xak.**) *xiv Muh. kawkabu'l-şubḥ* 'the morning star', i.e. Venus **çolpan** (c-b-) *Mel.* 79, 10; *Rif.* 184: Çağ. xv ff. **çalpan** (spelt) the star called in *Rümi* *herwān ḡran*, in *Ar. şı'ra*, and in *Pe. kārwan kuş* *San.* 214v. 18 (quotn.); there is a curious mistake here; the *Rümi* phr. does mean 'Venus', the other two 'Sirius': **Kıp. XIV çolpan** (c-b-) *al-zuhra* 'Venus' *Id.* 45; *kawkabu'l-şubḥ çolpan* (c-b-) *Bul.* 2, 13: xv *kawkab . . . Tkm. çolpan* *Tuh.* 30b. 3.

D **çalpaş** Hap. leg.; Dev. N. fr. **çalpa**:-. **Xak. XI çalpaş** 'the viscous excretion (*ma kāna min luzūca*) of fruit which sticks to the clothing and hands' *Kaş. I* 460 (vocalized in error *çalpuş*).

Dis. V. CLB-

çalpa:- See **çalpak**.

D **çalpaş**- Hap. leg.; Recip. f. of **çalpa**:-. **Xak. XI olar ikki: çalpaşdı**: 'the two (men) quarrelled and treated one another rudely (*tacādala wa taxāşana*) over an affair'; also used of things when dirt settles on them (*irtakabahā qaḍar*) *Kaş. II* 207 (**çalpaşur, çalpaşma:k**).

Tris. V. CLB-

D **çelpekle-** Refl. Den. V. fr. **çelpek**; survives only(?) in SW Osm. **çelpekle-** same meaning, *Red.* 728 (only). **Xak. XI köz çelpeklendi**: 'the eye discharged mucus' (*ḡamişat*) *Kaş. II* 277 (**çelpekleñür, çelpekleme:k**); a.o. *II* 279, 14.

D **çalpaşlan-** Hap. leg.; Refl. Den. V. fr. **çalpaş**. **Xak. XI eliğ çalpaşlandı**: 'stickiness was smeared (*talatṭaxati'l-luzūcāt*) on the hand

from eating fruit and the like' *Kaş. II 271* (çalpaşlanur, çalpaşlanma:k; vocalized -puş- everywhere).

Dis. CLD

D çildeg Dev. N. in -g fr. *çilde:-, Den. V. fr. çil; the alternative form is a very early example of the sound change -ğ > -y > zero. *Xak. XI çildeg qarh yaxruc fi zawri'l-xayl minhu'l-qayh wa'l-midda fa-yukwā ba'dahu* 'an ulcer which forms on the chest of a horse; it exudes pus and matter and is then cauterized' *Kaş. I 477*; çilde:y 'an ulcer which forms on the chest of a horse and is cauterized until it heals' (*hattā yabra'*) *III 240*.

D çilteg N.Ac. fr. çilte:-; used only in *Hend. w. aya:ğ*, with which it is no doubt more or less syn. *Uyg. VIII ff. Bud. ayağka çilteğke tegimlig* 'worthy of honour and respect' *U II 77, 18; 86, 35* (a less common variant of *ayağka tegimlig*, see *aya:ğ*); o.o. of *ayağ çilteg U.Sp. 101, 8; Suv. 444, 5; Civ. TTI 114 (ornan-)*.

çaldır onomatopoeic; survives in NC Kır. çaldur. *Xak. XI ok kēste: çaldır çaldır* étti: 'the arrows rattled (*taqalqala*) in the quiver'; also used when the grass rustles (*sawwata*) when the wind blows over it *Kaş. I 457*.

S çilde:y See çildeg.

Dis. V. CLD-

D çilat- (çil:lat-) Caus. f. of çil:la:-; survives in NW Kaz. *Xak. XI ol kepek: çilatattı*: 'he ordered that the bran (etc.) should be moistened' (*bi-tandıya*); originally çil:lat- but shortened *Kaş. II 310* (çilatatur, çilatma:k).

E çalda:- See çalra:-.

D *çilde:- See çildeg.

çilte:- used only in *Hend. w. aya:-*; cf. çilteğ; n.o.a.b. *Uyg. VIII ff. Bud.* (even when name and fame, gain and acquisition come to them of their own accord) *kamağka ayağuluk çilteğülük bolğaylar* 'they will honour and respect all men' *Suv. 195, 21-2*.

çaltur- Caus. f. of çal-; s.i.s.m.l. with several meanings. *Xak. XI ol anı: çalturdi: aya'ahu iyāhu* 'he made him knock him down'; and one says ol yütük çalturdi: 'he ordered that the strayed animal should be called' (or searched for, *bi-nıdān*) *Kaş. II 182* (çalturur, çalturma:k); *Oğuz XI* . . . also, in *Oğuz*, used of any statement when it is forced on the hearing (*nıdıya li'l-sum'a*) do.

D çaldra:- (*sic* in a section for Dis. V.s containing three consecutive consonants) abbreviated Den. V. fr. çaldır; survives in NW Kaz. *R III 1880*; the further abbreviation çalra:- is Hap. leg. *Xak. XI ta:ş çaldra:di*: 'the scree (*al-radā*) made a clattering noise' (*sawwata*); also used of other similar things like chains when they fall to the ground and

make a noise *Kaş. III 447* (çaldra:r, çaldra:ma:k; everywhere misvocalized *çaldra:-*): ok kēste: çalra:di: 'the arrows rattled (*taqalqala*) in the quiver'; also used of any similar sound (*şawt*) *Kaş. III 281* (çalra:r, çalra:ma:k, both vocalized çilra:- in a second (?) hand).

Mon. CLĠ

çalk Hap. leg.; onomatopoeic. *Xak. XI* one says çalk çuik badar (*sic?*; unvocalized) kıldı: *wakazahu* 'he thumped him'; it is an onomatopoeic (*hikāya*) for the sound of thumping *Kaş. I 349*.

çulk Hap. leg.; a quasi-onomatopoeic Adv. *Xak. XI çulk esrük* (mis-spell *eskürk*, which is perhaps a corruption of *esrük*) *al-sakrānu'l-tāfih* 'incapably drunk' *Kaş. I 349*.

Dis. CLĠ

D çalığ N.Ac. fr. çal-. In *Kaş.* this word is entered not in its proper alphabetical order but as an appendage to *şoruğ*; it is not, however, likely to be a later addition to the text. The only certain survival of this word is NE Alt. çalu: 'a shaman's drum' *R III 1884*. There are several medieval words assembled below which seem rather to represent a parallel (Pass.) Dev. N./A. in -uk, which survives in NE Alt., Tel. çalık 'enterprising (trader); unruly (horse); dangerous (disease)' *R III 1880*; SW Osm. çalık with several meanings. It is unlikely that these words are corruptions of Pe. çālāk 'nimble, quick', but this may be a l-w. in some modern languages. *Xak. XI çalığ nişdānu'l-dalla ayda(n)* 'also (i.e. as well as *şoruğ*) calling (or searching for) a strayed animal'; also used when a matter of importance to the chiefs (*muhimm li'l-umarā*) arises, and they send to the villagers and nomads and tell them to come to them *Kaş. I 374*: XIV *Muh. al-muğāfil* 'careless' (opposite to *al-şāhi wa'l-hāzim* 'wakeful, resolute' *ayık*) çalık *Mel. 55, 1; Rif. 152*: Çağ. xv ff. çalığ/çalık ('spelt with both c- and ç-') 'a skittish, fast (*caif wa tund*) horse'; it is a corruption of (Pe.) çālāk *San. 209r. 2* (quotn.): *Xwar. XIV çalık* 'violent, impulsive' *Qutb 40*: *Korn. XIV* 'bad-tempered, violent' çalıx *CCG; Gr.: Kip. XIII al-mu'arbid dū'l-şarr* 'quarrelsome, malicious' çalık; the opposite to çalık is yawa:ş; it is also a word used of horses *Hou. 25, 10*: XIV çalık (ç-) 'restive' (*al-camih*) of a horse; it is used as a masculine Proper Name ('*alam*') and also for 'wounded with a sword' (*al-qari' bi'l-sayf*) *Id. 45*: *Osm. XVI ff.* çalık 'quick-tempered; restive', esp. of a horse; common *TTS I 144; II 205; III 138; IV 153*.

(D) çoluk (çolok) prob. Pass. Dev. N./A. fr. *çol-; originally 'with one arm', that is with the other missing or paralysed. S.i.a.m.l.g. except NE as çolak and the like, often with the more general meaning 'crippled, lame'. Cf. çolkuy. See *Doerfer III 1111*. *Uyg. VIII ff. Chr. çoluk M III 49, 4* (axsak): *Xak. XI çoluk* (*sic* in MS., not çolak as in printed text)

al-aqfa 'one-armed' *Kaş. I 381*: *Çağ. xv ff.* *çolak* ('with ç-') 'a man with a defective arm' (*az dast ma'yüb*) *San. 214v. 16.*

çulık a kind of bird; survives in SE Türkü *çulluk* a name for several kinds of 'plover' *Shaw 212*; SW Osm. *çulluk* 'woodcock'; *su çulluğu* 'common sandpiper; great snipe'; *küçük çulluk* 'green sandpiper; common snipe' *Red. 740*. As *Kaş.* describes it as a 'water-bird', prob. originally 'sandpiper' or 'snipe'. *Xak. XI çulık tayırlı fi'l-mâ muballağ 'alâ qadari'l-fâxita* 'a spotted black-and-white water-bird about the size of a ring-dove' *Kaş. I 381*.

çalkan apparently survives as *çalkan* 'stinging nettle' in several NE languages and NC Kır. *Xak. XI çalkan* 'the spread of an injury and its transfer (*ta'diyatü'l-curh wa sirâyatuhu*) from one place to another, for example if the leg is swollen and the glands in the groin are affected' *Kaş. I 441*.

çalğa:y survives in NW Kaz. *çalğıy* 'goose-feather' *R III 1887*. *Xak. XI çalğa:y qawâdim rişil-tâyir* 'the front feathers of a bird' *Kaş. III 241*.

(D) *çolku:y* Hap. leg.; der. fr. **çol-*, cf. *çoluk*, but there is no other example' of a suffix *-ku:y*. *Xak. XI çolku:y etük* 'a boot of which the heel is worn down (*inxaraqa*) on one side'; and one calls a man 'with a defective arm' (*al-axraqi'l-yad*) *çolku:y eliğ Kaş. III 242*.

Dis. V. CLĠ-

S *çulğa:-* See *çuğla:-*.

S *çuğlan-* See *çuğlan-*.

Dis. CLM

VU *çilik* Hap. leg.; onomatopoeic syn. w. 2 *çık*; the ç- is unvocalized, but no doubt -i- should be restored. *Xak. XI* one says in calling (*fi du'â*) kids *çilik çilik Kaş. I 388*.

PU *çülig* this word has been read in Türkü VIII *I E 4, II E 5* in the list of countries which sent representatives to Eştemi Xağan's(?) funeral; it begins 'from the east, where the sun rises' *Büklil*: (PU) *Çülig el Tavğaç Tüpüt*, etc. Henning in 'The Date of the Early Sogdian Letters', *BSOAS XII 601 ff.* showed that *Büklil*: meant 'Korea'; *Tavğaç* is of course 'China' and *Tüpüt* 'Tibet'; as the list is presumably in a strict geographical order, the entry between Korea and China must be some unidentified 'realm' (el) between Korea and China, perhaps one of the minor kingdoms in Korea. The word looks like a Chinese representation of some name like *chüi li(g)*. It has been read as *çölliğ* and explained as a P.N./A. fr. *çöl* meaning 'belonging to the steppes', but this is impossible since *çöl* is a Mong. word which is not traceable as a l.-w. in Turkish earlier than *Çağ. xv ff. Vel. 252; San. 214v. 15*. The word is perhaps to be connected with the equally unexplained word

(PU) *çüligi*: in Türkü VIII (I searched for a guide and) *çüligi: Az eri: bultım 7 23*. Az is a tribal name (see *az* Preliminary note), so *çüligi*: is prob. a place-name. 'I found an Az man from Çüligi.' The suggested translations 'distant' and 'strange' are purely hypothetical since they do not rest on any solid etymological basis.

çilgi: Hap. leg.; perhaps a Den. N./A. fr. *çil*:; cf. 2. *al. Xak. XI çilgi*: at 'a chestnut (*al-aşqar*) horse' *Kaş. I 430*.

PU *çüligi*: See *çülig*.

Dis. V. CLG-

VU?D *çülük-* pec. to *Kaş.*, who in *II 119, 10* and *166, 1* says that it is a basic V. and not an Intensive Pass. f. like *basık-*. On the second point he is no doubt right, but it is more likely to be an Intrans. Den. V. fr. **çül* than a strictly basic V. *Xak. XI er 1: çülükti: rañtat hi'yatü'l-racul* 'the man's things (*Kaş. clothes*) were shabby' *Kaş. II 118 (çülük:e:r, çülükme:k)*; a.o. *do. II 166, 1*.

Dis. CLM

D *çalma*: Pass. Conc. N. fr. *çal-* with a range of meanings hard to connect with the basic meaning of that V. S.i.a.m.l.g. w. meanings varying from language to language, the commonest being 'a lump of earth or dung; a turban; a lasso'. *Xak. XI çalma: al-madar* 'a clod of earth or clay'; and 'the lumps of dung' (*al-hirs*) which are collected from sheep-folds and camel stables and dried to burn in the winter are called *çalma: Kaş. I 433: Çağ. xv ff. çalma*: (spelt) 'a striped or fine muslin cloth (*futa wa dastâri*) which they wrap round their heads'; and in the idiom (*ba-işfilâli*) of the people of Iran 'a kind of bottle (*maşraba*) sewn together from leather (*talâtin*; sic) which they fasten to the pommels of their saddles on expeditions and drink from' *San. 208v. 24: Kom. XIV 'turban' çalma CCI; Gr.: Osm. XVI çalma 'turban' in one text TTS II 207*.

Tris. CLM

VUF *çulma:n* Hap. leg.; no doubt a l.-w. *Gancak XI çulma:n: iş al-amr lâ yu'raf maxraculu* 'an affair of the outcome of which is unknown'; its original meaning was *mustanqa'u'l-mâ* 'a pool of stagnant water' *Kaş. I 448*.

Dis. CLN

D *çalañ* Hap. leg.; Dev. N. fr. *çal-*; not connected with the *çalañ* in several NE and NC languages which is a Sec. f. of *yalañ* (*yalıñ*). *Xak. XI 'a noisy, talkative man' (al-raculu'l-şaxxâbu'l-kañiru'l-kalâm)* is called *çalañ ba: -şar: . . . çalañ yér*: 'saline (*al-sabxa*) black earth on which there is no vegetation, as if it had been burnt' *Kaş. III 371*.

VUF *çalıñ* Hap. leg.; no doubt a Chinese l.-w., the first syllable perhaps *ch'a* 'tea' (*Giles 208*).

Xak. x1 *al-qaş'atu'l-şiniya* 'a Chinese bowl' is called **çalıq Kaş. III 371.**

Dis. V. CLN-

D **çalın-** Refl. f. of **çal-**; s.i.a.m.l.g. except NE with a wide range of meanings. **Xak.** x1 at **çalındı**: 'the horse was emaciated (*hazala*) because of bad grazing' . . . , and one says **er özin yérke: çalındı**: 'the man threw himself to the ground' (*şara'a . . . ilâ'arâd*) or 'pretended to throw himself' **Çağ. II 149** (**çalınur**; **çalınma:k**): **Çağ. xv ff.** **çalın-|çalıl- na-wâxta şudan** (of an instrument) 'to be played' **San. 208v. 1** (quötn.): **Oğuz XI sö:z beg kula:kıya: çalındı**: 'the word reached (*balaga ilâ*) the beg's ear' **Kaş. II 149**; **Xwar. XIII(?)** (I require you) **baş çalunğuluk (sic)** 'to bow your heads to the ground' **Oğ. 108**: **xiv çalın-** 'to be played' **Qub 40.**

D **çılan-** (**çırlan-**) Refl. f. of **çırla-**; survives as **çılan-** in NC Kir., NW Kaz. and as **çilen-** in SW xx Anat. **SDD 350.** **Xak. x1 çilandı**: **ne:ğ** 'the thing was moistened by the damp' (*nadiya . . . mina'l-ruñüba*); originally **çırlandı**: (**çılanur**; **çılanma:k**); and one says at **çilandı**: 'the horse sweated' (*araqa*) **Kaş. II 150**: **Kıp. XIV (VU) çılan- ibtalla** 'to be wet, soaked' **Id. 45.**

Dis. CLR-

S **çalra:-** See **çaldra:-**.

D **çalrat-** Hap. leg.; Caus. f. of **çalra:-** (**çaldra:-**); the Infin. is unvocalized, the Perf. and Aor. vocalized **çalrat-** apparently by a second hand. **Xak. x1 ol okın kē:şte: çalratı**: 'he made his arrows rattle (*şavvata*) in the quiver'; also used of anything when one rattles with it (*taqalqala bili*) **Kaş. II 333** (**çalratu:r**; **çalratma:k**).

Dis. V. CLS-

D **çalsık-** Hap. leg.; Emphatic Pass. f. of **çal-**; 'to be thrown down'. **Uyg. VIII ff.** **Bud. TT V 22, 28-9** (**bastık-**).

Dis. CLŞ

D **çalış** Dev. N. fr. **çal-**; survives with various meanings NE Kumd. 'cross-eyed' **R III 1882**; SE Türki 'wrestling' **BŞ 249**; **Jarring 64**; NC Kir. 'resembling; semi-; cross-bred; thoroughbred (horse)'; NW Kaz. 'crooked'. See **Doerfer III 105r.** **Xak. x1 çalış al-muşâra'a** 'a wrestling match' **Kaş. I 368**: **Çağ. xv ff.** **çalış küşiş** 'effort, endeavour' (a long para. saying that the author of the *Farhang-i Jahângiri* described the word as Pe. and quoted Pe. verses, suggesting a different meaning, but that *küşiş* would be a more appropriate one); **çalış** (spelt *çalış*; not *çalış*) 'anything cross-bred' (*dü-tuxma*), that is with a father and mother of different races (*cins*), also called **şalgurt** (pec. to *San.*) and, if a camel, **besrek** (Mong. l.-w.) **San. 208v. 27**; **Kom. xiv** 'cross-eyed' **çalış CCI**; **Gr.**: **Kıp. XIII al-harb** 'battle', etc. **çalış Hou. 14, 8**: **xiv al-munâdila**

wa'l-murâmât 'shooting and throwing things at one another' **çalış (-) Bul. 9, 10**: **xv munâdila çalış Tuh. 33b. 13**: **Osm. xiv and xv çalış** 'war, battle' in several texts **TTS II 206**; **III 138.**

Dis. V. CLŞ-

D **çalış-** Recip. f. of **çal-**; s.i.a.m.l.g. w. a wide range of meanings of which 'to fight one another', and 'to strive, make efforts, be industrious' are the commonest. **Uyg. xiv Chin.-Uyg. Dict.** 'to bow the head, kotow' **baş çalış- R III 1882**; **Ligeti 150**: **Xak. x1 kapuğ çalışdı**: 'the component parts (*sudü*) of the door came apart' (*infaracat*), also used of patches on a bowl (*ru'ubu'l-qaş'a*) and the component parts (*mafâsil*, mis-spelt *muğâsil*) of a saddle **Kaş. II 108** (**çalışur**; **çalışma:k**); a.o. **II 114, 5**: **xiv Muh.(?) in Rif. 107** both *câ'a* 'to be hungry' (an error) and *câla* 'to wheel about in battle' are translated **çalış-**: **Çağ. xv ff.** **çalış- ba-ham nawâxtan** 'to play (instruments) together' and metaph. *küşidan* 'to strive' **San. 208v. 4**: **Kıp. XIII qatala mina'l-muğâtila** 'to wage war with one another' **çalış- Hou. 43, 7**: **Osm. xiv to xvi çalış-** 'to fight one another'; in three texts **TTS II 206**; **IV 154.**

D **çılaş-** (**çırlaş-**) Co-op. f. of **çırla-**; survives in SE Türki. **Xak. x1 ol maña: ot çılaşdı**: 'he helped me to moisten the forage' (*fi balli'l-'alaf*), etc.; originally **çırlaşdı**: but used in this form **Kaş. II 108** (**çırlaşur**; **çırlaşma:k sic**).

Mon. CM

çam pec. to **Uyg. VIII ff. Civ., USp.**, where it is common, usually in the phr. **çam çarım kıl-** 'to lodge an objection' to the performance of a contract, the terms of a will, and the like. **Çam** might well be a Chinese l.-w., but **çarım**, which is used only in this phr., could not be. See **çamğuk**, **çamlı:-**, **çamsız**.

VU?D 1 **çım** as such Hap. leg., but prob. the basis of SW Osm. **çimlen-** 'to sprout, as moistened seeds' and **çimlendir-** 'to make (seeds) sprout by moistening them before planting' **Red. 747**. Although **Kaş. describes** this as something less than a word in its own right, it looks like an ordinary Adj. and, if so, a Den. N./A. fr. **çı**. See 2 **çım** and **çömerük**. **Xak. x1 çım** a Particle (*harf*) used in the case of the excessiveness of a thing (*'inda mübâlagâti'l-şay*) and its description in respect of moisture (*bi'l-ruñüba*) or being raw (*ni*); hence one says **çım yi:ğ et** 'very (*cidda(n)*) raw meat', and **çım öl to:n** 'a very wet garment' **Kaş. I 338.**

VU?D 2 **çım** 'turf' and more particularly 'peat'. S.i.s.m.l. in SE, NC, SC, SW. The spellings **çım** in NC Kir. and **şım** in Kzz. suggest that this is etymologically identical w. 1 **çım**. **Xak. x1 çım** 'peat' (*al-til*), that is what is cut out of the ground and dried and used to feed a fire, because vegetation and

roots are incorporated in it; one says **çim** **biçti**: 'he cut peat' *Kaş. I 338*; *KB 974* (1 öyük): *Kıp. xiv* (VU) **çim** (-) *al-qullā'a minā-l-ṭin wa fihā-l-nabāt* 'a lump of mud with plants in it' *Id. 46*.

S 3 **çim** See 2 **çip**.

Mon. V. CM-

çom-/çöm- *Kaş.* distinguishes both here and in the der. f.s between **çom-** 'to sink in (water, etc. *Loc.*)' and **çöm-** 'to dive into (water, etc. *Dat.*)', but it seems impossible to trace this subtle correlation between vowel and meaning in modern languages. S.i.a.m.l.g., the prevailing pronunciation being **çom-**; there are some very odd forms in some NC, NW languages which seem to be due to contamination by the syn. Mong. l.-w. *şuṅṅu-* (*Kow. 1537, Halted 387*). Uyğ. viii ff. Man. **kün teprice cojma bataj yarlıkamışı üçün** 'because he has deigned to sink and descend like the divine sun' *M III 33, 1-2* (iii): Bud. *TT VI 195* (v.l.), etc. (**bat-**): Civ. **kün çoğı çom(m)a:hta**: ö:tgürü: (*ö:dhkürü*) 'exactly when the sun's heat sinks' *TT VIII 1.23*: **Xak. xi oğla:n suvda: çomdi:** 'the boy sank (*ğāsa*) in the water' (**çomar**); and one says *ördek suvka: çömdi:* 'the duck dived deep (*ğāsa*) . . . *ğarvasa(n) muhālilān* (*fih*) into the water' (**çömer**, **çömme:k**); the Infin. of this V. has -**mæ:k** and that of the first has -**ma:k** so that the distinction (*al-farq*) between the two may be known *Kaş. II 26*; a.o. of **çöm-** *I 401, 11*: *xiv Muh. sabaḥa* 'to swim' (VU) **çom-** *Mel. 27, 3*; *Rif. 110*: **Çağ. xv ff. çom-** (-ğay, etc.) *suva dal-* 'to dive into the water' *Vel. 253* (quotn.); **çom-** *ba-zir-i āb firū raftan wa ḡiṭa zadan* ditto *San. 214v. 26* (quotns.): **Xwar. xiv atım oş sazğa** (VU) **çomdi** 'my horse sank into the marsh' *Qutb 44*: **Kıp. xv ḡatasa** 'to dive' (VU) **çom-Tuh. 27a. 2**.

Dis. CMA

çamu: Hap. leg.; a mere jingle, not to be connected w. **çam**. **Xak. xi** one says (ol) **çoğı: çamu**: *kildi: calaba wa şaxaba* 'he shouted and made a hubbub'; **çamu**: *yusta'mal muz-dawica(n)* 'is used as a jingle' *Kaş. III 234*.

Dis. V. CMB-

?E **çombur-** Hap. leg.; an unusual form, prob. a false transcription of **çomtur-**, q.v. Uyğ. viii ff. Bud. (the bull came out first and) **teginin çomburu** (?**çomтуру**) **yatğurup** 'making the prince sink to the ground and lie down' (stood stamping with his four feet and overshadowing him) *PP 65, 3-4*.

Dis. CMC

?F **çömçe**: 'ladle, scoop', etc.; prob. a l.-w. fr. Pe. *çamça*, same meaning; such l.-w.s are common in Oğuz, see *ören*. S.i.a.m.l.g. except NE; in SW Az. **çömçe**; Osm. 'Tkm. **çemçe**, in other languages metathesized as **çömlüç**,

çömlüç, etc. Cf. **kamıç**, **kaşık**. See *Doerfer III 1121*. Oğuz **xı çömçe**: *al-miğrafa* 'ladle' *Kaş. I 417*: *xiv Muh. (?)* (in the list of domestic equipment; *al-miğrafa kamıç*) (VU) *cimcāh* (cf. **kamıç** NW) (VU) **çömlüç** (-; unvocalized) *Rif. 169* (only): **Çağ. xv ff. çemçe** 'a large spoon (*qāşiq*) made of wood or brass with which they stir broth' (*āş*) *San. 209r. 10*; **çömçe** 'a large spoon made of wood or brass with which they stir a pot' (*diğ*); also spelt **çemçe do. 215r. 21**; **çömlüç** 'a kind of ladle (*kafgir*) carved out of wood, with which they pull food out of the pot' *do. 215r. 25*: **Kom. xiv** 'ladle, skimmer' **çömçic CCI**; *Gr.:* **Kıp. xiii** *al-miğrafa çemçe*: (*sic*) *Hou. 17, 10*: *xiv çömçe*: (-; -) *al-mağriṭa* (*sic*) *Id. 46*: *xv miğrafa çömçil* (*sic*) *Tuh. 34a. 6*: **Osm. xiv** to **xvii çömçe** 'ladle', etc.; in several texts *TTS I 167*; *II 245*; *IV 181*.

Dis. V. CMD-

D **çomtur-/çömtür-** Caus. f. of **çom-/çöm-**; cf. **çomur-**, and see E **çombur-**. Survives in NE Alt., Leb., Tel. **çomdir-** *R III 2033*; SE Türki **çomdur-** (*sic?*) *Şavro 100* (only); NC Kır. **çumdur-**. **Xak. xi ol anı**: *suvka: çomturdu: amqalahu fi'l-mā* 'he plunged him into the water' (**çomturur**, **çomturma:k**); **çömtürdi**: (**çömtürür**, **çömtürme:k**) *hādā aq'ar minhu fi'l-maql* 'this (implies) plunging more deeply than the other' *Kaş. II 182*.

Dis. CMĞ

?F **çomak** originally 'a cudgel' and the like, and more particularly 'a mace' used in battle. Survives in the last sense in SE Tar. *R III 2032*; Türki *Şavro, BŞ, Jarring* and SW Osm. The mace was not originally a Turkish weapon and it is likely that the word was also used by pagan Turks for 'Moslem' because the foreign religion and weapon reached them together. In *U II 26, 16*; *27, 23*, etc., an Indian(?) l.-w. **lurzı** is used for 'mace'. In the medieval period another word for 'mace' appeared, **çokmar** noted in *Çağ. xv ff. San. 214r. 5*; *Kıp. xiii ff. Hou. 13, 17*; *Id. 44*; *Kav. 63, 10*; *Tuh. 16b. 5*; *33b. 12*, and Osm. *xv TTŞ III 158*, and s.i.a.m.l.g. as **çokmak**, **çokman**, **çokmar**, **çoman**, **çomar**. It is prob. that both **çomak** and **çokmar**, etc. are l.-w.s etymologically connected, but their origin is obscure. See *Doerfer III 1120*. **Xak. xi çomak** *al-'aşā* 'a stick, cudgel': **çomak** *al-muslim* among the Uyğur and pagans generally (*'āmmati'l-kaḡara*); one says **çomak eri**: 'a Moslem' (lit. 'a man with a mace?') *Kaş. I 381*; a.o. *II 3* (**çap-**): *KB ay ersiğ çomak* 'oh valiant Moslem' 4701: *xiv Muh. al-dabbūs* 'a mace' **çomak** *Mel. 71, 8*; *Rif. 173*: **Çağ. xv ff. çomak** ('with ç-') 'a cudgel' (*çüb-dastı*) of which the head is carved in the shape of a mace (*gurz*); in Ar. *dabbūs* *San. 215r. 18*: **Kıp. xiii** *al-dabbūsü'l-xaşab* 'a wooden mace' **çomak** *Hou. 13, 17*: *xiv çomak* (-) 'a wooden cudgel' (*'aşā*) with a rounded head like a mace' *Id. 46*: *xv dabbūs* (*inter alia* **çokmar** . . .) **çomuk** (*sic*) *Tuh. 15b. 5*: Osm.

xiv ff. **çomak** 'mace, club'; in several texts
TTS I 165; II 241; IV 179.

S **çomuk** See **çomğuk**.

?D **çomğuk** Hap. leg.; perhaps a Den. N./A. fr. **çam**. **Xak.** xi 'a backbiting and treacherous (*al-nammānu'l-muxrabnaq*) man' is called **çamğuk-er Kaş. I 470**.

VU?D **çomğuk** prima facie a Dev. N./A. fr. **çom-**; this etymology is obviously appropriate for the only(?) modern form of the word SE **Türki çumığak** 'the little grebe, *Podiceps minor*', *Şaw* 212, but less appropriate for the earlier meaning; the context in *KB* seems to require 'blackbird' or the like. N.o.a.b. **Xak.** xi **çomğuk al-a'şam mina'l-ğirbān** 'a white-footed crow (or raven)' *Kaş. I 470*: *KB* **kara çomğuk ötti sata tumşuk-ün, üni oğlağı kız üni teğ yakın** 'the blackbird(?) sings with his coral beak, his voice is like the voice of a delicate maiden' 77: **Oğuz xi** (after **Xak.**) the **Oğuz** elide the -ğ- and say **çomuk**; they do this in all Nouns with four consonants containing -ğ- or -ğ-

S **çamğur** See **çağmur**.

Tris. V. CMĖ-

D **çamğuklan-** Hap. leg.; Refl. Den. V. fr. **çamğuk**; the ç- of the Perf. and Aor. (but not the Infinitive) was vocalized with a *kasra*, prob. by a second hand. **Xak.** xi **kışl: çamğuklandı**: 'the man became a slandering backbiter and malicious (*qattāt nammām şarir*), criticizing (*yađumm*) everyone' *Kaş. II 275* (**çamğuklanu:r, çamğuklanma:k**).

Dis. CMG

VUD **çimgen** 'meadow, peat', and the like; as such n.o.a.b.; in the MS. the *çim* carries a *damma*, but this is an obvious error, since this is clearly a Den. N. fr. **çim** (2 **çim**) also translated *al-şil* in *Kaş.* Survives in SE **Türki çimen BŞ, Jarring**, and SW Az., Osm., Tkm. **çemen**. These latter are commonly regarded as l.-w.s. fr. the syn. Pe. word *çaman*, but, as they have a good Turkish etymology, the Pe. word is prob. a Turkish l.-w. See *Doerfer III 1124*. **Xak.** xi **çimgen** (MS. *çomgen*) *al-rawd wa'l-şil* 'meadow, peat' *Kaş. I 443*: (**Çağ.** xv ff. **çemen/çemender** 'a sluggish horse', corruption of Pe. *çamand*; and in Pe. *çemen* means 'vineyard, garden, green meadow' *San. 209r. 21*; **Xwar.** xiv **çimgen** 'meadow' *Qutb 44*; *MN 88*, etc.; **çömen do.** 45 (*çümen*): **Kıp.** xiii **al-murc** 'meadow' (VU) **çömen-** (unvocalized) *Hou. 8, 19*; xiv **çömen** (ç-) *al-murc İd. 46*; *al-murc wa'l-ħaşiş* ('grass') **çömen**: *Bul. 3, 12*.

Dis. V. CML-

D **çamla-** Den. V. fr. **çam**; 'to lodge an objection' to the terms of a contract, etc.; syn. w. **çam çarım kil-** but less common. Pec. to Uyğ. Uyğ. viii ff. Civ. bu **yérke kim**

kim-me bolup çamlamazunlar 'let no one raise an objection to (the sale of) this land' . . . **çamlasarlār** Malov. *Pamyatniki drevnetyrkshoi pis'mennosti*, Moscow, 1951, p. 206, 17-18; **çamlağucı** *USp. 16, 22*; a.o.o.

Tris. CML

VU?D **çomu:l**: Hap. leg.; although the morphology is obscure this could semantically be connected with **çom-**, perhaps a Sec. f. of **çomiğit**: 'sinking'. **Xak.** xi one says of a man when he is dazed (*sadıra şarfuhu*) with the heat **çomu:l**: bold: that is *sadıra wa fatara* 'he was dazed and limp' *Kaş. I 448*.

?F **çüme:l**: 'an ant'; a queerly shaped word, prob. a l.-w. since there are two other old words for 'ant' **kumursğar, karingça**; q.v. Survives only in NE Bar. **tşümöldü R IV 214**; *Leb.*, *Tuba çıbalı III 209*; *Tel. çımalı III 2103*; SE Tar. **çümüle R III 2204**; **Türki ditto BŞ, Jarring**; SC Uzb. **çumoll**. Uyğ. viii ff. Bud. (birds, flies, mantises(?)) **çüme:l** 'ants' (beetles, etc.) *U II 35, 23*: **Çiğil xi çüme:l**: *al-naml* 'an ant' *Kaş. I 448*: **Kıp.** xv (PU) *murabba'* **çümüeli Tuh. 33a. 7** (the Ar. word could be transcribed in several ways, but the word it obviously resembles is Russian *muravei* 'an ant', whatever the etymological origin of that word may be).

Dis. CMN

S **çömen** See **çimgen**.

Dis. CMR

S **çamrak** See 2 **çar**.

Dis. V. CMR-

D **çomur-/çömür-** Caus. f. of **çom-/çöm-**; survives in SW Osm. **çomur-** *Red. 740* (only). Cf. **çomtur-**. Uyğ. viii ff. Bud. **suvida yekler urup kemi suvka çomurur** 'demons in the water strike the ship and make it sink in the water' *PP 17, 6-8*; a.o. *Hüen-tš. 301-4* (**atur-**): Civ. (in a list of ingredients for an offering to a demon, together with meal, pieces of meat, green beans, etc.) **bir çomurmuş suv** perhaps 'a full vessel of water' *TT VII 25, 11* (very dubious, prob. mistranscribed): **Xak.** xi **ol anı: suvka: çomurdu**: 'he plunged him in the water and ducked him' (*ğaffahu . . . wa maqalahu*) (**çomurur, çomurmak**); and one says **çömürdi, çömürür, çömürmek**; this means 'plunging deeper' (*a'maq minhu fi'l-ğatt*) *Kaş. II 85*; xiii(?) **Tef. suvğa** (VU) **çomur-** 361: **Çağ.** xv ff. **çomur-** (spelt) Caus. f.; *ba-áb firü burdan wa ğütawar şaxtan* 'to plunge (someone) in the water and make (him) dive' *San. 215r. 10* (quotns.).

D **çomruş-** Hap. leg.; Co-op. f. of **çomur-**. **Xak.** xi **ol meniñ birle: suvida: çomruşdi**: 'he competed with me in plunging (*fi ğař, someone*) in the water'; also used for helping *Kaş. II 208* (**çomruşu:r, çomruşmak**).

Tris. CMR

VU?D çömerük (?çimerük) Hap. leg.; morphologically an Intrans. Dev. N./A. fr. a Den. V. in -er-; the obvious connection is w. çim (I çim); for the erratic vocalization cf. çimgen. **Xak. XI çömerük kişi:** *al-raculu'l-a'maş*, 'a man with watery eyes' *Kaş. I 488*.

Dis. CMS

D çamsız Hap. leg.; Priv. N./A. fr. çam. **Uyg. VIII ff. Civ. XI bitigdeki çawnı bitig yosunça neğüke me tildamayın çamsız köni bürürbiz** 'we undertake to pay the sum mentioned in this contract according to the terms (Mong. l.-w.) of the contract without seeking any pretext (to refuse) and without objection' *USp. 12, 14-16*.

Dis. V. CMS-

D çomuş-/çömuş- Recip. f. of çom-/çöm-; pec. to *Kaş. Xak. XI ol meniñ birle: suvka: çomuşdi:* 'he competed with me in diving (*fi'l-iñimās*) into the water', çomuşur-, çomuşmak; and one says çömuşşdi-, çömuşşür-, çömuşşmek (mis-spelt -mak); this also means *iñimās* but deeper (*aq'ar minhu*) *Kaş. II 111*.

Tris. CMS

D çomuşluk Hap. leg.; A.N. (Conc. N.) fr. a Dev. N. fr. çom- which seems to survive only in SE *Türki çömuşş* 'bathing' *BŞ 269*; *al-kanif*, lit. 'a secluded place', usually means 'privy, lavatory, wash-house', and the like. **Xak. XI çomuşluk al-kanif** *Kaş. I 503*.

Mon. CN

F çan l.-w. fr. Chinese *chan* 'a wine cup' (*Giles 300*); n.o.a.b. **Uyg. VIII ff. Civ. birer çan xuma yağın** 'one cup a day of linseed (or millet, Chinese l.-w.) oil' *II I 64*; o.o. *do. 122-3*.

?F çañ 'bell, cymbals', and the like; so obviously onomatopoeic that it is impossible to say whether it is a native word or a l.-w. fr. e.g. Chinese where *chêng* (*Giles 695*) means 'gong', or Pe. *çang* (the origin of Ar. *çanç*) 'harp, lute, cymbals', etc.; the *Xak.* word at any rate seems to be a l.-w. S.i.s.m.l. in NE, SE, NW, SW as *çañ/şañ*, etc., usually meaning 'bell'. The word has no connection with *çañ* 'dust', a word of unknown origin in several modern languages. Cf. I *çij, koñ-rağ*. See *Doerfer III 1128*. **Uyg. VIII ff. Bud.** (the sound which comes) *silkmiş uluğ çapıızdın* 'from the great bell which you have shaken' *Suv. 490, 17*; **Xak. XI çañ al-şanc** (see above) *Kaş. III 357*; **Kıp. xv culcul** 'a bell hung round an animal's neck' *çañ Tuh. 11b. 2*.

F çin 'true, genuine; truth', and the like; a l.-w. fr. Chinese *chên*, same meaning (*Giles 589*). S.i.a.m.l.g., as çim/çin, etc. **Türkü VIII ff. Man. M III 17, 12-13 (i) (bişig): Uyg. VIII ff. Bud. Sanskrit satyanāmena** 'by

having the name "truth" çin kértö a:tlıg üze: *TT VIII A.16*; çin kértü 'truth, truthful, true' (*Hend. do. H.3*; *U III 70, 6*; *TT V 22, 24*; *28, 127*; *Suv. 137, 8-9*; *192, 21*, etc.—çin kişi tétir 'is called a truthful man' *TT V 26, 113*; (these words of mine) *kaltı küñ teğri teğ çin ol* 'are as true as the divine sun' *Hüen-ts. 324*; **Civ. çin** '(of a statement) true; (of a document) genuine' is common in *USp.*: **Xak. XI çin al-şidq** 'the truth'; hence one says çin sözler: 'the words are true' (*yaşduq*), and **çin aydıñ** 'you spoke the truth' (*sadaqa*) *Kaş. I 339*; çin söz: 'a true (al-şidq) word' and çin kişi: 'a reliable, truthful (al-amimul-şadiq) man' *III 138*; a.o. *I 398 (büün)*: *KB ol köni çin kişi* 'that honest, truthful man' 863; **büün çin bağırsak** 'reliable, truthful, and compassionate' 763; o.o. 60, 336, 868, etc.: **xiii(?) Tef. çin** 'truth, truthful'; **çin ok** 'truly' 359; **xiv Muh. sadaqa çin ay-** (or *ayt-?*) *Mel. 28, 1*; *Rif. III: Çañ. xv ff. çin gerçe* 'true' *Vel. 244* (quotn.); çin ('with çe-') *räst dadd-i duruğ* 'true', opposite to 'lie' *San. 221r. 20* (quotn.); **Xwar. xiv çin ditto Qutb 45**; **Kom. xiv** 'true, genuine' çin *CCG*; *Gr. 78* (quotns.); **Kıp. XIII (al-şidq kérti)**: and *al-şidq* is also called çin, but not everyone knows the word *Hou. 27, 4-5*; **Osm. xiv ff. çin** 'true, correct' is noted in various plur. down to **xvi** and **çin seher** 'the true dawn' down to **xviii TTS I 163**; *II 235*; *III 154*; *IV 175* (*çin* everywhere).

I *çij* onomatopoeic for a ringing sound and the like; n.o.a.b. Cf. *çañ, çipra-*. **Xak. XI** one says *kulakım çij etti: şamat uđını* 'I had singing in my ears'; also used for the sound made by bells on animals' necks, brass basins (*şavut'l-calacil wa'l-taş*), and the like... (2 *çij* follows; in the following entry the *çim* seems to carry a *kasra* and the *nün* a *fatha*, perhaps *çañ* was intended), and one says *kulakım* (VU) *çañ etti*; and this is more correct (*aşah*) than the first *Kaş. III 357*.

2 *çij* an Intensifying Particle, perhaps merely a special usage of I *çij*. Medieval *çim*, which survives in NC *Kır. çim* (ak); *Kzx. şim* (kara) seems to be a later form of this word. **Xak. XI** and one says *çij tolu: kö:l* 'a lake full (*mal'an*) of water', also used of anything which is completely full (*imtal'a gāya fihi*) *Kaş. III 357*; (*xiv Muh. (?) şadih'l-abyađ* 'intensely white' a:p a:k; *abyađ şadiç* 'plain white' çim a:k; ('intensely black' kap kara); *xalışu'l-savād* 'pure black' çim kara: *Rif. 168*: *Kıp. xiv çim ak al-abyađul-yaqağ* 'snow white'; çim şadiç *ld. 46*).

VU *çoñ* Hap. leg.; it is possible that this is identical with *çoñ* 'big', a l.-w. fr. Chinese *chung* 'heavy, important', etc. (*Giles 2,880*), which is first mentioned in *Çağ. xv ff. San. 215v. 1* and survives in SE, NC, SC. **Xak. XI çoñ et al-habr mina'l-lağm** 'a lump of meat without bones or fat' *Kaş. III 357*.

Mon. V. CN

S cun- See yun-.

Dis. CNC

çanaç Hap. leg.; morphologically a Dim. f. in -aç but not semantically connected w. the **çan** listed above, although this is a possible etymology for **çanaç** 'a leather bottle' in SE Türki, *BŞ* 239 and *NÇ Kır. Xak. XI* **çanaç** 'an effeminate and cowardly person (*al-muħannaŋ wa'l-cabān*); anyone who has no competence in affairs but shows languor and remissness' *Kaş. I* 358.

F çançu: Hap. leg.; l.-w. fr. Chinese *chan chou* (*Giles* 295 2,468), same meaning. **Xak. XI çançu**: 'a rolling-pin (*al-miħmala*) used to flatten dough for making noodles' *Kaş. I* 417.

S cinçü: See *yiñcu*.

Tris. CNC

D çanaçlık Hap. leg.; A.N. fr. **çanaç**. **Xak. XI çanaçlık** (unvocalized, *nin* undotted) *al-xurq wa'l-tahniŋ* 'stupidity, effeminacy' *Kaş. I* 503.

PU çinçirğa: Hap. leg.; completely unvocalized, the mark on the second letter looks more like a *cazm* than a dot, in which case the word should perhaps be read **çipçirğa**: and taken as an earlier form of **çipçik/çupçuk** 'sparrow' noted in *xiv Muh. Rif.* 175 (only): *Çağ. xv ff. Vel.* 247; *San.* 211 v. 10; *Kom. xiv ÇÇI*; *Kıp. XIII* to *xv* in all authorities and surviving in some modern languages. An old animal name ending in -ğa: **Xak. XI (PU) çinçirğa**: *al-üşfür* 'sparrow' *Kaş. III* 242.

Tris. V. CNC-

D çanaçla- Hap. leg.; Den. V. fr. **çanaç**. **Xak. XI ol anı: çanaçla:di**: 'he attributed weakness, effeminacy, and languor (*al-daŋ wa'l-taħannaŋ wa'l-wahn*) to him' *Kaş. III* 330 (*çanaçla:r, çanaçlama:k*).

Mon. V. CND

***çand-** See **çantur-**, **çandıŋ-**.

Dis. CND

F çintan (çından) 'sandal-wood'; l.-w. ultimately der. fr. Sanskrit *cādana* '*Santalum album*, the sandal-wood tree', through some unknown intermediary. N.o.a.b. **Türkü VIII çintan iğaç kelürüp** 'bringing sandal-wood' *II* 5 11; VIII ff. **çintan iğaç üze: olu:pan** 'sitting on a sandal-wood tree' *Irkb* 4; *Uyğ. VIII* ff. Bud. (in a list of 32 plants and the like, mainly l.-w.s) **kızıl çintan** 'red sandal-wood' *Suv.* 476, 4; *Civ. çından*, sometimes specified as 'red' or 'white', is an ingredient in several remedies in *HI* and *II*: **Xak. XI çında:n al-şandal** 'sandal-wood': **çında:n at** 'a reddish bay (*al-ward*) horse' *Kaş. I* 436; a.o. *II* 122, 24.

Dis. V. CND-

D çantur- (çandtur-) Hap. leg.; Caus. f. of ***çand-**. **Xak. XI ol anı: bu: i:şka: canturdi**: 'he urged him to refuse to take part in ('*alā'l-*

-ibā' fi) this business'; originally **çandturdi**: (misvocalized *çandturdi*) *Kaş. II* 182 (**çanturur, çanturma:k**).

D çandıŋ- Hap. leg.; Recip. f. of ***çand-**. **Xak. XI ola:r ikki: çandıŋdi**: 'those two were rude to one another (*taxāşānā*) and each opposed (*a'rađa*) the other' *Kaş. II* 207 (**çandıŋur-, çandıŋma:k**).

Dis. CNĖ

çanak originally something like 'a hollow conical object'; survives in SE Türki 'the hopper of a flour-mill'; NC Kır. 'eye socket; cotton boll; bean pod; grave shaft'; SW Az., Tkm. 'a wooden bowl'; Osm. 'an earthenware bowl'. See *Doerfer III* 1125. **Xak. XI çanak** 'a wooden cone' (*al-maxriŋ*) like a saltcellar (read *al-mimlaħa*), etc. *Kaş. I* 381; o.o., both translated *al-qaŝ'a* 'a bowl', *III* 31 (*yoğrı:*); 109 (*yalğan-*): *XIII(?) Tef. çanak* 'bowl' 356; *xiv Muh.(?) (al-qaŝ'a aya:k) al qa'b* 'a wooden bowl' **çana:k Rif.** 170 (only): **Çağ. xv ff. çanağ/çanak** ('with ç-') *kāsa* 'bowl' *San.* 209r. 28 (*Rūmi* quotn.): **Oğuz XI çanak al-qaŝ'a Kaş. I** 381; a.o. *I* 84 (**1 ayak**): **Xwar. xiv çanak** 'bowl, dish' *Qutb* 40; *Kom. xiv* ditto *CCI, CCG*; *Gr.: Kıp. XIII al-zabdiya* 'an earthenware bowl' **çana:k Hou.** 17, 9; *xiv çanak (ç) al-qaŝ'a Id.* 46; *xv al-zabdiya şanak (sic) Kav.* 64, 7.

çanka: n.o.a.b.; prob. a l.-w.; *al-dāħūr* is not listed in the ordinary dicts. **Xak. XI çanka**: *al-dāħūr*, that is 'a kind of game trap' (*al-mašāyid*) *Kaş. I* 427; **Çağ. xv ff. çanka** (spelt, by implication, w. c-) *çangal* 'claw, talon' *San.* 209v. 3.

Dis. V. CNĖ-

DF çinik- Intrans. Den. V. fr. **çin:n**; apparently survives in NC Kır. **çinik-**; Kzx. **şinik-** 'to become hard, strong' and Kar. L. T.; Kaz. **çinik-** 'to become accustomed to (e.g. hardships)' *R III* 2072; *IV* 205; *Kov.* 179; presumably by some such evolution of meaning as 'to be tested and found sound'. **Xak. XI sö:z çiniktı: taħaqaqa'l-xabar wa'l-kalām** 'the news, or statement, was confirmed' *Kaş. II* 117 (**çinika:r, çinikma:k**): *Kom. XIV* 'to be tested and found genuine' **çinik-CCG**; *Gr.* 78 (quotn.).

DF çinğar- (çinğar-) Trans. Den. V. fr. **çin:n**; 'to investigate, or check the truth of (something Acc.)'; n.o.a.b. *Uyğ. VIII* ff. **çinğar-** 'to investigate' is occasionally used by itself e.g. *TT V* 24, 76 (**adırtla:-**) but usually in the Ger. f. in such phr. as **çinğaru sakın-** 'to meditate deeply' *do.* 22, 15-21; **çinğaru kör-** 'to look fixedly (at something)' *U II* 24, 4; *U III* 36, 17; 40, 4; 53, 4 (ii); *TT X* 459, 481 and **çinğaru bil-** 'to know for certain' (as the result of investigation) *Suv.* 597, 1; in the first case it is used in the Hend. **tétrü çinğaru**: **Xak. XI ol bu: i:şğ çinğardı: tafahħaşa aŝla'l-amr wa ħaqaqahu** 'he investigated the origin of the affair and checked it'; originally **çinğardı:** with -i:-

Kaş. II 182 (only *çınğarma:k sic*): *Kıp. xiv* (çandar- (*sic*, ?error for çındar-) *taqaşâ* 'to study a question deeply', one says çandaru: (*sic*?) şorğıl 'question him searchingly', and in *Kitâb Beylik çinkardı:* (-, *sic*) *tafâhaqa* (*sic*, ?corrupt; ?*tafâhama* 'to try to understand') *İd. 46*.

Dis. CNG

PU çöpek Hap. leg.; this word, çajal (Hap. leg.) and terjek (q.v.) are included in a Sub-section *al-ğunna* (i.e. with -ğ-) of a Section containing words with five consonants of the form *fa'al'al* like *şimürgük*; there is perhaps a serious error somewhere. Cf. *könek. Çiğil xı çöpek al-'ulba* 'a leather milking pail' *Kaş. II 290*.

VU çünüük 'plane tree'; n.o.a.b.; cf. çaru:n; displaced everywhere, except in NE where there is (?)no word for 'plane tree', by Pe. *çinâr. Uyğ. xiv Chin.-Uyğ. Dict. ch'un* 'a long-lived tree' (several varieties) (*Giles 2,856*) şünüük *Ligeti 199; R IV 1109; Xak. xı çünüük şacaru'l-dulb* 'the plane tree, *Platanus orientalis*' *Kaş. I 388*: 'the plane tree' is called şünüük, the ş- being altered from ç- *I 390*.

Dis. CNL

PU çajal Hap. leg.; see çöpek regarding spelling. *Xak. xı çajal er* 'a wicked (al-şarir) man' *Kaş. II 290*.

VU çıgil Hap. leg. ?; onomatopoeic; cf. *I çıg*, etc. *Xak. xı* one says *yügün çıgil çıgil etti*: 'the bridle jingled (*şawwata*); also used for any similar sound *Kaş. III 366*.

VU çaplı: maqlı: Hap. leg.; no doubt a meaningless jingle; cf. SW xx Osm. çatal meaning the name of a similar children's game *SDD VI 46. Xak. xı çaplı: maqlı:* 'the name of a children's game (*la'ib*), called in Ar. *al-dawdâ(t)* 'see-saw' *Kaş. III 379*.

VU çeplik Hap. leg.; the word lies between tüplük and köplek but is completely unvocalized; presumably an A.N. (Conc. N.) of unknown origin. *Xak. xı çeplik al-lablâb* 'bindweed, *Dolichos lablab*' *Kaş. III 383*.

Dis. V. CNL-

D çınla:- Den. V. fr. çın; s.i.s.m.l. (not SC, SW) meaning 'to speak the truth, behave correctly'. Cf. çınık-, çınğar-. *Xak. xı ol ı:şığ çınla:dı: haqqaqal-amr* 'he confirmed (or verified) the affair' *Kaş. III 296* (çınla:r, çınla:ma:k).

D çınlat- Caus. f. of çınla:-; s.i.s.m.l. *Xak. xı ol anıq ı:şın çınlattı:* 'he ordered that what he (i.e. someone else) said or claimed (*idda'â*) should be verified' (or. confirmed, *bi-taşdıq*) *Kaş. II 345* (çınlatıur, çınlatma:k).

Tris. V. CNL-

D çapı:la:- Den. V. fr. an extended form of çap; survives only(?) in SW xx Anat. çenile-/

çenile-/çenilde- (of a dog) 'to yelp, howl' *SDD 324. Xak. xı it çapı:la:dı:* 'the dog howled (*harra*) when it was beaten'; this is used for a sound other than a bark (*sawtuhu düna'l-nubâh*); and one says to a man when he has used abominable language (*şanna'a bi-kalâmihî*) *telim çapı:la:dıg şağabta kaıra(n) wa şıhta* 'you have stirred up a lot of discord and made a loud noise' *Kaş. III 404* (çapı:la:r, çapı:la:ma:k).

Dis. CNR

D çıpra:k Dev. N. fr. çıpra:-. Survives in SC Uzb. çinkirkok 'strident, squeaky' (but çinkirlik 'a scream' seems to be a separate Dev. N. fr. çinkir- (çıpra:-)) and SW Osm. çınğırak (*sic*) 'a small bell'. *Xak. xı çıprağ ün* 'a loud, clear (*al-cahiru'l-şafi*) sound' *Kaş. III 383; xiv Muh. al-şanc* 'cymbals', etc. çıpra: (*sic*) *Mel. 51, 4; Rif. 148; Çağ. xv ff. çinkirak/çinkiraw* (spelt) 'aras 'a bell' *Şan. 221r. 22*.

Dis. V. CNR-

D çıpra:- Den. V. fr. çıprı an onomatopoeic cognate to *I çıg* noted only in NE Tel. *R III 2068*, and as çıngır/çingır çıngır in SW Osm. S.i.s.m.l. in NE, NC, NW, and SW Tkm. as çıpr-/çıpkır-/çinkir-, etc. *Xak. xı ol kopra:ğu: çıpradı:* 'the bell on the horse's neck jingled (*şawwata*) and the bridle rattled (*şalşala*)' *Kaş. III 402* (çıpra:r, çıpra:ma:k; the *ol* is superfluous; cf. çıprat-); *Kıp. xiv* (under konraw) çınradı: is used for 'to ring, buzz' (*mina'l-şanin*); our şayx Faxru'l-din informed us to this effect *İd. 75*: Osm. *xiv* to XVIII çıpra- 'to ring, jingle', etc.; in several texts *TTS I 160; II 231; III 151; IV 171*.

D çıprat- Caus. f. of çıpra:-; now obsolete? *Xak. xı ol kopra:ğu: çıpratı:* 'he made the bells on the horse's neck jingle and the bridle rattle' *Kaş. II 358* (çıpratıur, çıpratma:k; same translation as çıpra:- but here clearly Trans.); Osm. *xiv* to *xvi* çıprat- 'to make (something) ring, jingle'; in several texts *TTS I 160; II 282; III 151; IV 171*.

Tris. CNR

D çıpartğu: (?misreading of çıpratğu:) Hap. leg. ?; Dev. N. (Conc. N.) fr. çıprat-; 'a bell'. Uyğ. VIII ff. Bud. *PP 79, 4-6* (as-).

Dis. CŃŞ

F çanşı: l.-w. fr. Chinese *ch'ang shih* 'remembrancer, annalist' (*Giles 450, 9,893*) appears as a title in several Turkish names. *Türkü VIII ff. Yen. Uz Bilge: Çanşı: Mal. 31, 1*: Uyğ. VIII ff. Man. *Billir Çanşı: M III 46, 4* (iii): Bud. Çanşı occurs at the end of several P.N.s in *Pfahl. 22, 5; 23, 14-20*: *Xak. xı Çanşı:* the name of an *amir* of Xotan; that country was conquered because of him; it is said that he was overthrown (*mağlûb*, or read *mağlûb* 'conquered'?) by *Camsid Kaş. III 378*.

F çaḡsu: Hap. leg.; no doubt a Chinese l.-w. **Xak. XI çaḡsu:** 'a small tunic' (*al-qurtuq*) *Kaṣ. III 378*.

Tris. CNS

(D) **çeniştürük** Hap. leg.; Conc. N. fr. ***çeniş**, which might be a Dev. N. fr. ***çen-**, but there is no trace of either word. By its description this might be 'the lichee'. See **çeniştürükse:-** **Xak. XI çeniştürük** 'a tree fruit (*haml şacâr*) like a nut (*al-banâdiq*), red and white'; it ripens at the beginning of the summer and is eaten *Kaṣ. I 530*.

Tris. V. ÇNS-

D **çeniştürükse:-** Hap. leg.; Desid. Den. V. fr. **çeniştürük**; quoted only as an example of the Desid. f. **Xak. XI er çeniştürükse:di:** 'he longed for the well-known fruit' (*tamar*); it is spherical (*?huwa bi'l-kûra*, ?l.-w. fr. Pe. *kura*) like a Chinese nut (*al-banâdiq şini*, or 'like a nut, Chinese (by origin)') *Kaṣ. I 280, 4* (completely unvocalized in the MS.); n.m.e.

Mon. CR

I çar in the onomatopoeic jingle **çar çur**, which survives in SW Rep. 'Turkish in such phr. as **çar çur et-** 'to squander, dissipate'. The phr. was no doubt colloquial and is not noted in the Osm. dicts. See **şar**, which is said to be a Sec. f. of **çar** and is an onomatopoeic with a slightly different meaning. This entry is appended to that of **şar**, and so is out of its alphabetical position in the MS. **Xak. XI** one says **ol çar çur yê:di:** 'he eat everything that he found and left nothing' *Kaṣ. I 323*.

2 çar: in the phr. **çar çarmak** which seems to be a mere jingle, perhaps in children's language; pec. to *Kaṣ. Xak. XI* 'young children' (*al-darâdiq'u'l-afâl*) are called **çar çarmak** *Kaṣ. III 148*; (between **çaxşak** and **çigruk**) **çar çarmak** *al-darâdiq wa'l-afâl*; one of them is a jingle (*iğbâ*) of the other; **çamrak** is an alternative form (*luğâ fihî*) *I 469*.

1 çer Hap. leg.; it is hard to see what *hikâya* means here; it can hardly mean 'onomatopoeic', perhaps 'a word used only to form Den. V.s'. Cf. **çerlet-**, **çerlen-**. **Xak. XI çer** 'a *hikâya* for great bodily weight' (*an iğali'l-badân*); hence one says **er çerlendi:** 'the man's body was heavy' (*taqala*). A *Xakânî* word *Kaṣ. I 322*.

2 çer Hap. leg.; 'time'; cf. **ö:d**; it is possible that this was the Oğuz equivalent of **ö:d**, which is not recorded in any Oğuz language except XX Anat., but if so it was displaced by l.-w.s like *waqt* and *zamân* at an early date. **Oğuz XI çer** *al-waqt* 'time', hence one says **bu: çerlikde:** *kel* 'come at this time' (i.e. 'now') *Kaṣ. I 323*.

3 çer (?*çer*) Hap. leg.; it is prob. that this is merely an Oğuz form of **yê:r** 'place', and that *Kaṣ.* gave it this meaning owing to the erroneous belief that it is connected with **çerig**,

a word almost certainly older than the Oğuz sound-change **y- > ç-**. **Oğuz XI çer** 'the opposite of something' (*qubâlatu'l-şay*); hence one says **anıy evl: bu: çerlikde:** 'his house is opposite this thing' (*şic*, but ?'his house is in this locality'); hence **çerig** is used for 'the two battle ranks' (*saffayı'l-harb*) because they confront one another (*yataqâbalân*) *Kaṣ. I 323*.

1 çir an onomatopoeic; survives, with slightly different shades of meaning in NC Kır. **çir** and SW Osm. **çir** *Red. 743* (only); it is possible that SW Osm. **çir/çir** 'sparrow' is an extended meaning of this word, and that the **Çağ.** word below has the same meaning. **Xak. XI çir** 'an onomatopoeic for the sound (*al-şawt*) produced by tearing (*min mazq*) a garment, etc.; hence one says **anıy to:nın çir yırtı:** 'he tore his garment with this sound' (*muşaw-wita(n) lahu*) *Kaṣ. I 323*; **Çağ. xv ff. çir** 'the name of a bird which flies about in large flocks' (*fauc fauc*) *San. 218r. 2* (quotn.).

VU 2 çir Hap. leg.; 'fat'; the words used to translate it suggest a rather more solid commodity than **ya:g**; *al-dasam* seems to mean 'dripping' or more generally 'fat', *al-şahm* is usually 'suet', but *al-simhâq* normally means 'the pericranial membrane', here perhaps more generally 'membrane', and *al-samn* is more usually 'clarified butter' than 'fat' proper. In the absence of any known connecting link the resemblance to Russian *zhir* 'fat, suet' is prob. a mere coincidence. **Xak. XI çir** 'fat' (*al-dasam*); one says **eşiçte: çir yo:k** 'there is no fat in the pot'; its origin is 'the membrane on suet' (*al-simhâq mina'l-şahm*); hence one says **bu: ette: çir yo:k** 'there is nothing in the way of suet or fat (*şay*)' *mina'l-şahm wa'l-samn*) on this meat' *Kaṣ. I 323*.

1 çor: a Turkish title rather rare in Turkish texts and perhaps commoner in the Chinese records where it is represented by *cho* (*Giles 2,421*). It is stated in the *Chiu T'ang Shu* (see Liu Mau-tsai, *Die chinesischen Nachrichten zur Geschichte der Ost-Türken (T'u-kiue)*, Wiesbaden, 1958, p. 158) that Kutluğ *Xağan*, before he became *xağan*, was a hereditary **tođun çor**, and his brother, who became *Kapğan Xağan*, is always called by the Chinese Mo-*cho* (see op. cit., *passim*) which appears in Tibetan script as *hBug-Cor*, and perhaps represents ***Böğö: Çor**. There is also a reference (op. cit., p. 170) to the 'Çor of the five To-lu (Tölis) tribes of the Left Wing of the Ten Tribes (i.e. the Western Türkü)'. A **çor:** therefore seems to have been something less than a *xağan* and more than a *beg*, perhaps the head of a small confederation, cf. **elteber**, **I irkin**. As regards the pronunciation, the Middle Chinese pronunciation of *cho*, though uncertain, is likely to have been nearer *chor* than *chur* and the Tibetan transcription *çor* points in the same direction. **Türkü VIII (VU) Tađık Çor** *I E 32*; **Tarduş İnanç**: **Çor I N 13**; **Kül Çor** the leader of the **Tarduş begs II S 13**; **Işvara: Tamğan Çor Yabğū: Ongin 4**; **Ix.** is a memorial to **Küll Çor** and

Yégen Çor is mentioned in *Ix.* 21, 26: VIII ff. (PÜ) **Unağan Çor Miran A.2.** (*ETY II* 64): *Yen. El çor Mal.* 32, 8. **Uyğ.** VIII ff. *Man. M II* 7, 1 ff. is described as a poem by **Afrîn Çor Têgin:** *Bud. Inal Çor Pfahl.* 24, 35 (a rather later document, perhaps here a merely honorary title): *O. Kir.* IX ff. **Külüg Çor Mal.** 7, 1; **Elçi: Çor Küç Bars do.** 14, 1.

VU 2 çor: *Hap. leg. Xak.* XI **çor:** *ura:ğut al-raṭā minā'l-nisā'* 'a woman with a tight vagina'; **Oğuz XI** the **Oğuz** call 'dense vegetation' (*al-nabū'l-multaff*) **çor:** *ot*; the first (i.e. *Xak.*) meaning comes from this *Kaş.* III 121.

VU çur Pec. to *Kaş.* **Xak.** XI **çur çur** 'an onomatopoeic for the sound of milk falling from the udder into the pail'; also used of any liquid when it makes a noise (*şavvata*) *Kaş.* I 323; **çurçur** (among the words with four consonants) one says *tevey emiğ:* **çurçur** 'an onomatopoeic for the fall of milk into a deep dish' (*fī'l-cafna*) (lit. 'the gurgling sound of a camel's udder') I 485.

VU çür Hap. leg.; cf. **asığ,** which seems to have displaced this word completely. Cf. **çürlet-, çürleten-. Xak.** XI **çür al-manfa'a** 'advantage, profit' *Kaş.* I 323 (and see **çürle:-**).

Mon. CRD

çart Hap. leg.; the jingle is prob. the original form. **Xak.** XI 'the crumbs and fragments (*duqān . . . wa ruḏāḏihi*) of anything are called **çart çurt;** hence one says *bizliḡ anda: bir çart alğū:mız bar:* 'he has a fragment (e.g. of bread, *kisra*) which we are entitled to receive' *Kaş.* I 341.

çirt an onomatopoeic with a series of not very closely related meanings. **NC Kir.** **çirt tükürün-** is exactly syn. w. the *Xak.* phr., but otherwise *Kir.* **çirt** and *Kzx.* **sirt;** **SC Uzb.** **çirt** mean 'a cracking noise' (but *Uzb.* **çirt plrt** is syn. w. **çart çurt** above); **NW Nog.** **şart et-** means 'to snap the fingers' (cf. **çert-**) and **SW Osm.** **cirt (sic), Red.** 653, 'a screeching noise'. **Xak.** XI when a man spits through gaps in his teeth (*bazağa . . . min xilāl asnānihi*) one says **çirt so:dti: Kaş.** I 341: **Çağ.** XV ff. **çirt karından yel çıkmāğa dërler** the word for 'breaking wind' *Vel.* 241.

Mon. V. CRD-

çert- an onomatopoeic word meaning basically 'to make some kind of noise while doing something'; cf. **çirt.** S.i.a.m.l.g. (in *SW* not *Osm.*) usually for 'to snap (the fingers), to pluck (a stringed instrument)'. **Xak.** XI **ol çertti: ne:gni: aflatā'l-şay'** 'he let the thing drop'; and one says **ol yarma:k uçin çertti:** 'he clipped (*kasara*) the edge of the silver coin'; also used when you clip the edge of anything else *Kaş.* III 426 (**çerte:r, çertme:k:**) **Çağ.** XV ff. **çirt-** (*sic*, ? in error) (1) *miḡrab zadan* 'to fly the plectrum', in *Pe. xaxma;* (2) 'to use a razor on the limbs'; (3) 'to split (*şihastan*) kernels and seeds containing kernels with the teeth', in *Ar. talabbub;* the *V.* cannot be used

alone but must have an appropriate Object *San.* 216v. 13 (quott.): **Kom.** XIV 'to snap the fingers' **çert- CCG; Gr.**

Dis. V. CRD-

D çertil- *Pass. f. of çert-;* s.i.s.m.l. **Xak.** XI **çertilidi: ne:ğ fāta'l-şay'** 'the thing slipped, escaped, passed by', and the like *Kaş.* II 229 (**çertilür, çertilme:k;** *prov.;* see *erdemsiz;* o.o., same translation, I 103, 4; II 148, 9; III 41, 21.

Dis. CRĞ

çaruk a kind of footwear; more specifically 'a rough, home-made boot', as opposed to **etük** 'a professionally made boot'. Survives in the same meaning in *NC Kir.;* *SW Az., Osm., Tkm.* as **çarık.** Note that **çaruk (caruk)** in *Xwar.* XIII(?) *Oğ.* is a *Sec. f. of yaruk.* See *Doerfer* III 1044. **Xak.** XI **çaruk al-ḥidā'** 'a sandal, rough boot' *Kaş.* I 381 (*prov.;* also 'a tribe of Turks residing in Barçuk') **Çağ.** XV ff. **çaruk** (spelt) 'a sandal (*afzār*) with a leather sole and an upper made of cordage' *San.* 205v. 29: **Kip.** XIV **çaruk (c-)** 'a sandal (*al-ḥidā'*) made of hide, used in snow and worn over the felt stockings (or boots?, *al-cawārib*)' *Id.* 42.

çirğūy n.o.a.b.; the meaning in *KB* 'is obscure; perhaps a metaph. for someone who takes in but does not give out. **Xak.** XI **çirğūy 'ayr naşl'l-sahm,** 'the midrib of an arrow-head': **çirğūy** 'the loop (*al 'urwa*) through which the belt passes on either side of a robe' *Kaş.* III 241; **KB ay çirğūy ay muḡluğ ay tūğmiş eliğ** 'oh . . ., miserable, close-fisted man' 1673.

Tris. CRĞ

D çarukluğ P.N./A. fr. çaruk; survives in *SW Osm.* **çarıklı.** **Xak.** XI **çarukluğ er** 'a man wearing sandals' (*muḡtaḏi*) *Kaş.* I 497 (also the name of an *Oğuz* tribe).

D çarukluk Hap. leg.; *A.N. (Conc. N.) fr. çaruk.* **Xak.** XI **çarukluk** 'a piece of leather (*al-ğidd*) for making sandals' *Kaş.* I 503.

Tris. V. CRĞ-

D çarukla:- Den. V. fr. çaruk; survives in *NC Kir.* **çarıkta-** 'to wrap (an unshod horse's hooves) in (something before riding over rough ground); to circle (when flying)'. **Xak.** XI **ol ada:kın çarukla:di:** 'the man put on Turkish sandals' (*haḏā . . . bi-ḥidā' turki*) *Kaş.* III 337 (**çaruklar:, çaruklama:k.**)

D çaruklan- *Hap. leg.;* *Refl. f. of çarukla:-.* **Xak.** XI **er çaruklandi:** 'the man wore sandals, or became an owner of them' *Kaş.* II 266 (**çaruklanu:r, çaruklanma:k.**)

Dis. CRG

çerig originally prob. 'troops drawn up in battle order', a rather more restricted concept than 'army', which was **sü;** but when **sü:** became obsolete it was used more generally

for 'army, troops', etc. *Kaş.*'s derivation fr. 3 çer is morphologically impossible. An early l.-w. in Mong. (*Haensch* 26); s.i.a.m.l.g. with minor phonetic variations, but now become obsolete in some SC, NW languages. See *Doerfer* III 1079. *Türkü VIII süpüş bolsar çerig éter ertl*: 'when there was a battle he arranged the troops in battle order' *Ix*. 9: *Uyğ. VIII çerig étdim Şu. E* 3; a.o. *do.* 4 (1 uç); *viii ff. Bud. adınlarını süsün çerigin tıdmak sergürmek kılurmen* 'I bring about the obstruction and halting of the others' army and troops' *U II* 69, 5 (ii); o.o. *do.* 74, 4 (i) (sü:); *Suv.* 409, 11: *Ciy. öjdün çerigdin at ağalı kelgüçl* 'coming from the eastern army to collect horses' *USp.* 53 (i) 2-3; o.o. *do.* 104, 19-20; *TT I* 39 (kölün-); *Xak. XI çerig şaffu'l-harb* 'battle ranks' *Kaş. I* 388 (prov.); *I* 95 (ülker) a.o.o. with the same, or a similar, translation: *KB çerigin söküp* 'breaking the (enemy's) ranks' 2268: XII(?) *KBVP uruşlar öğdine çerig tüzgünü* 'putting the ranks in order in time of battle' 44; o.o. *do.* 38, 45: XIII(?) *Tef. çerig* 'army' 358: XIV *al-'aşkar* 'army, troops' *çerig Mel.* 50, 8; *Rif.* 145 (reading 'askaru'l-harb); *Çağ. xv ff. çerik* ('with -k') *laşkar* 'army' *Vel.* 240; *San.* 216v. 6 (quotns.): *Oğuz XI çerig* 'the opposite (*qubāla*) of anything' and 'the time (*waqt*) of anything' *Kaş. I* 388 (no other trace of such meanings, see 2, 3 çer): *Xwar. XIII(?) çerig* is the standard word for 'army, troops' in *Oğ.*; *sü:* does not occur: XIV ditto *Qub* 42; *MN* 72: *Kom. XIV* 'army' *çerl CCI, CCG*; *Gr.* 74 (phr.): *Kip. XIII al-'aşkar şeri:* (*sic*), also called *sü:*, hence *sü: başı:* 'the head of the army' *Hou.* 14, 10; (in the list of P.N.s) *Bekçeri:* either 'strong army' or 'chief of the army', a phrase (?), *huwa luğa do.* 30, 3: XIV *çeri:* (c-) *al-'aşkar*, also called *çerig İd.* 42; *al-'aşkar çeri:* (c-) *Bul.* 6, 10.

çörek 'a round loaf of bread'; more restricted in meaning than *etmek*. S.i.s.m.l. in NW and SW usually for 'cake, pastry'. See *Doerfer* III 135. *Xak. XI çörek al-qurş* 'a round loaf of bread' *Kaş. I* 388; *Çağ. xv ff. çörek otu siyhār dāna* 'coriander seed' in *Ar. ḥabbatu'l-sawdā San.* 212v. 23 (the same phr. occurs in Osm. and this should perhaps have been labelled *Rūmi*): *Kip. XIII al-qurş çörek Hou.* 15, 19: XIV ditto *İd.* 42; *çörek al-bağsimātu'l-şihār* 'small biscuits' *do.* 43; *al-şimz* 'coriander seed' *çö:rek otu: Bul.* 7, 2: *Osm. XIV çörek* 'a round loaf of bread'; c.i.a.p. *TTS I* 168; *II* 246; *III* 160; *IV* 182.

VU çörgü: Hap. leg.; in the analogy of *bütgü:*, q.v., which follows immediately out of alphabetical order, it has been suggested that the missing word is 'to urinate'. *Xak. XI* one says to a boy when he is asked 'whether he wants to or not' (*hal bihi am lâ*) *çörgü: bar mu: Kaş. I* 430.

Dis. V. CRG-

D çerğes- Recip. Den. V. fr. *çerig*; pec. to *Kaş.* *Xak. XI ikki: sü: çerğesti: iştaffa*

Jariqāl-qitāl 'the two battle formations formed up in battle ranks' *Kaş. II* 209 (*çerğesür:*, *çerğesmek*; *vey*); o.o. *I* 442, 8 (same verse); *I* 179, 22 and *II* 283, 5 (both the same verse, of flowers growing up in rows); *II* 303, 9 (of stars).

Tris. CRG-

D çerğüç: Hap. leg.; N.Ag. fr. **çerğü:*; this word and a parallel Den. V. occur in a passage lamenting the oncoming of old age between the sentences 'whatever youth collected for me, old age has come and taken away. It will come to you too' and 'I have become the prisoner of years and months to my sorrow'. There is no real clue to their meaning, but they might mean 'mourner' and 'mourn' or the like. *Xak. XI KB aya çerğüç kel méni çerğüle* 373.

Tris. V. CRG-

D çörekle:- Hap. leg.; Den. V. fr. *çörek*. *Xak. XI ol unuğ çörekledi:* 'he made a round loaf (*qaraşa*) from the flour' *Kaş. III* 340 (*çörekler:*, *çörekle:mek*).

D çerğüle:- See *çerğüç:*.

Dis. CRL

D çerlig Hap. leg.; P.N./A. fr. *1 çer*; difficult to connect semantically w. that word, but cf. *çerlet-*. *Xak. XI al-axfaş* 'a man with weak sight' is called *kö:zi: çerlig Kaş. I* 477.

D 1, 2 çerlik See 2, 3 çer.

Dis. V. CRL-

D çarla:- Den. V. fr. *1 çar*, but with a rather wider meaning; survives in SW Osm. *çarla-* (*sic*), same meaning. *Xak. XI oğla:n çarla:di:* 'boy sobbed' (*bakā*); and one says *yaḡa:n çarla:di:* 'the elephant trumpeted' (*šāha*) *Kaş. III* 295 (*çarlār:*, *çarla:mak*; and see *çoğla:-*); *Çağ. xv ff. çarla-* (or *çarla-?*, not spelt) *şadā zadan wa nidā wa āwāz kardān* 'to call out, shout', and the like *San.* 205r. 23; *Xwar. XIII çarla-* ditto *Ali* 48: XIII(?) *çarla-* 'to call to, summon' *Oğ.* 90, 332, 358.

VUD çürle:- Hap. leg.; Den. V. fr. *çür*. *Xak. XI* (after *çür*) hence one says *ol andin ne:ḡ çürle:di:* *nāla minhu manfa'a* 'he obtained a benefit (or profit?) from him' *Kaş. I* 323; n.m.e.

D çarlat- Caus. f. of *çarla:-*. *Xak. XI ol oğla:nıḡ çarlattı:* 'he made the boy sob' (*abkā*); also used for making an elephant trumpet *Kaş. II* 344 (*çarlatur:*, *çarlatma:k*); *Çağ. xv ff. çarlat-* (or *çarlat-?*) 'to order to call out' (*şadā zadan*) *San.* 205v. 6.

D çerlet- Caus. Den. V. fr. *1 çer*; apparently survives in SW xx Anat. *SDD* 327. *Xak. XI ot anuḡ kö:zin çerlettı:* 'the drug injured (*afsada*) his eye'; also used for making a man heavy (*aḡkala*) through the consumption of

coarse (*ğalız*) food and the like *Kaş. II* 345 (çerletü:r, çerletme:k).

VUD çürlet- Hap. leg.; Caus. f. of çürle:-. *Xak. XI ol andın ne:ñ çürletti:* 'he urged someone to pilfer (*qaffa*) something from his (someone else's) property' *Kaş. II* 345 (çürletü:r, çürletme:k).

D çerlen- Refl. Den. V. fr. I çer; cf. çerlet-. Apparently survives in SW xx Anat. *SDD* 327. *Xak. XI er ö:zl: çerlendi:* 'the man was ill (*i'talla*), and his body was heavy' (*taqula*); and hence one says *anıñ kö:zl: çerlendi:* 'his eye suffered from ophthalmia' (*ramadat*) *Kaş. II* 244 (çerlenü:r, çerlenme:k; these two erroneously vocalized ç-i-); a.o. *I* 322 (I çer).

VUD çürlen- Hap. leg.; Refl. f. of çürle:-. *Xak. XI ol andın ne:ñ çürlendi:* 'he drew a profit (*carra* . . . *manfa'a*) from him' *Kaş. II* 245 (çürlenü:r, çürlenme:k).

D çarlaş- Hap. leg.; Co-op. f. of çarla:-. *Xak. XI oğlan çarlaşdı:* *bakati'l-şibyân* 'the boys sobbed (together)'; and one says *yağınlar çarlaşdı:* 'the elephants trumpeted (*bakat* . . . *ya'ni şahat*; together)' *Kaş. II* 210 (çarlaşu:r, çarlaşma:k).

Dis. CRM

çarım See çam.

VU çuram Hap. leg. *Xak. XI çuram* 'a shot (*ramya*) with a light arrow'; it is longer (*ab'ad*) than a standard shot (*al-ğalva*); a man shoots it lying on his back (*mustalqā*) so that it may go further (*yakun amđā wa ab'ad*); and one says *çuram okı:* for the arrow used in that kind of shot *Kaş. I* 412.

S çarmak See 2 çar.

Dis. V. CRM-

çerme:- 'to twist up (something); roll up (one's sleeves, etc.)'. S.i.a.m.l.g.; in SW Osm., Tkm. çerme- (but in Osm. the metathesized form çemre- is commoner), but in all other languages where it survives, including SW Az., çirma-. Not noted in *Xak.* although der. f.s. are. Çağ. xv ff. çırma-(-p) *sar- ve bağla-* 'to wrap and tie up' *Vel.* 240 (quotn.); çırma-piçidan 'to twist, wrap up' *San.* 217r. 12 (quotns.): *Kom.* xiv 'to wrap up' çırma-CCG; *Gr.*: Osm. xiv çerme- 'to roll up (one's skirts, etc.)' in one text; xvi ff. çemre-ditto, in several *TTS II* 217.

D çermet- Caus. f. of çerme:-; s.i.s.m.l. with similar phonetic changes. *Xak. XI alp er atın çermetti:* 'the warrior had his horse's tail plaited with a silk ribbon' (*armala* . . . *bi-harira*); this is one of the distinguishing marks (*alāmāt*) of warriors; also used of anything which is twisted and plaited (*yurmal maftūla(n)*) like the lash of a whip which is plaited with leather thongs (*yulaff bi-qidd*) *Kaş. II* 349 (çermetü:r, çermetme:k); Çağ. xv ff. çırmat-/çırmaştır- Caus. f.s.; piçān-

dan 'to have (something) twisted or wrapped up' *San.* 217v. 16 (quotn.).

D çermel- Pass. f. of çerme:-; s.i.s.m.l. with similar phonetic changes. *Xak. XI çaviğ cermeldi:* 'the whip-lash (etc.) was twisted and plaited' (*luwuiya wa rummila*) *Kaş. II* 231 (çermelü:r, çermele:k); Çağ. xv ff. çırma-/çırman-/çırmaş- piçida sudan 'to be twisted, or wrapped up' *San.* 217r. 27 (quotns.): *Kom.* xiv 'to be wrapped up' çırma-CCG; *Gr.*

D çermeş- Co-op. f. of çerme:-; s.i.s.m.l. with similar phonetic changes. *Xak. XI ol maña: çaviğ* (mis-spelt *çağiğ*) *çermeşdi:* 'he helped me to plait (*fi laff*) the whip-lash' *Kaş. II* 210 (çermeşü:r, çermeşe:k); Çağ. xv ff. *San.* 217r. 27 (çermel-).

Dis. CRN

VU çaru:n Hap. leg.; cf. çünü:k. Yağma: *XI çarun* *şacari'l-dulb* 'plane tree, *Platanus orientalis*' *Kaş. I* 414.

VU çırıp Hap. leg.; an onomatopoeic, cf. I çır, I çıp. *Xak. XI çırıp* 'an onomatopoeic for the sound made by a brass basin (*al-fast*) and the like' *Kaş. III* 370.

F çurnı: 'pouder'; l.-w. ultimately der. f. Sanskrit *çūrna*, same meaning. N.o.a.b. Uyğ. viii ff. Civ. (in medical prescriptions) *rasayan çurnı* 'rasāyana powder' *TT VII* 22, 1; *TT VIII M.* 19-20 (antağ); common in *H I* and *II*: *Xak. XI çurnı*: 'a laxative drug (*dawā mushil*) compounded by Turkish physicians' *Kaş. I* 435: *KB* (in a verse with several unidentified drugs) *ya çurnı öğit* 'or have a powder ground' 1064; a.o. 2887 (*Kaş.*'s translation should perhaps be adopted here).

Mon. CRS

VU çars Hap. leg.; onomatopoeic. *Xak. XI* one says *ol anı: çars çars urdı: darabahu 'alā cildihi bi-şawt* 'he beat him noisily on his bare skin' *Kaş. I* 348.

Dis. GSD

çasut See çaşut.

Dis. GSM

?E çüsüm See çüşüm.

Dis. V. CSR-

çasur- See çaşur-.

Mon. ÇŞ

VU çaş 'turquoise'; n.o.a.b.; displaced in about xiv in all languages by the Pe. l.-w. *fırūza*. *Xak. XI çaş al-fayrūzac* 'turquoise' *Kaş. I* 330 (verse); o.o. *II* 79 (saşur-); *II* 192 (kontur-); xiv *Muh. al-fayrūzac çaş* (c-) *Mel.* 75, 8; çaş; (c-) *Rif.* 178.

çiş originally a quasi-onomatopoeic; survives in SW Osm. as a common N. for 'urination,

defecation'. **Xak.** x1 çış çış 'an expression used by a woman when making a boy (etc.) urinate' (*ında ibâlatı'l-şabi*); also used by a horseman when making his horse urinate after a journey *Kaş. I 331*.

Mon. V. ÇŞ-

*çaş- See çaşut, çaşur-.

S çeş- See seş-.

Dis. V. ÇŞA-

D çşe:- Hap. leg.; Den. V. fr. çış. **Xak.** x1 oğla:n çşe:dl: 'the boy urinated and defecated'; this word is used only of children *Kaş. III 267* (no Aor. or Infin.).

Dis. ÇŞD

PUD çaşut the exact pronunciation (-ş- or -s-) is uncertain since the Uyğ. script is ambiguous and the Kıp. and Osm. forms may have been altered to conform to a supposed etymological connection with Ar. *câşûs*; the meaning too may have altered for the same reason. Active Dev. N. fr. *çaş-, cf. çaşur-, q.v. The meaning in Uyğ. can only be conjectured, but as both words are used in Hend. with *yonağ:lyonağ:-*, 'delation' or 'false accusation' seems the likeliest. Uyğ. viii ff. Bud. (in a confession of sins; if I have spoken lies or) *çaşut yonağ kiltım erser* 'practised delation or false accusation' *U II 76, 6*; *çaşut çaşurdımız yonadıımız erser TT IV 8, 71 v.l.* (see note thereon): Civ. *tıl talaşur çaşut yonağ tığileşir* 'there is a battle of tongues, and delations and false accusations are whispered' *TT I 74*; Kıp. xiv *çaşut (-c-) al-câşûs 'spy'*; it is a Turcized (*mutarrak*) form of the Ar. word *Id. 43*; Osm. xiv ff. *çaşut(rare)/çaşıt 'spy'*; in several texts *TTS I 148*; *II 212* (the word still survives in Osm. and xx Anat. *çaşıt 'mischief-maker, trickster' SDD 307*; *çaşıt 'spy' do. 312*).

Dis. V. ÇŞD-

D çışet- Hap. leg.; Caus. f. of çşe:-. **Xak.** x1 ura:ğut kençin çışetti: 'the woman made her child urinate and defecate' *Kaş. II 307* (çışetü:r, çışetmek:).

Dis. ÇŞG

VUF çüşek Hap. leg.; the obvious translation of *bi'l-ruğdiya* is 'in the language of Suğd', but it is doubtful whether in XI this means what we call 'Sogdian'. Suğd x1 *çüşek al-ri'y* 'pasture land' *Kaş. I 389*.

?F *çeşkel* survives as *çaşxal* 'pot, pan' in G. Jarring, *Uzbek Texts from Afghan Turkestan*, Lund/Leipzig, undated, p. 182, but prob. an Iranian l.-w. *Gancak x1 çeşkel al-xazaf* (mis-spelt *cazaf*) *wa'l-burmatu'l-a'şâr* (?read, with Atalay, *wa'l-a'şâr*) 'an earthenware or stone cooking pot or pieces of such pottery' *Kaş. I 482*.

Dis. ÇŞM

PU?F çüşüm 'mulberry'; survives in the SE Turfan dialect as *cücem/yücem*, A. von le Coq, *Sprichwörter und Lieder aus der Gegend von Turfan*, Leipzig, 1910, p. 89. The Uyğ. texts are all late and the second consonant could be read as -j-. The relationship between this word and *üjme*; q.v., is obscure; both are prob. l.-w.s; they can hardly go back to one original but might have been borrowed fr. different Iranian dialects. Uyğ. viii ff. Civ. *çüşüm kuruğ üzüm suvi* 'a decoction of mulberries and raisins' *H I 83*; *çüşüm söğütñg yürün kasıkı* 'the white bark of a mulberry-tree' *do. 191*; xiv *Chin.-Uyğ. Dict.* 'mulberry-tree' *çuşum (sic) R III 2182*; *çüşüm* (?çöşöm) *Ligeti 155*.

Dis. ÇŞR

SF *ça:şır* See I *çatır*.

Dis. V. ÇŞR-

D *çaşur*- presumably Caus. f. of *çaş-; cf. *çaşut*, q.v. N.o.a.b. Uyğ. viii ff. Bud. (if I have lied or) *çaşurdum* (mistranscribed *çağurdum*) 'delated' (or used rough, harsh language) *U II 85, 23*; (if we have lied or) *çaşurdumuz yonadıımız erser* 'delated and made false accusations' *TT IV 8, 71* (for v.l. see *çaşut*); *çaşut çaşurmamak* 'not to delate' (or use rough, harsh language) *Suv. 220, 2*.

Dis. CYD

VU?F çıydım the ç- is vocalized with both *fatha* and *kasra*; survives in NC Kir. *çıydın (sic)* 'a shepherd's woollen overcoat with a felt lining'; Kzx. *ceydem (sic)* 'an open-necked shirt' *R IV 66* (only); the word has a foreign look. **Xak.** x1 *çıydım* 'the name of a thin felt (*libd*), which is used to make raincoats (*al-mamâtir*) and to stuff mattresses (*yuhşâ bihi'l-furş*)' *Kaş. III 176*.

Dis. CYN

S *çayan* See *çardan*.

S *çoyın* See *çodın*.

Mon. CZ

çuz 'brocade' or the like. One of numerous words with this meaning, see *barçın*, but unlike most of them not demonstrably a l.-w. N.o.a.b. **Xak.** x1 *çuz dibâc şini mudhab humr wa athami* 'Chinese gold brocade, red and black' *Kaş. I 325*; *KB* (anything that is worthless lies on the ground) *ağı çuz ağır boldı törde yatur* 'silk and gold brocades have become precious and lie on the place of honour' 902; o.o. of *ağı çuz 1426, 4773, 5367*; *çuz of bu örüm ton ağılar teñi* 'this woven garment is gold brocade, the equal of silk brocades' 4768; XIII(?) *At. çuz atlas bolur kız* 'gold brocade and satin become costly' 480; *Kom.* xiv 'light taffeta' *çuz CCI*; *Gr.*: Kıp. XIII *al-atlas 'satin' çuz*; *al-şandalat (sic,*

precise meaning obscure, perhaps 'taffeta')
 yupka: **çuz** that is 'thin satin' *Hou.* 19, 6.

Mon. V. CZ-

çiz- originally 'to scratch', hence 'to draw a line' or more generally 'to draw'; s.i.a.m.l.g. except NE; in NC and some NW languages **çiz-/siz-**, the latter commoner, SW Osm: (only) **çiz-** (*sic*), with these and some extended meanings. *Uyg.* VIII ff. Bud. (he took a white stone) **yér çizip** 'scratched lines on the ground' (and cast lots) *Hüen-ts.* 36: Civ. **nişân çizip bitig bérdim** 'I have given (this) document drawing (my) personal sign on it' *USp.* 3, 16: (*Çağ.* XV ff. **siz- naqş kardan** 'to draw, paint' *San.* 251 v. 24): *Xwar.* XIV **çiz-** 'to draw (a

picture, etc.)' *Qutb* 46: *Kom.* XIV 'to write' **çiz-** (or **?çiz-**; and **yaz-**) *CCI*; *Gr.*: *Kıp.* XIII *kataba* 'to write' **çiz-** ('with back vowel'); *Tkm.* **ya:z-** *Hou.* 33, 12; *xatfa mina'l-xatf* 'to draw a line' **çiz-** (and **ya:z-**) *do.* 39, 20; o.o. 45, 16 ff.: XIV **çiz-** *xatfa Id.* 43: *Osm.* XVIII **çiz-** ('with -l- not -é-') in *Rümi*, *xatf haşidan* 'to draw a line' *San.* 218 v. 9.

S **çöz-** See **çöj-**.

Dis. V. CZD-

D **çızdur-** Caus. f. of **çiz-**; s.i.s.m.l. w. the same phonetic changes. *Uyg.* VIII ff. Civ. **vusun çızdurup** 'having their magic figure (Chinese l.-w., *fu*) drawn' *TT VII* 26, 8.

INITIAL DENTAL PLOSIVES

Mon. DA

VU **t**i there is no doubt that this word exists, since it begins a line in *TT III*, but it is very rare and n.o.a.b.; from the context 'continuously' or the like. See **t**:**ɬ**in. Uyğ. viii ff. Man. **t**i **turkaru meñlikin** 'continuously and completely in happiness' *TT III* 110; a.o. *do.* 96 (**üçün**); Bud. *Sw.* 594, 3-4 (**ornağlıg**).

VU?F **t**o: Hap. leg.; prob. a Chinese l.-w., but cf. (VU) **töp**; Chinese *t'ang* 'soup' (*Giles* 10,751) was prob. pronounced **t**o in NW China in viii ff. **Xak.** **x**i **t**o: (*bi'l-işbā* 'with a back vowel') the word for 'flour (*daqıq*) cooked in the manner of *al-talbina* ('bran, milk, and honey soup'), poured over boiled wheat (*alā xadima*; in the MS. mis-spelt *xadıbihi*), fermented and then drunk' *Kaş.* *III* 207.

tü: specifically 'the hair of the body' (as opposed to **saç** 'the hair of the head'; **kıl** 'hair' generally, and esp. 'a stiff hair, bristle'; and **yü:g** 'feather') but also occasionally used for 'feathers', and in **Xak.** as a Numerative. *Kaş.*'s other translations are peculiar to him. In Uyğ. consistently spelt **tuu**; **tügi** in *U III* 38, 33-4 (**bürtül-**) is prob. a misreading of **tüsi**, but the word did become **tüg** in the medieval period (exceptionally, this is certainly the later not the earlier form) and s.i.a.m.l.g. as **tüg/tük**; SW Osm., Tkm. **tüy**. **Türkü** viii ff. (I am a golden-winged eagle) **tanım tüsi**: **taku**: **tüke:mezken** 'although my body feathers are not yet fully grown' *IrKB* 3: Uyğ. viii ff. Bud. (he was terrified and) **tü tübleri yokaru turup** 'the roots of his body hair stood up' *U II* 29, 17-18; **tü köz kaşı kapakı közünü turur** 'her hair, eyebrows, and eyelids are clearly visible' *TT X* 436-7 (so read); **birer birer tü sayu** 'every single hair' *Sw.* 348, 2; a.o. *TT V* 12, 117 (evin): Civ. (if a man rubs the ashes of a dog's tooth on himself) **tü ünmez bolur** 'the body hair does not grow' *TT VII* 23, 3-4; **eşgek tüsi** 'donkey's hair' *H I* 104; o.o. *do.* 116: xiv *Chin.-Uyğ. Dict.* 'hair' **tük tülük** (*sic*)? *R III* 1530; *Liğeti* 271: **Xak.** **x**i **tü**: **şa'ru'l-badan** 'the body hair'; hence one says **bl:r tü**: **saç şu'ayra** 'one small hair': **tü**: **al-lawn** 'colour'; hence one says **tü:deş tonlar**: 'garments of one colour' (*alā lawn wāhid*): **tü**: **şiyatū'l-xayl** 'a horse's coat'; hence one says **atıj ne**: **tü:lüg** 'what (coloured) coat has your horse?' *Kaş.* *III* 207; a.o. *II* 24, 4: **tü**: **tü**: **çeçek çerşeşür** 'flowers of every kind (*min kull cins*) grow in rows' *I* 179, 22 and *II* 283, 5: **KB tümen tü çeçekler** 'innumerable flowers' 70; **tümen mıj tü erdem** 'innumerable manly virtues' 304; (my fiftieth year has come and) **kuğu kıldı kuzğun tüsi teğ başım** 'and has made my head which was like a raven's feathers like a

swan's' 365; o.o. 1106, 1512, 1979: XIII(?) *Tef.* **tüg** 'body hair' 318: **Çağ.** xv ff. **tük** ('rhyming with *gük*') **mü** 'hair'; in *Rümi tüy San.* 183r. 4: **Xwar.** XIII(?) **bedeninüg kamağı tüg tülüküg boldı** 'the whole of his body became hairy' *Oğ.* 14-15: **Kıp.** xv **riş** 'feathers' (**yuş** and) **tüg** *Tuh.* 16b. 13: **Osm.** xiv and xv **tü** 'body hair' in several texts *TTS I* 704; *III* 692; *IV* 769: xvii **tüg** once (*III*); xviii **tüy** (5) in *Rümi*, **müy** 'hair', also called by them **tüg** *San.* 188r. 15; a.o. *do.* 183r. 4.

Mon. V. DA-

té:- (**dé**:-) specifically 'to say', not 'to speak', which is **ay-** or **sözle**:-; in the early period necessarily accompanied by words in *oratio recta*; in some cases the words spoken are followed by **tép** leading up to some other word; **tép tédi** is common in Uyğ. Bud., e.g. *TT V*. The word does not necessarily imply actual utterance, and in phr. like **tép sakıntım**, 'I thought that', **tép** is barely more than inverted commas expressed as a word. In course of time **té**:- came to be used in various idioms without words in *oratio recta*, e.g. SW Osm. **demek ki** 'that means that . . . and **Türkcede buna ne dersiniz** 'what do you call this in Turkish?' S.i.a.m.l.g. w. initial **d-** even in languages which have few initial **d-s**; the only exceptions are those languages like **Xakas** which devoice all initial plosives, even **b-**. **Türkü** viii **té**:- 'to say', spelt indiscriminately **té**:- and **te**:- even in the same line, is very common; one unusual form used as a kind of written inverted comma is generally transcribed **téyin/teyin**, but in fact it seems to be a Participle replacing ***tégen** and should be transcribed **téyen**: viii ff. **té**:-, usually spelt **té**:-, occasionally **te**- is common in *IrKB*, other documents, and Man. texts: Uyğ. viii **té**:-, so spelt, is common in *Şu.*: viii ff. Man.-A; Man.; Bud. and Civ. **té**:-, so spelt, is common; in *TT VIII* except for one example of **ti**- and one doubtful one of **te**:-, it is consistently spelt **té**:-: **Xak.** **x**i **ol maña: andağ té:di**: **hadā qāla li** 'this is what he said to me' *Kaş.* *III* 247 (**tér**, **témek**); many o.o.: **KB té**- is common, esp. in such phr. as **neğü tér eşitgıl** 'hear what (so-and-so) says' followed by a passage in *oratio recta* 216, etc.: XIII(?) *At.* **té**:-, 'to say', in some MSS. **te**:-, is common; *Tef.* **té**:- 'to say' (with the words spoken); to call (something *Dat.*, something); also in the phr. **tép ay-** 'to say' (with the words spoken) is very common 291: **Çağ.** xv ff. **dé- guftan** 'to say' *San.* 227r. 7 (quotns.); listed among words beginning with **déy-/diy-**; it is explained that this has been done, although the **yā** in **dé-** merely represents **-é-**, since the der. f.s are spelt **déyil-**, **déyiş-**): **Xwar.** XIII **dé-** '*Ali*

5 ff., 26: XIII(?) te- (perhaps to be transcribed de-) is common in *Oğ.*, esp. in the phr. *tep tedî*: XIV *té- Qutb* 176; *dé- MN* 77, etc.; *té- 47*, etc.: *Kom.* XIV the normal word for 'to say' is *ayt-* (*ayıt-*), but *dep/dey* following *QCG*; *Gr.* 81 (quotns., q.v.): *Kıp.* XIII *qāla* (*ayt-*, and one says) *de- Hou.* 43, 3; *Tkm.* XIV *dédi*: *qāla*; and one says *ne*: *dédi*: 'what did he say?'; *Imperat.* *dé* (spelt *deh*) *Id.* 48 (the last words to distinguish this V. fr. *dld-* (*tlt-*)): *Kıp.* XV *qāla* (*ayt-* and) *de- Tuh.* 29b. 12; in 82b. it is said that the normal word for 'to say' is *ayt-*, but in some dialects (?*Tkm.*) *de-/dé-*: *Osm.* XIV ff. *de-* is c.i.a.p., but *TTS* lists only the Ger. *deyü* (often spelt *déyü*) for written inverted commas *I* 200; *II* 291; *III* 190; *IV* 217.

VU to:- 'to close, block', and the like; hitherto transcribed *tu-* which is the pronunciation suggested by *tuyuk*, q.v., but, as it is the basis of *tođ-*, *tok*, and *tol-*, to:- is more probable. N.o.a.b. *Türkü* VIII (there is only one road over the Kögmen mountains and) *tomış teyen eşıldp* 'I have heard that it is blocked' *T* 23; *Uyg.* VIII ff. *Man.* *tamu yolın totuğuz* 'you have blocked the road to hell' *TT III* 14; *Xak.* XI *ol ağzın to:đı*: *kazama fāhu* 'he closed his mouth'; also used for blocking up a hole (*idā sadda kull qağb*) *Kaş.* III 247 (to:, to:ma:k); *KB* (geese, ducks, swans, and sand-grouse) *kalığı tođı* 'fill the air' 72; (the sky let its forelock fall and) *yaruk yüz tođı* 'obscured its bright face' 5824.

Mon. DB

ta:b 'scar, mark on the body', and the like. The question of the survival of this word is obscure. There is a Pe. word *tāb* meaning, *inter alia*, 'furrow, wrinkle', which occurs as a l.-w. in some modern languages and might be confused with it. *Kaş.*'s second quotation looks more like an onomatopoeic for the sound of a beating and the like, and an onomatopoeic *tap* with this sense occurs in *Kom.* XIV *CCG* 143, 41; 146, 13 (not in *Gr.*) and some modern languages. This word, however, seems to survive in *SC* XIX *Özb.*(?) *tap* 'trace, footprint, mark, scar' *Vam.* 253 and *NW Kaz.* *tap* 'blot, stain, dirty mark' *R III* 945. *Xak.* XI *ta:b* 'a scar' (*al-nadab*) on the skin from the mark of a wound or blow; and one says *ol anı: ta:b ta:b urdu*: 'he hit him quickly and from every direction' (*sari* '(a)n *min kull aub*) *Kaş.* III 145; *Xwar.* XIV (of a cow) *tanında ak tab bar takı kara tab yök turur* 'there are white patches on its body, but no black patches' *Nahc.* 340, 17 ff.: *Kıp.* XIV *tap* ('with -p') *kalima yuğāl bi-ma'nā'l-kaff* *tap ur ay ukfıf* 'anı'l-*darb* 'slap!' *Id.* 61.

tap N./A. meaning 'satisfaction, sufficiency; satisfactory, sufficient', and the like. Survives only(?) in *NE Kaş.* *tap* 'suitable, congruous'; *Alt.*, *Tel.* *tap-pile*, or *tabıyça* (*kıl*) '(d) as you wish' *R III* 946; *Tuv.* ditto. *Uyg.* (VIII ff. *Man.* *TTIX* 41 (*bedüttür-*): *Bud.* *kaltı tapıyça* 'to

his satisfaction, as much as he wished' *UII* 28, 2; 30, 32; *tapıyça* ditto *Suv.* 136, 1; 487, 8; *Civ.* *öğdün kédin yér öz tapıyça* 'east and west the land is as you yourself wish' *TT I* 6; a.o.o.; (if a man cuts his nails on a Swine Day) *tavar tapı bolur* 'he gets satisfaction in his possessions' *TT VII* 32, 18; *köpülnçe tapıyça* *Usp.* 98, 23; *Xak.* XI *tap* a Particle (*harf*) meaning 'sufficient, satisfactory'; hence one says *bu: aš maña: tap* 'this food is sufficient for me' (*hasbi*); and one says *tap boldı: kafā*, 'it was sufficient' *Kaş.* *I* 318: *KB* *ukuşluğ kişike eşi tap ukuş* 'to a man of understanding, understanding is a sufficient companion; o.o. 318, 4762-7, 6078: XIII(?) *At.* (put greed of riches out of your heart) *keđim birle tap tut karın toklukın* 'be satisfied with clothes to wear and a full belly' 186; o.o. 277-8: *Tef.* *tap* 'sufficient, sufficiently' 285; *Xwar.* XIII(?) *atam cımad etüp erse menüñ tapum erürmü* 'if my father gives disagreeable orders (Mong. l.-w.), is it any satisfaction to me?' *Oğ.* 187-8: XIV *apar tap bolur öpin rāhatıardın* 'he is satisfied with it without other comforts' *Nahc.* 439, 11.

tev 'trick, device'; practically syn. w. *ı* a:l and *çevış*, q.v., but always used in a pejorative sense; in *Uyg.* only in the *Hend.* *tev* (*VU* 2) *kür.* Cf. *tevilğ*. N.o.a.b. *Uyg.* VIII ff. *Man.-A M III* 9, 11-12 (ii) (2 ar-): *Man.* *M II* 5, (8-10 *antağ*): *Bud.* *tev* [*kür*] *yavlak sakıñç* 'tricks' (*Hend.*) and *evil thoughts' UII* 23, 12: *Xak.* XI *tev* (spelt *tef*) *al-makr wa'l-hıla* 'trick, ruse' *Kaş.* *I* 332 (prov.).

to:b 'a ball'; *Kaş.*'s etymology is of course erroneous, see *to:bık*. S.i.a.m.l.g. except *NE*(?), usually as *top*. See *Doerfer* II 948. *Xak.* XI 'a ball' (*al-kura*) is called *to:b*; it is an abbreviation (*qasr*) of *to:bık* *Kaş.* III 119; a.o. *I* 318 (*çıp*): XIV *Muh.* *al-kura top* *Mel.* 63, 12 (only): *Çağ.* XV ff. *top güy-i mudawwar* 'a spherical ball', in *Ar. kura*; and they use it metaph. for 'a cannon' (*töpi*) which they fire in the direction of the enemy, in *Ar. madfa*' *San.* 167v. 1: *Kom.* XIV 'ball' *top* *CCG*; *Gr.*: *Kıp.* XIV *tob* (*sic*), between *tap* and *tap-w* with -p- marked in both) *al-kura* *Id.* 61: *xv kura tob* *Tuh.* 31a. 11.

S top See *tolp*.

VU *töp* perhaps survives in *NC* XIX *Kzx.* *töp* 'gruel; porridge' (Russian *kasha*). *Xak.* XI *töp* 'boiled wheat' (*saxđima*) mixed with barley dough (or yeast? *xamır*), wrapped in felt, left in a warm place to mature, and eaten later' *Kaş.* *I* 318.

tü:b (d-) originally 'the root of a tree or plant'; hence metaph. 'the foundation (of a structure); the bottom (e.g. of the sea); the ancestry or origin (e.g. of a man)'. S.i.a.m.l.g., usually as *tüp*, but *NE Tuv.* *düp*; *SW Az.* *dib*; *Osm.* *dib/díp*; *Tkm.* *düp*. Cf. *tö:z*, *ı kök*, *yiltız*. See *Doerfer* II 995. *Uyg.* VIII ff. *Man.* (after a list of four great sins) *tübinde ol ok ma ölmekı bar* 'in their roots

is precisely their death' *M II* 11, 8-9; a.o. *TT III* 52-3 (II-): Bud. Sanskrit *jātibhavāntadarī* 'seeing the end of birth and existence' *tuğum ajuunu:ğ tüpin* (?for *tübin*) *körte:çi TT VIII A.47*; *altın tüb avış tamuka* 'down to the lowest *avici* hell' *Suv.* 133, 16; *eğ tübinde* 'at the last, in the end' *TT VII* 40, 143; o.o. *U II* 29, 17 (*tü*); *Hien-ts.* 154 (*lüzlüncü*): Civ. *kulak tübi tepreser* 'if the root of the ear twitches' *TT VII* 34, 10; *ül tüpi* (?for *tübi*) 'the root of the tongue' *TT VIII I.1*; o.o. *H I* 162, 165, 191 (*buda*): *Xak.* XI *tüb*: 'the root' (*aşl*) of any tree; one says *yığa:ç tü:b*: 'the root of a tree'; *tü:b* 'the foundation' (*ıss*) of a wall; one says *ta:m tü:b*: 'the foundation of a wall: one also says *tüb* for 'the ancestry of a man' (*aşlu'l-insān*), hence one says *tü:blüğ eren* 'a well-born (*aşl*) man' *Kaş.* III 119; (the pot says) *tü:büm altu:n* 'my bottom (*aşfal*) is gold' *I* 52, 10; *kaya*: *tübi*: (*sic*) 'the foot (*aşfal*) of the rock' *I* 73, 9; (hit a Persian in the eye and) *tikenliğ tübre*: 'a thorn bush at the roots' (*al-aşl*); *II* 280, 14 a.o. *III* 123 (*tö:z*): *KB* (a man's mind is like a bottomless sea) *bilig yincü şanı tübinde yatur* 'wisdom lies like a pearl, on its bottom' 211; (the sun is stable) *bu fābāt tédüküm tübi berk bolur* 'by "stable" I mean that its foundation is firm' 833; *söz tübi aşlı* 'the foundation (Hend.) of a statement' 999; (if you take a wife, take one socially inferior to yourself) *beđük tübke yakma* 'do not go near a noble family' 4479; o.o. 506 (*u*); 889, 1140 (*I u*); 1704, 4411, etc.: *xii*(?) *KBVP* 11 (*tiz*): *xiii*(?) *Tef.* 'the root (of a tree); the bottom (of a well)' 316, 319; *xiv Muh.* 'the root (*aşl*) of the tongue' *dil tü:bi*: *Mel.* 47, 3; *Rif.* 141 (*ti:l*); *şadrul-bayt* 'the front(?) of a house' *ew tl:bi*: 179 (only): *Çağ.* xv ff. *tüp dib*, either 'the root' (*dib*) of a tree or of anything else *Vel.* 201 (quotns.); *tüb zir wa bix wa bin* 'bottom, root, foundation' *San.* 167r. 26 (quotns.); *Xwar.* *xiii düb* 'root (of a tree), foundation' 'Ali 57: *xiv түb* 'bottom' (of water) *Qutb* 189; *Kom.* *xv* 'root, foundation; beneath' *tüb CCI, CCG*; *Gr.* 260 (quotns.); *Benp.* *xiii aşlu'l-şacara tīb Hou.* 7, 11; *xiv dib al-qa'r* 'the bottom' *Id.* 47; *xv qa'ru'l-say* 'wa *aşfaluhu түb* (in margin, in second hand, *dib*) *Tuh.* 29b. 4; a.o. 73b. 9; *Osm.* *xiv* to *xvi dib* 'root' in several texts, but *dib* in *dib dede* 'ancestor' looks more like a jingle *TTS I* 209; *II* 302; *III* 196; *IV* 227.

Mon. V. DB-

I tap- 'to serve', in the sense both of serving a human master, and serving God, i.e. worshiping. Survives only(?) in SW Osm. **tap-** 'to worship'. *Türkü* *viii* ff. *Man.* *TT II* 10, 79 (*ağrila-*): *Uyg.* *ix* (my sons, grow up like my teacher and) **xanka:** **tap** 'serve the Xan' *Suct* 9: *viii* ff. Civ. *ündedeçil til ağız tapğay* 'the vociferous tongue and mouth will serve' (*sic*?) *TT I* 108; *O. Kir.* *ix* ff. **xanım élimke:** **tapdım** 'I served my Xan and my realm' *Mal.* 13, 2; o.o. *do.* 3, etc.; 46, 2; *Xak.* *xi kul tepri:ke:* **tapdı** 'the servant served (or wor-

shipped, 'abada'l-'abd) God'; and one says **ol xa:nka:** **tapdı**: 'he served (*xadama*) the king' (etc.) *Kaş.* *II* 3 (*tapar*; *tapma:k*); **yalıq tapar karınka**: 'man serves (*yaxdum*) his belly' *III* 222, 1: *KB* **tapuğçika tapsa uçuzluk bolur** 'if a man serves a servant he gets no value for it' 3750: **Çağ.** *xv* ff. **tab-** (so spelt) *parastidan* 'to worship'; der. fr. **tabuk San.** 150v. 8: **Xwar.** *xiv tap-* 'to worship' *Qutb* 167.

2 tap- 'to find'. S.i.a.m.l.g., the only word for 'to find' except in SW Osm. where *bul-*, q.v., is commoner. *Uyg.* *viii* ff. *Man.* **kutğargu tınılığlarığ tapdukta** 'when you found mortals to save' *TT III* 61; a.o. *do.* 168 (*amrıl-*): *Bud.* *U II* 36, 43 (**bul-**): Civ. **neme tapmaz** 'he does not find anything' *TT VII* 28, 40; **tavar tapar** 'he attains wealth' *do.* 29, 16; (if you seek for wealth) **bulduğ taptıñ** 'you attain it (Hend.)' *TT I* 11: **Xak.** *xi ol ne:ñni:* **tapdı**: 'he found (*wacada*) the thing', which was lost *Kaş.* *II* 3 (same para. as **I tap-**); a.o. *I* 425, 12 (**a:la**): *xiii*(?) *Tef.* **tap-** 'to find, attain' 285; *xiv Muh.* **wacada dap-** *Mel.* 20, 1; *Rif.* 99 (**tap-**); **lañıqa** 'to reach' **dap-** 20, 1 (114 yet-): **Çağ.** *xv* ff. **tap-** ('with -p-') **yāstan** 'to find' *San.* 150v. 8; a.o.o.: **Kom.** *xiv* 'to find' **tap- CCG**; *Gr.* 235 (quotn.): **Xwar.** *xiii*(?) **tap-** 'to find' *Oğ.* 3, a.o.o.: *xiv* ditto *Qutb* 167; *Nahc.* 343, 4; 'to obtain' *MN* 140, etc.: **Kıp.** *xiv tap-* ('with -p-') **wacada Id.** 61; *Bul.* 88v.; **tap- iltaqā** 'to meet'; hence **beyni:** **tapğil** 'meet the beg' *Id.* 61; a.o. *do.* 36 (**bul-**): **xv tap- wacada aw iltaqā aw şadafa** ('to meet') *Kav.* 10, 10; **wacada tap- Tuh.** 38b. 6.

tav- See **taviş-**.

tep- (?d-) 'to kick (someone Acc.)', hence 'to stamp, clap', etc. S.i.a.m.l.g.; in SW Az. **tep-**; *Osm.* **tep-/dep-**; *Tkm.* **dep-**. *Uyg.* *viii* ff. *Bud.* (my own evil deeds) **başda tepdi** 'have kicked me on the head' *U IV* 38, 151; a.o. *III* 14, 3; **Xak.** *xi ol kulin tepdi*: 'he kicked (*rakala* . . . *bi-riclihi*) his slave' *Kaş.* *II* 3 (**teper**; **tepmek**); o.o. *I* 386 (**teplig**); 526 (**örtgün**), etc.: **KB** **çikar su kayuda adak tepseler** 'water comes out wherever they tread' 974; *xiv Muh.* **rafasa** 'to kick' **dep-Mal.** 26, 11; *Rif.* 109 (**tep-**): **Çağ.** *xv* ff. **tép-** ('with -p-') **lakad zadan wa pā zadan** 'to kick' *San.* 188v. 1 (quotn.): **Xwar.** *xiv tép-* ditto *Qutb* 176; **Kıp.** *xiii rafasa tep-* *Hou.* 34, 13; *xiv* ditto *Id.* 37; **dep-** ('with -p-') **rafasa do.** 47; *xv tep- rafasa Kav.* 9, 3; *Tuh.* 17b. 3.

tev- 'to impale' (on a spit) and the like. N.o.a.b. **Xak.** *xi ol etiğ sı:şka:* **tevdı**: 'he impaled (*nağama*) the meat on the spit' (etc.) *Kaş.* *II* 15 (**teve:r**; **tevmek**); **tevdı:** **etni:** 'he impaled (*şakka*) the meat on a spit' *I* 401, 7; a.o. *do.* 9; **Kıp.** *xiv dew- xamaşa* 'to scratch', one says **yüzin dewdı**: 'he scratched his face' *Id.* 51.

Dis. DBA

D tapa: Ger. fr. **2 tap-**; normally a Post- position meaning 'towards', but there are

traces of its use as a Common N. Survives in NW Kaz. *taba R III* 959 but there following the *Dat.* Cf. *taparu:*. Türkü VIII *tapar:* is fairly common, e.g. (I campaigned) *yırğaru: Oğuz bođun tapar:* 'northwards towards (i.e. against) the Oğuz people' *I E* 28; *Uyg. VIII: tapar:* is fairly common, e.g. *Çik tapar: yori:dim* 'I marched towards (against) the Çik' *Şu. E* 7; a.o. *do. E* 10(1: d-); VIII ff. Bud. *tapar* is common, e.g. *içgerü kapı xan tapar kiğürdi* 'he brought him into the palace to his father the king' *PP* 25, 2-3; o.o. *do.* 61, 4; *U II* 23, 11; 24, 3; *U III* 36, 17; *TT X* common: Civ. *ig tapar körsersen* 'if you consult (the omens) concerning an illness' *TT I* 77, 98; a.o.o.: **Xak. XI tapar:** a Particle (*harf*) representing 'to' (*ilā*); one says *menip tapar: keldi:* 'he came to me': *tapar:* a Particle meaning 'dislike, aversion' (*al-rağm*); hence one says *ol anıp tapar: kildi:* *ca'ala lahu mā yarğamuhu* 'he did what he disliked to him' *Kaş. III* 216; several o.o. in the first sense: *KB isizler yakin bolsa begler tapar* 'if evil men are near the *begs*' 889; o.o. 578, 5446: XIII(?) *At.* 449 (*ük-*); *Tef. tapar* 'to, towards' 280. XIV *Rbg.* *Tä'if tapar* 'in the direction of *Tä'if*' *R III* 959. *Xwar.* XIII ditto '*Ali* 22: XIV ditto *Qutb* 67; *Nahc.* 78, 14; 102, 9; 139, 6-7.

F dawā: the two meanings are unconnected; the first seems to represent Ar. *dawā* 'drug', etc., a l.-w. in many modern languages; the second is inexplicable. **Xak. XI dawā:** 'the fruit of the tamarisk (*hamlu'l-tarfa*) which is used by dyers': *dawā:* 'flocks' (*amīta*) of wool which are twisted into a rough rope, put on the distaff, and spun' *Kaş. III* 237.

D tapr: 'satisfaction' and the like; prob. **tap** with the 3rd Pers. Poss. Suff. regarded as a Common N. Pec. to *Xak.* **Xak. XI tapr:** 'satisfaction' (*al-riđā*) with something; hence one says *bu: rısta: anıp tapr: kere:* 'he ought to be satisfied with this affair'; and one says *bo:đi: tapr: er racul rab'a* 'A man of moderate stature' *Kaş. III* 216: *KB tapuğ beğ tapısı üze bolmasa* 'if the service is not to the *beg's* satisfaction' 840; a.o. 843; (however decrepit this good man may be) *tapı men bulayın* (so read?) *bu edğü eşi* 'I shall find satisfaction in this good companion' 924.

S teve: (deve:) See *tevey*.

tüpi: originally merely 'a high wind', later 'a high wind carrying snow or dust'. Survives only(?) in SW Osm. *tipl* 'snow-storm', but *Tkm. tüveley* 'dust-storm' is clearly a der. f. **Xak. XI tüpi:** *al-rihu'l-āşif* 'a high wind' *Kaş. III* 216 (verse); *I* 219 (*ağtar-*) a.o.o. in the context of a high wind clearing the sky or fanning the flames: *Kıp. XIII al-sāfi mina'l-tiç wa gayrihi* 'a high wind driving snow, etc.' (VU) **tipl:** (unvocalized, -b-) *Hou.* 5, 12: XIV **tipl:** (-b-) 'wind (*rih*) coming with snow' *İd.* 37; **dipi:** ('with -p-') ditto *do.* 47.

töpü: (**töpö:**) 'the top', more esp. of a natural feature (mountain, etc.) or a man's head; hence,

by extension, 'a hill'. S.i.a.m.l.g., the forms varying fr. NE, NC **töbö** through SE **töpe**; NW **töbe** to SC Uzb. **tepa**; SW Az., Osm. **tepe**; *Tkm. depe*. See *Doerfer II* 872. **Türkü VIII** (reaching down) **tegrl: töpüsinde:** 'from the height of heaven' *I E* 11, *II E* 10: *Uyg. VIII ff.* Man.-A *otka örtenke töpün tüşüjür* (sic) 'fall headlong into fire and flames' *M I* 9, 13-14; o.o. *do.* 17, 19-20; 20, 3: Man. **töpüsün togtaru** 'turning him head downwards' *M II* 13, 5; a.o. *TT IX* 16: Chr. (the Magi) **töpün tüşüp yüküntler** 'fell on their faces and worshipped' *U I* 8, 16-17: Bud. **töpüsi üze yükünüp** *U II* 29, 23-4; **Sumer tagıñp töpüsinde** 'on the summit of Mount Sumeru' *U I* 23, 4-5; **töpün yatğururlar** 'make them lie on their faces' *TM IV* 252, 34; o.o. *U II* 49, 107-8 (*uçruğ*); *TT V* 8, 59, etc.: Civ. **toğuz künde töpüde bolur** 'on the Swine Day it is in the top of the head' *TT VII* 19, 13: **Xak. XI töpü:** *quclatu'l-cabal* 'the summit of a mountain'; hence one says **tağ töpüsi:** **töpü:** *hāmatu'l-insān* 'the crown of a man's head' *Kaş. III* 216; **töpü: ađdı:** 'he climbed the hill (*al-quff*)' *I* 309, 16; a.o. *I* 79, 18 (*alın*): XIII(?) *Tef. tepe/töpe* 'the summit (of a mountain)' 299, 309: XIV *Muh. al-hāma töpe:* *Mel.* 46, 2; *Rif.* 139: (under 'kinds of ground') *murtafı wa 'ālī* 'high' *tepe:* 74, 11; 177: *Çağ.* xv ff. **töpe** ('with -p-') (1) 'a tall hill' (*tall-i buland*); (2) 'the top of the head' (*farq-i sar*) (quotn.) *San.* 167v. 22; **töpe** ('with -p-') same translations *do.* 189v. 10: *Xwar. XIV töpe* 'the top (of the head, of a mountain)' *Qutb* 183, 189 (*tübe*); *Nahc.* 283, 11: *Kom.* XIV 'the crown of the head' **tebe** *CGI, CCG; Gr.: Kıp. XIII al-tall tepe: (-b-) *Hou.* 6, 16; *muqaddamu'l-ra's* 'the front of the head' **tepe:** (-b-) *do.* 19, 18: XIV **tepe:** (-b-) *al-tall* *İd.* 37; **depe:** ('with -p-') *yāfıxı'u'l-ra's* 'the crown of the head', also *al-tall* *do.* 47; a.o. *do.* 22 s.v. **altağ;** *al-tal'a* 'a height' **töpe:** (-b-) *Bul.* 3, 10 (in *do.* 3, 16 *ğittā'uhā* 'the cover (of a storage pit)' is translated *toħa:*; the *f-* implies back vowels, but this is no doubt meant for **töpe:**): xv *ummu'l-ra's* 'the brain' **töpe:** (-b-) *Kav.* 60, 10; *Tuh.* 4a. 13 (in margin *beyim*); **tall töpe** *do.* 8b. 9 (in margin *depe, tepe*); *kuwam*, 'heaps (of earth, etc.)' **töpe** *do.* 31a. 9; *vastu'l-ra's* 'the middle of the head' **töpe** *do.* 38a. 9.*

Dis. DBC

VU? **Tapca:n/tapcañ** prob. a l.-w. of unknown origin; it is likely that both forms are *Gancak*. N.o.a.b. **Xak.(?) XI tapca:n** 'a thing in the shape of a tray (*al-xivān*) with three legs (*al-qawā'im*); one climbs on it when picking grapes in order to pick the bunches that are out of reach (from the ground)' *Kaş. I* 435: **Gancak XI tapcañ** 'a thing in the shape of a tray with three legs, on which the vineyard keeper (read *al-nāñür*) climbs when picking grapes to reach the bunches' *III* 385; **Kıp. XIV tapcañ** (-bc-) (VU) *al-nah* 'a word with several meanings; the verb means 'to scratch, cut, carve'; possibly 'grape cutting'. *İd.* 61.

Dis. V. DBC-

tevçli- Hap. leg., but see tevçit-. **Xak.** XI ol to:nuğ tevçlidi: 'he tacked (*şamraca*) the garment', that is sewed it loosely (*xiyāta ğayr mu'akkada*) *Kaş. III* 276 (tevçli:r, tevçli-me:k).

D tevçit- Hap. leg.; Caus. f. of tevçli-. **Xak.** XI ol to:nın tevçitti: 'he ordered that his garment should be sewn loosely (read *muşabala(n)* for *muşabbaka(n)*) and tacked' (*muşamraca(n)*) *Kaş. II* 329 (tevçtli:r, tevçitme:k).

S tapçur- See tapşur-.

Tris. DBÇ

D tüpl:çil Hap. leg.; mentioned only in a definition of the suffix -çıl/-çil as forming Adjs. (*şifa*) connoting the possession of something in excessive quantities. Hitherto mis-transcribed *tüpl:çil*, but a Den. N. in -çil fr. tüpl:, correctly spelt in the MS. **Xak.** XI for example, the expression for *al-mirwāh* that is 'a place where there are excessive gales' (*hubūhū'l-rih*) tüpl:çil yér; tüpl: means 'wind' and -çil is added to it to connote a large quantity (*al-kaṭr*) *Kaş. III* 56.

D tapçalıg Hap. leg.?: P.N./A. fr. *tapça; which seems to be the Equative f. of ta:b meaning something like 'bruise, disfigurement; bruised, damaged'. Cf. tapçasız. **Uyg.** VIII ff. Bud. *Suv.* 135, 13-14 (arta:k).

D tapçasız Hap. leg.?: Priv. N./A. fr. *tapça; 'unbruised, undamaged'; cf. tapçalıg. **Uyg.** VIII ff. Bud. (that blessed individual) inça kaltı cambundan altun inçip ertinju kirsiz tapçasız ertinju arıg süzük ertinju amrançiz ertinju sevilig erür 'is very clean and undamaged like *jambūnada* gold, is very pure (Hend.), very lovable, and very lovely' *U II* 37, 60-3.

Dis. V. DBD-

D tepit- Hap. leg.; Caus. f. of tep-; the more normal Caus. f. tepitür- does not seem to be noted earlier than Çağ. xv ff. tepdür- *San.* 188v. 16 and s.i.s.m.l. in SE and SW. **Uyg.** VIII ff. Bud. barğaymen anda şınalandrm sangramıg tepitip kum kıçmık kulğaymen 'I will go there and make (my elephants) trample down the monastery (Sanskrit l.-w.) of Şrīnālandārāma and will turn it into sand and dust' *Hüen-tś.* 321-3.

Dis. DBĞ

D tapıg N.Ac. fr. I tap-; 'service' and the like. The word fairly soon became tapuğ with labial attraction, and the **Uyg.**-A form tapag is not uncommon in **Uyg.** Bud. Survived until XIX in SW Osm. as tapu, but then became confused with tapu 'land certificate', a corruption of Greek *topos*, and is now obsolete. See *Doerfer II* 849. **Uyg.** VIII [long gap] ançip kelti: eki kızın tapıg bér [long gap] 'thus he came and gave(?) me his two daughters to

serve me' *Şu. W* 4-5: VIII ff. Bud. bu tapıgı yarayur 'this service of his is advantageous' *TT V* 28, 126; bu yağışlıg tapıgımnı tegürüp (so read for *teginip*) 'offering this our service, accompanied by libations' *Suv.* 29, 8-9; tapag/tapıg uduğ *PP* 50, 4-5 etc. (uduğ): Civ. él uluşlar tapıgı yügerü kelti üşküde 'the respectful service of realms and countries has come into your presence' *TT I* 1; burxanlarka tapıg kıl 'worship the Buddhas' *do.* 131: **Xak.** XI tapuğ *al-xidma* 'service': tapuğ *al-tā'a* 'obedience (to God)'; hence one says teğri: tapuğ: 'obedience to God' *Kaş. I* 373; *III* 252 (öte-); a.o.o.: *KB kayısı yidi birle tapnur tapuğ* 'some (flowers) show their respect with their perfume' 97; o.o. 101, 840 (tapı:), 841, 4232, etc., all of service to a human master: XII(?) *KBVP tapuğ kılğuka* 'to one who serves him' 48: XIII(?) *Tef. tapuğ 'service'* (to a human master) 286: xiv *Muh. xadama tapu:ğ kıl* -*Mel.* 16, 14; *Rif.* 94 (*al-'abd* 'slave' tapuk 52, 5; 148 (mis-spelt)): Çağ. xv ff. tapuk *xidma ve tapu* 'service' *Vel.* 160 (quottn.): tapuğ/tapuk *sicda wa parastiz* 'worship' (to God); and metaph. (1) 'a kind of obeisance' (*ta'zim*) which is prescribed in Turkistan and the dominions of the Mongol *xāns* (described at length); (2) *xidma wa bandagi* 'service' *San.* 151 v. 4 (quottns.): **Xwar.** XIII(?) tapuğ in Oğ. seems to mean something like 'nearness', e.g. tapuğunlarka men yürür bola men 'I shall be walking near (or in front of) you' 145; o.o. 149, 159, 224: xiv tapuğ 'service' *Qub* 168; *MN* 148, etc.: **Kom.** xiv 'honour, respect' tabux *CCG*; **Gr.**: **Kip.** XIII *xadama tapu:* (-b) et- *Hou.* 37, 8: xiv tapu: ('with -p-') *al-xidma*, one says tapu kıl- *ca'alal-xidma Id.* 61; *xadama tapu:* (-b) et- *Bul.* 44r.: xv *xidma tapu* (-b) *Tuh.* 14a. 8; *xadama tapu* (-b) eyle- *do.* 15a. 5.

D tobık Dim. f. fr. to:b; properly 'a ball', but more often used metaph. for 'a rounded protuberant bone', usually 'ankle-bone', or 'knee-cap'. S.i.a.m.l.g. with minor phonetic changes, in NE, NC 'knee-cap', usually 'ankle-bone' elsewhere. **Uyg.** VIII ff. Civ. in a list of parts of the body in which the soul lodges(?) the first item is missing, then come taş tobıkta, the calf, the loins, the mouth, the hands (or arms?), iç tobıkta, the palm of the hand, (missing), the tip of the (missing); lit. the two phr. mean 'the outer, and inner, protuberant bones', but 'ankle-bone' and 'wrist-bone' seem to be implied *TT VII* 20, 3-11; in a similar list regarding the position of moles the order is 'the loins, the sexual organs, below the navel, above the navel, the lips, tobık üze, the thumb'; in this case 'on the wrist-bone' seems likeliest *do.* 37, 10: **Xak.** XI tobık 'the ball (*al-kura*) which is struck with a polo-stick'; tobık süpük: *al-kurdüs mina'l-tā'am* 'a (cooked) bone with meat on it' *Kaş. I* 380; *I* 190 (İlş-) and *II* o.o. meaning 'ball': *KB çıkardı tobık* 'he brought out a ball' 622; a.o. 647: xiv *Muh.*(?) 'aynū'l-rukba 'knee-cap' to:bu:ğ *Rif.* 142 (only): Çağ.

xv ff. **topuk** ('with -p-') *güzak-i pâ* 'anklebone', in Pe. *pajûl*, in Ar. *ka'b San.* 167v. 22: **tofuk** (*sic*) (1) *gird wa mudawwar* 'circular, spherical'; and metaph. (1) *qubba-i xayma* 'the ball on the top of a tent' (quotn. *Oğuz nâma*); (2) *tappa wa kuh-i küçik* 'a hill or small mountain'; (3) *güzak-i pâ* also called **topuk do.** 180r. 3: Xwar. XIII(?) the word read *tağuk* in Oğ. (362), 365 is an error for **topuk**, see quotn. in *San.*: Kip. XIII *al-ka'b tobuk* (misvocalized *tabuk*) *Hou.* 21, 7: xiv **tobuk** *al-ka'b Id.* 61: xv *al-ka'bân*, which the vulgar call 'the foot's nipples' (*bazzul'-ricl*) **tobuk Kav.** 61, 7; *ka'b tobuk Tuh.* 30b. 6 (margin).

tavğaç the name of a Turkish tribe transcribed in Chinese *t'o po* (*Giles* 11,336 9,335; Pulleyblank, Middle Chinese *t'ak bat*); the emperors of the Yüan Wei Dynasty which ruled China fr. A.D. 386 to 535 belonged to this tribe, and the Türkü, who presumably first came into contact with China during this period, called China **Tavğaç**. Apart fr. the references in Chinese texts, the name is first mentioned in literature by a Byzantine chronicler, Theophanes Simocatta, who wrote in the second quarter of VII and mentions **Taugast** (pronounced *Tavgast*) as 'a famous city inhabited by the people called Tourkoï' (see Gy. Moravcsik, *Byzantoturcica*, Budapest, 1943, II 255). This form proves that the word was at this period pronounced **Tavğaç** and should be thus transcribed in the Türkü texts. It would, however, be rash to analyse it etymologically as a Dev. N. in -ğaç fr. *tav-, since this Suff. normally forms N.I.s. Türkü VIII **Tavğaç** is common in I, II, T for 'China' and 'Chinese' (emperor, people, etc.): VIII ff. Man. **tavğaç yérinte** 'in China' *TT II* 6, 13: Uyğ. VIII **tavğaç xan:** 'the emperor of China' *Şu. IV* 3; (I had Bay Balık built on the Selenge: river) **soğdak tavğaçka:** 'for the Sogdians and Chinese' *do. IV.* 5; a.o.o.: VIII ff. Bud. **tavğaç élinte** 'in the Chinese empire' *U I* 13, 4; o.o. *do.* 14, 2 (titl); *TT VII* 14, 2 etc.: Ö. Kir. (when I was 20 years old) **tavğaç xanğa: bardım** 'I went to the emperor of China' *Mal.* 11, 9: **Xak. XI tavğaç** the name of Mâ Şin, which is three months' journey farther than Şin. Şin was originally (*fi'l-aşl*) three (parts): Upper (*al-'ulyâ*) in the east **Tavğaç**, Middle (*al-wasîfî*) **Xıtay**, and Lower (*al-suftâ*) **Barxan**; that is in Kâşgar; but at the present time (*al-ân*) **Tavğaç** is known as Mâ Şin and **Xıtay** as Şin: **Tavğaç ay Uyğur walhwa Tat, wa Şini walhwa Tavğaç** 'Tavğaç' means Uyğur, which is the same as Tat (q.v.); and 'Chinese' is **Tavğaç**; and any manufactured goods (*al-maşnu'ât*) when they are old and important are called **Tavğaç eqî:** as one says in Ar. *şay' 'adi*; and the kings are called after it **Tavğaç xan**; that is 'an important old-established king': and one says as a linked phrase (*bi'l-izdîrâc*) **Tat Tavğaç** meaning 'Persians and Turks'; but in my view what I have said above is more correct (*al-aşahh*) and is well known in the Moslem countries; and there (?outside the Moslem countries)

that phrase is used, and both of them are acceptable (*hasan*): **Tavğaç** (VU) *yodası:* 'a tree the leaves of which are like the leaves of a lily (*al-sūsân*), used for medical purposes' (*yutaddâwâ bihi*); the phr. might mean literally 'a Chinaman's thigh' *Kaş. I* 453: **KB** 68 (arkîş): XIII(?) **KBPP** (the author of the **KB** completed his book in the province of Kâşgar and presented it to the king of the East) **Tavğaç Buğra Xan** 25-6 (the same title, with some additions, occurs in the heading of Chap. IV (63 ff.) of the Fergana MS.; **Tavğaç** was a frequent component in Karakhanid royal titles).

Tris. DBÇ

D **tapığçı:** N.Ag. fr. **tapığ:** 'servant'. N.o.a.b. Uyğ. VIII ff. (she said) **teğreki tapığçılarka** 'to the servants in her entourage' *U II* 22, 2; **tapığçılari** (*sic*) *TT X* 249; a.o. *U III* 83, 9 (**uduğçu**): Civ. **tevlîğ kürlîğ tapığçı** 'a deceitful (Hend.) servant' *TT I* 182; o.o. *USp.* 91, 8 and 10: **Xak. XI siziñ tapığçı: xâdimuk** 'your servant' *Kaş. I* 376, 12; n.m.e.: **KB tapığçı** 'servant' is common 99, 590, 842, 1554 (**ığdış**), 3750, etc.; sometimes replaced *metri gratia* by the cognate form **tapığçı**, e.g. 4014: XIII(?) *Tef. tapığçı/ tapukçı* 'servant' 286: **Çağ. xv ff. tapığçı/ tapukçı xidmatkâr** 'servant' *Vel.* 160; **tapukçı** ('with -p-') *parastîğ humanda wa xidmatkâr* 'worshipper, servant' *San.* 151v. 10: Xwar. XIV **tapığçı** 'servant' *Qub* 168: Kip. XIV **tapığçı** ('with -p-') *al-xâdim Id.* 61.

D **tapığlığ** P.N./A. fr. **tapığ:** n.o.a.b. Uyğ. VIII Man.-A *MI* 27, 2 (1 a:tlîğ): Bud. **azkıya tapığlığ tavar ıdtımız** 'we have sent some trifling articles as a token of respect' *Hiien-ts.* 2025-6: **Xak. XI tapığlığ er insân dî xidma qadima** 'a man of long service' *Kaş. I* 495.

D **tapığsa:k** Dev. N./A. fr. a Desid. Den. V. fr. **tapığ:** 'dutiful' and the like. N.o.a.b. Uyğ. VIII ff. Bud. (sons and daughters will be) **tapığsak** 'dutiful' (or 'obedient' to their parents) *TT VI* 107; o.o. *do.* 278, 348: **Xak. XI tapığsa:k** er 'a man who loves serving' (*muhîbb li'l-xidma*); followed by a muddled and incorrect etymological explanation) *Kaş. II* 168; **toyin tapığsa:k teğri: sevinçsiz** 'the unbelieving pagan wishes to serve (*muta'abbid*) God, but God is not pleased' *III* 377; 2: XIII(?) *Tef. tapığsak* 'devout' 286: **Çağ. xv ff. tapığsak** syn. w. **tapığçı** *San.* 151v. 10.

D **tapığsuz** Priv. N./A. fr. **tapığ** (**tapığ**); pec. to **KB?** **Xak. XI KB** (my master) **ağırladı ménteg tapığsuz kuluğ** 'has honoured an undutiful servant like me' 389; a.o. 646 (**açın**).

Dis. DBÇ

D **tepiğ** (d-) and **tepük** (d-) there is a clear etymological distinction between **tepiğ** N.Ac. and **tepük** Pass. Dev. N./A. fr. **tep-**; but there is some confusion between the two. (The first

Kıp. word below is a Sec. f. of *teppe:k Dev. N./A. in -ge:k (connoting habitual action). N.o.a.b. See *Doerfer* II 869, 871. **Xak.** xı **tepük** 'a thing cast from lead (*yusâğ mina'l-usruf*) in the shape of the spindle whorl of a distaff which is wrapped in goat's hair or the like and used as a toy by boys who kick it about'; and one says **ol kulin tepig tepdi**: 'he gave his slave several kicks' (*rakla*) *Kaş.* I 386; a.o. I 27, 13; **Çağ.** xv ff. **tépük** ('with -p-') *lakad* 'a kick' *San.* 189v. 8: **Kıp.** xiv **depek** ('with -p-') *al-raffäs* 'a kicker'; one says **bu ađ depekür** 'this horse is a kicker' *Id.* 47: **tepük** (-b-) 'a toy (*lu'ba*) with which children play' *do.* 37.

VU **tüvek** Hap. leg.; 'a blow-pipe'; cf. **tüveklük** **Xak.** xı **tüvek** the translation is in disorder and corrupt; ?read *lihâ şacari'l-xilâf wa lihâ'l-qađibi'l-raş yunza* (*wa yutaxxad*) *mi'lla'l-şabür, yurmâ bihi'l-usfür bi'l-banâdiq wa kadâlika yutaxxad min(hu) al-qanât* 'the bark of a willow-tree or a freshy cut branch stripped off (and made) into the shape of a trumpet; small birds are shot with it with pellets; in addition tubes are made from it' *Kaş.* I 388 (*al-qanât* has several meanings; if *min* and not *minhu* is correct the last words would mean 'in addition it (i.e. a blow-pipe) is made from a reed').

Dis. V. DBG-

D **tübger-** (d-) Trans. Den. V. fr. **tü:b**; n.o.a.b. **Uyg.** viii ff. Bud. **kertüke tegser yörüğüg tübgerser sav tübi ertmez** 'if you attain the truth and base the explanation on it, the basis of your words does not pass away' *Hüen-ts.* 2116: **Xak.** xı **ol i:şig tübgerdi: tafahhaşa** 'an asli'l-amr wa'taba'a aqarahu' 'he investigated the origin of the affair and followed up its traces' *Kaş.* II 179 (**tübgerür, tübgerme:k**).

Tris. DBG

VUD **tüveklük** Hap. leg.; A.N. (Conc. N.) fr. **tüvek**. **Xak.** xı **tüveklük** 'a twig (*ğuşn*) suitable for the manufacture of a pellet-shooter with one's breath (*marmâ'l-banâdiq bi'l-nafs*) with which small birds are shot' (*yudrab*) *Kaş.* I 508.

Dis. DBL

F **tawil** l.-w. fr. Ar. *ţabl*, 'a drum', no doubt acquired through some (?Iranian) intermediary; survives in SW Az. **tebil**; Osm. **đavul**. **Xak.** xı **tawil** (or **tawul**), the *wâw* carries both *kasra* and *damma* 'the drum' (*al-ţabl*) which is beaten for the falcon when hunting; I reckon that it is taken from the Ar. word, the *t-* being changed to *z-* because the two sounds are near one another (examples of similar sound changes in Ar. are given) *Kaş.* III 165.

PU **topluk** Hap. leg.; this word has no obvious etymology to suggest its pronunciation. **Xak.** xı **topluk**: *al-qabr*, 'the grave'; when a man is

curse (*subba*) one says **topluk:ka tol** 'may the grave be filled (*li-yamtala*) with him' *Kaş.* I 430.

D **taplağ** N.Ac. fr. **tapla:-**; 'satisfaction' and the like. N.o.a.b. **Uyg.** viii ff. Bud. **bu nom ertininig uğrayu tüz taplağın sözledükda** 'when speaking of the particularly impartial(?) satisfaction (given by) this precious doctrine' *TT V* 26, 86; o.o. *Hüen-ts.* 2061, 2088: **Xak.** xı **taplağ**: *al-riđâ bi'l-şay* 'satisfaction, gratification about something'; one says **bu: i:şda: senig taplağın bar: mu:** 'are you satisfied, or gratified, about this affair?' *Kaş.* I 462.

D **tabluk** Hap. leg.; spelt *tablu:k*, but this is perhaps an error; the Section is headed '*fa'la, fa'lal* with various vowels'; A.N. (Conc. N.) fr. **ta:b**. **Xak.** xı **tabluk**: *al-şuqûq fi'l-ard* 'cracks in the ground' *Kaş.* I 467.

D **tevlig** P.N./A. fr. **tev**; 'deceitful, tricky'. Except in **Xak.** always in the Hend. **tevlig kürlüg**; n.o.a.b. **Türkü** viii **tavğaç bodun tevligin kürlügin üçün** 'because the Chinese people were deceitful and tricky' *I E* 6, *II E* 6: **Uyg.** viii ff. **tevlig kürlüg sav-larığ** 'deceitful and tricky words' *U III* 85, 16; a.o. *TT IV*, p. 18, note A72, 3: **Civ.** **tevlig kürlüg buyruk** 'a deceitful, tricky official' *TT I* 63-4; a.o. *do.* 182 (**tapığcı:**): **Xak.** xı **tevlig**: *al-muhtâl wa'l-xaddâ* 'artful, deceitful' *Kaş.* I 477; a.o. *III* 33, 26: **KB** **oğrı tevlig** 'an artful thief' 313; 1737 (**kunuk**).

D **tüblüg** (d-) P.N./A. fr. **tü:b**; 'having a root' and the like. S.i.s.m.l. w. the same phonetic changes. **Uyg.** viii ff. Bud. **köpül tüblüg köpül tözlüg** 'rooted in the mind (Hend.)' *TT V* 20, 9; a.o. *do.* 24, 68; **töz tüblüg kapıgıg** 'the door of fundamental things' *do.* 26, 82; a.o. *U III* 33, 15 (**étig**): **Xak.** xı **Kaş.** III 40, 16 (**yıldızlıg**): **KB** (a man who has (influential) supporters becomes powerful) **bu küclüg kişi kutka tüblüg bolur** 'this man when powerful becomes fundamentally fortunate' 1699; (even if fortune sometimes stays with the ignorant man) **biğlig bile turğa tüblüg erip** 'it will stay firmly based with the wise one' 1710.

Dis. V. DBL-

D **tapıl-** Pass. f. of **2 tap-**; 'to be found'. S.i.a.m.l.g., often as **tabıl-**. **Xak.** xı **tapıldı:** **nē:ŋ** 'the thing (which was lost) was found' (*wucida*) *Kaş.* II 119 (**tapıur, tapıma:k sic**): **Çağ.** xv ff. **tapıl-** ('with -p-') *yäfta şudan* 'to be found' *San.* 151r. 9 (quott.): **Xwr.** xiv **tapıl-/tapul-** ditto *Qub* 168; *Nahc.* 408, 7.

D **tepil-** (?d-) Pass. f. of **tep-**; 'to be kicked, trampled', and the like. S.i.m.m.l.g., often as **tebil-**; SW Tkm. **depil-**. **Xak.** xı **tepidi:** **yē:r** 'the ground (etc.) was kicked' (*rükila*) *Kaş.* II 119 (**teplür, tepülme:k sic**): **Çağ.** xv ff. **tépil-**: *lakad zada şudan* 'to be kicked' *San.* 151r. 9 (quott.).

VU tupul- usually 'to pierce (something *Acc.*)' in spite of its apparently Pass. form. N.o.a.b.; for pronunciation see **tupulğa:k**. **Uyg.** VIII ff. **Bud.** (in a long metrical passage about medical treatment; 'the physician must know the eight kinds of virtues (of remedies?), by being a master of all the drugs with knowledge held together(?). If he does not see the appropriate time for using them') **yaruk yaşuk tuupulu (sic) ötrü uyar emleğell iğın kemlerin tınığlarığ** 'penetrating the light (??), then he can treat men's illnesses and diseases' *Suv.* 593, 13-15: **Xak.** XI 01 ü: **tupuldi:** *naqaba'l-naqb* 'he pierced a hole' (later revocalized *nuqiba'l-naqb*, presumably because it looked Pass.); (**Oğuz** follows) **Kaş.** II 119 (**tuplur:**, **tupulma:k**); **kök: tupulğan:** *al-sumām* 'a mountain swallow'; it is the name of a bird; it is said that it has steel (*al-filād*) in its wings and strikes the summit of a mountain and penetrates (*yanfud*) through to the other side; this was told me by a man from whom I received many favours; and one says **bu er ol çerig tupulğan:** 'this man is always piercing (*hatağ*) the (enemy's) ranks'; its origin is the phr. **temür tupuldi:** 'the iron pierced (*taqaba*) because of its strength and hardness' *I* 519: **KB kayu tağ kazar körse tuplur kayuğ** 'some men, you see, dig into mountains and pierce rocks' 1734; **titiñliğ kerek ham tupulsa çerig** 'the must be destructive(?) and pierce the (enemy's) ranks' 2328: **Oğuz XI er to:nn tupuldi:** 'the man took off (*naza'a*) his clothes' **Kaş.** II 119.

D tapla: Den. V. fr. **tap;** 'to be pleased, satisfied (with something *Acc.*)', and the like. N.o.a.b.; the modern verbs of this form seem to be Den. V.s fr. **tap** as an onomatopoeic for a tapping or dripping sound. **Türkü VIII üze:** **teğri:** **ıduğ yer suv** [peçim xağın kuti: **taplamadı:** **erlinç** 'heaven above, the sacred land and water, and the divine favour [I]enjoyed by my uncle the *xağan*] were apparently not pleased' *II E* 35: VIII ff. **tapla:du:kimi:n tutarım** 'I take what I please' *Irkb* 3: **Man.** (the holy *noğak* will hear this and) **neç taplamağny** 'will not be at all pleased' *TT II* 6, 26; **kün ay teğri taplamaz işiğ neç işledimiz erser** 'if we have done things which are displeasing to the sun and moon gods' *Chuas.* 114-16: **Uyg.** VIII ff. **Bud.** (I will see the suitors); **men kentü özüm ök begliğ taplağaymen** 'I myself will be satisfied with a well-born one' *Ü II* 21, 8: **tégin alkunı taplamadı teg taluy öğüzke kirmişig tapladı** 'the prince, while he disliked all (the other suggestions) liked (the idea of) embarking on the ocean' *PP* 15, 2-4; o.o. *TT V* 10, 112 (**ağırta:-**); *U III* 25, 4; 36, 2 etc.: **Civ. seni kamağın tapladı** 'they were all pleased with you' *TT I* 90; o.o. *do.* 128 (**altınki:**): **Xak.** XI 01 **to:nuğ tapla:di:** 'he received (*qabila*) the garment (etc.) and was pleased with it' (*rađiya-hu*) **Kaş.** III 293 (**taplar:**, **tapla:ma:k**): **KB kamuğ sözni yığsa ukuş taplamaz** 'if a man heaps up a lot of words, the understanding is not pleased' 185; **beğ taplasa tapğı açtı**

kamuğ 'if his *beg* is pleased, his service has opened a door' 843; o.o. 848, 1431, 1610, 3984, etc.: XIII(?) *Tef.* ditto 286: **Xwar.** XIV ditto *Quib* 167; *MN* 231.

D tevl:- Hap. leg. ?; Den. V. fr. **Türkü VIII ff.** **Man.** **neçe tevedimz küredimz erser** 'if we have been somewhat deceitful and tricky' *Chuas.* 111.

D topla:- Den. V. fr. **to:b;** survives in SC **Uzb.** **tüpla-;** NW, **SW** all languages **topla-** 'to collect, gather together (Trans.)'. Cf. **yığ-.** **Türkü VIII topla:-** 'to crumple (something soft) into a ball' *T* 13 (**uçuz**): VIII ff. *Irkb* 50 (**öçürgü:**).

D tüble:- (d-) Den. V. fr. **tü:b;** survives in NE Bar. **tüple-** 'to lay a foundation; to reach the bottom (of something); to investigate thoroughly' *R III* 1596. Cf. **tübgər-.** **Xak.** XI 01 **ı:şığ tüble:di:** *faħasa* 'an *aşlı*'-*amr wa baħatahu* 'he investigated the origin of the affair and searched it out' **Kaş.** III 293 (**tüble:r**, **tüble:mek:**): **Kip.** XIV **tüble- aşşala** 'to trace the origin (of something)' *Id.* 37.

D taplat- Hap. leg. ?; Caus. f. of **tapla:-.** **Xak.** XI **men ay: bu: ı:şka: taplattım** 'I satisfied him (*arđaytuhu*) over this affair' **Kaş.** II 341 (**taplatu:rmen**, **taplatma:k**).

D tüble:t- (d-) Hap. leg.; Caus. f. of **tüble:-.** **Xak.** XI 01 **bu: ı:şığ telim tübletti:** 'he had this affair thoroughly investigated' (*afħasa* . . . *kařira*(n)) **Kaş.** III 342 (**tübleti:r**, **tüblet-mek:**).

VUD tuplun- Hap. leg.; Refl. f. of **tupul-.** **Xak.** XI **ta:m tuplundi:** 'the wall (etc.) was pierced' (MS. *yağab*, error for *tuqaba*?) **Kaş.** II 242 (**tuplunur:**, **tuplunma:k**).

D tüblen- (d-) Hap. leg. ?; Refl. f. of **tüble:-.** **Xak.** XI **yığaç: tüblendi:** 'the tree took root' (or was firmly rooted, *ta'aşşala*, MS. in error *ta'accala*); and one says **er tüblendi:** 'the man became wealthy' (*tamarwala*); also used of anything that takes root (MS. in error *ta'accala*) **Kaş.** II 242 (**tüblenür:**, **tüblen-mek:**).

D taplaş- Hap. leg.; Co-op. f. of **tapla:-.** **Xak.** XI **olar bu: ı:şığ kamuğ taplaşdı:** 'they were all pleased (*rađı*) over this affair' **Kaş.** II 206 (**taplaşur:**, **taplaşma:k** corrected fr. *-mek* in the MS.).

D tübleş- (d-) Co-op. f. of **tüble:-.** **Xak.** XI **olar bu: ı:şığ tübleşdi:** 'they investigated the origin (*tafaħhaşu* 'ani'l-aşl) of this affair together' **Kaş.** II 206 (**tübleşür:**, **tübleşmek:** corrected fr. *-mak* in the MS.).

Tris. DBL

?D **tavilkü:** 'Spiraea', perhaps specifically *Spiraea altaica*; according to *Yud.* a shrub with particularly strong branches used to make bows and the like; botanically distinct fr. 'the jujube tree (or shrub), *Zizyphus*', but not

unlike t. For the form cf. **avilku**; **-ku**: is not a recognized Turkish suffix, but this word and **tavilgu**:ç must have a common origin, possibly foreign. Survives in several NE dialects as **tabilka/tabilkat/tabilği** R III 972; Khak. **tabilği**; NC Kir. **tabilği**; Kzx. **tabilği/tobulğu**: SC Uz. **tabulğa**; NW Kum. **toburğu**. A l.-w. in Russian as *tavolga* (and *tavolozhnik*). Türkü VIII ff. **bir tavilku**: **yüz bolt**: 'one Spirea became a hundred' (a hundred S. became a thousand, and a thousand S. ten thousand) *Irkb* 32: **Xak. XI tavilku**: dialect form (*luğa*) of **tavilğu**:ç 'jujube tree' *Kaş. I* 489: **Çağ. xv ff. tobulğu** 'the name of a hard red-coloured tree (*difaaxi* . . . *şulb wa surx-rang*) from the branches of which they make handles for whips' *San.* 167v. 21.

?D **tavilğu**:ç Hap. leg.; cf. **tavilku**: **Xak. XI tavilğu**:ç *al-tabarxün* (mis-spelt *al-tayarxün*) 'the jujube tree, *Zizyphus*' *Kaş. I* 488.

VUD **tupulğa:k** Dev. N./A. connoting Habitual Action fr. **tupul-**; lit. 'constantly piercing', in practice (1) 'colic' (i.e. a constant piercing pain); (2) certain vegetables with a pungent odour. Survives in SW Osm. **topalak** 'globular; a globular lump'; **topalak ağacı** 'the buckthorn, *Rhamnus chlorophorus globosus*'; **topalak köki** 'muskroot; the root of *Nardostachis jatamansi* or *Cyperus bulbosa*' *Red.* 1249, in the last meaning also Tkm., the first meaning, and perhaps the vocalization, due to the erroneous supposition of an etymological connection with **to:b**. The first vowel in *TT VIII* is -u- and this was prob. the original pronunciation, since SW -o- often represents an original -u-, cf. **toğ-** for **tuğ-**, but later forms like **topalak** may represent an earlier **topolğa:k**. Uyğ. VIII ff. Bud. **tupulğak** 'Cyperus?' occurs in *Suv.* 476, 3 in a list of 32 vegetable drugs, mainly l.-w.s: Civ. (a remedy) **tupulğa:kka**: 'for colic'; **tupulğak eñegüke em** 'a remedy for colic (Hend.)' *HI* 15-16; (red and white sandalwood, *Costus* root) **tupulğak** 'Cyperus' (yellow incense) *do.* 91: **Xak. XI tupulğa:k** *al-su'd* *Cyperus*: **tupulğa:k** *al-qilanc* 'colic' *Kaş. I* 502: **Çağ. xv ff. (VU) topalak** ('with -p-') a root (*bix*) the size of an olive or bigger, black with a white inside and sweet-smelling, called *su'd* in medical terminology and *müş-i zamîn*, 'muskroot', in Pe.; it is diuretic, dissolves stone in the bladder, clears the veins, heals wounds, and is beneficial as a potion or poultice for scorpion stings' *San.* 167v. 6: **Kom. XIV tobalak** 'globular, a lump' (?) *CCG*; *Gr.*: **Kıp. XIV (VU) topalak** ('with -p-') a plant (*nabât*) with a sweet scent and a seed (*habb*) the size of a pea (*al-hummus*) called *al-su'd*; women are named after it *Id.* 62: ((VU) **topalan** (?Sec. f. of **topolğan**) *al-mağş fi'l-baṭn* 'colic' *do.* 62); *al-su'd* (VU) **topalak** (*sic*) *Bul.* 3, 14: *xv su'd* (VU) **topalak** *Tuh.* 19a. 5.

Tris. V. DBL-

PUD **tapa:la**:- Den. V. fr. (PU) **tapa**: which survives as **taba**: 'taking pleasure in the mis-

fortunes of others' in NC Kir., Kzx., and NW Kaz. (R III 961), a word which it is not easy to identify semantically with **tapa**: above. Survives as **tabala**:- in the same languages. **Xak. XI ol anı: tapa:la:di**: 'ayyarahu wa aşmata bihi' he insulted him and took pleasure in his misfortunes' *Kaş. III* 322 (**tapa:lar**; **tapa:la:ma:k**): *XIV Muh. al-şamâta* (**taba: Mel.** 84, 5; *Rif.* 190); **taba:lamak** 124 (only).

D **töpü:le**:- Den. V. fr. **töpü**:; s.i.m.l.g. w. some phonetic changes, generally meaning 'to strike, hit', not necessarily on the head, perhaps owing to some confusion with **tep-**. **Xak. XI ol yağı:mı: töpü:ledi**: 'he struck the enemy on the head' (*alâ hâmatihî*) *Kaş. III* 322 (**töpü:ler**; **töpü:leme:k**): **Kıp. XIV depele-** ('with -p-') *qatala* 'to kill' *Id.* 47: **Osm. xviii tepele-** (so spelt, but with *-mak* in error) in *Rûmî, Farq zadan* 'to hit on the head'; and metaph. 'to kill, destroy' *San.* 151r. 27.

D. **tevlüglen**- Hap. leg.; Refl. Den. V. fr. **tevlüg** (tevlüg). **Xak. XI er tevlügendi**: 'the man reckoned himself to be among the deceivers (*min cumlati'l-muhtâlin*) and behaved like them' (*tatarraqa bi-tariqihim*) *Kaş. II* 277 (**tevlüglenü:r**; **tevlüglenmek**).

Dis. DBN

taban 'the sole of the foot'; s.i.a.m.l.g. w. various extended and metaph. meanings. **Taban** the name of a plant in Uyğ. VIII ff. *Civ. H II* 14, 125 is no doubt a l.-w.; and **daban** 'a mountain pass' in the Uyğ. *XIV Chin.-Uyğ. Dict.* (R III 964) is a Mong. l.-w. **Xak. XI taban xuffu'l-ba'ir** *Kaş. I* 400; 405, 3 (the natural meaning of this is 'a camel's hoof' but see **tabanlığ**): *XIII Tef. iki daban* (*sic*) *astı kibi* 'like the bottom of the two soles of the feet' 116: **Çağ. xv ff. taban pâşina-i pâ** 'the sole of the foot'; in Ar. '*aqb* (properly 'heel') *San.* 151r. 28 (quottn.); a.o. *do.* 85v. 27 (see **uldân**): **Kom. XIV 'the sole'** (of the foot or a boot) **taban CCI, CCG**; *Gr.* 231 (quottn.): **Kıp. XIII al-qadam** 'the foot' **ṭaba:n** *Hou.* 21, 8: *xiv ṭaban aḥmasu'l-* (so read for *axmas*) *qadam* 'the firm part of the foot' *Id.* 61: *xv baṭnu'l-riel* 'the bottom of the foot' **ṭaba:n** *Kav.* 61, 9: *qadam taban Tuh.* 28b. 12.

PU **tobun** Hap. leg., but cf. **tobunluğ**, which is not ascribed to any particular language. Perhaps der. fr. **to:b**. *Bi-luğa Uç XI tobun ku'buratu'l-ta'am* 'a lump of food' *Kaş. I* 400.

D **töpün** See **töpü**:-.

Dis. V. DBN-

D **tapın**- Refl. f. of 1 **tap-**: (1) 'to serve, or worship (God *Dat.*)'; (2) 'to serve (a human master *Dat.*)'. S.i.a.m.l.g. except NE, but normally only in the first sense. In the early period usually in Hend. w. **uḍun-**. Türkü VIII ff. **Man. yekke tapıntımız erser** 'if we have worshipped demons' *Chuas.* 152; a.o. *do.* 148-9 (**uḍun-**): Uyğ. VIII ff. **Bud. tapın-** (by itself) 'to worship (God); to show respect to

(an individual) is fairly common, e.g. *PP* 71, 7; *U I* 30, 9; *TT IV* 10, 24; *V* 8, 73, etc.; **tapin-udun-** is very common *U II* 40, 105 etc. (**udun-**): **Xak.** *xī men teprīke: tapindim* 'I obeyed (*aqā'tu*) God, and followed His commandments'; and one says of **begke: tapindi:** 'he served (*xadama*) the beg' *Kaş. II* 140 (**tapinur**), **tapinma:k**; (verse) and over a dozen o.o.: *KB tapin-* 'to serve' (a human master) is common 97 (**tapıg**), 528, 595 (**uğurluğ**), 597, 615, etc.: *xiii(?) Tef. tapin-/tapun-* 'to worship; to serve' 286-7 (and some der. f.s): *xiv Rbg. tapin-* 'to worship' *R III* 970 (quotn.); *Muh. xadama tapin-* (*-b-*) *Mel.* 25, 15; *Rif.* 108: **Çağ.** xv ff. **tabin-** (*sic*) 'to bow in prayer, to worship, to prostrate oneself' *San.* 151r. 7 (quotn.): **Xwar.** *xiv tapun-* 'to worship' *Qutb* 168; *Nahc.* 405, 10-11: **Kom.** *xiv* 'to worship, adore' **tabun-CCG**; *Gr.* 231 (quotn.).

D tepin- (d-) Refl. f. of **tep-**; s.i.s.m.l. **Xak.** *xī er atın tepindi:* 'the man urged on (*rakada*) his horse with his feet'; also used when a man moves (*harraka*) his feet for something *Kaş. II* 140 (**tepinür**, **tepinme:k**).

D tevin- Hap. leg.; Refl. f. of **tev-**; 'to interlock', or the like. **Xak.** *xī er eligin uvundi: tevind:* 'the man was distressed (*ihamma*) about some affair and wrong (*dalaka*) his hands in shame and regret' *Kaş. II* 147 (**tevinür**, **tevinme:k**).

E topın- See **tüpir-**.

Tris. DBN

D tabanlığ P.N./A. fr. **taban**; s.i.s.m.l. both in its lit. meaning and metaph. for 'robust, energetic'; it is possible that this is the intended meaning of the **Xak.** phr.; *al-xuff* means both 'a camel's hoof' and 'footwear, boot'; it seems unnecessary to describe a camel as having hooves, and improbable that it should wear boots. **Xak.** *xī tabanlığ* (*sic*, misprinted *tadanlığ* in printed text) *tevey ba'ir dātu'l-xuff Kaş. I* 499.

PUD tobunluğ Hap. leg.; P.N./A. fr. **tobun**, q.v. **Xak.**(?) *xī tobunluğ tarıg al-burr dū'l-ku'bura* 'wheat containing lumps' *Kaş. I* 499.

Tris. V. DBN-

D tapındur- Caus. f. of **tapin-**; survives in NW Kaz. **tabındur-** 'to subjugate' and the like *R III* 970. **Uyg.** *viii ff.* Bud. *TT VI* 266 (**uduntur-**): *Civ. kelin alsa tapındurmaz* 'if he gets a daughter-in-law he cannot make her respect him' *TT VII* 28, 51: **Xak.** *xī KB* (I was too precipitate in making you my confidant without knowing you and) **tapındurmadın** 'without making you respect me' 634; a.o. 1755.

D tabanla- Den. V. fr. **taban**; survives in SW Osm. **tabanla-**; Tkm. **da:banla-** 'to trample down, press down; to put a roller (on a field)'. **Xak.** *xī tewey* (*sic*) **tabanla:dı:** 'the

camel kicked him with his hooves' (*rakalahu bi-xuffihı*) *Kaş. III* 342 (**tabanlar**, **tabanla:ma:k**).

Dis. DBR

tavar (d-) originally 'livestock', a meaning which comes out clearly in the phr. **ed tavar** 'inanimate and animate property' (see **ed**), and from an early date, since livestock was the commonest form of property in Turkish society, 'property' in general and even specifically 'merchandise, trade goods'. As Ar. *māl* is equally ambiguous, the exact meaning in some medieval texts is obscure. An early l.-v. in Mong. as *tabar* (*Haenisch* 143) and Russian as *tovar*, both in the second sense. The first was prob. borrowed in NE Alt., Leb., Tel. **tabar R III** 966 and the second in several modern languages in the Soviet Union; but the word seems to survive genuinely in SE Türki **tavar** 'silk goods, trade goods (generally)'; SC Uzb. **tovar** (perhaps the origin of the Russian word); NW Kk. **tawar** 'goods' and SW Osm. **davar** 'livestock'. **Uyg.** *viii türgeş karlukıg* (*sic*, irregular *Gen.*) **tavarın alıp** 'I seized the livestock of the Türgeş and Karluk' (pillaged their dwellings and returned home) *Şu. S* 5: *viii ff.* Bud. **tavar** by itself seems to mean primarily 'property' *U II* 86, 41; *U III* 81, 14; *Hiien-ti.* 2026 (**tapıgılıg**); **ed tavar** is common, see **ed**; *Civ. ed tavar* is fairly common, see **ed**; in *TT VII* **tavar** is commoner than **ed tavar** and seems always to mean 'property'; in the commercial docts. in *U Sp.* **tavar**, which occurs occasionally, seems to mean specifically 'merchandise, trade goods': *xiv Chin.-Uyg. Dict.* 'satin' **tavar Ligeti** 261: **Xak.** *xī tavar al-sil'a mā şā(ta) wa şamata* 'property noisy and silent' (i.e. animate and inanimate) *Kaş. I* 362 (verse); **tavar al-sil'a wa'l-māl I 411; over 50 o.o. of **tavar/tawar** translated *al-māl, al-aşya* ('things'), *al-mitā* ('merchandise') and over a dozen (not all **Oğuz**) of **tawar/tawar:** *KB tavar* is common, usually in the phr. **neş tavar** 'property, goods', sometimes associated with **altun** 'gold' and **kümüş** 'silver' 485, 1112, 1786, 3982, 4372, etc.; **eliğ kisğa tutum tavar termedim** 'I have not been grasping, I have not accumulated property' 6079; *xiii(?) At.* several o.o. of **tavar** 'property, wealth'; *Tef. tavar* but more usually **tıvar** (spelt *ti:far*) 'livestock, property' 280, 303; *xiv Muh. al-māl dawar:* *Mel.* 68, 11; *Rif.* 169: **Çağ.** xv ff. **tawar** a generic term for all 'livestock and quadrupeds' (*sittir* *wa çarpâyân*), and in Mong. **qumās** 'merchandise, piece-goods' *San.* 165v. 7: **Oğuz xi** (after **Xak.**) and the **Oğuz** and others (*wa gayruhum*) say **tawar** with -w- *Kaş. I* 362: **Xwar.** *xiv māl tavar* 'property, wealth' *Qutb* 174. *Nahc.* 236, 6: **Kıp.** *xiv al-maxwāşī* 'cattle' **dawar Bul.** 7, 5: *xv bahima* 'quadruped' **tawar** (vocalized *tawar* with d- added below in a second hand) *Tuh.* 7b. 7; in *do.* 13a. 13 **hā'it** 'wall' is similarly translated (representing *Pe. dıwār*) with **bahima dıwar** added in a second hand in the margin: *Osm.* *xiv ff.* **davar** 'livestock',**

and more specifically 'animal to ride'; c.i.a.p. *TT* I 181; *II* 262; *III* 169; *IV* 192.

PU *tovur* See *tovra*-.

D *tavraq* (d-) N./A.Ac. fr. *tavra*-; 'speed, hurry; quick'. Survives in NE several dialects *tabirak*/*tabrak* *R III* 971, 981. Uyğ. VIII ff. Bud. *yél teg tavrak yügürtip* 'running quickly like the wind' *TT X* 295; a.o. *do.* 115; *ne yeme taq ne yeme tavrak* 'how surprising and swift' *Hüen-ts.* 1895; *terk tavrak* 'hurriedly (Hend.)' *U III* 22, 1 (iii) (and *do.* 56, 5 (i) *terkin*); *Suv.* 179, 13; 248, 15 etc.: Civ. *érte kün tavrak buyan kil* 'hurry to do good early in the morning' *TT I* 171-2; a.o.o.: xiv *Chin.-Uyğ. Dict.* 'go quickly' *tavrak bargın* (*sic*) *Liğeti* 261; *R III* 981: *Xak.* xi *tavraq al-sur'a* 'speed, hurry'; hence one says *tavraqın kel* 'come quickly'; and this word is made an Adj. (*şifa*), one says *tavraq ıñçı*: 'a quick (*musri*) worker' *Kaş.* I 468; o.o. *I* 156, 4 (*akıt-*) and three more: *KB* *kışt ıdtı tavrak* 'he sent a man quickly' 5954; *yéme tavraqın* 'do not bolt your food' 4132: *Xwar.* XIII(?) *Oğ.* 114-15 (*astur-*).

D *toprak* Dev. N. (Conc. N.) fr. *topra*-; lit. 'something dry', in practice 'dry ground, soil, earth, dust'. S.i.a.m.l.g. w. minor phonetic changes, and occasionally some metaph. meanings like 'province, country'. Uyğ. VIII ff. *Man.* *TT III* 27 (*batıl-*): Bud. *tozi* (*toozı*) *toprakı* 'his dust (Hend.)' *U II* 39, 89; *toprak* in a Chinese type date represents 'u' 'earth' (*Giles* 12, 99) as one of the five elements *Pfahl.* 6, 1; a.o. *Suv.* 528, 23; Civ. *toz toprak ózin söndi*: 'the dust (Hend.) settled of its own accord' *TT I* 5-6; *toprak* 'earth' *do.* 45; *toprak* as one of the five elements occurs several times in *TT VII* and is an ingredient of several remedies in *H I*: *Xak.* xi *toprak*: 'dust, soil' *Kaş.* I 467; *I* 267 (1 *agnat-*), a.o.o. translated *al-turáb* or *al-ğubár* 'dust': *KB* *toprak* as one of the four elements (with fire, water, and air) 143; XIII(?) *At.* (when he lies and) *toprak içine kirip* 'goes underground' 308; *Tef.* *toprak al-turáb* 309; xiv *Rbğ.* 5v. 14-15 (*uğra-*); *Muh.* *al-turáb toprak* (-b-) *Mel.* 75, 1; *Rif.* 178; *Çağ.* xv ff. *topraq/toprak xäk* 'earth, soil' *San.* 167v. 16 (quotn.); *tofrağ/tofrak* same as *topraq/toprak* *do.* 179v. 28: *Xwar.* xiv *toprak ditto Qutb* 180; *MN* 7, etc.: *Kom.* xiv 'dust, dirt' *toprak CCI, CCG; Gr.*: *Kip.* XIII *al-turáb toprak* (-b-) *Hou.* 5, 15; xiv *toprak* ('with -p-') *al-turáb* *Id.* 61; *Bül.* 4, 10; xv ditto *Kav.* 58, 11; *Tuh.* 8b. 9.

D *tevren* Hap. leg.; Dev. N. fr. *tevir-*, but the long -e- is unusual. *Xak.* xi *tevren*: 'threads (*xuyüt*) which are gathered together and twisted (*yuftal*) to make waistbands for trousers or cords for slings' *Kaş.* I 436.

D *tepreş* Dev. N. fr. *tepre-*; n.o.a.b. Uyğ. VIII ff. Bud. *yér tepreşi* 'an earthquake' *U IV* 18, 193; *Kip.* XIII *al-haraka* 'movement' (opposite to 'rest' *örü*): *teprış* (*sic*, perhaps correct) *Hou.* 26, 21.

Dis. V. DBR-

tevir- 'to twist, turn (something *Acc.*'); practically syn. w. *evir-* and *çevir-* and perhaps an older form of the latter, q.v. N.o.a.b. Uyğ. VIII ff. Bud. *nom tilgenin tevire* 'he turns the wheel of the law' *TT VI* 455: *Xak.* xi *er tavra:riğ evürdi*: *tevürdi*: *qallaba'l-raculu'l-miä'* *wa taşarrafa fihä wa ca'ala zahrahäl-baın* 'the man turned over the goods and disposed of them and turned them upside down'; *evürdi*: is the main verb (*aşl*) and *tevürdi*: a jingle (*toba'*) *Kaş.* II 81 (*tevirer*, *tevirme:k*); a.o. *I* 157, 17 (*evlr-*): *Kom.* xiv 'to twist, turn' *tüvür-* *CCG; Gr.*

VU *tuvır-* the main entry is out of place among verbs with -t- as the second consonant, but the word reappears in a gramm. section on Aor. forms in the same spelling. It looks like a Caus. f., or a Den. V. in -r- (cf. *tüpir-*), but there is no trace of a possible base. Pec. to *Kaş.* *Xak.* at *kula:kın tuvurdi*: (*sic*) 'the horse pricked (*aşarra*) its ears (etc.)', that is, raised them when it noticed something *Kaş.* II 73 (*tuvıra:r* (*sic*), *tuvırma:k*); at *kula:k tuvurdi*: . . . *tuvura:r/tuvıra:r* (both *kasra* and *damma* marked) *II* 161, 20 ff.

D *tüpir-* Intrans. Den. V. fr. *tüpi*; n.o.a.b. Uyğ. VIII ff. Bud. *tepri tüpıre korkınçığ yéltürür* 'the sky is cloudy and it blows a terrible gale' *PP* 18, 2-3 (Pelliot read *topınar* in error): *Xak.* xi *tüpi*: *tüprüdi*: (*sic*) 'the wind blew' (*habbat*) and scattered the dust *Kaş.* II 71 (*tüpire:r*, *tüpirme:k*; prov. see *açıl-*).

tavra- (d-) 'to hasten, be in a hurry'; n.o.a.b., but see *tavran-*, etc. Uyğ. VIII ff. Bud. (Sanskrit lost) *terk tavra:di* (spelt -*ta*): 'he hastened' *TT VIII D.1*: *Xak.* xi *er tavra:di*: *mişl tiğra:di* (q.v.) 'the man was sturdy'; (in a verse) *er at menin tavrayur al-ricäl wa'l-xayl yaştadd lihämuhum bi* 'because of me the flesh of men and horses becomes strong' *Kaş.* III 278 (*tavrar*, *tavra:ma:k*; between *toğra-* and (VU) *tovra-* but everywhere mis-spelt *yavra-*).

tabrı- (or *taprı-*) Hap. leg.; but see *tabrı:t*, *tabrış-*. *Xak.* xi *tevey tabrı:di*: 'the camel jumped about' (*waşaba*), not used except of a camel jumping about *Kaş.* III 277 (*tabrı:r*, *tabrı:ma:k*).

tepre- (d-) 'to move, stir, shake', and the like (Intrans.). This verb and/or its der. f.s. s.i.a.m.l.g. except NE; in most NC, NW languages, and SW Az. *terbe-*; SW Osm., Tkm. *depre-*. Uyğ. VIII ff. Chr. (the star stood still) *tepremedin* 'without moving' *U I* 6, 9; Bud. (the old man) *tepreyü yoriyu umadı* 'could not move or walk' *PP* 37, 2-3; a.o. *do.* 80, 5; (then this brown mother earth six times) *tepređi kamsadı* 'moved and swayed' *TT X* 164; o.o. of this phr. *U III* 46, 5; *Suv.* 184, 5; Civ. *kédirtı tepremiş . . . öpdürtı tepremiş* 'that moved in your rear . . . that moved in front of

you' *TT I* 122-3; o.o. *do.* 204-5 (alkin-); *TT VII* 34, 2-3 (I but): **Xak.** XI **tepredi:** **ne:ŋ** 'the thing moved' (*taharraka*) *Kaš. III* 277 (**tepre:**, **tepre:me:k**): *KB* (the sun is in Leo) **bu burc tepremez** 'this sign of the zodiac does not move' 834; o.o. 1026, 2387; XIII(?) *Tef.* **tepre-** 'to move' 286 (*tebre-*): XIV *Rbğ.* **haccğa tepredim** 'I went on the pilgrimage to Mecca' *R III* 1123; *Muh.*(?) *harraka* ('Trans. in error) **tepre:- Rif.** 130 (*Mel. ditre-*): **Çağ.** XV ff. **tépre-** ('with -p-') **tépren- harakat kardan wa cumbidan** 'to move' *San.* 188v. 17 (quotns.): **Xwar.** XIV **tepre-** 'to move, set out' *Qutb* 174: **Kip.** XV *taharrak anta* 'move!' **tepreğ** (*sic* 'with -ŋ', i.e. Plur.) *Kav.* 77, 11.

D tevir:- See **tenri:-**.

topra:- Hap. leg., but see **toprak:**, etc. **Xak.** XI **ot topra:di** 'the plant became dry (and withered *hajim*)' *Kaš. III* 277 (**toprar:**, **toprama:k**).

VUD tovr:- Den. V. fr. (VU) **tovur** of which there is no other trace; pec. to *Kaš. Xak.* XI **uşa:k ne:ŋ tovr:di** 'the small thing became big' (*kaburat*), for example young sheep when they become big; taken fr. the phr. **tovur** (so read) **yünçü:** 'large pearls' *Kaš. III* 279 (**tovrar:**, **tovrma:k**; corrected fr. *-me:k* or vice versa?); a.o. *III* 41 (**yünçig**).

D tavat- (d-) Caus. f. of **tavra:-**; (1) 'to hurry, hustle (someone *Acc.*)'; (2) 'to twist, spin'. Survives in NE Kumud. **tabrat-** 'to turn (something) on a spit'. The second meaning should connect this word with **tevir-**, but the vowels make this impossible; the connotation seems to be 'to make (something) move fast'. **Türkü** VIII ff. Man. (he appointed one man over each ten men and) **edgü kılınçka özü** [*aşına*] **tavratğuçı kıldı** 'made him an urger to (do) good deeds and (attend) the feast of the souls' *TT II* 10, 92-3; o.o. *do.* 88-90 (**ötle:-**), 76-7: **Xak.** XI **er tavratrı:** 'the man hustled' (someone, '*accala*) (**tavratır:**, **tavratma:k**) and one says **ura:ğut yıp tavratrı:** 'the woman span (*fatala*) the thread, and twisted it' (*ağārathu*, mis-spelt *ağāzatahu*) *Kaš. II* 330; **ödleg küni: tavratır:** 'time hustles (man; *yusri*)' along' *II* 335, 3; **tavrat:** '*accala* is one of the verbs used to illustrate conjugation in *II* 360 ff.: *KB* (if one does not treat the disease) **öllum tavratır** 'death hurries one away' 4616; a.o. 4693: XIV *Muh.*(?) **fatala tavrat-** (-f) *Rif.* 113 (*Mel.* 29, 13 kart-).

D tabrit- (or **taprit-?**) Hap. leg.; Caus. f. of **tabri:-** **Xak.** XI **er teveysin tabritrı:** 'the man made his camel jump about' (*awṭaba*) also used with other subjects besides 'man' *Kaš. II* 329 (**tabritır:**, **tabritma:k**; the translation makes the form certain, but the *rā* is vocalized with *fatha*, and the Infin. completely unvocalized, has *-me:k*).

D tepret- (d-) Caus. f. of **tepre:-**; 'to move, shake, disturb (something *Acc.*)'. Survives in much the same languages and with the same

phonetic changes. **Uyğ.** VIII ff. **tepretü umadın yaturmen** 'I lie unable to move (my body)' *U III* 37, 35; **ertigü teprettü titrettü** 'greatly stirred and shook' (my mind) *TT X* 451: XIV *Chin.-Uyğ. Diet.* 'the wind set in motion' **yél teprettü R III** 1124: **Xak.** XI **ol tepretti:** **ne:ŋni:** 'he moved (*harraka*) the thing' (**tepretür:**, **tepretme:k**); and one says **er yağı:ka: tepretti:** 'the man attacked (*hamala* . . . '*alā*) the enemy' *Kaš. II* 329; **tepret-** *harraka* is one of the verbs used to illustrate conjugation in *II* 360 ff.: *KB* **tepret tiliğ** 'set your tongue in motion' 774; a.o. 2536 (**turğa:k**): XIII ff. *Tef.* **tepre:-** 'to move, shake', etc. 292 (*tebet-*): XIV *Muh.*(?) **harraka tepret:-** (-b-) *Rif.* 107 (only): **Çağ.** XV ff. **tépret-** Caus. f. **mutaharrik kardan wa cumbidan** 'to set in motion' *San.* 189r. 15 (quotn.): **Xwar.** XIV **tepret-** ditto *Qutb* 174; **tépret-** *do.* 176: **Kom.** XIV ditto **tepret-** *CCI*; *Gr.*: **Kip.** XIII **harraka tepret-** (-b-) *Hou.* 39, 14; **hazza** . . . **wa huwa'l-tahrik l'il-jay** 'to shake (something)' *do.* 44, 7: XIV *Id.* 8 (I u:ç); XV **harraka tepret-** (-b-); 'with a soft (*muragqaqa*) *rā*') *Kav.* 77, 10; ditto *Tuh.* 13b. 13: **Osm.** XIV ff. **depre-** 'to move, shake'; c.i.a.p. *TTS I* 195; *II* 283; *III* 184; *IV* 210.

D toprat- Hap. leg.; Caus. f. of **topra:-**. **Xak.** XI **koy otuğ topratı:** 'the sheep eat down all the vegetation until none of it remained on the ground, and made the dust blow off it' (*ca'alat tuhıbb minhu'l-habā*) *Kaš. II* 330 (**topratır:**, **topratma:k**; MS. in error *-me:k*).

D tevir- Pass. f. of **tevir-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (understanding how *saṃsāra* turns (*evril-*) this way) **ınaru tevrimekin emğeksiz uçuz ukar** 'he understands painlessly and easily how it turns that way' *U II* 11, 10-12; a.o. *Suv.* 133, 22 (*arkuru*).

D tavan- (d-) Refl. f. of **tavra:-**; properly 'to hurry, be quick', but with extended meanings. Survives in NW Krum (*R III* 1647); SW Osm. **davran-** 'to stir oneself; prepare for action; take pains; resist; behave'. **Türkü** VIII ff. Man. (in a list of virtues) **sevınmek tavranmak** 'to be cheerful and zealous(?)' *M III* 17, 11 (1): **Uyğ.** VIII ff. Man. **tafrantı** (*sic*) *TT III* 151 (damaged). Bud. in the *Nidāna* cycle **tavranmak** corresponds to Sanskrit *saṃskāra*, Chinese *hsing* (*Giles* 4,634) for which 'moral action' seems to be the best translation *U II* 13, 2 (ii); *TT VIII A.7*; **tavranu** 'hurriedly(?)' *U II* 29, 19; **otuğ öçürgell tavranırça** 'when hurrying to put out a fire' *Suv.* 141, 9-10; o.o. *TT VI* 021-2 (*ermegü:*): **Xak.** XI **er tavrandı:** 'the man seemed to be hurrying (*yasta'cil*) on a journey' *Kaš. II* 240 (**tavranır:**, **tavranma:k**).

D tepren- (d-) Refl. f. of **tepre:-**; 'to move', etc. (Intrans.). Survives in much the same languages and with the same phonetic changes. **Xak.** XI **tepredni:** **ne:ŋ** 'the thing moved' (*taharraka*) *Kaš. II* 240 (**teprenür:**, **teprenme:k**): *KB* **kamuğ tepreniğ** 'every moving

(i.e. living) creature' 1021, 4417; a.o. 1852: xiv *Rbg. tepren-* (of dry bones, or a mountain) 'to stir' *R III* 1124: *Muh. (?) taharraka tepren-* (-b-) *Rif.* 130 (*Mel.* 40, 19 ditren-): *Çağ.* xv ff. *San.* 188v. 17 (tepre-) *Xwar.* xiv *tépren-* (of the heart) 'to beat' *Qutb* 176: *Kip.* xiv *tepren-* (-b-) *taharraka* *Id.* 37; *depren-* ('with -p-') ditto *do.* 47; ditto *tepren-* (-b-) *Bul.* 38r.: xv ditto *Tuh.* 9a. 13: *Osm.* xiv ff. *depren-* 'to move, stir', etc.; c.i.a.p. *TTS I* 194; *II* 282; *III* 184; *IV* 209.

D tabriş- (or *tapriş-*) *Hap. leg.*; Co-op. f. of *tabri-*: *Xak.* xi *tevey kamuğ tabrişdi*: 'the camels all jumped about together' (*qafazat*, mis-spelt *qafarat*) *Kaş.* *II* 217 (*Muh.* *tabrişur*, *tabrişmak*, mis-spelt *tabraş-*).

D tepreş- (d-) Co-op. f. of *tepre-*:; s.i.s.m.l. with the same phonetic changes. *Uyğ.* viii ff. *Civ. teprill yéril tepreşdi* 'heaven and earth shook together' *TT I* 92: *Xak.* xi *kişi: kamuğ tepreşdi*: 'the people all moved (together)' (*taharraka*); also used of any things that move (together) *Kaş.* *II* 204 (*tepreşür:*, *tepreşmek*; verse); a.o. *I* 88, 2 (*imrem*): *Osm.* xvi *depreş-* 'to move together' *TTS II* 283.

D topraş- *Hap. leg.*; Co-op. f. of *topra-*: *Xak.* xi *yér kurup topraşdi*: 'the ground dried (*yabısat*) for lack of rain until dust (*al-habā*) almost rose from it' *Kaş.* *II* 206 (*topraşur:*, *topraşmak*).

Tris. DBR

D tapa:ru: *tapa:*, q.v., with the Directive Suffix attached; syn. w. *tapa:*. N.o.a.b. *Xak.* xi one says of *meniğ tapa:ru:* *keldi: hađarta ilayya* 'he came into my presence'; and one says *ol anıñ tapa:ru:* *bardı:* 'he went into his presence'; *tapa:* is a Particle (*harf*) meaning *ilā* 'to', and the *-ru:* is a Suffix. *Kaş.* *I* 445; o.o. *III* 69, 1; 440, 20: *KB* *hābic taparu* 'to the Chancellor' 521; a.o. 5830: *xiii (?) At. uluğluk taparu ellğ sundukuş* 'if you have stretched out your hand to greatness' 286: *Tef. taparu* ditto 286 (*tabaru*): *Xwar.* ditto *Qutb* 167.

D tava:rçı: *Hap. leg.*; N.Ag. fr. *tavar*; 'an animal for carrying merchandise'. *Xak.* xi *Kaş.* *III* 149 (*ta:z*); n.m.e.

PU *tepirtsiz* See *tıgırtsız*.

D topra:klığ P.N./A. fr. *toprak*; n.o.a.b. There is no doubt that the first vowel was normally -o-, but since *toz* is correctly spelt it seems likely that the -u- represents a local dialect pronunciation, not a simple error. *Uyğ.* viii ff. *Bud.* Sanskrit *viğatarajā* 'whose dust (uncleanness) has disappeared' [gap] *iş toz topra:klığlar* *TT VIII A.6-7*: *Civ. tozluğ topra:klığ* [gap] 'dusty and earthy' *do. I.18*.

D toprağa:n *Hap. leg.*; Dev. N./A. connoting Habitual Action fr. *topra-*; the word is so spelt in the MS. but the vowel points are

slightly misplaced, and the word has been transcribed *topurğa:n*. *Xak.* xi *toprağa:n yér:* 'soft (*al-layna*) ground', that is bare ground (*al-batna*) from which the dust (*al-habā*) rises when it is trodden on *Kaş.* *I* 516; (there are no homes in the grave, and) *toprağa:nda:* *av bolma:s* 'there is no wild game on bare ground', they only inhabit places where there is vegetation and water *do.* 516, 16.

D tavarlığ P.N./A. fr. *tavar*, q.v., where the ambiguity of *al-māl*, both 'cattle' and 'property', is pointed out. N.o.a.b. *Xak.* xi *tavarlığ er racul dū māl Kaş.* *I* 495: *xiii (?) Tef. tıvarlığ* (*sic*, spelt *tı:farlığ*) 'wealthy' 303: xiv *Muh. bi-māl tavarlığ (-f-)* *Mel.* 6, 4; *Rif.* 77; *dū māl* ditto 10, 9 (spelt *tıfarlığ*); 83.

D tavarluk *Hap. leg.*; A.N. (Conc. N.) fr. *tavar*. *Xak.* xi *tavarluk al-xizāna* 'store-room, treasury' *Kaş.* *I* 503.

D teprençsiz (d-) Priv. N./A. fr. **tepreñç* N./A.S. fr. *tepreñ-*. N.o.a.b. *Uyğ.* viii ff. *Bud. teprençsiz burxan* 'the immovable (or unshakeable) Buddha' *TT VI* 412; (that mighty Buddha) *tepreñçsiz yarp oluruık ol* 'sits immovable and firm' *TT X* 335-6.

D tavsarsa:k *Hap. leg.*; Desiderative Den. N./A. fr. *tavar*. *Xak.* xi *ol er ol tavsarsa:k* 'that man craves (*muhıbb*) for property' (*al-māl*) *Kaş.* *II* 56, 2 (in a grammatical para.).

Tris. V. DBR-

D tavratiş- *Hap. leg.*; mentioned only as an example of the Co-op. f. *Xak.* xi *ol anıñ birle: tavratişdi*: 'he competed with him in swiftness of foot (*fı'l-'acala*) to see which of them could go quickest' *Kaş.* *II* 363, 6; n.m.e.

D tıpretiş- (d-) *Hap. leg.*; given as an alternative example with *tavratiş-*. *Xak.* xi *ol yığa:ç tıpretişdi*: 'he helped to move (*fı'l-'ahrik*) the tree', or 'competed with him' *Kaş.* *II* 363, 2; n.m.e.

Dis. DBS

F tevsi: 'dish, plate', and the like; l-w. fr. Chinese *tieh tsü*, same meaning (*Giles* 11,123 12,317; Pulleyblank, Middle Chinese *dep tsü*); this is more plausible than Sir Harold Bailey's suggestion (*BSOAS*, 1963, p. 85) that the word is Iranian, see *Doerfer I* 123. A l-w. in Mong. as *tebsi* (*Kow.* 1703). The word survives in various NE dialects *R III* 1115-17 (in forms which suggest that they are reborrowings fr. Mong.); SW *Az. tepsi R III* 1117 looks the same, but *Osm. tebsi/tepsi* may be a genuine survival. *Uyğ.* viii ff. *Man.-A tevsı kovğası* 'his dish (or trough?) and pail' *M I* 36, 20 (in a damaged passage relating to catching fish): *Xak.* xi *tevsi: al-xizāna* 'a tray standing on a foot' *Kaş.* *I* 423; a.o. *III* 50, 26 (*ayaklığ*): *Xwar.* xiv *tepsi (-b-)* 'dish' *Qutb* 176: *Korn.* xiv 'dish' *tepsi CCI*; *Gr.:* *Kip.* xv *şahn* 'dish' *tepsi (-b-)*

Tuh. 22b. 1: Osm. XVIII *tebsl* (spelt) in *Rümi*, 'a small tray (*sini*) which they call *macmü'a* (? 'a set of trays') *San.* 151 v. 15.

D *tapsız* Hap. leg.; Priv. N./A. fr. *tap*. Uyğ. VIII ff. Bud. (in a list of diseases) *tapsız bolmaklığı* *ılgı* 'the disease of loss of appetite' *U II* 68, 1 (iii).

D *tübsüz* (d-) Priv. N./A. fr. *tümb*; survives in SW Osm. *dıbsız/dıpsız* 'bottomless', and metaph. 'unfounded, false'. Uyğ. VIII ff. Bud. *Sut.* 136, 21; 430, 7-8 (*ulsuz*): *Xak.* XI *KB* (man's mind is like) *tübsüz teğiz* 'a bottomless sea' 211; a.o. 1164: *Çağ.* xv ff. *tüpsüz dıbsız* *Vel.* 201 (quotn.), *tüpsüz teğiz*; *tübsüz* 'very deep, bottomless' *San.* 167v. 17 (same quotn.).

Dis. V. DBS-

S *tepe*:- See *tepe*:-.

S *tepet*- See *tepet*-.

Trls. DBS

D *tapisız* Hap. leg. ?; Priv. N./A. fr. *tapı*: *Xak.* XI *KB* *kalı kılsar begler tapisız tapuğ* 'if a man does service which does not please his masters' 1611.

Dis. DBŞ

D *tapış* Hap. leg., at any rate in this sense; N.Ac. (with a connotation of mutuality) fr. I *tap*-. *Xak.* XI *tapış* 'mutual trust (*al-muwākāla*) between two men, or two others' *Kaş.* I 367.

tavış 'a sound', and more specifically 'a soft, not a loud, sound'. S.i.a.m.l.g. w. a wide range of phonetic changes, t-/d- and a/ı/o in NC; -b-/v-/w- and -ı/-/u-. See *Doerfer* II 862. *Xak.* XI *tavuş* (*sic*) *al-hiss wa'l-ħaraka* 'slight sound, movement' *Kaş.* I 367: *tawuş* (*sic*) same translation, dialect form (*luğa*) of *tavış* (*sic*) III 165: XIII(?) *Tef. tawış* 'sound' (*ya'nî ün* 'voice') 280: *Çağ.* xv ff. *tawuş ayak ävâzı* 'the sound of footsteps' *Vel.* 180 (quotns.); *tawuş* 'a sound' (*şadâ*) in general and 'the sound of footsteps' in particular *San.* 165v. 18 (quotn.).

Dis. V. DBŞ-

D *tapış*- Recip. f. of 2 *tap*-; lit. 'to find one another', hence 'to meet'. S.i.s.m.l. in several meanings of which this is the commonest. See *Doerfer* II 847. Uyğ. VIII ff. Civ. *bodun birle tapışıp* 'consulting with(?) the community' *USp.* 24, 4; *tuşup tapışıp* 'meeting (Hend.)' *do.* 43, 5; (my Chinese boy has disappeared) *kaç künde tlep tapışmadın turur* [gap] 'I (or we) have looked for him for several days but not found him' *do.* 116, 3-4; *taşdın ünse tavar tapışur* 'if he goes abroad, he finds wealth' *TT VII* 28, 27-8; o.o. *do.* 16, 49 (in these instances there is no visible Recip. meaning): *Çağ.* xv ff. *tapış(-ur) buluş-* 'to find one another' *Vel.* 161 (quotn.); *tapış-* (spelt)

Recip. f. *hamdığar-râ yâftan* 'to find one another' *San.* 151r. 12: *Kom.* XIV 'to discuss' *tabuş- CCG*; *Gr.*: *Kıp.* XIV *tapış-* (-b-) *talâqâ* 'to meet one another' *Id.* 61.

D *tavış*- Recip. f. of *tav*-; the only authority for the existence of these words is the passage in *Kaş.* below; it is perhaps significant that *Kaş.* uses *taşarrafa* also in the translation of *tevir*-, but apart fr. the difference in vocalization there are great difficulties about deriving *tevir*-, with its close association with *evir*-fr. **tev*- and the association between the two words is prob. fortuitous. It is equally difficult semantically to derive *tavış* fr. *tav*-. *Xak.* XI (those two are constantly selling and buying (*satışğan alışğan*) merchandise), and in another dialect (*luğa*) one says *satışğan tavışğan*; taken fr. the words *sattı*: *bâ'a* 'he sold', and *tavdı*: *taşarrafa* 'he was in possession of' *Kaş.* I 518-9.

D *tepliş-* (d-) Recip. f. of *tep*-; 'to kick one another'. S.i.s.m.l. *Xak.* XI *ol meniñ birle teplişdi*: *râkalanı bi'l-riçil* 'he competed with me(?) in kicking' *Kaş.* II 87 (*teplişür*, *teplişmek*); a.o. II 113, 16.

D *tevış*- Hap. leg.; Recip. f. of *tev*-; consistently spelt *tüviş-* in the MS., ?in error. *Xak.* XI *ol meniñ birle: et tevişdi*: 'he competed with me in arranging (*fî nazm*) the meat on the spit' also used for helping and for other things *Kaş.* II 102 (*tevişür*; *tevişmek*).

tevşe:-, *tüvşe*:- Preliminary note. The vocalization of these *Vs* and their *Der.* *f.s* is chaotic; they should perhaps be reversed; *tüvşe*- and its *Pass. f.* precede *tevşe*:- and its *Pass. f.* in the MS., but the *Caus. f.* of the latter precedes that of the former.

?D *tevşe*:- Hap. leg., but see *tevşet*-, etc.; *Den.* V. fr. **teviş*, perhaps a *Dev.* N. fr. *tev*- in the sense of 'interlocking'. *Xak.* XI *yıp kamuğ tevşedi*: 'the thread was all tangled (*taşawwaşa*) and mixed up (*ixtalafa*) so that the end of it (*ra'ihuhu*) could not be found' *Kaş.* III 286 (*tevşeri*; *tevşerme:k*).

VU?D *tüvşe*:- N.o.a.b.; presumably *Den.* V. fr. VU **tüviş*. *Xak.* XI *anıñ teri: түвşеди*: (*sic*) 'he was beaded with sweat (*tahabbaba* 'araqıhu) because of working' *Kaş.* III 286 (*tüvşer*; *tüvşerme:k*): XIV *Muh.*(?) *ıbtalla* 'to be moist, soaked' *tüvşe*:- (-f-; unvocalized) *Rif.* 102 (*Mel.* 21, 15 öli:-).

D *tevşet*- Hap. leg.; *Caus. f.* of *tevşe*:-. *Xak.* XI *ol yıp:piğ tevşetti*: 'he tangled (*taşawwaşa*) the thread when he could not find the end of it' *Kaş.* II 336 (*tevşettiür*, *tevşetme:k*).

VUD *tüvşet*- Hap. leg.; this is mutilated in the MS.; the following sentence is added after the *Infinitive* of *tevşet*-, but it should clearly be a separate para. *Xak.* XI *ol anıñ terin түвşetti*: (*tevşetti*:-) 'he made him work (*a'yähü*) until he was beaded with sweat', also (*kadähika*) *Kaş.* II 336.

D tevşel- Hap. leg.; Pass. f. of tevşe-; Xak. XI **yıp tevşeldi:** (*tevşüldi:*) 'the thread (etc.) was tangled (*iltätta*) owing to its being handled a great deal' *Kaş. II* 236 (*tevşelü:r*, *tevşelme:k*, spelt *tüvşel-*).

VUD **tüvşel-** Hap. leg.; Pass. f. of **tüvşe-**; the collocation with **uvşal-** which is ultimately der. fr. **uvuş**, confirms the theory that this verb is der. fr. ***tüviş** which, taking all the meanings together, seems to have meant 'a small pellet, bead of sweat' and the like. Xak. XI **etmek uşaldı: tüvşeldi:** (*tevşeldi:*) 'the bread (etc.) was crumbled' (*futta*); **uşaldı:** is the main Verb (*aşl*) *Kaş. II* 235 (*tüvşelü:r*, *tüvşelme:k*, spelt *tevşelü:r*, *tevşülme:k*).

D tevşen- Hap. leg.; Refl. f. of tevşe-; lit. 'to entangle oneself (with something)'. Xak. XI **er iştä: telim tevşendi:** (*tevşindi:*) 'the man occupied himself (*i'tamala*) with the affair and was very active' (*taharraka kařıra(n)*) *Kaş. II* 241 (*tevşenü:r*, *tevşenme:k*, spelt *tevşünü:r*, *tevşnme:k*).

D **tapşur-** Caus. f. of **tapış-**; 'to hand over, entrust (something *Acc.* to someone *Dat.*). S.i.a.m.l.g., except NE?, with the same meaning. *Kaş.* is the only authority for the Sec. f. **tapçur-**. Uyğ. VIII ff. Civ. **Budařırı baxşıka tapşurup bérdimiz** 'we have handed over the property to Buddhařrı the *baxşı*' *USp.* 14, 16; a.o. *do.* 17, 16; Xak. XI **men oğulni: anaşıpa: tapçurdum** 'I have attached (*alhaqtu*) the boy to his mother and made him her companion' (*alşaqtuhu bihä* (MS. *bihi*)); the original form (*al-aşl*) of the -ç- was -ş-; also used in other contexts *Kaş. II* 175 (**tapçurur**, **tapçurma:k**); XIII(?) *Tef. tapşur-* 'to entrust' (with *Acc.* and *Dat.*) 237; **Çağ. xv ff. tapşur-** (spelt) *şıpurdan* 'to hand over, entrust' *San.* 151r. 14 (**tapşurultelim olun-** 'to be handed over' *Vel.* 160); **Xwar. xiv tapşur-** ditto *Qutb* 167; *Nahc.* 4, 16; 5, 10; 161, 6.

Tris. DBŞ

(D) **tavişğa:n** 'hare'; an old animal name ending in -ğa:n. This word has a very long history; it was a pre-VIII l.-w. in Kitan as (PU) *taoli*, see V. S. Starikov and V. M. Nedelyaev, *Predvaritel'noe soobščenie o deshifrovke kidanskogo pis'ma*, Moscow, 1964, p. 10, fr. which it passed into Mong. as *taolai* (*Haenisch* 145); these words represent, of course, the L/R Turkish form ***tavişğa:n**. It was one of the animals of the twelve-year cycle in Turkish and Mong. Survives in SE Türki **tawşkan**, etc. *Jarring*, p. 297, and in several SC, NW, SW languages, see *Shcherbak*, p. 136. The SW Az. form is **dovşan** and in Osm. and Tkm. both t- and d- are noted, the former prevailing; initial d- is therefore improbable. In other languages the word for 'hare' is **koyan** (?*kođan*). See *Doerfer* II 966. Türkü VIII **keyik yéyü tavişğan yéyü** 'eating wild game and hares' *T* 8: VII ff. *Irkb* 44 (**üğüş-**): Uyğ. VIII **tavişğan yıl** 'in the

Hare Year' *Şu. E* 8: VIII ff. Civ. **tavişğan** (once spelt *tavişğan* in *TT VII*) 'Hare (year, day, etc.)' occurs in *USp.* 86, 87, 108; *TT VIII* P.1, 36 and is common in *TT VII*; hare's gall-bladders, brains, and hair (for burning) occur in prescriptions in *H I* 25, 89, 116: XIV *Chin.-Uyğ. Dict.* 'hare' **tavişğan Ligeti** 261: Xak. XI **tavişğa:n al-arnab** 'hare': **tavişğa:n yılı:** 'one of the twelve years in Turkish: **tavişğa:n** (*sic*) **öğüz** the name of a river which flows past (*'alä*) the town of Uç *Kaş. I* 513; in *I* 525, 25 **tavişğa:n** (*sic*) is given as an example of a Common Noun in which -ğa:n is not a Dev. Suff.: XIV *Muh. al-arnab* (**ko:yan**:n in text; in margin) **taşwan** *Mel.* 72, 10; **tavişkan** (-f-) *Rif.* 175; **sanat'u-arnab** **taşwişğan yılı:** 80, 19; **taşwişga:n** (-f-) **yılı:** 186: **Çağ. xv ff. tawuşkan** 'the animal called *taşwan* *Vel.* 180; **tawuşkan xarguş** 'hare'; also the name of one of the Turkish years: abbreviated form **tawşan** *San.* 165v. 20: Tkm. XIII **al-arnab** **taşwan** *Hou.* 11, 5: Kıp.(?) XIV ditto . . . also called **dawuşğan** (so vocalized) *Bul.* 10, 6: XV ditto **taşwan** (*Kav.* 62, 7; *Tuh.* 4b. 8 (and see *koyan*).

D **tavişsız** Hap. leg.?: Priv. N./A. fr. **taviş**. Uyğ. VIII ff. Bud. **ünsüzün ünüp tavişsizin taşıkıp** 'getting up silently and going out noiselessly' *U II* 76, 3.

Tris. V. DBŞ-

D **tavişğa:nlaş-** Recip. Den. V. fr. **tavişğa:n**; Hap. leg., quoted to illustrate the meaning of verbs of this form and prob. only used in the Ger. Xak. XI **ol at yarışdı: meniñ birle: tavişğa:nlaşu:** 'he had a horse-race with me for the prize of a hare; and the competitor who outlasted the other got it' *Kaş. II* 226, 16.

D **tavişla-** Hap. leg.; Den. V. fr. **taviş**. Xak. XI **tavişla:di:** (*tuvuşla:di:*) **neñ badä fi'l-şay** *hiss wa haraka* 'a slight sound and movement were noticed in the thing' *Kaş. III* 335 (**tavişları**, **tavişlama:k**; spelt *tavuşla:-*).

Dis. DBY

tevey (d-) 'camel'. There is real doubt about the original form of this word; the oldest recorded form is **teve:**, but it became an early, First Period, l.-w. in Mong. as *temeyen/teme'n* (*Haenisch* 148; *Studies*, p. 234) which presupposes a final -y. *Kaş.*'s main entry, *III* 225, is spelt clearly **tevey** and occurs in a Section headed *'fa'al, fa'il, fa'ul* with various vowels on the second consonant', the third being *alif, wāw* or *yā'*. Nearly all the words in the Section end with long open vowels, e.g. **tapa:**, **tapı:** and it could be argued that **tevey** was intended to be an 'Arabic' spelling of **teve:** like *ma'nā*, which also has a final *yā'*, but this is improbable in itself and inconsistent with the simultaneous spelling of the Oğuz form **deve:** with final *alif*. It seems clear therefore that *Kaş.* meant the word to be pronounced **tevey**, and this was prob. the original form. S.i.a.m.l.g.; see *Shcherbak*, p. 103; the NW

Bashkir, Tat. and SW Az., Gagauz, Osm., and Tkm. forms mentioned there all begin with *d-*, which was prob. the original initial. See *Doerfer II 1015*. **Türkü VIII T 48 (egri):** *teve:; VIII ff. teve:sıjerü: barmış:* ('a man) went t- his camels' *IrKB 5; a.o. do. 46 (2 ttig): Uyğ. VIII ff. Civ.* various parts and excretions of the camel (*teve*) are mentioned in prescriptions *H I 54, 60, 71 (ügre:); 98: XIV Chin.-Uyğ. Dict. 'camel' teve Ligeti 264; R III 1127: O. Kir. IX ff. Mal. 11, 9; 46, 3 (egri): teve:; Xak. XI tevey al-ibil 'camel', with -v-, used both as a Sing. and as a Plur. *Kaş. III 225* (and see **Oğuz**); (the Oğuz and related tribes turn all t-s into d-s) for example the Turks call 'the camel' (*al-ba'ir*) *tevey* and the Oğuz, etc. *dewey I 31, 20*; they call *al-ibil* *tevey* and the Oğuz *dewe: II 195, 25*; the Turks call *al-ba'ir* *tevey* with a *kasra* on the *tā*, and the Oğuz and tribes that I have mentioned with them say *tewe: (sic)* with a *naşb* (i.e. *fatha*) on the *tā III 139, 7*; the word is common, but the vocalization is chaotic, *tevi:* as often as *tevey*; there are three occurrences, no doubt errors, of *tevey* in Xak. texts: *KB éve (sic) burnı teg* 'like a camel's nose' 206: XIII(?) *Tef. éve: (-f-) 'camel' 292: XIV Muh. al-camal deve: Mel. 15, 11; éve: Rif. 92; al-ibil wa'l-camal teve: 70, 7; éve: 172: Çağ. xv ff. éve deve Vel. 199* (quotn.); the word as such is not listed in *San.*, but two Çağ. phr. containing *teve* are listed in 203r. 2-3 and two *Rümi* phr. containing *dëve* in 227r. 4-5: **Oğuz XI** (after Xak. entry) 'the Oğuz call it (*al-ibil*) *dewe: Kaş. III 225; o.o. I 31, 2; II 195, 25; III 139, 7* (see **Xak.**): **Xwar. XIV éve 'camel' Quth 178; Nahc. 133, 7; 415, 3; Kom. XIV 'camel' töve CCI; Gr. Kip. XIII al-camal teve: Hou. 14, 13; XIV deve: ditto Id. 51; Bul. 7, 5; xv ditto Kau. 39, 7; 61, 20; camal töve Tuh. 11b. 8.***

Dis. DBZ

?D **teviz** lit. 'salty ground, a salt pan', hence metaph. 'envy' and the like. Bang's suggestion in 'Das negative Verbum in der Turksprachen', *SPAW*, 1923, p. 114 that it is a Dev. N. in -iz fr. **tep-** is possible, but there is no obvious semantic connection. N.o.a.b. **Uyğ. VIII ff. Civ. tepizdekli teve mayakı** 'camel's dung on salty ground' *H I 98: Xak. XI tepiz al-sabxa* 'salt pan; salt marsh': **teviz (bā** unvocalized?) *kişi:* 'an envious (*al-ḥasīd*) man': *tu yuqāl li'l-harda'a awi'l-ḥimlil'lađi lā yastaqırr rākihulu* and 'a pack saddle or load on which the rider cannot settle comfortably' is called **teviz yük** (?sic; the only vowel on these words is a *ḡamma* on the *bā*' which is prob. an error; the word seems to be used metaph. for 'awkward, uncomfortable') *Kaş. I 365; a.o. II 208, 12 (çokraš-); KB tepizlik bolur bu kapuğda üküş tepiz kayda erse tütüş ol uruş* 'there is a great deal of envy behind these (palace) gates; wherever there is an envious man there are (constant) disputes and quarrels' 4247; a.o. 4254: **Kip. XIV tepiz al-arđul-sabxa Id. 37; al-sabxa tepiz Bul. 3, 9.**

D tapzuğ Hap. leg.; Dev. N. fr. **tapuz-**; note that the quotation contains a different word. **Xak. XI tapzuğ** 'a riddle' (*al-alğūza*) which is used to test (the intelligence) (*yuhāci bihā*); one says **tapuzğuk** (*sic*) **tapuzıdm** 'I asked a riddle' *Kaş. I 462*.

Dis. V. DBZ-

D tapuz- Caus. f. fr. **2 tap-**; pec. to *Kaş.*; there is at any rate one word for 'riddle' der. fr. **2 tap-**, NC Kir. **tabışmak**; SC Uzb. **topışmok**; see also **tapuzğuk**; but in other modern languages quite different words are used. **Xak. XI ol maşa: söz tapuzı: al-ğaza ilayya'l-kalāmına'l-alğūza** 'he asked me a riddle' *Kaş. II 86 (tapuzur, tapuzma:k); o.o. I 462 (tapzuğ); II 164, 25 (tapuzğuk)*.

D tepze- Den. V. fr. **tepez;** n.o.a.b. **Xak. XI ol anı: tepze:di; ḡasadahu** 'he envied him' (**tepezr, tepzeme:k**) . . . **ol anı: tepze:di** same translation, dialect form (*luğa*) under -z- (*fi'l-zāy*) *Kaş. III 283 (tepezr, tepzeme:k); tepze:di; ḡasada* is derived fr. **tepez al-sabxa I 19, 10; o.o. of tepze- ḡasada I 463, 10; 155, 17 (umunçluğ); KB kişl tepsemegil** 'do not envy people' 1302; o.o. 974 (I öyüç), 4248-9, 4254-5: XIII(?) *Tef. tepse-* 'to be envious' 299.

D tepzet- Caus. f. of **tepez-**; pec. to *Kaş. Xak. XI ol meni: bu: işka: tepzett: 'he incited me to envy (*alā'l-ḡasad*) over this affair' *Kaş. II 335 (tepzettür, tepzetme:k); ol meni: tepsett: 'he incited me to envy'; *luğa fi'l-zāy II 336 (tepzettür, tepzetme:k)*.**

D tepzeş- Hap. leg.; Recip. f. of **tepez-**. **Xak. XI olar: kamuğ bu: işka: tepzeşdi:ler:** 'they all envied one another (*taḡāsadı*) over this affair' *Kaş. II 206 (tepezşür, tepzeşme:k)*.

Tris. DBZ

D tapuzğu: Hap. leg.; Dev. N./A. fr. **tapuz-**; in the actual quotation an Adj., in spite of the translation. **Xak. XI tapuzğu: neñ al-alğūza** 'a riddle' (lit. 'a puzzling thing') *Kaş. I 489*.

D tapuzğuk Dev. N. fr. **tapuz-**; 'a riddle'. Survives in NE Tuv. **tabızık R III 973. Xak. XI tapuzğuk al-alğūza** 'a riddle' *Kaş. I 502*; (in a para. on verbs ending in -z- which are not Caus. f.s; which is in this case an error) **tapuzğuk tapızdı: (sic) alğūza'l-alğūza II 164, 25; a.o. I 462, 6 (tapzuğ)**.

D tepizliğ Hap. leg.; P.N./A. fr. **tepez;** the passage is in Man. Syriac script which makes the -p- certain. **Türkü VIII ff. Man.** (just as if one sows seed) **tepezliğ yérde** 'on salty ground' (it does not come up) *M III 14, 4 (iv)*.

D tepizlik A.N. fr. **tepez;** 'envy'. Pec. to Xak. **Xak. XI tepizlik al-ḡasad** 'envy'; one says **anıñ tepizlik: kımke: talkar** 'whom does his envy injure?' (*yadırr*) *Kaş. I 506: KB 4247 (tepez), 4250* (possibly spurious).

Mon. DC

tu:ç (tu:c) an alloy of copper, no doubt in an early Turkish context 'bronze' (copper and tin) rather than 'brass' (copper and zinc). Ar. terminology on this subject is very inexact, if the dict's. are to be trusted; *şabah*, *şufr*, and *nühās* all seem to mean basically 'a yellow metal' and are translated indiscriminately 'copper' or 'brass'; *guluż* the one word translated 'bronze' as well as 'brass' does not appear below. The word also exists in Pe. as *tūc*, but clearly as a Turkish l.-w. S.i.s.m.l. in SE, NW, SW; in Osm. *tuc* and more recently *tunc* a modern Sec. f. *Şak. xi tu:ç al-şabah'u'l-aşfar Kaş. III 126; a.o. II 353, 5 (yalrit-); xiv Muh. al-şabah wa'l-şufr tu:c Mel. 75, 6; Rif. 178; Korn. xiv 'bronze' tuç CCI; Gr.: Kip. xiv *tuc al-nuhās Id. 62; al-nuhās (bağır) tu:c Bul. 4, 9; a.o. do. 6, 7 (bo:rğuy); Osm. xiv ff. *tuc 'bronze'; c.i.a.p. TTS I 699; II 904; III 685; IV 759; xviii *tuc*, in *Rūmi*, 'a kind of *filiz* 'copper alloy' which they call *rāy* 'brass' *San. 169v. 18* (a list of Pe. meanings of *tūc* follows).***

Dis. DCA

S tuçi See tutşı:.

Mon. DD

I *tat* the basic meaning of this word, which is translated very variously, seems to have been not so much 'stranger', which is I *yat*, as 'an alien', prob. a subject, but in any case inferior. Radloff (*III 890*) says that he had personally heard of it only as applied to a section of the Tatar population in the Crimea; his quotn. fr. *Budagov* goes back to *Vel.* As regards SW Osm., *Leh. Osm. 286* (repeated in *R III 899* and *Sami 370*) says that it was a word applied to the old Iranian and Kurdish populations of provinces absorbed into the Ottoman Empire and hence came to mean 'miserable, destitute'. *Türkü viii oğlı:pa: tatı:pa: teğli: bunı: körtü: bilig* 'see and know this (all of you) down to your sons and alien subjects(?)' *I S 12; II N 15; Xak. xi tat* among the Turks generally 'a Persian' (*al-fārisi*); hence the proverb *tatıg kö:zre: tikenig tübre:* 'hit a Persian in the eye and a thorn-bush at the roots': *tat* among the *Yağma:* and *Tuxşı: kafara Uyğur* 'a pagan Uyğur'; I heard this from them in their country; and there is a phr. current there *tat tavğa:ç* 'Uyğur and Chinese'; they have this same proverb similarly explained, because they do not trust them; just as the right thing to do to a thorn-bush is to cut it down at the roots, so also the right thing to do to an Uyğur is to hit him in the eye. And they have another proverb *tatsız türk bolma:s başsız börk bolma:s* 'there are no Persians except those mixed up with Turks (*sic, lā yakūnu'l-fārisi illā wa yuxālītu'l-turk*), just as there is no cap unless it has a head to be put on' *Kaş. II 280; a.o. I 453 (tavğa:ç)* and several others translated *al-fārisi, kāfir*, or *Uyğur: Çağ. xv ff. tat* 'a class of serfs (*ri'āyā*) who do not live in towns and,

without being actual slaves (*kul*), are in the service of landed gentry (*akābir*); also used of a class of unemployed roughs (*bi-kār levend*) *Vel. 162* (quotn.); *tat firqa-i tāci* 'a clan of Persians' *San. 152r. 5* (quotn.); *Kip. xiv *tat al-fallāh* 'a peasant' (one MS. adds 'Arab and Persian') *Id. 62; *tat al-musta'rab* 'assimilated to the Arabs' (perhaps an error for *al-mustagrāb* 'foreigner') *Bul. 5, 9; xv *hadari* 'villager' (şart and) *taş Tuh. 13b. 3; fallāh *taş do. 27b. 8.*****

2 *tat* (?d-) 'rust'; survives in NE, several dialects (*R III 898*), and *Khak. tat; Tuv. dat; SE Türki dat BŞ 326, tat Jarring 297; NC Kır. dat; Kzx. tat/tot; NW Kk. tat; Kumyk, Nogay tot.* Initial *d-* is very unusual in those languages where *dat* is used. Cf. *bas, 6 kü:ğ. Xak. xi tat* (with *fatha*, and *damma* added above) 'rust' (*al-tab*) which attacks swords and the like *Kaş. II 281* (prov., see I *tatik-*): *Kip. xv Tuh. 22a. 11* (ün).

S 3 *tat* See *tatıg*.

tt:t 'larch-tree'. Survives in all NE languages *R III 1334* including *Khak.* and *Tuv.* (*dit*), but not elsewhere (NC *Kır. tt* 'mulberry-tree' is a Sec. f. of Ar. *tūt*). *Uyğ. viii ff. Civ. tt söğüt* 'larch-tree' *TT I 163 (butik); VII 29, 17; Xak. xi tt:t* 'the larch (*al-sanaubar*) tree which grows in the mountains' *Kaş. III 120.*

to:d 'the bustard, *Otis* spp.'. Survives only(?) in SW Osm. *to:y. Xak. xi to:d* (mis-spelt *bo:d*, and immediately following that word) *al-hubāri* 'bustard': *to:d* (also spelt *bo:d*; it is possible, but improbable, that that spelling is correct) *monçuk* 'beads (*xarazāt*) made of solid perfume and musk (*sukk wa musk*) which are worn by women' *Kaş. III 121; Çiğli xi to:y al-hubāri, luğa fi'l-dāl Kaş. III 142: KB* (in a list of eight game birds) *toy 5377: Çağ. xv ff. toy (2) tuğdari* 'bustard', also called *toy kuş San. 188r. 10 Kip. xiii al-hubāri toy Hou. 10, 5; xiv toy al-hubruc* 'bustard' *Id. 67; doğ (sic) al-hubāri do. 49 (Bud. 12, 2 has al-hubāri b.rğa:ç, which is obviously corrupt; reading tā' for bā' and wāu for rā' it becomes to:ğatay, which looks like a Sec. f. of Mong. toğodak (Kov. 1807); doğ, under dāl-ğayn and so not a mis-spelling, may have some Mong. connection): Osm. xiv ff. toy 'bustard' in several texts TTS I 696.*

PU *tot* peculiar to Uyğ. *Bud.* and used only in the *Hend. tot uçuз*; presumably 'worthless' or the like. See (PU) *tota:- Uyğ. viii ff. Bud. bu muntağ tot uçuз savlarin* 'these so worthless words' *U IV 8, 31-2; o.o. U II 77, 19; 86, 36.*

Mon. V. DD-

tat- (?da:d-) 'to taste' (Trans.); for the *-a:* see *tatıg, ta:ur-*. The relationship between this V. and *tatt-* 'to be tasty' (Intrans.) is obscure. Except in NE where they have been displaced by the Mong. l.-w. *amda-* and the like, either or both s.i.a.m.l.g., but not necessarily as Trans. and Intrans. respectively. In

SE Türki *tati-* is both Trans. and Intrans., and in NC Kzx. *tat-*, but in Kir. *tat-* is Trans. and *tati-* Intrans.; in SC Uzb. both *tot-* and *totti-* are both; in NW languages *tat-* is the usual form; SW Az. *dad-*; Osm. *tat-* (*tad-* before vowels) and Tkm. *dat-* (*dad-* before vowels) are Trans. only. Uyğ. VIII ff. *till* . . . *tatiğ tatar* 'his tongue tastes (various) tastes' *TT VI* 174; *tatmış tatiğ* 'the taste which he has tasted' *do.* 176; Civ. [gap] *çığ tatar TT VIII 1.6* (if this is to be restored as *açığ tatar* 'it tastes bitter', it prob. belongs to *tati-*): **Xak.** XI *KB* (he brought out various foods and drinks and) *ayur azkına tat* 'he said "taste a little"' 5440; (he said the morning prayer and) *tatti aṣ-a* 'tasted food' 5829; XIII(?) *Tef. tat-* 'to taste (Trans.)' 289; *At.* 209 (I *açığ*) a.o.o.: XIV *Muh. dāqa* 'to taste' *dat-Mel.* 26, 5; *fat-Rif.* 109; *taṭa* 'ama ditto *fat-* 106 (only); *Çağ.* xv ff. *tat(-ay) tad(-ayın) Vel.* 162; *tat- paşidan* 'to taste' *San.* 151 v. 8 (quotns.): **Xwar.** XIV ditto *MN* 362; **Kom.** XIV 'to taste, or savour (something)' *tat- CCI, CCG; Gr.*: **Kip.** XIII *dāqa taṭ- Hou.* 40, 9; XIV *taṭ- dāqa Id.* 64; xv ditto *Kav.* 77, 18; *dāqa taṭ- Tuh.* 16a. 3; 16b. 2; *ta'ima* ditto *do.* 23b. 9; 24a. 5.

tét-, tıd-, tit-, tit- Preliminary note. *It is reasonably clear how many Verbs of each of these forms there are, but as they are usually graphically indistinguishable, it is often difficult, and in damaged passages like U III 25, 15 (i) and TT III 112 impossible, to determine which Verb is concerned.*

D 1 **tét-** (d-) Caus. f. of *té-* with the idiomatic use of Caus. as Pass.; 'to be said to be, to be called'; almost always in the form *tétir* 'is said to be, is called'. Pec. to Uyğ. Uyğ. VIII ff. **Man.** *edğü tétüyk nomluğ [ertiniğ]* 'the precious doctrine called "good"' *TT III* 108; **Bud.** *tétir* is very common in texts like *TT V* 4 ff., e.g. *tız yokaru béke teğı suv uluğ tétir* 'from the knee up to the waist (the element of) water is said to be predominant' *do.* 4, 4; o.o. *TT IV* 4. 3; *VII* 40, 71; *Shw.* 110, 6; *PP* 11, 4; 38, 8; 74, 6; *tétirsiz* 'you are called' *U I* 23, 11; **Civ.** *tétir* is common in texts like *TT VII* 14.

2 **tét-** (*té-*) pec. to **Xak.**, but cf. *tétik, tétin-, tétin-, tétrü-*; it is difficult to fit the first two in semantically with the rest, and they may be derived fr. some other V., perhaps **téti-*. **Xak.** XI *kul begke: téti:* 'the slave resisted (or opposed, *qāwama*) the beg' (followed by two illustrations of *tétrü-*) *Kağ. II* 292 (*téte:r, tétmek*): *KB* (I was friendly disposed to you but) *maṭa tétüğü teg sen adın boldı söz* 'you seem to be hostile to me and your tone has changed' 1083.

tid- (?*ti:d-*) 'to obstruct, restrain', and the like. S.i.s.m.l. (not SE or SW) usually as *tyr-*. **Türkü** VIII ff. **Man.** *nomuğ törüğü yadturmatın tıdtımız erser* 'if we have failed to disseminate and have obstructed the doctrine

and rules' *Chuas.* 74-5; Uyğ. VIII ff. **Man.** *ayığda yaratındaçlarığ tıdtıñız* 'you have restrained those who fall into evil ways' *TT III* 74-5; a.o. *do.* 112(?); **Bud.** *yarlığ bolzun tıdmazun* 'let there be an order, let them not obstruct me' *PP* 19, 1; o.o. *do.* 27, 3; 40, 7; 51, 6 (mistranscribed); *U I* 69, 5 (ii) (*çerliğ*); *U III* 49, 25; 51, 19; *TT X* 106, 496, etc.: **Civ.** *kün ay yarukın tıda katıñlanur* 'he strives to obstruct the light of the sun and moon' *TT I* 27; a.o.o.: **Xak.** XI *ol anı: tıttı: mana'ahu* 'he prevented (or hindered) him'; originally *tıdtı:* but assimilated to *-tt-* (*udğıma ıca şudda*) *Kağ. II* 292 (*tıdar, tıdmak*); *ol anı: tıdy:* *mana'ahu*; originally *tıdtı:* but modified (*suffisa*) *III* 244 (*tyar, tıymak*); *ol anı: aṣka: tıdtı: mana'ahu li'-ta'am* 'he prevented him from (getting) food' *III* 439 (*tıdar, tıdmak*): *KB* (on your journey) *kereklikni alğul kerekisizni tıd* 'take what you need and discard what you do not' 1445; *yırak idmasa tıdşa yığsa erig* 'he should not send (the troops) far (from the camp) but restrain and concentrate them' 2347; o.o. 4671, 5292, 5439, 5581, 6182, 6472; XIII(?) *At.* *söğünç kelğü yolını akılık tıyur* 'liberality blocks the road by which abuse comes' 232; XIV *Muh.*(?) *mana'a tıy- Rif.* 115 (only); a.o. 121 (mis-spelt): *Çağ.* xv ff. *tyi-(-ıp, etc.) man' eyle- Vel.* 199 (quotns.); *tyi-* ('with -ıy-') *man' kardan San.* 203r. 4 (quotns.): **Xwar.** XIV *tıd-/tyi-* 'to restrain, hold back' *Qutb* 192; **Kom.** XIV ditto *tyi- CCI, CCG; Gr.* 261 (quotn.): **Kip.** XV *awwaqa* 'to impede, hinder' *tyi- Tuh.* 26a. 11.

tit- (?*d-*) 'to tear to pieces' and the like. S.i.s.m.l.g. except NW(?); in NE Khak., NC Kir. *tit-*; NC Kzx. *tüt-*; SW Osm. *dit-*; Tkm. *dit-/tüyt-*; elsewhere *tit-*. See *Doerfer II* 996 and *titimlik*. **Xak.** XI *ol et tıttı: mazaqa'l-laḥma'l-muharrā* 'he tore the boiled meat to shreds', also used when one tears a garment to shreds (*mazaqa tamziqa(n) bāliğ(a)n*) *Kağ. II* 292 (*tıtar, tıtmak*): *Çağ.* xv ff. *tit-* 'to tear something to pieces (*fizi pāra pāra kardan*) with the hands'; and 'to separate' cotton lint, etc. from the seed *San.* 190r. 1; **Kip.** XIII *natafa* 'to pluck out' (feathers, hair, etc.) *tit(-ğil) Hou.* 36, 20; XIV *did-* ('with back vowels') 'to pluck' (*nafaşa*) wool, cotton, and the like; **Imperat.** *did Id.* 48; XV *nasala wa nasara* 'to unravel, pluck out' (VU) *tit- Tuh.* 37a. 1 (if with back vowel it would prob. be spelt *tit-*).

1 **tit-** 'to give up, renounce'; pec. to Uyğ. **Bud.** Cf. *ıdala-*. Uyğ. VIII ff. **Bud.** Sanskrit *tyaktwā* 'having given up' *tıttı TT VIII D.22*, 40; *jaḥāti* 'he gives up' *tıte:r do.* 39; (in a list of virtues) *tıtmek* 'renunciation' *TT V* 24, 61 (and see note thereon); o.o. *TT V* 26, 107-8, etc. (*ıdala-*); *Kuan-ti-im Pusar* 70, 7-11 (*yüze:ğü*); *U IV* 48, 82-3, etc.

VÜ 2 **tit-** (?*töt-*) 'to ache, throb'; pec. to *Kağ.* where it occurs twice in different spellings. The main entry opens the list of words of this form, is vocalized with *damma* and has

the Infin. in *-mak*, but the Dev. N. is vocalized with *kasra* and ends in *-ig*. The *-ig* can hardly be a mistake and, since Infin. terminations tend to be erratic, it can be taken as certain that this V. had a front vowel, but the position of the main entry before *tut-* suggests that the *damma* is correct and the word may have been *töt-* or *tüt-*. **Xak.** xi *ba:ş tötti:(?)* 'the wound ached (*amađda*) because of a blow' *Kaş. II 291 (töte:r, tötme:k* spelt *-mak*); one says *ba:ş titig titti*: 'the wound ached a great deal' (*amađda ayya imđād*) *I 386*.

D to:ğ- (?d-) 'to be full, satiated', and the like; apparently a der. f. in *-ğ-* (see v. *G. ATG*, para. 153 and cf. *yö:d-*, *yü:d-* and perhaps *ko:ğ-*) fr. *to:-*, which in this case seems to be a Pass. Suff. S.i.a.m.l.g., usually as *toy-*; SW Az., Osm., 'Tkm. *do:y-*. **Türkü VIII** *bir tođsar açsik ömezsen* 'if you are once satiated, you do not remember being hungry' *I S 8, II N 6*; **Uyg. VIII ff.** *Bud. na pari-püryate* 'he is not satiated' *tođma:sar* (spelt *tot-*) *TT VIII C.9*; **Xak.** xi *meniş karın to:đti*: 'my stomach was satiated' (*şabi'a*) *Kaş. III 439 (to:ğar/to:ğur* 'both forms' (*luğatayn*), *to:đma:k*); *karın toydi: şabi'a'l-baın*; originally *tođti*: with the *-ğ-* changed to *-y-* in colloquial speech (*bi-luğati'l-qawm*) *III 244 (toyar, toyma:k)*; the Çigil Turks say *karın tođti: şabi'a'l-baın*, and they (the Kıpçak, Yemek, Suwar, Bulğar, and tribes in the direction of Rüs and Rüm) say *tozdi*: with *-z-* *I 32, 16*; a.o. *II 324, 22*; *KB kara karnı tođsa* 'if the common people's stomachs are full' 988; o.o. 923, 3602, 3611 (*arpa*), 3766, 4769; **XIII(?) At.** *hariş tođmaz* 'the miser is never satisfied' 305; a.o. 255; *Tef. toy-* 'to be satiated, full' 306; **XIV Muh.** *şabi'a to:y-* *Mel. 27, 9*; 41, 10; *Rif. 110, 131*; *al-şab' to:ymak* 36, 7; 122; **Çağ.** xv ff. *toy-* (*-mağur*) *toy-* (i.e. *do:y-*) *Vel. 226*; *toy- sir şudan* 'to be satiated' *San. 187r. 24* (quotns.): **Xwar.** **XIII** *do:y-/toy-* ditto 'Ali 30, 56; **XIV** *toy-* ditto *Qub 181*; **Kıp.** **XIV** *toy- şabi'a lđ. 67*; (*tok al-şab'ân*) 'the Perf. is *toydı*: the regular form (*şiyäshu*) should be *fokdı*: but I have never heard it' *do. 65*; *şabi'a to:y-* *Bul. 49v.*: **XV** ditto. *Kav. 74, 8*; *Tuh. 21b. 7*.

tut- 'to hold, grasp, seize', and the like. C.i.a.p.a.l. sometimes with idiomatic meanings. The initial *d-* in early Osm. is not confirmed elsewhere. **Türkü VIII** *tut-* is common; e.g. (if you stay in the Ötüken mountain forests) *beğü: él tuta: olurtacı: sen* 'you will sit (on the throne) and hold the realm for ever' *I S 8*; **VIII ff.** *İrkB 3 (tapla:-)*; *ol taşığı özl: üze: tutsar* 'if a man keeps that stone on his person' *Toyok 17 (ETY II 58)*; a.o.o.: **Man.** *igld nomuğ törüg tutuğma*: 'holding to a false doctrine and rules' *Chuas. 128-9*; a.o.o.: **Uyg.** **VIII** *tut-* occurs in several damaged passages: **VIII ff.** **Man.** *küyü közeđü tutmakları bolzun* 'may they watch over us (Hend.) and keep us' *M I 31, 4-5 (i)*; a.o.o.: **Bud.** *tut-* 'to keep, hold', etc. is common, see e.g. *Index to TT I-V*: **Civ.** *tut-* is common, e.g. *TT I 34-5,*

41 (bek); **bor sirkesin ağızda tutup** 'holding wine vinegar in one's mouth' *H I 70*; **Xak.** xi *if keyik tuttu*: 'the dog seized (*axada*) the antelope' (etc.); also used for anyone who seizes something; and one says *ol mağa: ellig tuttu: kafala bi* 'he gave me a guarantee' *Kaş. II 292 (tutar; tutma:k)*; *I 45, 21 (ağırlıg)* and many o.o.: *KB amul tutğıl öğ* 'keep your mind at peace' 25; **bu söz eşke tutğıl** 'keep this saying as a companion' 165; o.o. 99, 183, 306, 540 (*ağır*), 750 (*i:d-*), etc.: **XIII(?) At.** *tut-* is common; *Tef.* ditto 312-13; **XIV Muh.** *qabada* 'to grasp' *duř-* *Mel. 30, 5*; 40, 7; *qabada wa amsaka* ('to take hold of') *tut-* *Rif. 114, 129*; *lázama* 'to cling to' *duř-* *30, 15*; 115; **Çağ.** xv ff. *tut-* (*-kusi*, etc.) *dut-* *Vel. 201*; *tut-giristan wa dāstan* 'to seize, hold' *San. 168r. 1* (quotns.): **Xwar.** **XIII** *duř-* ditto 'Ali 26, 30; **XIII(?) tut-** (or *řduř-*) *Oğ. 111*, etc.: **XIV** *tut-* ditto *Qub 187*; *MN 35*, etc.: **Kom.** **XIV** ditto *tut-* *CCI, CCG*; *Gr. 258* (quotns.): **Kıp.** **XIII** *amsaka tut-* *Hou. 35, 5*; **XIV** *tuř-* changed fr. *tut-* ditto *Id. 62*; *amsaka wa đabağa* 'to hold fast' *tuř-* *Bul. 24r.*: **XV** *amsaka tuř-* *Kav. 74, 6*; *masaka tuř-* *Tuh. 35*; a. 9, a.o.o.: **Osm.** **XIV-XVI** and later *duř-* with various idiomatic meanings *TTS I 233*; *II 330*; *III 217*; *IV 252*.

VU *töt-* See 2 *tit-*.

řS *tüt-* See *tüte:-*.

Dis. DDA

VU tada: **Hap. leg.**; perhaps a l.-w., cf. *tadu*: **Xak.** xi *tada: al-bayn waħwa qif'a mina'l-ard qadr madda'l-başar min 'aşr xata-wāt* 'the amount of land within eyeshot from ten paces' *Kaş. III 220* (i.e. everything in sight as far as the horizon).

F tadu: l.-w. fr. Sanskrit *dhātu* 'an element in nature; an elementary constituent of the body'. N.o.a.b. **Uyg.** **VIII ff.** **Civ.** (PU) *tadu* 'nature' *H II 30, 149*; 22, 15; **Xak.** xi *tadu: tab'u'l-insān wa šabi'atuhu* 'the nature and natural elements of a man' *Kaş. III 220*; *KB bu tört eş mağa tört tadu teğ turur tüzülse tadu. çın tiriglik bolur* 'these four Companions (of the Prophet) to me are like the four natural elements; if the natural elements are in harmony life becomes upright' 60; o.o. 882, 1054-1055 (*çin, arta:-*); 6006.

dede: a quasi-onomatopoeic pec. to the Oğuz-Kıpçak group; originally 'father' (cf. English colloquial 'daddy'), later, when displaced in this meaning by *baba* (another quasi-onomatopoeic) 'grandfather; old man, dervish', and the like. Survives in these meanings only(?) in SW Osm. See *Doerfler III 1179*. **Oğuz** xi *dede: al-āb* 'father' *Kaş. III 220*; **Kıp.** **XIV** *dede: al-cadd ābi'l-āb* 'paternal grandfather' *Id. 48*; *dede*: (misplaced under *dāl wāw*) *al-cadd*, also called *āta*: *do. 51*: **XV** (*al-cadd öbüge*, Mong. l.-w.) *al-cadda* 'grandmother' *dede Tuh. 11a. 11*: **Osm.** **XIV ff.** *dede* not listed in *TTS*, but the title of the well-

known XIV (or XV) character **Dede Korkud**: XVIII **dede** in *Rımı* 'paternal or maternal grandfather', also used of ascetic holy men and dervishes *San.* 223v. 1.

VU **tuða** pec. to Uyğ., and used only in the phr. **ada tuða**, see **ada**; prob. a mere jingle with that word and not an independent word.

Dis. V. DDA-

ʔS **tati-**: 'to taste (Intrans.), to be tasty'. The relationship between this V. and **tat-**, q.v., is obscure; it can hardly be a der. f. since there is no trace of a Dev. Suff. **-t-**, so is presumably a Sec. f. For modern occurrences see **tat-Xak.** XI **aş ağızda**: **tatıdı**: *wucida ta'm hādā'l-ta'ām fi'l-fam wa taladdada bihi* 'the taste of the food was tasted in the mouth, and it (the mouth) found it delightful' *Kaş.* III 257 (**tatır**; **tatıma:k**; prov.): *KB tatıdı tırırlık* 'life was sweet' 5627.

PUD **tota-**: Den. V. fr. **tot**, q.v.; 'to disparage' or the like. N.o.a.b. Uyğ. VIII ff. Bud. **söğüp sarsıp topaç uzılap** 'cursing, abusing, and disparaging (Hend.)' *Suv.* 136, 9-10; a.o. *U II* 77, 17-18 (**utrün-**): *Civ. TT VII* 25, 5-6 (**térge:ş**).

tüte-: 'to emit smoke or steam'; survives in most NC, SC, NW languages, and SW Tkm.; the Osm. form **tüt-** seems to be a Sec. f. rather than the original form. See **tüet-**, **tütek**, **tütün**. Uyğ. VIII ff. Bud. **kaltı lınxwa sayu tütün tüterçe ol erser** 'when every lotus (Chinese l.-w.) seems to be emitting smoke' *PP* 38, 5-7.

Dis. DDC

S **tuçtı**: See **tuçtı**.

Dis. V. DDD-

D **tatıt-**: Caus. f. of **tatı-**; s.i.s.m.l. **Xak.** XI **tu:z aşığı tatıttı**: 'the salt brought out the flavour (*awcada ta'm*) of the food'; also used of anything that impresses on you (*aşarra laka*) the flavour of anything *Kaş.* II 299: XIII(?) *At.* 'asal **tatırup ilkin tamak tatıttı** 'first he makes you taste honey and gives a pleasant taste to your throat' 207: **Xwar.** XIV **tatut-**: 'to make (someone) taste (something *Acc.*)' *Qutb* 173.

NC **tüet-**: Caus. f. of **tüte-**; s.i.s.m.l. in NE, NC, NW, 'to make (something) smoke, to smoke out (an animal from a hole)'. **Xak.** XI o:t **tütün tüettti**: 'the fire smoked' (*daxxana'l-duxān*) *Kaş.* II 299 (**tüetür**; **tüetme:k**; both spelt **tütü-**): **Xwar.** XIII **dü:te-t-**: 'to smoke' *Ali* 25 (misdescribed as a Den. V.).

Dis. DDĞ

D **tatığ** (in *Kaş.* under the heading *fā'il*) Dev. N. fr. **tat-** (**tat-**) rather than **tatı-**; 'taste, flavour', often with the implication of 'a pleasant taste'. This is the only form of this word in the early period and it still survives as

tatu: in NE, NC, but fr. the medieval period a syn. word **tat** appeared, which survives in all other language groups. There is no good reason for supposing that it is a really old word. Uyğ. VIII ff. Man.-A **atağ M III** 12, 17 (i) (**I teğ**): Bud. in Bud. terminology **tatığ** 'taste' is normally the fourth of the six senses, see *TT VI* 174 ff.; *U III* 37, 30-1 (**I açığı**)—in *Suv.* 118, 7 **tatığ** must mean concretely 'tasty food', (if any are suffering from hunger and thirst) **adruk adruk tağ taşuk tatığlar üze toğırdaçı bolayın** 'I will be the one who satisfies them with various wonderful (Hend.) tasty foods'—in *Suv.* 590, 23 ff. the seven **uğuş** of the body are enumerated as 'flesh, blood, **tatığ**, skin, bone, marrow, and **oluk**(?)'; this seems to be an error for **tadu**: *Civ. tağlar bütüğe tayağı tétir* 'it is called a support for the preparation of tasty foods' *TT I* 191; o.o. *do.* 187, 199: **Xak.** XI **tatığ al-ladda** 'a pleasant taste', one says in a jingle (*fi'l-izdirwac*) **tatığ ta:ğ Kaş. I 408; **aş tağı**: **tu:z yoğırın yème:s** 'one gives a flavour (*ta'm*) to food with salt, but one does not eat it as a (separate) dish' *III* 31, 22: **KB** (when a man reaches the age of sixty) **tatığ bardı andın** 'the savour (of life) has gone' 367; **tatığ erdi barça yığıtlık işim** 'when I was young all my work was pleasant' 370; o.o. 375 (öç-), 689, 1087, 1891-3, 3586, etc., all with the connotation of a pleasant flavour: XIII(?) *At.* (the wise man knows) **bilig tağın** 'the sweet taste of wisdom' 106; *Tef. miżac* 'the physical characteristics' (of a particular kind of water) **tatığ** 289: XIV *Muh. al-gavaq* 'taste' *dat Mel.* 34, 2-3; **ta:ğ Rif.** 119; **ta:ğ** *at* 66, 3; **ta:t** 165; **Çağ.** xv ff. **tat maza** ('flavour') *wa ladda wa ta'm San.* 152r. 5: **Xwar.** XIV **tatığ** 'taste' *Qutb* 174: **Korn.** xiv 'taste, savour' **tatığ CCI**, **tatov CCC**; **Gr.**: Kip. XIII (after **ta:flu**: 'sweet', opposite to 'bitter') *al-ta'm min hull şay* **ta:ğ Hou.** 27, 10; a.o. 40, 9: XIV **tağ al-halawa** 'sweetness'; **ta:ğ al-ta'm Id.** 64.**

D **tıdığ** N.Ac. fr. **tıd-**: 'hindrance, obstruction', and the like. S.i.s.m.l. w. similar phonetic changes. Uyğ. VIII ff. Bud. (destroying and putting an end to) **örtüg tıdığlarığ** 'coverings and obstructions' *U II* 33, 5; o.o. *TT IV* 6, 48 (**boşutıcı**); *Suv.* 73, 21 (**adart-**); *U III* 18, 12; 28, 8: *Civ. adın kişilerdın tıdığ bar* 'there is obstruction by others' *TT I* 213-14: **Xak.** XI **tıdığ al-hazır mina'l-şay** 'wa'l-man' 'denial of access to something, prevention' *Kaş.* I 373: **KB** (out of ten remarks) **birli sözleğü ul tokuzı tıdığ**, **tıdığ söz tübi aşlı barça yıdığ** 'one is a foundation (j.e. constructive) and nine are obstructive, the basis (Hend.) of obstructive remarks is completely disgusting' 999.

D **tuđuğ** Dev. N. fr. **tu-**; with a rather wide range of meanings. Apparently survives in NE Şor **tuđuğ** 'pillage' *R III* 1495; *Tuv.* **tuđuğ** 'a building'; NC Kır. **tuđu**: (1) 'holding, grasping'; (2) 'the felt cover of a tent'; SW Osm. **tuđu** (1) 'a stake' (at gambling); (2) 'security' (for a debt). Cf. **tuđuğ**. See *Doerfer*

III 1449. **Türkü** VIII ff. *Irkb* 29 (ur-): Yen. otuz erig başlayı: tutuğka: badı erinç *Mal.* 32, 12; the whole inscription is damaged and incoherent; this might mean 'he bound (someone) at the head of thirty men as a hostage': **Uyğ.** VIII ff. Bud. **anın ne(?) tıdığ tutuğ(?) işiğizler (sic) bar erser** 'therefore whatever obstructions and restraints on(?) your work there may be' (get rid of them all) *U III* 28, 7-8; a.o. *USp.* 105, 7-8 (ilğ): Civ. yarım yastuk kümüşke **tutuğ** 'security for half a yastuk in coin (i.e. not notes)' *USp.* 51, 3; **Xak.** XI **tutuğ al-rahñ** 'security, pledge': **tutuğ al-ixd wahwa'l-sa'fa'mina'l-cimñ** 'possession by an evil spirit'; one says **anıñ tutuğu: bar** 'he is possessed by an evil spirit' *Kaş.* I 373; a.o. III 63 (yul-): **KB ölüğli kişi barça ödke tutuğ** 'all mortal men are hostages to time' 1211; **tapuğka turur kut tutuğ** 'divine favour is a security for (good) service' 4180: XIII(?) *Tef.* **tutıg(?)tutuğ** 'security; intermediary(?)' 314-15; **Xwar.** XIV **tutuğ** 'the cover of a tent(?)'; (tutuğsuz 'without security') *Qutb* 188; **tutuğ** 'security' *Nahc.* 163, 7; **Kıp.** XIII **rahana tuğu: koy- . . . al-rahñ tuğu: Hou.** 36, 19: xv **rahñ** (tusnak Hap. leg. ? and) **tuğu Tuh.** 17a, 4.

F totok l.-w. fr. Chinese *tu-tu* (*Giles* 12,050 12,057; Puleyblank, Middle Chinese *tu tok*) 'military governor' (of a district or region). As pointed out in *Doerfer* II 874, where numerous occurrences of this word are collected, the correct transcription is **totok** and not **tutuk**, as it has usually been transcribed, but see **tu:ğ**. In Turkish it occurs both in the transcription of Chinese names and as a title given to Turks by the Chinese Emperor or, very prob. in some cases, assumed by Turks themselves. **Türkü VIII öñ totok** 'Wang Tu-tu' (a Chinese) *IE* 31; **Türgeş xağan buyruku: Az Totoko:ğ** 'Az Totok, an officer of the Türgeş Xağan' *I E* 39; **Koşo: Totok I N 1; Bukağ Totok II S 10:** VIII ff. Yen. (PU) **Könç Toto:k Mal.** 35, 2; **Uyğ.** VIII ff. **tarxan kunçuy [zap] beg totok çığısı** a list of titles in a fragmentary text *M III* 41, 3-4 (iv): Bud. **kübüzün çu totok begim(?) a?** Chinese name *U II* 20, 2-3 (i); **El ögesi İsiğ Edğü Totok . . . İsiğ Edğü Totok** P.N.s *Pfahl.* 10, 15: O. Kir. IX ff. **El Toğan Totok Mal.** 1, 2; seven other similar names.

D tutuk Pass. Dev. N./A. fr. **tut-**; s.i.s.m.l. with a wide range of meanings; 'overcast (sky); tongue-tied; paralysed; closed (curtains)', etc. Cf. **tutuğ**. See *Doerfer* II 875. **Xak.** XI **tutuk al-xaşı wa'l-macbüñ ma'a(n)** both 'gelding' and 'eunuch' *Kaş.* I 380 (these meanings do not seem to occur elsewhere): **Çağ.** XV ff. **tutuk** metaph. 'a curtain or screen (*parda wa hâ'i*) which they put in front of a door' *San.* 169v. 13 (quotns.): **Kıp.** XIV **tutuk al-başxâna** 'vestibule' or the like *İd.* 37.

D tutuğu: N.I. fr. **tut-**; survives in SE Tar., Türki; NC Kır. **tutkuç;** NC Kzx.; NW Kk., Nog., etc. **tutks;** SC Üzb. **tutklç** a piece of felt for holding kettles, cooking-pots, etc.; a

handle', and the like. **Xak.** XI **tutuğu:ç al-sulfa mina'l-ta'am Kaş. I 453 (*al-sulfa* normally means 'breakfast', but *al-salf* means 'a (leather) provision bag', and that is prob. the meaning here).**

D tutğa:k Dev. N./A. connoting Habitual Action fr. **tut-**; survives at any rate in NC Kır. **tutkak** 'a fit (of rage)' and SW **tutak** Osm. 'a handle, anything that holds or impedes' (*Red.*); Tkm. (of a dog) 'that holds fast (to its prey)'. A cognate word s.i.s.m.l. in NC, SC, NW as **tutka** 'handle' and the like. This word had several meanings, some of which are obscure. **Uyğ.** VIII ff. Bud. (as a result of birth, old age, and death come about) 'and the appearance of depression, anxiety, pain, **tutğak**, embarrassment, bewilderment, and a great accumulation of pains comes about' *U II* 11, 6-7 (obviously an emotion of some kind, perhaps 'a feeling of frustration'): **Xak.** XI **tutğa:k** 'a mounted detachment (*carida*) that goes out at night to capture the enemy's patrols and reconnoiters' *Kaş.* I 467; **KB ölüñ tutğaki iğ teğürmü elig** 'disease, the advance-guard of death, stretched out his hand (to him)' 1067; **ölüm tutğaki** 1352, 3580, 5976; (in the presence of the enemy a general) **adırgu üdürgü yezek tutğaki** 'must single out and choose advance-guards and reconnoitring patrols' 2342: XIV *Rbğ.* (I am a son of the Prophet) **ızde tutkak (sic) illatı bolmas:** 'we do not suffer from seizures (?)' *R III* 1488: (xiv *Muh.*?) **qabdatu'l-sayf** 'the hilt of a sword' **kılıç tutğası: Rif.** 173 (only): Kıp. **tutğa: qā'imul-sayf** ditto *İd.* 64).

PUD tođğun Hap. leg.; spelt *tadğun* but no doubt Pass. Dev. N./A. fr. **to:d-** in the sense of 'full (of water)'. **Xak.** XI **tođğun** 'a river' (*al-wādi*) like the Euphrate and the like; used in place of **öğüz** for any constantly flowing river (*wādi cāri*) *Kaş.* I 438.

D tutğun Pass. Dev. N./A. fr. **tut-**; 'prisoner, captured'. S.i.s.m.l.g. as **tutğun/tutkun**, same meaning. **Xak.** XI **tutğun al-axid wa'l-asir** 'prisoner, captive' *Kaş.* I 438; o.o. **spelt tutğun I** 194, 11 (tdl-); 205, 6; *II* 219, 7: **KB yıl ay tutğuni boldum** 'I have become the prisoner of years and months' 373: **Çağ.** XV ff. **tutğun griftār wa mahbis** ditto *San.* 169v. 10 (quotn.): **Kom.** XIV ditto **tutğun/tutkun** (*CCI, CCG; Gr.*): **Kıp.** XIII **al-asir tutkun** (and **tutsa:k**) *Hou.* 32, 13; XIV **tutğun** ditto *TTS II* 330, 908; *III* 217; *IV* 252.

Dis. V. DDĞ-

D 1 tatık- Intrans. Den. V. fr. **1 tat;** n.o.a.b. **Xak.** XI **türk tatıktı:** 'the Turk adopted Persian habits' (*taxallaqa . . . bi-axlaği'l-farisî*) *Kaş.* II 116 (Aor. and Infin. after **2 tatık-**): **kılıç tatıksa:** 1:ş **yunçır:** er **tatıksa:** et **tinçır:** (mis-spelt **tinçır:**) 'if a sword gets rusty, (its owner's) affairs deteriorate; if a man adopts Persian habits his flesh putrefies' (*yatarauwah*) *II* 281 11; **Kıp.** XIV **fatıktı:** 'his speech and

language became like the language of a peasant' (*al-fallāh*) *Id.* 62.

D 2 **tatik-** Intrans. Den. V. fr. 2 **tat**; 'to get rusty'. Survives in NC Kzx. *R III* 905; in other languages where such a Den. V. exists it is **tatla-** or the like. **Xak.** x1 **kiliç tatıktı**: (later revoicalized as *totukti*) 'rust appeared' (*'alā-l-tab'*) on the sword' *Kaş.* II 116 (**tatar-kar**, **tatukma:k**, vocalized *totuk-*); a.o. *II* 281, 11 (1 **tatik-**).

D **tatğan-** Refl. Den. V. fr. **tatiğ**; survived until recently in SW Osm. **tadan-** (now obsolete). **Xak.** x1 **er aşığ tatğandı**: *taladdađa'l-racul bi'l-ja'am wa tamaftaqa* 'the man found the food delicious and smacked his lips' *Kaş.* II 241 (**tatğanur**, **tatğanma:k**).

D **tođgur-** (d-) Caus. f. of **to:d-**; 'to satiate, satisfy'. S.i.s.m.l. as **toyur-/doyur-**, cf. **to:d-**. **Uyğ.** viii ff. *Sw.* 118, 6-8 (**tatiğ**); **Xak.** x1 **ol meni: tođgur:rdi**: (*sic*, in error) *aşba'ani* 'he satiated me' (**tođğurur**, **tođğurma:k**; prov.; verse); and one says **ol meni: bu: iştin tođğurdi**: 'he wearied me (*amalanı*) with this affair until I acquired a loathing (*as'ama*) for it' *Kaş.* II 176; **men anı: tođdurum aşba'tuhu** originally **tođğurdum Kaş.** II 76 (**tođdururmen**, **tođdurma:k**); about a dozen o.o. of **tođğur-** and one of **tođur-**: *KB* **yétürse iğurse tođursa karın** 'if he gives him food and drink and kills his stomach' 2560; a.o. 3766, 4769 (**açım**): *xiii(?) Tef.* **toyur-** (and **toydur-**) ditto 306-7; *xiv Muh.* *aşba'a* (*to:yğız-* *Mel.* 41, 10) **toygur-** *Rif.* 131; **Çağ.** xv ff. **toygur-** (*-mayın*, etc.) *doyur-Vel.* 225-6; **toygur-** *sir hardan ditto San.* 187v. 19 (quotns.); **Xvar.** xiv **toyur-** ditto *Qutb* 182; (**Kom.** xiv ditto **toydir-** *CCG*; *Gr.* 248 (quotns.)).

D **tođğurt-** Hap. leg.; Caus. f. of **tođğur-**; mentioned only in a para. on the formation of Caus. f.s with **-t-** fr. V.s ending in **-r-**. **Xak.** x1 **men anı: tođğurtum** 'I gave orders that he should be satisfied' (*bi-işbā'ihı*) *Kaş.* II 256, 6.

Tris. DDĠ

D **tatiğliğ** P.N./A. fr. **tatiğ**; always specifically 'having a pleasant taste'. S.i.s.m.l.g. but in the shorter form **tatiğ/tatlı/tatlu:** and the like, cf. **tatiğ**. **Türkü** viii ff. *Toy.* III 1r. 6-7 (1 a:s); **Uyğ.** viii ff. **Man.-A** (**tatağ-lağ** in *M I* 27, 2 is an error for **tapagağ**, see I a:tiğ); **körtle** (VU) **tatağlağ nomi** 'his lovely, sweet doctrine' *Man.-uig. Frag.* 400 heading; **Man. Wind.** 250, 36 (ur-); **Bud.** **tatiğliğ soğancığı nom nomladı** 'he preached the sweet and excellent doctrine' *PP* 46, 4; **tatağlağ** (*sic*) **aş iğü** 'savoury food and drink, do. 71, 6; a.o. *Sw.* 647, 4 (**aşat-**); **Civ.** *TT I* 118; **Xak.** x1 **tatiğliğ ne:n** 'a delicious (*laddid*) thing', originally **tatiğliğ Kaş. I 495; the shorter form also occurs in verse quotns. **tatlığ aşığ** 'delicious food' *I* 45, 20; **tatlığ öter sanduwa:ç** 'the nightingale sings sweetly' *I* 529, 7; *III***

178, 16; (a bird's) **tatlığ ünün** 'sweet song' *III* 194, 15; *xiii(?) Tef.* **tatlığ/tatluğ/tatlu:** 'sweet' (of fruit, water, words) 289; *xiv Muh.* **al-huluw** 'sweet' (opposite to **açı:** 'bitter') **da:tlığ, sü:cü:** *Mel.* 54, 7; (**sü:cü:** *Rif.* 151); **lahu ja'm** 'tasty' (opposite to **tatsız** 'tasteless') **da:tluğ** 66, 3; **tatlığ** 165; **Çağ.** xv ff. **tatlığ tatlu Vel.** 167; **tatlığ bā maza** 'tasty, savoury'; abbreviated in *Rümi* to **tatlu**, which is also used for 'sweetmeat' *San.* 152r. 4; **Xvar.** xiv **tatlığ/tatlı** 'sweet' *Qutb* 173; *MN* 163; **Kom.** xiv 'sweet' **tatlı CCI**, *CCG* (common); *Gr.* 237 (quotns.); 'savoury' **tatlığ CCI**; *Gr.*: **xiii al-huluw** (opposite to 'bitter' **açı:**, etc.) **ta:tlı: ya'nı dı ja'm Hou.** 27, 9; **xiv tatlu: al-huluw**, also pronounced **ta:tlı: Id.** 62; **xv al-mā'u'l-huluw ta:tlı: şu:** *Kav.* 58, 15; **huluw ta:tlı Tuh.** 13a. 12; in do. 32a. 1 **ta:tlı** is given as one of thirteen translations of *laban* 'milk'.

D **tidiğliğ** P.N./A. fr. **tidiğ**; n.o.a.b. **Uyğ.** viii ff. **Civ.** **künikeki** (*sic*, ?*kündeki*) **iştin tidiğliğ** 'your day-to-day work is obstructed' *TT I* 161; a.o. (?misread) *do.* 185; **Xak.** x1 **tidiğliğ ne:n** *al-şay'u'l-mammū' ani'l-tuvsül ilayhi* 'a thing access to which is obstructed' *Kaş.* I 496.

D **tutuğluğ** P.N./A. fr. **tutuğ**; n.o.a.b.(?); **SW Osm.** **tutukluk** 'paralysis' is an A.N.n. fr. **tutuk**. **Xak.** x1 **tutuğluğ yér** *al-macanna*, that is 'a place occupied by evil spirits who injure anyone that goes there' *Kaş.* I 496.

D **tidiğsiz** P.N./A. fr. **tidiğ**; 'unhindered, unimpeded'; pec. to **Uyğ.**; particularly common in *TT VI* where **tidiğsiz bodisatv** translates Sanskrit *asañga bodhisattva*, see p. 56, note 010. **Uyğ.** viii ff. **Man.** **tidiğsiz burxan kutın bul[tuğuz]** 'you have attained the divine favour of the unimpeded *burxan*' (?*Mani*) *TT III* 107; **tidiğsizın** 'without impediment' *do.* *IX* 23; **Bud.** (the demon *Hidimba* went to meet him) **tidiğsiz köpülin** 'with an imperturbable mind' *U II* 26, 16; **tidiğsiz berdi** 'he gave unstintingly' *PP* 8, 6; **tidiğsiz bodisatv TT VI** 010, etc.; *TT VIII G.19*; *Sw.* 186, 1.

D **tutuksuz** Hap. leg.; **Priv. N./A.** fr. **tutuk**, apparently in the meaning of 'holding up', a meaning not recorded elsewhere; a faulty spelling of **tutuğ** is not impossible. **Uyğ.** viii ff. **Bud.** Sanskrit *anadhāraka* 'unsupported' **tutuksuz TT VIII A.4.**

Tris. V. DDĠ-

D **tutukla-** Hap. leg.; **Den. V.** fr. **tutuk**. **Xak.** x1 **ol oğlın tutukla:di**: 'he castrated (*xasā*) his son, or destined him (*nasabahu*) for castration' *Kaş.* III 337 (**tutukla:r**, **tutukla:ma:k**).

D **tatığlan-** Refl. Den. V. fr. **tatiğ**; survives with the same meaning in **SW Osm.** as **tatlan-**, and in **NW Kaz.** as **tatalan-** 'to become reconciled'; (**tatu:laş-** exists with the latter

meaning in NC Kir.) **Xak.** XI **üzüm tatığ-lanđı:** 'the grapes became tasty and delicious' (*dā ʔa'm wa ladda*) *Kaş.* II 265 (**tatıđlanu:r**, **tatıđlanma:k**).

D tutuklan- Hap. leg.; Refl. f. of **tutukla-**: **Xak.** XI **urađut tutuklandı:** 'the woman procured a eunuch as chamberlain to walk in front of her' (*hūciha(n) yaqdamuhā*) *Kaş.* II 265 (**tutuklanu:r**, **tutuklanma:k**).

D tođđurumsın- Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. **tođđur-**; mentioned only as an example in a grammatical section. **Xak.** XI **ol anı: tođđurumsındı:** 'he pretended to satisfy him' *Kaş.* II 263, 2.

D tođđurun- Hap. leg.; Refl. f. of **tođđur-**; mentioned only as a grammatical example. **Xak.** XI **ol karın tođđurundı:** 'he pretended to fill his stomach, or devoted his whole attention to filling it' *Kaş.* II 202, 4.

D tođđuruş- Hap. leg.; Recip. f. of **tođđur-**; mentioned only as a grammatical example. **Xak.** XI **ol meniđ birle: karın tođđuruşdı:** 'he competed with me in filling the stomach' *Kaş.* II 201, 24.

D tatıđsa- Desid. Den. V. fr. **tatıđ;** pec. to *Kaş.* **Xak.** XI **er tatıđsa:đı:** 'the man longed for something sweet' (*al-halāwa*) *Kaş.* III 333 (**tatıđsa:r**, **tatıđsa:ma:k**); a.o. I 276, 26.

D tatıđsıra- Hap. leg.; Priv. Den. V. fr. **tatıđ.** **Türkü** VIII ff. **Man. bilge biligi tatıđsırayur** 'he loses his taste, for wisdom' *M III* 18, 12 (i).

Dis. DDG

D tétik morphologically a Dev. N./A. fr. **2 tét-**; semantically there is no obvious connection with that V., but a close connection with **tétil-**; 'quick-witted, intelligent'; s.i.a.m.l.g., but some meanings in NC, NW are hard to connect with the original one. **Uyg.** VIII ff. **Bud.** (in a list of 'good qualities') **tétik odđurak** 'quick-witted and wide awake' *TT VI* 279; **Civ.** *TT VII* 28, 53-4 (**bilge**): **Xak.** XI **ođlı: tetik al-walad ʔađın** 'her intelligent son' *Kaş.* III 33, 27; n.m.e.: **KB tetik** is a stock laudatory Adj.; e.g. **ajunda tetik er yéđi bu cihān** 'in this world the quick-witted man conquers the world' 279; o.o. 297 (**adut**), 475, 883, 1188; in 58 **teđük**, for which there is no obvious etymology or explanation, may be a distortion of this word to rhyme with **beđük**, **akı erđi elgi yürekli teđük biliglig** **sakinuk kór atı beđük** 'his hand was generous, his heart intelligent(?), wise, and thoughtful, he had a great reputation'; XIII(?) *At.* (an occasional mistake comes) **nece tetik erđin** 'from a man however intelligent he may be' 361; XIV *Muh.*(?) **al-daki** 'sagacious' **tétik Rif.** 151 (only); **Çađ.** xv ff. **tétik** 'active, enterprising; capable in business matters' *Vel.* 183 (quotns.); (**teyik** (*sic*) of a sick man 'losing his senses and talking wildly' *do.* 182 (quotn.)); **tetik** (spelt) same translation and quotn. as **teyik** above; also pronounced

tétik; the *Rūmi* author (*Vel.*) translated it 'active, enterprising; capable', and **Tāli'-i Harawī** (see *Bad.* 52b. 9) translated it 'in good health' (*ʔađih*) as opposed to 'ill' (*marid*) and quoted this verse; they were mistaken *San.* 152r. 15; **tétik** similar translation (same verse as *Vel.* s.v. **tétik**) also pronounced **teđik do.** 190r. 7 (there is obviously considerable confusion here; *Vel.*'s first translation and **Tāli'-i Harawī**'s translation are substantially correct, *San.* was mistaken in accepting *Vel.*'s second translation based on a misunderstanding of the verse quoted): **Kıp.** XIII **al-đaki** (opposite to 'stupid' **PU abru:**) **te:tik Hou.** 26, 11; XIV **teđik** 'the key (*miftāh*) to something secret, which no one knows except its maker' *Id.* 37.

ʔS **teđük** See **tétik**.

F di:dek Hap. leg.; no doubt a l.-w., prob. Iranian. **Xak.** XI **di:dek** 'the cover of the litter (*kabisatu'l-za'ina*) in which a bride hides from the neighbours on the day of her wedding' *Kaş.* I 408.

D 1 titig Hap. leg.; N.Ac. fr. **2 tit-**; 'aching'. **Xak.** XI *Kaş.* I 386 (**2 tit-**).

2 titig 'mud', both in its natural state and as a raw material for house-building. N.o.a.b., see **balçık.** **Türkü** VIII ff. **teve: titi:ğke: tüş-mi:ş** 'a camel fell into mud' *İrkB* 46; **Uyg.** VIII ff. **Bud.** (he drew mortals) **sansarlıđ kök titiđin** 'out of the grey mud of *sam-sāra*' *TT V* 26, 85-8; **titig yuđuru** 'kneading mud' (to build a house) *TT VI* 82; a.o. *Suv.* 619, 15; **Civ.** **emđi titiđ kılđu künlerni ayalım** 'now let us prescribe the days appropriate for making (builders') mud' *TT VII* 38, 12; **yérde sıđıp titiđin alıp** 'urinate on the ground and take the mud so made' *H I* 74; o.o. *TT VIII* 1.7 (**çatuk**); *H II* 26, 110; **Xak.** XI **titig al-đin** 'mud' *Kaş.* I 386; o.o. I 150, 7 (**oçaklık**); 506, 12 (**küzeçlik**); *III* 297, 22 (**svula:-**).

D tütek Dev. N. (Conc. N.) fr. **tüte:-**; etymologically 'something which steams or smokes', in practice 'a spout' or more generally 'a tube; a pipe as a musical instrument; water-pipe', and the like. Survives in NC Kir. **tütük**; **Kzx.** **tütik:** NW **Kk.** **tüte/tütik**; **Kırım düdük**; **Nög.** **düdük**; **SW Az.**, **Osm.** **düdük**; **Tkm.** **tüyük**; l.-w. in Russian as *dudka*. **Xak.** XI **tütek** 'the spout' (*şumbür*) of a ewer and the like *Kaş.* I 386; XIV *Muh.* **al-şabāba** 'reed pipe, flute' **dü:dük Mel.** 63, 2 (only); **Kıp.** XIII **al-şabāba dü:dük Hou.** 24, 10; 41, 7; XIV **düdük** ditto *Id.* 48; xv **daff** 'tambourine' (**dümrü**) **Tkm.** **düdük Tuh.** 15b. 8; **Osm.** xv ff. **düdü/düdük** 'reed pipe' *TTS III* 254.

Dis. V. DDG-

ʔE **tütgür-** See **tutur-**.

Tris. DDG

D titiğçi: Hap. leg.; N.Ag. fr. **2 titiğ;** 'a man who makes mud walls'. **Uyg.** VIII ff. **Bud.** (in a list of workmen) **titiğçi Atsız Pfađl.** 24, 29.

?E tötökcl: See tünek.

D **tétliklik** A.N. fr. *té:ti*, 'intelligence, quick-wittedness'. Survives in SW Osm. **Xak.** x1 *KB* **tetiklik** bile kıldı **yalpuk işi** 'with intelligence a man does his work (properly)' 2222; o.o. 2188, 2224; XIII(?) *At.* 55 (0:z-).

Tris. V. DDG-

D **tétlker**- Hap. leg.; Intrans. Den. V. fr. **tétik**; properly 'to be quick-witted, intelligent'. Uyğ. VIII ff. Bud. (if a man's hair turns white while he is still young; if he sweats freely and is bad-tempered) **artukrak yaruk yaşuk tétlkerser tülünde yana ot körser** 'if he has a brilliant intellect(?) and constantly sees fire in his dreams' (you should know that that man has a bilious disposition) *Suv.* 594, 10-11.

Dis. DDL

PU?F **todlıç** Hap. leg.; this word occurs in **Xak.** x1 *KB* 5377 together with 'swan, pelican(?), crane, and bustard' (**toy**) in a list of eight game-birds; the other three like this are Hap. leg. If pure Turkish, the word must be connected with either **to:d** 'bustard' or **to:d-**, but there does not seem to be any other occurrence of a suffix **-lıç**; and the ending **-la:ç** which occurs in other names of birds like **sundıla:ç** and **karğula:ç** is prob. foreign, and all these words prob. l.-w.s.

S **tatlığ** See **tatlığlığ**.

Dis. V. DDL-

D **tatıl-** (?d- -d-) Pass. f. of **tat-**; survives in SW Tkm. **da:dıl-**. **Xak.** x1 **aş tatıldı**: 'the food (etc.) was tasted' (*dıqa*) *Kaş.* II 120 (**tatılur**; **tatılma:k**).

D **tét:il-** morphologically Pass. f. of 2 **tét:**- but semantically connected not with that word but with **tét:ik**. Pec. to **Xak.** x1 **oğlan:tét:tıldı** 'the boy became intelligent' (*fa:tin*) *Kaş.* II 121 (**tét:ilür**; **tét:ilme:k**); in a Section headed *fa'aldı*, which implies a short vowel in the first syllable, everywhere vocalized *teytıl-*; a.o. I 106, 8.

D **tıdıl-** Pass. f. of **tıd-**; 'to be obstructed' and the like. Survives in the same languages as **tı:d-**, except NE, with the same phonetic changes, and some extensions of meaning. Uyğ. VIII ff. Bud. [gap] **sarsıç sözlemekdin tıdılzunlar** 'let them be prevented from using . . . and rough language' *U* III 24, 3; **tıdılğalı unamadı** 'he refused to be held back' *do.* 49, 26; **ođğurak tıdılmanın kelğey** 'he will assuredly come without being prevented by anything' *TT* X 72; a.o. *U* IV 40, 181; Civ. (the sun sank below the horizon) **yarumakı tıdıldı** 'its light was cut off' *TT* I 23; **tıdılıp tutulup turmağaymen** 'I will not be obstructed and held back and stand still' *USp.* 45, 12; (in a remedy for nose bleeding) **tıdılur** 'it is halted' *H* I 130; a.o. *H* II 14, 133; **Xak.** x1 **er iştin tıdıldı**: 'the man

abandoned (*imta'na'a*) the enterprise'; also used when he is prevented by someone else (*mana'a ğayruhu*); **yata'addā wa lā yata'addā** 'Active (i.e. Intrans.) and Passive' *Kaş.* II 126 (**tıdılur**, **tıdılma:k**): *KB* 4428 (?; see **tırel-**); **Çağ.** xv ff. **tıyıl-** (spelt *mamnu'* *şudan* 'to be prevented' *San.* 203r. 29 (quotns.); **Xwar.** xiv **tıyıl-** 'to be restrained, held back' *Qutb* 192; **Kom.** xiv 'to cease, desist' **tıyıl-ÇCI**; *Gr.*

D **tıtıl-** (d-) Pass. f. of **tıt-**; survives in most of the same languages with the same phonetic changes. **Xak.** x1 **et bışıp tıtıldı**: *taharra'a'l-lahm bi'l-fabv* 'the meat was boiled to rags'; also used of clothing when it has become shabby and torn to rags (*axlaqa wa tamazzaqa*) *Kaş.* II 120 (**tıtılur**; **tıtılma:k**).

D **tutul-** Pass. f. of **tut-**; n.o.a.b. Uyğ. VIII ff. Civ. *USp.* 45, 12 (**tıdıl-**): **Xak.** x1 **keyik tutıldı**: 'the wild animal (etc.) was caught' (*uxida*) *Kaş.* II 120 (**tutulur**; **tutulma:k**): XIII(?) *Tef.* **tutul-** (of a man) 'to be caught' (by the legs *Abl.*); (of a road) 'to be blocked' 315; **Çağ.** xv ff. **tutul-girifta şudan** 'to be grasped, seized' *San.* 168v. 6 (quotn.); **Xwar.** XIII **tutul-** 'to be held fast' *Ali* 25; XIII(?) **tutuldı** 'battle was joined' *Oğ.* 160; xiv **tutul-** (of the moon, etc.) 'to be eclipsed' *Qutb* 188; **Kıp.** xiv **tufulmak al-xusif** 'an eclipse of the moon'; **tutul-xasafa** *Id.* 64; *al-xusif* ditto *Bul.* 2, 15; xv **xusif wa'l-kusif** ('an eclipse of the sun') **tufulmak** *Tuh.* 14a, 2; **tutul-** is conjugated *do.* 48a. 8 ff.: **Osm.** xiv and xv **dutul-**, later **tuful-** occurs in 5 or 6 idiomatic meanings *TTS* I 235; II 333, 909; III 691; IV 254.

D **tıtılan-** Hap. leg.; Refl. Den. V. fr. **tıt-**; quoted only as a grammatical example. **Xak.** x1 **ta:ğ tıtılandı**: 'the mountain was covered with larch-trees' (*şanauubar*) *Kaş.* III 199, 5.

D **tıdılın-** Hap. leg.; Refl. f. of **tıdıl-**. **Xak.** x1 **er iştin tıdılındı**: 'the man gave up (*imta'na'a*) the enterprise' (etc.); also used when he has been reluctant to speak (*tawaqqafa fi kalāmihi*) *Kaş.* II 242 (**tıdılınur**; **tıdılınma:k**).

Tris. V. DDL-

D **tutuldur-** Hap. leg.; Caus. f. of **tutul-**. Uyğ. VIII ff. Man. [gap] **larığ tutulturtupuz** 'you have caused the . . . to be restrained' *TT* III 79.

Dis. DDM

F **đıdım** 'crown'; l.-w. fr. Greek *διάδημα*, obtained through Sogdian *dydm*. N.o.a.b. **Türküt** VIII ff. Man. *TT* II 8, 67 (ur-): **Xak.** x1 **bidim** (*sic*) 'the crown (*al-ikil*) which a bride wears on her wedding night' *Kaş.* I. 397.

D **tıtım** (d-) Hap. leg. ?; N.S.A. fr. **tıt-**, but judging by **tıtımılığ**, q.v., already with front vowels. **Xak.** x1 *KB* (a *beg* must be stout-hearted and a good shot) **yürek birle boldı yağıka tıtım** 'with a stout heart he becomes destruction (or the like) to the enemy' 2043.

D tutum (tutom) N.S.A. fr. *tut-*; lit. 'a single act of grasping', but normally used as a Conc. N. meaning 'a handful', with other cognate meanings. In the medieval period became **tutam**, presumably because the original form was **tutum** (cf. *tutuş*), and s.i.a.m.l.g. in this form. Osm. **tutum** 'sumach' is a Pe. l.-w., not connected with this word. Uyğ. VIII ff. Civ. **yétli tutum** talkan 'seven handfuls of meal' *TT VII* 24, 9; 25, 9-10: **Xak. XI KB** (man is born to die) **tutamça tiriglik tüker alkinur** 'his handful of life comes to an end and perishes' 5265; **Çağ. xv ff. tutum** (1) *gıřift-i kâr wa âfâr-i kây* 'seizing a thing and traces of a thing'; (2) *turşı wa hamûdât* 'pickles' (and in Pe. 'sumach') *San.* 169v. 17 (the first translation is obscure; neither meaning seems to be noted elsewhere); **her tutam tört éllig** 'every *tutam* is two double handfuls' *Bahur* (P. de C. 222): **Kıp. xiv tuřam al-qabđa** 'a handful' *İd.* 64; *Bul.* 9, 10.

D tutma: Pass.(?) Dev. N. fr. *tut-*; Hap. leg. in this meaning, but a common N. Ac. in some modern languages. **Xak. XI tutma:** *al-şandüq* 'chest, coffer' *Kaş.* I 431.

D tutmaç: Dev. N. in *-maç*; (denoting kinds of food); some kind or kinds of farinaceous food, 'noodles, macaroni, vermicelli', and the like; popular in the medieval period, but now obsolete; the latest trace is in SW Osm. **tuřmac** ('for *tutma* aş!') 'a dish of stewed mutton in gobbets with chick peas' *Red.* 1251. See *Doerfer* II 876. **Xak. XI tutmaç:** 'a food (*ta'âm*) well known to the Turks', followed by a story about Dül'-qarnayn, who is said to have provided this food when his troops said **tutma: aç** 'do not keep us hungry' *Kaş.* I 452; o.o. *III* 119 (çö:b); 3 o.o. translated *tutmâc:* **Çağ. xv ff. tutmaç** 'a kind of food (*aş*) made by rolling out dough and shredding it' *San.* 169v. 12: **Kıp. xiv tuřmaç (-c)** 'handfuls (*qabđât*) of dough placed in meat soup'; its meaning is 'held back for hunger' (*al-mumsak li'l-caw*); **tuřma:** 'do not hold back', aç 'hungry'; the phrase (*al-cumla*) is used as a name *İd.* 64; (in a list of foodstuffs) *al-tuřmâc qibedâqiya* 'a Kıp. word' *Bul.* 8, 12: Osm. xiv to xviii **tutmaç** 'macaroni soup' in several texts *TTS II* 907; *III* 689; *IV* 766.

Tris. DDN

D titimlig (d-) P.N. fr. *titim*; pec. to *KB*; the context indicates some meaning like 'destructive, disruptive'. **Xak. XI KB** (an army commander in the face of the enemy must be as brave as a lion, with a wrist like a leopard's) **tořuz teğ titimlig** 'as destructive as a wild boar' (as strong as a wolf, etc.) 2311; o.o. 2328 (*tupul-*), 5905.

Dis. DDN

ta:đun originally 'a calf, one or two years old'. Survives only in NE *Kaç.*, Koib. (*R III* 928); **Khak. tazın** 'an ox, a gelded bull'. **Xak. XI tuřam al-cada' mina'l-baqar** 'a two-year-old calf'; and the feminine is **tişti: tađun Kaş. I**

400; **ta:đun** (?; *-d-*) *al-tabı' mina'l-baqar* 'a one-year-old calf' *III* 171.

VU?D tuđın n.o.a.b. For the description in *Kaş.* cf. **türk**; in a Section in *Kaş.* headed *fâ'il* together with **tađun** and **to:đun**. If the *-d-* could be taken as an error for *-d-* this might be an *Abl.* of *ti:* with which there is some semantic connection. Uyğ. VIII ff. Bud. (if a man, because he does not understand this, takes entirely different views) **azu ters tetrü (PU) tuđınça yayılık nomlasar** 'or preaches errors at inappropriate times(?)' *TT VI* 195 (one of several v.l. of this para.; the translation is purely hypothetical, but it is hard to see any alternative): **Xak. XI tuđın** (*sic*, but an error under *fâ'il*) *harf yunbi'* 'an'l'-waqt 'a Particle connoting time'; hence one says **bu: tuđın** (*sic*) **keldi: câ'a fi mişl hâđâl-waqt** 'he came at about this time' *Kaş. III* 171.

to:đun (hitherto transcribed *tuđun*, but the Chinese transcription indicates **to:đun**, cf. **totok**); a Türkü title of office. It occurs fairly frequently in Chinese records regarding the Türkü, where it is spelt *t'u t'un* (*Giles* 12,100 12,232; Pulleyblank, Middle Chinese *tou dun*), see Chavannes, *Documents sur les Tou-kiue (Turcs) occidentaux*, St. Petersburg, 1900, Index s.v. *t'ou-t'ouen* and *tou-doun*. In the list of Turkish offices in the *Chiu T'ang Shu*, Chap. 194b. (*Chavannes*, p. 21) the *t'u-t'un* occupies the 7th place, coming after the *hsieh-li-fa* (*élteber*); when *T'uñ Yavğu*, who was the Western Türkü *xağan* in the first quarter of the 7th century, conquered foreign countries he gave their rulers the title of *élteber*, but sent a **to:đun** to supervise them and collect the taxes (*Chavannes*, p. 24); the word appears in these records, as an element either first or second, in P.N.s, e.g. *T'uñ tođun* and *Tođun Şad* (*Chavannes*, Index). By XI the office had obviously lost importance. N.o.a.b. in Turkish texts. See *Doerfer* III 1194. Türkü VIII **tođun (VU) Yamtarığ** 11(t)ım 'I sent the *tođun* Yamtar' (telling him 'attack the Karluk to the south') *II E* 42; **Kül Tođun İnisi**: 'younger brother of Kül Tođun' *Ixe-Asxete* a.1; b.1 (*ETY II* 121-2); VIII ff. **Uruņu: Tođun Çiğşi: Miran A 2-3** (*ETY II* 64); **Xak. XI tođun** 'the headman (*arif*) of a village, and the man who allocates water for watering livestock' (*muwazzi'u'l-miyâh fi'l-şirb*) *Kaş.* I 400; **to:đun** 'the man who allocates water for watering livestock among villagers' *III* 171.

D tütün Dev. N. fr. *tüte-*; 'smoke'. S.i.a.m.l.g., usually as **tütün**, but NW *Kk.*, Nog. **tütün**; Kaz. **töten**. See *Doerfer* II 953. Uyğ. VIII ff. Man. **tamğakında kara tütün taşakar** 'black smoke comes out of her throat' *M II* 11, 20: Bud. **tütsügnün tütüni** 'the smoke of incense' *Suv.* 424, 12; o.o. *PP* 38, 6 (**tüte-**); *TT V* 12, 130: Civ. **tütün** occurs frequently in lists of taxes mentioned in contracts, e.g. **kalan kurut tütün kabın UŞp.** 14, 12; 21, 12; a.o. *do.* 88, 44; its exact significance is obscure, perhaps a hut tax (see

Caferoğlu in *TM IV*, p. 42): **Xak.** *xı tütün al-duxân* 'smoke' *Kaş. I* 400 (prov.); o.o., spelt *tütün II* 72, 9; *II* 299, 8 (*tütet-*): *KB* *kışiler evinde bu kopruur tütün* 'this man raises smoke in people's houses' 341; *yaruklukı azrak üküşü tütün* 'he gives out very little light and a lot of smoke' 6127; *xiv Mih. al-duxân tütün*: *n Mel.* 68, 16; *Rif.* 169; *Xwar.* *xiv tütün* 'smoke' *Qutb 191*; *Nahc.* 439, 4-5; *Kom.* *xiv ditto CCI*; *Gr.*: *Kıp. XIII al-duxân tütün Hou.* 40, 8; *xiv ditto Id.* 37; *dütün al-duxân* already mentioned under *t-* but commoner (*aqtar*) with *d-*: *do.* 47; *al-duxân tütün Bul.* 4, 12; *xv ditto Tuh.* 15b. 8; *Osm.* *xiv ff. dütün* is the normal form until *xvi* but *tütün* is noted fr. *xiv* onwards; c.i.a.p. *TTS I* 706; *II* 350, 913; *III* 230; *IV* 265.

Dis. V. DDN-

D tatın- (? *d-d-*) Hap. leg.; Refl. f. of *tat-*; quoted only to illustrate this meaning of the Refl. f. **Xak.** *xı ol aş tatındı* 'he pretended to taste (*yadıq*) the food without actually tasting it' *Kaş. II* 158, 17.

D tétin- Hap. leg.; Refl. f. of 2 *tét-*. **Xak.** *xı ol aqar tétindı*: *qāwamahū wa'clara'a 'alayhi* 'he opposed him and took a bold stand against him'; hence one says *anıq yüzipe: tétinü: baksa: bolmas:* 'a man cannot look at his face boldly (?); *MS. lamxa(n) nāsira(n)* which might have this meaning; or, reading *lamha(n)* 'stealthily' because of his beauty' *Kaş. II* 144 (*tétinür;*, *tétinme:k*).

D tıdın- Refl. f. of *tıd-*; 'to restrain, or control, oneself' and the like. Survives in NE Tel. *tuyn-* *R III* 1311. **Türkü VIII ff.** *Man.* (if our praises and prayers have not reached God, but) *ne yérde tıdıntı tutuntı erser* 'have been obstructed or detained somewhere' *Chuas.* 217-18; *Uyg.* *viii ff. Man. titnu umatin TT III* 111 (damaged; *sic* but ? belongs here): *Chr.* (then the Magi approached and entered) *tıdnu* 'keeping control of themselves' *U I* 6, 11 (so read, quite clear in the *MS.*, Müller, in error, *tıtırü*): **Xak.** *xı er: ştin tıdındı* 'the man gave up (*imtanda'a*) the enterprise' *Kaş. II* 144 (*tıdınur;*, *tıdınma:k*).

D tıtın- (*d-*) Hap. leg.?: Refl. f. of *tıt-*. **Türkü VIII ff.** *toğan kuş tırpaki: suçul: nmi:ş yana: tıtınmi:ş* 'the falcon's claws were skinned and torn' *İrkB* 44.

D tođun- (*d-*) Refl. f. of *tođ-*; usually 'to be satisfied, satiated'; survives in NC *Kır.*, *Kzx.* *toyun-*. **Xak.** *xı er tođundı* 'the man pretended to be satiated' (*şabān*); also used when he has been satiated (*şabāba'a*) *Kaş. II* 144 (*tođunur;*, *tođunma:k*; mis-spelt *tođun-*).

D tutun- Refl. f. of *tut-*; s.i.m.m.l. with a wide range of meanings. **Türkü VIII T** 25 (*ığaç*): *viii ff. Man. Chuas.* 217-18 (*tıdın-*): *Uyg.* *viii ff. Bud. UIV* 8, 37 (*siçganak*): *Civ. H I* 37 (*tışi:*): **Xak.** *xı kü:n tutundı* 'the sun was eclipsed' (*kusifat*); and one says *ay*

tutundı 'the moon was eclipsed' (*xusifa*); and one says *beğ meni: ođul tutundı* 'the *beğ* adopted me (*tabannāni*) and took me as a son'; also in other contexts (*wağayruhu kadālika*); and one says *er keyik tutundı* 'the man devoted himself to catching (*istabadda . . . bi-axd*) the antelope'; also used of catching anything when one concentrates on it (*ınfarada bihi*); and one says *o:t tutundı* 'the fire caught hold' (*ittaqadat*) (*tutunur;*, *tutunma:k*; spelt *tutan-*, cf. *tutum;* verse) and one says *ol avurta: tutundı* 'he engaged (*ittaxada*) a wet-nurse'; and *ol meni: ötüğçi: tutundı* 'he engaged me as an intercessor with the king' (*kadālika'l-maşdar* 'with the same *Aor.* and *Infin.*') *Kaş. II* 143; **çaksa:** *tutunur* 'if one strikes (a strike-a-light) the fire catches hold' *II* 23, 17; *KB att edğü bolsa tutunsa bođug* 'if a man's reputation becomes good and retains its colour' 1957; (listen to) *özün tutnur er* 'the man who controls himself' 4103; a.o. 1697 (*adaş*), 2276: *xiii(?) At.* (if the fire of anger) *yalınlansa tutnup* 'catches hold and flames up' 339; *Tef. tutun-* 'to take (as one's own God, friend, etc.)' 315.

Tris. DDN

D tutunçu: Hap. leg.; Dev. N./A. fr. *tutun-*. **Xak.** *xı tutunçu: ođul* 'a boy whom a man has adopted' (*tabannā*) *Kaş. III* 375.

D tođunçusuz Priv. N./A. fr. a Dev. N. fr. *tođun-*; 'insatiable'. N.o.a.b. **Türkü VIII ff.** *Man. Chuas.* 252-3, etc. (*I su:k*): *Bud. tođunçusuz yaruk yula teg* 'like an insatiable burning lamp' *TT V* 6, 49; o.o. *Chuas. Berlin* 27, 7-8 (*amran-*); *Suc.* 582, 4.

D tatındı: Hap. leg.; Pass. Dev. N./A. fr. *tatın-*. **Xak.** *xı tatındı: süit al-ğubr* (*MS. al-'ubr*, but this has no suitable meaning) *mina'l-laban* 'the residue of milk' *Kaş. I* 449.

D tıdındı: Hap. leg.; Pass. Dev. N./A. fr. *tıdın-*. **Xak.** *xı tıdındı: neç* (misvocalized *tađındı:*) *al-şay'u'l-mumanna'* 'something inaccessible' *Kaş. I* 449.

D tütünsüz Priv. N./A. fr. *tütün*; n.o.a.b. **Xak.** *xı o:t tütünsüz bolmas:* 'there is no fire without smoke' *Kaş. I* 400, 19; *III* 16, 18; n.m.e.: *xiii(?) Tef. tütünsüz* ditto 319.

Dis. DDR

tatır perhaps survives in NC *Kzx.* *tatır*; this now means 'salt pan' (which should be *tepiž*) but may originally have meant, more generally, 'flat ground'. Cf. *tatırılığ.* **Xak.** *xı tatır yér: al-qarāh mina'l-ard* 'a flat sown field' *Kaş. I* 361 (or 'land free from salt').

tıtır 'female camel'; the difference in meaning, if any, between this word and *ınge:n* is not apparent. N.o.a.b. **Türkü VIII ff.** *İrkB* 20 (*buğra:*): **Xak.** *xı tıtır al-nāqa* 'female camel' *Kaş. I* 361: *KB* (the grey cranes fly) *tızlılmış tıtır teg* 'like camels tied in a line' 74; o.o.

206, 2312 (1 ü:ç), 5370: Kıp. XIII (*al-nāqa linge:n*); *al-niyāqu'l-arabiya* 'Arab female camels' *titr Hou.* 14, 13.

D *tétrü*: presumably Ger. of **tétür-*, Caus. f. of 2 *tét-* (cf. *tétrü-*), used as an Adv./Adj., with a rather wide range of meanings some of which can only be inferred. The word is several times spelt quite clearly *tertrü*: and survives in SE Türki as *tertür/tertür/te:tü*: 'inverted, inside out, the wrong way, wrong, topsy turvy' *Jarring* 304; Tar. *te:tür* ditto *R III* 1093. It is possible that this was the original pronunciation, but the vocalization in Türkü and SE Türki excludes the possibility of connecting this word with *tart-* and there is no other trace of **tert-*. Türkü VIII ff. (VU) *tığrğ tertrü*: (*sic*) *kışe:mış* '(a man) hobbled the roan horse(?) crosswise? (it stands unable to move) *Irkb* 39: Man. (being deceived by those who say) *tertrü* (*sic*) *yana iğdeyü* 'wrongly and untruthfully' *Chuas.* 135: Uyğ. VIII ff. Man. *tertrü* (*sic*) *saçlığ kurta* (*sic*, error for *kurtğa*) *yek* 'an old female drom with dishevelled hair' *M II* 11, 16; same phr. with *tétrü* and *kurtğa do.* 12, 1 (ii); *körürler ertü sıziğe tétrü* 'they were looking askance at you' *TT III* 82: Bud. *tétrü körmekliğ yarukın idü* 'she sent the brightness of a sidelong glance' (at the king) *U II* 23, 11-12; o.o. of *tétrü kör-* in *TTX-* in the phr. *tétrü uk-* *U II* 7, 6 etc. and *tétrü sakın-* *TT V* 22, 14-21; *U II* 5, 4 ff. the word has no pejorative significance and seems to mean (to understand, or meditate) 'deeply, thoroughly, through and through' — *ters tétrü* (*sic*) *körüm öritdimiz erser* 'if we have caused false (Hend.) omens to arise' *TT IV* 8, 74; o.o. of *ters tétrü* *TT VI* 331; *VII* 40, 37; *VIII* O.2: Civ. *tétrü sakınç* *TT I* 110: Xak. XI *tétrü*: (*sic*) *al-ma'kü* 'inverted', of anything *Kaş.* I 420; (after *tét-*) and one says *ol ağır tétrü* (*sic*) *bakdı: ahdaqa'l-nazar ilayhi* 'he stared fixedly at him'; and one says of a handsome man (*al-camil*) *ağır tétrü: baksa: bolma:s* 'a man cannot stare fixedly at him'; *ya qad yakün bi-ma'nā nazari'l-sar* 'and it (also) means "looking askance"' *II* 292: *KB yarağlığ yarağsızın tétrü körüp*; 'looking closely at his useful and useless qualities' 328; (if you love someone his faults become virtues) *kamuğ tétrüsi oñ* 'everything crooked about him is straight' 536; o.o. (all pejorative) 1670, 1902, 1984, 5507: Kıp. XIV *détrü: bak-nazara hadda(n)* 'to look intently at (someone)' *Id.* 48.

PU *tudriç* Hap. leg.; so spelt, but ?read -*d-*. *Argü: xi tudriç al-zibl'* 'dung' *Kaş.* I 453.

?E *tutruğ* Hap. leg.; n.m.e.; prob. an error for **tutzuğ*, see *tutsuğ*. Xak. XI *iğliğ tutruğ: e:d bolur waşiyatu'l-marid takim lahu fäl hasan* 'a sick man's will is a good omen for him' *Kaş.* I 79, 13.

D *tutruk* Hap. leg.; this is the reading in all three MSS. and can be explained as a Pass. Dev.-N./A. fr. *tutur-*, lit. 'one who is ordered

to hold', but it may be an error for *buyruk* which would suit the context; the verse occurs in a passage about the functions of *begs*. Xak. XI *KB bu el tutruki ham tübl beklili* 'the basic quality of this man who is put in charge of the realm is his firmness' 2132.

PU?D *tütürüm* pec. to Uyğ. Bud. and found only in the Hend. *tütürüm teriğ* presumably 'profound, deep'. Uyğ. VIII ff. Bud. *tütürüm teriğ* qualifying nom 'doctrine' *TT V* 22, 18; *VI* 283 (v.l.); *Hüen-ts.* 214; *tütürüm teriğ yörüglüg nom* 'a doctrine of which the interpretation is deep(?) and profound' *Suv.* 87, 20; 88, 16; 371, 3; *tütürüm teriğ edğüsin* 'his deep(?) and profound goodness' *Hüen-ts.* 1958.

Dis. V. DDR-

D *tatur-* (?*da:dur-*) Caus. f. of *tat-*: 'to make or let (someone *Dat.*) taste (something *Acc.*)'; as such n.o.a.b., but s.i.s.m.l. as *tattur-/tattur-*; SW Tkm. *da:dir-*. Xak. XI *men ağır aş taturdum* 'I made him taste (*adaqtuhu*) the food' *Kaş.* II 73 (*tatururmen, taturma:k*); *ol mağa: aş taturdı: 'he made me taste the food' (etc.) III* 186 (*taturur, taturma:k*); o.o. *I* 515, 22; *II* 74, 11: XIII(?) *At.* 'asal tatrup' 'giving him honey to taste' 207; a.o. 263; *Tef.* *tatdır-* ditto 289: *Çağ.* xv ff. *tatur-*(-*mas*) *tatur-* *Vel.* 162 (quotn.); *tatur-* (spelt) *çaşanıdan* 'to cause to taste' *San.* 152r. 3 (ditto): Kom. XIV ditto *tatur-CCG*; *Gr.* 237 (quotn.): Kıp. XIII *datrucaqa ta:tatur-* (*sic*) *Hou.* 40, 9.

D *tétür-* (-*d-*) Caus. f. of *té-*: survives with the same meaning in SW Az. *dédirt-* (*sic*); Osm. *dedir-/dedirt-*. Cf. I *tét-*. Xak. XI *ol andağ tétürdi: kallafa hattā qila kadā* 'he arranged for it to be said thus' *Kaş.* III 186 (*tétürür, tétürme:k*): Xwar. XIII(?) (there was a stretch of uncultivated terrain) *muğa Çürçet tetürürler* (?*d-d-*) *erdi* 'they had it called Çürçet' *Oğ.* 261.

D *tuđtur-* Hap. leg.; Caus. f. of *tiđ-*; prob. here 'to let oneself be obstructed'. Uyğ. VIII ff. Bud. *TT VII* 40, 19 (*boğun-*).

S *tođur-* See *tođgur-*.

D *tutur-* Caus. f. of *tut-*: 'to order to seize' etc. S.i.a.m.l.g., usually as *tuttur-*. Xak. XI *ol ağır it tuturdı: 'he set (ağrı) the dog on him to seize him' (li-ya-xudahu; this is irregular; grammatically it should mean 'he ordered him to seize the dog'); and one says (qad yuqāl) tutturdı: (this was no doubt the original text, it has been changed by a later hand to tütgürdi: originally it contained three tā's, it tutturdı: with -tt- (muşaddada), and one of them was elided as an abbreviation (taxfifa(n)) Kaş. II 73 (tutturur, tutturme:k; this spelling may be a deliberate correction by a later scribe, cf. tutuş-; it is unlikely to be original); beg oğrı:n: tutturdı: 'the beg ordered the capture (bi-ağd) of the thief, and he was captured' II 174 (tutturur, tutturma:k; spelt with two tā's, not a tađid): XIV*

Muh.(?) *awşā* 'to bequeathe' **tutur-** *Rif.* 105 (this is the likeliest of several meanings of *awşā* in this context and the likeliest transcription of the Turkish word which is unvocalized, but it might be an error for **tutuz-**, q.v.): **Xwar.** xiv **tutur-** 'to order (someone *Dat.*): to accept (a command *Acc.*)' *Quṭb* 188: **Kom.** xiv 'to order to hold' **tutur-** *CCG*; *Gr.*

E tötür- in *USp. Index* is an error for **tuytur-**.

titre- (?d-) 'to shiver, shake'. S.i.a.m.l.g. usually as **titre-/titre-**; NW *Kk.*, *Nog.* *dirilde-*; *Kaz. derelde-* may be a Sec. f.; in SW *Az.* **dlitre-/titre-**; *Osm.* **ditre-**; *Tkm.* **titre-**. Cf. **bez-**. *Uyg.* viii ff. *Bud.* *I III* 43, 30 (etc.) (**bez-**); *do.* 8, 5: *Civ.* (the branches of the larch) **mıg törlüg titreyür** 'shiver a thousand ways' *TT I* 164; **ba:şı titre:** 'his head shakes' *VIII I.A.*: (**Xak.**) xiii(?) *Tef.* **titre-** 'to shake, shiver' 303; xiv *Muh.* *irta'ada* 'to tremble' **titre-** *Mel.* 22, 5; *Rif.* 103; *haraka* 'to move' (*Trans.*; ? read *haraka*) **dlitre-** 40, 19 (130 *tepre-*); *Rbğ.* **yér titredü** 'the earth shook' *R III* 1391: *Çağ.* xv ff. **titre-** (spelt) *larzidan* 'to shiver, tremble' *San.* 189v. 12 (quotns.): **Kom.** xiv 'to tremble, quake' **titre-** *CCI*, *CCG*; *Gr.* 246 (quotns.): **Kip.** xiv **ditre-** *irta'ada* *Id.* 48; xv ditto **titre-** *Tuh.* 6b. 3; *ra'da* 'shudder' **titremek** *do.* 17a. 4; *zalzala* 'earthquake' ditto *do.* 17b. 10: **Osm.** xv ff. **ditre-** 'to shiver, quake, tremble'; c.i.a.p. *TTS I* 213; *III* 201; *IV* 232.

D titret- (?d-) *Caus.* f. of **titre-**: 'to shake (something), to make (it) tremble', etc. S.i.s.m.l. *Uyg.* viii ff. *Man.* *M I* 18, 4 (ii) (*butarila-*): *Bud.* *TT X* 450-1 (*tepret-*): (**Xak.**) xiv *Muh.*(?) *a'rada gayrahu* 'to shake someone' **titret-** *Rif.* 103 (only): *Çağ.* xv ff. **titret-** *Caus.* f. *larzidan* 'to make (something) shiver, tremble'; also used as an *Intrans.* (*lâzim*) for *larzidan* *San.* 189v. 27 (quotns.): **Kip.** xiv *al-hummâ'l-hârida* 'a cold fever, ague' **ditretmek** (spelt *-mak* in error) *Bul.* 9, 16.

D tetrül- *Pass.* f. of ***tétür-**, sec **téturu:** 'to be turned round, reversed, perverted', and the like. N.o.a.b., always with *-e-*. *Uyg.* viii ff. *Man.* *az bilig éyin tetrülmeğig* 'being perverted by lust' *TT II* 16, 25-6; o.o. *do.* 34-5, 46-7: *Bud.* [te]trülmüş başlıg kıldıçı siz [xan] üskindekilerig 'you make those who stand before the king confused(?)' *Hien-ts.* 2065-6: **Xak.** xi **yél tetrüldi:** 'the wind veered (*inçalaba*) from south to north or north to south'; and one says **tetrüldi:** *ne:y* 'the thing was reversed and inverted' (*inçalaba* . . . *wa'n'akasa*); and one says **er kiliki:** **tetrüldi:** 'the man's conduct (etc.) deteriorated' (*sā'a*) *Kağ.* *II* 229 (**tetrülü:**, **tetrülme:k**).

D tatsu- (?da:drus-) *Hap. leg.*; *Recip.* f. of **tatur-**. **Xak.** xi *olar: bir ikindi:ke et tatsuđi:* 'they gave one another meat (etc.) to taste' (*adāqa*) *Kağ.* *II* 217 (**tatsuşur:**, **tatsuşmak**).

D titreş- (?d-) *Co-op. f.* of **titre-**; 'to shiver, shake, etc., together'. Survives in SW *Osm.* **ditreş-**. **Xak.** xi **kışi: turmıgđin titreşdi:** 'the people (all) shivered (*irta'ada*) because of the cold'; also used of a thing when it shakes (*tazahzaha*) *Kağ.* *II* 217 (**titreşür:**, **titreşmek**): xiii(?) *Tef.* **titreş-** 303: **Çağ.** xv ff. **titreş-** *ba-ham larzidan* 'to tremble together' *San.* 189v. 26: **Xwar.** xiii **titreş-ditto** 'Ali 54: **Osm.** xiv **ditreş-** 'to tremble (in awe)' *TTS IV* 232.

Tris. DDR

PU tatrıga: *Hap. leg.*; the word is slightly misplaced under *-K-* between **tararku:** and **tavilku:** and may be mis-spelt. **Xak.** xi **tatrıga:** *al-qadam wahwa cild abyad madbüğ* 'white tanned skin' *Kağ.* *I* 489 (this seems to require some meaning like 'vellum' for *al-qadam*, but it is not in the dicts.).

D tuturğu: *Hap. leg.*; *Dev. N./A. fr.* **tutur-**. **Xak.** xi **tuturğu:** *ne:y şay' haqquhu yü'az fihi* 'something to be recommended' *Kağ.* *I* 489.

PU:F tuturka: 'rice'; spelt clearly with *-k-* in *TT VIII* and *Kağ.*; other *Uyg.* spellings are ambiguous; later forms all have *-ğ-*; unless it is a l.-w., which is quite possible for a commodity like rice, it is hardly likely to be a basic word, but there is no semantic connection with **tutur-**. An early (?xiv) l.-w. in *Mong.* as *tuturğan* (see N. Poppe, *Mongol'skii slovar' Mukaddimat al-Adab*, Moscow-Leningrad, 1938, p. 356), but obsolete in Turkish soon after that date. *Uyg.* viii ff. *Bud.* **tuturkan suvsuz** 'rice wine' *Hien-ts.* 1941-2: *Civ.* **tuturka:** *TT VIII I.13* (**burçak**); *İlvi aşı tuturkan tétir* 'its (appropriate) food offering is said to be rice' *VII I.4*, 28: **Xak.** xi (under *-K-*) **tuturka:** *al-uruz* 'rice' *Kağ.* *I* 521: xiv *Muh.* *al-uruz tuturğam* *Mel.* 78, 1; *Rif.* 181: *Çağ.* xv ff. **tuturğam/tuturğu** (the latter an error, *nün* read as *wāw*) in *Mong.* (*sic*) 'rice' (*birine*), in *Ar. uruz* *San.* 169v. 12: **Kom.** xiv 'rice' **tuturğam** *CCI*; *Gr.*: **Kip.** xiii *al-uruz tu:ğurğam* *Hou.* 9, 16: xiv **tuğurğam/tuturğam** *al-ruzz* *Id.* 64; *al-uruz tuturğam* *Bul.* 6, 15; xv ditto *Kaw.* 63, 13; *Tuh.* 5a. 1.

D taturlıg *Hap. leg.*; *P.N./A. fr.* **tatır**. **Xak.** xi **taturlıg** *yér arđ dāt cadad wa şalāba* 'smooth, hard ground' *Kağ.* *I* 494.

Dis. DDS

D tutsık *Dev. N./A. fr. tut-*. N.o.a.b. **Türkü** viii (there has never been a better place than the Ötüken mountain forest) **él tutsık yér Ötüken yış ermiş** 'the Ötüken mountain forest was the place which controls the realm' *I S* 4; a.o. *I S* 10-11, *II N* 8 (**ölsik**).

D(S) tutsuğ 'a will, testament'; prob. a Sec. f. of ***tutzuğ** *Dev. N. fr. tutuz-*, for which **tutruğ**, q.v., is prob. a scribal error. N.o.a.b.; cf. **xuma:ru:**, and, for the form, **1 tütsüğ**. **Xak.** xi **tutsuğ** *al-waşıya* 'a will, testament';

one says **men aḡar tutsuḡ tutuzdum awşaytuḡu bi-waşıya** 'I made a will in his favour' *Kaş. I 462*.

D(S) 1 **tütsüḡ** 'incense' and the like; prob. a Sec. f. of ***tütüzüḡ**, Dev. N. fr. **tütüz-**; owing to the ambiguity of the Uyḡ. script this may in fact be the Uyḡ. form. Survives in SW Az. **tütsü** 'smoke'; Osm. **tütsü** 'fumigant, incense'; Tkm. **tüssü** 'smoke'. Uyḡ. VIII ff. Man. *Wind.* 36-7 (ur-): Chr. **arıḡ tütsüḡ** 'pure incense' *M III 49, 12 (ii)*: Bud. **küjl tütsüḡ** 'incense sticks' *U II 40, 105-6; 47, 77; edḡı yıdıḡ ıyaparıḡ tütsüḡ küyürüp* 'burning sweet-scented, fragrant incense' *TT V 8, 72-9; o.o. U II 61, 6; TT VII 40, 60; Suw. 129, 8; 424, 10-12 (tütün)*; *USp.* 101, 11; 102b. 21: **Xak. KB kayası elıḡ sundı tütsüḡ tutar** 'some stretch out their hands, holding incense' 98: **Çaḡ. xv ff. tütsü düd wa baxır** 'smoke, fragrant odour' *San. 169v. 9*: **Xwar. XIII dütsü** 'smoke' *Ali 57: XIV tütsü ditto Qutb 191*.

?E 2 **tütsüḡ** 'hostile'; 1 **tütsüḡ**, though it occurs in *KB*, is not listed in the present text of *Kaş.*, and it seems likely that some word meaning 'incense', prob. *al-baxır*, followed **tütsüḡ** in *Kaş. I 476* and was followed by some word meaning 'hostile'; as the next word is **türplḡ**, the second consonant might have been -t-, -ç-, or -d-, but some word ending in -ḡ and cognate to **tétrü**; **tétrül-**, possibly ***tétrüḡ** is the likeliest. **Xak. XI (PU) tütsüḡ kişi**: *al-muşahin* 'a hostile person' *Kaş. I 476*.

Dis. V. DDS-

D **tutsuk**- Emphatic Pass. f. of **tut-**; 'to be caught, seized', etc. N.o.a.b. Uyḡ. VIII ff. Bud. **oḡrı oḡurlasar tutsuksar** 'if a thief steals and is caught' *TT VI 110*: **Xak. XI er yaḡı:ka: tutsukı**: 'the man was captured (*uxıda*) by the enemy' *Kaş. II 227 (tutsuka:r, tutsukmak)*.

Tris. DDS

D ***tütsüḡlüḡ** P.N./A. fr. 1 **tütsüḡ**; 'containing incense'; n.o.a.b.; the omission of -ḡ- is prob. inadvertent; **loḡ** is a Chinese l.-w. Uyḡ. VIII ff. Bud. (then the officiating priest must take black incense sticks (**küjl**)), recite the *dhāraṇi* seven times, and **tütsüḡlüḡ (sic) loḡda küyürmiş kerḡeḡ** 'burn them in the censer' *TT V 12, 130* (and see note).

D **tütsüḡlüḡ** A.N. (Conc. N.) fr. 1 **tütsüḡ**; 'censer'. N.o.a.b. Uyḡ. VIII ff. Bud. **élıḡınde tütsüḡlüḡ tuta bu tütsüḡlüḡ urup meni okızın** 'let him take a censer in his hand, put this incense in it, and call on me' *Suw. 129, 7-9*.

VUD **tudaş** Priv. N./A. fr. **tuda**; q.v.; pec. to Uyḡ. and used only in Hend. with **aḡası**, q.v.

Dis. DDS

D **tı:dış** Hap. leg.; Dev. N. (connoting reciprocity) fr. **tı:d-**. **Xak. XI tı:dış al-mumāna'a** 'mutual obstruction' *Kaş. I 407*.

D **tutuş/tütüş** (?**tutos**) Dev. N./A. (connoting reciprocity) fr. **tut-**; with various meanings, usually 'quarrel' and the like. For the vocalization see **tutuş-**; consistently spelt **tütüş**; all modern forms have back vowels. Survives as **tutaş** meaning either 'continuous, complete', or 'touching, adjacent' in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk., Nog. (**tutas**); Kumyk; SW Osm.; **tuduş/tutuş** ditto in NE Alt., Tel., Tuv.; SW Tkm.; and **tudis** 'quarrel, fight' in NE Khak. Uyḡ. VIII ff. Bud. (he pacifies) **alku kor ayıḡ tütüş kerliş karışmakıḡ** 'all damaging, evil quarrels (Hend.) and disputes' *U II 58, 4-5 (i)*: Civ. **tütüş kerlişe teḡil** 'fly from quarrels (Hend.)' *TT I 48; o.o. of tütüş kerliş do. 177, 180; VII 28, 5*; (if a man misbehaves in what he does) **tütüş bolur** 'a quarrel ensues' *TT I 195; o.o. do. 196; VII 33, 16; 36, 5*: **Xak. XI (after tapış 'mutual trust') (VU) tutuş aḡlab laḡza(n) minhu, al-mu'āxada** a stronger expression, 'clinging to one another' *Kaş. I 367: KB (wine is an enemy) kılınçı (VU) tutuş boldı kılkı uruş* 'his actions are quarrelsome and its conduct pugnacious' 2098; o.o. 2651, 4247 (**tepiş**), 4586 (**axsumla:-**); **Xwar. XIV tutuş rüza tutmaḡıl** 'do not fast continuously' *Nahc. 260, 15; a.o. 416, 14*.

D **tü:deş** N./A. of Assoc. lit. 'having hair the same colour', but used more indefinitely. Pec. to **Xak. XI** any class (*cims*) of things which resemble (*yüşbihi*) one another is called **tü:deş ne:ḡ**, derived fr. **tü**: 'hair' (*al-ḡar*); one says of an animal **bu: at ne: tü:ḡil** 'what are the markings (*şıya*) on this horse?'; and **-deş harf muşāhaba wa muḡārana** 'a Particle connoting companionship and association' . . . **tü:deş muḡārinu'l-lawn wa'l-şıya** 'of the same colour and markings' *Kaş. I 406-7; a.o. III 207 (tü)*: **KB adaşlı kadaşlı ikḡün tüdeş** 'friends and kinsmen are like one another' (English 'birds of a feather') 3485; **köḡil tüdeş** 'like minded' 5721.

D **tutşı**: 'constantly, continuously'; Dev. Adj./Adv. fr. **tutuş-**. N.o.a.b.; common in **Xak.**; the original form ***tutuşı**: (**tutoşı**?) does not occur, but the Sec. f. **tutaşı**: occurs in **Xak.**; often corrupted to **tutçı**: and even (*metri gratia*?) **tuçı**:, which is prob. the commonest form in *KB*. Uyḡ. VIII ff. Man. **tuçı üzüksüz** 'continuously and uninterruptedly' *TT III 26, 41*: **Xak. XI tutşı**: *al-şay'u'l-muḡārinu'l-mucāwir* 'something associated or adjacent' 2; one says **anıḡ ye:ri: meniḡ ye:rike: tutşı**: oī 'his land is adjacent to (i.e. continuous with) mine'; -ş- and -ç- are close to one another (*tataḡarābān*) here and one (also) says **tutçı**: **tutaşı**: an alternative form (*luḡa fihi*); one says **men şaḡa: tutaşı: barı:rmen** 'I am constantly (*da'iba(n)*) going to you' *Kaş. I 423*; about a dozen o.o. of **tutçı**: often translated *abada(n)* 'everlastingly': *KB* the word meaning 'constantly, continuously' is common, the form depends on the position in the verse, **tutaşı** (∪ - -) 31 (**ulam**), 434, etc.; **tutçı** (- -) 41, 878; **tuçı** (∪ -) 119, 126 (**evren**),

492, 909 (ögdil-), etc.: XIII(?) *Tef. tutaşı*
ditto 314: Xwar. XIV *tutşı/tutşu* ditto
Qutb 188.

Dis. V. DDS-

D *tutış-* Hap. leg.; Recip. f. of *tıtđ-*. **Xak.**
XI *olar bir birig tutışdı: tamána'ā fi şay'(n)*
'they obstructed one another over something'
Kaş. II 93 (*tutışur*-, *tutışma:k*).

D *tıtış-* (d-) Co-op. f. of *tıt-*; n.o.a.b. **Xak.**
XI *ol maņa: yuđ tıtışdı: 'he helped me to*
pluck (*fi nafş*) the wool by hand so that it
might be spun' (*yuğzal*); also used for com-
peting and when two people tear (*mazaqa*) one
another's clothes *Kaş. II* 89 (*tıtışur*-, *tıtış-*
ma:k, altered from or to (?) *-me:k*): **Xwar.**
XIII (VU) *dıdış-* (sic) 'to tear one another,
quarrel' *'Ali* 57.

D *tutuş-/tütüş-* (?tutoş-) Recip./Co-op. f.
of *tut-*; on the variations in vocalization, which
are not quite without parallel but have no
obvious explanation, see *Kaş.* and cf. *tutuş/*
tütüş. S.i.a.m.l.g. w. a variety of meanings, in
some languages as *tutaş-* (which points to an
original form *tutoş-*) and in others as *tutuş-*,
cf. *tutuş/tütüş*. **Uyg.** VIII ff. Bud. *tütüşüp*
'lighting' (all kinds of incense sticks) *U II*
47, 77; *İkl elliğ tutuşup* (sic) 'clasping the
two hands' *TT V* 26, 88; *tütüşgeçli keriş-*
geçli bolur 'they become quarrelsome
(Hend.)' *U III* 81, 1; Civ. *tütüşgüllük emgek*
bar 'there is the pain of conflict(?)' *TT I* 72;
edgü öglü tutuşdaçı (sic) 'clinging to the well-
disposed' *VII* 17, 23; *süşgün arkanı tutuşur*
his back (Hend.?) grips him painfully(?) *do.* 25,
4; **Xak.** XI *olar ikki: tutuşdı:lar* 'they
seized (*axađa*) one another'; also used of
anything that sticks (*laşıqa*) to something else
tutuşur-, *tutuşma:k*); and one says *ol*
maņa: keyik (VU) *tutuşdı: 'he helped me*
to catch (*alā axđ*) the wild animal' (etc.); also
for competing; and one says *olar ikki:*
tütüşdı:ler 'those two quarrelled' (*taşā-*
carā) (*tütüşür*-, *tütüşme:k*); the original
form (*al-aşl*) is the first *Kaş. II* 88; *tutuşkal:*
(sic) *yakıştı: 'they drew near one another*
to seize (*li-ya'xud*) one another' *I* 170, 19;
tütüşmeğince: tütülemeş 'without quarrel-
ling (*al-taşacıur*) one cannot be reconciled' *II*
71, 13 (in *Kaş.* at any rate the implication is
that *tütüş-* means 'to quarrel' while *tutuş-*
conveys all the other meanings): *KB maņa*
kelse (VU) *tütüşü* 'if he comes to quarrel
with me' 815; *kani ol tütüşügli dünyā*
üçün 'where is the man who fought for the
sake of this world?' (this world remains, but
he died by violence) 6442: XIII(?) *Tef. tutaş-*
(sic) (of a fire) 'to catch light' 315: XIV *talā-*
zama 'to cleave to one another' *duşuş-* *Mel.*
47, 7 and 15; *tutaş-* *Rif.* 133; *Çağ.* xv ff.
tutuş-/tutağlaş- Recip. f. *ham-digar-rā giriftan*
'one another' *San.* 168v. 13 (quotns.);
giriftan usually in the mean-
ing of 'to strike up' (a
quotsns.); *Ali* 48:

XIV *tutaş-/tutuş-* ditto *Qutb* 187-8: **Kıp.**
XIII *ixtaşama* 'to quarrel' *tütüş-* (-ğil) *Hou.*
37, 3; XIV ditto *Id.* 37: XV '*alıqa min qadhi'l-*
-zand 'to catch fire from a strike-a-light'
tutaş- *Tuh.* 26a. 8.

Tris. DDS

S *tutaşı:* See *tutşı:*.

D *tütüşlüğ* (?tütöşlüğ) P.N./A. fr. *tütüş*;
'quarrelsome, mutually hostile'. N.o.a.b.
Uyg. VIII ff. Bud. *otlı suvli teg tütüşlüğ*
bolur 'they become mutually hostile, like fire
and water' *TT VI* 64-5; *VIII* 0.8 (spelt
tötöşlüğ): Civ. *sözlemiş savıñ tütüşlüğ*
'whatever you say meets with opposition' *TT*
I 38 (cf. *yağrı:lğ*).

Dis. DDY

D *tutyak* Dev. N. in *-yak* fr. *tut-*; this seems
to be the only occurrence of this Suffix; it might
be an early example of the sound change *-o- >*
-a-, and thus a Sec. f. of *-yuk* which may
originally have been *-yok* just as the Pass.
Dev. N/A. Suffix *-uk* was originally *-ok*; for
this same sound change see *tutuş*, *tutuş-*.
Normally used to translate the Buddhist tech-
nical term *upādāna* 'grasping', Chinese *ch'ü*
(*Giles* 3,118), the fourth of the twelve links
in the chain of *Nidāna*. Pec. to **Uyg.** VIII ff.
Man. *ot teqrinñ teqrı yerindeki*
tutyaklığ [long gap] 'the Fire God's . . . in
the country of the Gods' *M III* 36, 9 (iii):
Bud. *tutyakta ötgürü kılınç bolur* 'action
(*bhava*) comes about precisely from grasping
(*upādāna*)' *U II* 8, 22-3; o.o. *do.* 6, 8 ff.; in
do. 6, 9-10 mis-spelt (or mistranscribed?)
tutayak; in *do.* 11, 2-14 replaced by *tutyak-*
lanmak; (bring all your wealth here quickly)
tutyaksız köñüllin buşı bérğüllük 'to give
it away in alms with an ungrasping mind'
U III 12, 12).

Dis. DDZ

VU?D *tıtız* 'unpleasant' and the like; there is
some semantic connection with 2 *tét-* and it
should perhaps be spelt *tétiz*, and taken as a
Dev. N./A. Survives in SW Osm. *tıtız*
'peevish, captious, meticulous', and the like.
Xak. XI *tıtız meņ* 'anything with a bitter (or
pungent, 'afis) taste, like the taste of a myro-
balan' (*ihiliac*) *Kaş. I* 365: XIV *Muh.(?)* (after
'sweet, sour, bitter, salty') *harih* 'disagreeable,
unpleasant' *tıtız* (MS. *titi:z*) *Rif.* 165 (only).

D **tutzuğ* See *tutsuğ*.

D **tützüğ* See *tütüsüğ*.

Dis. V. DDZ-

D *tutuz-* Caus. f. of *tut-*; 'to entrust (some-
thing Acc., to someone Dat.) and the like.
N.o.a.b. **Türkük** VIII [gap] *tutuztı: ekis:ñ*
özl: altuzdı: 'he ordered to grasp . . . and him-
self had two of them taken' *I E* 38: **Uyg.**
VIII ff. Man. (you have shown the bridge of the
true doctrine; you have taught the excellent

doctrine in the mind) [small gap] **ıdık anç-
...anka tutuztupuz** 'you have entrusted
> to the divinely blessed community' *TT III*
57: Bud. **sızıze tutuzurmen** 'I entrust to you'
(my beloved son) *PP 25, 5; o.o. do. 67, 8; U*
II 34, 9; III 27, 18; 83, 9 (urunçak); Hüen-ts.
273, 1952: Civ. **yağırtu tutuzup** 'entrusting
(property to them) afresh' *USp. 88, 18-19; Xak. XI men apar söz tutuzdum 'I com-
municated (*av'aztu*) a statement to him, or
something which he ought to bear in mind'
(*yurā?*) *Kaş. II 86 (tutuzur, tutuzma:k);*
a.o. *I 462, 9 (tutsuğ): KB bayatka tutuzdum*
muni 'I have entrusted him (my son) to God'
1483; o.o. 1578, 3816, 3834, 6184 — (after a
speech) **yanā ok tutuzdı** 'he then added'
(another speech) 5011.*

D tütüz- Caus. f. of **tüte-**; 'to fumigate'.
Uyg. VIII ff. Civ. H I 22-3 (ara): Xwar. XIV
(he washed his face) takı öziže 'ūd tütüzdü
'and fumigated himself with aloe wood'
*Nahc. 33, 1: Kıp. xv baxxara 'to fumi-
gate' tütüz- (Tkm. buğlat-) Tuh. 8r. 10.*

Tris. DDZ

VUD titizlik A.N. fr. titiz; survives in SW
Osm. **titizlik** 'peevishness, fastidiousness',
etc. **Xak. XI titizlik al-afüsa** 'bitterness,
pungency', like the taste of myrobalan *Kaş.*
I 506.

Mon. DĞ

1 da:ğ/da:ğ Pec. to *Kaş.* whose etymology in
this case may be correct. **Arğu:** XI **da:ğ/da:ğ**
(*sic*) a Particle (*harf*) meaning *laysa* 'it is not';
one says of **andağ da:ğ ol** 'it is not so'; and
the **Oğuz** took it from them (the **Arğu:**) and
changed their phr. **da:ğ ol** and said **teğül**
meaning *laysa*, because the **Oğuz** are neigh-
bours of **Arğu:**; and in their phraseology mixed
with them (*fi alfāzihim muxālafa bihim*) *Kaş.*
III 153; a.o. I 393 (teğül).

F 2 da:ğ 'a livestock brand'; in spite of *Kaş.*'s
remarks a l.-w. fr. Pe. *dāg*; s.i.s.m.l. See
tağla-, **töğül-n.** **Xak. XI da:ğ** 'the brand'
(*al-kayy*) with which horses and other live-
stock are branded (*yūsām*); this word comes
from the **Turks** and it should not be said that
it is a word of the **Persians** (*al-furs*), because
they have no livestock (*dawābb*) so as to have
names for marks on them (*li-simātihim asmā*);
I heard this word in the Moslem frontier posts
(*fi tuğūri'l-Islām*) *Kaş. III 153; XIII(?) Tef.*
dağ 'a mark' (put by God on a man's fore-
head) 116.

1 ta:ğ (d-) 'mountain'. C.i.a.p.a.l., usually as
tağ or **taw**; in NE Tuv.; NW Kırım; SW Az.,
Osm. **dağ**; Tkm. **da:ğ**. See *Doerfer II 859.*
Türkü VIII (VU) Töpkeş tağda: 'on the
Töpkeş mountain' *II S 8; I E 12 (én-) a.o.o.:*
viii ff. tağ üze: 'on a mountain' *IrKB 17;*
a.o.o.: **Uyg. VIII kömür tağda:** 'at the Coal
Mountain' *Şu. N 8; a.o.o.:* VIII ff. Bud. **tağ**
'mountain' is common; see also **tağdın**: Civ.
ditto: **Xak. XI ta:ğ al-cabal** 'mountain' *Kaş.*

III 153 (prov.) and nearly 70 o.o.: **KB yazı**
tağ 'plains and mountains' 21, 69, 96, etc.:
XIII(?) Tef. ta:ğ/ta:ğ ditto 281: *xiv Muh. al-*
-cabal da:k (sic) Mel. 24, 13; ta:ğ Rif. 178;
qullatu'l-cabal 'the crest of a mountain' **da:ğ**
ba:şı: *Mel.; ta:ğ ba:şı: Rif. do.:* **Çağ. xv ff.**
tağ küh 'mountain' (also 'tamarisk' a Pe.
l.-w.) *San. 157r. 16: Xwar. XIII(?) tağ* ditto
is common in *Oğ.:* *xiv ditto Qutb 168: Kom.*
xiv 'mountain' tağ/tav CCI, CCG; Gr.: *Kıp.*
xiii al-cabal ta:ğ Hou. 5, 17: xiv ditto Id. 64
(tağ): Bul. 3, 9: xv al-cabal ta:ğ, also called
taş bi'l-wāw *Kam. 58, 11; cabal taş* 'also
with -ğ' *Tuh. 11a. 9.*

S 2 ta:ğ See **tak** (**Xak.**).

tak in the early period occurs only in associa-
tion with **muğ (buğ)** 'sorrow, distress', but
seems to mean something like 'need'. N.o.a.b.;
the **tak** which has various meanings in several
modern languages cannot be satisfactorily con-
nected with this word. See *Doerfer II 860.*
Türkü VIII ff. Man. Chuas. 200, 251 (buğ):
Uyg. VIII ff. Bud. PP 26, 1 (buğ): Xak. XI
muğ ta:ğ 'wisdom tooth' *Kaş. III 359 (buğ):*
KB 391 (buğ): Xwar. XIII taqatı tak 'his
strength is exhausted' *'Ali 57* (perhaps belongs
here); *Osm. xv gerçi anıñ armağana takı*
yok 'it is true that he has no need of gifts'
TTS I 670.

tu:ğ the colour of a horse's coat; the Ar. words
used to translate it are apparently imprecise,
but the colour seems to have been some
kind of 'roan', dark or light. N.o.a.b. **Türkü**
viii ff. tuğ at IrKB 50; a.o.? do. 39 (tétrü:);
in *Toyok 11 (ETY II 58) tu:ğ taş* 'a brown
(?) stone' is associated with the moon (this
document is based on a Sogdian document
with Man. associations): **Xak. XI tu:ğ at al-**
faras hayna'l-aşqar wa'l-kumayt 'a horse with
a coat between roan (bay, sorrel, or chestnut)
and reddish brown (or dark bay)' *Kaş. III 127.*

1 to:ğ 'dust'; an early l.-w. in Mong. as
to'osun (the *-sun* a common Mong. Suffix);
Haenisch 151; survives only(?) in SE **Türki**
toğ 'dirt which as the result of a dust storm'
gathers on the leaves of trees and bushes'
farring 309. Cf. I to:z. Uyg. xiv Chin.-Uyg.
Dict. 'dust' toğ (VU) tömel Ligeti 265: Xak.
xI to:ğ 'the dust (al-habā') which rises from
horses' hooves' Kaş. III 127; a.o. III 183, 1
(tuğ-): KB tuğa keldi toğ 'the dust rose'
5672; o.o. 1773, 4893: **Çağ. xv ff. toğ tox . . .**
ğubār ma'nāsına 'dust' Vel. 213 (quotn.); only:
Xwar. xiv yüzümdeki toğni kiterdi 'he
wiped away the dust on my face' *Nahc. 153, 2.*

? **D 2 to:ğ** the basic meaning seems to be some-
thing like 'obstructed; obstruction, barrier',
and the like; if so perhaps a Dev. N./A. fr.
to-, and also perhaps the origin of a word
meaning 'barren' (of an animal, i.e. 'with an
obstructed womb') which survives as NE **Sag.**
Şor toğ R III 1157; Koib., Sag. tuğ do. 1430;
NC Kır., Kzx. tu: **Türkü VIII** (we marched
for ten days) **yantaki: toğ evlir:** 'skirting the

spurs on the side (of the mountains)' *T* 26: Uyğ. VIII (PU) *Kutyar* (? , -y- uncertain) *tağ toğrı*: [long gap] 'the spurs of the *Kutyar*(?) mountain' *Şu. W* 1 (a possible reading): VIII ff. Bud. *anın öğüz suvınıñ berü bu kölke kelgülik toğ ağızın yémirip suvuğ öñi kemışmişlerin kördi* 'then he saw that they had breached the mouth of the embankment (by reason of which) the water of that river came in this direction to this lake and diverted the water elsewhere' *Suv.* 60z, 8-11: *Xak.* XI to:ğ *sıkrul-mā* 'a dam in a stream'; one says *suvka*: to:ğ *ur da' li'l-mā sıkr* 'put a dam against the water'; to:ğ *sıdād kull şay* 'a stopper, obstruction to anything'; hence one says *tüplük to:ğı: sıdād'l-kuvva* 'something to block up a snake-hole (or window)', etc. *Kaş.* III 127: *KB Xıtay arkışı kesse arkış toğı* 'if a ban on caravans cut off the China caravan' 4426.

F tu:ğ 'a royal emblem', that is essentially some kind of drum or standard; in the early period it is not easy to decide which is meant. Acc. to *Kaş.* the standard was a silk flag (no doubt an idea derived fr. China), but the traditional Turkish standard was a horse's tail or a bunch of horsehair. No doubt a l.-w. fr. Chinese *tu* 'banner, standard' (*Giles* 12,056; Pulleyblank, Middle Chinese *dok*), see *Doerfer* II 969; the vowel in Chinese was originally -o- and became -u- at some date which is uncertain but presumably before the Turks borrowed the word, since there is no evidence of a pronunciation to:ğ in Turkish; on the other hand in the case of *totok*, which occurs in Tibetan as *today* (see *Doerfer* II 874), the borrowing prob. occurred before similar sound changes took place in this word. An early l.-w. in Mong. as *tuğ* (*Haenisch* 153); s.i.a.m.l.g. as *tuğ/tuw* (NW Kk.)/*tu.* Uyğ. VIII (I said 'let us start a campaign') *tuğ taşkar erikli*: 'just as the standard was setting out' *Şu. E* 5: VIII ff. (by the power of the divine Buddha to effect distinguished rebirths (see *kelig*) you attain) *kentü özl tuğ belgü kılmiş nomluğ etözin belgürtme etözin* 'the *Dharmakāya* and *Nirmāṇakāya*, which make themselves their banner and distinguishing sign' *Hüen-ts.* 157; (hang this charm) *tuğda alandı süñüde* 'on a banner, flag (Ar. 'alam), or lance' *USp.* 104, 18; o.o. *U II* 38, 77 (1 uç); 40, 107 (uçruğ); *Hüen-ts.* 1909 (örü): *Xak.* XI tu:ğ 'a drum or kettle-drum' (*al-küs wa'l-tabl*) which is beaten in the presence of the king; hence one says *xan tu:ğ urdı: qaraba'l-maliku'l-nawba* 'the king told his drummers to beat'; tu:ğ *al-'alam* 'a flag, standard'; hence one says *tokuz tu:ğluğ xan* 'a king or *xan* who has nine standards'; the number of nine standards is not exceeded (*lä yuzäd*); if there are more than nine provinces or titles of honour (? , *al-wilāya wa'l-manzila*) they choose nine by lot (*yatafā'alün*); these nine king's standards are made of brocade or orange silk (*dibāc aw havir nārinca*) as the lots determine (*tafā'ala(n) bihi*) *Kaş.* III 127; o.o. *I* 194 (*urul-*); 195, 2: *KB* *bult*

kökredli urdı nawbat tuğı yaşın yaşnadı tarttı xakan tuğı 'the cloud thundered and the drummers beat the drums; the lightning flashed and the *xakan* unfurled his standard' 86; (he gave him the post of *wazir*, a seal, a title) *tuğı küvrüğü* 'his standard(?) and drum' (and a suit of armour) 1036; a.o. 2553: *XIV Muh. al-'alam tuk Mel.* 51, 4 (*Rif.* 146 *süngü*): *Kom.* XIV 'flag' tow *CCI*; *Gr.*

D I tok Pass. Dev. N./A. fr. to:-; 'full, satiated', and the like. S.i.a.m.l.g. w. some extended meanings. **Türkü VIII** (O Türkü people) **tok arkuk sen** 'you are satiated and refractory' *I S 8, II N 6* (? so read); **bođun boğazi: tok ertli**: 'the people's throats were satisfied' *T 8*: (Uyğ. VIII ff. Civ. **tok** in *USp.* 3, 5 is an error for **boğ**): **Xak.** XI **tok kişi: al-insām'l-şa'bān** 'a man who is satiated' *Kaş. I* 332; 3, 5 (to \dot{c} ağ), and 3 o.o.: *KB ay köñlüm tokı* 'O thou of whom my mind is full' 801; o.o. 2721 (*umduşuz*), 4729, 5384: *XIV Rbğ. köñlüm tokı R III* 1144; *Muh. al-şa'bān to:ğ Mel.* 54, 15; *to:k Rif.* 152: **Çağ.** xv ff. **tok** 'satiated' (*sir*) opposite to 'hungry' (*gursna*) *San.* 180v. 25: **Kıp.** XIII *al-şa'bān tok Hou.* 26, 5; 29, 19: xv ditto *İd.* 65 (*to:d-*); xv ditto *Tuh.* 20b. 8.

VU 2 tok Hap. leg., but see **2 tokluk**; cf. **taz.** **Xak.** XI **tok er** 'a man who, like the Turks, has no hair on his head' (the implication is 'close shaven' rather than 'naturally bald'); **tok yülki**: 'a hornless (*al-acamm*) animal', that is one that has no horns *Kaş. I* 332.

3 tok in the Reduplication **tok tok** an onomatopoeic; see **toki:la-** and **toki-**. **Xak.** XI **tok tok etti**: 'the solid (*al-musnat*) thing made a noise (*şawwata*) like one stone falling on another'; and one says *er kissi: (sic) birle: tok tok boldi*: 'rough language was exchanged (*waqa'ati'l-xuşūna*) between the man and woman' (or husband and wife?) *Kaş. I* 332.

Mon. V. DĞ-

tak- 'to fix, or attach (something Acc., to something Dat.)'; the early occurrences confirm *Kaş.*'s statement that in his period this Verb was *Öğuz*, but it s.i.a.m.l.g., and he does not so describe **taktur-** or **takil-**. Uyğ. VIII ff. Civ. **kumbandı takzun TT VII** 25, 19 (in a damaged passage; dubious, *kumbhānda* is a kind of demon); **Oğuz XI er burunduk butlu:ka: takdı**: 'the man fastened the leading rein to the camel's nose peg'; also used of any cord, when it is fastened to something *Kaş.* II 16 (**taka:r, takma:k**): **Çağ.** xv ff. **tak-bastan** 'to fasten' but only in certain special contexts (*marwārid*) such as 'to put on' (ornaments), 'to fasten' (a cord or rope to something), 'to put on' (a bracelet or necklace), and the like *San.* 157r. 25 (quotns.): **Xwar.** XIII **dak-** (and **dağ-**) 'to fasten' *Ali* 13: **Kom.** XIV **tak- CCI**; *Gr.* 235 (1 a:t): **Kıp.** XIV **tak-** 'allaqa' 'to suspend (something from something)' *İd.* 65.

VU **tiğ-** 'to blunt (something *Acc.*'); so vocalized everywhere, but the Pass. f. is everywhere vocalized **tağıl-**; in the phr. **başı tiğ-** the Verb seems to be used metaph. Pec. to *Kaş*. **Xak. XI ok başakın taş tiğdi:** 'the stone blunted (*kallala*) the point of the arrow', that is removed (*ađhaba*) its sharpness by striking it *Kaş. II 14* (**tiğar, tiğma:k**); **bulun bo:lu:p başı tiğdi:** 'becoming a prisoner he bowed his head' (*ta'fa'a ra'sahu*; lit. 'he blunted his head') *I 307, 18*; **eren körüp başı tiğdi:** 'when he saw (my) men, he veiled his head and fled' (*taqanna'a ra'sahu wa haraba*) *II 83, 24*; in *III 230, 18* the correct reading seems to be **udu: kama: tōpün** (unvocalized) **tiğdi:** (first letter undotted and marked with *fatha*) 'then he lowered and blunted (the crown of) his head', but the translation, which is very loose, does not confirm this.

tık- 'to thrust, squeeze, or cram (something *Acc.*, into something *Dat.*)'. S.i.a.m.l.g. *Uyğ.* VIII ff. *Man.* (the demons drag the lost souls to hell and) **tōpüsün toqtaru tıkar** 'push them in head downwards' *M II 13, 5*; a.o. *M III 28, 4* (iii): Bud. **tıkmiş erdi uluğ ögüzüğü tetrü nomluğ taluyka** 'he has thrust the great river into the sea of false doctrine' *Hüen-ts. 1912-13*: Civ. (if you crush garlic cloves and) **iki kulakıya tolu tıksar** 'push them into both his ears (until they are) full' *HI 176-7*; a.o. *II 16, 11*: **Xak. XI ol ka:bka: u:n tıkdı:** 'he forced (*sadda*) the flour into the container' (*al-zarf*); also used for anything which is inserted into a container by force (*ıxılxa fi wi'ā bi-sıdda*) or by kicking or squeezing it; hence 'compressed grapes' (*al-'inābu'l-mutarākimu'l-habbat*) are called **tıkma: üzüm** *Kaş. II 16* (no Aor. or Infin.): *xiv Muh. al-jadd dokmak* (error for *dıkmak* or *dokı-mak?*) *Mel. 34, 16*; ditto unvocalized *Rif. 120*: **Çağ. xv ff. tık- anbāstan wa tapāndan** 'to fill up, cram' *San. 195r. 18* (quotns.): *Kom. xiv* 'to stop up' **tıx-** (or **tıxa-?**) *CCG*; *Gr.*: *Kip. XIII sadda* (*sic*) 'to stop up, dam' **tık-Hou. 41, 2**; *xiv* ditto (but **tık-**) *Id. 65*; *Bul. 47r.*: *xv* ditto *Kav. 9, 12*; **haşā** 'to fill up, stuff' **tık-** *do. 13, 17*; **haşā** (*sok-* and **tık-Tuh. 13b. 10**; *sadda tık-* *do. 24a. 4*.

toğ- (*d-*) n.o.a.b.; the Caus. f. **toğur-** is equally rare, except in the Ger. **toğuru**, q.v., which still survives; the general connotation seems to be 'to go straight for (something *Acc.*) disregarding such things as curves in the road. **Türkü VIII** (wading through the snow and) **Köğmen yışığ toğa:** yorıp 'marching straight on (or through?) the Kögmen mountain forest' *IE 35, II E 27*; (we marched) [**altu:n yışığ**] **toğa:** 'going straight through the Altai mountain forest' *IE 36-7* (*II E 27* substitutes **aşa:** 'crossing').

tuğ- (*d-*) 'to be born', with some extended and metaph. meanings. S.i.a.m.l.g. The vowel is **-u-** in *TT VIII* and all modern language groups except SW where the form in Az., Osm., Tkm. is **doğ-**. In the medieval period

the Verb became Trans. 'to give birth to (a child)', etc. in some languages, and is now Trans. in NC Kzx.; SC Uzb., and some NW languages; in NC Kır. tu: is both Trans. and Intrans.; in other languages the Caus. f. is used for Trans., **doğur-** in SW and **tuğtur-** or the like elsewhere. **Türkü VIII ff. kün tuğdi:** 'the sun rose' *IrKB 26*; a.o. *do. 52*: **Man. kentü tuğmış kılınmış** 'the spontaneously born and self-created (gods)' *Chuas. I 14*; (if we say that the sun and moon) **erksizün tuğar batar** 'rise and set involuntarily' *Chuas. 24*: **Yen. on ay éltidi: öglm oğlan tuğdim** 'I was born a boy carried (in her womb) by my mother for ten months' *Mal. 29, 5*; o.o. *do. 26, 2*; *48, 5*: **Uyğ. VIII ff. Man. baxşılığ burxan teğri tuğtuğuz** 'you have been born as a divine teaching Burxan' *TT III 129-30*; (under the influence of the Wind God all kinds of shrubs, trees, and plants) **tuğar** 'emerge (from the ground)' *Wind. 8*; a.o. *do. 11*: Bud. Sanskrit *medyajalajātam iva* 'as if born in dirty water' **arığsızlıgı svıta: ünmişig teg azu tuğmişig** (*sic*) **teg** *TT VIII D.36*; **jātıyārām** 'being born and growing old' **tuğmak karıma:k** *do. E.48*; **ne üçün karımak ölmek tuğar** 'why do old age and death come about?' *U II 5, 14*; **tuğa teglük** 'born blind' *U II 29, 14*; *31, 41*; *U III 77, 20*; o.o. *PP 5, 1*; *U I 24, 6*; *U III 36, 22* etc.: **Civ. kün tuğa:** (*sic*) 'at sunrise' *TT VIII L.8*; **özümde tuğmiş . . . oğlum** 'my own son' *Usp. 51, 2*; in contracts **tuğmışım** 'my descendants' is common *do. 13, 12*; *30, 17* etc.; a.o.o.: **Xak. XI kün tuğdi:** 'the sun rose' (*ta'la'at*); and one says **oğul tuğdi:** 'the child was born' (*wulıdat*) *Kaş. II 14* (**tuğar, tuğma:k**; prov.); **toğ tuğdi:** 'the dust which was kicked rose' (*sa'ta'a*) *III 183* (**tuğar, tuğmak**; verse; the **-u-** is prob. an error, there is no other evidence for it and Tkm. has **doğ-**); nearly 20 o.o. in both senses: **KB tuğ-** is common, e.g. **tuğluğı ötür** 'man is born and dies' 180; o.o. 99, 234, 1932, etc.: *xii(?) KBVP tuğmış élındın çıkıp* 'leaving the country where he was born' 58: *xiii(?) At. Postscript tuğa körmöz erdi* 'he was born blind' 485; **Tef. tuğ-** 'to be born; (of the sun) to rise'; **tuğa közsüz** 'born blind' 305; *xiv Muh. ta'la'a duğ-* *Mel. 20, 3*; *Rif. 100*; **tuğ-33, 8**; *118*; **wulıda duğ-** 32, 5; **tuğ-** 116: **Çağ. xv ff. tuğ-** (**-ğan** etc.) **doğ-/toğ-** *Vel. 213* (quotns.); **tuğ-** **zā'idan** 'to be born'; metaph. **ta'lı şudan** 'to rise' *San. 178v. 14* (quotns.): **Xwar. XIII tuğ-** 'to be born; to rise' *Ali 37, 45*; **tuğ-** ditto *Qutb 181* (**toğ-**); *MN 262*, etc.: **Kom. xiv toğ-/tov-/tuw-** ditto *CCI, CCG*; *Gr. 247* (quotns. and note): **Kip. XIII** (among the P.N.s) **Ayduğdı:/Ayduğmuş** 'the moon rose (*bazağa*)', that is was born' (*wulıda*); **Künduğdı:/Künduğmiş** similar translation *Hou. 29, 10-12*: **xiv duğ-** **ta'la'a**, originally **duw-**; also **tuğ-** *Id. 49*; **tuğ-** **wulıda**, hence **Ayтуğmiş mawlıd qamar**; **Künduğmiş mawlıd şams**; the meaning is both *wulıda* and *ta'la'a* *do. 64*: **xv ta'la'a tuğ-** *Kav. 58, 9*; **aşraqa** 'to rise and shine' **duğ-** *Tuh. 6a. 3*; **Künduğdı**, **Ayduğdı** noted as P.N.s *do.*

42b. 9: **Osm.** XIV ff. **doğ-** noted in various phr. *TTS I 214; III 202; IV 234.*

Dis. DĞA

tağı: n.o.a.b., in contexts suggesting that it is the female of the **kula:n**, q.v.; if so 'female of the wild ass, *Equus hemionus*'. l.-w. in Mong. as *taki* 'wild horse, wild ass' (*Kov. 1656, Halted 392*). **Uyg.** XIV *Chin.-Üyg. Dict.* see **kula:n**. **Xak.** XI *KB kulan yā tağı tut takı kök teke* 'capture the male or female wild ass and the grey he-goat' 5375.

?D **takti** (d-) prima facie Ger. of **tak-** used as an Adv., but there is this difficulty that there is no evidence that **tak-** was ever ***dak-** while the evidence that this word originally had d- is unusually strong. It is most often used in the early period as a Conjunction at the beginning of a sentence meaning 'and'; furthermore, or after one or two words meaning 'also', but there are other usages which need a special study. S.i.a.m.l.g., sometimes as **takti/tağı** or **dakti/dağı** (in NC Kir.; NW Kk. both **tağı** and **dağı** occur), sometimes (NE Tuv.; SC Uzb.; NW Kaz.) in the extended form **tağın**, sometimes as an enclitic **ta/te/da/de**. In SW Az., **Osm.** enclitic **da/de** is common; in **Osm.** two forms **daxı** 'and, also' and **daha** 'more' evolved; in Tkm. only **dağı**. **Türkü VIII ff. Irk B 3 (tün); 33 (ur-): Uyg. VIII ff. Man.-A** (at the beginning of a sentence) **takti yeme** 'and again' *M I 7, 1; 8, 4*; (ditto) **takti 'and'** *do. 8, 9* and 13 a.o.o.: **Man. takti 'and'** *TT III 92* a.o.o.: **Chr.** (at the beginning of a new para.) **takti yeme** 'and in addition' *U I 9, 9*; **Bud. takti** and **takti yeme** at the beginning of a sentence are common, and **takti 'also'** after one or two words: **Civ. ditto; üç yüz takti sekiz altmış** 'three hundred and fifty eight' *TT VII 9, 12-13*; **Xak. XI takti:** a Particle (*harf*) meaning *ayda(n)* 'too, also'; hence one says **takti: yarmak bér** 'give another (*āvar*) dirhan'; and it also occurs meaning *ma'a* 'with' in **Oğuz**; hence one says **ok takti: anda:** 'he too (*ayda(n)*) is there with him' (*ma'a(n)*) *Kaş. III 226*; the Turks say **takti:** meaning *ayda(n)* and the **Oğuz dakti:** *II 195, 26*; a.o.o.: **KB takti** 'and, also' is common both by itself and in association with the enclitic **-ma/-me**; it occurs both at the beginning of a sentence, e.g. **takti 'and'** 874; **takti ma** 'and also' 122, and near it, e.g. **adın ma takti bolsu** III: XIII(?) *Tef. takti 'and, also'* at or near the beginning of a sentence 282: **xiv Muh. ğayr wa ayda(n)** 'in addition to, also' **takti:** *Mel. 16, 7; Rif. 93; Çağ. xv ff. dağı daxı; dağı bir birisi daxı Vel. 257; takti digar* 'another' *San. 157v. 22* (quott.); **daxı diğar**, also **takti/dağı** 223r. 22; **dağı digar**, also **takti/daxı** 224r. 4 (quott.); a.o. 57r. 19 (**adrük**): **Oğuz XI** see **Xak.: Xwar. XIII(?) takti** (or **dakti**)? 'and' is common in **Oğ.** both at the beginning of a sentence, 2, etc., and in such phr. as **ya takti kalkan** 'bow and shield' 97-8: **xiv takti 'and, also'** *Qutb 171; tağı* (once **dağı**) *MIN 15, etc.*: **Kom. XIV dağı/tağı, dağın,**

-da/-de CCI, CCG; Gr. 71, 81 many quotes.): **Kip. XIII ayda(n)** is **dağı**; and if you wish to say *qāla ayda(n)* you say **dağı: ayıttı:** . . . and for *a'timī ayda(n)* **berğil dağı:** or **dağı: berğil Hou. 56, 8; xiv takti: bi-ma'nā ayda(n)**; and it has been explained (*şuriha*); i.e. in the grammatical section, 150, 4 ff., q.v.); **takti: āvar İd. 39; xv dağı: ayda(n) Kav. 20, 22; kamā annahu** 'like(wise)' (**yene, gene**) **dağı**, and they also mean *ayda(n)* *Tuh. 31a. 8*; a.o.o.: **Osm.** XIV ff. **daxı** (in XIV and xv also **dağı/dakti**) with six or seven shades of meaning; c.i.a.p. *TTS I 171; II 250; III 162; IV 186* (there are no refces. to **daha** or **-da/-de** in *TTS*).

VU I toğa: 'illness'; n.o.a.b. Not to be confused with **tuğar**, Ger. of **tuğ-** (q.v.), which occurs in such phr. as **tuğar: teglük** 'born blind'. **Uyg. VIII ff. Bud. İğ toğa** 'illness' (Ileud.) *U I 45, 9; III 41, 4 (ii); Suv. 592, 9* etc. (common); a.o. *PP 67, 3-4 (buşıcı): Civ. İğ toğa TT I 17; Xak. XI toğa: al-dā' wa fiqlu'l-nafs* 'illness, dyspnoea (difficult breathing)'; hence one says **İğ toğa:** same translation *Kaş. III 224*.

S 2 toğa: See **2 toku:**

VU I toku: (?**toko**): n.o.a.b., always in association with **törü:**, q.v., in contexts which suggest some meaning like 'traditional ceremonies'. The only possible survival seems to be **SW xx Anat. toka SDD 1372**, which is generally a survival of **2 toku:** but in one district is syn. w. **dörtür/dürü** 'wedding present'. **Uyg. VIII ff. Bud.** (when a man dies, they choose an auspicious day and) **uluğ türü toku éterler** 'perform a great (funeral) ceremony' *TT VI 231*; o.o. of **törü toku do. 285** (a funeral), 334 (a feast), 344 (a wedding): **Xak. XI KB türü ham toku öndi yinçge tapuğ uluğ häcib étse açar yol kapuğ** 'if the Chancellor observes the traditional law, ceremonies, and customs and (performs) scrupulous service he opens (all) ways and doors' 2490; **törü yok toku yok yeme kulk kılınç türüsüz tapuğı yaramaz erinç** 'a servant who does not observe the traditional laws and ceremonies and is undisciplined in his character and conduct is really useless' 3739; **Çağ. xv ff. toka asbāb-i tacammul wa aḡāf** 'formal clothing and equipment'; **takım** is used in the same sense *San. 181r. 23* (the translation looks like a mere guess; the illustrative quott., taken fr. *Bābur (Gibb Memorial facsimile 237v. 5)* **töre wa toka bile elçilik kılurını koyğıl** seems to mean 'stop carrying out your diplomatic functions in accordance with the traditional rules and ceremonies').

2 toku: (?**toko**): 'buckle' and the like; s.i.a.m.l.g. except **NE (?)** as **toka/toğa**; l.-w. in **Pe.** and other languages, see *Doerfer II 910*. **Xak. XI toku: ibzimil-mintaqa** 'belt buckle' *Kaş. III 226*; **Çağ. xv ff.** (after **toka (1 toku): tokka** 'with -kk-' (*bā qāf muşaddad*) 'a buckle with a tongue (*halqa-i zabānadār*) made of iron or bronze through which they pass sword-

belts or saddle girths' *San.* 181r. 25; *Kom.* xiv 'buckle; ring on a horse's bit' *toğa CCI*; *Gr.*: *Kıp.* xiv *toğa*: *al-ibzim İd.* 64; xv ditto *Tuh.* 4b. 6; *razza* 'staple, hinge' ditto *do.* 17a. 7.

Dis. V. DĞA-

tokı- (d-) lit. 'to hit, knock (something)', hence 'to beat (an enemy)'; 'to weave (a fabric)', presumably because the weft is beaten down from time to time to consolidate it, and other metaph. and extended meanings. S.i.a.m.l.g. except NE(?), usually with -u- or -a- as the second vowel and nearly always for 'to weave'; SW Az. *toxu-*; Osm. *doku-*; *TKm. dokı-*. **Türkü VIII** (a Chinese army approached) **teğir tokıdım** 'I met and beat it' *İIS 8*: o.o. *IN 6* (*egir-*), *II E 31*: **Uyg. VIII tokıdım** 'I beat' (an enemy) *Su. E 6, E 8, S 2, W 3*; xviii ff. *Bud. kazğuk tokıyurum* 'I knock in a peg' *U II 61, 18*; (some of them tore their hair and) **tokıdılar** 'beat' (their breasts) *U III 15, 5* (i); **iki kalā tamırım tokıp** 'my pulse beats twice' (but cannot beat a third time) *do.* 37, 36; **tam tokıyū** 'building a wall' *TT VI 82*; o.o. *PP 2, 4-5* ('to weav-', *bođut-*); *TT IV 10, 7* (*bedük*); 12, 43; *U II 26, 14* (1 ok); *Civ.* (take the ashes and) **kara ingek sütlıpe tokıp içip** 'beat them in the milk of a black cow and drink them' *TT VII 26, 13-14*; similar phr. *do.* 27, 12 and 16; *II I 45-6*; o.o. *TT VII 41, 23*; *VIII I.14*: **Xak. XI ol kapuğ tokıdı**: 'he knocked (*qara'a*) at the door'; and one says, in *Oğuz, ol kulin tokıdı*: 'he beat (*daraba*) his slave'; the Turks use a *Hend.* and say **urđı**: **tokıdı**: for *daraba*; and one says **temürçı: kılıç tokıdı**: 'the blacksmith forged (*taba'a*) a sword' (or knife, etc.); and one says **er böz tokıdı**: 'the man wove (*nasaca*) cotton cloth' (etc.); and one says **anı**: **suv tokıdı**: 'the water drowned him (*ğarraqahu*) and carried him away'; and one says **ernı**: **yél tokıdı**: *aşāba'l-racul sa'fa mina'l-cinn* 'demoniacal possession struck the man' (see *yél*): *Kaş. III 268* (**tokı:r, tokı:ma:k**); o.o. *I 12, 19* (*daraba*); 21, 17 (*nasaca*): *KB yorıp tın tokığlı āxır öğüsü* 'a man walks about and draws breath, but in the end he will die' 233: XIII(?) *Tef. tokı-* 'to knock (at a door); to drive in (a peg); to beat; to erect (a gallows); to compose (a story)' 307: *xiv Muh. hāha* 'to weave' *doku-*: *Mel.* 25, 3 (*Rif.* 107 corrupt); *nasaca* ditto 31, 13 (only): *Çağ. xv ff. toku-bāstıan* 'to weave' *San.* 180r. 3 (quotn.): *Xwar.* xiv ditto *MN 82*: **Kom.** xiv **toğū-** 'to weave; to devour' *CCG*; *Gr.*: *Kıp.* XIII *nasaca dokı-*, also *daraba* and *qaraba* 'to punish' *Hou.* 35, 19: xiv **tokı-** *daraba darb wacı* 'to strike a painful blow'; also *nasaca* (and 'a weaver' (*al-hā'ik*) is called **tondukcı**: (? *fon dokı:cı*): *İd.* 65: xv *nasaca toku-Tuh.* 36b. 13; *Osm.* xiv ff. **doku-** (less often **toku-**) 'to strike; to drive in (a nail)'; c.i.a.p. *TTS I 214; II 311; III 202; IV 235.*

Dis. DĞC

D tokaç 'a loaf or cake'; *Kaş.* may be right in linking this word with **tok**; if so, it is a Dim. f.

Survives with the same meaning in SE Tar. **toğaç R III 1160**; **Türki tokaç**; SC Uzb. **tūkaç**. Osm. **tokaç** 'a mallet, a bat (for beating washing)' seems to be the same word with the meaning changed owing to a supposed derivation fr. **tokı-**. **Xak. XI tokaç** (*qāf* unvocalized, the *damma* in the printed text is an error) *al-qurş* 'a loaf or cake', taken from the phrase **tok er** 'a man who is satiated' (*al-şab'ān*), because it satiates him (*yusbi'uhū*) *Kaş. I 358*: **Çağ. xv ff. tokaç** 'a piece of wood (*cūbi*) which they put at the back of a door so that it cannot be opened', in *Pe. matars*; also 'a mallet (*tūqmāq*, a Turkish l.-w.) which is used to beat laundry when washing it' *San.* 180v. 25.

D tuğçı: N.Ag. fr. **tuğ**; 'a standard-bearer'; the word occurs in *Çağ. xvi Abu'l-ğāzi* and is a l.-w. in *Pe.*, see *Doerfer II 973*. **Xak. XI KB** (the Chief Gate-keeper should supervise the cup-bearers, bed-makers, and the cooks and also) **tuğçıka** 2557.

PUF taxçek *Hap. leg.*; unvocalized, the second consonant is *hā'*, presumably an error for *xā'*, cf. **taxtu**; obviously a l.-w. fr. an unidentifiable language; the -x- is not very likely to occur in a Chinese l.-w. **Xak. XI taxçek** *darb min hariri'l-şin* 'a kind of Chinese silk' *Kaş. I 476*.

Dis. DĞD

F taxtu: *Hap. leg.*; obviously a l.-w. fr. an unidentifiable language, cf. **taxçek**. **Xak. XI taxtu**: *al-qazz qahla'l-ğazl* 'raw silk before it is spun' *Kaş. I 416*.

D tağdın *Den. Adj./Adv.* fr. **1 tağ**; 'on, or to, the north' (lit. 'the mountain'); pec. to *Uyg.*, where it is used instead of **Türkü yirdım**, q.v. *Uyg. VIII ff. Bud. TT VI 83-5*; *Suv.* 466, 5-10 (*öğdün*): *Civ. TT I 6*, etc. (*öğdün*).

Dis. V. DĞD-

D tıkit- *Caus. f. of tik-*; as such *Hap. leg.*, but there is in SW Osm. **tıkit-** *Caus. f. of tika-* a *Sec. f. of tik-*. Cf. **tiktur-**. **Xak. XI ol apar aş tıkittı**: *alqamahu iyāhu'l-tā'ām bi-'unf* 'he ordered him to feed him forcibly'; originally used of anything which is inserted into a container with a violent kick (*bi-rakl şadıd*) *Kaş. II 308* (**tıkitur**, **tıkitma:k**).

D tokıt- (d-) *Caus. f. of tokı-*, with the same range of meanings. S.i.s.m.l., usually for 'to have (something) woven'. **Türkü VIII taş tokıtdım** 'I had a (memorial) stone driven into (the ground)' *I S 12*; **beğlü: taş tokıtdım** *I S 12-13*; 13 (the parallel passage in *II N 14* is lost, *Orkun's* reconstruction *tokıtdım* is an error): *Uyg. VIII Su. E 8* (*çıt*): *viii ff. Bud. uluğ küvrüğ tokıttıp* 'ordering that the great drum should be beaten' *PP 31, 8*: *Civ. TT VIII I.11* (**beğnl**): **Xak. XI ol anıy boynın tokıttı**: 'he ordered that his neck should be struck' (*daraba 'unuqahu*) (**tokıtur**, **tokıma:k**); and one says **ol böz tokıttı**: 'he had

cotton fabric woven' (*ansaca*); and one says *ol kılıç tokittü*: 'he had a sword (or knife) forged' (*aşba'a*) (*tokittür*, *tokitma:k*); and one says *ol kapuğ tokitti*: 'he had the door knocked' (*aqra'a*) *Kaş. II* 308: *Çağ.* xv ff. *tokut- bafāndan* 'to order to weave' *San.* 180r. 16.

D taktur- Caus. f. of *tak-*, but unlike that word not described as *Oğuz*. S.i.s.m.l. **Xak.** xi et **sr:şka**: *takturdi*: 'he strung (*nazama*; ? error for *nazama* 'he had . . . strung') the meat on a spit' *Kaş. II* 174 (*takturur*, *takturma:k*).

D tiktur- Caus. f. of *tik-*; survives in NW *Kaz. tiktür-*. Cf. *tikit-*. **Xak.** xi **u:nuğ ka:bka**: *tikturdi*: 'he urged the man to insert (*bi-ıdāl*) the flour into the container and force it in'; also used of other things *Kaş. II* 174 (*tikturur*, *tikturma:k*).

D tuğtur- (d-) Caus. f. of *tüğ-*, q.v.; survives in SE, SC in the normal meaning 'to give birth to' and in NC Kır. (where *tu-* means both 'to be born' and 'to give birth to') *tudur-* (1) 'to give birth to' (lit. and metaph.); (2) 'to deliver a woman (of a child)'. **Xak.** xi **teğri**: **oğul tuğturdi**: *avladı'llāhu'l-walad minā'l-mar'a* 'God caused the child to be born of the woman'; originally *tuğtururdi* (*sic*, but ?*tuğturdi*: in the original text). This is in accordance with the rule, which is that if a verb is a Caus. f. without the attachment of *-t* (*ilhāqu'l-tā*) then when a *-t* is attached to it it makes it Causative in such a way that the Object (*al-maf'ūl*) is operated upon by two Subjects (*al-fā'ilān*), one of whom gives an order and the other performs an act; for example *su:v içürdi*: *aşraba'l-mā* 'he gave (someone) a drink of water', but if one says *su:v içürdi*: (*sic*, but ?*içürtdi*: in the original text) it means 'he ordered someone else to give (someone) a drink of water'; again **ol anı**: **boğdi**: means 'he strangled him', but if one says **boğturdi**: it means 'he ordered someone else to strangle him'; there is the same difference of meaning in Ar. between *laqaṭa* and *alqaṭa* and *naqaṭa* and *anaqaṭa*, where the addition of *a-* makes the verb Causative with two Subjects (*fā'ilān*) operating on the Object *Kaş. II* 173 (*tuğturur*, *tuğturma:k*; MS. *boğturur*, *boğturma:k*; it is prob. that it was a copyist, and not the author, who made nonsense of this para.; the translations of *içür-* and *içtür-* are identical in *Kaş.*; there is no other trace of *içür-*, which is clearly the form required by the words *iḏā ulhiqat bihi'l-tā*).

Tris. V. DĞD-

D tokitil- (d-) Pass. f. of *tokit-*; n.o.a.b. *Uyg.* viii ff. Bud. *ınça kaltı uluğ ı iğaç küçlüğ katıg yélke tokitilip kamılımış teğ* 'just as a great bush or tree when it is struck by a strong and violent wind falls to the ground' *Suv.* 625, 13-14; *azu anıg tozi toprakı yél üze tokitilip teğser* 'or if the dust (Hend.) from it is driven by the wind and reaches them' *U II* 39, 89-90.

Dis. DĞĞ

S takuk See *takı:ğu*.

Dis. V. DĞĞ-

D tağık- Intrans. Den. V. fr. **I ta:ğ**; 'to go to the mountains'. N.o.a.b. *Türkü viii I E* 12 (**én-**): **Xak.** xi **eçkü**: **tağıktı**: 'the goat (etc.) became wild and took to the mountains' (*ta'abbada* . . . *va lahiqa bi'l-cabal*) *Kaş. II* 117 (*tağıka:r*, *tağıkma:k*).

Tris. DĞĞ

takı:ğu: (etc.) 'a domestic fowl'; a very old word both in its natural meaning and as one of the animals in the twelve-year cycle. An early l.-w. in Mong. as *takiya* (*Haenisch* 144; *Studies*, p. 235). C.i.a.p.a.l. in a bewildering variety of forms, which are set out very fully in *Doerfer II* 861. Doerfer suggests that it is by origin a quasi-onomatopoeic, but it is more likely to be an old animal name ending in *-ğu*; unless it is a l.-w. **Uyg.** viii **takığu**: **yılka**: 'in the Fowl year' *Şu. N* 10; *W* 4: viii ff. Man.-A **takığu** (distinguished as **erkek** and **tişi**) 'fowl' ('cock/hen') *M I* 36, 5 ff.: Bud. **takığu iğidğüci** 'poultry keeper' *TT IV* 8, 55-6; a.o. *Siv.* 4, 12 (**ördek**): Civ. **takığu** as an animal of the cycle is common in *TT VII* and *VIII*: xiv *Chin.-Uyg. Dict.* 'domestic fowl' **taka'u Ligeti** 257; *R III* 800: **Xak.** xi **taka:ğu**: (*sic*) a generic term for 'cocks and domestic fowl' (or 'hens', *al-dik wa'l-dacāc*), they are differentiated by saying **erkek taka:ğu**: for 'cock' and **tişi**: **taka:ğu**: for 'hen' (prov.): **taka:ğu yılı**: 'the name of one of the twelve years in Turkish' *Kaş. I* 447: xiv *Muh. al-dacāc taku:k Mel.* 73, 5; 81, 1 (in the cycle); **da:ku:k Rif.** 176; **tağık**: 186: **Çağ.** xv ff. **tağuk murğ** 'a bird'; also **tawuğ/tawuk**, in *Ar. dacāca San.* 157r. 23; **takuk** the same as **taxak murğ do.** 157v. 21; **tawuğ/tawuk murğ-i xānag** 'domestic fowl'; in Mong. (*sic*) **tağuk/taxuk/taxakuy**, in *Ar. dacāca do.* 165v. 22; (**taxuk/taxakuy murğ** in Mong., in *Ar. dacāca*; also the name of one of the Turkish years do. 152v. 3): **Tkm. (sic)** xi **takuk al-dacāc bi-luğati'l-Turkman Kaş. II** 286; o.o. (not so described) **III** 13 (**yalığ**); 114 (**yalığlan-**): **Xvar.** xiv **tavuk** 'fowl' *Qutb* 174; **takuk çakırmakıya** 'before the cock crows' *Nahc.* 318, 7; **Kom.** xiv 'fowl' **tawuk CCI, CCG**; **Gr.**: **Kip.** xiii *al-dacāc dağık (sic)*; **Tkm. dakuk Hou.** 10, 12: xiv **şakuk al-dacāc Id.** 65; **Bul.** 12, 7 (misvocalized *şokuk*): xv **dacāc şavuk Kav.** 39, 4; 62, 12; *Tuh.* 15b. 7.

D tokığu: Hap. leg.; Dev. N. (N.I.) fr. **toki-**; 'a drum-stick'. *Uyg.* viii ff. Bud. (just as a sound is constantly produced from a drum by the combined action of wood, leather) **tokığu** 'a drum-stick' (and the (human) hand) *Suv.* 375. 7.

D takukluğ Hap. leg.?. P.N./A. fr. **takuk (takı:ğu)**: *Oğuz xi takukluğ er* 'a man who owns poultry' (*dacāc*) *Kaş. I* 497.

PUD **toğa:klik** an A.N. (Conc. N.) pec. to *Kaş.* and mentioned twice with slightly different spellings. There is no trace of ***toğa:k/toka:k** 'a strainer (of liquids) or of any verb of which it might be a Dev. N.; the normal word for 'to strain' is **süz-**, but **süzgeç** 'a strainer' is not noted earlier than *Çağ.* **Xak.** XI **toğa:klik** 'a piece of wood (*çaşab*) suitable for making a strainer' (*al-fidām*) *Kaş.* I 503; (in a note on the significance of the Suff. -**lık/-lik**) **toka:klik** **yığa:ç** similar translation I 505, 11.

Dis. DĞL /

tiğil See **çığıl**.

VU?D **tuğil** n.o.a.b.; the context suggests 'shining', but there is no etymological basis for such a meaning; perhaps Dev. N./A. fr. **tuğ-**, lit. 'rising'. It cannot be connected with **tokuluğ** as suggested in a note on the passage where the latter word is mistranslated. **Uyg.** VIII ff. Man. Tokharian *lhāsi šukye* 'shining to see' (like the crown of Brahma) **körgeli tuğil** *TT IX* 14; a.o. (Tokharian lost) *do. 20*.

tokli: 'a lamb a few months old'; older than a **kozi:** but younger than a **koñi**, the exact age varying in different languages. S.i.s.m.l.g. except SE, see *Shcherbak* 115 (where the word is incorrectly connected with **tuğ-**) and *Doerfer* II 909, which mentions its appearance as a l.-w. in other languages. **Xak.** XI **tokli:** *al-cada' mina'l-dān* 'a lamb', that is one which has reached the age of six months *Kaş.* I 431; **tokli:** **bōri:** **kati:lsu:n** (*sic*, MS. apparently *kaytlu:sn*) *fa-yamši'l-dib ma'a'l-cada'a mina'l-dān* (so read, MS. *dib* which is clearly an error due to the earlier occurrence of this word) 'let the lamb and the wolf go together' (lit. 'be intermingled') I 106, 10; XIV **Muh.** *al-'anz li-sana* 'a one-year-old goat' (*Rif. al-ğanam* 'one-year-old sheep') **to:kl:** in Turkish, **to:xl:** in 'our country' *Mel.* 8, 8; *Rif.* 80; (under 'sheep') *al-hawli* 'one-year-old' **toğil:** 70, 14; **to:kl:** 172; **Kıp.** XIII *(al-xarif* 'lamb' **kozu:**) *al-xarif ibn sana tokli:* *Hou.* 15, 2; XIV *al-xarifu'l-wasaq* 'a middle-sized lamb' **tokli:** ('a small one' **kozi:**) *Bul.* 7, 13.

DF **tuğilğ** P.N./A. fr. **tu:ğ;** 'having . . . standard(s)', etc. Survives in SW Osm. **tuğtu.** As *Red.* says that **tu:ğ;** at any rate in Osm., meant, *inter alia*, 'a badge worn on a helmet' it seems prob. that Mong. *duğulğa* (*Kow.* 1810) 'helmet' which occurs in some modern languages in place of **yoşu:k**, q.v., is a l.-w. fr. this word with the usual metathesis and sound changes (cf. ***ñudru:ğ** > *nudurğa*; **köprüğ** > *ke'ürge*, *Studies*, pp. 228, 238). **Uyg.** VIII üç **tuğilğ** **türkü bodun** 'the Türkü people with three standards' *Şu.* N 8; *W* 7; **Xak.** XI *Kaş.* III 127 (**tu:ğ;** similar phr.).

D I **tokluk** A.N. fr. I **tok;** 'satiety', etc. S.i.s.m.l. **Xak.** XI **tokluk** *al-ğiba'* 'satiety' *Kaş.* I 469; **KB** **ajun toklukı** 'the satiety of this world' (is really hunger) 5317: XIII(?) *At.* (be satisfied with enough to wear and) **karın**

toklukın 'a full stomach' 186: **Çağ.** xv ff. **tokluk siri** 'satiety', and metaph. *arzāni wa ruxş wa wufur-i ni'mat* 'cheapness, plenty, and abundance of good things' *San.* 181r. 4 (quotn.): **Xwar.** XIV **tokluk** 'satiety' *Qutb* 182: **Kom.** XIV 'superfluity' **tokluk CGG**; *Gr.*

VUD 2 **tokluk** *Hap. leg.*; A.N. fr. 2 **tok.** **Xak.** XI **tokluk** *al-camam*, that is, 'of a man's head being hairless, or of an animal being without horns' *Kaş.* I 469.

Dis. V. DĞL-

?E **tağil-** See **tiğil-**.

D **takil-** Pass. f. of **tak-**; s.i.s.m.l. w. some phonetic changes, e.g. **tağil-**. Cf. **tev-**. **Xak.** XI **et sıřka:** (?*sic* altered later to *řiřka:*) **takıldı:** 'the meat was strung (*nuzūma*) on the spit' (etc.) *Kaş.* II 129 (**takılır**, **takılma:k:**) XIII (?) *Tef.* **takil-** 'to be unrolled' (?; dubious) 283; **Çağ.** XVI ff. **takil-basta şudan** 'to be fastened' *San.* 157v. 15; **Xwar.** IV **lařkarım takılmasun** 'may my army not be hampered' (?) *Qutb* 171 (very obscure).

VUD **tiğil-** *Hap. leg.*; Pass. f. of (VU) **tiğ-**, q.v., but everywhere vocalized **tağil-**. **Xak.** XI **ok başakı: tařka:** **teğip tiğıldı:** (?*sic*) 'the point of the arrow (*hidda nařil*), when it hit a stone, was blunted and broken' (*kalla wa'nkasara*), also used of anything pointed when it is blunted by hitting something hard or a rock *Kaş.* II 129 (**tiğilur**, **tiğilma:k**, ?*sic*).

D **tıkl-** Pass. f. of **tık-**; s.i.s.m.l. w. some phonetic changes, e.g. **tiğil-**. **Xak.** XI **ken-dükke:** **u:n tikıldı:** 'the flour was poured into the large storage jar under pressure' (*subba . . . bi-şidda wa dağit*); and one says **evke:** **kiři:** **tikıldı:** 'the people crowded (*izdahama*) into the house'; also used of anything that crowds together until its space is restricted (*tadiq mahānahū*) *Kaş.* II 129 (**tıklilur**, **tıklilma:k:**) **Çağ.** xv ff. **tıklil-?/tikilil-** *bā cam'at wa izdihām ba-cā'i řapidan* 'to crowd together in one place' *San.* 195v. 2.

D **tokil-** (d-) Pass. f. of **toku-**; s.i.s.m.l. **Xak.** XI **er tokıldı:** 'the man was beaten' (*duriba*); and one says **böz tokıldı:** 'the cotton fabric (etc.) was woven' (*musica*); and one says **kılıç tokıldı:** 'the sword (or knife) was forged' (*tubi'a*); the phr. **er tokıldı:** is *Oğuz Kaş.* II 129 (**tokılır**, **tokılma:k**; *sic*, the other occurrences are vocalized **tokul-**): **Çağ.** xv ff. **tokul-hāřta şudan** 'to be woven' *San.* 180r. 16: **Oğuz** XI see **Xak.**: **Xwar.** XIV **tokul-** 'to be woven' *Qutb* 182.

DF **tağla-** (d-) Den. V. fr. 2 **dağ;** 'to brand (an animal)'. S.i.s.m.l., usually as **dağla-**. **Xak.** XI **ol atın tağladı:** 'the man branded (*wasama*) his horse'; also used of other animals, not originally a Turkish word (*uğāğay ařliya*) *Kaş.* III 294 (**tağlar:**, **tağla:ma:k**).

D toğla:- Hap. leg.; Den. V. fr. 2 toğ. **Xak.** XI ol ya:rığ toğla:dı: *sadda'l-batq* 'he blocked the breach' (in a river bank or the like) *Kaş. III 294* (toğlar:, toğla:ma:k).

DF tağlat- (d-) Hap. leg.?: Caus. f. of tağla:-. **Xak.** XI ol atın tağlattı: 'the man had his horse marked with a branding iron' (*ausama* . . . *bi'l-kayy*); the Persians (*al-furs*) took this word from the Turks, so that they say *dāğ* for *al-wasm*, just as they took from the Turks the word for 'castle' (*al-qal'a*) and say *diz*; in Turkish it is *tiz yēr* 'a high place' *Kaş. II 344* (tağlatu:r, tağlatma:k; both statements are, of course, false).

Tris. DĞL

VUD toğalığ Hap. leg. (?); P.N./A. fr. 1 toğa: **Uyg.** VIII ff. Chr. (blind, dumb, lame, crippled, mad) *Iğlig toğalığ 'ill' (Hend.) M III 49, 4-5*.

VUD tokuluğ P.N./A. fr. 1 toku:; pec. to **Uyg.** Bud. **Uyg.** VIII ff. Bud. (that king) *yarıkançıu köpülüğ törülüğ tokuluğ erip* 'having a merciful heart and being faithful to the traditional law and ceremonies' *U III 39, 24-5*; similar phr. *do. 80, 25*; *körkle kövsek tokulıg (sic) inimiz* 'my lovely, gentle younger brother, faithful to the traditional ceremonies (?)' *Suv. 619, 22*; a.o. *USp. 43, 10*.

Tris. V. DĞL-

D tokı:la:- elongated Den. V. (cf. çatı:la:-) fr. 3 tok; survives in NE Alt., Tel. *tokılda-R III 1149*; NC Kir., Kzx. *tokulda:-*; the vocalization in the MS. is chaotic, a *kasra* below the *tā* and what looks like a *fatha* turned into a *damma* above it, but -o- is certainly correct. **Xak.** XI tokı:ladı: *neñ* 'the solid (*al-muşmat*) object made a noise (*saw-wata*) because it fell on something hard', for example a cross beam falling on a column (*al-ārida 'alā'l-sāriya*) and the like *Kaş. III 326* (tokı:lar:, tokı:la:ma:k).

D toku:la:- Hap. leg.; Den. V. fr. 2 toku: **Xak.** XI er kađış toku:la:dı: 'the man fastened a buckle (*rakkaba* . . . *halqa*) on the strap' *Kaş. III 325* (toku:lar:, toku:la:ma:k).

Dis. DĞM

D tuğum (d-) N.S./A. fr. tuğ-; 'birth'. S.i.s.m.l.; not to be confused with **tukum** 'seed' in NC Kir., Kzx., etc. which is a l.-w. fr. Pe. *tuxm*, same meaning. **Uyg.** VIII ff. **Man.** tuğum ajuñ 'rebirth' (Turco-Sogdian *Hend.) TT III 26, 79*; tört tuğum 'the four (kinds of) rebirth' *do. 38*; *IX 49*; **Yek** tuğum 'rebirth as a demon' *IX 61*; Bud. Sanskrit *jātibhava* 'birth and existence' tuğum a:juñ *TT VIII A.47*; o.o. *do. A.48*; *E.48*; *U II 8, 18*; *emgeklig tuğumlarıg* 'unpleasant rebirths' *U II 33, 6*, a.o.o.: *XIV Chin.-Uyg. Dict. R I 1658 (2 uruğ)*; O. Kir. IX ff. éki: éli(1)ig tuğum (so read?) *yaşda*: 'in my forty-second year' *Mal. 49, 3*.

D tokum (d-) N.S./A. fr. toku:-; s.i.a.m.l.g. except SW as **tokum** or the like 'a numdah, under-saddle felt'; a (fairly recent?) l.-w. in this sense in Mong. as *tokom*. **Xak.** XI tokum *al-cazūr* 'an animal for slaughter'; this is generally used of a horse for slaughter *Kaş. I 396*; o.o. *I 472, 26* etc. (2 yüz-): **Çağ.** xv ff. **tokum** 'a pack-saddle which they put on an animal's back'; also 'a horse blanket' (*cull-i asb*) *San. 181r. 23*; a.o. *347v. 14* (*yona:k*).

D tıkma: Hap. leg.?: Pass. Dev. N./A. fr. tık-; 'compressed'. **Xak.** XI *Kaş. II 16* (tık-).

Tris. DĞM

D tokı:mak (d-) Dev. N. (N.I.) fr. tokı:-; 'club, mallet', and the like; the second vowel was elided in the medieval period and the word, sometimes w. further phonetic changes, s.i.a.m.l.g. and has become a l.-w. in Pe. and other languages, see *Doerfer II 877*. **Uyg.** VIII ff. Bud. *U IV 8, 39-40* (*batrak*): **Xak.** XI tokı:mak *mıbzaru* (*mis-spelt mi'zaru*) *l-qaş-sār* 'a fuller's mallet' *Kaş. III 177*: xiv (under agricultural implements) *al-midaqqa* 'a mallet' *tokmak Mel. 60, 2*; *Rif. 159*; (under fuller's implements) *kūdin (sic)* 'a mallet' *tokmak 61, 2*; *159*: **Çağ.** xv ff. *tokmak* 'the well-known implement (*alat*) used to drive in tent pegs' (also the name of a Turkish tribe) *San. 187r.* (quotns.): **Xwar.** xiv *tokmak* 'mallet' *Qutb 182*; **Kom.** ditto *CCI*; **Gr.**: **Kıp.** xiv *tokma: (sic, ?error) al-irzabba wa'l-mihadda* 'iron bar; pickaxe'; Arabized as *al-duqmaq* *Id. 65*: xv *dabbūs* 'club' (*inter alia*) *doğmak Tuh. 15b. 5-6*; **Osm.** xviii *tokmak* . . . and, in *Rümi*, *mušta-i hallāc* 'a cotton-dresser's implement' *San. 181r. 7*.

Dis. DĞN

tağun N.o.a.b.; 'flattery'? Perhaps the origin of SW xx Anat. *dağna-* 'to despise, put to shame' etc. Cf. **tağunçı**; **tağunla:-**. **Uyg.** VIII ff. Bud. *TT IV, 18*, note A72, 8 (*ağzançı*).

toğan (d-) 'falcon' of some kind. Survives only(?) in SW Osm. where **doğan** is a generic term for 'falcon' and, acc. to *Red.*, specifically 'a lanner, *Falco lanarius*'; it forms part of the names of seven or eight other related birds. It is often used as a P.N. Cf. I çavlı: etc. See *Doerfer III 1351*. **Türkü** VIII ff. **ürüç esri**: **toğan** 'a white dappled falcon' *IrñB 4*; o.o. *do. 43, 44* (*tittin-*), *64* (*buymul*): O. Kir. IX ff. **Külüğ Toğan** P.N. *Mal. 44, 7*: **Xak.** XI *KB 2458* (**ünlüğ**): **Çağ.** xv ff. **toğan** 'a kind of bird of prey used in hunting' (*cawā-rih-i şikāri*) also called **ötelgü** *San. 179v. 2* (the latter a l.-w. fr. Mong. *itelgü* 'lanner falcon'); **toğan** same translation, but **İtelgü**; and metaph. *şucā* 'aşm-afgan' 'intrepid, over-throwing enemies'; also a P.N. *do. 261r. 29*: **Kıp.** XIII (under birds) *al-cārih minhā muşlaqan* 'bird of prey' in general **toğan** *Hou. 9, 19*; ditto *as a P.N. do. 29, 5*: xiv **toğan al-bāzi** 'falcon' *Id. 64*; **çoğan** (*sic*) *al-bāzi*, also called **toğan** *do. 43*; *al-bāzi çoğan* (*sic*) and (**PU**)

soğanğuş (unvocalized) . . . *al-hida'a* 'a kite' de:lü: *toğan* *Bul.* 11, 9-10; xv *bāz toğan* *Tuh.* 7b. 2; *zāğ* 'crow, rook' ditto do. 18a. 4 (*çoğan* is a possible, but improbable, Sec. f. of *toğan* there; may be some confusion with Mong. *çağan* 'white').

tağna: Hap. leg.; perhaps a l.-w.; 1 *yava*; q.v., seems to be some kind of fungus or truffle; *al-mahrūt*, lit. 'cultivated', is an elusive word but Steingass's Persian (*sic*) Dict. translates it 'root of benzoin', and that may be the meaning here. **Xak. xi** a kind of *al-mahrūt* is called **tağna: yava:**, it is (a substance which is) cut up and mixed (*yumşac ma'qūr*) with sour milk and used to colour (*fī şibāğ*) *tuṡmāq* (q.v.) *Kaş.* I 434.

Dis. V. DĞN-

D tıkn- Refl. f. of *tık-*; s.i.s.m.l. **Xak. xi** er *yuyğ tağar:ka: tıknıd: 'the man applied himself (*tawallā*) to putting wool in a sack by pushing and kicking it'; and one says <er> *aş tıknıd:* *akala'l-racul bi-'unf* 'the man stuffed himself with food'; a man uses this expression only when he is angry with him (*ğadiba 'alayhi*) *Kaş.* II 147 (*tıknınu:r, tıknıma:k*).*

D tokın- (d-) Refl. f. of *tokı-;* s.i.m.l.g., usually 'to collide with' but also in various idiomatic meanings. Uyğ. VIII ff. Bud. (then the elephant . . .) *keyikç'i kızıpe tokındı* 'caught sight of the hunter' *U III* 58, 8-9; **Xak. xi** er *ta:ma:ka: tokındı* 'the man collided with (*sadama*) the wall'; and, in Oğuz one says *er tokındı*; 'the man was beaten' (*durıba*); and one says *kılıç tokındı*; 'the sword was forged'; and one says *tokum tokındı*; 'he slaughtered a beast for himself' *Kaş.* II 147 (*tokınu:r, tokıma:k*; in some places spelt *tokun-;* a.o. III 12, 26 (*yođuğ*); *KB* (he sobbed and) *urundı tokındı* 'beat his breast' (Hend.) 6292; XIII(?) *Tef. tokın-/tokun-* '(of a coin) to be struck; to encounter' 307; *Çağ.* xv ff. *tokun-/tokuş-* of two things, 'to collide (*ba-ham xıurdan*) violently or run into one another' (*musādamat kardān*) *San.* 180r. 19 (quotns.); Oğuz xi see **Xak.:** *Xwar.* XIII *dokun-* 'to touch, come in contact with' *Ali* 56; *Tkm.* xv *Id.* 67 (*tuña:ğ*); *Kıp.* xv *aşaba'l-ğarad* 'to hit the target' *dokun-* *Bul.* 25v.; xv *inşadama wa'nđaraba wa'nđaqā* 'to collide, to be hit, to be knocked' *tokun-* *Tuh.* 6a. 2, a.o.o.: *Osm.* xiv ff. *dokun-*, occasionally *dokan-* 'to strike', etc. in one or two texts *TTS I* 311; *III* 202; *IV* 234.

Tris. DĞN

D tağunç: Hap. leg.?.; N.Ag. fr. *tağun.* Uyğ. VIII ff. Bud. (then the king Ajātaśatru took a flower) *tağunçısına sunup TT X* 458; the context suggests that the meaning is 'and handed it to his confidant' (the Brahmin *Ratikara*).

Tris. V. DĞN-

D tağunla:- Hap. leg.?.; Den. V. fr. *tağun;* 'to deceive by flattery'(?). Uyğ. VIII ff. Bud. *TT IV* 8, 72 (*ağzançunla:-*).

Dis. DĞR

tağar: 'a large container', usually but not necessarily 'a sack'; perhaps a l.-w.; s.i.s.m.l., and a l.-w. in Pe. and several other languages, discussed at great length in *Doerfer II* 905. **Xak. xi** *tağar:* 'a sack (*al-ğarāra*) for containing wheat and other things' *Kaş.* I 411; I 244 (*artil-*), and three o.o., same translation: XIII(?) *Tef. tağara* 'an earthenware dish' 281; xiv *Muh. al-cirāb* 'a leather bag' *tağarçuk* *Mel.* 69, 7; *Rif.* 170): *Çağ.* xv ff. *tağar* (1) 'a clay jar (*taşt-i gilin*) or large bowl' (*qadah*) (quotn.); (2) 'a fixed measure or quantity' (Pe. quotn., *Waşşāf*); (3) 'soldiers' rations' (*ğalla*) (ditto); (4) 'a kind of long narrow sack' (*çıwāl*) *San.* 157r. 19.

takır an onomatopoeic; survives in SW Osm. **Xak. xi** at *ada:kı: takır takır etti:* 'the horse's hooves clattered' (*şavıvata*); one also says *tığır tığır etti:* with the same meaning *Kaş.* I 361.

D tuğar Aor. of *tuğ-* used as a N.; 'sunrise, east'. N.o.a.b. **Xak. xi** *tuğardin çadān koptı* 'Scorpio rose from the east' 4889; o.o. 63 (*öğdün*), 6219; XIII(?) *Tef. kün tuğar* 'the east' 305; *Xwar.* xiv *tuğar* 'east' 181.

S toğru: See *Toğuru*.

D tığra:k N./A.S. fr. *tığra:-;* 'firm, tough', and the like. N.o.a.b. Uyğ. VIII ff. Bud. (on her beautiful bosom) *katığ tığrak bürtğek yumşak iki emiğleri* 'her two breasts, firm (Hend.) but soft to touch' *TT X* 445: *Civ. ked tığrak* 'very tough' *TT VII* 17, 8 (damaged); **Xak. xi** *tığra:k er* 'a tough (*cald*) man' *Kaş.* I 468 (verse); a.o. II 212 (*tığraş-*); xiv *Muh. al-cald* (opposite to 'weak' *kücsüz*) *tığra:ğ Mel.* 54, 1; *tığrak Rif.* 150: *Kıp.* XIII *al-mutağannınu'l-nabih* 'versatile and sagacious' *tığra:k Hou.* 25, 7; xiv *tığrak al-şāfir* 'cunning, deceitful' *Id.* 64.

VU?D toğra:ğ prima facie a Dev. N. fr. *toğra-*, but with no obvious semantic connection; spelt *toğza:ğ* in the MS. but this must be an error since the Refl. Den. V.s of this word, q.v., and *tuğra:ğ* are dealt with together in one para. Pec. to *Kaş.* **Xak. xi** *toğra:ğ* 'any horse which a king gives his troops on the day of the start of an expedition (*al-rikāb*) or a battle and takes back from them when they return' *Kaş.* I 462; *keldi: berü: toğra:ğ: atānā barıdıhu* 'his mounted messenger came to us' *III* 65, 13 (misvocalized *tığra:ğ*); the word is not very apt and was perhaps used merely for the sake of the rhyme).

tuğra:ğ 'a royal sign manual'; survives only (?) in SW Osm. as *tuğra.* See *Doerfer III* 1344. Oğuz xi *tuğra:ğ tābi'u'l-malik wa tawqı'ıhu* 'the seal and signature of a king' in Oğuz; the Turks do not know the word and I do not know its origin (*aşlahu*) *Kaş.* I 462: xiv *Muh. al-tawqı'ı tuğra:* (and other words) are pronounced with a vigorously articulated *ğayn* in Turkistan, and with a *wāw* in our country *Mel.* 6, 12; *Rif.* 77; a.o. 51, 2; 146.

?D **toğrak** 'poplar'; survives only(?) in SE Türkî *Shaw*, *BŞ*, *Jarring*, the last specifying 'balsam poplar, *Populus balsamifera*', but the refec. to 'nuts' in *IrkbB* is puzzling; *al-hamad* is not traceable in the diets. and may be corrupt. 'Türkü VIII ff. (of a falcon) **yağaklı:ğ toğrak üze: tüşü:pen** 'settling on a *toğra:k* full of nuts' *IrkbB* 64: **Xak. XI toğrak al-ğarab** (MS. *al-ğarab*) 'a poplar', *wa huwa şacaru'l-hamad Kaş. I* 468.

D **toğrul** a bird of prey, exact identity unknown, describe by *Kaş.* as larger than a **şu-kur**, q.v.; it is best known as a P.N. and has not survived as a Common Noun; prob. Dev. N. fr. **toğra:-** with which there is a clear semantic connection. See *Doerfer III* 1445. Uyğ. VIII ff. Bud. Alp **Toğrul Têgin Pfahl.** 23, 13: Civ. **Toğrul** occurs several times and **Toğrul** once as an element in P.N.s in *USp.* and *Studies*, p. 98: **Xak. XI toğrul** 'a bird of prey' (*cârih min sibâ'i'l-tayr*); it kills a thousand ducks and eats one of them; men are called **Toğrul** after it *Kaş. I* 482; a.o. *III* 381 (**şu-kur**): (**Gancak XI (VU) toğrul** (completely unvocalized) 'a length of gut stuffed with meat and fruit' (possibly the same word) *Kaş. I* 482): XIV *Muh.*(?) (among birds) *naw' mina'l-cavârih* 'a kind of bird of prey' **toğrul (râ)** unvocalized) *Rif.* 175 (only): **Çağ. XV ff. toğrul** (spelt) 'the name of a hunting bird' (*paranda-i şihâri*); also the name of a well-known Salcuk *pâdişâh* whose father was Alp Arslan *San.* 261 v. 5; (**zağanus** in *Rîmi*, same translation, also called **toğrul do.** 228r. 22; *Red.* translates **zağanus** 'the hunting owl, *Bubo maximus*' trained like a falcon): **Kıp. XIV toğrul** 'the well-known bird'; when it is sent after cranes it goes on attacking and killing one after another until it reaches the end of them; then it eats only the first one that it has killed *İd.* 64.

Dis. V. DGR-

D **toğur-** (d-) Inchoative(?) f. of **toğ-**; as such n.o.a.b., but the Ger. **toğuru:** is common and the Pass. f. **toğrul-** is used to translate *istağama* 'to be upright, straight, straightforward' in *Tuh.* 5a. 9 and survives as **doğrul-** in SW Osm. See also **toğrus-**. Uyğ. VIII ff. Bud. (may I reach the jewelled island after surmounting huge difficult snowdrifts and kecinçsiz teriñ taluy ögüz suvin toğurup 'traversing the waters of deep oceans hard to cross' *TT VI*, p. 62, footnote l. 2: **Xak. XI ol maña: toğurdi:** 'he came precipitately (*mutağaşmirat(n)*) to me, leaving the road'; also used of anyone who has a slapdash attitude (*muta'assif*) towards something *Kaş. II* 80 (**toğurur**, **toğurma:k**; the vocalization is imperfect and shows signs of an attempt to make the word **toğru-**).

D **tuğur-** (d-) Caus. f. of **tuğ-**; 'to give birth to (a child *Acc.*)'. Survives, as **doğur-**, only in NW Krim *R III* 1706; SW Az., Osm., Tkm. In other modern languages either **tuğ-** or **tuğtur-** is used in this sense. Uyğ. VIII ff. **ekil:**

yağ:ka: kün tuğuru: süpüşdim 'I started the battle at sunrise on the second day of the month' *Şu. E* 1; a.o. *do. S* 5: VIII ff. Man. **tuğurtuğuz** 'you have caused them to be born' *TT III* 60: Bud. *USp.* 102a. 4-5 (**alpirkan-**): Civ. (if a woman wears this amulet) **uçuz tuğurur** 'she gives birth without difficulty' *TT VII* 27, 13; o.o. *do.* 15 (**arkuru:**): *H I* 118: XI **Xak. ura:ğı oğul tuğurdi:** 'the woman gave birth (*waladat*) to a son'; also used metaph. (*alâ'l-isti'âra*) of animals giving birth *Kaş. II* 80 (**tuğurur**, **tuğurma:k**; prov., containing **tuğ-**): *KB* (I was in the dark of night and) **tuğurdi künüm** 'it made my sun rise' 383; (a feast to celebrate) **tuğursa oğul** 'the birth of a son' 4575: XIII(?) *Tef.* **tuğur-** 'to give birth' 306: XIV *Muh.* (under woman) *allatî waladat duğurma:s Mel.* 53, 4 (only): **Çağ. xv ff. tuğur-** **Caus. f.**; *zâyânidan* 'to give birth' *San.* 179r. 9 (quotns.): **Kom.** XIV ditto **tuwur-/tu(w)ur-/toğur-** **CCG**; *Gr.* 247 (quotns.): **Kıp. XIII walada mina'l-wilâda tuğur-** *Hou.* 43, 15: XIV *walada duğur-* *Bul.* 88v: xv ditto **tuwur-**; **Tkm. tuğur-** *Tuh.* 38b. 6.

tiğra- 'to be tough, sturdy'; n.o.a.b. **Xak. XI er tiğra:di:** 'the man was tough, sturdy' (*caluda*) *Kaş. III* 277 (**tiğra:**, **tiğra:ma:k**; and see *tavra:-*): XIV *Muh.*(?) *tacallada tiğra-* (unvocalized) *Rif.* 106 (only).

toğra- (d-) 'to cut, or split into slices or small pieces'; s.i.a.m.l.g. with some phonetic variations; except in some NC and NW languages which have **tuwra-/tuwra-**, consistently spelt with -o-; SW Az., Osm., Tkm. **doğra-**. Uyğ. VIII ff. Civ. *H I* 76 (**uvşak:**) **Xak. XI et toğra:di:** 'he sliced (*sardala*) the meat for *tutmaç* or something else' *Kaş. III* 277 (**toğra:**, **toğra:ma:k**); the word, translated *qaṭa'a* 'to cut', occurs frequently in the list of conjugational forms in *III* 311 ff.: **Çağ. xv ff. toğra-** (spelt) *rîza kardân* 'to break in pieces' *San.* 179r. 13 (quotns.): **Kıp. XIV toğra-qaṭta'a** 'to cut in pieces' *İd.* 64.

D **tiğrat-** Hap. leg.; Caus. f. of **tiğra:-**. **Xak. XI oğlin işka: tiğratti:** 'he toughened (*şaddada*) his son and made him forceful (*calad*) in all negotiations and business transactions' *Kaş. II* 330 (**tiğratur**, **tiğratma:k**); a.o. *II* 330 (**tiğret-**).

D **toğrat-** (d-) Caus. f. of **toğra:-**; s.i.m.m.l.g. **Xak. XI ol apar et toğratti:** 'he ordered him to cut the meat in slices' (*bi-qaṭ*) . . . *muxardala*); used only of foodstuffs (*al-say'i'l-ma'üm*) *Kaş. II* 330 (**toğratur**, **toğratma:k**): **Çağ. xv ff. toğrat-** **Caus. f.**; *rîza kumânidan* 'to order to break in pieces' *San.* 179r. 27.

D **toğral-** (d-) Pass. f. of **toğra:-**; s.i.m.m.l.g. Uyğ. VIII ff. Bud. [gap] **toğralur (sic) yidip sasip** 'broken in pieces and stinking (Hend.)' *U III* 25, 6: **Xak. XI et toğraldi:** 'the meat was cut in slices' (*quṭi'a muxardala(n)*) (**toğralur**, **toğralma:k**); and one says **to:n kl:r:di:n toğraldi:** 'the garment was

tattered (*tafazzara*) because of dirt'; also used when cracks (*al-şaqāq*) appear in a foot or a fabric (*fi'l-riḥ wa'l-manūsic*) for any reason *Kaş. II 230* (*toğralur*, *toğralma:k*): *Çağ. xv ff.* *toğral- riza şudan* 'to be broken in pieces' *San. 179r. 29* (quotns.).

D *toğran-* (d-) Refl. f. of *toğra-*: *Xak. XI 01 özipe: et toğrandi*: 'he pretended to cut (*annahu yuqaḥḥi*)' meat (etc.) in pieces for himself' *Kaş. II 240* (*toğranu:r*, *toğranma:k*): *Kip. xv taqaḥḥa'a* 'to be cut in pieces' *toğran-*; *Tkm. toğran-* *Tuh. 10b. 5.*

D *tiğraş-* Hap. leg. ?; Co-op. f. of *tiğra-*: *Xak. XI oğla:n tiğraşdi*: 'the boy was thoroughly tough and sturdy'; taken from their word *tiğra:k* for *al-calad Kaş. II 212* (no Aor. or Infin.).

D *toğraş-* (d-) Co-op. f. of *toğra-*; the second sentence is separated fr. the first by *tiğraş-* and *toğruş-*. *Xak. XI ol maḥa: et toğraşdi*: 'he helped me to cut the meat in slices' (*toğraşu:r*, *toğraşma:k*) . . . and one says *to:n ki:r:rdin toğraşdi*: 'parts of the garment were tattered (*tafazzara*) because of dirt'; also used of anything when cuts and cracks appear in it *Kaş. II 211-12* (*toğraşu:r*, *toğraşma:k*).

D *toğrus-* (d-) Hap. leg.; Co-op. f. of *toğur-*. *Xak. XI ol meniḥ bile: yo:ika: toğruşdi*: 'he competed with me in travelling (*fi'l-sayr*) and cutting (*qaḥ*) a path precipitately (*mutaḥaş-mıra(n)*) to the objective' *Kaş. II 212* (no Aor. or Infin., see *toğraş-*).

Tris. DĞR

D *toğuru:* (d-) Ger. of *toğur-* used as an Adv. and N./A., originally (physically) 'straight', hence metaph. 'straight, honest, upright, true'. Soon contracted to *toğru:*; s.i.a.m.l.g. in a variety of forms, e.g. NE *toğra*; SE *toğra/toğrı*; NC *tura*; NW *Kk. tuwrı*; Nog. *tuwra*; SW Az., Osm., *Tkm. doğrı/doğru*. A l.-w. in Pe. and other languages, see *Doerfer II 971*. Uyğ. VIII ff. Civ. *toğuru* (or *toğru*) *tumlitu satdim* 'I have sold outright and irrevocably' is a common stock phr. in contracts in *ÜSp. 13, 14*; 56, 6 etc.; a.o. *do. 32, 19* (PU *töleç*): *Xak. XI toğru:* 'the tang (*al-silān*), that is the tail (*danab*) of a sword, knife, or dagger which is stuck into the handle' *Kaş. I 420: XIII(?) Tef.* (they went) *aḥar toğru* 'straight to him' 305: XIV *Muḥ. şadaqa* 'to tell the truth' *doğru: ayt- Mel. 25, 15* (*Rif. 111* corrupt); *al-tiqa* 'trustworthy, honest' *doğru: 52, 1* (147 *ba:ytık*); *al-muqaḥwam* 'straight' *doğrı: 56, 5* (154 *köni*): *Çağ. xv ff. toğrı* (1) *rāst* 'true', opposite to *duruğ* 'lie'; (2) *barābar wa muḥādā* 'equal, level, facing' *San. 179v. 6* (quotn.); *Xwar. XIII doğrı* 'exactly opposite(?)' *'Ali 55: XIV toğrı/toğru* 'straight, honestly' *Qutb 181: Kom. XIV 'straight' toğru CCI; tuwra CCG* (*arkuru*); *Gr.: Kip. XIII al-mustaḥim* 'straight' (opposite to *egri*: 'crooked') *toğru: Hou. 28, 6:* XIV *toğru: al-muqaḥwam wa'l-şādiq*

'straight, true', one says *toğru: sözlcr* 'true statements' *Id. 64: XV qawām* 'uprightness, truth' *fo(w)ra*; *Tkm. toğrı Tuh. 29b. 7: 73b. 13; mustaqim ditto do. 34b. 10* (oḡ in margin in second hand).

?F *tokurka*: Hap. leg.; 'a spout'; un-Turkish in form and prob. a l.-w.; not to be connected with Mong. *toğurka* 'the felt fabric of a tent' (*Kow. 1815*) which is listed as *Çağ. in San. 179v. 13. Xak. XI tokurka: al-şunbūr fi'l-dinān wa'l-maḥāhūr* 'the spout of a wine jar or jug'; also the name of a place in the summer station (*al-muštāf*) of *Käsğar Kaş. I 489.*

Tris. V. DĞR

D *tiğraklan-* Hap. leg.; Refl. Den. V. fr. *tiğra:k*. *Xak. XI er tiğraklandi*: 'the man demonstrated his own toughness' (*azhara . . . min nafsihi calāda*) *Kaş. II 274* (*tiğraklanu:r*, *tiğraklanma:k*; verse).

VUD *toğrağlan-* Hap. leg.; Refl. Den. V. fr. *toğra:ğ*. *Xak. XI oğla:n toğrağlandi*: 'the boy had a *toğra:ğ*', that is a horse which the king gives his troops when he goes out with his retinue (*yauma'l-mawkiḥ*), and which is returned to him when they dismount *Kaş. II 272* (*toğrağlanu:r*, *toğrağlanma:k*).

D *tuğrağlan-* Hap. leg.; Refl. Den. V. fr. *tuğra:ğ*; mentioned only in a note after *toğrağlan-*. Oğuz XI 'it is also used in Oğuz of a document when it is signed' (*al-kitāb idā wuqq'a*).

Dis. DĞS

E *tağsu/tağsut* See *takşut*.

VU?D *tuğsa:k* Hap. leg. See tu:l. *Xak. XI tuğsa:k al-armala* 'a widow'; usually used in the Hend. (*muḥdawica(n)*) tu:l *tuğsa:k Kaş. I 468.*

D *tuğsik* Dev. N. fr. *tuğ-*; used only in the phr. *kün tuğsik* 'sunrise, east'. N.o.a.b.; cf. *batsık, tuğar*. *Türkü VIII ilgerü: kün tuğsik(k)a:* 'eastwards towards the sunrise' *I S 2 (II N 2 but tuğsikı:ḡa:); öpre kün tuğsik*: 'in the east where the sun rises' *I E 4, II E 5: Uyğ. IX ilgerü: kün tuğsa:k [(k)a:] III B 7 (ETY II 38); kün tuğsik(k)a: batsık(k)a: Suci 4: VIII ff. Man.-A kün tuğsukdunki yél* 'the east wind' *M III 9, 1* (ii); *Xak. XI 'the east' (al-şara) is called kün tuğsıjuğ* (*sic*, both *kasra* and *damma* marked) *Kaş. I 463: XIII(?) Tef. kün tuğsukı* 'the east' 306.

C *tokson* (d-) crasis of *tokkuz o:n*, which phr. was used down to Uyğ. inclusive; 'ninety'. S.i.a.m.l.g. usually as *toksan*; SW Az. *doxsan*; Osm. *doksan*; *Tkm. toksan* (although 'nine' *dokkız*). An important word as giving an incontrovertible example of modern -a- representing earlier -o-. *Xak. XI tokso:n* the numeral 'ninety', originally *tokuz o:n* that is 'nine times ten' and then

combined (*cu'ilatā wāhid*) *Kaş. I 437: XIII(?) Tef. tokşan: xiv Muh. tis'ina dokuzan Mel. 81, 15; tokşan Rif. 187: Kip. XIII tis'ina tokşan Hou. 22, 7: xiv tokşan ditto Id. 65; tokşan Bul. 12, 14: xv tokşan Kav. 4, 21; a.o.o.; Tuh. 60b. 10.*

Dis. DĞŞ

D tokış (d-) Dev. N. connoting reciprocity fr. *toki-*; S.i.s.m.l.; SW Osm. *dokuş*. **Xak.** XI tokış (vocalized *tokuş*) *al-harb* 'battle' *Kaş. I 367* (verse *tokış (sic) al-haycā* 'battle'); o.o. *I 12, 17 (urus); II 83, 23; III 172, 12 (2 ula:ğ); KB 2366 (ö:ğlen-); XIII(?) Tef. tokuş* 'quarrel, fight' 307; *xiv Muh.(?) al-maşaff* 'battle array' *Rif. 146* (only); **Çağ.** xv ff. *tokuş* (1) *māku-yi cūlāha* 'a weaver's shuttle'; (2) 'a violent collision between two things' *San. 181r. 22: Xwar. XIII (?) Öğ. 266 (urus); xiv tokuş* 'battle' *Qutb 182; Nahc. 12, 13-15.*

D takuşt Dev. N. fr. **takış-*; 'verse, poem, song', lit. '(words) strung together'. Pec. to Uyğ.; cf. 2 *kü:ğ*. **Uyğ.** viii ff. *Man. Afrin Çor [tēgin küğl] tākşutları bititdim* 'I have had the hymns and poems of Afrin Çor Tēgin written down' *M II 7, 1-2*. Bud. ötrü şlok *takşutin mça tēp tēdi* 'then he recited the following verses (Hend., Sanskrit *śloka*)' *U I 26, 4; o.o. of şlok takuşt Suv. 93, 17; Kuan. 171-5; TT VI 295 (v.l.); USp. 106, 45; Hüen-tš. 1832.*

Dis. V. DĞŞ-

D tikiş- Co-op. f. of *tik-*. Survives in SW Osm. 'to crowd together (Trans. and Intrans.)'. **Xak.** XI kişl: evde: *tikiştı:* 'the people crowded together (*izdahama*) and filled the house' *Kaş. II 104 (tikişur, tikişma:k)*.

D tokış- (d-) Recip. f. of *toki-*; s.i.s.m.l., usually meaning 'to collide' and the like. **Xak.** XI beğle:r *tokiştı:* 'the begs (etc.) fought one another' (*hāraba*) *Kaş. II 103 (tokişur, tokişma:k; verse); four o.o. translated hāraba/ tahāraba, sometimes vocalized tokuş-: XIII (?) Tef. tokış-/tokuş- 'to quarrel, fight' 307: Çağ. xv ff. San. 180r. 19 (tokin-): Kip. xv taşadama 'to collide' *tokunuş-*, with note in margin 'also without -nu-' *Tuh. 10b. 1: Osm. xiv ff. dokuş-* (occasionally *tokuş-*) 'to fight; to collide with'; c.i.a.p. *TTS I 693; II 897; III 682; IV 755.**

D takşur- Hap. leg.; Caus. f. of **takış-*. Recip. f. of *tak-*; 'to compose (verses)'. **Uyğ.** viii ff. Bud. *U III 75, 11 (ii) (bitit-)*.

Dis. DĞY

tağay (d-) 'maternal uncle' (unlike I *öçl*: without reference to the question whether he is older or younger than the mother). S.i.a.m.l.g. usually as *ta:y*; in NW Kk.; SW Az., Osm., Tkm. *dayı*. See *küküy* and *Doerfer III 1176*. **Uyğ.** viii ff. Bud. *ulati ka kadaş yegen tağay* (so read) 'all the family and kinsmen, nephews, and maternal uncles'

Pfahl. 24, 26; yegen tağay U III 33, 17; tağay Toğa Sağun 'uncle Toğa Sağun' *U II 80, 67*; Civ. *tağayım* in a list of various kinds of relatives concerned in a contract *USp. 114, 9; 115, 14: Xak. XI tağay al-xāl* 'maternal uncle' *Kaş. III 238: xiv Muh. ditto Mel. 49, 6; Rif. 144: Çağ. xv ff. tağay/ tağayı birādar-ı mādār* 'mother's brother', in *Ar. xāl San. 261r. 16: Kom. xiv 'maternal uncle' tağay CCI; Gr.: Kip. XIII al-xāl ta:y* also called *tığa:* (so spelt, perhaps a muddle of *tağay*) a dialect form (*luğa*); *al-xāla ta:y eje: (sic) Hou. 31, 20: xiv ta:y al-xāl Id. 67; al-xāl ta:y; al-xāla (ana: kız karın-da:ş) and tağza: Bul. 9, 3.*

Dis. DĞZ

tokkuz (d-) 'nine'. There is no doubt that this word and some other numerals originally had a medial double consonant, see Clauson, 'The Turkish Numerals', *JRAS*, 1959, p. 20, and this double consonant would not have been written in the Runic or Uyğ. scripts. It survives at any rate in SC Uzb. *tökkiz*; SW Az. *doğuz* and Çuv. *tāxxāz*, as well as *tāxxār Ash. xv 7, 11*. The initial *d-* survives in SW Az., Osm., Tkm. A l.-w. in Pe. and other languages, see *Doerfer II 976*. **Türkü** viii *tokuz: I N 6, 9: viii ff. tokuz: IrhB 55, 60: Yen. tokuz Mal. 30, 2; 32, 10: Uyğ. viii tokuz Şu. E 3: viii ff. Bud., Civ. tokuz* is fairly common: **O. Kir.** ix ff. *tokuz Mal. 23, 1; 51, 2; tokuz do. 45, 2: Xak. XI tokuz: Kaş. I 437 (tokso:n); III 127, 14; n.m.e.: XIII(?) Tef. tokuz 309: xiv Muh. tis'a dokuz Mel. 81, 8; tokuz Rif. 186: Çağ. xv ff. tokuz 'adad-ı nuh, in Ar. tis'a San. 181r. 9; in do. 20v. 15 mentioned as one of the numerals spelt alternatively *ba-taşdīd* or *ba-taşfif*, i.e. as *tokkuz* or *tokuz: Kom. xiv toğuz CCG; Gr.: Kip. XIII tis'a tokuz Hou. 22, 7: xiv ditto Id. 65; tokkuz (sic) Bul. 12, 12: xv tokuz Kav. 5, 1 a.o.o.; takuz (sic, in error) Tuh. 60b. 8.**

Tris. DĞZ

PU(D) *tağuzmak* Hap. leg.; a dubious word, the last syllable is unvocalized but otherwise certain, the -z- might be an error for -r- with a *cazm* over it, but there is no obvious etymology. **Xak.** XI *tağuzmak er al-raculū'l-buhturu'l-qaşir* 'a short stout man'; also spelt with -k- and used of other than men *Kaş. I 504.*

D *tokuzunç* (d-) Ordinal f. of *tokkuz:*; 'ninth'. S.i.a.m.l.g., but everywhere with final -*ı/-u*, cf. *üçünç*. **Türkü** viii *tokuzunç I N E; viii ff. Man. ditto Chuas. 101: Uyğ. viii ff. Bud. ditto Pfahl. 6, 2: Civ. ditto several times in TT VII and USp.: (Xak.) XIII(?) Tef. tokusunç 309 (under *tokuz*).*

D *tokuzar* (d-) Distributive f. of *tokkuz:*; 'nine each'. Survives in SW Osm. *dokuzar*, but rare or unknown elsewhere. **Uyğ.** viii ff. Civ. *tokuzar ta:şığ* 'nine stones each' *TT VIII L. 17.*

Mon. DG

te:g (d-) Postposn. 'like'; together with *üçün*, *üze*; and *birle*: one of the 'four old postposns.' discussed in K. Grønbech, *Der türkische Sprachbau*, Copenhagen, 1936, p. 35. When attached to the oblique stem of *ol* it soon became fused with it as *antağ*, q.v.; later it became similarly fused with the oblique stem of *l bu*: S.i.a.m.l.g. except SW where it is replaced by other words like Osm. *ğbl* (*kib*); the vowel varies between -e- and -a-, and the final between -g and -y, but the initial is consistently d- everywhere. *Türkü VIII teprl*: *teğ* 'god-like' *I S 1, I N 1*, a.o.o.; *Uyg.* VIII ff. Man. *bult* *teğ* 'like a cloud' *M II 11, 17*, a.o.o.; Bud. *monçuk teğ* 'like a (pearl) necklace' *PP 6, 8*; many o.o.: Civ. *muni teğ kılsar* 'if he acts like this' *H I 154*; a.o.o.: *Xak.* XI *teğ harf taşbih* 'Particle of comparison'; hence one says of *andağ te:g* 'he is like that' *Kaş. III 155*; o.o., spelt *teğ I 353* (*sürk*); 354, 18; 490 (*çekürge*); 497 (*karaksız*): *KB toluñ tek yüzün* 'his face like a full moon' 48: XIII(?) *At. bilig teğ* 'like wisdom' 100; a.o.o.: XIV *Muh.* Adverbs of comparison. The commonest is *teğ*, and some of 'our Turks' change the t- to d- when it is (attached) at the end of a word; e.g. 'his tongue is like a sword' *dlll: kırılıç değ*; 'this is as sweet as honey' *bu datlı: dur ba! değ Mel. 18, 4*; *till: . . . teğ*; *süçüg teğ Rif. 96*: *Çağ.* xv ff. the word is mentioned several times in *San.* as an *adât-i taşbih* 'Adv. of comparison'; the forms quoted are *dëğ 17r. 24* (quotns.); 226v. 3 (quotns.); *tëğ 198r. 15*: *Xwar.* XIII(?) *teğ* (or *değ*?) is common in *Oğ.*, e.g. *adâkı uđ adâkı teğ* 'his legs were like an ox's legs' 12: XIV *tëğ* 'like' *Quib 176*; *teğ MN 5*, etc.; *Nahc.* 263, 15; 387, 15: *Kom.* XIV 'like' *dek/dey CCG*; *Gr. 82* (quotn.); *Kip.* XIV *değ miñ* 'like' *İd. 49*.

tek Preliminary note. *There was certainly a word tek meaning 'only', which is not mentioned in this meaning by Kaş.; it seems likely, however, that his translation 'for no particular purpose' is a misunderstanding of it. There was also certainly a word tek meaning 'silent(ly)' which is generally used to qualify tur-, and must be carefully distinguished fr. tik which is similarly used. There is a modern word in NC Kzx. teğ/tek 'family, origin', which Radloff certainly in error, read in some early texts; in Türkü VIII ff. Yen. Mal. 28, 1 the correct reading is prob. tegme: 'all'; in Xak. XI KB the readings are all due to scribal errors in the Vienna MS., in 344 akran teki for evren başı; in 950 tegin for teğin and in 1630 teginde for beğinde. A word tek 'under' first mentioned in Çağ. XV ff. San. 157v. 24 and surviving in several modern languages looks like a corruption of Ar. taht, which is the word used to translate it in San.*

1 tek 'only'; survives with some extended meanings, 'alone, solitary, odd (not even)' in

NC Kzx., several NW languages and SW Az., Osm., Tkm. *Uyg.* VIII ff. Bud. *bir tek . . . tek bir öđün* 'only once . . . on one single occasion' *Kuan. 90-1*; *tëgin alkunı taplamadı tek taluy öğüzke kirmişke tapladı* 'the prince did not approve any (of these proposals), and only approved of going to sea' *PP 15, 2-3*; a.o. *Hüen-tš. 253* (*seç-*): *Xök. XI tek kalima wa ma'nahu bi-lâ qaşd* 'a word meaning (the phr.) without any particular purpose'; hence one says *tek keldim* 'I have come without any particular purpose' *Kaş. I 334* (i.e. 'the only thing I have done is to come'); *KB till köpll bir tek* 'unequivocal and single-minded' 53 (*sic*, not *teğ* as in *Arat's* text): XIII(?) *At. eri bardı kaldı kurug tek yéri* 'the man has gone (i.e. died), only his empty place has remained' 202; o.o. 304, 434; *Çağ.* xv ff. *tek fard wa tanhä* 'alone, solitary' *San. 157v. 24*; *tëğ ditto 198r. 17* (quotn.); *Xwar.* XIV *tek* 'only; one only' *Quib 177*; *MN 95*: *Kip.* xv *fard tek/tëk Tuh. 27b. 9*; 62a. 10-11; b. 4.

2 tek 'silent, silently'; normally used to qualify a verb, generally *tur-*. Survives in such phr. in NC Kir.; SC Uzb.; NW Kk., Nog.; SW Osm. Cf. *sük.* (*Xak.*) XIII(?) *Tef. tek* 'silently'; *tek tur-* 'to be silent' 295-6: *XIV Muh. sakata* 'to be silent' *değ dur-Mel. 27, 5*; *tek tur- Rif. 110*: *Çağ.* xv ff. *tëk* 'silent' (*sâhit wa xedâmî*) *San. 198r. 16*; *tëk tur-* 'to stand silent' 197r. 21 (quotns.); *dëk ditto 226v. 5*: *Oğuz XI* and one says *tek tur uskut* in *Oğuz Kaş. I 334*: *Xwar.* XIV *tek/tëk tur-* ditto *Nahc.* 309, 9; 418, 1: *Kom.* XIV 'to be silent' *tek tur- CCI*; *Gr.*: *Kip.* XIII *sakata mina'l-suküt wa'l-samit tëk tur-* also *tëkyü:ri-Hou. 38, 1*: XIV *tek oltur- sakata ay qa'ada sâkita(n)* ('to sit silent') *İd. 39*; *sakata tek tur- Bul. 48r-v.*: xv *şah* 'hush! tektur, or more emphatically tep tektur *Kav. 52, 1*; *uskut tek tur* (also *epsem*) *do. 75, 13*; *sakata tek tur- Tuh. 20a. 5*; 59b. 12.

?F **tik** (d-) 'straight; vertical, upright'; hence (of a cliff) 'precipitous' and the like. S.i.a.m.l.g. except NE?; in SW Az., Osm., Tkm. **dik**; almost the only word in *Kaş.* which preserves the original d-. A l.-w. in Pe., *Doerfer II 1005*. As he points out, practically syn. w. Chinese *chih* (*Giles, 1,846*, Pulleyblank, Middle Chinese *djâk*), and prob. a l.-w. fr. it. Its relationship to Mong. *çike* (*Kow. 2175*) is obscure, on balance it is perhaps more likely to be a l.-w. fr. Turkish than direct fr. Chinese, although the unvoiced initial and the fact that the Mong. word has Sec. meanings peculiar to Chinese point rather in the other direction. **Xak.** XI 'when a thing is vertical' (*idâ'ntaqaba'l-şay qâ'ima(n)*) one says **dik turdi**: *Kaş. I 334*: XIII(?) *Tef.* the phr. spelt **tik tur-** but transcribed *tek tur-* in 295-6 seems to belong here): XIV *Muh.*(?) *al-aqaba* 'cliff, acclivity' *tik Rif. 177* (only): *Çağ.* xv ff. **tik** ('with -i-, not -é-') 'straight' (*râst*) opposed to 'crooked, bent' *San. 198r. 20* (quotn.): **Kom.** XIV 'a column' **tik ağaç CCI**; *Gr.*: **Kip.** XV *Tuh. 36a. 8* (**örü**).

PU 1 **tüg** (? d-) Particle meaning 'several, many' placed before high numbers; perhaps best explained as an alliterative jingle before **tümen** subsequently used also before **mıñ**, but this does not explain the d- in *Kaş. N.o.a.b. Uyğ. VIII ff. Man. tük (sic) tümen tınıglarıñ kutğartıñız* 'you have saved many myriads of mortals' *TT III 67*: Bud. **tüg tümen kişiler** *Suv. 587*: *Xak. XI düğ mıñ mā bayna'l-ulif* 'several thousand'; one says **düg mıñ yarma:k** 'several thousand dirhams' *Kaş. I 334*: *KB tusulmaz sağa étse tüg mıñ tulum* 'even if one prepares several thousand weapons, they are no use against you' (O death!) 1537.

S 2 **tüg** See **tü**.

PU **dük** Hap. leg.; onomatopoeic. **Xak. XI dük urdı**: 'he struck him gently (*daraba* . . . *darb xafif*) with his fist' *Kaş. I 334*.

Mon. V. DG-

teg- (d-) properly 'to reach (a place *Dat.*)' but with various extended meanings from an early date, including 'to attack (someone), to touch (something), to concern (someone), to be worth (i.e. to reach a price of, so much)'. S.i.a.m.l.g., in NC, NW generally **tly-**; in NW Krim; SW Az., Osm. **deg-**; Tkm. **dég-**. **Türkü VIII teg-** occurs over 30 times meaning either (1) 'to attack' e.g. **Kül Tégin yadağın oflayu: tegdi**: 'Kül Tégin attacked on foot gasping' *IE 32*, or (2) 'to reach' e.g. (I campaigned in the Shantung plain and) **taluy:ka: kiçig tegmedim** 'only just failed to reach the sea' *IS 3*; similar phr. *IS 3, II N 3*: VIII ff. **üze: tepri:ke: tegir**: 'it reaches the sky above' *Irkb 20*; o.o. *do. 59 (yidit-)*; *Toyok 24-5 (I u:c)*: Man. (if our prayers and praises) **tepri:ke tegmedi erser Chuas**. 216-17; o.o. *do. 200 (bu:n)*; *M I 7, 19 (toş)*: Yen. **yaği:ka: tegmiş** 'when he attacked the enemy' *Mal. 26, 8*; a.o. 28, 8; **Uyğ. ix** (my fame and reputation) **tegdı**: 'reached' (the sunrise and sunset) *Suci 5*: VIII ff. Man. **tulumluğ** (?so read, MS. *tonumluğ* with tail of -l- omitted) **tegir** 'the armed man attacks' *M II 11, 12*: Bud. **teg-** 'to reach, attain' is common, e.g. **ertiniliğ otruğka tegdiler** 'they reached the island of jewels' *PP 33, 7-8*: Civ. ditto e.g. **edğüke tegir** 'he attains goodness' *TT VII 28, 47*; (let my wife, after I am dead) **erke begke tegmedin** 'not marry again' (but keep my house and look after my son Altmış Kaya. If my sons Kosañ and Esen Kaya say) **ögey anamız bizke tegir altribiz** 'our step-mother belongs to us, we will take her' *USp. 78, 5-9* (text revised by Arat); a.o. *do. 116, 17 (ağır)*: **Xak. XI ol evke: tegdi**: 'he reached (*balaga*) the house' (etc.) *Kaş. II 19 (tegir, tegme:k; prov., verse, azak)*; *I 48 (I ok)* and about 20 o.o.: **KB ajuñ ençke tegdi**: 'the world has attained peace' 103; (a wise, understanding man) **tilekke tegir** 'achieves his desires' 155-9; (one is the Secretary, the other the Minister) **bu iki kişike söz açmak tegir** 'it is the duty of these two people

to express their views' 2679; o.o. 263, 713, etc.: **XIII(?) At. bu küñ tegsü mendin durud** 'let my praise reach (the Prophet) today' 29; a.o.o.; *Tef. teg-* 'to reach', etc. 292: *xiv Muh. şäba* 'to attain' **deg-Mel. 22, 14 (Rif. 103 degür-); waşala** 'to reach' **teg-** 32, 3 (misvocalized *tüke-*); 116 (-g- marked); 132: **Çağ. xv ff. teg-** (so spelt) (1) 'to hit' (*xıurdan*) of one thing like an arrow, stone or blow hitting another; (2) 'to reach' (*rasidan*); (3) 'to be worth' (*arızidan*) *San. 195v. 7* (quots.): **Xwar. XIII teg-** 'to reach' *Ali 38*; **dég-** 'to be worth, to cost' *do. 57*: **XIII(?) teg-** 'to reach' *Oğ. 319*: *xiv ditto Qutb 177*; *MN 91*: **Kom. xiv teg-/tey-** 'to reach, touch' *CCI, CCG*; 'to be worth' *CCI*; *Gr. 238* (quots.): **Kıp. xiv deg-** *waşala Id. 49*; *Bul. 88r.*: **xv massa** 'to touch' **tey-Kav. 10, 1**; **şäba** 'to hit (a target, etc.)' (**uruş-** and) **téy-Tuh. 22b. 13**: **Osm. xiv deg-** 'to reach', etc.; c.i.a.p. *TTS I 187*; *II 268-9*; *III 174*; *IV 198*.

tik- (d-) basically 'to insert (something *Acc.*, in something else *Dat.*)' with a wide range of specialized meanings, e.g. 'to erect (a memorial stone), to plant (a plant)', (in both cases lit. 'to insert' (in the ground)); 'to sew' (insert a needle), etc. Although in some meanings there is a connotation of inserting vertically, it is prob. that the phonetic identity with **tık** is fortuitous, esp. if that is a l-w., unless this is also one, which is improbable. S.i.a.m.l.g.; see **östik-**. **Türkü VIII balbal tıkmış** 'they erected memorial stones' (to my father the *wağan*) *IE 16*; o.o. *IE 25*; *II S 9, 11*: VIII ff. Yen. *Mal. 28, 4* etc. (**hengü**): **Uyğ. VIII ff. Man. TT III 46-7 (biliglig)**: Bud. (listen) **tike kulğakın** 'with pricked ears' *TT X 30*; *TM IV 254, 93*; (accept the flowers and) **başında tikgıl** 'stick them in (the hair of) your head' *TT X 488*; o.o. *TT V, p. 16 (çıca:muk)*; *Hüen-ts. 1909 (öru)*: Civ. **kim kayu kişl söğüt tıksır** 'if anyone plants a tree' *TT VII 28, 42*: **Xak. XI er to:m tıkdı: (sic)** 'the man sewed' (*xāta*) the garment'; and one says **atı: yılan tıktı: (sic)** 'the snake bit (*lasa'at*) the horse' (etc.) and also used of a scorpion (stinging); and one says **er yığa:ç tıkdı:** 'the man planted (*ğarasa*) a tree'; also used of anything that one sets up vertically (*naşabahu qā'ima(n)*) *Kaş. II 20 (tike:r, tik-me:k)*; o.o. *I 195, 2*; 401, 3 (**tiken**); *III 25 (yğl)*; 229 (ditto); 367, 11: **KB** (he sat down quietly and) **közün yerke tıktı** 'fastened his eyes on the ground' 769, 956: **XIII(?) Tef. tik-** 'to stick' (a staff in the ground) 301; 'to insert' (something in a leak) 304 (*tık-?*): *xiv Rög. çadır tıkip* 'pitching a tent' *R III 1346*; *Muh. xāta tik-Mel. 25, 11*; *Rif. 108*; *al-xayāta tikmek 34, 13*; **tikmek 119**; *al-ğars tikmek 120 (only)*: **Çağ. xv ff. tik-** 'with -i- not -é-') (1) *düxtan* 'to sew'; (2) *metaph. naşb hardan* 'to erect'; (3) 'to plant (*ğars hardan*) a tree' *San. 195v. 5* (quots.): **Xwar. xiv tik-** 'to pitch (a tent); to fix (one's eyes on something)' *Qutb 178*: **Kom. xiv** 'to sew together, to plant' **tik-CCI**; *Gr.*: **Kıp. XIII ğarasa min ğarsı'l-şacar tike koy-** *Hou. 36, 7*;

xāta mina'l-xayāta tik- do. 39, 20: xiv *tik-laqqama* 'to feed' (as a bird feeds its young) *wa xāta* *Īd.* 39; *dik-ğarasa wa xāta wa naşaba* do. 49; *xayyāta wa laqqama tik-* *Bul.* 43r.; *lasa'a tik-* do. 79v.: xv *tik-xayyāta wa ğarasa Kav.* 9, 7; a.o. do. 75, 10; *laqqama tik-* *Tuh.* 32a. 6; *(naşaba'l-cām* 'to set out the drinking cups' *kur-* do. 36b. 13; a later (?SW) scribe misunderstanding this connected *al-cām* with *lacama* 'to sew' and added *diktl*): *Osm.* xiv ff. *dik-*, *dike*, etc. in several meanings, fairly common *TTS I* 204-5; *II* 296; *III* 193; *IV* 222.

VU tö:g- (d-) 'to pound, crush, grind'; as the vowel is long, -ð:- rather than -ü:- is prob., and this vowel survives in SW Az. *döy-*; *Osm.* **dög-** (usually pronounced *döy-*); *Tkm.* *döy-*, but the word also survives as *NK Cz.* *tüy-*; *SC Uzb.* *tuy-*; *NW Kk.*, *Kumyk*, *Nog.* *tüy-*, so the point is not clear; similar doubts arise regarding **VU tögl:**, q.v. It is possible that a sound change occurred at a fairly early period. **Xak.** xi *er tuz tögdü:* 'the man crushed (*daqqa*) the salt' (etc.) *Kaş.* *III* 184 (*tö:ger*, *tö:ğme:k*): **Xwar.** xiv *tög-* (of hail) 'to beat down' (flowers); 'to forge' (iron) *Qutb* 183 (*tög-tök-*): **Kip.** xiii *daqqa (VU) düğ-Hou.* 40, 4; xiv *tüw-daqqa* *Īd.* 37; xv *daraba* 'to beat' (*inter alia*) *tüy-* *Tuh.* 23b. 11 (in margin in second hand, 'also *tüg-/düğ-*').

tüg- (d-) 'to tie (a knot), to knot (a string)', and the like, hence metaph. 'to knit (the brows in anger, etc.)'. S.i.a.m.l.g. with some phonetic changes in -ğ-; in SW Az. *düy-*; *Osm.* *düg-/düy-*; *Tkm.* *düv-*. **Türkü** viii ff. *tiğ at kudrukın tüğüp* 'knot the bay horse's tail' *İrkB* 50; **Uyg.** viii ff. *Bud. U* *II* 59, 3 (iii) (*alınliğ*): **Xak.** xi *er tüğün tügdü:* 'the man knotted the knot' (etc.) (*aqada* . . . *al-uqda*) *Kaş.* *II* 20 (*tüger*, *tüğme:k*; prov.); o.o. *I* 472, 10; *II* 243, 9, (same translation): *KB kalık kaşı tügdü* 'the atmosphere knitted its brows' (and poured out tears, i.e. rain) 80; o.o. 191, 770 (*açıt-*), 1586 (*triglen-*), 1673 (*çirğuy*), etc.: **Çağ.** xv ff. *tüg-* (specifically so spelt) *giriş zadan* 'to knot' *San.* 181r. 26 (quotns.): **Kom.** xiv *tü-/töv-* 'to knot' *CCG*; *Gr.* 252 (mis-spelt *tu-*): **Kip.** xiv *düg-* '*aqada* *Īd.* 49.

tök- (d-) 'to pour out (as a liquid *Acc.*)', hence more generally 'to spray out, scatter'. S.i.a.m.l.g.; in *NW Kırım*, *SW Osm.*, *Tkm.* (but not *Az.*?) **dök-**. **Türkü** viii the word has been read in *T* 52 where the stone is very much weathered between (A) and (B); (neither sleeping at night, nor sitting down by day) *kızıl (A) kanım töktü:* *kara:* *terim yügürü ışığ (B) kü:çüg bërtim ök* 'I gave my services (to the *xağan*) with my red blood streaming and my black sweat flowing'; **töktü:** with -t- following -k- cannot be right, **töktülü:** would suit the sense best and be parallel to *yügürü:*, but cannot be read with confidence; [gap] **tökdi:** *İx.* 17 (no translation possible); the word may also occur in *İx.* 4 *alpi:* *erdemli:* *anta:* **tökdi:** 'he poured out

his bravery and manly qualities there', the *t-* is not clear, but the rest is, and *kükdü:* which has been read here is not attested elsewhere; in both *İx.* passages **töküdi:** is the likelier reading: viii ff. *Man.* **töktümüz saçtımz erser** 'if we have poured out or scattered' (the light of the five gods) *Chuas.* 239; **Uyg.** viii ff. *Civ.* (if a man has a worm in his tooth he should hold wine vinegar in his mouth and) **birgerü** (so read?) **tökgü** 'spit it out together (with the worm)' *H I* 70-1: **Xak.** xi *oğlan suiv tökdi:* 'the boy poured out (*arāqa*) water' *Kaş.* *II* 19 (prov.; no Aor. or Infin.): *KB sözüñ bari tök* 'pour out all that you have to say' 195; **tökme kan** 'do not shed blood' 1395; xiv *Rbğ. kan tökmek R* *III* 1242; *Muh.* *baddada* 'to scatter' *dök-* *Mel.* 23, 15; **tök-Rif.** 105; *sakaba'l-mā* 'to pour out water' *su:ni:* *dök-* 27, 7; *tök-* 110; *sakbu'l-mā* *dökmek* 34, 14; **tökmek** 120: **Çağ.** xv ff. *tök-rixtan* 'to pour out', used as both *Trans.* and *Intrans.* *San.* 181r. 16: **Xwar.** xiv *tök-* 'to pour (water); to shed (blood)' *Qutb* 183: **Kom.** xiv ditto *CCG*; *Gr.*: **Kip.** xiii *sakaba tök-Hou.* 34, 6; *baddada tök-* do. 38, 15; *şabba min şabbi'l-mā* 'to pour out' *tök-* do. 41, 10; xiv *tök-baddada* *Īd.* 39; *dök-baddada wa şabba* do. 49; *baddada tök-Bul.* 35r.: xv ditto *Tuh.* 8a. 12; *şabba wa baddada tök-* do. 22b. 9; *katta* 'to pour out' *wa baddada tök-* do. 31a. 13.

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teke: 'he goat'; the difference of meaning, if any, between this and **erkeç** is obscure. S.i.a.m.l.g., see *Shcherbak*, 112, 118; a l.-w. in *Pe.* and other languages, see *Doerfer II* 917. **Uyg.** viii ff. *Civ.* (two ewes, two she-goats) **bir teke** 'one he-goat' *U* *Sp.* 36, 3; **Xak.** xi **teke:** *fahlu'l-ziba* 'the male mountain goat', out of whose horns bows are made: **teke: al-tays** 'he-goat'; hence a man with a scanty beard (*al-kawsac*) is called **teke:** *saka:l* because his beard is like a goat's *Kaş.* *III* 228: xiv *Muh.* *al-tays teke:* *Mel.* 70, 16; *Rif.* 172: **Çağ.** xv ff. *teke* (so spelt) *buz-i nar* 'a he-goat', in *Ar. kadı and tays San.* 158r. 6 (quotn.); also the name of a *Türkmen* tribe): **Kip.** xiii *al-tays teke:* *Hou.* 15, 8; xiv ditto *Īd.* 39; **deke:** *al-tays*, also pronounced **teke:** do. 49; *al-tays teke:* *Bul.* 7, 13; xv ditto *Tuh.* 8b. 13.

D teğl: (d-) *Ger. fr.* **teg-** used as a *Postposn.* after *Nouns* in the *Dat.* meaning 'up to, as far as' (a place), and 'until' (a time). Like some other words, e.g. *akru:*, **öñl:** it acquired a final -n in the medieval period for no obvious reason (*Brockelmann's* suggestion in para. 141 (i) that this form is a *Participle* is not plausible) and s.i.s.m.l., usually in this form e.g. *SW Osm.* **değin/deyin/deg.** **Türkü** viii **teğl:** is fairly common, e.g. *Şantun yazıka: teğl: süledim* 'I campaigned as far as the *Shantung plain*' *I S* 3; a.o. *I S* 6, *II N* 4 (*uğuş*) (the word has been erroneously read in *I N* 5 where the right reading is *sü[ñ]ügl:* *sındı:* 'his lance was broken', not *sü:* [t]eğl:-

sinde: viii ff. (a big house was burnt down) **kati:pa: tegi: kalmaduk** 'right down to the foundation nothing remained' *Irkb* 9; o.o. *do.* 9, 16: Man. **uluḡka kiçigke tegi** 'from great to small' *Chuas.* 86-7; **bastan (sic) adak(k)a tegi** 'from head to foot' *M I* 5, 13; **amtika tegi** 'until now' *TT II* 8, 40: **Uyğ. viii Seleppe:ke: tegi:** 'up to the Selenga river' *Şu. E* 4: viii ff. Man. **amtika tegi TT III** 65; Chr. **kök kallikka tegi** 'up to the sky' *UI* 8, 13-14: Bud. (a man must make efforts) Sanskrit **tāvat** 'to such an extent' **añça:(ḡ)ka tegi, yāvat 'as' ne:çe:ke: tegi** (will ensure that he profits) *TT VIII E.44*; **amtika tegi TT X** 5; **bu küniki künke tegi** 'until today' *do.* 97-8; a.o.o.: Civ. **yéti künke tegi** 'for seven days' *TT VII* 26, 4; o.o. *do. VIII L.15*, etc.; **mıḡ yıl tümen künke tegi** 'for a thousand years and ten thousand days' is a stock phr. for describing an irrevocable sale in *USp.* 13, 16, etc.: **Xak. xi (küni): küni:niḡ küline: tegü:** (*sic*, ?error for *tegi*): **yaḡi:** translated 'a co-wife is an enemy until her ashes are scattered in the eyes of her co-wife' *Kaş. III* 237, 10; n.m.e. (in *I* 349, 11 **kırk yıka: teḡin: ba:y çığay: tüzinür** 'at the end of forty years rich and poor will be equal' (i.e. both dead) the **teḡin:** was inserted in the margin by a later hand, and is not in an xi form): **KB ediz 'aršta altın taräka tegi** 'from the high vault of heaven (l.-w.) down to the earth (l.-w.)' 24; **bu öḡke tegi** 'until now' 1259, 3744; **tuḡardıñ batarka tegi** 'from east to west' 4714: XIII(?) *Tef. tegi/teḡin* 'up to; until' 292-3: *xiv Rbḡ. érdmike tegi* a.o.o. *Brockelmann*, para. 141 (i): **Çaḡ. xv ff. déḡin** 'up to, until' (*ilä wa hattä*) used to indicate a terminal point (*intihā*) *San.* 226v. 15 (quotns.): **Xwar. xiv tegi** 'until' *MN* 436; *Nahc.* 233, 13-15; **teḡin MN** 40.

E tekl the existence of a word of this form (in the Index **teḡi**) meaning 'family' in *Uyğ. viii ff.* Civ. is suggested in *USp.* with a refce. to Radloff's similar suggestion regarding **tek** (see Preliminary note thereon), but it is clear that this is an error arising fr. misunderstood uses of the Den. Suff. **-teki**, e.g. (if I die before paying the debt) **Nomkulınıḡtekliler bile köni bérşünler** 'let the Nomkuls also honestly repay it' *USp.* 1, 8; cf. (if I die before paying the debt), **Inim kasuk evtekiler bile köni bérşünler** 'let my younger brother (PU) Kasuk together with those in his house honestly repay it' *do.* 7, 7-8; the latter is a revised text, Radloff in *USp.* read **Kusukniḡ tekiler** and there is no doubt that the **-niḡ** in 1, 8 is also an error for **ev**, and that a similar error occurred in other parallel passages in *USp.* 8, 10, 34, etc.

PU tiḡi: 'a sound'. *Kaş.*'s etymology, though no doubt false, suggests that the second consonant was **-ḡ-**, the first vowel might be **-é-**. N.o.a.b. *Uyğ. viii ff.* Bud. *Suv.* 166, 6 (çoḡı): **Civ. yaḡız yérde tiḡi ündi:** 'a sound rose from the brown earth' *TT I* 90; **süzük suv tiḡisi** 'the sound of clear water' *do.* 135: **Xak. xi tiḡi:** 'a sound' (*dawr*) heard at night; the

Turks believe that the spirits of the dead assemble once a year at night and go to the places (*al-amşār*) where their bodies were when they were alive, and visit their relations (*ahālihā*), and that anyone who hears that sound at night dies. This is widely known (*maşhūr*) among the 'Turks. The word is spelt with a *kasra* on the *tā*, but in my view it would be more correct (*acwad*) with a *fatha* (*bi'l-naşb*), because when a woman, who has been given in marriage, visits her family one says **teḡdi: keldi:** 'she has come visiting' (*zā'irata(n)*) *Kaş. III* 230.

D tikü: (**dlkḡö:**) *Kaş.*'s suggestion that this is a contracted Dev. N. in **-ḡi:** fr. **tlk-** is prob. correct, cf. **tkim.** S.i.s.m.l. and a l.-w. in Pe. and other languages usually as **tike/tikke** (rare) see *Doerfer II* 918. **Xak. xi** one says **bi: tikü:** et 'a piece (or slice, *falda*) of meat'; originally it had a double **-kk-** then it was shortened and (one k) absorbed in the other (*wuffisa wa ulhiqa li-axawātihi*) *Kaş. III* 229: **Çaḡ. xv ff. tikke** 'a piece' *P. de C.* 263; **kak ḡöstün bir iki tke aldım** 'I took one or two pieces of dried meat' (quotn. *Bābur do.* 406 (s.v. **kak**); **Kıp. xv luqma** 'morsel, mouthful' **tlk** (later vocalized **tiki**, ?read **tike**; and (VU) **sukum Tuh.** 31b. 8.

tüḡe: (?d-) 'a (half-grown) calf'; survives in SW Az. **düḡe/düye;** *Osm. düve;* *Tkm. tüve* usually for 'heifer', *Şcherbak*, p. 101; acc. to *Sami* 871 (s.v. **dana**) a **düye** is a female, and a **tosun** a male, calf bigger than a **buza:ḡu:** or **dana;** *Kaş.*'s translation is cryptic, but unless **tiḡi:** has fallen out before the second **tüḡe:** it may mean that this word already meant 'a female half-grown calf'. **Xak. xi tüḡe:** 'a calf' (*waladu'l-baqara*) when it has reached the second year; and the female (*al-unjā*) is called **tüḡe:** *Kaş. III* 229; **Kıp. XIII al-çāriya** 'slave girl' (*kırna:k*; also called **kara:va:ş, kara:ba:ş**) and **tu:ḡe:** *Hou.* 32, 17 (prob. the same word used metaph.).

VUD töḡi:(d-) Dev. N. fr. (VU) **tö:ḡ-, q.v.;** 'crushed or cleaned cereal'; the first vowel is given as **-ö-** in *TT VIII* in a text in which the spelling is erratic, but all modern forms have **ü** or the equivalent see *Doerfer II* 979 where its forms as a l.-w. in Pe. and other languages, are shown. S.i.s.m.l. in NW and SW fairly consistently with **d-** even in languages in which this initial is rare. *Uyğ. viii ff.* Bud. **töḡömin . . . töḡöde:n** (spelt *tōho*) *TT VIII K.3* (**sıka:**); *do. VII* 14, 8 (**üyür**); *do. 17*, etc. (**konak**); Civ. (VU) **tüḡi** 'husked millet' (?) is mentioned twice in a list of deliveries of foodstuffs, etc. *USp.* 91, 5 and 24: *xiv Chin.-Uyğ. Dict. mi* 'hulled rice' (*Giles* 7,802) **tüḡi Ligeti** p. 279; *R III* 1539: **Oḡuz xi** (VU) **tüḡi:** 'millet seeds (*hubbu'l-duxn*) after the husks have been removed' *Kaş. III* 229; **Kom. xiv** 'crushed millet, millet flour' **tüwli/tü CCI, CCG;** *Gr.:* **Kıp. xiv** (under *tā*) followed by *wāw*) **tüwḡü:** (?tü:ḡü:) *al-ḡira*, 'maize', also called **ü:ḡre** *Id.* 40 (glossed *al-duxnu'l-maḡşür* 'husked millet' in one MS.).

PU **tükü**: Hap. leg.; onomatopoeic. **Xak.** xi one says, in calling a puppy (*al-carw*) **tükü**: **tükü**: *Kaş. III 229*.

Dis. V. DGE-

tüke:- 'to come to an end, finish', and the like. Survives in SE Tar., Türki **tüge**-/**tügü**-; SC Uzb. **tuga**-. Türki viii ff. (a hymn) **tükedi**: 'is finished' *Toy. I v. 4 (ETY II 177)*; a.o. *IrkB 3 (tü)*: Uyğ. viii [long gap] **barça**: **tükep teze**: [long gap] 'all coming to the end (of their strength) ran away' . . . *Şu. S. a.*: viii ff. **kirü tükeser** 'if they have finally entered' *TT V 22, 35*; **tuğuluk bilgülük yol tolmış tükemış üçün** 'because the way which they must perceive and know is fulfilled and completed' *do. 24, 79*; (Sanskrit lost) **tüke:mış do. VIII A.11**; (I could not prevent him) **erkim tükemedi** 'my authority was insufficient' *PP 27, 4*; (loading the ship) **tüke-güce** 'until (its capacity) was exhausted' *do. 34, 3*; Civ. **tükedi altı otuz [sakış]** 'number 26 is ended' *TT VII 21, 5*; a.o.o.; **tüke**-'to come to an end' occurs several times in the calendar text *TT VIII L.*: **Xak. xi 1:ş tüke:di**: 'the task has been completed (*tamma*) and nothing has remained'; and one says **bu: aş kamuğka: tüke:di**: 'the food went round (*waşala . . . wa balağa*) to everyone'; this is one of the words with two contrary meanings (*mina'l-addād*) *Kaş. III 270* (no Aor. or Infin.; the two contrary meanings are 'to come to an end' and 'to go round completely without being exhausted'): *KB 114*, etc. (**alkin-**), 976, 1047, 1050, etc.: **xiii(?) At. tükedii sözl** 'his speech has come to an end' 486; *Tef. tüke*-ditto 316: **xiv Muh. fanā** 'to come to an end' **tüke**- *Mel. 30, 3 (tüken- Rif. 113)*.

Dis. DGC

D **tlküç** Hap. leg.; crasis of ***tlküç** N.I. fr. **tk-**. **Xak. xi tlküç al-minsaga** 'a pastry-cook's implement for ornamenting bread and cakes' *Kaş. I 358*.

Dis. DGD

D(F) **tégit** Plur. in -t of **tégin**, q.v.; the only other word which forms a similar Plur. is **tarxan** and there is no doubt that both these titles were borrowed fr. some earlier language (see **tarxan**), and that the Plur. Suff. -t is foreign also. There is, however, no reasonable doubt that its resemblance to the Mong. Plur. Suff. -d is purely fortuitous. The other supposed Plurs. in -t listed in v. G. *ATG* para. 65 are not Plurs.; **süüt (sü:d)** is a basic word, **takşut** a Dev. N. in -ut and the other words Dev. N.'s in -ğut. Uyğ. viii ff. Man. (in a list of dignitaries) **tarxan tégitler elçi bilgeler** *M I 31, 5 (ii)*: Bud. (in a list) **tégitler buyruklar** *U III 42, 24*; o.o. *Sw. 608, 10*; 620, 9: Civ. (in a list of persons, etc., to whom fines are to be paid) **oğlan tégitlerke** *USp. 78, 12*; a.o. 115, 16-17: **Xak. xi tégit Plur. of tégin** it was originally a word for 'slave' (*al-'abd*) then it was turned (*şuyyira*) into a title (*laqab*) of the sons of **xāqāns** (*al-xāqāniya*); it is an irregular (*alā ġayri'l-qiyaš*) Plur.; one says

öge: tégit that is 'senior commoners (*al-kibār mina'l-suwāqa*) and junior princes'; the two words are used together (*muzdawica(n)*); the origin of the name **öge**: was in the time of **Dül-qarnayn**, when there was a conflict between his troops and the troops of the Turks before they made peace *Kaş. I 355*.

Dis. V. DGD-

D **tüket-** (**tüke:t-**) Caus. f. of **tüke:-**; 'to bring to an end, complete', and the like. S.i.a.m.l.g.; see **tüketi**: Uyğ. viii ff. Bud. **tüket-** seems to be used only as an Aux. V. denoting completed action, e.g. **kılı tüketmiş ayığ kılınçlarım** 'the sins which I have committed' *Sw. 139, 3-16*; 140, 7; **ıdı tüketmiş** 'he has sent' *Hüen-t. 75*; **munda teğü tüketip** 'having arrived here' *do. 96-7*; a.o. *do. 2071-2*: **Xak. xi ol ı:şın tüketti**: 'he has finished (*farāğa*) his task' *Kaş. II 309 (tüke:tür (sic), tüketme:k)*: **KB kimip yaşı altmış tüketse sakış** 'whoever reaches the age of sixty' 367; a.o. 1051: **xiii(?) At. tüketür** 'umurnu bu yazım küzüm' 'this summer and autumn complete my life' 472: *Tef.* ditto 317: **Çağ. xv ff. tüket-tamām kardan** 'to complete' *San. 182r. 13* (quotns.). **Xwar. xiv tüket-** 'to finish' (e.g. a speech) *Qutb 189*; 102: **Kıp. xv** if you wish to say 'finish the work on which you are engaged' or 'eat up the food which is in front of you' you say **tüket Kav. 77, 2**; **tüket-** is also entered in the margin of *Tuh. 6a. 13* against *ağna'a* 'to kill' (**kir-** in text).

D **tiktür-** (**d-**) Caus. f. of **tk-**; s.i.s.m.l. with a more restricted range of meanings than **tk-**. **Xak. xi ol to:n tiktürdi**: 'he ordered the sewing (*xiyāta*) of the garment, and it was sewn' *Kaş. II 174 (tiktürür, tiktürme:k)*: (*xiv Muh.(?) sakana wa qarra* 'to dwell or settle in' **diktür** - *Rif. 110*; this should prob. be read **dik tur-**) **Çağ. xv ff. tiktür-** (spelt) Caus. f.; 'to order to sew' (*düzānidan*) and 'to order to erect' (*ba-naşb fārmūdan*) *San. 197r. 18*: **Xwar. xiii(?) kırk kulaç iğaçni tiktürdi** 'he had a pole forty fathoms high erected' *Ög. 364: xiv tiktür- 'to have (a tent) pitched' *Qutb 179*.*

D **töktür-** (**d-**) Caus. f. of **tök-**; s.i.s.m.l. **Xak. xi ol suv töktürdi**: 'he ordered the pouring out (*şabb*) of the water' (etc.) *Kaş. II 174 (töktürür, töktürme:k)*: **Çağ. xv ff. töktür-** Caus. f.; 'to order to pour out' (*rizānidan*) *San. 182r. 12*.

Tris. DGD

D **tüketi**: Ger. of **tüket-** used as an Adv.; 'completely' and the like. Survives in some NE languages as **tügede** *R III 1638*. Türki viii *I S I, II N I* (éşid-) viii ff. Man. **teprl ayğın tüketi işlayur biz** 'we carry out God's commands completely' *TT II 6, 3*; o.o. *do. 8, 55*; *Chuas. 212 (edğüiti)*; 257, 285: Bud. **alku tüketi béríp** 'giving everything completely' *PP 28, 3*; o.o. *U II 21, 19-20*, etc. (**tüzü**): **O. Kir. ix ff. Mal. 11, 3(?) (yılıku)**.

Dis. DGG

D **tıkıg** Dev. N. fr. **tık-**; meaning obscure, but clearly some kind of discomfort, 'itching' or 'prickling'? N.o.a.b., but cf. **tıkılgılg**. **Uyg.** VIII ff. Bud. (then the Buddha washed the sick monk; and with the touch of the hair on his soft arm) **eözindekl a[ğrıg]?** **tıkıgı sönuş** 'the pain(?) and itching in his body died down' (and his illness disappeared) *U III 38, 35.*

PUD **tügek** (d-) Dev. N. fr. **tüg-**. Survives in SW Osm. **dügek/düvek** 'a trailing plant'. **Xak.** XI **tügek al-farış** that is 'a wooden ring at the end of a cord with which loads are fastened' *Kaş. II 287.*

D **tügük** (d-) Pass. Dev. N./A. fr. **tüg-**; lit. 'knotted'. Pec. to *KB?* **Xak.** XI **KB bu kaşım tügük** 'this knitting of my brows' 816; **sakıncın tügük** 'frowning in deep thought' 1563; **tügük yüz açığı söz** 'a frowning face and bitter words' 2577.

D **tökük** (d-) Pass. Dev. N./A. fr. **tök-**; lit. 'poured out'. Survives in SW Rep. Turkish **dökük** (and **dökük saçık** (of hair, etc.)) 'hanging loosely over the shoulders'. **Uyg.** VIII ff. Bud. **aç yeklerle iççeklerle saçık tökük** 'scattered offerings and libations to the hungry demons (Hend.)' *TT VI 265-6*; Civ. **saçığı tökük** *TT VII 25, 7.*

Tris. DGG

D **tıkıglıg** (d-) P.N./A. fr. **tıkıg**; survives in SW Osm. **dikilil** 'stitched, sewn'. **Uyg.** VIII ff. Bud. *Sw.* 585, 13-15 (**ağrıglıg**). **Xak.** XI **tıkıglıg to:n** 'a sewn (*muxayyat*) garment' *Kaş. I 509.*

D **töküklüg** (d-) P.N./A. fr. **tökük**; lit. 'poured (into a container)'. **Xak.** XI **töküklüg tarıg** 'wheat (etc.) which is stored' (*maşın*) *Kaş. I 509.*

Dis. DGL

(?C) **tegül** (d-) 'is not'. The word seems to have been specifically Western, rather than Oğuz in the narrow sense. *Kaş.*'s etymology looks like a folk one but may be correct, and is supported by the NW Kk., Nog. form **tuvil**. Also survives in NW Kaz. **tügel**; Kumyk **tügül**; SW Az. **deyil**; Osm. **degül/deyül**; Tkm. **del**. Oğuz XI **tegül laysa kadälıka** 'is not so'; originally taken from the Arğu: phr. **da:ğ ol** with **d-** changed to **t-**, **-ğ-** to **-g-**, and the two *alıfs* elided *Kaş. I 393; III 153* (1 **da:ğ**) and four o.o. in Oğuz phr.: **xıll(?) Tef. degül** ditto 117; **tegül** 294; XIV *Muh.* if you (wish to) say 'it was not' (*mā kāna*) you say **yo:k erdi**; or **deyül**: erdi: meaning *mā kāna* or *laysa kāna* *Mel. 19, 17; Rif. 99*: **Çağ. xv ff. tügül degül Vel. 217** (quotns. fr. *Lutfi*): **Xwar. xıll degül** *Ali 27*; XIV **degül MN 353**; **Kom. xıv dewül CCG; Gr. 83** (quotns.): **Kıp. xıv degül laysa İd. 49**; **xv laysa** both **degül** and **tügül**; the first is better known (*aşhar*) and most commonly used *Kav. 28, 3*; (in a grammatical Section) and the negative is **tüyül**, you say **alası tüyül men** 'I will not

take'; the Tkm. say **alacak** and the negative is **degül** *Tuh. 47a. 9*; a.o.o.: **Osm. xıv ff. c.i.a.p.**; until early XVI spelt **degül TTS I 188; II 270-1; III 175-6; IV 199**; XVIII **degül** (spelt) *mist* 'is not' (quotn. *Haydar Têlbe*); this word is not used in *Çağ.*, but is used by the Turks of İrân and Rüm *San. 224t. 17.*

D **tüke:l** Pass. Dev. N./A. fr. **tüke:-**; 'complete, entire', and the like. Survives in SC Uzb. **tugal**. **Türkü VIII ff.** (three years later they met again) **kop esen tüke:l** 'all safe and sound' *İrkB 15*; o.o. (**tükel**) *do. 27, 42*; **Uyg. VIII ff. Man.-A tükel erdemliç** 'completely virtuous' *M I 12, 18*; **Bud. tüke:l bilçe**: 'the all-wise' (Buddha) *TT VIII H.5, 6; U II 79, 54; III 34, 2; 35, 24; esen tükel PP 22, 6; 24, 3* etc.; **on ayağ kılınç tükel kıldımız erser** 'if we have committed all the ten evil deeds' *TT IV 8, 75*; a.o. *do. VIII B.10* (**biş-runul-**): Civ. (the three signs of thirst) **tüke:l közönür** 'all appear' *TT VIII I.9*; such phr. as **tükel aldım** 'I have received in full', and **tükel bərdım** 'I have paid in full' are common in *USp.*: **Xak. XI tüke:l al-tamām** 'completion'; and one calls 'a complete thing' (*al-şay'u'l-tām*) **tükel**; hence one says **tüke:l alğıl** 'receive in full' (*tāmna(n)*) *Kaş. I 412*; 6 o.o. (**tükel/tüke:l/tüke:l**) usually meaning 'completely': **KB tükel kıl tilek** 'fulfil his every wish' 116; (if wisdom is combined with understanding) **bolur er tükel** 'a man becomes complete' 225; **tükel bolsa . . . ay** 'when the moon becomes full' 733; a.o.o.: **XIII(?) At. hawādārikımnı tükel bilsü** 'may he fully know my love for him' 80; a.o. 199 (**eğsü:-**); *Tef. tükel ditto 316*; **Çağ. xv ff. tükel tafahhus wa cust-cü** 'investigation, diligent search' *San. 183r. 6*; obviously based on a misunderstanding of some kind, cf. *Osm.*): **Xwar. xıll tükel** 'all, complete(ly)' *Ali 52*; XIV ditto *Qutb 189*; **Kom.** 'complete, completion' **tükel/tügel CCG; Gr. 259** (quotn.): **Kıp. xıv dükel al-cami** 'all' *İd. 49*; **Osm. xıv ff. düğell** 'all, the whole'; very common till about XVII *TTS I 238; II 335; III 220* (occasionally **tükel**); the only word der. fr. **tüke:-** in which **d-** is at all common): XVIII **tügel** (spelt) in *Rümi, cami* 'wa cumla'; also spelt with **d-** *San. 183r. 7*; same entry reversed *do. 225r. 23.*

D **teglük** (d-) contracted Pass. Dev. N./A. fr. **teğil-**, q.v.; 'blind'. N.o.a.b.; modern languages use for 'blind' either the Pe. l.-w. *kür* (in Turkish *kör*) or Mong. *sokor* or a periphrasis. **Türkü VIII ff. İrkB 24** (emig): **Uyg. VIII ff. Man.-A** (they curse one another saying) **teglük teg** 'you are like a blind man' *M I 9, 15*; **Man. közsüz teglük** 'blind (Hend.)' *M I 18, 6* (i); a.o. *TT III 89*; Chr. **teglük M III 49, 3**; **Bud. tuğa teglük** 'born blind' *U II 29, 14*, etc. (**tuğ-**): Civ. **teglük bolur TT VII 33, 11**; **Xak. XI teglük al-darir** 'blind'; hence one says **teglük közlük** 'a blind man' *Kaş. I 477* (misvocalized *tüglük*): **Kom. xıv** 'blind' **töwluk CCI; Gr.**: **Kıp. XIII al-a'mā** 'blind' (**közsiç**; and one says)

tewlük *Hou.* 26, 8: XIV (under *tā'* with *lām*)
tü:lük *al-a'mā Id.* 4: (?misunderstanding of
tewlük or töwlük?).

Dis. V. DGL-

D **teğil-** (d-) Pass. f. of **teğ-**; properly 'to be reached', but nearly always 'to be blinded' (i.e. reached by some sharp object). N.o.a.b. *Uyg.* VIII ff. Man.-A **özüt axro:jankaru ağmak teğilmek** 'the ascent of souls to the calendar and their absorption in it(?)' *M III* 12, 13 (i); Man. **teğilmis közler** [gap] 'blinded eyes' *TT III* 71: Bud. (the merchant in the dark fell over a tree and) **söğüt butikta közi teğip bir közi teğildi** 'his eye ran into the branch of the tree and one eye was blinded' *TT III*, p. 28, note 71, 3-4: **Xak. XI anıy kö:zi: teğildi**: 'his eye was blinded' (*a'warrat*) *Kaş. II* 130 (teğilür, teğilme:k): XIII(?) *At. teğilmez murādka akı er teğer* 'the generous man attains unattainable wishes' 234; *Tef. teğil-* 'to be attained (?)' 293; 'to be blinded' 301 (mistranscribed *tikil-*).

D **tikil-** (d-) Pass. f. of **tik-**; s.i.m.m.l.g. with the same rather wide range of meanings; in SW Az., Osm., Tkm. **dikil-**. **Xak. XI yıga:ç tikildi**: 'the tree was planted' (*ğurisal*); also used when something is set up vertically (*ıntaşaba qa'ima(n)*) *Kaş. II* 130 (tikilür, tikilme:k).

D **tügül-** Pass. f. of **tüg-**; 'to be knotted, tied'. S.i.s.m.l. **Xak. XI tügün tüğüldi**: *in'aqada'l-'uqda* 'the string got into a knot'; also used when someone has knotted it (*aqadahā gayruhu*); i.e. 'to be knotted'; both Intrans. and Pass. (**tügülür, tüğülme:k**); and one says **aş boğazda: tüğüldi**: '(the man) choked (*ğussa*) over the food, and it got caught (*in'aqada*) in his throat' *Kaş. II* 130 (**tügülür, tüğülme:k** repeated): *KB tüğüldi yüzün* 'your face (i.e. brow) was knotted' 795; **tügülmis tügün** 5817: **Çağ. xv ff. tüğül-** ('with -ğ-') *giriş şudan* 'to be knotted' *San.* 181 v. 28 (quotns.).

D **tökül-** (d-) Pass. f. of **tök-**; 'to be poured out and the like'. S.i.a.m.l.g.; SW Osm., Tkm. **dökül-**. **Türkü VIII T 52** (?; see **tök-**): VIII ff. Man. **Irıq kan tökülür** 'the foul blood pours out' *M I* 6, 4-5; a.o. *do.* 5, 11 (**teşil-**): *Uyg.* VIII ff. Bud. *U I* 26, 15-16 (**üstürti-**); *Usp.* 106, 46 (**ıgla-**); *Suv.* 566, 3 (**ös-**): Civ. (if one breaks a vessel) **ıçindeki tağ tükül-ğüke** [gap] 'it makes] the delicacies in it spill' *TT I* 199: **Xak. XI suv: töküldi**: 'the water was poured out' (*arığa*); also used of anything composed of individual units (*icxā*) which pour out and scatter (*tanhāl wa tanşabb*) for example wheat or flour when it is scattered over something; this verb is both Intrans. and Pass. *Kaş. II* 130 (**tökülür, töküme:k**): XIII(?) *At. tündin töküldi teller er kanı* 'many men's blood has been shed by the tongue' 142; *Tef. tökül-* 'to be shed, scattered' 309: **Çağ. xv ff. tökül-** *rixta şudan* 'to be poured out' *San.* 181 v. 27 (quotn.): **Xwar.**

XIII **tökül-/dökül-** 'to come to an end' *Ali* 48 (these look like errors for **tükel-**, but in view of the spelling must be old ones): XIV **tökül-** 'to be poured, shed' *Qutb* 184: **Kom.** XIV 'to be poured out' **tögül-** *CCG*; *Gr.*: **Kıp.** XIV **tabaddada** 'to be scattered' **tökel-** (*sic*, ? in error) *Bul.* 40r.

D **tiklin-** (d-) Hap. leg.; Refl. f. of **tikil-**. **Xak. XI yıga:ç tiklinli**: *ıntaşaba'l-xaşab* 'the piece of timber (etc.) was placed vertically' *Kaş. II* 244 (tiklinür:, tiklinme:k).

D **tüglün-** (d-) Hap. leg.; Refl. f. of **tügül-**. **Xak. XI suv boğazda: tüglündi**: 'the water got caught (*in'aqada*) in the throat, and the man choked (*ğariğa*) over it'; and one says **yıp tüglündi**: 'the cord (etc.) got into a knot' (*in'aqada*) *Kaş. II* 244 (tüglünür:, tüglünme:k).

D **töklün-** (d-) Refl. f. of **tökül-**; n.o.a.b. *Uyg.* VIII ff. Civ. **töklün-** 'to be poured out' *H II* 6, 9: **Xak. XI suv: töklündi**: 'the water was poured out' (*ınşabba wa sukiba*) *Kaş. II* 244 (töklünür:, töklünme:k).

D **teğler-** unusual Caus. f. in -er- (-ür- might be expected) of **teğil-**. N.o.a.b. *Uyg.* VIII ff. Man.-A (they threw stones at Zruş Burxan. The stones came back at them) and **başların** [? **sıdı közlerin**] **teğleri** [broke] their heads and blinded [their] eyes' *Man.-uig. Frag.* 400, 11-12: Bud. **amrı munı iki köz teğlerip sançayın** 'now I will pierce both his eyes and blind him' *PP* 57, 5-6; a.o. 58, 5-6.

D **tikliš-** (d-) Hap. leg.; Co-op. f. of **tikil-**. **Xak. XI yıga:ç tiklišdi**: 'the piece of timber (etc.) was placed vertically' (*ıntaşaba*) *Kaş. II* 207 (tiklišür:, tiklišme:k).

D **tüglüş-** (d-) Hap. leg.; Co-op. f. of **tügül-**. **Xak. XI yıplar: tüglüşdi**: 'the cords (all) got into a knot' (*in'aqada*) *Kaş. II* 207 (tüglüşür:, tüglüşme:k).

D **töklüş-** (d-) Co-op. f. of **tökül-**. Survives in SE Tar. **tökülüş-** *R III* 1243. **Xak. XI töklüşdi**: *neñ inşabbatı'ayşā wa tasāyalat* 'the things were (all) poured out and allowed to flow' *Kaş. II* 207 (töklüşür:, töklüşme:k); the second vowel looks more like -e-).

Tris. DGL

PUD **tiğilig** P.N./A. fr. **tiği**; 'noisy, resounding'. N.o.a.b. *Uyg.* VIII ff. Bud. **tiğilig yapkuluğ... ünin** 'with a resounding echoing voice' *TT X* 191-2; same phr. *do.* 318; *Suv.* 346, 21.

D **tükellig** P.N./A. fr. **tükel**; 'perfect'. N.o.a.b. *Uyg.* VIII ff. Man.-A **barça edğü kılınçka tükellig bolalım** 'may we become perfect in all good deeds' *M I* 29, 30-1: Bud. **bilge biligke tükellig** 'perfect in wisdom' *U IV* 10, 77-8; **kértgünç üze tükellig** 'perfect in faith' *Usp.* 59, 6; o.o. *TT VI* 352; *VIII D.37*, etc.: Civ. **alku ediremke** (for

erdemke) **tükellig** 'perfect in all virtues' *TT VII 17, 21.*

VU tüğültü:n Hap. leg.; various attempts have been made to find an etymology and meaning for this word, but it seems likelier that it is merely a geog. name. *Türkü VIII I S 6, II N 5 (çoğay).*

Tris. V. DGL-

PUD tığt:le:- Den. V. fr. **tıgłt:**; n.o.a.b. **Uyğ.** VIII ff. Civ. **yél úze yél tığilep** 'wind upon wind blew howling' *TT I 15-16; Xak. XI tıgı:le:di: ne:ğ* 'the thing buzzed and rustled' (*dawwā wa haſſa*) *Kaş. III 326 (tıgı:le:r, tıgı:le:me:k).*

D tıkü:le:- Hap. leg.; Den. V. fr. **tıkü:**. **Xak. XI ol mağa: et tıkü:le:di:** 'he offered me (*nawalani*) a piece (*luğma*) of meat' (etc.); and one says **ol begke: ne:ğ tıkü:le:di:** 'he bribed (*raşā*) the *beg* with something'; taken from the first (meaning) *Kaş. III 326 (tıkü:le:r, tıkü:le:me:k).*

PUD tığileş- Hap. leg.; Co-op. f. of **tıgı:le:-**. **Uyğ.** VIII ff. Civ. *TT I 74 (çaşut).*

Dis. DGM

D tegim (d-) N.S.A. fr. **teg-**; 'entitlement, what is due', or the like. N.o.a.b., but see **teğimlig**. **Uyğ.** VIII ff. Civ. (in a short note instructing one person to give another) **altı otuzka tegim kezik aşka bir kap bornı** 'one skin of wine for rations due up to the 26th' (of the current month) *Usp. 75, 2-3; (I have received ten surs in coin) onunç ay on yapıka tegimçe bérürmen* 'I will repay it duly on the 10th of the 10th month' *do. 113, 4-5.*

D tikim (d-) N.S.A. fr. **tik-**; survives in SW Osm. **dikim** 'an act of sowing or planting'. **Xak. XI** 'a piece of stuffed meat ball' (*al-bidda mina'l-zum'award*) is called. **bl:r tikim türme:k** *Kaş. I 396.*

D tegme: (d-) Pass. Dev. N./A. fr. **teg-**; 'every, any', and the like; the semantic connection with **teg-** is obscure. Survives with the same meaning in SW Osm. **degme/deyme**. Not to be confused with **tégme**: Participle in -gme: fr. **té:-** used in such phr. as **sıdł tégme işig küdügüg** 'undertakings called *sıddh'*' *U I 34, 17. Xak. XI tegme* a word (*kalima*) meaning 'every' (*kull ahad*) *Kaş. I 433 (prov.)*; and 9 o.o.: **KB kışike kerek tegme yérde bıllış** 'a man needs acquaintances in every country' 497; **teğme künde** 'every day' 967; XIII (?) **KBPP tegme biri** 'every one of them' 18; **Tef. tegme ditto 293; XIV Rbğ. tégme yérde R III 1040; Xwar. XIII tégme ditto** 'Ali 52; xıv ditto *Quib* 177; **teğme MN 250; Nahc. 250, 10; Kom. xiv 'every' tegme CCI; Gr.: Kıp. xiv teyme kull** *Id. 41; (Tkm.) kull degme: (and har) Bul. 16, 1; degme: kull*; one says **degme: kışi:** 'everybody', and in **Kıp. teyme kışi:**. **Teyme** meaning *kull* and

this **degme:** occur in the same way that *kull* occurs in Ar., the following word being annexed to it (*yudáf úyahā*); also (the phr.) **teyme bir ança:** meaning 'some', with opposition (*axılāf*) between the annexer and the annexed in this language; **bir** means 'one' and **ança:** 'like it' (*mıñluhu*) but the whole phrase means 'some' *Id. 49* (obscure, but this seems to be the meaning): **xv kullamā** 'every time, whenever' **teyme:**, for example 'every time (*kullamā, teyme:*) that you write a page, I will give you a *dirham*'; and **teyme:** is used for *kull* connoting repetition (*al-takrār*); one says 'I will give you a *dirham* every month' (**teyme: ayda:**) *Kav. 21, 21; kull teyme (sic, MS. time; Tkm. har) Tuh. 31a. 10 (in margin in SW(?) hand degme): Osm. xiv ff. degme 'every'; c.i.a.p. TTS I 186; II 267; III 174; IV 198.*

D tikme: (d-) Pass. Dev. N./A. fr. **tik-**; 'sewn', etc. Survives in SW Osm. as **dikme** 'sewn'; a l.-w. in Pe., see *Doerfer II 914. Xak. XI tikme: ne:ğ* 'something sewn' (*muxayyat*) *Kaş. I 433; Kom. xiv tikme 'sewn together' CCI; 'a post, pillar' CCG; Gr.*

D tügme: (d-) Pass. Dev. N./A. fr. **tüg-**; properly 'knotted'; the ordinary meaning 'button' prob. originally referred to a cord knotted and re-knotted at the end to form a button of a type still common in China. S.i.s.m.l. meaning 'button', in SW Az. **düyme;** Osm. **dügme/düyme;** Tkm. **dügme/düyme**. See *Doerfer III 1187. Xak. XI tügme: 'a button' (*zırr*) on a shirt; also the buttons of tunics and cloaks *Kaş. I 433; xiv Muh. al-zırr tügme: (-g-marked) Mel. 67, 1; Rif. 166; (under 'buildings'; al-ıalāla 'alā ıalāta axşāb Rif. xaşabāt*) 'a ruined building standing on three timbers' (i.e. with the fourth gone?) (**VU tügme:** 76, 13; 180; perhaps to be transcribed **tögme:** and derived fr. **tög-:**) **Çağ. xv ff. tügme** (spelt) 'silk buttons' (*dānahā-yi ibrışım*) which they sew on garments instead of tapes. derived fr. **tüg-** 'to knot' *San. 183r. 12 (quotn.): Kom. xiv 'wily, intriguing' tökme (sic; if so a different word, but hard to connect semantically with tög-) CCI; Gr.; 'button' tüwme ditto: Kıp. XIII al-zırr tügme; which also means *al-racul'u'l-ayyār* 'an intriguer' *Hou. 19, 2; al-'ayyār (PU) tügme: do. 25, 8; 8; xiv (under tā' followed by mim) tüwme: (read tüwme:) al-zırr. Id. 40; (Tkm.) dügme: al-zırr; (PU) dügme: al-katırul'-hıla* 'very wily' *do. 49; xv al-zırr tüwme; Tkm. dügme Tuh. 18a. 5.***

Tris. DGM

D teğimlig P.N./A. fr. **teğim;** 'worthy, deserving', and the like; usually preceded by Noun in *Dat.* or Verb in *Ger.* in -ğalı/-ğeli: 'worthy of, or to be'. N.o.a.b. **Uyğ. VIII ff.** Man. **tekimligçe (sic) işlerig işletiliz** 'you have done your work worthily' *TT III 72; Tokharian (a jewel) 'worthy to be worn on the crown of the head' töz töpüte tutkalı tekimlig (sic) do. IX 16; a.o. do. 26; Bud. ayagka*

teğimlig 'worthy of respect', a very common stock epithet of gods, Buddhas and holy men *U I* 28, 12; *II* 32, 64; 77, 18; *TT IV* 10, 29; *VIII A.29*; *X* 83, 108, etc.; [gap] körgell teğimlig bolıtı 'has become worthy to see (or be seen by?)' *U III* 17, 13; a.o. *U IV* 46, 57-8 (ata-): Civ. ayağka teğimlig 'venerable', perhaps here a Noun 'monk' follows P.N.s in *USp.* 15, 8; 61, 4; 84, 3; 88, 6: **Xak.** xı *KB* sllig bolsa kutgı teğimlig bolur 'if he becomes pure, he deserves the favour of heaven' 2446.

D teğimsiz Priv. N./A. fr. teğim; 'unworthy (of)'. N.o.a.b. *Uyg.* VIII ff. Chr. biz tapınğuka teğimsiz ermiş biz 'we were unworthy of respect' *U I* 9, 1; Bud. *U IV* 46, 64-5. (ata-): **Xak.** xı *KB* teğimsiz tapuğ birle törke teğir 'an unworthy man by rendering service attains a place of honour' 614; teğimsiz kişl 2516, 4074.

Tris. V. DGM-

D tügmelen- (d-) Refl. Den. V. fr. tügme; 'to button'. The basic form tügmele- is noted in Kıp. and survives with the same meaning in SW Az. düymele-; Osm. dügmele-/düymele- and with a slightly different meaning in Tkm. düvmele-, with this Refl. f. as the Pass. **Xak.** xı er tügmelendi: 'the man fastened the buttons (şadda . . . azdır) of his shirt' *Kaş.* III 202 (tügmelenür, tügmelenme:k).

Dis. DGN

(F) **tégin** (or ? tégin) a very old title, like tarxan, q.v., inherited fr. some earlier non-Turkish language, as shown by the fact that it had the non-Turkish Pl. f. tégit, q.v. In the Türkü period it meant 'prince' in the limited specific sense of 'a son, or grandson, of a ruling xağan'; after that period it was used in a much less restricted sense as a title of honour of diminishing importance, but did not survive the Mongolian invasion. Its history is discussed at great length in *Doerfer II* 922 (which contains some errors) and more briefly in Bosworth and Clauson, 'al-Xwārazmī on the Peoples of Central Asia', *JRAS*, 1965, p. 7. It is noteworthy that both *Kaş.* and *San.* give wholly erroneous accounts of its origin. Türkü VIII the prince commemorated in *I* was Kül Tégin, younger son of Élteriş Xağan; both *I* and *II* were drafted by Yolluğ Tégin; the att: ('grandson or nephew') of Bilge: Xağan (see *I S* 13; SW; *II* SW) who was himself a tégin (see *IE* 17, *II E* 14) when his uncle succeeded his father as xağan; four tégins attended the funeral of Küli Çor *Ix.* 24: *Uyg.* VIII Ozmiş Tégin xan bolmış 'Ozmiş Tégin became xan' *Su. N* 9 (N.B. the last Türkü xağan); VIII ff. Man. *M III* 14, 3 (iii) (igü-): Bud. the two royal princes in *PP* were called Edğü ögli tégin and Ayığ ögli tégin; *Tepriken Kutluğ Bars Tégin* P.N. (prob. not a royal prince) *TT IV*, p. 20, note B69, 2: O. Kır. IX ff. er atım Yaruk Tégin

'my adult name was Yaruk Tégin' *Mal.* 15, i (not a royal prince): **Xak.** xı tégin in its original meaning (*fi ašlı'l-luğa*) 'a slave' (*al-'abd*); hence one says kürmiş tégin: 'a slave of faultless colouring like silver', alp tégin: 'a robust (*calad*) slave' and kutluğ tégin: 'a blessed (*mubārak*) slave'. Then this noun was made an exclusive appellation (*sima mahda*) for the sons of the Xaqāns and is combined with the names of birds of prey, e.g. Çaqır: tégin, that is 'a prince (*tégin*:n) with the strength of a falcon' (*al-bāzi*); küç tégin: 'strong prince'. This name was transferred from slaves (*al-mawālī*) to the sons of Afrāsiyāb because they respected their fathers and whenever they addressed or wrote to them they said or wrote 'your slave has done so-and-so' depreciating themselves and exalting their fathers. After that they were known specially by this name; but the word remained as the name of a slave when it was combined with something which was clearly distinguished from them (i.e. princely names) *Kaş.* I 413; o.o. *I* 355 (tégit); 357 (begeç); *III* 368 (toğa): (*KB* kayusı tégin beg, 4068, is an erroneous conjecture by *Arat*; the MSS. indicate rather kayusı küll erkin): xiv *Muh.* (?) (in a list of titles) *min abnā'i'l-umarā* 'an amir's son' tégin (mis-spelt *begi:n*) *Rif.* 145 (only): Çaq. xv ff. tégin in the (Pe.?) *Oğuz Nāma* in introducing the account of Buğra Xan it is said that he had three sons named Él Tégin, Kuzı Tégin, and Sübük Tégin; and the meaning of tégin in the language of the Turks is 'good-looking' (*nihü fīrat*) *San.* 158r. 9: Kıp. XIII (in the list of names of slaves) aydeğlin amir qamar 'ruler of the moon', *wa huwa luğa Hou.* 29, 18.

S teğin See teyin.

D tiken (d-) crisis of *tikge:n Dev. N./A. fr. tik-; 'thorn'. S.i.a.m.l.g.; in SW Osm. *diken*, but Az., Tkm. *tiken*; see *Doerfer II* 915. A Dim. f. *tikenek*, is first noted in Kıp. XIII and also s.i.s.m.l. with the same or a slightly different meaning. *Uyg.* VIII ff. Bud. (there is an iron tree a mile high) altı yéğirmli erpek uzumı temirliğ tikenleri ol 'it has iron thorns sixteen fingers (i.e. inches) long' *TM IV* 253, 65-6: Civ. *H II* 6, 5: **Xak.** xı tiken 'a thorn' (*al-şavk*), it is so pronounced only as an abbreviation (*al-xiffa*); by rule (*al-ğiyās*) it should be pronounced *tikken* with -kk-; this noun is derived from *tikdi*: *ğaraza aw cazzaza aw naxasa* 'to prick or pierce' something; the (first) -k- is basic, and the second is added to make it an Adj. (*şifa*) (other examples of the same construction follow, *tevdī*: — *tevge:n*, *çömdi*: — *çömgem*, *sikti*: — *sikken*) *Kaş.* I 400; *III* 44 (yandak) and 4 o.o. all spelt *tiken*: *KB* tiken ol ukusluğka dünyā tolu 'to a man of understanding this world is full of thorns' 6383; a.o. 3846 (çikne-): XIII(?) *Tef.* tiken 'thorn' 301: At. 376 (edle-): Çaq. xv ff. *tiken xār* 'thorn', in *Ar. şavk San.* 198r. 23 (quoth.): *Xwar.* XIV ditto *MN* 7, etc.; (*tiken-siz* 'thornless' *Qutb* 178): *Kom.* XIV 'thorn'

tigenek CCG; Gr.: Kıp. XIII *al-şavak tike-nek*; Tkm. *tike:n Hou.* 9, 1: XIV *tikenek al-şavak İd.* 39; (Tkm.) *diken* ditto 49: XV *al-şavak tikenek* (mis-spelt *tekenek*) *Kav.* 59, 9; *şavak tikenek Tuh.* 21a. 3 ('also without the final -ek' in the margin).

VUD *tögün* (?dögö:n) 'a brand'; presumably Dev. N. fr. *tög*; although the semantic connection is obscure. Survives only (?) in SW Osm. *dögün* 'tattoo mark' *Red.* 926 (only?). See 2 *dağ*, *tögne:-*, *tögünliğ*. *Xak.* XI *tögün: al-wasm wal-kayy* 'a mark (of ownership), brand' *Kaş.* I 414; XIII(?) *Tef.* *tögün* 'brand' 318 (*tühün*): *Çağ.* XV ff. *tögen* (*sic*, 'with -g-') *däg* 'brand' *Vel.* 216 (quotn.); ditto *San.* 183r. 7 (quotn.).

D *tügün* (d-) Dev. N. fr. *tüg-*; 'a knot'. S.i.a.m.l.g. w. some phonetic changes; in SW Az. *düyün*; Osm. *dügün/düyün* ('marriage, or circumcision, feast', see Kıp. below; 'knot' is *dügüm/düyüm*); Tkm. *dügün/düyün*. See *Doerfer* II 978. *Uyg.* VIII ff. Bud. *amran-maklığ bağ tügünin* 'with the bonds (Hend.) of love' *U III* 83, 1: *Xak.* XI *tügün al-uqda* 'a knot' *Kaş.* I 400; III 270 (bekü:-), and about 30 o.o., all except one spelt *tügün*: *KB yazıldı tügün* 'the knot was untied' 150; o.o. (mainly with *yaz-* or *yazıl-*) 172, 283 (berk) 1084, 1856, 4029, etc.: *Çağ.* XV ff. *tügün* ('with -g-') *giriş* 'knot' *Vel.* 216; *tügün* (spelt) *giriş wa uqda San.* 183r. 11 (quotn.); *dügün* (1) *giriş*; (2) *sür wa 'ariş* 'a wedding feast' *do.* 225r. 26: *Xwar.* XIV *tügün* 'a knot' *Qutb* 189: Kıp. XIV *dügün al-uqda*; (after *düg-*) hence *cam'u'l-urs* 'a wedding party' is called *dügün*, that is *in'aqada'l-cami* 'there was a contract of marriage'; hence *Sancar düğünideydük* 'we were at Sancar's wedding' *İd.* 49: XV 'a knot' (*uqda*) in a cord or the like (*baw*) and *tüyün Tuh.* 25a. 3.

PU *tekn*: 'a trough'; perhaps an early l-w. Survives in (SE *Türki teple/tegne?*); NC Kzx. *tegene*; SC Uzb. *tegana*; SW Az., Osm. *tekn*. *Xak.* XI *tekn*: *al-nağir* 'a trough' *Kaş.* I 434: XIV *Muh.*(?) *al-toşt* 'basin' (PU) *tekn*: (unvocalized) *Rif.* 170 (only): *Kom.* XIV 'basin, water trough' *tegene CCG*; Gr.: Kıp. XIV *tekn*: (*sic*) *al-nağir İd.* 39: *Y. dasqari* (*sic*, corrupt Pe.) 'basin' *tekn*. *Tuh.* 15b. 8: Osm. XVIII *tekn*: (spelt) in *Rümi*, 'a large round vessel carved out of wood in which they wash things and knead dough'; and metaph. 'a small round boat used to cross a piece of water' *San.* 158r. 5.

D *teginç* Dev. N. fr. *tegin-*; etymologically this should mean 'reaching, attainment', but the meaning in *Uyg.* is obscure, and in *Tef.* the word is syn. w. *teği*: and looks like an abbreviation of the Equative form in -çe of *tegin* (*teği*). Cf. *teginçsiz*. *Uyg.* VIII ff. Bud. Sanskrit *kṣāṇasamnipātam* 'whose meeting lasts (only) a moment' *teginçniğ yığıl-ma:kın TT VIII D.16*: (*Xak.*) XIII(?) *Tef.*

egnidin eline teginç 'from his shoulder to his hand' (is seventy cubits) 293.

Dis. V. DGN-

D *tegin-* (d-) Refl. f. of *teğ-*; with a curiously wide range of meanings; (1) (occasionally) 'to reach, attain (something *Dat.*)', very occasionally without an Indirect Obj.; (2) *tegin-mek* was the word chosen to translate the Buddhist technical term *vedanā* 'sensation, perception (of external objects)'; (3) most commonly it is used as a self-depreciatory Aux. V. following a Ger. in -u/-ü: 'to venture (to do something)' in direct antithesis to the Honorific Aux. V. *yarlıka-*: 'to deign (to do something)'. Survives in NE Koib., *Sag. teğın-* (of a sword or lance) 'to penetrate' *R III* 1034. *Uyg.* VIII ff. Man. *okıyu teğın-dim* 'I have ventured to recite' *M I* 29, 15; *ötünü teğınürmen* (*sic*) 'I venture to ask' *TT IX* 54; o.o. *do.* 5, 44; *TT III* 175: Chr. *bitlyü teğınelim Zaxariya dındarıñ ölüm teğınmiş* 'we shall venture to recite how the high priest Zacharias met his death' *U I* 9, 9-11: Bud. (may we be saved from this sinful body and) *kurtulmak yolka teğınelim* 'attain the way of salvation' *PP* 52, 1-2; *anın bizliş yértinçü közetçli tep atımız teğınür* 'this is how we have come by our title of "world guardians"' (Sanskrit *lokapāla*) *Suv.* 401, 9-10: *teğınmek* translating *vedanā* *TT V* 24, 66 ff. (alın-); *U II* 6, 14 ff.; *yağışlığ tapıñımızni teğınip* 'noticing our service of sacrifice' *Suv.* 29, 8-9 (possibly an error for *teğürüp* 'offering'); a.o.(?) *U III* 4, 1 (ii) (damaged); *siñir*; *taplayu teğındım* 'I have ventured to be satisfied' (to keep your commandments) *U III* 36, 2; and many o.o.: Civ. *USp.* 15, 17 (eñiğ): *Çiğil* XI when a king or *amir* in *Çiğil* is notified of the arrival of someone one says to him *ol teğınd!*: that is 'he has arrived' (*hadara*) meaning 'he is glad to have arrived' (*taballağa bi'l-wuşıl*); similarly when he has gone one says to him *teğınd!*: the *Oğuz* dislike (*tubğid!*) this word *Kaş.* II 143 (*teğınür*, *teğınmek*); presumably the *Oğuz* disliked the self-depreciatory connotation): Kıp. XIII *tawaşşala* 'to reach' *değın-* *Hou.* 39, 3 *desin-*

D *tüken-* Refl. f. of *tüke-*; 'to come to an end, be exhausted', and the like. Prob. only fortuitously first noted in XIII(?). Survives in NC Kir. *tügön-*; SW Osm., Tkm. *tüken-*. (*Xak.*) XIII(?) *Tef.* *tavarsızka bilgi tükenmez tavar* 'to the poor man his knowledge is inexhaustable wealth' 127; *Tef.* *tüken-* (of food) 'to be exhausted' 316 (*tügen-*); XIV *Muh. fanā tüke:n Rif.* 113 (*Mel.* *tüke-*, q.v.): *Çağ.* XV ff. *tüken-tamām şıdan* 'to come to an end' *San.* 182v. 2 (quotns.): *Xwar.* XIII *düken-* ditto *Ali* 56: XIV *tüken-* ditto *Qutb* 189; *MN* 430: *Kom.* XIV ditto *tügen-CGG*; *Gr.* 259 (quotns.): Kıp. XIV *tüken-farağa* 'to come to an end, be idle' *İd.* 39: (Tkm.) *düken-* ditto *do.* 49; *farağa tüken-Bul.* 69v.: XV ditto *Kav.* 9, 22; 77, 2; *Tuh.* 28b. 1; *tamma* 'to come to an end' *tüken-* *do.* 9a. 5; *naqida*

(to 'be broken, abraded') *wa farağa* ditto 37b. 1.

D **tügün-** (d-) Refl. f. of **tüg-**; n.o.a.b.? **Xak.** xi of **tügün tügünlü:** 'he concentrated on tying a knot' (*bi-'aqq'dil-'uqda*); also used for pretending to tie *Kaş. II 143 (tügünür, tügünmek).*

D **tökün-** (d-) Refl. f. of **tök-**. Survives in SW Osm., Tkm. **dökün-** 'to pour (e.g. water) over oneself'. **Uyg.** viii ff. **Civ. tümen sav töküni seni de** (*sic*, ?for sende) **boltı** 'innumerable words came pouring out in your favour(?)' *TT I 126-7.*

VUD **tögne-** (d-) Den. V. fr. **tögün;** 'to brand, cauterize'. Perhaps survives in SW Tkm. **dövne-**, but with quite different meanings. **Uyg.** viii ff. **Civ. TT VII 21** is a text regarding the effects of bleeding, cauterizing and making incisions on various days of the month; **tögneser** 'if one cauterizes (the patient)' 2, 14 (see also **2 baş, kana-**): **Xak.** xi of **başın tögne:** *hawā qarhatahu bi'l-nār* 'he cauterized his wound' *Kaş. III 301 (tögner, tögne:mek):* xiv *Muh.(?) daw-wağa* (hybrid Pe.-Ar. word fr. *dāğ*) 'to brand' **tögne-** *Rif. 109 (only).*

Tris. DGN

D **teğiñsiz** Priv. N./A. fr. **teğiñ;** 'inaccessible' or the like. **Uyg.** viii ff. **Bud.** (if I have committed grievous sins) **tamu prét yılık ajunında asurillar yerinde ulatı sekiz törlüg teğiñsiz orunlarka éltedci** 'which carry me to the eight kinds of inaccessible(?) places, rebirth in hell, or as a harmful ghost (Sanskrit l.-w.) or animal or in the country of the demons' *Suv. 138, 8-10; a.o.o.*

D **tikenek** Sec **tiken.**

D **tügü:nük** (d-) 'the smoke hole in the top of a tent'; apparently Dim. f. of **tügün.** Syn. w. **tüñlük**, q.v.; both words seem to survive, but only NE Alt., Leb., Tel. **tünük;** NC Kzx. **tünük R III 1553** seem to go back to this word. **Türkü viii ff.** (in a para. relating to various parts of a tent) **tügü:nüki: ne: teğ** 'what is its smoke-hole like?' *Irkb 18: Kip. xiv dügnük* (so vocalized) *qubbatu'l-xargāh* 'the dome of a tent' *Id. 49.*

VUD **tögünlüg** Hap. leg.; this word is more likely to be a P.N./A. fr. **tögün;** than one fr. **tügün** which would be hard to translate in this context. **Türkü viii** (I sent out distant patrols; I erected the watch-tower at Arkuy(?); I reported the approach of the enemy; I persuaded my *xagan* to take the field; by the favour of heaven, among this **Türkü** people I did not allow enemy in armour to gallop about) **tögünlüg atüg yügürtmedim** 'I did not let the branded horses run wild' *T 54.*

Dis. DGR

D **teği:r** (d-) Aor. of **teğ-** used as a Dev. N.; in **Uyg.** 'share' i.e. that which comes to some-

one; later 'value, price'. Survives in SW Osm. **değir** 'value, price', and the like. **Uyg.** viii ff. **Civ. USP. 55, 26 (ana):** **Xak.** xi *Kaş. II 82 (bokur-);* n.m.e.: **Kip.** xiv *al-qiyma* 'price' **değir** (mistranscribed *diger*) *Bul. 6, 2.*

tigir Hap. leg. but see **tigre-**; onomatopoeic for a clattering noise. **Xak.** xi *Kaş. I 361 (takir).*

D **tegre:** (d-) Dev. N.(?) fr. ***teğir-**; used both as an Adv. (and Postposn.) meaning '(all) around' and the like, and as a N. meaning 'surroundings'. Survives in both meanings in SC Uzb. **tegra.** See **teğrek. Türkü viii T 8 (uçuk):** viii ff. **Man.** (the sun and moon gods) **tegre** (so read) **tolı teğzinür** 'revolve round and round' *Chuas. 10-11: Uyg. viii [long gap] teğresi: eli:* 'his surroundings(?) and his realm' *Şu. N 2: viii ff. Bud.* (all the people in the town came together and) **tegre tolı tururlar erdirer** 'were standing round him' *PP 71, 4; teğri Burxan teğresinde [gap] yügürür* [erdi?] 'he ran round and round the holy Buddha' *TT X 349-50; o.o. do. 337(?); TM IV 252, 35: Civ. etözüp tegre ada bar* 'there is danger round about your body' *TT I 60; (if a man) etözüp tegre körser* 'consults an oracle about your body' *do. 219; in TT VII 29, 6 ff. the same phr. is spelt teğere körser: Xak. xi tegre: hawlu'l-say' wa hitäruhu* 'the surroundings or rim of something'; one says **kuđuğ teğresi:** (*sic*) 'the rim of a well (etc.)' *Kaş. I 421; I 310 (avala:-);* six o.o. as Adv. or Postposn.: **xii(?) Tef. degre** 'the fence' (round a garden) **117; teğre** 'surroundings, around' 294: **Çağ. xv ff. teğre** ('with -ğ-') *dä'ira ve aträf* 'surroundings, around' *Vel. 191 (quotns.); San. 198r. 25 (quotns., but dawra ñin error): Xwar. xiii teğre* 'the rim' (of a well) 'Ali 48: xiv teğre 'around' *Qutb 177-8; bu madina teğresinde* 'round this city' *Nahc. 27, 17: Kom. xiv 'surroundings' teğre CCI; Gr.*

D **teğrek** (d-) Dim.(?) f. of **tegre:** and syn. w. it. S.i.s.m.l. with some phonetic changes, e.g. NE Alt., Tel. **teğerek R III 1031; NC Kir. teğerek; Kzx. tögerek/töperek; NW Nog. tögerek.** See **teğriki-**: **Xak. xi teğrek** 'the rim (*hitär*) of anything'; hence one says **kuđuğ teğreki:** 'the rim of a well' *Kaş. I 477: Kip. xv halqa* 'ring, circle' **teğrek Tuğ. 13a. 3; (mudawwar** 'circular' **töğerik 34b. 10).**

Dis. V. DGR

***teğir-** (d-) See **tegre;** **teğirme,** etc.

D **teğür-** (d-) Caus. f. of **teğ-**; lit. 'to cause to reach', but usually 'to deliver or convey (something *Acc.*) to (someone *Dat.*)'. Survives in SE **Türki teğür-** *Shaw 86; SW Tkm. degür-*, but in most other languages the Caus. f., not always with the same meaning, usually assumes other forms, e.g. SE **Türki teğdür-/teğüz-jarring 305; SC Uzb. teğüz-; SW Osm. degdir-**. **Türkü viii** (I mobilized an army and) **şantıñ yazıka: taluy öğüzke: teğür-tim** 'took them to the plain of Shantıñ

and the sea' *T* 18-19; o.o. *do.* 26, 47; VIII ff. *öglige: kapıya: tegür:miş* 'it brought him to his father and mother' *IrKB* 35; *Uyg.* VIII ff. *Man.-A yaruk teprî yêriğe tegürdeçl* 'conveying them to the country of the god of light' *M I* 26, 17-18; Chr. *keç köñül tegürüp* 'concentrating your minds' *U I* 6, 1; *Bud. yağalar begiğe kın kızgıt tegüreyln* 'I will inflict tortures (Hend.) on the lord of the elephants' *U II* 20, 1 (ii); *taluy öğüzke kıldığına tegürdi* 'he conveyed him to the sea shore' *PP* 52, 4-5; o.o. *U II* 15, 8-13; *TT V*, p. 16, note A54, 6 (alın), etc.; *Civ. H I* 178 (salkım); *Xak. XI ol maña: begdin söz tegürdi:* 'he brought me (*ballağani*) a message from the *beg*' (or someone else) *Kaş. II* 84 (teğürür, teğürmek); and several o.o.: *KB teğürgil* 'convey' (my greetings to all his four Companions) 31; *kılıçka teğürgil sen ötrü elig* 'then put your hand to your sword' 222; o.o. 61, 781, 1781, 4462 (te:r), 5864 (yoga:ğci): *XI(?) KBVP bu xaşş häcib atın teğürmiş muña* 'he bestowed on him this title of Privy Counsellor' 62; *XIII(?) At. 331 (I emgeç); Tef. teğür-/teğdür-* 'to bring, bestow' 292-4 (*tegrü-* is a crasis of *teğürü u-*): *xiv Rbg. teğür-* 'to bestow' *R III* 1038 (quont.); *Muh.(?) aşaba* 'to attain' *degür- Rif.* 103 (*Mel.* 22, 14 *deg-*); *aesala* 'to bring, deliver' *teğür-* 132 (only): *Çağ. xv ff. teğür-* (spelt) *Caus. f., rasānidan* 'to convey, deliver' *San.* 197r. 10 (quontns.); *Xwar. XIII teğür-* 'to stretch out (the hand)' *Ali* 48; *xiv teğür-/teğür-* 'to offer, present' *Qutb* 174-7; *MN* 130, etc.; 'to bring' *Nahc.* 381, 2; *Kom. xiv* 'to deliver, grant', etc. *teyir- CCG; Gr.* 239 (quontns.); *Osm. xiv ff. degür-* (rarely *değür-*) 'to convey, deliver', etc.; common till xv, sporadic till xvii *TTS I* 185; *II* 267; *III* 173; *IV* 197.

D tigre- Hap. leg.; *Den. V. fr. tigrir*; see *tigrēt-*. **Xak. XI at adakı: tigre:di:** 'the horse's hooves clattered' (*dawıya*); and one says *oğlan tigre:di:* 'the boy toddled' (*tada'da'a*, not *tara'ra'a* as in printed text) *Kaş. III* 280 (*tigre:r, tigre:mek*).

D teğürt- (d-) *Caus. f. of teğür-*; n.o.a.b.; the word in *San.* 4v. 16-17 which might be read *teğürt-* is in fact *yétkürt-*. *Uyg.* VIII ff. *Bud.* (if you would let me have a list of the scriptures that you want) *teğürtü ötünelim* 'we shall venture to have them sent to you' *Hüen-ts.* 1850-1; *Civ. negü yeme iş küç teğürtmeğü üze* 'without being required to perform any services' *Usp.* 88, 8-9.

D tigrēt- *Caus. f. of tigre-*; n.o.a.b. The *Türkü* spelling proves the -ğ-. *Türkü* VIII ff. (knot the bay horse's tail and) *tigrēt* 'make it break wind' *IrKB* 50; **Xak. XI ol atın tigrētti:** 'he made his horse break wind on the move' (*alal'-hafif fi'l-cary*); and one says *ol oğulni: tigrētti*, alternative form of *tigrätti:* (*luğa fi'l-ğayn*) *Kaş. II* 330 (*tigrētür, tigrētmek*; if *Kaş.* is right this would mean 'he made the boy tough', but it seems likelier that it meant 'he made the boy toddle').

D tigreş- Hap. leg.; *Co-op. f. of tigre-*: **Xak. XI atlar adakı: tigreşdi:** 'the horses' hooves clattered (together)'; and one says *oğlan tigreşdi:* 'the boys toddled (together)' (*tada'da'a*, not *tara'ra'a* as in printed text) *Kaş. II* 209 (*tigreşür, tigreşme:k*).

Tris. DGR

PUD tigrıtsız Hap. leg. ?; this and the following word seem to be mis-spelt and both present morphological difficulties; they are, perhaps, *Priv. N./A.s fr. Dev. N.s fr. tigre-* and *tepre-* respectively, but even so are hard to interpret. *Uyg.* VIII ff. *Bud. inçip tigrıtsız (?tigrıtsız) tepirtisz* (*tepretsisz*) *alku tıgı çoğı irak öpl üdrülmüş* 'thus all sounds (Hend.) (even) those which are not noisy and stirring(?) are distant and far removed' *Suv.* 166, 5-7.

D tegreki: (d-) *N./A.S. fr. tegre-*; 'in the neighbourhood of' and the like. *Pec. to Uyg.* *Uyg.* VIII ff. *Bud. ol tegreki yer orun* 'places (Hend.) in that vicinity' *Usp.* 103, 22; o.o. *U II* 22, 2 (*tapığci:*); *do.* 25, 21-2; *TT X* 51-2 (*bođun*).

D teğirme/teğirmi: (d-) 'round, circular'; *Dev. N./A.s in -me* and the like. *Pec. to Uyg.* *Uyg.* VIII ff. *Bud. ol teğirmi yer orun* 'places (Hend.) in that vicinity' *Usp.* 103, 22; o.o. *U II* 22, 2 (*tapığci:*); *do.* 25, 21-2; *TT X* 51-2 (*bođun*).
D teğirme: *ne:p* 'anything circular' (*mudawar*) like a loaf, mill-stone, or coin' *Kaş. I* 490; *Oğuz XI* the *Oğuz* when they wish to stress the circular character of something say *tes teğirme: Kaş. I* 328; *Kom. xiv* 'circular' *teğirme CCI; Gr.; Kıp. xiv teyirme:* *yüzll:* 'round-faced' *Id.* 41; *xv Tuh.* 34b. 10 (see *tegrek*; in margin in SW(?) hand) *değirmi*.

VUD teğirmek (d-) Hap. leg.; if correctly spelt *Dev. N. fr. *teğir-*, but the semantic connection is tenuous and a *Den. V. fr. teğür-* meaning 'a conveyance' is possible. **Xak. XI teğirmek** *al-havdac* 'a camel litter'; the *Oğuz* call it *ügürmek Kaş. I* 506.

D teğirme:n (d-) *Dev. N. fr. *teğir-*; 'a rotary mill' for grinding corn. *S.i.a.m.l.g.*, in some much abbreviated e.g. *NE te:rm:n/te:rben; Tub. de:rbe; NW Kumyk tirmen; Nog. termen;* with initial *d-* in *NW Kk. dıgırman; SW Az. deyırman; Osm., Tkm. değirmen. Uyg.* VIII ff. *Bud.* (in a list of household equipment; kitchen, guests' quarters, large and small doors, well, fireplace) *sokğu teğirmen* 'a mortar, a (hand) mill' *TT VI* 86 (two separate objects, not a *Hend.* as in the translation): **Xak. XI teğirme:n:** is a generic term for 'a mill' (*al-jähin*) *Kaş. III*

266 (tışe:-); n.m.e.: (xiv *Muh. al-rahāwī* 'miller' *değirmençi*: *McL.* 57, 9; *teğirmençi*: *Rif.* 155) *Çağ.* xv ff. *teğirmen āşiyā* 'mill' *San.* 198v. 2 (quotn.): *Xwar.* xiv *teğirmen/teğirmen* 'mill' *Qutb* 174-7; *Kom.* xiv 'mill' *teğirmen CCI*, *Gr.* 238 (quotn.): *Kıp.* xiii *al-tāhūn teyirmen Hou.* 6, 9; xiv ditto *Id.* 41; xv *tāhūn teyirmen*; *Tkm.* *değirmen Tuh.* 23b. 12.

Tris. V. DGR-

VUD *teğrikle*:- so transcribed, but apparently a Den. V. fr. *teğrek*; there may, however, have been a Dev. N. **teğrik* fr. **teğir*:-; n.o.a.b. *Uyg.* viii ff. *Bud.* *süsin teğresinde teğriklep* 'assembling his army around him' *TT X* 337; [gap] *keyiklerin teğriklep késari arslan turmuş teğ* 'like the lion Kesarin rounding up the deer of ...' *U IV* 18, 215.

D *teğirmle*:- (d-) Den. V. fr. *teğirmil*; pec. to *Uyg.* but the der. f.s. *değirmilet*-, *değirmilen*- survive in SW Osm. *Uyg.* viii ff. *Bud.* (the demons) *teğirmileyü avlap* 'crowding round him' *U IV* 8, 20 (*I* 41, 4); 18, 192; 20, 232; 36, 89-90; *etözünüz yaruki teğirmileyü yaruttı ondin şınar yer suviğ* 'the light of your body illuminated the country all round in all ten directions' *Suv.* 348, 7-8; *Civ.* *teğirmileyükl yağıñ telim boltı* 'the enemies surrounding you have become numerous' *TT I* 58.

Dis. DGS

D *tügsin* Dev. N. ultimately der. fr. *tüg*:-; there is no other known occurrence of a Suff. -*sin*:-; the word may be a Dev. N. fr. the Simulative f. **tügsi*:-. In its second meaning it may be the same word used metaph., but is more likely to be a Chinese l.-w. or an old title like *téti*:- inherited fr. some earlier language. N.o.a.b., but see *Doerfer* II 912; his conjecture that the word also occurs in *KB* 4069 (possibly spurious) is improbable. *Xak.* xi *tügsin* 'a kind of knot' (*mina*'-*uqad*) tied with four components (*adla*', lit. 'ribs') (verse): *tügsin* 'the title of a commoner (*mina*'-*süqa*) who is in the third rank (*al-daraca*) below the king' *Kaş.* I 436.

Tris. DGS

PUD *tıgısız* Priv. N./A. fr. *tıgı*:-; 'noiseless, silent'. Pec. to *Uyg.* *Uyg.* viii ff. *Bud.* *U III* 10, 13 (*çoğısız*); *Suv.* 484, 17-18 (*amul*).

Dis. DGŞ

D *teğiş* (d-) Dev. N. (connoting reciprocity) fr. *teğ*:-; s.i.a.m.l.g. w. some phonetic changes, sometimes contracted to *tış*:-; SW Osm. *değış*:-; usually means 'exchange'. *Xak.* xi *teğış* 'exchange' (*al-munāwala*) in the sense that a morsel (*hiqma*) is given to you and that you give one in exchange: *teğış al-ğaya wa'l-mada fi kull şay* 'the objective or goal' of anything *Kaş.* I 368; *Çağ.* xv ff. *teğış* (spelt

(1) 'meeting one another'; (2) 'encounter, collision, hostilities' (quotn.); (3) 'price, value' (*arziş*) *San.* 198v. 3; *Xwar.* xiv *teğış* 'a meeting' *Qutb* 177.

D *teğşüt* (d-) Hap. leg.; abbreviated Dev. N. fr. *teğış*:-. *Xak.* xi *teğşüt* 'an exchange (*badl*) of something by way of exchange' (*al-iwad*), as for example base coin (*al-zuyūf*) is given and good received *Kaş.* I 451.

Dis. V. DGŞ-

D *teğış*- (d-) Recip. f. of *teğ*:-; s.i.a.m.l.g. w. some phonetic changes and a rather wide range of meanings, 'to meet one another, to exchange', and the like; in SW Az. *deyiş*:-; Osm., *Tkm.* *değış*:-; see *Doerfer* II 921. *Xak.* xi *olar ikki begke teğışdi*: 'they two summoned one another (*tahākamā*) to appear before the *beg*'; and one says *meniñ eliğim taruska*: *teğışdi*: 'my hand reached (*waşala*) the ceiling' *Kaş.* II 105 (*teğışür*-, *teğışme:k*;-; prov.; see *tikiş*:-); *KB* *teğışü* 'one must attack' 2375-6; *açığ olarka teğış* 'present gifts to them' (foreign ambassadors) 2495; *Çağ.* xv ff. *teğış*- (spelt) *tabdil wa mu'awada kardan* 'to exchange'; (2) 'to meet or encounter one another', and metaph. 'to fight'; this is the word which the Türkmén of Iraq incorrectly pronounce *dögüş*- *San.* 196v. 3 (the *Tkm.* word is actually *dögüş*:-, q.v.): *Xwar.* xiv *teğış-ftęğış*- 'to meet, come into contact with (someone)' *Qutb* 174-8; *Kom.* xiv *teyiş*- 'to present (a gift) to a superior' *CCG*; *Gr.* 239 (quotns.): *Kıp.* xv *qayada* 'to barter' *deyiş*:-; *Tkm.* *değış*- *Tuh.* 30a. 13.

D *tikiş*- (d-) Co-op. f. of *tik*:-; s.i.s.m.l. *Xak.* xi *ol maña: toñ tikişdi*: 'he helped me to sew (*fi xiyāta*) the garment'; and one says *ol maña: türme:k türme:k (sic)* (PU) *tikişdi*: *nāwalani*'-*zumāward* 'he exchanged meat balls with me' *Kaş.* II 106 (*tikişür*:-, *tikişme:k*:-). *Çağ.* xv ff. *tikiş*- Co-op. f.; 'to sew (*xiyāfi kardan*) together' *San.* 196v. 2.

VUD *tögüş*- (d-) Recip. f. of *tög*:-, q.v. regarding the first vowel. Survives, usually meaning 'to fight one another' in NC *tüyis*- SW Az. *döyüş*:-; Osm. *dögüş*- (*dövüş*-); *Tkm.* *dövüş*:-. *Xak.* xi *ol meniñ birle: tuz töğüşdi*: 'he competed with me in crushing (*fi daqq*) salt' (etc.); also used for helping *Kaş.* II 106 (*tögüşür*-, *tögüşme:k*:-); *Tkm.* xviii *dögüş*- *San.* 196v. 3 (*teğış*-).

D *tügüş*- (d-) Recip. f. of *tüg*:-; s.i.s.m.l. *Xak.* xi *ol meniñ birle: tügün tügüşdi*: 'he competed with me in tying knots' (*fi aqdi*'-*uqda*); also used for helping *Kaş.* II 106 (*tügüşür*-, *tügüşme:k*:-). *Çağ.* xv ff. *tügüş*- ('with -ğ-') *giriş zadan* 'to knot' *San.* 182r. 9 (quotn.).

D *töküş*- (d-) Co-op. f. of *tök*:-; s.i.s.m.l. *Xak.* xi *ol maña: tarığ töküşdi*: 'he helped me to pour out (*fi şabb*) the stored grain'; also for pouring out water in a spray (*rāşş(a)n lahu*), and for competing *Kaş.* II 106 (*töküşür*:-

töküşme:k): Çağ. xv ff. **töküş-** 'to pour (rixtan) on one another' *San.* 182r. 9.

D teğsil- (d-) Pass. f. of **teğiş-**; usually 'to be changed'. Survives in SW Osm. **değişil-** (*Red.* only?). **Uyg.** viii ff. Man.-A (just as a lamb or a calf) **etözl teğşillip** 'when its body is changed' (becomes a lion or wolf cub) *M I* 8, 5; **adin özke teğşilmekli** 'their being changed into another living being' (on reincarnation) *M III* 12, 14 (i); Bud. **teğşil-medlin artamadin** 'without being changed or deteriorating' *U III* 23, 3 (iii); o.o. *Suv.* 71, 20-1 (**uvşat-**); 595, 13; *TT V* 5, 21 and 42; *VI* 206; Civ. *TT I* 117 (**eski-**), 118 (**bok-lam**), 192 (**bışığ**).

D teğsür- (d-) Caus. f. of **teğiş-**; 'to change, alter (something *Acc.*)'. N.o.a.b.; in some languages replaced by some form of **teğştür-**. **Uyg.** viii ff. Man.-A **körk meniz teğsürmek** 'changing one's appearance' *M I* 25, 29-30; a.o. *do.* 19, 13; Man. **körg teksürüp** (*sic*) *TT III* 124; Bud. *TT V* 10, 115 (**baya:kır**); *USp.* 104, 4-5; (**Xak.**) xiii(?) *Tef.* **teğsür-** 'change, give in exchange' 294, 296 (**teğsür-**); *xiv Muh. baddala* 'to exchange' **değsür-** *Mel.* 23, 16; **teğsür-** *Rif.* 105 (but **ğayyara** 'to change, alter' **değştür-** 29, 11; 113); **Kıp.** xiii **ğayyara değsür-**; hence *al-dagşırı* (l.-w.; 'horse-dealer') because he changes the kinds (*şifâi*) of horses when he sells them *Hou.* 42, 16; *xiv ğayyara değsür-* *Bul.* 66r.; *xv badala* 'to change' (in margin in SW?) hand **değsür-** *Tuh.* 8b. 5; *Osm.* *xiv* ff. **değsür-** 'to change, exchange'; fairly common down to *xvi TTS I* 187; *II* 269; *III* 174; *IV* 199; this word as well as **devşür-**, occasionally occurs as a corruption of **dersür-** (Caus. f. of **teriş-**) 'to assemble, collect, recruit'.

Tris. V. DGŞ-

E teğşirtür- See **teğzindür-**.

D teğsürül- (d-) Pass. f. of **teğsür-**; n.o.a.b. **Xak.** xi *KB* (see, too, my character) **bir yapın özüm teğsürülmez yarukta öñin** 'unlike the light I myself am not changed in any way' 835; **tadu teğsürüldi** 'his constitution altered' (and he became ill) 1054; **ajun teğsürüldi** 'the world has changed' 6487.

D teğsürüş- (d-) Hap. leg.; Recip. f. of **teğşür-**. **Uyg.** viii ff. Civ. (one party to a contract having given (**béríp**) a property which is described, and received (**alıp**) another property) **teğsürüş[imiz]** 'we have exchanged them' *USp.* 30, 8.

Dis. DGZ

PU tüğüz 'having a white blaze on the forehead'. The first vowel is uncertain; in *I* 365 the *tâ* is unvocalized, in *I* 367, 24 it has a clear *damma*; in the A.N., q.v., it twice has a *fatha*. Not connected with Çağ. xv ff. **tüküz** 'complete, perfect' *Vel.* 217 (quott.); *San.* 183r. 10 noted in SW Osm. as **tügüz/dügüz Sami** 632, which is a Dev. N./A. fr.

tüke-. **Xak.** xi **tügüz at** *al-farasu'l-ağrah* 'a horse with a white blaze on the forehead' *Kaş.* *I* 365; a.o. *I* 367, 24.

D teğzinç Dev. N. fr. **teğzin-**; with various related meanings. For the metathesized form see **teğzin-**. N.o.a.b. **Uyg.** viii ff. Bud. (the *Sūtra* named so-and-so) **bir teğzinç** 'one scroll' *TT IV* 14, 68; *USp.* 106, 85; **üçünç teğzinç** 'third scroll' (i.e. Chapter of a *Sūtra*) *USp.* 102, 2; **uluğ teğzinçler teğzinür** 'great eddies (or whirlpools) swirl' (in the river of ashes in hell) *TM IV* 253, 54; similar phr. *PP* 17, 8; **eşiçteki teğzinçler** 'the eddies in a cooking pot' *U III* 44, 3 (i); (drawing him out of the bottomless) **tuğmak ölmekliğ sansarlığ teğzinçtin** 'whirlpool of the cycle (Sanskrit *saṃsāra*) of birth and death' *Siv.* 430, 8-9; **Xak.** xi **teğzinç** (*sic*) *ma'āfiṣu'l-cabāl* 'the folds of a mountain range' and the like; and one also says **teğzinç yo!** 'a winding (*al-multawi*) road' *Kaş.* *III* 387; a.o. *do.* (**yörgenç**): *KB* 126 (**teğzin-**).

Dis. V. DGZ-

D teğiz- See **teğzin-**.

D teğzin- Refl. f. of **teğiz-**; 'to revolve, rotate, travel about', and the like. The etymology of this word is obscure; **teğiz-** is the current Caus. f. of **teğ-** in SC Uzb., but this word seems rather to be related to ***teğir-** and its der. f.s. Except in SW Osm. it became metathesized to **teğzin-** at an early date, and is now obsolete everywhere. **Türkü** viii ff. Man. *Chuas.* 10-11 (**teğre**): Yen. **elimde: tört teğzindim** 'I made four circular tours (?) in my realm' *Mal.* 29, 6; **üç kata teğzinti!** *do.* 31, 4; **tokuz teğziniç** (*sic*) *do.* 32, 11; **Uyg.** viii ff. Man.-A **mar amu mojak balık[ın]da teğzindl buşl koldl** 'Mar Amu Mojak wandered round in his(?) town and begged for alms' *M I* 32, 11-12; Man. (living beings) **teksinürler** (*sic*) 'revolve' (in the cycle of rebirths) *TT II* 17, 79; Bud. **uzun sansar içinde teğziniç** 'revolving in the long cycle of rebirths' (Sanskrit *saṃsāra*) *U III* 76, 15-16; (the sun) **teğzinü yorır** 'revolves (round the earth)' *Hiem-ts.* 186; o.o. *do.* 93-4 (**kez-**); *U II* 4, 10 ff. (**ağtar-**); *do.* 41, 17 (**oñarur**); *TT VI* 195 v.l. (**bat-**); *TM IV* 253, 54 (**teğzinç**): Civ. *TT VIII* 1.8 (**uđiklar-**): **Xak.** xi **çığrı: teğzindi!** (*sic*) 'the pulley rotated (*dārat*); and one says **of yerrig teğzindi!** 'he walked about (*tāfa*) the country'; also used of anyone who walks about a place *Kaş.* *II* 241 (**teğzinür**, **teğzinme:k**); **korkup başı: teğzinür** 'they are dizzy with fear' *II* 312, 6; a.o. *II* 303, 9 (**uđ-**): *KB* **ajun teğzinür** 'the world revolves' 114; (God created the heavens; they constantly revolve) **anıñ birle teğzinç yeme teğzinür** 'and therewith they rotate(?) 126; (merchants) **ajun teğzinürler** 'travel all over the world' 4420; o.o. 344, 669, etc.: xiii(?) *Tef.* **teğzin-** 'to rotate; (of water) to swirl; to travel about' 295; *xiv Rbğ.* **teğzinürde** 'when walking about' *R III* 1104; **Çağ.** xv ff. **teğzin-** (spelt)

dawr zadan 'to revolve', also called *çezgin-*; they also say *téskin-* *San.* 194r. 1; *téskin-* the same as *tezgîn-* *do.* 194r. 26; *Xwar.* XIV *tezgîn-* 'to revolve' *Quth* 175; 'to walk about' *Nahc.* 20, 9; 106, 14; 116, 6; *Kom.* XIV *başım tezgindl* 'I was dizzy' *CCG*; *Gr.*: *Kip.* XIV *tezgîn-* (vocalized *tezen-*) *dâra Id.* 38; XV *dâra* 'to be giddy' *tezgîn-* *Tuh.* 16a. 4; *dâra* (*ayla-*; in margin in SW hand) also *degzîn-*, *çevrûn-* *do.* 15b. 13; *Osm.* XIV ff. *degzîn-* 'to revolve, walk about, be dizzy'; fairly common until XVI *TTS I* 188; *II* 272; *III* 176; *IV* 200.

Tris. DGZ

PUD *tügüzlük* Hap. leg.; A.N. fr. *tügüz*; in both cases the *tâ* carries a *fatha*. *Xak.* XI *tügüzlük kavonu'l-farasi'l-ağarr* 'the condition of a horse with a white blaze on its forehead' *Kaş.* I 507 (prov.).

Tris. V. DGZ-

D *tegzindür-* (d-) Caus. f. of *tegzîn-*; n.o.a.b. *Uyg.* VIII ff. *Bud.* *USp.* 102b. 22 (*ötüm*): *Civ.* *tiyuktaki taş köprügü öpdün şıparkı tegzindürü* (mistranscribed *teksirtürü*) *tamlıg kavallıkımı* 'my vegetable garden with an encircling wall to the east of the stone bridge at 'Tiyuk' *USp.* 15, 2-3; (*Xak.*) XIII(?) *Tef. tegzindür-* 'to make (something) revolve; to pass round' (e.g. wine cups) 295; *Çağ.* XV ff. *tegzindür-* Caus. f., *dawr dâdan wa dâ'ir sâxtan* 'to cause to revolve' *San.* 194r. 15 (quott.); *téskindür-* same as *tegzindür-* 194r. 26.

Mon. DL

ta:l (?d-) the earliest meaning seems to be 'branch, twig'; this meaning survives in SW *Osm.* *dal*; everywhere else the word has meant, from a fairly early period 'willow tree', which in *Osm.* is *sögüt* and in *Tkm.* both *ta:l* and *sövüt*. See *taluu*. *Uyg.* XIV *Chin.-Uyg.* *Dict. liu* 'willow tree, *Salix* spp.' (*Giles* 7,251) *tal Ligeti* 258; *R III* 875; *Xak.* XI *ta:l al-qađihu'l-raşb* 'a green branch'; hence a slim, supple man is called *ta:l bo:đluğ* as a metaphor for his suppleness; the term is chiefly used of tall slim girls *Kaş.* III 156; (of a girl) *bo:đi: anıy ta:l I* 412, 21; a.o. *II* 105 (*büküş-*): *KB könl tal bodı* 'his figure is like a straight branch' 1102; a.o. in 1495A a spurious(?) verse in the Vienna MS. only: *Çağ.* XV ff. *tal dal budak ma'nâsına* 'a branch' (quotts.); also *sögüt ağacı* 'willow tree' (quotts.) *Vel.* 171: *tal* the name of 'the willow tree' (*diraxt-i bid*), in *Ar. xilâf San.* 160r. 23 (quotts.): *dal* ((1) 'shoulder or back', i.e. *Mong. dalu*); (2) 'tree' in general and 'willow tree' in particular; and in this context they call cheap red cloth (*landra*) which they cut out and sew in an intricate branching fashion (*ba-tarh-i mustacar*) *dalbar* (i.e. *dal* with *Pe. Suff. -bar* 'bearing') *do.* 224v. 4; *Xwar.* XIII(?) (he tied the stag to the tree) *talnuğ çibiki birle* 'with a willow shoot' *Oğ.* 29-30; *köp telim tallar köp telim ağaçlar*

'very many willows and other trees' *do.* 209; XIV *tal* 'willow' *Quth* 168; *MN* 243; *Kip.* XIII *al-şafşaf* 'willow tree' *ta:l*; *Tkm.* *sögüt Hou.* 8, 6; XV *şafşaf tal ağaç Tuh.* 22b. 2; *Osm.* XVI *tal* 'branch' in one text *TTS IV* 731; XVIII *tal* . . . in *Rümi şaxca-i diraxt* 'a small branch of a tree' *San.* 158r. 25.

tıl (d-) lit. 'the tongue'; hence metaph. 'an informer, information, particularly secret information, language', etc. *S.i.a.m.l.g.*; in *SW Az.*, *Osm.*, *Tkm.* *dıl*; as the vowel is short in *Tkm.* it was prob. always short; it was -i- in *Türkü* and *Kaş.*, apparently both -i- and -i- in *KB* and -i- in *Uyg.* and all later languages except *NE Tuv. dil.* *Türkü* VIII (if the enemy do not come) *tılığ savıg alı: olur* 'stay there collecting informers and reports' *T* 32; *tılığ külürti:* 'they brought an informer' *T* 36; a.o. *IN I* 11 (*sığıt*): VIII ff. *Man.* (seeing with the eyes, hearing with the ears) *tılın sözlep* 'speaking with the tongue' *Chuas.* 313; *Uyg.* VIII (my men attacked his skirmishers and) *tıl tutmuş* 'captured an informer' *Şu. E* 12; VIII ff. *Man.-A* *öz tılın teğşürüp* 'changing (i.e. disguising?) his own speech' *M I* 19, 12; *Man.* *éşsiz iduk tılıpız üze* 'with your incomparable sacred tongue' *TT III* 108; *Bud.* *enetek tilindin tavğaç tilince evirmiş* 'translated from the language of India into the language of China' *U I* 14, 2; *etözdeki köpüldeki tildeki* (*sic*) *kılınçlar* 'actions by the body, the mind, and the tongue' *II* 7, 9-10; (may the king) *tilke* (*sic*) *kirmezün* 'not become subject to criticism' *PP* 12, 2; o.o. *do.* 11, 2 (*erinc*); 65, 7; *U III* 33, 22; *Hüen-ts.* 2151, etc.: *Civ.* *böriniñ söpükün tılın kurıtıp* 'drying the bones and tongue of a wolf' *HI* 79; *ündedeçil tıl ağız tapğay* 'the vociferous tongue and mouth will serve(?)' *TT I* 108; a.o. *do.* 74 (*çaşut*); *til tar tegmezün* 'may criticism not come to restrict us(?)' *TT VII* 27, 3; a.o. *do.* 36, 10; *Xak.* XI *tıl al-kalâm* 'speech'; one says *ol apar til tegürdi:* 'he injured him (*adâhu*) with his tongue and his speech': *tıl al-lisân* 'the tongue' (prov.): *tıl al-luğâ* 'a language', one says *oğuz tılı: luğatu'l-ğuzziya* 'the Oğuz language', and *Yaba:ku:* *tılı:* 'this word corresponds to *Ar.* in meaning, because *al-lisân* means 'speech' and 'language' (as well as 'tongue'; *Arabic* quott.); and 'a prisoner' (*al-axiğ*) taken from the enemy is called *tıl*; hence one says *tıl tuttum* 'I captured a man from the enemy to question him about the situation' *Kaş.* I 336; *tıl* (*sic*, ?error, see above) *al-lisân* (same prov.): *tıl al-luğâ*; hence one says *Uygür tılı:* 'the Uygür language' and *xıtay tılı:* (*sic*) 'the language of China (*al-şin*): *tıl al-kalâm*; hence one says *ol begke: tıl: tegürdi: aşaba'l-amir bi-kalâm fihi sabb* 'he used abusive language to the beg': *tıl al-câsıs* 'a spy'; hence one says *yağrı:đın tıl tuttu:* 'he captured a spy (*al-ayn*) from the enemy' *III* 133; several o.o. in both spellings: *KB* 162 ff. (*Chap.* VII) describes the merits and defects of *tıl* 'the tongue'; the *Dat.* in 168 is *tılka* but the *Acc.* in 312 (*ülgüle-*),

623, 774 (**tepret-**) is **tillig**, rhyming with **billig**; (a general must first) **til alğu** 'get hold of an informer' 2351: XIII(?) *At. til* (*Dat. tilke* 148) is very common; *Tef. til* 'tongue, language' 301: XIV *Muh. al-lisān dil* in 'our country', *til* in 'Turkistan *Mel.* 7, 16; *Rif.* 79; o.o. *dil* (and several phr.) 47, 3; *til*: (ditto) 140: **Çağ.** xv ff. *til dil Vel.* 103; *til* ('with -l-') *zabān* 'tongue, language', etc. *San.* 200r. 19 (quotn.): *Xwar.* XIII *til* 'tongue' *'Ah* 14; *dil do.* 21; **sizniŋ dilçe** 'in your language' *do.* 22: XIII(?) (of an infant) *til kele başladı* 'he began to speak' *Oğ.* 11: XIV *til* 'tongue', etc. *Qutb* 179; *MN* 35, etc.: **Kom.** XIV 'tongue, language' *til CCl, CCG; Gr.* 244 (quotns.): **Kıp.** XIV *til al-lisān ld.* 39: *dil al-lisān*, also called *til do.* 49: XV *al-lisān til Kav.* 60, 14; *Tuh.* 31b. 5.

tu:l (d-) 'widow'; and perhaps also 'widower' with a word attached to indicate the sex. S.i.a.m.l.g.; in SW Az., Osm. *dul*, Tkm. *du:l*. **Türkü** VIII ff. **terkin tul tonta tasıkıp teldi** 'he immediately stripped off his mourning garments and ran away' *M I* 7, 10-11: **Talas xatuni: tuli; kalmus'** 'his wife remained a widow' has been read in *Ta. I* 2; *IV* 5, and **tul:** in *III* 4, but very dubiously *ETY II* 133 ff.: **Uyğ.** VIII ff. *Civ.* [gap; if a man has a mole somewhere] **tul kisi** (so read) **alğuçı bolur** 'he will marry a widow' *TT VII* 37, 2; **Xak.** XI **tu:l urağūt al-armala** 'widow' *Kaš.* III 133 (prov.); a.o. *I* 468 (tuğsa:k): **KB tul erdim . . . bu tul tonı suçlup** 'I was a widow . . . stripping off these mourning garments' 84; (benevolent to) **çığay tul yatımke** 'to the poor widows and orphans (l.-w.)' 2473; a.o. 5302: XIII(?) *Tef. tul xatun* 'widow' 311: XIV *Muh.*(?) *al-armala tu:l Rif.* 149 (only): **Çağ.** xv ff. **tu:l dul 'avrat . . . ki eri olmaya** 'a widow who has no husband' *Vel.* 220 (quotn.): **tu:l** ('with -u-') *zan-i bi-savchar wa biwa* 'widow', in *Ar. armala San.* 184r. 29 (quotn.); adding 'also a horse in mourning (ta'ziya) trappings': **Kom.** XIV **tu:l xatun** 'widow' *CCG; Gr.*: **Kıp.** XIII *al-armala tu:l epçi: Hou.* 25, 1: XIV *tu:l al-mar'atul'-ayyim* 'widow' *ld.* 66: XV *armala tu:l Tuh.* 15b. 12.

tö:l (d-) basically 'progeny, descendants'; s.i.a.m.l.g. with this meaning but in some languages also with extended ones, for example SW Osm. **döl** 'foetus, unborn child'; Tkm. **döl:** 'semen; (a fruit) crop; lambing'. **Uyğ.** VIII ff. *Civ. öldin xandin töll yok* 'the realm and the *xan* have no progeny' *TT I* 202-3: **Oğuz** XI **tö:l** (*bi'l-imāla* 'with a front vowel') *vaznu'l-mitāc* 'the season when animals give birth to their young'; and *al-mitāc* 'the new born young' are called **tö:l Kaš.** III 133: (XIV *Muh. dū'l-nasl* 'having progeny' **tö:llüg Mel.** 49, 3; *Rif.* 143): **Çağ.** xv ff. **töl** 'the progeny (mitāc) of ewes or cows' *San.* 184v. 2: **Xwar.** XIII(?) **Oğ.** 64-5, etc. (**boğuz**): **Osm.** XIV ff. **döl** 'progeny, descendants; young (of animals)' and in phr.; fairly common *TTS I* 221; *II* 319; *III* 207; *IV* 240.

tül 'dream'; syn. w. **2 tü:š** (d-); an unusual example of a *l/r* form in **Uyğ.** N.o.a.b. **Uyğ.** VIII ff. *Chr.* (then an angel appeared) **Yawsip-nıñ tülünde** 'in a dream to Joseph' *U I* 10, 5: **Bud.** **bu muntağ tül tüşeyük men** 'I have dreamed a dream like this' *U II* 24, 27 (and *III* 54, 15); **alku bulğanmış yavız tüllerig** 'all confused had dreams' *do.* 58, 1 (ii); o.o. *TT VII* 40, 38; *USP.* 104, 5; *Suv.* 475, 10-11 (**amırığur-**); 593, 23; 594, 5; 620, 17; *U II* 58, 2 (iii) (**yokadur-**).

Mon. V. DL-

tal- (d-) 'to lose strength; to lose consciousness, to faint'. S.i.a.m.l.g. with these meanings; SW Osm. **dal-** also means 'to be sunk in (thought, sleep, etc.)', and hence 'to dive (into water)'. **Uyğ.** VIII ff. **Bud. öğsüz bolup talıp** 'becoming insensible and fainting' *U IV* 40, 171; o.o. *PP* 61, 6 (**öğsire-**); *Suv.* 620, 10: **Xak.** XI **talğan ig al-šar** 'epilepsy' (lit. 'a disease involving frequent fainting') *Kaš.* I 438; n.m.e.: (XIII?) *Tef. zamāna talmış belğürtmiş* 'an appointed time'; hard to connect with this verb 283): **Çağ.** xv ff. **tal-yorul-** 'to be exhausted' *Vel.* 173 (quotn.): **tal-** (1) *xasta şıdan* 'to be infirm, ill'; syn. w. **ar-, har-, talık-, tavşal-** (the second is a corruption of 1 ar-; the third and fourth are not early words); (2) *firū raftan* 'to plunge, be plunged', esp. into water (*ba-ah*) or in thought (*ba-fikr*) *San.* 158r. 10 (quotns.): **Xwar.** XIV **tal-** 'to become exhausted' *Qutb* 169: **Kıp.** XIV **tal- ta'iba** 'to be or become exhausted'; but in Tkm. it is used for *ğataša* 'to dive, plunge' *ld.* 65: **xv ta'iba tal- Kav.** 74, 11; (**ar** and) **tal- Tuh.** 9b. 6: **Osm.** XVIII **dal-** in *Rümi* the same as **tal-** in the meaning 'to plunge into water, to dive' *San.* 224v. 3.

tel- (d-) 'to pierce' and the like; survives only (?) in SW Az., Osm. **del-**; other languages use **öt-, teš-** (note the -l/-š- correspondence, cf. **tül/2 tü:s**); and occasionally **oy-** in this sense. **Uyğ.** VIII ff. **Bud** [gap] **telip kuna kesip kapiğ açıp** 'breaking through (walls)', robbing and cutting off, breaking open doors' *U II* 76, 1: **Xak.** XI **er tam teldi:** 'the man broke through (*taqaba*) the wall' (etc.); and one says **ol oğlakıg sağıkkka: teldi:** 'he put the kid to the milk-ewe (*al-na'ca labūn*) to suck', that is when the she-goat's (*al-ma'zā*) milk is insufficient, or it has died, and the kid or lamb has been left uncared for *Kaš.* II 22 (**tel:r, telme:k**): XIII(?) *Tef. tel- 'to pierce' 296: **Xiv Muh. taqaba del- Mel.** 24, 13; *Rif.* 106: **Çağ.** xv ff. **tél- sūrāx hardan** 'to make a hole (in something)', derived from (*sic*) **télük San.** 198v. 9 (quotns.): **Xwar.** XIV **tél-** 'to pierce' *Qutb* 177-9: **Kıp.** XIII **taqaba tél-** (*sic*) *Hou.* 37, 16: XIV **del-** ditto *ld.* 50: **xv baxaša** 'to bore' **tel-/teš-** *Tuh.* 8b. 3; *taqaba* ditto *do.* 11a. 6.*

tl- (d-) 'to cut into slices'. S.i.a.m.l.g.; in SW Osm., Tkm. **dil-**. Cf. **toğra-**. **Uyğ.** VIII ff. **Bud.** (the Brahman) **tildi** 'sliced' (the king's flesh) *U III* 30, 7: **Xak.** XI **er yarın-**

da:k tildi: *qadda'l-raculu'l-qidd mina'l-cild* 'the man sliced off a strap from the hide'; also used of anything when one splits it lengthways (*şaqqaḥu ṭūla(n)*) *Kaş. II 23* (tiller, tilme:k): **Çağ.** xv ff. **tıl-** *çizi-râ xaṭṭ xaṭṭ wa şarha şarha buridan* 'to cut something into strips or slices'; derived (*sic*) fr. **tilim** 'slice' *San. 198v. 9* (quotns.): **Kıp.** XIII *qadda* 'to slice', in the sense of slicing a melon, etc. with a knife **dıl-** (misvocalized) *Hou. 42, 6: xiv dıl- şaqqa dāliha'l-maşqūq İd. 50: xv (şaqqa wa) qadda tıl-* (in margin **del-**, *sic*) *Tuh. 21b. 1* (under *ş-*); *qadda tıl- do. 30a. 5.*

D to:l- (d-) Pass. f. of **to:-**; 'to be filled, or full'. S.i.a.m.l.g. with these and some extended meanings like 'to be fulfilled'; in SW Az., Osm. **dol-**, Tkm. **do:l-**, the last proving the long vowel. **Uyğ.** VIII ff. **Bud. aḡūlkım tşayım tolzun** 'may my store-house and treasury (Chinese l.-w.) be full' *U I 29, 2-3*; **cambudvıp yér suv tolu uluḡ yél** 'a great wind filling the universe' *TT V 8, 81-2*; **tuyḡuluk bilgülık yol tolmış tükemiş üçün** 'because the way which they must perceive and know is fulfilled and completed' *do. 24, 79*: Civ. in an astronomical text the Chinese term *man* 'to be full' (*Giles 7,622*) is translated **tolmak** *TT VII 11, 3*: **Xak. XI Kaş. I 430 (toplu-)**, n.m.e.: **KB yağız yér yıp yarır toldı** 'the brown earth is full of fragrance' 64; (the moon) **yaşık birle utru bakışsa tolır** 'when it and the sun look squarely at one another is full' 137; o.o. 70, 536, 732, 759 (n.e.); 975, 1052, 5731 (asıḡlıḡ), 5913 (kıṣ). XIII(?) *At. anıḡ wuddı birle köpüller tolu anıḡ yadı birle aḡun tolsu tēp 'saying "may (all) minds be full of love for him and the (whole) world full of memory of him"' 73-4; 199 (iril-); a.o.o.; **Tef. to:-** (and **tola-** ?) 'to be full' 308; *xiv Muh. imtala'a* 'to be full' **do:l-** *Mel. 23, 7*; **to:l-** *Rif. 104*; *al-ımtıla'* **to:lmak** 35, 14; 121; **Çağ.** xv ff. **tol-** (-ḡum, etc.) **tol-** *Vel. 218*; **tol-** *pur şudan* 'to be full' *San. 183r. 15* (quotns.): **Xwar.** *xiv tol-* ditto *MN 253*, etc.: **Kom.** *xiv ditto CCG*; *Gr. 248* (quotns.): **Kıp.** *xiv to:-* *ımtala'a İd. 65.**

VU tul- the **Xak.** verb seems to be **Hap. leg.** but see **tuldur-**; except for the **Uyğ.** phr. below, which it is hard to connect semantically, there does not seem to be any other trace of a **Trans. verb. tol-** or **tul-**. **Uyğ.** VIII ff. **Bud. tüzü yüḡün tolmış** [zap] translates the Chinese phr. *ping p'ei* 'gathering together the reins' (*Giles 9,282 8,837*) *Hüen-ts. 162*: **Xak. XI er tobıknı: adrı bile: tuldı**: 'the man struck the ball with a forked stick' (*alā şıbatayn*); this is a kind of Turkish game, and is played as follows. When one of the players wishes the game to start and strikes in this way, the (right to) start the game is given to the man who is most capable (*aqdar*) at it; and for 'playing tipcat' (*darbi'l-qāl wa'l-ḡula*) one says **tuldı**: (vocalized *talḡ:*) *Kaş. II 22* (**tula:** (*sic*), **tulma:** *k* unvocalized); (**KB tulmadım** in 171 is an error for **bulmadım** 'I have not found').

Dis. DLA

talu: 'choice, select, chosen'. N.o.a.b. This word has no connection with **ḡalu** (sometimes **dal/dal**) 'shoulderblade, shoulder' in some modern languages, which is a Mong. l.-w. **Xak. XI talu:** *ne:ḡ al-şay'u'l-muxtār* 'something chosen, choice' *Kaş. III 232*: **KB talu** is common, e.g. (the Prophet) **boḡunda talusı kişide kedı** 'choicest of the people, the best of men' 34; (my moon was full, but now it has waned) **talı erdi kıkım barır bu talı** 'my character was excellent, but this excellence is going' 1071; o.o. 57, 112, 688 (*yavız*), 825, 2349, 4491, etc.: XIII(?) *At. ol ol halq talusı* 'he (the Prophet) was the choicest of men' 23; a.o.o.: *xiv Muh.(?) al-muxtār talu: Rif. 190* (only).

S telü: See **télve:**.

PU'D tılı: **Hap. leg.**; presumably **Dev. N.** fr. **tıl-** in the sense of a narrow strip of hide or the like. **Xak. XI tılı:** *raşafatu'l-sahm* 'the thong which ties the head to an arrow' *Kaş. III 233*.

I to:l- (d-) 'hail'. Survives in **NE Küer. tolı R III 1196**; **Tuv. do:lu**; **Khak. toḡ dol** (toḡ 'frozen hard'); **NC Kır. dobul/do:ı**; **SC Uzb. dül**; **SW Az., Osm. do:lu**; **Tkm. do:lı**, with a remarkable prevalence of initial d-. 'Hail' in other languages is **burçak** (metaph.) or the Mong. l.-w. **möldür**. **Uyğ.** VIII ff. **Bud. İglemekliḡ tolı yaḡmur** 'hail and rain of illnesses' (pour down on you) *U III 14, 4-5*: **Xak. XI to:l-** 'the hail (*al-barad*) which descends from the sky' *Kaş. III 233*; o.o. *I 139, 19*; 354, 24: **KB 6013 (I bu:z): Çağ.** xv ff. **tolu taḡarḡ** 'hail'; in *Pe. jāla*, in *Ar. ḡalūb* (*sic*) and *barad San. 184v. 15*: **Xwar.** *xiv ditto Quth 182*: (**Kom. xiv** in **CCI** 'hail' is translated **burçak** in **Kom.** and **toolu** in **Pe.**): **Kıp.** XIII *al-barad burçak*; **Tkm. to:lu:** *Hou. 5, 8*; *xiv to:l-* *al-barad İd. 66.*

VU 2 tolı used only in the phr. **tegre tolı** 'all around'; not connected etymologically with either **I to:l-** or **to:lu:**. **Türkü VIII ff. Man. Chuas. 10, 11 (tegre): Uyğ.** VIII ff. **Bud. PP 71, 4 (tegre):**.

D to:lu: (**do:lo:**) **Dev. N./A. fr. to:l-**; 'full'. S.i.m.m.l.g.; in **SW Az., Osm. do:lu**; **Tkm. do:lı**. Cf. **tolun**. **Uyğ.** VIII ff. **Man.-A M I 25, 11 (erüš): Bud. tolo TT VIII B.9-10 (bişrunul-); mayrı sakınçın tolu** 'full of Maitreya-like thoughts' *TT X 185*: (at the end of a colophon; this book) **tolu tükel boldı** 'has been completed' *Suv. 199, 20*; **yarımlı toluı nomlarıḡ** 'the half and whole doctrines' *Hüen-ts. 1923*: Civ. (if one cuts up a garlic bulb and) **iki kulakaḡa tolu tıksar** 'stuffs his ears full of it' *H I 176-7*: **Xak. XI tolu:** **ıdış** 'a full (*al-mal'ān*) vessel'; also used for anything full to overflowing (*tāfiḥ*) *Kaş. III 232*; o.o. *I 100, 7*; *III 357 (2 çuḡ): KB meḡesı tolu 'with a full brain' 57; **sevınçın tolu** 'full of love' 117; o.o. 825, etc. (*iril-*), 1351: XIII(?) **Tef. tolı/tolu** (and **toluḡ**) 'full'*

308: XIV *Muh. al-mal'an dolu*: *Mel.* 54, 9; *do*!u: *Rif.* 151: *Çağ.* xv ff. *tola* (*sic*) *tolu pur ma'nāsina* 'full' *Vel.* 218 (quoton.); *tola pur wa mamlii* *San.* 184v. 4 (quoton.); this form with -o: > -a survives in SW Uzb. *tōla*: (*Xwar.* XIV *toluğ* 'full' *Qutb* 182); *Kom.* XIV 'full' *tolu CCI, CCG; Gr.* 249 (quotons.); *Kip.* XIII *al-mal'an tōlu*: *Hou.* 27, 16; *xiv tōlu ay* 'to the full (*mutalā'nūra* (n)) moon' *Id.* 65; *imtalā'a* 'to be full' *tolu ol- Bul.* 80v.: *xv mal'an tōlu Tuh.* 35a. 13; *Osm.* XIV ff. *dolu* 'full' (cup, moon, etc.); c.i.a.p. *TTS I* 216; *II* 313; *III* 203; *IV* 235.

Dis. V. DLA-

tala: 'to damage, pillage'; an early l.-w. in Mong. *tala-* (*Haenisch* 144); s.i.a.m.l.g. with some extended meanings. Cf. *tala-*. *Uyğ.* VIII ff. *Bud. nomu törüsü talağuluk ermez bolğuluk* 'his doctrine and rules must not be violated, they must be (observed)' *Hiien-ts.* 118-19; *Xak.* XI *KB* (the Taciks call him Afrāsiyāb) *bu Afrāsiyāb tuttı eller talap* 'this Afrāsiyāb seized and pillaged (many) realms' 280: *Çağ.* xv ff. *tala-* (-y, etc.) *yağmā eyle-tarac eyle-* 'to pillage' *Vel.* 172 (quotns.); *tala- ğarat kardan* 'to pillage' *San.* 158v. 12 (quotns.); *Kip.* XIV *tala-xarbağal-kalb* 'of a dog, to bite, tear' *Id.* 65; *xv nahaba* 'to plunder' *tala-Tuh.* 37b. 5; *Osm.* XIV ff. *tala-/dala-* 'to pillage; of a dog, to bite'; c.i.a.p.; in *TTS* instances with the first meaning are indexed under *tala-* and those with the second under *dala-* but the difference is not real *TTS I* 173, 670; *II* 253, 872; *III* 165; *IV* 731; XVIII *tala-* . . . and, in *Rümi, gazidan-i sag* 'of a dog, to bite' *San.* 158v. 12.

tile-: (d-) originally 'to seek (for something *Acc.*)'; hence 'to desire (something *Acc.*)'; to ask (someone *Abl.*) for (something *Acc.*). S.i.a.m.l.g. usually in all meanings; in SW Az., Osm., Tkm. *dile-*. *Türkü* VIII *yérçil tilledim* 'I sought for a guide' *T* 23; VIII ff. *IrkB* 24 (emiğ): *Man. M III* 22, 3-5 (ii) (étiğil): *Uyğ.* VIII ff. *Man.-A barça kişiler inça tileyürler* 'all men seek for (or desire?) this' *M I* 23, 30-1; *Man. kutrulğū yol yınaklarığ tileyü* 'seeking for the way (Hend.) of salvation' *TT III* 60; *Chr. U I* 6, 1 (iste-): *Bud.* [gap] *sözög teler* (*sic*) 'he seeks for a . . . word' *TT VIII A.25*; *burxan kutin tileyü* 'seeking for (or desiring) the blessed state of being a Buddha' (for all mankind) *PP* 47, 7 ff.; *bir kuğkaw tilep* 'asking for a guitar (Chinese l.-w.)' *do.* 69, 7; 70, 3; (if a woman) *urı oğul tileser* 'wishes to have a son' *U II* 15, 3; *tileyürmen küseyürmen* 'I desire (Hend.)' *U III* 8, 18; a.o.o.: *Civ. ed tavar tileser* (co-ordinate with *küseser*) 'if you desire wealth' *TT I* 10; o.o. *do.* 183, 184, 197; *Xak.* XI *ol anu tile:di; talabahu wa tafaqqadahu* 'he sought and searched for him'; and one says *tepri: andağ tile:di*: 'God so wished' (*arāda*) *Kaş. III* 271 (tile:r, tile:me:k); about a dozen o.o., usually translated *talaba*: *KB tile-* is very common, e.g. (God) *tiledi* 'wished' (and created the universe) 4;

yalavaç şevinci tiledi 'he desired (or sought for?) the Prophet's love' 52; *bayat bérdi barça tilemiş tilek* 'God granted his every wish' 90: XII(?) *KBVP hıla bu duşman çerigin sığuka tile* 'seek for a device to break this enemy's ranks' 45; XIII(?) *KBPP* (God) *nemi kim tiledi erse kıldı* 'did what-ever he wished' 3-4; *At.* (take food and clothing from the things of this world) *artuk tileme* 'do not seek for (or desire?) more' 190; a.o.o.; *Tef. tile-* (and? *tıla-*) 'to desire; ask for' 301-4: XIV *Muh. arāda tile-*: *Mel.* 17, 19; *Rif.* 94 (and 103 margin); *ibtağā* 'to wish, request' *tile-* 102 (only); *talaba wa arāda dile-*: 24, 11; *tile-*: 112; *al-talab dilemek* 36, 11; *tilemek* 122: *Çağ.* xv ff. *tile-* (-p, etc.) *dile-* *Vel.* 193-4; *tile-jitlej-xivāstan wa talab kardan* 'to wish, request', etc. *San.* 199r. 5 (quotns.); *Xwar.* XIII *dile-* 'to ask for (pardon, etc.); to wish' *Ali* 26, 56; XIII(?) *tile-* 'to ask for, to wish' *Oğ.* 11, 25, etc.: XIV ditto *Qutb* 179; *MN* 36, etc.: *Kom.* XIV ditto *CCI, CCG; Gr.* 244 (quotns.); *Kip.* XIII *talaba tile-*: *Hou.* 34, 12; 38, 8: XIV *tile-talaba*, and also pronounced *dile-*: *Id.* 40; *dile-arāda wa sa'ala* ('to ask for'); one says *ne dilersen* 'what are you asking for, or do you want?' *do.* 50; *talaba dile-* *Bul.* 57r.: *xv talaba* (*izde-*, and also) *tile-* *Kav.* 74, 19; *Tuh.* 24a. 2; *sa'ala tile-* *Kav.* 76, 6: *Osm.* XIV-XV *dile-* 'to beg (for alms, etc.); to intercede for' *TTS I* 206; *IV* 224.

S *tola* - See *tolğa-*.

D I *töle-*: (d-) *Hap. leg.*; *Den. V. fr. tö:l. Oğuz XI koç*: *tile:di*: *unticati-l-ğanam* 'the ewe lambled' *Kaş. III* 271 (töler, töle:me:k).

?F 2 *töle-*: 'to pay (a debt), repay (a loan)'; almost certainly a Mong. l.-w. *fr. tölä-* (*Kovv.* 1922, *Haltod* 435); the only early occurrences are in late *Uyğ.* texts containing other l.-w.s. S.i.a.m.l.g.; in SW only Tkm. See *Doerfer II* 980, and *tölec*. *Uyğ.* XIII(?) *Civ. bu men Tasik yanıp kelip Turika tölep bérsermen* 'if I, Tasik, return and repay (the debt) to Turik' *USp.* 32, 15; a.o. *do.* 98, 27-8 (*boyin*) *Kom.* XIV 'to pay; to remit (sins)' *töle-* *CCI, CCG; Gr.* 250 (quoton.); *Kip.* XV *ğarima* 'to pay (a debt)' *töl-* (*sic*?) *Tuh.* 27a. 12.

D *tüle-*: (*tüle-*) 'to moult, shed feathers or hair'; *Den. V. fr. tü:*. S.i.a.m.l.g. *Xak.* XI at *tüle:di*: 'the horse (etc.) moulted' (*a'aqqa*), that is the winter coat fell out and the young hair (*aqıqatnu*) grew' (*tüle:r*, *tüle:me:k*) originally *tüle:di*: but the *-ü-* was shortened *Kaş. III* 270: *Çağ.* xv ff. *tüle-* 'inead kardan' 'to exchange, change', and in particular, of birds of prey 'exchange their feathers' (i.e. 'moult'), the *Dev. N.* is *tülek* *San.* 183v. 7.

Mon. DLB

D *tolp* (d-) crisis of *tolup* *Ger.* of *to:l-*, and perhaps merely a shortened scripion for that word which does occur occasionally in the same sense; 'all, whole, completely'. Since *tolu* is sometimes used in much the same

sense, some of the occurrences below may be misreadings of that word, but *tolp* is written quite clearly in Manichaean script. There seems to be a further abbreviation to *top* in one passage below, and there are traces of such a meaning for *top* in some modern languages; otherwise n.o.a.b. Cf. *barça*: Uyğ. viii ff. Man.-A (your human bodies) *tolup* (*sic*) *barça teven* . . . *étmiş yaratmış ol* 'have been entirely made and created by deceit' (trickery and the like) *M III 9, 11-13*; Man. *bu tolup sansar içindeki tınılığlarığ* 'mortals involved in this whole cycle of rebirths' (Sanskrit *saṃsāra*) *TT II 16, 39-40*; *tolp sansarığ do. III 78*; *top (sic) yokatturur* 'he completely destroys' *do. II 17, 70-1*; Bud. *tolp etözn* 'his whole body' *TT X 547*; *tolp nom ukuşındaki tınılığlar* 'all mortals who have understanding of the (true) doctrine' *Sw. 137, 19*; o.o. *U III 15, 9*; 83, 7-8 (*urunçak*); *TM IV 252, 21*; 253, 63 (*osul*); *Sw. 188, 11*; 646, 4: *Xak. XI KB neçe miğ tirig öldi tolup batar* 'however many living beings have died, they all sink out of sight' 4835.

Dis. DLB

D *tolup* See *tolp*.

télve: (d-) 'lunatic, mad'. The evidence seems to point to -é- rather than -e- as the original first vowel. Survives in SE Türki *telbe* (*Jarring 302*); SC *Uzb. telba*; SW *Az., Osm., Tkm. dell*; l.-w. in Pe. and other languages, see *Doerfer II 1008*. Uyğ. viii ff. Man. *kal télve (-f-) teg ertiler* 'they were like lunatics (Hend.)' *TT III 115*; Bud. *öğsüz kal telve U III 76, 13-14*; *Xak. XI télve: al-macnün* 'lunatic' *Kaş. I 426: KB télve (sic)*, often in Hend. with *munduz*, is common 295, 473, 741, 963, 2099, 2655, 6394: *xiii(?) Tef. delü 'mad' 117*; *telve ditto 296: xiv Rbğ. telbe 'mad' R III 1090; Muh. al-macnün* (opposite to 'sane' *ukuşluğ*) *delü: Mel. 55, 7*; *télbe Rif. 152; cunna* 'to be mad' (*mun-*, likewise) *delü: 01- 107 (only): Çağ. xv ff. télbe delü Vel. 195*; *télbe* (spelt) *diwāna 'mad' San. 200r. 23* (quotn.): *Oğuz XI telü: al-aḥmaq* 'an idiot' *Kaş. III 232*; a.o. *III 156, 13*: *Xwar. xiv delü 'mad' Qutb 47*; *telbe do. 174*: *Kom. xiv 'fool' tell CCI*; *Gr.: Kip. xiii al-macnün tel:l: Hou. 25, 21*; 33, 6; *xiv delü al-macnün* . . . also *telü*, *tell: Id. 50*; *al-ḥida'a* 'the kite' (bird) *delü: toğan Bul. 11, 10*; *xv macnün tell Tuh. 33b. 4*.

VU *tolvir* the Ar. words used to translate this are ambiguous, meaning both 'a veil' covering a woman's head and body, and 'a canopy, screen', and the like; as such n.o.a.b.; in the three occurrences the *tā* carries *damma* twice and *fatha* once, the *vā* *kasra* twice and nothing once. Perhaps survives as *talvar* in SW *Osm.*, see below, and as *talvar/talfar/talpar* 'a garden hut or shelter, animal shelter', and the like *SDD 1307*. *Xak. XI tolvir al-sitr*, that is *al-ḥicāl* which is stretched (*yumadd*) over women, and is made of brocade and silk

Kaş. I 457; o.o. *II 173 (talpır-); III 100 (yélvır-)*; *Osm. xvi talvir* 'a shelter for garden-watchers built in the branches of a tree' in three Ar.-Turkish dict. *TTS II 872*; *IV 732*.

Dis. V. DLB-

talpır-: 'to flutter, palpitate, pulsate', and the like; not noted before the medieval period but see the der. f.s below. Survives only(?) in NE *Tel. talbı-*; SW *Osm. talabı-*. *Xwar. xiv talbı-* 'to struggle, flutter' *Qutb 169: Kıp. xiv talabı- farqa'a'l- tā'ir canāhahu* 'of a bird, to flutter its wings' *Id. 66: Osm. xiv ff. talabı-*, occasionally spelt *talbı-* and in *xvi dalabı-* 'to flutter', (of the heart) 'to beat fast' in several texts *TTS I 173*; *II 252*; *III 164*; *IV 187*; *xviii talabı-* (spelt) in *Rümi, tapidan* 'to palpitate, flutter' *San. 160r. 22*; a.o. 159r. 28 (*talpın-*).

D *talpın-* Refl. f. of *talpır-* and syn. w. it, with some extended meanings like 'to struggle'. S.i.m.m.l.g., but not NE or SW, as *talpın-* and the like. *Xak. XI kuş talpıdı*: the bird struggled (*ıđtaraba*) and fluttered (*xafaqa*) its wings', also used of anything that struggles *Kaş. II 239 (talpınu:r, talpınma:k): Çağ. xv ff. talpın-(-mak) düürs- ve çalış-* 'to struggle, strive' *Vel. 174* (quotn.); *talpın-* (so spelt) *tapidan* 'to palpitate, flutter', in *Rümi talabı- San. 159r. 27* (quotns.); *Kıp. xv rafrā'a* 'to flutter' *talpın-* (in margin in second hand *talabın-*) *Tuh. 17a. 10*; *Osm. xiv* to *xvi talbın-*, occasionally *dalbın-*, 'to flutter, palpitate' in several texts *TTS I 174*; *III 164*; *IV 732*.

D *talpır-* Hap. leg.; Inchoative f. of *talpır-*; syn. w. *yélvır-*, *Xak. XI kuş talpıdı*: 'the bird fluttered (*xafaqa*) its wings'; (VU) *talvir (sic) talpıdı: xafaqatı'l-hacala* 'the canopy(?) fluttered'; also used of anything which struggles (*ıđtaraba*) *Kaş. II 173 (talpıra:r, talpırma:k)*.

D *talpış-* Hap. leg.; Co-op. f. of *talpır-*. *Xak. XI kuşlar: kamuğ talpışdı*: 'the birds all fluttered (*xafaqat*) together'; also one says *batrak (sic, later altered to bayrak?) kamuğ talpışdı*: 'the flags fluttered, and the silk pennons of the points of lances and the like were agitated' (*ıđtarabat*) *Kaş. II 204 (talpışur, talpışma:k)*.

Dis. DLC

PU?F *töleç* n.o.a.b.; in Uyğ. spelt *tölç*; morphologically inexplicable, since although there is some semantic connection with F 2 *töle-*, -ç is not a possible suffix either in Turkish or Mong. Both Uyğ. occurrences are in very late documents relating to the same man, (PU) *Turi*, which contain several l.-w.s. The meaning seems to be 'free, gratis, without payment'. Uyğ. *xiii(?) Civ. töleç kuruğ kalmayın* 'let me not remain unpaid and without the land' (?) *USp. 24, 10* (this seems to be the meaning, but the whole document is very obscure);

(if I do not return within three years and give these things to Turi) **borluk Turika toğru töleş bolsun** 'let the vineyard go to Turi outright and free of charge' *do.* 32, 19-20; **Kom.** xiv **töleş bergil** 'give it free, gratis' *CCG; Gr.*

Dis. DLD

D **tölet** n.o.a.b.; the context suggests the meaning 'cushion' or the like; apparently a Dev. N.; there is obviously no semantic connection with 1 or 2 **töle-**; and the word seems rather to be derived fr. ***töle-**: as an *l/r* form of **töse-**; cf. **tül/tüş** Uyğ. viii ff. Bud. (form of eat, clothes to wear) **olurguluk orunun töletin töşekin** 'a seat, cushions, and mattress to sit on' *Suv.* 513, 13; a.o. *TT VIII D.12 (orun).*

D **tilda:ğ/tılta:ğ (d-)** Dev. N. fr. **tilda-**; prob. with **-lt-** in Uyğ. and **-ld-** later; the meaning is very elusive; in some Uyğ. passages 'cause, reason' suits the context best, in others perhaps 'pretext', which is nearer the etymological meaning of **tilda-**. N.o.a.b., but NE **Tob. tildak** 'eloquent', *R III 1333*, seems to be a parallel Dev. N./A in **-k**. Became an early l.-w. in Mong. as **šiltāğ/šilta'a** (< ***čiltāğ**) 'reason, cause' (*Haensch 140*); this word was then reborrowed in this form but with meanings more akin to those in **Xak.**, in **Çağ.** (*San.* 260v. 3), **Kom.** (*sultow CCG; Gr.* 238) and various modern languages, as well as in **Pe.** and other foreign languages, see *Doerfer I 236*. Uyğ. viii ff. **Man.** in *TT IX* **Tokharian tu sa** 'thereupon, therefore' is variously translated **anın**, **anı üze** and (l. 32) **ol tiltağ üze**: **Chr.** **ol uğurka bükün (sic) künke teğl moğočlar o:ka tapımmak tiltağı bu erür** 'therefore this is the reason for which the Magi worship fire down to the present day' *UI 9, 3-5*: **Bud.** **tiltağ** 'cause, reason' is common, e.g. **Sanskrit süktaheto** 'because of the good preaching' **edğü (etkü) nom tilta:ğında**: *TT VIII D.5*; o.o. *do. E.3, 4* etc.; **yavlak 4ç tuş tiltağında** 'because of (or under the influence of) evil companions (Hend.)' *TT IV 6, 21*; o.o. *UI 24, 2 (anvant)*; *TT V 22, 27*; *24, 71-2 (adruk)*; *U II 8, 26* etc.: **Civ.** *USp.* 111, 3-4 (**alış**): **Xak.** xi **tilda:ğ al-tacanni 'alā'l-insān** 'a false accusation against a man'; hence one says **ol apar tilda:ğ kilür**: 'he makes a false accusation against him'; in **Pe.** it is **bahāna Kaş. I 462**; **munda: adın tilda:ğ** (the **lām** was later(?) altered to **kāf**) **ok wa ğayr hādā mina'l-asbā'i'l-muhlīka 'illa 'wa** and in addition to this there is a reason among its (time's) destructive causes' *I 160, 4*: **KB** (If God asks 'why did you behave like this?') **neğü tilda:ğım bar** 'what excuse have I got?' 6544: **xiv Mih.**(?) (**VU**) **al-'ard** ('read **al-'urda** 'purpose, intention') **tilda:ğ Rif.** 190 (only): **Xwar.** xiv **tiltağ** 'motive, cause' *Qutb 192*: **Kıp.** xiii (**ğitacca mina'l-ihticāc** 'to offer an excuse' **dilda:ğla-**); **al-hucca** 'excuse, pretext, argument' **dilda:ğ Hou.** 37, 12: **xiv diltak al-hucca**, more commonly pronounced with **t-** *Id.* 50.

Dis. V. DLD-

D **tilet-** (d-) Caus. f. of **tile-**; s.i.s.m.l. Uyğ. viii ff. **Bud.** **biziğ kut tiletü yarlıkap** 'deigning to order that the favour of heaven should be sought for us' *USp.* 88, 13: **Xak.** xi **ol anı: tiletli**: 'he ordered someone to seek him' (**yaşlabahu**), so he searched for him (**fa'ştaqadahu**) *Kaş. II 310 (tiletür, tiletme:k)*: **Çağ.** xv ff. **tilet-** Caus. f.; **şalabānidan** 'to order to seek or summon (someone)' *San.* 199v. 8 (quotr.).

D **tölet-** (d-) Hap. leg.; Caus. f. of 1 **töle-**; *Kaş.*'s explanation of the origin of the word would be applicable to a Caus. f. of **tüle-**; either he confused the two words or some words have fallen out. **Oğuz xi ol koy töletli: natacati'l-ğanam** (error for **nataca**) 'he helped the ewe to lamb'; **aşluhu isqā'i'l-'aqqu mina'l-şa'r** 'its origin is making the hair fall out' *Kaş. II 310 (töletür, töletme:k)*.

D **tilda-/tılta-** (d-) Den. V. fr. **til**; regarding the phonetics see **tilda:ğ**; etymologically this should mean 'to use the tongue', but in practice it seems usually to mean 'to make excuses, to seek pretexts', and the like. Survives only (?) in **NC Kır.** **tilde-** 'to abuse'. Uyğ. viii ff. **Civ.** (in a pledge by executors of an estate; 'if anyone presents these documents to us') **neğüke tiltamayın bütürüp bergeybiz** 'we will pay in full, without seeking any pretexts' *USp.* 12, 9-10; a.o. *do.* 14-15 (**çamsız**): **Xak.** xi **KB** (if you are now willing to learn) **tilin tildama emdi kesğil sözü** 'do not make any excuses and stop talking at once' 4030: **Xwar.** xiv **tilta-** 'to incite, induce (someone *Acc.*, to do something *Dat.*)' *Qutb 192*: **Kom.** xiv **tiltağan söz** 'a false statement' *CCG; Gr.*

VU?D tölte- Hap. leg.; perhaps **Den. V.** fr. **tölet** which could mean 'to provide with cushions'. Uyğ. viii ff. **Man.** *Wind.* 34-5 (**ét-**).

D **tiltan-** (d-) Hap. leg.; **Refl. f.** of **tilta-**; perhaps 'to make (something *Dat.*) an excuse'. **Türkü viii ff. Man.** *Chuas.* 267 (1 is).

D **taltur-** (d-) Caus. f. of **tal-**; s.i.s.m.l., usually as **taldur-** 'to tire out, exhaust', but **SW Osm.** **daldür-** means 'to plunge (something *Acc.*) into water'. **Xak.** xi **ol anı: urup talturdu**: 'he beat him until he almost fainted' (**kāda an yuğsā 'alayhi**) *Kaş. II 174 (talturur, talturma:k)*.

D **teltür-** (d-) Caus. f. of **tel-**; survives in **SW Osm.** **deldür-**. **Xak.** xi **ol tam teltürdi**: 'he ordered the piercing (**bi-ıaqb**) of the wall' (etc.); the second **tā** is changed from **dāl** (**MS. lām**), as they say in **Ar.** **qatara** and **qadara** with the same meaning (quots.); a **dāl** may be changed from **tā**, and a **tā** (**MS. bā**) from **dāl** (quots.) *Kaş. II 174 (teltürür, teltürme:k)*.

D **tiltür-** (d-) Caus. f. of **til-**; s.i.s.m.l.g., usually as **tildür-**. **Tildür-** in *Kaş.* follows **tuldur-** so presumably belongs here, although

semantically it is nearer *teltür-*, but the text is in some disorder and it is followed by *biltür-*, *tamtur-*, etc.; the scribe was obviously confused between -t- and -d-, but *biltür-* is misplaced in any event. **Xak. XI er yarında:k tıldürdi:** 'the man ordered that a strap (lit. strip) should be cut' (*bi-qaddi'l-qidd*); also used of anything when it has been cut in strips (*qudda*), e.g. leather, and the like *Kaş. II 175* (*tıldürür*, *tıldürme:k*): **anı: biçe:k bile: tıldürdi:** 'he stabbed him (*waca'ahu*); ?read *awca'ahu* 'had him stabbed' with a knife' *II 176* (*tıldürür*, *tıldürme:k*).

D toltur- (d-) Caus. of f. *to:l-*; 'to fill'. S.i.m.m.l.g.; in SW Az., Osm. *doldur-*; Tkm. *do:ldur-*. **Xak. XI ol ayak tolturdu:** 'he filled (*amla'a*) the cup' (etc.) *Kaş. II 175* (*tolturur*, *tolturma:k*): XIII(?) *Tef. toldur-* 'to fill' 308: *xiv Muh. (?) amla'a to:ldur- Rif. 104* (only): *Çağ. xv ff. toltur-* Caus. f.; *pur hardan* 'to fill' *San. 183v. 4* (quotn.): **Kom. XIV ditto toltur- CCG; Gr. 249** (quotn.): **Kıp. XIV toltur- mala'a İd. 65; mala'a doldur-** (once *foldur-*) *Bul. 80v.*: *xv mala'a toltur-* 'with two fş; some people pronounce it with two ds *Kav. 74, 1; mala'a foldur- Tuh. 35b. 8.*

VUD tuldur- Hap. leg.; Caus. f. of *tul-*. **Xak. XI atlıg anı: tuldurdi:** 'the horseman (etc.) collided with him' (*şadamahu*) *Kaş. II 175* (no Aor. or Infin.).

PUD tültür- Hap. leg.; the passage occurs in a list of the unpleasant results of sin; the spelling is quite clear in the MS.; v. l. C. suggests that it means 'to make (someone) dream', connecting it with *tül*, this is possible only by assuming a homophonous V. and N. of this form, but there is no other trace of VU **tül-* or this verb, and no convincing sense is given by assuming that either this word or *tuldur-* is mis-spelt. **Uyg. VIII ff. Man. tüş üze olurup** (so read) *tültürür* (the demons) 'sit on your chest and ?' *M II 11, 12-13.*

VUD toldra:- Hap. leg.; this verb is listed in a Chapter devoted to disyllables, in a small section containing three other verbs all of which are onomatopoeics; the vocalization is chaotic; in the case of this verb the l and d carry *cazms* in the Perf. but are unmarked in the other tenses; in the case of the other verbs the third consonant usually carries a *kasra*, but this seems to be an error. *Prima facie* a Den. V. fr. **toldir*, possibly onomatopoeic 'to clatter away' or the like. **Oğuz XI bo:y** (mis-spelt *to:y*) *toldradı: tafarraq'al-näs min kull cänib* 'the people scattered in every direction' *Kaş. III 447* (*toldra:r*, *toldra:ma:k*).

Tris. DLD

D tiltağlıg P.N./A. fr. *tiltağ*; 'having . . . as a cause'. N.o.a.b. More or less syn. w. *tözlüg*. **Uyg. VIII ff. Bud. yel tiltağlıg ig toğa** 'an illness (Hend.) caused by wind' (?*sic* here, not 'an evil spirit') *Suv. 592, 9* (cf. 591, 12 *yel tözlüg ig*).

Mon. V. DLĞ-

talk- the basic meaning of this verb, which is pec. to *Kaş.* but without a main entry is obscure. It survives as *talki-* 'to work (leather) while tanning it; to scutch (hemp)' in NE Alt., Şor, Tel. ('*Uv. dalğı-*), and NW Kaz. *R III 890*. Cf. *talku*; *talğuç*, *talkit-*, *talkıl-*. **Xak. XI talkar yadurr** 'injures, harms' *Kaş. I 506* (tipolizik); **ödleğ karıtmişka: boduğ talkma:s** 'hair-dye does not shame (*lä ya'ib*) a man whom time has made white-haired' *II 304, 23; n.m.e.*

Dis. DLĞ

talak (d-) 'the spleen'. Survives in NC Kzx.; SC; NW as *talak* or the like and SW Az., Osm. *dalak*; Tkm. *dalak*. **Xak. XI talak al-tihäl** 'the spleen' *Kaş. I 411: Çağ. xv ff. talag/talak supurz* 'spleen', in Ar. *ihäl San. 160v. 6*; *dalak* same translation *do. 224v. 8* (prob. *Rümi*, though not so described): **Kıp. XIII al-tihäl talak Hou. 21, 17: XIV talak ditto İd. 66: xv ditto talak** (vocalized *tolak*) *Kav. 61, 10; talak Tuh. 23b. 4.*

ta:liğ Hap. leg.; obviously a mere jingle **Xak. XI Kaş. I 408** (*ta:tiğ*).

D tilak (d-) Dim. f. of *tıl*; 'the clitoris'. Survives in SW Osm. *dılak* and prob. all modern language groups, but the kind of word often omitted fr. dict.; l-w. in Pe., see *Doerfer II 925. Çiğil XI tilak mata'u'l-mar'a* 'clitoris' *Kaş. I 411; (Xak.?) tilak farcu'l-mar'a ditto I 335, 3: Kıp. XIII al-bazr ditto tilak Hou. 21, 5: XIV tilak al-zunbürü'l'lađi f'i'l-farc ditto İd. 66: xv bazr* (mis-spelt *badr*) *tilak Tuh. 7a. 5: Osm. XVI ff. dilak/tilak* (also *dilçik*) 'clitoris' in several Ar. and Pe. dicta. *TTS II 292, 893; IV 217.*

D tiliğ P.N./A. fr. *tıl*; 'having a tongue'. S.i.m.m.l.g. usually w. a preceding qualifying Adj., 'having a . . . tongue'; but *tiliğ* in some NE languages means 'eloquent' and SW Az., Osm., Tkm. *dill* 'glib, voluble'. **Xak. XI yavla:k ti:liğ beğ** 'a foul-mouthed husband' *Kaş. III 133, 15; n.m.e.*: *xiv Muh. al-faših* 'eloquent' (opposite to 'stammering' *ti:li:siz*) *dillü: Mel. 55, 11; ti:liğ Rif. 153; a.o. do. 150* (*ö:glüğ*): **Xwar. XIV tiliğ/till** 'having a . . . tongue' *Qutb 179.*

VUD tuluk Hap. leg.; the meaning can only be conjectured; the editors suggest a connection with modern words of similar form meaning 'wine-skin' and the like, no doubt der. fr. *to:l-*, but this is not very plausible; the meaning seems rather 'barrier' or the like, which is a possible meaning for a Pass. Dev. N./A fr. *tu-*. **Uyg. VIII ff. Bud.** (when a murderer is reborn in hell, the lords of hell lay him face downwards on a surface of red-hot iron) *üzesinde yalınlayu turur yoğun tuluklar tegresinde tokıp anıp içinde batururlar* 'they fasten thick barriers(?) constantly flaming on the top round him and lower him within them' *TM IV 252, 34 ff.*

F talka: See tarka:.

D talku: prob. a crasis of *talkū: Dev. N. fr. talk-; survives in NE Tel. talku; NC Kir. ditto; Kzx. talkı; NW Kaz., Nog. ditto 'an instrument for working leather while it is being tanned'. It is difficult to see the semantic connection of the Yak. word with this, but it is connected with the meanings of other der. f.s. Yak. xı anything 'spun or twisted' (*maftül mudawwar*) is called talku; hence a 'twisted cord' is called talku: yıştğ. *Kaş. I 427.*

D talğu:ç Hap. leg.; abbreviation of *talk-ğu:ç N.I. fr. talk-; 'a toggle' and the like. Yak. xı talğu:ç 'the name of the piece of wood (*al-xaşaba*) which is inserted between a package (*al-ıdl*) and the cord (round it)'; the cord is twisted several times (*yufal* . . . *fatalât*), until the cord is stretched (*yumadd*) and the load secured (*yuştadd*), so that the package cannot shift (*lâ yu'atvwaç*) *Kaş. I 453.*

?E talğa:ğ See tolğa:ğ.

D talkığ Dev. N. fr. talk-; n.o.a.b. Yak. xı talkığ *muştadimul-hibâl* (so read, MS. *cibâl*) 'tension(?) of cords'; talkığ *ta'wıqu'l-umür* 'a business complication' *Kaş. I 463.*

D talğu:k abbreviation of *talk-ğu:k N.I. fr. talk-; n.o.a.b. Uyğ. viii ff. *terkin bês yüz talğuklarığ anutğıl* 'quickly prepare the 500 iron nails' *U III 47, 9*; Yak. xı talğu:k 'the peg (or tang, *al-watid*) which is inserted in the handle (*maqbađ*) of a spade or axe, so that the (spade or) axe-head can be secured (*yuştadd*) to it' *Kaş. I 469.*

D tolğa:ğ (d-) Dev. N. fr. tolğa:-; lit. 'twisting, something twisted', and the like; *Kaş.* give three meanings; in the third 'snow-storm' it is vocalized *talğa:ğ*; this meaning is not found elsewhere, but there is no reasonable doubt that it is the same word in the sense of 'something swirling'. It is possible that the Uyğ. word was a parallel Dev. N. in -k, tolğak:, which would have the same meaning, and most modern forms seem to go back to this word rather than tolğa:ğ; they include NE Şor tolğak; Khak. tolğax; Tuv. dolğak 'twisted, intertwined,' and the like; SE Türki tolğak 'birth pangs'; NC Kir. tolğo:tolğok ditto, and 'the act of twisting; pressing, urgent' Kzx. tolğak ditto; SC Üzb. tölğok 'birth pangs'; NW Kh., Nog. tolğak ditto; SW Az. dolağ; Osm., Tkm. dolak 'puttees'. Uyğ. viii ff. Bud. tolğağ (or tolğak?) 'pain, distress', occurs both by itself, e.g. *ayığ adalığ tolğağ* 'evil, dangerous pain' *Usp. 99 II b. 10*, and in lists of near synonyms, e.g. *İğ kern sıkığ tapığ ada tuda tolğağlarında* 'in diseases (Hend.), constrictions (Hend.), dangers (Hend.), and pains' *U II 73, 2* (iii) ff.; and in Priv. N./A. form e.g. *emğeksiz tolğağsız* 'without pain' *TT VI 280*: Civ. tolğağ bolup sönmöser 'if a man has colic (?)' and it is not relieved' *H I 44*: Yak. xı tolğa:ğ *şanafu'l-mar'a* 'a woman's earring';

hence one says *yınçü: tolğa:ğ* 'a pearl earring': *tolğa:ğ al-mihna* 'pain'; hence one says *emğek tolğa:ğ* originally *al-zahır wa'l-qawlınc* 'dysentery, colic'; hence one says *anığ karnı: tolğar* 'he has an attack of dysentery and diarrhoea' (*al-hayda*): *tolğa:ğ* (apparently *talğağ* corrected to *tolğa:ğ*) 'a snowstorm (*al-damağ*) which takes a man by surprise' (*yuğsa'l-insân*): so that it nearly kills him; hence one says *tâ:ğ üze: tolğa:ğ* (spelt *talğa:ğ*) *boldı*: 'a snowstorm arose (*qâma*) on the mountain' *Kaş. II 288*: Xwar. xiv *tolğağ zahmâtı* is used both for 'birth pangs' and the 'sufferings' endured by a pilgrim *Nahc. 287, 2-3*: Kıp. xıttı (in a list of clothing, between 'boot' and 'slipper') *al-lafâ'if* 'puttees, or leggings' *to:la:k* (?sic, MS. *torla:k*) *Hou. 19, 5*: xiv *tolak al-say'u'l-malfıf* 'something wrapped up or round' *Id. 65*; in *do. 45* against *çolmak al-lifâfa* one MS. adds, 'also called *dolak*'.

D tolku:k (d-) 'an inflated skin container, or bladder', and more generally 'a skin container'; morphologically a Pass. Dev. N./A. fr. *toluk-*, Emphatic Pass. f. of *to:l-*, which is traceable as *doluk-* in SW Osm. fr. xvi onwards (*TTS I 216*; *IV 236*), and still survives in xx Anat. *SDD 456*. The latest trace of this word is in SW Osm. *Red. 1261*; it is now obsolete everywhere. Uyğ. viii ff. *Man. Wind. 22-4* (I ü-): Yak. xı *tolku:k al-zıqqu'l-manfıx fıhi* 'an inflated skin' *Kaş. II 289*; xiv *Muh. (?)* (under 'wine-merchants' equipment') *al-zıqq to:ku:k Rif. 162* (only): Kıp. xiv *dolku:k al-zıqq*, also pronounced with *š-* *Id. 50*; *tolku:k al-zıqq do. 66*; xv *zarf cıld* 'a skin container' *tolku:k Tuh. 24a. 12*: Osm. xvi *tolku:k* (spelt with *tâ*) occurs in three dictis. translating Pe. words for 'skin container' *TTS III 686*; *IV 760* (*Red.* spells with *tâ* 'pronounced d-').

D talkan 'crushed parched grain' and the like; prob. abbreviation of *talkān Dev. N. fr. talk-. S.i.a.m.l.g.; in SW only Tkm. *talxan*; a l.-w. in Pe. and other foreign languages see *Doerfer II 928* (his proposed etymology is false). Uyğ. viii ff. Civ. *yétı tutum talkan* 'seven handfuls of parched grain' *TT VII 24, 9*; *25, 10*; a.o. *II 12, 91* (arpa): Yak. xı *talkan al-sawıq* 'crushed parched grain' *Kaş. I 440* (verse); o.o. *II 89, 24* (*kattıç-*); *154, 16* (1 *kattın-*); *189, 28* (*kattur-*); *190, 5* (1 *kartur-*); xiv *Muh. (?) al-sawıq tal-ka:n* (mis-spelt with *qaf* for *tâ*) *Rif. 165* (only): Çağ. xv ff. *talkan* 'a food made of crushed parched wheat' *Vel. 173*; *talğan/talkan* 'wheat parched, crushed, and made into food' in particular, and 'anything softened by crushing' in general (quott., prov.); it is pointed out that the translation of *talğan/talkan* as 'pillage' in *Vel. 172* in the same verse is an error *San. 160v. 14*:

Dis. V. DLĞ-

D tilık- (d-) Hap. leg.; Intrans. Den. V. fr. til. Xak./Oğuz xı kişi: meniğ birle: *tilıkdı*: 'the man conversed (*takallama*) with

me and tried to obtain (*istacarra*) information from me'; and one says *ol er işiz tılıktı*: 'that man became a target for gossip (*ğarađ* *li'-alsun*) being criticized and abused for discreditable conduct'; the first is an Oğuz phrase and the Turks do not know it *Kaş. II 116* (*tılıka:r, tılıkma:k*).

?D *tolğa-* (d-) basically 'to twist, wrap round', and the like. S.i.a.m.l.g., usually as *tolğa-*, but NE Tuv. *dołğa-*; SW Az., Osm., Tkm. *dola-*, with a wide range of meanings in some languages. See *tolğar-*. *Xak. XI Kız yinçü tolğadı*: 'the girl put on earrings (*qarratāt li-nafsihā şanař*) of pearls' (etc.); and one says *ol yuň tolğadı*: 'he wrapped together hanks (*'ammata 'amita*) of raw wool' (i.e. for spinning); and one says *anıñ karnı tolğadı*: 'his stomach writhed (*lauā*) with diarrhoea and the like' *Kaş. III 289* (*tolğar, tolğarma:k*); in three places the *nağs* of the *tā* are missing, and in the first phrase it has *fatha* instead of *đamma*): XIV *Muh.*(?) *'anala mixadda* 'to make a pillow, or bolster *to:la-* *Rif. 113* (only; the *ř-* requires back vowels, which excludes a connection with *tölet*; the implication may be 'to wrap up material to make a pillow'): *Çağ. xv ff. tolğa-* (-*dı, -p*) *tolđur-* (*sic*) error for *tola-*: or *döndür-* *ve bür-*; *döndür-* 'to twist; to turn (away)' *Vel. 219* (quotns.); *tolğa-* a Trans. verb (*maşdar-i muta'addi*) *piçidan* 'to twist, turn'; *tolğandır-* is used in the same sense *San. 184r. 8*; *Kıp. xiv tola- lafa* 'to wrap (round)' *Id. 65*; *xv talaqat* 'to be in the throes of child-birth' *tolğa- Tuh. 24a. 6*; *lawā (kayrıl-/mayrıl-*; in margin in second *band*) *to:la- do. 32a. 12*.

D *talkıt-* Hap. leg.; Caus. f. of *talk-*; this must be the correct form, it is the vocalization of the Aor., elsewhere the vowel signs are absent or wrong. *Xak. ol anıñ işin talkıttı*: 'he urged someone to obstruct (*'awwaqa*) his business'; and one says *ol yükni talkıttı*: 'he urged someone to push the load into position' (*yuşdimu'l-haml*); also used when one orders someone to secure it (*bi-işlahihi*) with a rod (*mirba'a*) which is inserted between the cord and the load and twisted (*yuftal*) until the load is straight (*yastaqim*) *Kaş. II 339* (*talkıtu:r, talkıtma:k*).

D *tolğat-* (d-) Caus. f. of *tolğa-*; 'to cause pain or suffering'. S.i.s.m.l.g. with extended meanings. *Türkü VIII II N 13* (*emğet-*): *Uyg. VIII ff. Man. TT II 16, 41-4* (*emğet-*).

D *talkıl-* Hap. leg.; Pass. f. of *talk-*. *Xak. XI talkıldı: neñ inşadama'l-şay wa'nadafa'a* 'the thing was pushed back into position'; and one says *i:ş talkıldı*: 'the business was pushed back' (?postponed, *ındafa'a*); and one says *yük talkıldı: ındafa'a'l-haml fi'l-habl* 'the load was pushed back under the cord (holding it in position)' *Kaş. II 230* (*talkıtu:r, talkılma:k*).

D *tolğan-* (d-) Refl. f. of *tolğa-*; s.i.m.m.l.g. with extended meanings; in SW Az., Osm.,

Tkm. *dolan-* 'to rotate, revolve; to circulate, saunter about', and the like. *Uyg. VIII ff. Man.-A kim etöz üçün emğenser tolğansar* 'whoever undergoes pain and suffering for the sake of his body' *M III 11, 11-12* (ii); *Bud. U II 24, 1* (*ulın-*): *Xak. XI er ulındı: tolğandı*: 'the man writhed (*iltawā*) with pain and tossed (*taqallaba*) from one side to the other'; and one says *er ö:zi: tolğandı*: 'the man was seized with diarrhoea and dysentery'; and one says *er ö:ziñe: yuň tolğandı*: 'the man wrapped together hanks of raw wool for himself' *Kaş. II 241* (*tolğanu:r, tolğanma:k*): *Çağ. xv ff. tolğan-* (-*ıp*) *tolan- Vel. 219*; *tolğan-/tolğaş- piçida şudan* 'to be twisted' *San. 184r. 23* (quotns.); *Kıp. xv 'akira* (of water) 'to be turbid' (*bulan-* and) *tolan-*; Tkm. (*bulğan-* and) *tolğan- Tuh. 26a. 3* (these descriptions should be reversed?).

VUD *tolğar-* Pec. to *Kaş.*; the vocalization and etymology of this verb are most obscure; of the six occurrences the first syllable is vocalized *tal-* six times with the alternative (two vowel signs) *tol-* once, nevertheless considering the meanings *tol-* is almost certainly right; the second syllable is *-ğur-* four times and *-ğır-* twice. The word can hardly be a Caus. f. since it is Intrans., and the likeliest explanation is that *tolğa-* is a Trans. Den. V. and this verb an Intrans. Den. V. from **tolğ* in which case the correct form of this verb should be *tolğar-*. *Xak. XI köñlüm tolğardı*: 'my constitution (*nafsi*) was almost thoroughly upset (read *tatamawvac* for *tatahawvac* in MS.) when it was revolted (*laqısat*) by eating putrid food' (*tolğarur, tolğarma:k*): *art başı: tolğardı*: 'a snowstorm rose (*qāmati'l-damaq*) over the head of the pass' (etc.) *Kaş. II 178* (*tolğarar:, tolğarma:k*).

D *talkış-* Hap. leg.; Co-op. f. of *talk-*. *Xak. XI ol maña: uyma: talkışdı*: 'he helped me to twist (*fi layy*) the felt out of which boots are made'; also used of anything that is twisted (*yulwā wa yuftal*) *Kaş. II 207* (*talkışu:r, talkışma:k*).

D *tolğaş-* Co-op. f. of *tolğa-*; s.i.s.m.l. with various extended meanings; in SW Az., Osm., Tkm. *dolaş-*. *Xak. XI ol meniñ birle: yuň tolğaşdı*: 'he competed with me in wrapping together (*fi ta'mit*) hanks of wool'; also used of twisting (*fi layy*) anything, and also of colic (*al-luwi*) when it attacks the stomach *Kaş. II 220* (*tolğaşur, tolğaşma:k*); *Çağ. xv ff. San. 184r. 23* (*tolğan-*).

Tris. DLĞ

D *tala:ğu:* Hap. leg.; Dev. N. fr. *tala-*: *Xak. XI tala:ğu:* 'a quick-acting (*al-mucahhas?*) poison'; and 'dysentery' (*al-zahir*) is also called *tala:ğu:* *Kaş. I 447*.

Tris. V. DLĞ-

D *tolkuklan-* (d-) Hap. leg.; Refl. Den. V. fr. *tolkuk*. *Xak. XI tolkuklandı: neñ* 'the thing was inflated (*intafaxa*) like a skin con-

tainer' *Kaş. II* 351 (tolkuklanu:r, tolkuklanma:k).

DF talkalan- Hap. leg.; Refl. Den. V. fr. talka; (tarka); inadequately vocalized but certainly of this form. **Xak.** XI *üzüm talkalandı*: 'the grapes were sour' (*tahaşrama*) *Kaş. III* 201 (talkalanu:r, talkalanma:k).

Dis. DLG

D **tөлük** (d-) Pass. Dev. N. fr. tel-; 'a hole'. Survives in SW Az., Osm. delik. Cf. teşük. **Xak.** XI **tөлük** (?sic, MS. *telük*) *al-taqb* 'a hole' *Kaş. I* 388: XIII(?) **Tef. төлүк/telük** 'a hole (in a ship); the aperture of a cow's udder' 296: XIV *Rhğ. teşük төлүк koymadı* 'he left no hole' *R III* 1085; **Çağ.** xv ff. **tөлүк delik** *Vel.* 194 (quottn.); **tөлük** (spelt) *sürāx* 'hole' *San.* 200r. 26 (same quottn.): *Kıp.* xv **tөлük** (?; *lām* unvocalized) *al-buxş* 'hole' *İd.* 39; (**Tkm.**) **dөлük al-taqb do. 50; *al-buxş (-) delik* (sic) *Bul.* 3, 16: *xv buşş telik* *Tuh.* 7a. 12: **Osm.** xiv **dөлük**; xvi **delik** *TTS IV* 202.**

D **tilek** (d-) Dev. N. fr. tile-; 'request, wish'. S.i.a.m.l.g.; in NE Tuv. *dilek*; SW Az., Osm. *dilek*; Tkm. *dileg*. **Uyg.** VIII ff. **Civ. ötüğ** (so read) **tilek bulğuluki sarp** 'it is difficult to achieve one's desires (Hend.)' *TT I* 221-2: **Xak.** XI **tilek al-murād** 'wish' *Kaş. I* 412; o.o. *II* 148, 7 (tile:k); *III* 90, 3 (tilekni): *KB* **bayat bérđi barça tilemiş tilek** 'God granted him all his wishes' 90; many o.o. 37, 116, 125, 136, etc.: XIII(?) *At.* **tilekçe trıl** 'live as you wish' 415; *Tef. tilek* 'wish' 302: xiv *Muh. al-murād tile:k* *Mel.* 84, 10; *Rif.* 190: **Çağ.** xv ff. **tilek dilek** *Vel.* 193; **tilek** (spelt) *talab wa mas'ala* 'request' *San.* 200r. 20 (quottn.): **Xwar.** XIII **dilek** 'wish, request' *Ali* 56: xiv **tilek** ditto *Qutb* 179; **Kom.** xiv 'wish' **tilek CCG**; *Gr.*: *Kıp.* xiv (**Tkm.**) **dilek al-murād** *İd.* 50: xv **tilek** Dev. N. of **tile-tuh.** 84a. 2.

VU?F **dölük** Hap. leg.; the *lām* is unvocalized; it is possible that the *damma* is misplaced and that this should be read as **delük** (**tөлүk**) but initial d- is so rare in *Kaş.* that it may well be a foreign l.-w. **Xak.** XI **dölük al-hazafu'l-a'sā** (sic in MS., ? read *a'lā* or *ağtā*) *wa huwa nah-wu'l-carratu'l-maksūratu'l-ra's*; (*al-a'sā* 'night-blind' is an obvious error; *al-ağtā* means 'rubbish'); though grammatically dubious, the phr. *hazafu'l-ağtā*, gives the best sense) 'a rubbish pot', for example a jar with a broken neck *Kaş. I* 389.

VUD **tölek** (d-) 'tranquil, sedate, quiet', and the like. Survives only(?) in SW xx Anat. **dölek**, same meaning (and others) *SDD* 464; there are also in this language several related verbs **dölet-**, **dölen-**, **dölendir-**, **döleş-**. For Osm. *Red.* 927 (only) lists **dölük** in this sense and **dölün-** 'to become quiet'; these are prob. misvocalized. It seems clear that **tölek** is a Dev. N. fr. ***töle-** (d-) a different word from 1, 2 **töle-** above. **Oğuz** xi **tölek al-mu'tma'in wa'l-sākin** 'quiet, sedate'; aç **évek tok tölek** 'the hungry man hurries to

the food, the satisfied man is sedate and does not care if the meal is late' *Kaş. I* 387: XIII(?) *Tef. tölek* (meaning obscure, but *al-sakina* 'tranquillity' translated **töleklik**) 318 (**tüle:k**): xiv *Rhğ. ay yawaş tölek* 'oh gentle and tranquil man' *R III* 1568; *Muh. al-hudna* 'quiet' **töle:g** (-g marked) *Mel.* 51, 2 (corrupt); *Rif.* 146: **Çağ.** xv ff. (after **tüle:k**) it (here **tölek**) also occurs with the meaning *yawaş* 'quiet, gentle' *Vel.* 220: **Xwar.** xiv **tölek** 'mild, kindly' *Qutb* 189 (**tüle:k**).

D **tüle:k** Dev. N./A. fr. **tüle-**; 'moulting; the moulting season'. Survives in SW Osm. **tülek**, same meaning (and others); l.-w. in Pe., see *Doerfer II* 982. **Xak.** XI **tüle:k waqt isqāti'l-davābb** 'ağāyiqhi' the season when animals shed their winter coats'; one says **ko:y tüle:kinde** (sic) **keldi**: 'the sheep has reached the moulting season' *Kaş. I* 387; **tüle:k yulku**: *al-mu'iqq minn'al-hayawān*, 'animals whose winter coat has fallen out and whose summer coat is growing' *I* 412: **Çağ.** xv ff. **tüle:k** ('with -k') 'the time when birds change their feathers' *Vel.* 220 (quottn.); **tüle:k** (spelt) 'of animals and birds, shedding their coats or feathers and growing new ones' *San.* 184v. 15 (same quottn.).

PU(D) **tölük** pec. to **Uyg.**; some meaning like 'vigour' or 'violence' seems to be indicated; etymology obscure. **Uyg.** VIII ff. **Bud. bar kücin üntürüp tölükün sékriyü barıp** summoning all his strength and going with vigorous leaps' *U IV* 10, 46-7 (*I* 43, 10-11); **öpkesi tölükünde** 'in the violence of his rage' *U II* 25, 25; **tölükün urup** 'violently striking' *do.* 27, 24; **belin[dek] tölükün** 'with terrifying violence' *TT X* 354-5; o.o. *Siw.* 102, 4 (**kıvırğak**); 615, 6 (**kınığ**).

D **tülüg** P.N./A. fr. **tü-**; 'hairy, feathered'. S.i.a.m.l.g. but in such forms as SE **Türki tülük**; SW Osm., Tkm. **tüylü** with inserted consonant. **Uyg.** VIII ff. **Bud. etöz tülüg erür** 'the body is hairy' *TT VIII G.63*: *Civ. do.* P.24; *II I* 37-8 (**erük**): *xiv Chin.-Uyg.* *Dict.* 'peach' **tülüg** (**erük**) *Ligeti* 271: **Xak.** XI one says of a horse **bu et tu:lüg mā şiya** 'what is the colour of this horse's coat?' *Kaş. I* 406, 24; *I* 69 (**erük**); *III* 10 (**yadım**); *III* 207 (**tü-**); n.m.e.: xiv *Muh. dü şa'r* 'hairy' **tü:glüg** *Mel.* 10, 10 (*Rif.* 83 **saç:lüg sic**): (**Xwar.** XIII(?) **tük tülüklüğ** 'hairy' *Oğ.* 15; **kök tülüklüğ** 'grey-haired' *do.* 140; etc.): **Kom.** xiv 'hairy' **tüklü CCI**; *Gr.*

D **tilge**: (d-) Hap. leg.; Dev. N. (Conc. N.) fr. **til-**. **Xak.** XI one says **bir tilge**: et 'a slice (filda) of meat'; also used of anything cut lengthways (*qu'i'a şil(n)*); hence one calls 'a strip (*şayba*) of land' **bir tilge**: **yér Kaş. I** 429.

tilkü: 'fox'; s.i.a.m.l.g., usually with two rounded vowels, **tülkü** and the like; SW Az. **tülkü**, but Osm., Tkm. **tilki**, see *Şcherbak*, p. 135. **Türkü** VIII ff. **özün tilkü**: **yémis**: 'a fox eat him' *İrk B* 46: **Uyg.** VIII ff. **Bud. tilkü** (in lists of evil carnivorous animals) *U II* 31,

53; *Suv.* 599, 16; 610, 15; *Xak.* XI *tilkü:* *al-ta'lab* 'fox'; also a nickname for a girl baby, for reasons explained at some length *Kaş.* I 429; *III* 244 (ékkile:-) and 5 o.o., once (*II* 343, 18) *tilkü:* *KB* 2312 (alçı:): XIII(?) *Tef.* *tilkü* 'fox' 302; *xiv Muh.* *al-ta'lab* *tilkü:* *Mel.* 72, 8; *Rif.* 174; *Çağ.* xv ff. *tilkü* *ribâh* 'fox' *San.* 184v. 15; *Xwar.* *xiv* *tilkü* *Qutb* 179; *Kom.* *xiv* 'fox (skin)' *tilkü* *CCI*; *Gr.:* *Kip.* XIII *al-ta'lab* *tilkü* (? unvocalized) *Hou.* 11, 4; *xiv* *tilkü:* *al-ta'lab*'-*Burğasi* *Id.* 39 (from *Burğas* on the middle Volga); (*Tkm.*) *dilkü:* *al-ta'lab*; also pronounced with *t-* *do.* 50; *al-ta'lab* *tilkü:* *Bul.* 10, 7; *xv ta'lab* *tilkü* *Tuh.* 11a. 2; *Osm.* *xiv* to *xvi*, once in *xvii*, *dilkü* in several texts *TTS* I 206; *II* 299; *III* 195; *IV* 224.

D telge:k *Dev. N. fr. telge:-*; n.o.a.b. in the *Hend.* *bulğak telge:k.* *Uyg.* VIII ff. *Man.-A* (it is like the great ocean) *kim bulğak t[elge:k] üküş ol* 'where there are many disturbances' *M III* 9, 17 (ii); o.o. *do.* 9, 2 (ii); 10, 15 (i); *Bud.* *bu bulğak telgekke* (mis-transcribed *tilpeyke*) *katılm* . . . *erser* 'if I have been involved in these disturbances' *U II* 87, 53 (in the parallel texts *U II* 78, 35; *TT IV* 10, 17 the phr. used is *él bulğakka* 'civil disturbances').

PU(D) tilge:n 'wheel, disc'; pec. to *Uyg.*; unlikely to be a basic word but with no obvious etymology. *Uyg.* VIII ff. *Bud.* *Sanskrit cakra* 'wheel' *tilgen* *TT VIII A.34*; *yüz tilke:nin* (*sic*) 'with a hundred wheels' *do.* G.69; *kün tepril tilgeni teg* 'like the sun disc' *TT V* 6, 21; *Suv.* 92, 18 etc.; *kaplı tilgeni teg* 'like a cart wheel' *Suv.* 133, 20; o.o. *TT V* 6, 43-45 (1 otluğ); *VI* 455 (*tevir-*); *VII* 41, 24; *U III* 17, 9.

Dis. V. DLG-

telge:- *Hap. leg.*; but see *telge:k, telgen-.* *Xak.* XI *ol ata:sın bulğandı: (telge:di:)* *awqa'a abāhu fi ḥarad wa daḥar* 'he infuriated and enraged his father'; *telge:di:* is used only in *Hend.* (*muzdawica(n)*) and not by itself *Kaş.* *III* 291 (*telge:r, telge:me:k*).

D telgen- *Hap. leg.*; *Refl. f. of telge:-.* *Xak.* XI *ol apar bulğandı: telgenđi:* 'he was infuriated and enraged by him' (*ğadıba . . . wa ḥarida*); *telgenđi:* is not used by itself, but always follows *bulğandı:* *Kaş.* *II* 242 (*telgenü:r, telgenme:k*).

Tris. DLG

D tileklig (*d-*) *P.N./A. fr. tile:k*; n.o.a.b. *Uyg.* VIII ff. *Bud.* (I came here) *nomluğ nom tileklig küsüš üze* 'with a desire to search for scripture books' *Hüen-ts.* 203-4.

Tris. V. DLG-

D tilkü:len- *Refl. Den. V. fr. tilkü:*; *lit.* 'to behave like a fox'. N.o.a.b., but *SW Osm.* *tilkileš-* has much the same meaning. *Xak.* XI *er tilkü:lendi:* 'the man was slyly flattering'

(*tamallaqa . . . fi rawağān*) as if he was a fox *Kaş.* *III* 202 (*tilkü:lenü:r, tilkü:lenme:k*); *Osm.* *xvi-xviii* *dilkülen-* 'to fawn, flatter obsequiously' in several texts, mainly *dicts.* *TTS* I 207; *II* 299; *III* 195; *IV* 255.

Tris. DLL

D toliğı (*d-*) *P.N./A. fr. tolt;*; n.o.a.b. *Uyg.* VIII ff. *Man.-A.* *toluğ* *brulit teg* 'like a cloud full of hail' *M II* 11, 16.

D toluluk (*d-*) *A.N. fr. tolu;*; n.o.a.b. *Xak.* XI *KB* *atım erdi Aytoldı küküm tolu irildi toluluk* 'my name was Aytoldı ('the moon has become full'), my character was full (like the moon); the fullness has waned' 1351.

Tris. V. DLL-

D talu:la- *Den. V. fr. talu;*; 'to choose'. N.o.a.b. *Türkü VIII ff. talu:la:pan* 'choosing' *Irkb* 19 (this para. is unintelligible, and possibly corrupt); *Uyg.* VIII ff. *Bud.* (human beings) *tuğduktā kün talulamaz* 'do not choose the day of their birth' . . . *öldükte yéme kün talulamaz* 'and do not choose the day of their death' *TT VI* 227 ff.; *Xak.* XI *ol talu:la:di: ne:yni:* 'he chose (*ixtāra*) the thing' *Kaş.* *III* 326 (*talu:lar, talu:la:ma:k*); *KB* (if this favour of heaven comes, a man's days (read küni) are favoured) *tümen arzū birle talulap yér aš* 'he chooses and enjoys food and countless (other) desires' 682; o.o. 686, 899, etc.: XIII(?) *At.* (this is a wise book) *bir sözüğ talulap ketürdim* 'I have chosen one (wise) word and brought it (to you)' 477 (*sözüğ* seems a better reading than *süzük*).

D tolu:la- *Hap. leg.?*; *Den. V. fr. tolu;*; 'to fill'. *Xak.* XII(?) *KBVP* 51 (*akit-*).

Dis. DLM

talım an *Adj.* used to qualify words for animals, prob. 'predatory', or the like. N.o.a.b. *Türkü VIII ff. talım kara: kuš* 'a predatory (?) eagle' *Irkb* 3, 43, 51; *talım urı:* in *do.* 40 makes no sense and is prob. an error for *telım urı:* 'many ravines': *Uyg.* VIII ff. *Bud.* *talım kara kuš* in *Kuan.* 142 (*U II* 20, 23) corresponds to *Sanskrit garuḍa* 'a mythical bird, king of the birds and enemy of serpents'; *talım balık PP* 17, 1 represents *Sanskrit makara* 'a mythical but dangerous sea monster'.

telım (?*d-*) 'many', one of the commonest words with this meaning down to XI, but now obsolete everywhere. *Uyg.* VIII ff. *Man.* *TT III* 21, 145 (*üküş*); *Bud.* *telım* is common, both by itself, e.g. *nom bitiglerin telım yıgyuk men* 'I have collected many scriptures' *Hüen-ts.* 58-9, and in the phr. *üküş telım Suv.* 140, 22 etc. and *telım üküš U III* 40, 28 etc.; *Civ.* (if an eye) *üküş telım yaş aksar* 'waters profusely' *H I* 65; *Xak.* XI *telım al-katır* 'many'; one says *telım yarma:k* 'many *dirhams*' *Kaş.* *I* 397; nearly 40 o.o.: *KB* *méni emgetür tıl idl ök telım* 'my tongue very often injures me' 166;

kişide kişi adruki bar telim 'there are many differences between one man and another' 201; o.o. 272, 404, 761, etc.; **telimrek** 2148; XIII (?) *At. telim er kanı* 'many men's blood' 142; 3 o.o.; *Tef. telim* 'many, much' 297; **Xwar.** XIII ditto '*Ali* 52: XIII(?) **köp telim** 'very many' *Oğ.* 119, 120, etc.; XIV **telim/télim** 'many' *Qutb* 174-6; *MN* 366; *Nahc.* 336, 7; **Tkm.** XIII *al-kañir* (Kıp. köp/üküş) **te:lim Hou.** 25, 13: XIV **delim al-kañir**; and one says **bu delim dur** 'this is too much', on finding something excessive ('*ind istikñari'l-şay*') *Id.* 50: **Osm.** XIV ff. **delim** 'many, much'; very common in XIV and XV, once in XVI *TTS I* 191; *II* 275; *III* 177; *IV* 201: XVIII **telim**, in *Rümi, farāvān wa bisyār* 'much, many' *San.* 160v. 25.

D tilim (d-) N.S.A. fr. **tıl-**; 'a (single) slice' and the like. S.i.a.m.l.g.; in SW Az., Osm., Tkm. **dilim**; a l.-w. in Pe.; see *Doerfer II* 932; cf. **tilge**. **Xak. XI** **blr tilim et** 'a slice (*filda*) of meat'; also used of anything cut or split lengthways *Kaş. I* 397: **Çağ. xv ff.** **tilim qāburida** 'cut in slices' *San.* 200r. 29 (quotns.); a.o. do. 198v. 9 (til-) **Kom.** XIV 'a slice of bread' *tilim CCG*; *Gr.*

VU(?D) 1 tulum the only meaning in **Xak.** is 'weapons, military equipment'; fr. the medieval period onwards the only meaning, except when it is a Sec. f. of **tuług**, is 'a skin container, inflated skin used as a float', etc. It is, of course, poss. but not very likely that these are two different words. In both cases the word might semantically be regarded as a N.S.A. fr. **tol-**, but it is consistently pronounced **tulum** in all the modern languages in which it survives and is a l.-w. in this form and the second meaning in Mong. (*Kow.* 1855, *Haltod* 431). The evidence against any connection with **tol-** seems to be overwhelming, but there is no semantic connection w. **tul-**. A l.-w. in Pe. and other foreign languages, see *Doerfer II* 931. **Xak. XI** **tulum al-silāh ism cāmī** 'a generic term for weapons (or military equipment)' *Kaş. I* 397; *I* 215 (**anut-**), *II* 30 (**1 ba:n-**) and 2 o.o.: *KB* (do not forget death) **apar yok tulum** 'there are no weapons against it' 1381; **ok ya tulum** 'bow and arrows and military equipment' 3623; **er at sü tulum** 'men and horses, an army, and weapons' 5485; o.o. 1381 (**2 at**), 1537 (**1 tüg**), 2339, 2355: **Çağ. xv ff.** **tulum xih** 'a skin container', in *Ar. ziqq San.* 184v. 18; a.o. 92v. 23 (**uyma-**).

S 2 tulum See **tuług**.

?D tilmaç (d-) 'interpreter'; prima facie der. fr. **til**, but morphologically obscure since **-maç** is otherwise a Dev. Suff. forming names of foodstuffs; the possibility that it is a l.-w. cannot therefore be excluded, particularly since in a slightly different form it exists in Old Church Slavonic, while in Turkish it is not traceable earlier than *KB*; the reading **tlmçı** in *U II* 19, 9 (*Kuan.* 127) is a misreading of **normçı**. S.i.a.m.l.g.; the forms which it takes in Turkish and various foreign languages are discussed at length in *Doerfer II*

1010. **Xak. XI** *KB* **ukuşka biligke bu tilmaçı** **til** 'the interpreter of this to understanding and knowledge is the tongue' 162: XIV *Muh.* (?) **tarcumān** 'interpreter' **tl:ma:ç Rif.** 155 (only): **Çağ. xv ff.** **tilmac** (spelt) 'an interpreter' (*tarcumān*) who is an intermediary between two people and translates their words from one language to another, also pronounced **dılmac San.** 200r. 25: **Kom.** 'interpreter' **telmaç** (*sic*, in the Pe. column *talamaçi*) *CCI*; **tolmaç CCG**; *Gr.* (the latter a Slavonic form): **Kıp.** XIV **al-tarcumān talma:ç** (*sic*) *Bul.* 6, 11: XV ditto **tilmaç** (in margin, 'with t- and d-') *Tuh.* 9a. 3.

Dıs. V. DLM-

D telmir- (?d-) perhaps Intrans. Den. V. fr. **telim**, but, if so, it should mean 'to do something many times'; in practice it means 'to look (at someone) tenderly, or expectantly'. Survives in SE Türki **telmür-**; NC Kır., Kzx. **telmir-**; SW Tkm. **delmir-**, same meaning. **Uyg.** VIII ff. **Bud. telmire közin teñri xatunlarıña köürürler** 'they look tenderly (or expectantly?) at their divine consorts' *TT I*, p. 19, note 46, 2 (fr. *Maitrisimit*): **Xak. XI** **er telim telmirdi**: 'the man glanced (*talaffata*) to the right and left as if he was looking for something or saw a man or the like' *Kaş. II* 179 (**telmire:r**, **telmirme:k**): *KB* **ölüm tuttı bardı közi telmire** 'death took (the lords of this world) and they went off glancing about them' 6634: **Çağ. xv ff.** **telmür-** (-di, -üp) (*VU çalır-*, *bak-*) 'to look expectantly(?)' *Vel.* 195 (quotn.); the first verb is unvocalized and cannot be identified); **telmür-** (spelt) *bāz mādān-i çasm dar intizār wa aḫā-i naẓar kardan* 'to look long and expectantly' *San.* 200r. 1 (quotns.): **Xwar.** XIV **telmür-** 'to look tenderly' *Qutb* 174.

Trıs. DLM

VUD tulumluğ P.N./A. fr. tulum; n.o.a.b. **Uyg.** VIII ff. **Man. M II** 11, 12 (**teğ-**): **Xak. XI** **tulumluğ er al-mudaccac** 'an armed man' *Kaş. I* 498 (verse): *KB* (a famous warrior) **er üğrüm kerek sü tulumluğ tēmış** 'said "your men must be picked and your army well armed"' 2337.

Trıs. V. DLM-

VUD tulumlan- Hap. leg.; Refl. Den. V. fr. **tulum**. **Xak. XI** **er tulumlandı: labisa'l-racul auzāra'l-harb wa'l-silāh** 'the man wore military equipment and arms' *Kaş. II* 266 (**tulumlanur**, **tulumlanma:k**).

D tilemsin- (d-) Refl. Simulative Den. V. **†tilem**, N.S.A. fr. **tlle-**; mentioned only to illustrate this verbal form. **Xak. XI** **ol andın ne:ğ tilemsindi**: 'he pretended to ask (*yañlubu*) him for the thing' *Kaş. II* 259, 29.

D tilimsin- (d-) Refl. Simulative Den. V. fr. **tlim**; mentioned in the same way as **tilemsin-** **Xak. XI** **ol yarında:ç tilimsindi**: 'he pretended to cut a strap' (*yaqıddu'l-qıdd*) *Kaş. II* 262, 8.

Dis. DLN

D to:lun (d-) Intrans. Dev. N./A. fr. to:l-; used only in the phr. *tulun* (a:y) 'the full moon'; a:y sometimes omitted; s.i.s.m.l., in SW Osm. *dolun*, *Xak. xi tulun ay al-badr* 'the full moon' *Kağ. I 402; I 82* (to:lun a:y); *I 288, 5* (tolu:n); *III 33, 14* (to:lun); *KB qiyāmatta kōrgit tulun teg yüzi* 'show his face like a full moon on the day of resurrection' 48; *tulun bolsa tolsa* 'when (the moon) becomes full and is full' 732: *xiiii(?) Tef. tulun ay 309*; *Çağ. xv ff. tulun pur wa mamli* 'full, filled'; *tulun ay badr-i kamil* 'the full moon' *San. 184v. 22* (quoting): *Xwar. xiv tulun ay Qutb 182; MN 5, etc.*; *Kip. xiii al-badr ay tolan* that is *qamar mal'ân Hou. 5, 4*; *xiv (tol- 'to be full'; hence) tulun ay/tolu ay* 'the moon filled with light' *Id. 66*.

tuluq 'the temples' (anatomical); hence 'the hair on the temples', and later more generally 'a lock of hair'. Survives meaning 'a lock of hair', sometimes specifically over the temples, in NE, most dialects, *tuluq*; NC Kir., Kzx. *tulum* SC Uzb. *tolim/tuim*; NW Kaz. *tolim*; Kk., Nog. *tulim*; SW xx Anat. *dulum/dulun/tulun/tulup SDD 472, 1396*. *Uyg. viii ff. Civ. tuluq:ı sançar* 'he has a splitting headache' *TT VIII 1.4*; *Xak. xi tuluq al-şudğ* 'the temples': *tuluq* 'a small component (*hana*) in a horse's bridle, its position is below the horse's ear, and the temple and head straps are passed through it'; hence one says *yügün tuluq: tahi'atu'l-licām* 'bridle fittings' *Kağ. III 371*; *tulun* 'the temples' in one of the two dialects (*luğatayn*); and the small component of a bridle which is on the temples to the right and left is called *tulun I 401*; *Xwar. xiv tuluq* 'hair on the forehead' *Qutb 185*; *Kom. xiv* 'a lock of hair' *tulum CCG; Gr.: Kip. xiii al-dafira* 'a lock of hair' *tulum Hou. 19, 20*; (*VU*) *al-fard wa hurva'l-şudğ tulun* (*sic?*) vocalized *talm* *do. 22, 1*; *xiv tuluq* ('with -ğ') *al-şudğ Id. 66*; *xv şudğ* (tañlay Mong. l.-w.; in margin) *tulun Tuh. 22a. 3*; *Osm. xiv ff. duluq*, less often *tuluq*, 'temples' in several texts *TTS I 227; II 323; III 211; IV 244*.

E tilneq See telge:k.

Dis. V. DLN-

D telin- (d-) Refl. f. of tel-; survives in SW Osm. *delin-* 'to be perforated, worn through'. *Türkü viii üze: tepri: basmasar asra: yér tellinmeser* 'if the sky does not press down from above, or the earth be pierced beneath' (who can harm the Türkü people?) *IE 22, II E 18*; *Uyg. viii ff. Bud. U III 37, 3* (*oyul-*): *Civ. sü süleser yér tellinür* 'if he goes on an expedition the earth is pierced' (i.e. collapses before or beneath him) *TT I 32*; (a remedy) *tellinmez kartka* 'for an ulcer that does not discharge' *HI 42* (*tenillip* in *do. 43* is an error for *telinip*): *Xak. xi tam telindi*: 'the wall was pierced' (*inşaqaba*) *Kağ. II 147* (*telinür*, *telinme:k*): *xiii(?) Tef. telin-* 'to be perforated, pierced' (of a ship, and pearls) 297:

Çağ. xv ff. télin- sürâx şudan 'to be perforated' *San. 199r. 4*.

D tilen- (d-) Refl. f. of tile-; s.i.s.m.l., in SW Az., Osm., Tkm. *dilen-*, usually meaning 'to ask for (something) for oneself, to beg'. *Uyg. viii ff. Civ. men Künbermiş Sapunda tilengü* of 'he must ask me, Künbermiş S. (for the payment)' *USp. 35, 4*; *Xak. xi em sem apar tilenip* 'I sought for (*talabtu*) a remedy (*Hend.*) for it' *Kağ. I 407, 28*; *tilengil* 'seek' *III 43, 20*; n.m.e.: *KB iki ajun tilen* 'seek for both worlds for yourself' 443; *Kip. xiii kaddâ mina'l-kudya* 'to beg' *tle:n- Hou. 43, 10*; *xiv şahada ditto dilen- Bul. 50v. : xv şahata ditto* (*kovala-/kov-/)tilen- Tuh. 21b. 9*.

D tilin- (d-) Refl. f. of til-; n.o.a.b. *Xak. xi teri: tilindi*: 'the hide split lengthways (*inşaqqa fûlan*) like straps' (*al-qidd*) *Kağ. II 149* (*tilinür*, *tilinme:k*): *Çağ. xv ff. tilin-şarha şarha burida şudan* 'to be cut in slices' *San. 199r. 4*.

Tris. V. DLN-

D *tuluqla-* Den. V. fr. *tuluq*; properly 'to strike on the temples'. *Xak. xi ol kulün tuluqla:di: wakazahu 'alâ lahyahi wa taht uđnihi* 'he struck (his slave) on the chin and below the ear' *Kağ. III 409* (*tuluqla:r*, *tuluqla:ma:k*).

D *tilapur-* pec. to *Uyg.* and noted only in the Infin. which seems to mean 'eloquence'; morphologically obscure, but ultimately der. f. *tl.* *Uyg. viii ff. Bud. tila:gurmak TT VIII G.11; U I 17, 9*; *Hüen-ts. 1986; USp. 59, 18*; *Sw. 506, 13*.

Dis. DLR

VU?D *tiler* Halp. leg.; the name of some kind of insect; Müller suggests 'the praying mantis', no doubt regarding it as the Aor. of *tile-* used as a Noun. *Uyg. viii ff. Bud.* ('dogs, tortoises, snakes, violent evil animals with fangs and talons, birds, flies) *tiler*, (ants, beetles, etc.) *U II 35, 20-24*.

Tris. DLR

VU(D) *tolursuk* the second vowel has been read as a *fatha* but looks more like a *damma*; survives in NC Kir. *tolarsak R III 1193*, in *Yud. tolorsuk* 'a small bone which links the knuckle bone to the shinbone in the leg of a quadruped'; there is a related Kzx. word *tilersek* translated 'shin bone' in *R III 1383* and 'Achilles' tendon' in *MM 361*. Morphologically obscure, but hardly a basic word. *Xak. xi tolursuk* 'the heel' (*al-'aqib*), usually used for the heel of a quadruped (*'aqibu'l-däbba*) *Kağ. I 502*.

Dis. DLS

VU?F *talas* n.o.a.b.; ?a l.-w.; *Kağ.* also mentions the word as a place-name. *Xak. xi talas* (*lām* unvocalized) *al-maqbad* (error for *al-miqbas*) that is 'the cord which is stretched at the winning post (*al-ğäya*) for horse races and

(competitions at) striking with a polo-stick' *Kaş. I 366*; **tasal** 'the boundary (*al-madâ wa'l-hadd*) which is set up for (competitions in) striking with a polo-stick'; it is a metathesis (*qalb*) of **talas** (*sic*) (a similar metathesis in Ar. is quoted) *I 392*.

VU **tulas** n.o.a.b. **Xak.** XI *al-wachu'l-sâhim* 'a pale (or emaciated) face' is called **tulas** *yüz Kaş. I 366*; *KB tümen yılda berü tul erdim tulas* 'for countless years I have been a pale widow' 84; **Kip.** XIII *al-haqir* 'humble, despised' (opposite to *calil* 'illustrious') **tula:z Hou.** 26, 17.

Dis. V. DLŞ-

D **talas-** (?d-) Recip. f. of **talas-**; s.i.a.m.l.g., in SW Az., Osm., Tkm. **dalaş-**, with the same shades of meaning as **talas-**. See *Doerfer II 923-4*. **Uyğ.** VIII ff. Civ. (in a contract for the cession of land; my elder and younger brothers, children and relatives whoever they may be) **talasmazunlar** 'are not to dispute (this cession)' *USp.* 15, 11-12; **bés yek talasur** 'five demons fight one another' *TT I 29*; a.o. *do.* 74 (**çaşut**); **Çağ.** xv ff. **talas- küşş kardân** 'to make war, quarrel' *San.* 159r. 2 (quotns.); **Xwar.** XIV **talas-** 'to dispute, object, quarrel' *Qutb* 169; **Kom.** XIV 'to quarrel' **talas-CCG**; **Gr.**: **Kip.** XIII *xâsama* 'to quarrel' **talas-** (Imperat. in error -ğil) *Hou.* 40, 1: xv (whoever speaks) **anın bile talasqaymen adârib ma'ahu** 'I shall come to blows with him' *Kav.* 27, 10; *xâsama* (**savaş-** and) **talas Tuh.** 15a. 3: **Osm.** xv-xvi **dalaş-** (once **talas-**) 'to quarrel'; in two or three texts *TTS I 173*; *II 254*; *IV 731*.

D **teliş-** (d-) Hap. leg.; Co-op. f. of **tel-**. **Xak.** XI **ola:r ikki: tam telışdi:** 'they two competed in breaking through (*fi taqb*) a wall' (etc.); also used for helping *Kaş. II 108* (**telişür:**, **telişmek:**).

D **tileş-** (d-) Co-op. f. of **tile-**; survives in SE Türkü **tileş-** (*Shaw* only); Tkm. **dileş-** 'to ask of one another'. **Xak.** XI **ol meniñ birle: neñ tileşdi:** 'he competed with me in searching for the thing' (*fi iftiqâdî'l-şay' wa nuşdânihi*) *Kaş. II 108* (**tileşür:** (*sic*), **tileşmek:**); **Çağ.** xv ff. *San.* 199r. 5 (**tile-**).

D **tiliş-** (d-) Hap. leg. ?; Co-op. f. of **til-**. **Xak.** XI **ol maña: yarında:k tilişdi:** 'he helped me to cut a strap' (*fi qaddî'l-qidd*); also used for competing *Kaş. II 108* (**tilişür:**, **tilişmek:**).

Dis. DLY

F **taluy** (?d-) originally specifically 'the sea', later used for any large body of water. A Chinese l.-w. In 'Nachworte zur Inschrift von Tonjukuk' (in Radloff, *Die alttürkischen Inschriften von Mongolei*, zweite Folge, St.-Petersbourg, 1899) p. 18, Hirth made the plausible suggestion that it represented the Chinese phr. *ta* 'great' (*Giles* 10,470) and *lei* (*Giles* 6,843 v. the 'water radical' attached). This *lei* (Middle Chinese *lywi* i.e. ?*lui*) was a

medieval name of the Sang-kan River in Chih-li (NE China) down which the Türkü advanced in their raids towards the sea in late VII. As they had never before approached the sea they may well have thought that it was the Great Lui River. An early l.-w. in Mong. as *dalay* (*Haenisch* 31) perhaps borrowed direct fr. Chinese. The word in *Oğ.* below and NE, most dialects, **talay R III 878** and 'Uv. **dalay** are re-borrowings fr. Mong. Türkü VIII (I campaigned up to the Shantung plain and) **taluy:yka: kiçig tegmedim** 'just failed to reach the sea' *I S 3*; a.o. *T 18*: VIII ff. (I am a golden eagle . . .) **taluy:da: yatipan** 'lying by the sea' *Irkb 3*: **Uyğ.** VIII ff. Man.-A. ol **taluy** 'that sea' (or lake?) *M III 10*, 14 (i): Man. **emgeklig taluydin keçürttüpüz** 'you have brought us across a sea of suffering' *TT III 51*; **taluy ögüzdeki balıklar** 'the fishes in the sea' *do.* 90; a.o. *do.* 163: Bud. **uluğ taluy ögüz el(1)1g** (the Bodhisattva) 'great ruler of the sea' *U I 18*, 1; o.o. *Sue.* 354, 7 (**étigisiz**); *Kuan.* 177 (**andık-); U II 55, 3 (ii); in *PP taluy* and **taluy ögüz**, both meaning 'sea', are common: (**Xwar.** XIII(?) **munda itil müren degen bir dalay bar erdi** 'here there was a large body of water called "the river (Mong. l.-w.) Volga"' *Oğ.* 157; **daki daluy** (*sic*?) **daki müren** 'lakes and rivers' *do.* 101).**

Mon. DM

I **ta:m** (?d-) originally 'a wall' (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including 'a building with earth walls; a brick-built structure; a grave mound'; SW Az., Osm. **dam** 'roof'; Tkm. **ta:m** 'a brick-built structure'. Türkü VIII (I have written this inscription) **bu: taşka: bu: tamka: (sic)** 'on this stone and these walls' *I SE*: **Uyğ.** VIII ff. Chr. *U I 7*, 16-17 (**bésük**): Bud. **ta:m tokiyu** 'pounding into shape the (earth) walls' (in building a house) *TT VI 82*: Civ. (if a man falls from his horse or is flogged or) **tamdin tüşüp** 'falls off a wall' *II I 181*; **teğirmi tam içinte esrük bolıtı** 'you have become drunk within a walled enclosure' *TT I 57*: **Xak.** XI **ta:m al-cidar** 'wall' *Kaş. III 157*; *I 153* (**ükeklig**), 307 (**ükelde-**), and nearly 40 o.o. translated *al-cidar*, *al-hâ'it* 'wall' or *al-sür* 'town wall': XIII(?) *Tef.* **dam** 'wall, building' 116; **ta:m** ditto 283: **xiv Muh.** *al-hâ'it ta:m Rif.* 179 (*Mel.* 75, 13 **tiwar**); *al-sath* 'a roof' **da:m** 76, 6; **ta:m** 179: **Çağ.** xv ff. **ta:m ta:m . . . saq ma'nâsına** 'roof' *Vel.* 175 (quotn.); **ta:m divâr-i saray** 'palace wall' *San.* 161 v. 4: **Xwar.** XIII(?) **bu üyntü da'amı** 'the wall of this house' *Oğ.* 249 (Mongoloid spelling representing a long vowel): **xiv tam** 'wall' *Qutb* 169: **Kom.** XIV 'roof' **ta:m CCG**; **Gr.**: **Kip.** XIII *al-sath ta:m üsti: Hou.* 6, 4: **xiv ta:m (t-)** *sic* ditto. *Id.* 66; ditto **ta:m Bul.** 16, 10: xv *sutüh* (also *al-qâ'ir* 'meaning, perhaps error for *al-qâ'ida* 'foundation') **ta:m Tuh.** 19b. 11: **Osm.** XIV ff. **dam** (and? **ta:m**) 'building, cowed, prison', and the like in several texts *TTS I 174*; *II 254*; *III 165*; *IV 188*.

VU 2 **tam** Hap. leg.; there is no widely current Turkish word for 'bolt, door-bar'. **Xak.** XI **tam** *lüzü'l-bâb* 'the bolt or bar of a door'; hence one says **kapuğ tamlatır:** 'he fastened (çadda) the door with a bar' *Kaş.* I 37.

VU?F **tî:m** Hap. leg.; there is perhaps some misapprehension here; the word is prob. a l.-w. from Chinese *tien* 'shop, inn' (*Giles* 11,173; *Pulleblank*, Middle Chinese *tem*) which would explain why it was used for 'wine merchant(s) shop'. **Xak.** XI **tî:m** *al-zîqqul-mamlû* 'a skin filled with wine'; **tî:mçî:** *al-xammâr* 'a wine merchant'; some people call 'a wine merchant' (*tâciru'l-xamr*) **tî:m**, but the former is more correct, because -çî: is the suffix for persons carrying on professions (*al-muhtarîfîn*) *Kaş.* III 136.

1 **tum** (?d-) Hap. leg. **Xak.** XI **tum** *al-bard fi ašî'l-luğa* 'cold' as the basic word; but they use **tumlîğ** for 'cold' and 'a cold (*al-bârid*) thing' *Kaş.* I 338.

VU 2 **tum** pec. to **Xak.** **Xak.** XI **tum** 'uniform' (*al-bahîm*) of a colour when speaking of horse's coats (*fi sîyâti'l-xayl*); hence one says **tum kara:** at 'a uniformly black horse', and **tum torîğ** at 'a uniformly dark bay (*kumayt*) horse' *Kaş.* I 338: **KB** (do not look for a big army) **er üdrüm tile ham tulum tum bile** 'look for picked men with standard equipment' 2339.

Mon. V. DM-

tam- (d-) 'to drip'; s.i.m.m.l. in SW Az., Osm., Tk.m. **dam-**; in some modern languages the der. f. **tamçıla-** is used as well as, or instead of, **tam-**. **Xak.** XI **suv tamdı:** 'the water (etc.) dripped (*qatarâ*) *Kaş.* II 26 (**tama:r**, **tamma:k**); five o.o.: **KB sözi yumşak erdi tılı tüz tamar** 'his speech was gentle, and his tongue dripped equably' 464; **qalamda kara tamsa altun kelir** 'if black (ink) drips from the pen, gold comes' 2715; XIII(?) *Tef. tam-* 'to drip' 283; XIV *Muh. qatarâ dam-* *Mel.* 30, 7; **tam-** *Rif.* 114 (adding *va naqağa* 'to drip'): **Çağ.** xv ff. **tam-** 'to drip' (*çakidan*); in *Rîmi tamla-* *San.* 161r. 11 (quotns.); **Xwar.** XIII **tam-** (of blood, etc.) 'to drip' *Ali* 35, 48; XIV ditto *MN* 72, etc.: **Kom.** XIV ditto *CCG*; **Gr.**: Kip. XIV **tam-** *qatarâ Id.* 66; xv *darafa* (sic, ?read *darina* 'to be dirty') *va naqağa tam-* *Tuh.* 16a. 6; **Osm.** XIV ff. **dam-** (sometimes spelt **tam-**) 'to drip'; c.i.a.p. *TTS* I 174; II 254; III 165; IV 187.

Dis. DMA

F 1 **tamu:** 'hell'; l.-w. fr. Sogdian *tmw*; in the medieval period the form **tamuğ**, possibly borrowed fr. some other Iranian language, appeared. One of the few pagan religious terms which was taken over by Islam. S.i.s.m.l. in both forms; see *Doerfer* II 936. **Türkü** VIII ff. (the road which leads) **tamu kapğına** 'to the door of hell' *Chuas.* 126; **tamu yérin** 'the country of hell' *do.* 161; **Uyg.** VIII ff. **Man.-A M** I 13, 15 (1 a-ğ-):

Man. TT III 14 (to-): **Bud. tamu** is fairly common, e.g. **tamuli yilkılı** '(re)birth in) hell or as an animal' *U II* 33, 7; (you have suffered grievous pains) **tamudakı teg** 'like those in hell' *U III* 46, 18 etc.: **Xak.** XI **tamu:** a name for 'hell' (*cahannum*) *Kaş.* III 234: **KB tamudın yırar** 'it is far from hell' 292; **soluğdın tamu ornı uştmax oğ ol** 'hell is on your left and paradise on the right' 917; **ikl ev yarattı bu xalqka kamuğ birı atı uçmak biriniğ kamuğ** (sic) 'he created two dwelling places for all these people, the name of one is paradise and of the other hell' 3654: XIII(?) *Tef. tamuğ* 'hell' 284; XIV *Muh.*(?) *cahannum tamuğ Rif.* 138 (only): **Çağ.** xv ff. **tamuğ/ tamuk şamu cahannum ma'nâsına Vel. 175; **tamuğ/ tamuk düzax** 'hell' *San.* 161v. 19 (quotn.): **Xwar.** XIII **tamuğ** *Ali* 52; XIV ditto *Qutb* 169; **Kom.** XIV 'hell' **tamu/ tamuk/ tamux CCI, CCG; Gr.**: (Kip.) XIII *cahannum Tk.m. şamu:* *Hou.* 8, 21; XIV **şamu:** ditto *Id.* 66; xv ditto *Tuh.* 11a. 8; **Osm.** XIV ff. ditto; c.i.a.p. *TTS* I 671; II 873; III 663; IV 733.**

?E 2 **tamu:** at the end of a verse in *Kaş.* I 420, 5 is prob. a scribal error for **şamu:**.

?D **toma:** Hap. leg.; morphologically *Pass. Dev.* N./A. fr. to:-, but with no very clear semantic connection. **Xak.** XI **toma:** **buxsun** 'that which rises to the top (*ma yataş'ud* 'al'l-ra's) of a jar of millet beer' *Kaş.* III 234.

Dis. V. DMA-

time- n.o.a.b.; noted only in the Hend. **ét-time-**, which seems to mean 'to prepare'. See **timeğ, timen-**. **Uyg.** VIII ff. **Bud.** [gap] **étdl timedl** 'he prepared' (acc. to the Chinese text his 'books and pictures' (for the homeward journey)) *Hüen-tz.* 84; **ođğurak étingey timeğeymen** 'I shall make thorough preparations' (and collect an enormous army with elephants) *do.* 318-19.

Dis. DMB

PUF **tembin/tenpin** a liquid measure for wine, pec. to **Uyg.** Civ. and clearly a Chinese l.-w.; it must have been a fairly small quantity since in *Usp.* 4, 1-2 **otuz tembin bir kab bor** 'a skin of wine containing 30 **tembins**' and in *Malov DUD* 1, 6 **otuz tembin bir kab süçüğ**, same meaning, are mentioned. The word is discussed at length, in Japanese, by N. Yamada in *Memoirs of the Faculty of Letters, Osaka University*, XI, March 1965, pp. 92-3.

Dis. DMC

VU?F **tî:mçî:** N.Ag. fr. **tî:m**; 'wine merchant'; n.o.a.b. **Xak.** XI *Kaş.* III 136 (**tî:m**): **KB yağı ol bu bor timçl** 'the wine merchant is an enemy (of mankind)' 2098.

Dis. V. DMC-

D **tamçur-** (?**tamçır-**) der. f. of **tam-** n.o.a.b.; the Suff. **-çur-/çür-**, etc. is extremely rare; in **tapçur-** and **kikçür-** it is a

Sec. f. of **-şur-/-şür-**, which is *prima facie* a Caus. f. of **-ş-**, but there is no parallel **-ş-** form of this verb and the question whether there is one of **külçir-** is an open one. This may, of course, be fortuitous, *Kaş.*'s statement that it formed Inchoative Verbs is *prima facie* convincing, whatever its origin morphologically. **Xak. xi yağmur tamçurdi: taraş-şasa** (MS. in error *taraşasa*) 'l-maṭar wa cā'a'l-tall 'the rain drizzled and there was a slight shower' (and the like) *Kaş. II 175 (tamçurur: (MS. tamçurur:), tamçurma:k);* (in a note on the four kinds of verbs containing four consonants) the third kind consists of Intrans. Verbs meaning 'almost to do something, and genuinely intend to do it but to approach the action gradually and by degrees', for example **su:v tamçurdi** (MS. *tamçurdi*) 'the water drizzled (*taraşşadı*) from the clouds and oozed out (*sarıba*) a little' *II 200, 26 ff.* (and see **taşğur-**): (**Çağ.** xv ff. **tamşı-** to drink wine slowly from the glass, not hurrying but enjoying the flavour' *Vel. 175* (quoting.); **tamşı-** (spelt) same translation *San. 161r. 19* (quoting.); no doubt a survival of this Verb).

Dis. DMD

D **tamdu:/tamduk** Hap. leg., but see **tamduksuz**; presumably Dev. N.s fr. **tamıd-**. **Xak. xi tamdu:** *al-daram* 'a fierce fire, blaze'; also called **tamduk** *Kaş. I 418*.

Dis. V. DMD-

PU(?)F **tamıd-** 'to blaze up'. Survives as **tamız-**, same meaning, in NE Koib., Sag.; NC Kır., Kzx.; NW Kaz., Kk., Nog. Prob. a Den. V. fr. the Chinese word *yen* 'flame, blaze', etc. (*Giles 13,069 or 13,151-2* which were *djam* in Karlgren's Archaic (but not Ancient) Chinese) in which case the borrowing must go back to a very early period; cf. **bitl-**. **Uyg.** viii ff. Bud. **kaltı kuruğ otuq tıtağında ot tamıdur édiş küyer örtenür** 'just as fire, by reason of (the presence of) dry kindling flames and burns high and blazes' *U II 8, 26 ff.*

D **tamıt-** (d-) one of several Caus. f. of **tam-**; survives in SE Türki, *Shaw 65, Jarring 293*. Cf. 2 **tamtur-**, **tamız-**. **Xak. xi ol su:vnı: tamıtı: qattara'l-mā** 'he dropped the water (etc.) in small drops' *Kaş. II 311 (tamıtur:, tamıtma:k)*.

PUD **tamđul-** Hap. leg.; morphologically Pass. f. of **tamıd-**, which is irregular as that is an Intrans. V. **Uyg.** viii ff. Bud. **kaltı başda tamđulmış tonda tutunmış küyer otuğ öçürğeli tavranurça** 'just as (people) caught in garments which are on fire from head (to foot) hurry to put out the burning fire' *Sür. 141, 8-10*.

D **tamdur-** Caus. f. of **tamıd-**; the position of the word in *Kaş.* indicates that the third consonant was **-d-** (? for **-đ-**) in **Xak. N.o.a.b Uyg.** viii ff. Bud. **tamđurdum men kamagda yég nomluğ yulağ** 'I have kindled

the torch of the supremely good doctrine' *U I 22, 3-4; o.o. III 32, 19 ff. (süksük)* and 23; *TT VII 40, 98, and 112; Hünen-tis. 1908-9 (ıçın); USp. 102a. 35 (yula:); Xak. xi ol ot: tamdurdi: (MS. in error *tamturdi*) 'he kindled (*atvada*) the fire'; also used for 'to light' (a lamp, *asraca*) *Kaş. II 176 (tamdurur, tamdurmak): KB faşad tamdurur ol uđınmış otuğ* 'wickedness makes that dying fire blaze up' 4412.*

D **tamtur-** (d-) Caus. f. of **tam-**; survives in SE Türki **tamdur-**; SW Tkm. **damdır-**. **Xak. xi ol amıq ağzıca: su:v tamturdi:** 'he ordered that water should be dripped (*bit-taqattur*) into his mouth' *Kaş. II 175 (tamturur, tamturmak); KB faşad tamdurur ol uđınmış otuğ* 'wickedness makes that dying fire blaze up' 4412.

Tris. DMD

PU?F **tama:ta:** Hap. leg.; the first letter is undotted but must be either **b-** or **t-**, prob. the latter since **b-** before **-m-** is very unusual in **Xak.**; Brockelmann's and Atalay's suggestion of **y-** is excluded by its position in *Kaş.*; a very unusual form, prob. a l.-w. **Xak. xi tama:ta:** 'a piece of thin dough (*acın*) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (*eadakuhā*) are not spilt when it is cooked' *Kaş. I 445*.

D **tamduksuz** Hap. leg.; Priv. N./A. fr. **tamduk;** **-t-** in these texts often represents **-đ-**. **Uyg.** viii ff. Bud. Sanskrit *nirupādāna ina śikhi* 'like a fire without kindling' **ta:mduk-suz (sic)** od ya:lını te:ğ *TT VIII A.29*.

Dis. DMĞ

SF **tamuğ** See **tamu:**.

S **tamak** See **tamga:k**.

1 **tamğa:** an old word ending in **-ğa:**; not semantically connected with 2 **tamğa:**; originally a 'brand' or mark of ownership placed on horses, cattle, and other livestock; it became at a very early date something like a European coat of arms or crest, and as such appears at the head of several *Türkü* and many O. Kır. funerary monuments, see L. P. Kyzlasov, 'Novaya datirovka yeniseiskoi pis'mennosti' (*Sovetskaya arkhéologiya*, 1960, III) and 'O datirovke pamyatnikov yeniseiskoi pis'mennosti' (*do. 1965, III*). It was the word used for a Chinese 'seal' and passed into Mong. in this meaning as *tamaga* (*Kcw. 1643*). S.i.a.m.l.g. w. some phonetic variations; in SW Az., Osm. **damğa;** Tkm. **tagma;** a l.-w. in Pe. and other foreign languages; see *Doerfer II 933*, where the word is discussed at great length. **Türkü** viii ff. Man. **tamğa** is used for the mystical 'seals' of the Manichaeans *Chuas. 177* (see note thereon), 181, etc.: **Uyg.** viii ff. Man. **üç tamkalarıg (sic) bütürdi** 'they carried out the (obligations created by the) three seals' *TT III 144*; Bud. in Buddhist terminology Sanskrit *mudrā* 'a mystical gesture or pose' translated in Chinese by a word

which normally means 'seal' is translated **tamğa**, e.g. *e'töz közedüü tamğa tutmuş kerğek* 'one must assume the pose (*mudrā*) for protecting the body' *TT V 8, 53*; a.o.o. in *TT I*: Civ. *TT I 129 (3 al)*; in *USp*, **tamğa** is very common for 'the personal seal' impressed on commercial documents: **Xak. XI tamğa**: 'the seal' (*tābi*) of a king or other individual *Kaş. I 424*: *KB kedin boldı tamğa kamuğ savcıka* 'thereafter he (Muhammad) became the seal (Ar. technical term *al-xātim*) of all the prophets' 45; (the king) *wazirlik aqar bērdı tamğa ayağ* 'gave him the post of Vizier, a seal and a title' 1036: *xiv Muh. al-'alāma* 'a mark' **tamğa**: *Mel. 51, 2*; *Rif. 146*; *al-xatm* ('seal') *wa'l-hadāra* . . . 'seal and (?meaning); *Rif. dāğ* 'brand' **tamğa**: 85, 1; 119: **Çağ. xv ff.** **tamğa** 'a sign or mark' (*'alāma wa nişān*); and the implement with which they seal or mark (*muhr wa nişān kunand*) something, or brand (*dāğ numāyand*) livestock; and a grant (*fattah*) of tithes or government taxes'; and also a seal or sign on the decrees of Turkish rulers, those written in liquid gold being called **altun tamğa**, those in red ink **al tamğa** and those in black ink **kara tamğa** *San. 161 v. 13* (this refers primarily to the chancery practices of the Mongol rulers of Persia): **Xwar. XIII(?)** (I have become your *xāqān* . . .) **tamğa bizke bolzun buyan** 'let virtue be our distinguishing mark' *Öğ. 98-9*: **Kom. XIV** 'seal' **tamxa CCG**; **Gr.: Kıp. xv xatm tamğa Tuh. 14b. 8**; **kayy** 'brand' **tamğa do. 31a. 1**.

D 2 tamğa: Hap. leg.; Dev. N. fr. **tam-**. **Xak. XI tamğa**: 'any affluent (*sā'id*) of seas, pools, rivers, and the like'; and 'a narrow arm of the sea' (*furdatu'l-bahr*) is called **tamğa**: *Kaş. I 424* (verse).

D tamğa:k (d-) Dev. N. (connoting habitual action) fr. **tam-**; lit. 'constantly dripping', but in practice 'the throat', or perhaps more precisely 'the soft palate'. Practically syn. w. **boğuz**. S.i.m.m.l.g. sometimes with extended meanings like 'the mouth of a river' (cf. **2 tamğa**); and 'food'; in SW Az. (meaning 'palate'), Osm., Tkm. **damak**. **Uyğ. VIII ff.** **Man. TT II 16, 16 (opra-)**; **M II 11, 20 (tütün)**: Bud. **tüm tamgakim** . . . **kuriyu** 'my tongue and throat being dry' *U III 37, 29-30*: (placing the ring finger in turn) **alınka tamgakka yürekke** 'on the forehead, the throat, and the heart' Müller, *Zauberritual* (SPAW, 1928), 22, 5: **Civ. til tüpi boğzi öpke:si tamğa:ki** 'the root of the tongue, the throat, lungs, and throat (or palate?)' *TT VIII L 1* (the difference of meaning between it and **boğuz** here is obscure); **boğuz tamak (sic) H I 12 (ağru-)**: **Xak. XI tamğa:k al-halq wa'l-hancara** 'throat (or palate) and throat (or gullet)' *Kaş. I 469*; (if a man talks too much) **tamgak katair**: 'his jaw (*al-hanak*) stiffens through dryness of the mouth' *I 467, 9*; the Turks call *al-hulqüm* 'the throat or gullet' **tamgak** and the **Oğuz** etc. **tamak I 33, 17: XIII(?) At. 'asal tatrup ilkin tamak (sic) tattitip** 'first he gives you honey to taste, and makes a pleasant taste in your throat' 207;

Tef. tamağım 'my throat' 283; *xiv Muh.(?) al-lahāt* 'the uvula' **ta:ma:k** (mis-spelt *ya:ma:k*); and *al-halq boğaz* *Rif. 140* (only); **Xwar. xiv tamak** 'throat' *Qutb 169*: **Kom. xiv ditto CCI, CCG**; **Gr.: Kıp. XIII saqfu'l-halq** 'the roof of the throat' **tamak** (and *al-hulqüm boğaz*) *Hou. 20, 5*; *xiv tamak* ditto *Id. 66*: *xv zardama* 'throat' **tamaw**; **Tkm. tamağ Tuh. 17b. 10**.

Dis. V. DMĞ-

D tamğır- (d-) Hap. leg.; Inchoative f. of **tam-**; cf. **tamçur-**. **Xak. XI suv tamğırdu**: 'the water was on the point of dripping (*hāda . . . an yaqfur*) from the ice' *Kaş. II 179 (tamğıra-, tamğırma:k)*.

Tris. DMĞ

D tuma:ğu: (3d-) Dev. N. fr. ***tuma-** Den. V. fr. **I tum**; 'a cold in the head'. S.i.a.m.l.g.; the first vowel is consistently -u- or an equivalent; in SW Az. **tumov**; Tkm. **dümev**; in Osm. *Sami* 910 spells it **řomağı** but says that it was obsolete, *Red.* has the same spelling, the xx Anat. forms are **duma**, **dumağ**, **dumağa**, **dumağı SDD 473-4** (all very common) and **domağ**, **domağı do. 456** (both Hap. leg.). **Uyğ. VIII ff.** **Civ. tumağu bolup kėtmeser** 'if a man has a cold which will not go away' *H I 144*; a.o. *H II 35, 27*: **Xak. XI tuma:ğu**: *al-zukām* 'a cold in the head' *Kaş. I 447*; *xiv Muh. zükām duma:ğu*: *Mel. 65, 1*; **tuma:ğu**: *Rif. 164*: **Kıp. xv axşam** 'having a cold in the head' **tumaw** (in margin in SW(?) hand **řumağ**) *Tuh. 4a. 7*; **zükām tumaw** (MS. in error *tamaw*); ditto **tumağ do. 18a. 1**: **Osm. XIV-XVIII dumağu/řumağu**, occasionally **dumağı/řumağı**; common down to XVIII, esp. in dict., *TTS II 324*; *III 212*; *IV 245*.

D tamğa:çı: N.Ag. fr. **I tamğa**: the official title of an officer whose duties related to the **tamğa**; as the meaning of the latter term varied it is impossible to translate the word with confidence in most contexts. A.l.-w. in Pe. and Mong. see *Doerfer II 934*. **Türkü VIII** the two representatives of 'my son the Türgeç Xağan of the On Ok (Western Türkü)' at Kül Tegin's funeral were **Maxaraç** (Sanskrit *Mahārāja*) **tamğaçı**; and **Oğuz bilge: tamğaçı: I N 13**; **Uyğ. VIII ff.** **Civ. a tamğaçı** is mentioned in *USp. 64*, 2 an obscure late document relating to **tamğa kümüş** 'money due for taxes' (not, as Radloff supposed, 'minted money'), and seems to mean some kind of 'tax collector': **Xak. XI KB könl erse kılki bolur tamğaçı** 'if his character is upright he becomes a *tamğaçı*' 4046: **Çağ. xv ff. tamğaçı** '*āmil wa mubāşir-i fi'l-i tamğa* 'an official, the supervisor of the business of the *tamğa*' (which seems fr. the quotn. to be taxation) *San. 161 v. 15*.

D tamğa:lğ P.N./A. fr. **I tamğa**; s.i.s.m.l. **Türkü VIII ff. tanuklu:ğ sav tamğa:lı:ğ bitli:ğ eşli:dmi:şte: körü: körmli:ş yeğ** 'a statement before witnesses, a sealed document; seeing is better than hearing' *Tun. IIIa. 2-4*

(ETY II 94): Yen. tamkalıġ (sic) yılki: buġsız ertt: 'his branded livestock were unlimited' *Mal.* 26, 6: **Xak.** XI tamġa:lıġ *Kaş.* I 527 (tamġa:lık): XIII(?) *Tef.* tamġalıġ 'sealed' (book) 283.

D tamġalık A.N. (Conc. N.) fr. 1 tamġa:; pec. to *Kaş.* **Xak.** XI tamġalık 'a small ewer' (*al-ibriq*): tamġalık 'a small table (*al-māyida*) which a man keeps for his own use' (*yaxuş bihā*); its origin is tamġa:lıġ 'marked with a seal' (*al-tābi*), because a king seals (*yaxım*) his ewer and his private table; they contain (and carry) sufficient drink and food for a man. Hence every such ewer and table are called tamġalık because they are destined to have a seal (*xātim*) put on them, so that no one except the king can get hold of them; and if it was said that the *qāf* took the place of the *ğayn* (MS. in error *qāf*) because their points of articulation (*maxrae*) are close together, it would be correct (*ca'iz*) *Kaş.* I 527.

Tris. V. DMĠ-

D tamġakla:- Hap. leg.; Den. V. fr. tamġa:k. **Xak.** XI ol anu: tamġakla:dı: 'he struck him on the throat' (*alā halqihī*) *Kaş.* III 351 (tamġakla:r, tamġakla:ma:k).

D tamġa:la:- Den. V. fr. 1 tamġa:; s.i.s.m.l. usually for 'to brand, to seal, to stamp', and the like. *Türkü* VIII ff. *Toy.* IVr. 3-5 (aya:-); Man. tört yaruk tamġa köġülü-müzde tamġaladımız 'we have sealed our minds with the four seals of light' *Chuas.* 177-8: *Uyg.* VIII ff. Bud. köġüz üze tamġalap 'making the *mudrā* over the breast' *TT V* 8, 59: **Xak.** XI ol bitiġ tamġa:la:dı: 'he put the Sultan's seal (*tābi*) on the letter' *Kaş.* III 353 (tamġalar (sic), tamġa:la:ma:k): XIV *Muh.* *xatama* 'to seal' tamġa:la:- *Mel.* 25, 13; *Rif.* 108; 'allama (*Rif.* adds *'alāma*) 'to mark' ditto 29, 5; 113.

Dis. DMĠ

D tımeġ Hap. leg.; transcribed *tümek*, but the association with *étig* makes it certain that this must be a Dev. N. fr. time:- the spelling of which is certain. *Uyg.* VIII ff. Bud. . . . ulati *étig tımeġler üze* 'with such preparations (or arrangements) as . . . ' *U II* 40, 108.

VU (?D) *türmge*: 'single-minded, foolish'; n.o.a.b. *Uyg.* VIII ff. Man. adın *tümke köġüller* 'other simple minds' *TT III* 164: Bud. *türmge erdim erser* 'although I was foolish' *Hüen-tz.* 1947; a.o. *Suv.* 384, 21.

Dis. DML

D tamlıġ (d-) P.N./A. fr. tam:m; 'having a wall'; n.o.a.b. *Uyg.* VIII ff. Civ. *Usp.* 15, 2-3 (*teġzindür-*): (**Xak.** XIII(?) *Tef.* tamlıġ *suv* translating *nuffa* 'a drop of semen' is a parallel P.N./A. fr. tam 'a drop' a homophonous N. associated with tam- which is not noted before the medieval period).

D tumlıġ (?d-) P.N./A. fr. 1 tu:m (?; see tumli:-); n.o.a.b. *Uyg.* VIII ff. Man. tumlıġ *suv* 'cold water' in antithesis to *isig suv* 'hot

water' *Wind.* 41, 48; a.o. *do.* 39 (ergür-): Bud. tumluġ yüzlüġ 'cold faced' (i.e. hostile, unsympathetic) *U III* 17, 17; 86, 3; *TM IV* 252, 18; *TT X* 354 (with an unacceptable suggested etymology); a.o. *Hüen-tz.* 106-7 (8:d): **Xak.** XI tumlıġ *al-bard wa'l-bārid* 'cold' (N. and Adj.); (verse); the origin of tumluġ (sic) is tum; and one says ölüġ yüz: tumluġ 'the dead man's face is cold'; that is his relatives shun him after his death *Kaş.* I 463; I 338 (1 tum); II 217 (titreş-); III 439 (bud-) and a dozen o.o. of tumlıġ or tumluġ: *KB* (God created) *isig tumlıġıġ* 'heat and cold' 3726: XIII(?) *Tef.* tumlu/tumluġ 'cold' (Adj.) 311: XIV *Muh.* (?) *al-bārid* (opposite to 'hot' *isi*): tumluġ *Rif.* 150 (only, sawu:k in margin): *Kıp.* XIV dumlu: *al-bard Id.* 50; tumlu: *al-bārid do.* 66.

Dis. V. DML-

D tumlıt- (?d-) Den. V. fr. 1 tum with the unusual, Suff. -lıt- instead of -la:-; 'to be cold'; n.o.a.b. It is possible that tumlıġ the use of which both as N. and as Adj. is remarked on by *Kaş.* is a Dev. N./A. fr. this V. and not a P.N./A. fr. 1 tum. *Uyg.* VIII ff. Bud. ölüp bütün etözl tumılıp (sic) 'he died and his whole body became cold' *Suv.* 4, 20: **Xak.** XI suv tumlıdu: 'the water was cold' (*barada*) *Kaş.* III 294 (tumlır, tumlıma:k; verse): *KB* bu munġa isinmek azu tumlımak 'to be so hot or cold' 4701; Iriġ sözke tumlır kişi köġül terk 'a man's heart is quickly chilled by harsh words' 5221.

VUD tamlat- Hap. leg.; Caus. Den. V. fr. 2 tam; 'to bar (a door)'. **Xak.** XI *Kaş.* I 337 (2 tam).

D tumlıt- (?d-) Caus. f. of tumlıt-; 'to chill'; n.o.a.b. **Xak.** XI ol suv tumlıttı: 'he chilled (*barada*) the water' (milk, etc.) (tumlitur, tumlıtma:k); and one says ol anıġ köġüllü tumlıttı: 'he angered him (*ağda-bahu*) and chilled his heart so that he came to dislike him' *Kaş.* II 344 (tumlitur, tumlıtma:k): *KB* (pride is unprofitable and köġül tumlıtur 2120; (a frowning face and bitter words) kişig tumlıtur 2577; a.o. 4706: XIV *Muh.* *dabhara* 'to exert oneself' (this makes no sense, ?metathesis of *barada*) tumlut- *Mel.* 26, 1; *Rif.* 108.

Tris. DML

PU?D tumlıtu: this word occurs in *Uyg.* VIII ff. Civ. in eight documents in *Usp.* (13, 4; 56, 6 etc.) in the phr. toġuru tumlıtu saidım which clearly means 'I have sold outright and irrevocably'. It is difficult semantically to regard it as a Ger. in -u: of tumlıt-; cf. töleç.

DF tamuluġ P.N./A. fr. tamu:; 'hellish'; n.o.a.b. *Uyg.* VIII ff. Bud. (if someone breaks his father's and mother's heart) ol tınlıġ tamuluġ bolur 'that individual becomes destined for hell' (and is not reckoned as a son or daughter) *PP* 11, 6; (**Xak.** XI *KB* the wise man's saying has come to me as follows

tamudin yırar tep tamuluk özl 'the man whose spirit is hellishness is far from hell' 292; this makes little sense in the context and may be corrupt).

Tris. V. DML-

D tamu:la:- Hap. leg.; clearly der. fr. I ta:m; but morphologically inexplicable. Xak. XI 01 su:vuğ tamu:la:dı: şadda sikh bi'l-mā 'he dammed up the water' Kaş. III 327 (tamu:lar; tamu:lama:k).

VUD tümlile:- Hap. leg.; Den. V. fr. *tümlil. Xak. XI eşye:k tümlile:di: rataka'l-ħimār wahtua idā 'adā 'adv bi-qafazān 'the donkey advanced in short jumps'; the form more commonly used is tümlilendi: Kaş. III 326 (tümliler; tümlile:me:k).

D tumluğlan- Refl. Den. V. fr. tumluğ (tumluğ); n.o.a.b. Xak. XI 01 bu: uğrıni: tumluğlandı: 'he reckoned that this period (al-waqt) was cold' (bārid) and gave up his plan (irtada 'anı'l-'azm); and one says 01 apar tumluğlandı: 'he showed him boorishness and hostile looks' (cafa' wa kulūha'l-wach) Kaş. II 273 (tumluğlanur; tumluğlanma:k).

VUD tümlilen:- See tümlile:-.

Dis. DMN

temen 'a large needle, packing needle'. Survives in NC Kzx. teben and perhaps one or two other languages. Uyğ. VIII ff. Civ. temen 'a large needle' is tentatively read in *Fam. Arch.* 2, 48, 50; Xak. XI temen yiğne: al-ibrat'u'l-kabira 'a large needle' Kaş. I 402; III 35 (iğne); (Atalay erroneously altered tümen, q.v., to temen in III 367, 10); XIV Muh. al-misalla 'a large packing needle' temen Mel. 69, 3; Rif. 170; Kom. xv 'needle' temen CCG; Gr.: Kıp. xv (PU) bābtūza (unidentifiable, ?corrupt) temen Tuh. 7b. 13.

tē:мін (d-) 'immediately', originally apparently in the sense of the immediate future, but more often, from an early date, 'in the immediate past, just now'. Survives in SW Osm. as demin (with the accent on the first syllable) in the latter sense. The discussions of this word in PP, p. 254, note 3 and TT I, p. 21, note 86, written before the publication of Kaş. are not well founded. Uyğ. VIII ff. Man.-A M I 14, 10-11 (1): Bud. antada basa tēmin 'immediately after that' U I 33, 12; (if a man has faith) 01 kişi tēmin çin kişi tētr 'that man is immediately called a loyal man' TT V 26, 113; tēmin ök 'immediately' do. 24, 53; 26, 116; X 274; U III 5, 12; o.o. PP 62, 1 (öğlen-); Suv. 619, 18-19 (ançada): Civ. TT I 86 (ancada): Xak. XI tēmin an Adv. (harf) meaning qabl hādih'l-sā'a 'before this moment'; one says tēmin keldim 'I have just arrived' Kaş. I 409.

tuma:n (d-) 'mist, fog'. S.i.a.m.l.g.; in NW Kk.; SW Az. Osm. duman; Tkm. duman; a l.-w. in Pe., Russian and other foreign languages, see Doerfer II 935. Cf. bu:s. Türkü VIII ff. üze: tuman turdu: asra: toz turdu:

'the fog was stationary above and the dust below' *Irkb* 15; Uyğ. VIII ff. Bud. *Hien-tš. frag.* (satğai:-) Xak. XI tuman al-dabāb 'mist, fog' Kaş. I 414; and 3 o.o.: KB 285 (ajunçı): Çağ. xv ff. tuman ... (2) 'a thick mist' (buxār-i gāli?) which rises from the ground and covers the face of the sky; also called duman *San.* 182r. 16; duman 'the mist which rises from the ground'; but the steam (also buxār) which rises from soup, food, and the like is called buğ do. 225v. 20; a.o. do. 136r. 23 (2 bu): Xwar. XIV tuman 'fog' *Qub* 185; Kom. XIV 'fog' tuman CCI; 'gloomy faced' tuman betli CCG; Gr.: Kıp. XIII al-dabāb tuman; XIV tuman ditto *Id.* 66; Bul. 2, 16; xv ditto *Tuh.* 23r. 6; al-ğaym 'fog' tuman *Kav.* 58, 4.

F tümen properly 'ten thousand', but often used for 'an indefinitely large number'; immediately borrowed from Tokharian, where the forms are A tmān; B tmane, tumane, but Prof. Pulleyblank has told me orally that he thinks this word may have been borrowed in its turn fr. a Proto-Chinese form *tman, or the like, of wan 'ten thousand' (*Giles* 12,486). It became an early l.-w. in Mong. as tüme(n) (*Haenisch* 154) and in Pe. as tūmān and other foreign languages, see Doerfer II 983, where the word is discussed at great length. S.i.s.m.l., but in some, perhaps a reborrowing fr. Pe. or Mong. Türkü VIII bir tümen artuku: yeti: biğ '17,000' II S 1; a.o.o. for '10,000'; bir tümen ağt: 'innumerable precious things' I N 12; VIII ff. (one spiraea became a hundred, a hundred a thousand) miğ tavilku: tümen bolti: 'a thousand spiraea became ten thousand' *Irkb* 32; Man. yüz artuku kırk tümen yek '1,400,000 demons' *Chuas.* I 12; Uyğ. VIII [üç] tümen '30,000' *Şu. W* 7; in biğ yunt tümen koñ 'a thousand horses and ten thousand sheep' do *W* 9(?) and side (ETY I 182) the word is not intended to be precise: VIII ff. Man.-A sansaz tümen yıl bolti 'it has been countless myriads of years' (since we departed from you) *M I* 10, 4-5; Bud. PP 1, 5 (özlüg) a.o.o., nearly always for 'an indefinitely large number': Civ. the irrevocable sale of a property is often described as miğ yıl tümen künke teğl 'for a thousand years and ten thousand days' *Usp.* 13, 10 etc. (the phr., which also occurs in VIII *Şu. E* 9, is prob. taken from Chinese): Xak. XI tümen al-kañir 'much, many' of anything; one says tümen törlüğ sözle:di: 'he talked volubly on every kind of subject': tümen miğ alf alf ff'l-adaad 'a million'; one says tümen miğ yarma:k 'a million dirhams' (sic) *Kaş.* I 402; tümen (sic) çęcek 'all kinds (anwā') of flowers' I 233, 26; (scorpions, flies, and snakes) dük miğ kayu tümenler 'in innumerable quantities' III 367, 10; KB tümen 'an indefinitely large number' is common, e.g. tümen miğ törüttüğ bu sansız tiriğ 'Thou hast created these innumerable living beings' 21; o.o. 2, 22, 84, 159, 172, etc.: XIII(?) At. (this world looks nice from the outside, but within it are) tümen nā-xwuğl 'innumerable

unpleasantnesses' 218: *Çağ.* xv ff. **tümen** an expression for 'a large number' (*çokluk*); also *on biş miqdârî 'Uşman ahçası* 'a sum of ten thousand Osmanlı small silver coins' *Vel.* 220 (quotr.); **tümen** '10,000'; and the Mongols call an *amir* with an army of 10,000 *mir-i tümen*; and the people of Persia call '10,000 *dinârs*' *yak tûmân San.* 185r. 14: **Xvar.** xiv **tümen** in both senses *Qutb* 190: **Kom.** xiv '10,000' **tümen** *CCG*; *Gr.*: **Kip.** xiv **tümen** *al-badra* 'a sum of 10,000 *dîrhams*' *Id.* 40; **dümen** '10,000'; also called **tümen** *do.* 50: **Osm.** xiv-xvi **tümen** in both senses, fairly common *TTS I* 705; *II* 911; *III* 692.

Dis. V. DMN-

D tamın- (d-) Hap. leg.; Refl. f. of **tam-**; irregular since **tam-** is Intrans. **Xak.** xi ol *öz:ziqe*: **yağ tamındı** 'he set himself to drip (bi-taqfir) the oil for himself' *Kaş.* II 149 (**taminur**; **taminmak**).

D timen- Hap. leg.; Refl. f. of **time-**; 'to prepare oneself'. *Uyg.* viii ff. **Bud.** *étiniş timeniş* 'prepare yourselves (Hend.)' *Hüen-t.* 230.

Tris. DMN

D tamındı (d-) Hap. leg.; Dev. N./A. fr. **tamin-**. **Xak.** xi **tamındı**: *su:v qafâratu'l-mâ* 'dripping water' *Kaş.* I 450.

D tuma:nlıg (d-) P.N./A. fr. **tuma:n**; 'foggy, misty'. S.i.a.m.l.g.; in NW Kk.; SW Az., Tkm. **dumanlı**. *Uyg.* viii ff. **Man.** **tumanlıg yekler** 'the demons of fog' *M II* 11, 10: (**Xak.**) xiv *Muh.* (?) *yawm muğim* 'a foggy day': **turma:nlıg** (mis-spelt *tuma:ğlu:ğ*) **kün** *Rif.* 185 (only).

DF tümenliğ P.N./A. fr. **tümen**; 'numbered in tens of thousands'; n.o.a.b. **Türkü** viii ff. **Man.** **miñliğ tümenliğ kuvrağ** 'a congregation of thousands and tens of thousands' *TT II* 8, 57: *Uyg.* viii ff. **Man.** **tümenliğ yekler** *M II* 11, 10.

Dis. DMR

?**D tamar/tamir** (d-) 'vein, artery' (the two are not distinguished in the texts quoted below). The original form seems to have been **tamir** with **tamar** as the *Oğuz* form, and this makes it improb., although still poss., that it is the Aor. of **tam-** used as a N., since that should have been **tamar** everywhere. **Tamur** was in any event a Sec. f. due to labial attraction. S.i.a.m.l.g. v. some extended meanings; in SW Az., Osm. Tkm. **damar**, elsewhere **tamir**, or occasionally **tamur**. *Uyg.* viii ff. **Man.-A** (the arrow) *öz tamarıça* (?), *MS. tmriça* *teğdi* 'reached his own vein' *Man.-uig. Frag.* 40r, 8: **Bud.** *sıjırı tamırı* 'his muscles and veins' *U III* 35, 20; *TM IV* 254, 10r; *iki kata tamırım tokip* 'my pulse beats twice' (but cannot beat a third time and comes to rest) *U III* 37, 35-6: **Civ.** *su:v tamırı kurırsar* 'if the veins of water dry up' 'he vegetation dries up' *TT I* 55—*kimniş nari yoğun bolsar kanağı yepil* 'if a

man's arteries thicken it is easy to bleed him' *do.* VII 42, 3; *su:v ö:l ö:tüş* (?) *a:lta:çı ta:marları* 'the internal vessels which receive the passage of water and moisture' *do.* VIII 1: **Xak.** xi **tamur** (*sic*) 'a vein (*al-'irq*) in the body'; the *Oğuz* say **tamar** with -a- because they always seek lightness (*al-xiffa*) and -a- is the lightest of the vowels, so they have recourse to it *Kaş.* I 362; *III* 201 (**bergeilen-**): *KB otaçı tériildi tamur kördiler* 'the physicians assembled and felt his pulse' 1057; **tamurın teşer** 'he pierces his vein' (and sucks his blood) 4099: xiii (?) *Tef.* **tamar** 'vein' 283: xiv *Muh.* *al-'irq tamar* *Mel.* 45, 14; *Rif.* 139: *Çağ.* xv ff. **tamur tamar** . . . *rag ma'nâsına* 'vein' *Vel.* 174 (quotr.); **tamur** (spelt) *rag wa rişai diraxt* 'vein; the roots of a tree' *San.* 161 v. 17 (quotr.): *Oğuz* xi **tamar** see **Xak.**: **Xvar.** xiii **tamir** 'vein' *Ali* 35; xiv **tamar** *Qutb* 169: **Kom.** xiv 'vein' **tamar** *CCI*, *CCG*; *Gr.*: **Kip.** xiii *al-'irq tamar* *Hou.* 21, 18; xiv **tamar** *al-'irq wa'l-cins muştarak* both 'vein' and 'race, kind' *Id.* 66; *al-'irq tamar* *Bul.* 3, 13; *al-cins (kök and) tamar* *do.* 5, 6: xv *al-'irq tamar* *Kav.* 61, 9; *Tuh.* 24b. 8; *cadr* (for *cadr*) 'root, origin' **tamur** (in margin **tamar**) *do.* 11 b. 11.

temir (d-) 'iron'. S.i.a.m.l.g., usually as **temir**; in NE *Tuv.*; SW *Az.*, *Osm.*, and *Tkm.* **demir**; a l.-w. in *Mong.*, *Pe.*, and other foreign languages see *Doerfer II* 1012, *III* 1190-1. **Türkü** viii **temir kapıg** 'the Iron Gate', a pass on the road between Samarkand and Balkh mentioned several times in *I, II, T., IX.*: *Uyg.* viii ff. **Man.-A** *M I* 8, 11-12 (ol): **Bud.** **temir talğuk** 'an iron nail' *U III* 47, 9; o.o. *PP* 31, 5; 33, 2 (1 aç-); *TT IV* 12, 42; *V* 10, 93: **Civ.** in the calendar text *TT VII* 17, 17 **temir** is used to translate (Chinese) 'metal' in the list of the five elements; **Temür** is a common element in P.N.s in *USp.*: **Xak.** xi **temür** *al-hadid* 'iron' *Kaş.* I 361 (prov.); o.o. *I* 42 (1 ark); 187 (eğes-); 519 (tupul-); *II* 21 (çök-); *III* 40 (yultuz); xiii (?) *Tef.* **temür** 'iron; iron fetters' 297: xiv *Muh.* *al-hadid demür* *Mel.* 11, 2; 61, 8; 75, 8; **temür** *Rif.* 84, 160, 178; a.o. 70, 8; 183 (kazğuk); *Rbg.* **temür** 'iron (nail)' *R III* 1135: *Çağ.* xv ff. **temür demür** . . . *âhan ma'nâsına* 'iron' *Vel.* 196; **temür** (spelt) *âhan*, also a P.N. *San.* 200v. 10 (followed by several phr.): **Xvar.** xiii (?) **temür** (?) **demür** *cida* 'an iron lance' (*Mong.* l.-w.) *Oğ.* 99; a.o.o.: xiv **temür/temür** *Qutb* 175-6; *Nahc.* 11, 7: **Kom.** xiv 'iron' **temir**: *CCI*, *CCG*; *Gr.* 240 (quotr.): **Kip.** xiii *al-hadid* *Hou.* 23, 19; both **temür** and **demür** appear as a component in P.N.s listed in *do.* 29; *al-hadid temir* (*sic*) also called **demür** *do.* 31, 13; xiv **temir** *al-hadid* also pronounced with d- *Id.* 40 (and 3 phr.); **demür** *al-hadid*, also pronounced with t- *do.* 50; *al-hadid temür* *Bul.* 4, 12; a.o. in phr. 2, 12; xv *al-hadid temir* *Kav.* 55, 3; 58, 7; *Tuh.* 12b. 12 (and in several phr.): **Osm.** xiv ff. **demir** (but in xiv-xvi normally **demür** 'iron'); c.i.a.p. *TTS I* 191; *II* 276-7; *III* 178; *IV* 203.

tümrüg (d-) 'tambourine' or the like; n.o.a.b.; cf. **küvrüg**. **Oğuz** x1 **tümrüg** *al-daff* 'tambourine' *Kaş. I 478*; xiv *Muh.* (among the royal instruments) *al-fabl* 'drum' *dü:mrüg Mel. 51, 4*; **tümrü:ğ** (mis-spelt) *Rif. 146*; *al-daff dümrü*: 63, 2; **tümrü**: 161; **Kıp. XIII** (in a list of craftsmen and the like and their instruments) *al-mudiff* 'tambourine player' <**tümrü:ğ**; *al-daff*> **tümrü**: *Hou. 24, 10* (this must have been the original text): xiv **dümrü**: *al-daff Id. 50*; **Osm. XIV-XVIII** **dümrü** (?sic, *dumru* in text) 'tambourine' in three XIV and one or two later texts *TTS I 228*; *II 325*; *IV 246*.

VUD tomrum Hap. leg.; N.S.A. fr. 2 **tomur-**. **Xak. XI tomrum** **yığa:ç** *xaşab maqtü* 'ka-'alätü'l-askäf 'a shaped piece of wood like a shoe-maker's last' (and the like) *Kaş. I 485*.

Dis. V. DMR-

VU?D 1 tomur- (of the nose, etc.) 'to bleed'; n.o.a.b. This meaning would be very appropriate for a Caus. f. of **tam-**, and it is tempting to regard this as a Sec. f. of ***tamur-**, particularly since the word is occasionally so vocalized in *Kaş.*, but there is no doubt that the first vowel was rounded, and a sound change **-a->-o-** is unlikely at this period even before **-m-**. **Uyg.** VIII ff. Civ. **kan tomurmakka em** 'a remedy for nose bleeding' *H I 126, 129* (specifically the nose, in both cases the remedy is inserted in it); a.o. *do. 181* (bertin-): **Xak. XI er burni: tomurdi**: 'the man's nose bled' (*ra'afa*) *Kaş. II 85* (spelt *tamurd*), followed by 2 **tomur-**; **bu: oğul ol burni: tomurğa:n** (spelt *tamurğa:n*) 'this boy's nose is constantly bleeding' *I 518*; same phr., but spelt *yomurğa:n*, similar translation *I 524, 16*.

VU?D 2 tomur- prima facie Caus. f. of **VU *tom-**, 'to cut in a rounded shape'. Hap. leg. (but see **tomrum**, **tomruş-**) unless it survives in NE Tel. **tomur-** 'to cut through (a log)' *R III 1238*. The first vowel is uncertain; SW Osm. **tomruk** 'a bud; a boulder; a lump of wood' seems to be a Pass. Dev. N./A. fr. it, and this, taken with the Tel. V. would point to **-o-**, but in Osm. 'the rounded beak (of a bird)' is pronounced **tomşuk**, whereas in all other languages, including Tkm., it is pronounced **tumşuk**, and this looks like a parallel Dev. N. fr. ***tumış-**, Recip. f. of ***tum-**. **Xak. XI** (following 1 **tomur-**) and one says **er yığa:ç tomurdi**: (*hasra* as well as *damma* on *mim*) 'the man cut a piece of wood in a rounded shape (*gata'a . . . mudawwara(n)*) like the base of a column' *Kaş. II 85* (**tomurur** (*tâ'* unvocalized), **tomurma:k**).

VUD tomruş- Hap. leg.; Recip. f. of 2 **tomur-**. **Xak. XI ol menîñ birlē: yığa:ç tomruşdi**: 'he competed with me in cutting a piece of wood in a rounded shape like a tray with a foot-stand' (*ka'l-xivân*) *Kaş. II 213* (**tomruş:r**, **tomruşma:k**).

Tris. DMR

D temirçi: (d-) N.Ag. fr. **temir**; 'blacksmith'. S.i.m.m.l.; in SW Az., Tkm. **demirçi**; Osm. **demirci**. **Uyg.** VIII ff. Civ. (my slave named [gap]) **temirçi** 'a blacksmith' *USp. 73, 2*; **Xak. XI Kaş. III 268** (**toku-**): **KB** (in a list of craftsmen) **temürçl** 4458; xiv *Muh. al-haddâd* 'blacksmith' **demürçl Mel. 11, 12**; 57, 5; *Rif. 85*; **temürçl** (unvocalized) 155; **Kom. XIV** 'blacksmith' **temirçl CCI**; *Gr.*: **Kıp. XIII al-haddâd temirçl**: *Hou. 23, 19*; 50, 18.

D temregü (d-) Dev. N. fr. ***temre-** Den. V. fr. **temir**; 'a skin disease in which the skin is covered with dry scabs'; herpes, tetter, and the like; presumably so called because the skin looks like rusty iron. Survives either directly or in cognate forms in NE Khak. **temire**: NC Kir., Kzx. **temiretki**; SC Uzb. **temiratki**; NW Kaz. **tımreü**; Kk. **temiretki/temirew**; Kumyk, Nog. **temirev**; SW Az. **demrov**; Osm. **temregl**; Tkm. **demrev**. **Xak. XI temregü**: *al-quwaba* 'tetter' *Kaş. I 491*; **Kıp. XIV demregü**: *al-quwaba* *Id. 50*; xv ditto **temrew** (in margin in second hand **temregl**) *Tuh. 28b. 13*.

D temürge:n (d-) Den. N. fr. **temir**; recorded by *Red.* only in SW Osm. as **temren** which is not a genuine Osm. form. See 1 **başak**. **Oğuz XI temürge:n** *naşlu'l-sahm* 'arrow-head' *Kaş. I 522*: (xiv *Muh.* (?) *al-nusûli* 'a maker of arrow-heads' *demrençl Rif. 157* only): **Kıp. XIII al-sinân** 'spear-head' **temren**: *Hou. 13, 15*; xiv Tkm. **demren al-naşl**; (*Kıp. Başak*) *Id. 50*; **Osm. XVI demren Vel. 128** (1 **başak**).

D tamirlig (d-) Hap. leg. (?); P.N./A. fr. **tamir**. **Xak. XI tamirlig** et 'meat which is full of veins and sinews' ('*urüg wa a'sâb*) *Kaş. I 495*.

D temirlig (d-) P.N./A. fr. **temir**; 'made of iron' and the like. N.o.a.b. **Uyg.** VIII ff. Bud. *U II 25, 26* (ört); *TM IV 253, 65-6* (**tiken**): **Xak. XI** (after **temürlik**) and with **-ğ** *şâhibuhu*, i.e. **temürliüg** 'owning iron' *Kaş. I 506*.

D temürlük (d-) Hap. leg. ?; A.N. (Conc. N.) fr. **temir**. **Xak. XI temürlük** 'a place at which iron-stone is melted and iron is refined from it' *Kaş. I 506*.

Dis. DMS

VUF tumsa: Hap. leg.; a l-w. presumably Iranian. **Arğu. XI tumsa**: *al-minbar* 'a pulpit'; *ğayr aşıya* 'not originally Turkish' *Kaş. I 423*.

Dis. DMS

?D **tumşuk** 'a bird's beak', perhaps with the implication of its being a curved beak; if so perhaps a Pass. Dev. N. fr. ***tumış-**, see 2 **tomur-**. S.i.a.m.l.g.; a l-w. in Pe., see *Doerfer II 984*. **Uyg.** VIII ff. Bud. (**vacir tumşukluğ** 'with a *vajra* for a nose' *U II, 60 2* (i)); (birds seize their entrails, lungs, and

livers) **tumşıklarında** 'in their beaks' *U III* 79, 4; **Xak.** x1 **tumşuk** *al-miñqār li'l-tayr* 'a bird's beak' *Kaş. I* 469; **KB** 77 (**çomşuk**): xiv *Muh. al-miñqār tumşık* *Mel.* 73, 8 (misvocalized **tamşık**); *Rif.* 176: **Çağ.** xv ff. **tumşuğ/tumşuk** (1) *miñqār-i tūyūr*; (2) metaph. 'a nose'; (3) metaph. 'the spur of a mountain' *San.* 185r. 23 (quotns.): **Xwar.** xiv **tumşuk** 'a bird's beak' *Nahc.* 43, 1; 338, 13; **Kıp.** xiii *al-miñqār dumşak (sic?) Hou.* 10, 15; xv *miñqār (burun; in margin in SW (?) hand) tumşuk Tuh.* 33b. 8.

Dis. V. DMŞ-

D tamış- (d-) Hap. leg.; Co-op. f. of **tam-**. **Xak.** xi **su:v tamışdı**: 'the water dripped' (*tağatarat*) from the ice, etc. *Kaş. II* 110 (**tamışur**, **tamışmak**).

Dis. V. DMZ-

D tamız- (d-; **tamuz-**) Caus. f. of **tam-**; cf. **2 tamtur-**, **1 tamit-**. Survives in one or two NE and NW languages. Not to be confused w. the **tamız-** which is the modern f. of **tamıd-**, q.v. **Uyg.** viii ff. Civ. **karaguş sıçğanniñ ötin tamızsar** 'if one drips the gall of a black mouse into it' *H I* 56-7; **üç kata burunka tamızgu ol** 'one must drop it three times into the nose' *do.* 127; a.o. *H II* 12, 86; **Xak.** xi **ol su:v tamızdı**: 'he dripped (*qağtara*) the water' (etc.) *Kaş. II* 86 (**tamuzur**, **tamuzmak**); a.o. *II* 164, 20; **KB** **kılıç kan tamuzsa** 'if the sword drips blood' 2715; (**Kıp.** xv in a list of 'very unusual' Caus. f.s, the Caus. f. of *naqağa* 'to drip' is given as **tamızır-** *Kav.* 69, 15; cf. **emüz-**).

Tris. DMZ

D tamızım (d-) N.S.A. fr. **tamız-** 'a single drop' (of water, etc.). N.o.a.b. **Uyg.** viii ff. Bud. (it is possible to count) **bir bir tamızım sanın** 'the number of individual drops' (in a great ocean) *Usp.* 89, 12; **Kıp.** xiv **tamzum**. (*sic*) *al-qaṭra* 'a drop' *Id.* 66.

Mon. DN

I ta:n 'a cool breeze'. Survives in NE **Kaç.**, **Koib.**, **Sag.** *R III* 822, and **Khak.** **Xak.** xi **ta:n** 'a cold wind' (*al-rīḥu'l-bārid*) which blows at dawn and sunset *Kaş. III* 157; **KB** (your mouth is like a cave) **sözün çiksa andın sahar tanı teg** 'if words proceed out of it (they are as cool) as a dawn wind' 2684.

F 2 tan 'body'. An Iranian l.-w., cf. Persian *tan*, which was borrowed at an unusually early date. S.i.s.m.l. **Türkü** viii ff. *IrKB* 3 (tū): **Xak.** xi *Kaş.* II 307 (**kaşit-**): xiii(?) *At.* **ka-muğ taḡda tan turup** 'every morning the body stands up' (bows to the tongue and does worship) 147-8; *Tef.* **tan** 'body, individual, self' 297 (*ten*): xiv *Muh. al-çuṭta* 'body' *tan Mel.* 45, 12; *Rif.* 138; **Xwar.** xiv **ten/tén** 'body' *Qutb* 175-7; **Kom.** xiv 'body; flesh' (as opposed to 'spirit') **tan**; common *CCG*; *Gr.* 24^o (quotns.): **Kıp.** xiv **tan al-cism** 'body' *Id.* 40.

dağ Hap. leg. ?; onomatopoeic. **Xak.** xi **dağ doḡ etti**: **ne:ḡ aḡassa'l-ḡay** 'the thing made a low sound'; like the phr. **taḡ toḡ etti**: **ḡawwata** 'it made a noise' *Kaş. III* 357.

I taḡ (d-) 'dawn'; s.i.a.m.l.g.; in NE **Tuv.**; SW **Az.** **daḡ**, **Osm.** **daḡ/taḡ**. **Tkm.** **daḡ**. Cf. **erte.** **Türkü** viii T 35 (**üntür-**): viii ff. **taḡ taḡlardı**: (?error for, or misreading of, **taḡla:dı**) 'the dawn broke' *IrKB* 26; **Man.** **kaltı yeme taḡ attı** 'and as dawn [broke]' *TT II* 8, 61; **Uyg.** viii ff. **Man.** the text in *M II* 9 is a hymn to the (Sogdian Manichean) god *Vām* 'dawn', translated **taḡ teḡri**: **Bud.** **taḡ taḡlayur erken** *PP* 31, 7; **taḡda sayu** 'every morning' *Usp.* 60 la. 15 (**erte**); 104, 2; o.o. *Hüen-ts.* 1966 (**aḡtur-**): Civ. **taḡda sayu H I** 83, 163; **aç karında toḡuz ötl üç taḡ birle içser** 'if he drinks pig's gall on an empty stomach on three (consecutive) mornings' (*sic?*, an unusual idiom) *do.* 175; o.o. *TT VII* 1, 24-31 (**erte**); 35, 8 etc.: **Xak.** xi **taḡ al-şubḥ** 'the dawn' (verse); one says **taḡ attı**: *ṭala'a'l-facr* 'dawn broke' *Kaş. III* 355; **KB** **taḡ** 'dawn' is common 2536, 3612, 3954, etc.: xiii(?) *At.* 147 (**2 tan**); *Tef.* ditto 284; xiv *Muh. al-şubḥ ta:ḡla Mel.* 80, 1; *tan Rif.* 184; **Çağ.** xv ff. **taḡ şabah Vel.** 178 (quotn.); **taḡla erte do.**; **taḡ şubḥ San.** 164r. 22 (quotn.): **Kıp.** xiii(?) *Oğ.* 31-2 (**erte**): a.o.o.: xiv **taḡ** 'dawn' *Qutb* 170; *MN* 40, etc.: **Kom.** xiv 'morning' **taḡ erte**; tomorrow' **taḡda CCI, CCG**; *Gr.* 234; **Kıp.** xiii **waḡtu'l-saḡar ḡayn (sic)** *Hou.* 28, 13; (among the P.N.s) **Ṭankuş** (vocalized **Ṭonkuş**) 'the bird of dawn' *do.* 30, 6; xiv **taḡ** ('with -ḡ') *al-şubḥ*; **taḡla**: *waḡtu'l-şubḥ*; you say **taḡla**: **keldim** 'I came at dawn', and 'I shall come at dawn' **taḡla**: **kelgemen Id.** 65; **ḡadā** 'tomorrow' **taḡda**: *Bul.* 13, 6; **al-şubḥ** (d) **tan (sic)** *do.* 13, 14; xv ditto *tan Kav.* 36, 13; *Tuh.* 21b. 13; **ḡadā taḡda do.** 36, 10; **tan** 26b. 7; **taḡ şabah do.** 72b. 10; a.o.o.: **Osm.** xiv ff. **taḡ** 'dawn'; c.i.a.p. *TTS I* 672; *II* 874; *III* 664; *IV* 733.

2 taḡ (?ta:ḡ) 'wonder, surprise', and the like; s.i.a.m.l.g. except NE, esp. in the phr. **taḡ kalmak** 'to be astonished'; in SW only **Tkm.** **ta:ḡ**. **Uyg.** viii ff. **Man.** **ne taḡ savlar** 'what extraordinary statements' *M I* 35, 10; 36, 13 (a damaged text, the word is clear enough, but in 36, 13 at the end of a line and possibly only an extended scription of **ne teg** 'what kind of?'): **Bud.** **körkle taḡ arıḡ kızlar** 'beautiful, wonderful, pure maidens' *PP* 42, 8; **taḡ körtle sevgiḡ közin her** 'wonderful, beautiful, lovely eye' *TT X* 550; o.o.; *Hüen-ts.* 1895 (**tavrak**); *Suv.* 118, 6-7 (**tatiḡ**): **Xak.** xi **taḡ ne:ḡ al-ḡayū'l-acib** 'something wonderful, marvellous'; hence one says **ta:ḡ**; **kördüm** 'I saw something wonderful' *Kaş. III* 355; a.o. *I* 62, 6; **KB** **taḡım bu meniḡ** 'this is what surprises me' 786; **bu taḡ tapsuk işler** 'these wonderful marvellous deeds' 794; xiii(?) *Tef.* **taḡ acib** 284; **Çağ.** xv ff. **taḡ ay ta'acub ma'nēsına** 'surprise' *Vel.* 177 (quotn.); **taḡ ta'acub San. 164r. 24 (quotn.); **Xwar.** xiv **taḡ** 'wonder, wonderful' *Qutb* 170r. **Kom.** xiv**

'wonder, miracle' **taḡ** CCG; Gr.: Kıp. xiv **taḡ** ('with -ḡ') *al-'acab* 'wonder' *Id.* 65; Osm. xiv ff. **taḡ** (in xv occasionally **daḡ**) 'wonder, wonderful'; common till xvi, sporadic till xviii *TTS* I 175; II 256; III 166; IV 188.

VU 3 **taḡ** onomatopoeic in the phr. **taḡ toḡ**; pec. to *Kaḡ.*? The vowel in the main entry is *damma*, but see **daḡ**. **Xak.** xi **taḡ** (or *toḡ*?) **toḡ etti** 'the heavy thing made a noise (*taḡawata*) when it fell on a solid object' *Kaḡ.* III 356; a.o. III 357 (**daḡ**).

VU 4 **taḡ** (ḡéḡ) Hap. leg.; the vowel is *fatha*, but this word comes after 1 and 2 **toḡ** where *damma* or *kasra* might be expected; perhaps a l.-w. **Xak.** xi **taḡ** 'any building (*binā*)' which once existed, of which the superstructure (MS. '*amātuḡu*, ? read '*imārātuḡu*) has disappeared and the foundations (*aḡluḡu*) remain as a high mound (*tall*); it is the foundations of any ancient town (MS. *qāḡandar*, read *quḡandiz*) and the like *Kaḡ.* III 356.

?F 5 **taḡ** Hap. leg.; almost certainly a l.-w.; 'sieve' is normally **éḡgek**. **Arḡu:** xi **taḡ bi'l-iḡbā** 'with a back vowel', *al-munxul* 'a sieve' *Kaḡ.* III 355.

VU?F 6 **taḡ** occurs several times in commercial documents in *Uyḡ.* VIII ff. Civ. as a measure of capacity for seed cotton; it must have been a fairly large measure since in *USp.* 2 the rent of a piece of ground for growing cotton was 'ten **taḡ kebez**', and *USp.* 70, 6 (**bütḡür-**) relates to a transaction involving borrowing four **taḡ kebez** in the spring and returning seven in the autumn. Perhaps to be connected with *Pe. tang* 'a donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. 1 **teḡ**, q.v. It is, however, unlikely that 1 **teḡ** should be read in these *Uyḡ.* passages.

1 **teḡ** (d-) basically 'equal' (to something else), hence 'equivalent' (to something else) and, of the two pans on a pair of scales 'level' (equal to one another). S.i.a.m.l.g.; in NE Tuv.; SW Osm., Tkm. dep. A l.-w. in various foreign languages including *Pe.* (see *Doerfer* II 941) where in the forms **tang/dang** it acquired the special meaning of 'half a load' on an animal's back (i.e. one equal to the other half), hence more generally 'a load, or package'. With these forms and meanings these *Pe.* words were reborrowed by some modern Turkish languages, e.g. *Rep.*, Turkish **denk**. While there is no reasonable doubt that the Chinese word **tēng** was a l.-w. in some early languages, see 2 **teḡ**, the theory that it was also the origin of this word (see *Doerfer*, loc. cit.) is untenable since the meanings are quite different. **Türkü** VIII ff. **Yen. yaḡ** [ka:]: **teḡmi:ḡ sü teḡi: yeti: biḡ oḡlan erti:** 'the (size-of) the army which attacked the enemy was equal to seven thousand young men' *Mal.* 26, 8.; **boḡun: teḡin bilir erti:** 'he knew the value (?) of the people' *du.* 2, 3 (both readings very dubious): **Uyḡ.** VIII ff. **Man.-A** (the fourth

thought is unceasing warfare with the passions. If you ask why?) **nızvanılaray etözke teḡ teḡ tataḡ tataḡ üçün inça küçlüḡ bolurlar** 'your passions become so strong because taste is equivalent to the body (?)' *M* III 12, 17(ii) (in Buddhists terminology 'taste' is the fourth of the six *viḡayas*, the point seems to be that it is as strong as the body and so may overpower it): **Bud. bodisatvamlarñi köḡülü birle teḡ köḡülüḡ bulmaki ertür** 'it is acquiring a mind equal to the minds of the Bodhisattvas' *U* II 48, 12-13; (if when engaged in trading I have cheated) **teḡin tarazukin** 'with a pair of scales' (measures of length and volume and so on) *U* II 77, 25; 86, 42; *TT* IV 10, 4; *Suv.* 135, 8; (for a ruler) **sülli aḡlı kértḡünçli üḡeḡü teḡ kerḡek** 'the army, the food supply and faith (or confidence?) are all three equally necessary' *TT* V 26, 105-6; (all people in the world) **bir ikintike tuḡın teḡin körip** 'seeing that they are equal (Hend.) to one another' *VI* 307-8: **Civ. teḡ ülüḡlüḡ** 'in equal shares' *USp.* 11, 5; 29, 9; **bu borluk teḡince iki borluk** 'two vineyards each equal to this vineyard' *do.* 13, 14; o.o. *do.* 28, 6 (**üleş-**); 98, 17 (**ülüḡ**), etc.: **Xak.** xi **teḡ al-'idl wa'l-qirn** 'equal, equivalent'; hence one says **teḡ tuḡ al-'adl wa'l-qarin** 'an equal, companion': **teḡ imkānu'l-ḡay wa mawdi'uhu wa fursatuḡu** 'the possibility, proper place, and proper turn of something' (prov., 'if you erect a mill' **teḡsizde: fi ḡayr mawdi'ih** *wa imkānih* 'in an unsuitable place and conditions') *Kaḡ.* III 355; **küçl: teḡi: tokıḡı: ḡābara qadr ḡāḡatihi** 'he fought as hard as he could' *II* 103, 26; **KB teḡ** is common, e.g. (if I bequeath gold and silver to you do not take them to be) **bu sözke teḡ-e** 'as valuable as this advice' 188; **yıparlı bilḡḡli teḡi bir yaḡı** 'perfume and knowledge are equally valuable and of the same kind' 311; (there is no one who is) **saḡa tuḡ teḡ-e** 'Thine equal (Hend.)' 7; **teḡ tuḡ** 4181; o.o. 186 (altın), 215, 413, 569, etc.: **xııı (?) At. törütmüḡe yok bil aḡa tuḡ teḡ-e** 'He has no equal in all creation' 24; a.o. 98 (**teḡe-**); *Tef. teḡ tuḡ* 298: *xiv Muh.* (?) **qadru'l-qāma** 'the size of a man's stature' **teḡ Rif.** 190 (only): **Çaḡ.** xv ff. **tēḡ beraber** 'equal, level', etc. *Vel.* 197 (quots.); **tēḡ barābar wa musāwi** 'equal' *San.* 202r. 23 (quots.); a.o. 285v. 21 (2 kur); **Xwar. xııı tēḡ** 'like, equal' 'Ali 48: *xiv teḡ/tēḡ* ditto *Qub* 175-7; *MN* 6, etc.; a.o. **Qub** 187 (1 tuḡ); **Kom. xiv 'equal' teḡ CCG;** **Gr.:** Kıp. xv **ḡıḡ wa'l-naḡır wa'l-miḡ** 'sort, equal, likeness' **teḡ Tuh.** 22a. 13; **miḡ teḡ** 35a. 11; '*alāmatu'l-taḡbiḡ*' an indicator of comparison (*inter alia*) **teḡ** 89a. 12: **Osm. xiv ff. deḡ** (and once *xiv teḡ tuḡ*) 'equal' and the like; fairly common; mis-transcribed *denk* *TTS* I 193; *II* 279; *III* 179; *IV* 206.

F 2 **teḡ** a word which seems to mean 'kind, sort' occurs in several early texts. It is plausibly suggested in *TT* VI, p. 90, s.v. **teḡ**, that in these passages it is a l.-w. fr. the synonymous Chinese word **tēng** (*Giles* 10, 877). The

following passages seem the clearest cases of this word, but there are prob. others where it has been mistaken for 2 *tağ* and thus transcribed. *Türkü VIII ff. Man. TT II 8, 58 (oyun)*: *Uyg. VIII ff. Bud. teğ adınçığ erteni yinçü* 'various kinds of jewels and pearls' PP 34, 1-2; o.o. of *teğ adınçığ do. 71, 5; Kuan. 149.*

E 3 *teğ* a word so transcribed and translated 'marsh(?)' (Brockelmann), 'lake' (Atalay) has been read in a verse in *Kaş. I 528, 9-10*; it is not vocalized; it is very unlikely that a word with this meaning should be a Hap. leg. *Kaş.*'s translation of the verse is 'it describes wild fowling and says "when the goose (should be "duck") saw me in that pool (al-ğudar) with a blunt arrow, this bird (the kaşğalak) dived into the water"'. It will be noticed that the last word of the first line (ata:r in the MS.) is not translated. The likeliest explanation is that *al-ğudar* is a scribal error for *al-ğadā* and that the verse read *tağda: bile: körse: meni: ördek öter: kalva: körüp kaşğalakı suvka: batar:* 'the duck seeing me at dawn quacks; the kaşğalak seeing (my) blunt arrow dives into the water'.

t:n (d-) *Kaş.* has two main entries *t:n* 'breath' and *t:n* 'rest', but it is unlikely that the distinction in length is semantically valid since elsewhere 'breath' is consistently spelt *t:n* (note also that there are two main entries for 'bridle', *t:n* and *t:n*). Indeed it is likely that the same word was used for 'breath' and 'rest' (i.e. stopping to take breath). It is significant that this is one of the rare cases of a homophonous N. and V. and that the V. is translated both 'to breathe' and 'to rest'. The two words have therefore been treated as identical. *T:n* 'breath', sometimes by extension 'spirit, life', survives in all NE languages; NC Kir. (also *dim*); NW Kaz., Kk. NE Tel. (*R III 1342*), Khak. also have a word *t:n* 'silent' which seems to be a Sec. f. *Türkü VIII ff. Man. t:n tura tepri* 'the God of the Zephyr(?)' *Chuas. 34, etc. (see I tura): Uyg. VIII ff. Man. t:n tura tepri M I 21, 1; Bud. PP 38, 4 (1 ağu); U III 43, 31 (buz-): Civ. t:n alu umasar* 'if he cannot draw breath' *HI 141; a.o. do. 60, etc. (buzğak); t:n uzun* 'his life is long' *TT VII 29, 17; Xak. xi t:n al-rüh wa'l-nafas* 'breath, soul(?)'; hence one says *anıñ t:n:* (sic) *kesildi:* 'the man's breath was cut off' *Kaş. I 339; t:n kış:* 'a man who has retired (al-mucimm) and does not engage in work'; also used of any animal when it rests for some days and is released from work (*idā istarāha* *ayy?* *wa acamma*) *Kaş. III 138; o.o. I 176 (öçür-); 192 (öçük-); 248* and three o.o.; all 'breath' and *n: KB t:n tokıgı* 'drawing esğil āxır t:nım 'cut off my *t:* 394; a.o. 773; Xwar. xiv 192; Kom. xiv 'spirit, soul' (mon); 'a fallow field' *t:n t:n* (sic) *bol-CCG; Xwar. xiv t:n al-rüh İd.*

40: *d:n al-nafas*; one says *d:nın alıştı:* 'he breathed' (*tanaffasa*) that is *alıştı:* 'he received, or took', fr. *aldı:* with *-ış-* for reciprocity (*al-muşāraka*), his breath *do. 50: xv nafas t:n Tuh. 36a. 8.*

VU *tığ* Hap. leg.; meaning doubtful. It has been suggested that this is the basis of *tuğla:* but this is very dubious. *Uyg. VIII ff. Civ.* (the clatter of the ten-fold *kaş* ('jade?') game is heard . . . ; if you break off(?) the game, your property has gone as garlic goes) *kaş tıñ teg edğün basdı* (?read *bezdl*) 'your good things have been shaken(?) like the sound(?) of the *kaş*' *TT I 97-8.*

t:n: the exact meaning is doubtful; the likeliest is 'halter', or 'leading-rein', but 'bridle' and 'rein' cannot be excluded. Survives in NE several dialects (*R III 1360*), Khak., and Tuv. (*d:n*). *Uyg. VIII ff. Bud.* (then the prince) *atın t:nın tartap* (sic) 'reining in his horse' *UŞp. 97, 3; a.o. do. 20 (ke:rü): Xak. xi t:n al-miqwad 'halter';* hence one says *t:n tizğın miqwad wa 'inān* 'halter and rein' *Kaş. I 339; t:n al-'inān III 138.*

VU *tığ* Hap. leg.; exactly synonymous with *tık*. *Xak. xi* one says *er tığ turdı: intaşaba'l-racul qa'ima(n)* 'the man stood upright' *Kaş. III 356.*

to:n (d-) 'garment, clothing'. S.i.a.m.l.g., in most modern languages for 'outer garment, overcoat'; in SW Az., Osm. *don; Tkm. do:n*. It has been usual for some years to describe this as a l.-w. fr. Saka *ṭawna* 'clothing', but it is unlikely that the Turks would have had no native word for 'clothing', and there are difficulties about the initial sound; the resemblance is therefore prob. due to coincidence. *Türkü VIII (tonsız, q.v.): VIII ff. Man. ton* 'clothing' (i.e. everything that a man is wearing) *M I 5, 13; 7, 11-14; Uyg. VIII ff. tonnuğ bıtı* 'a body louse' (lit. clothing louse) *M I 8, 14; Bud. ton* 'clothing' common *U II 15, 13; III 38, 17; PP 76, 1; Sanskrit vastrā* 'clothing' *ton TT VIII D.11; barā ditto ton keđim* (*khetim*) *do. 38; Civ. ton* 'clothing' common *TT I 149; VII 26, 10; 38, 10 (biç-), etc.; VIII I.20; UŞp. passim; Xak. xi ton al-'awb* 'clothing' *Kaş. III 137; over 100 o.o.: KB 84 (tul); 474 (2 at): XIII(?) At. köñillik tonın ked . . . keđim ton talusı köñillik tonı* 'put on the clothing of uprightness . . . the clothing of uprightness is the choicest of (all) clothing (Hend.)' 167-8; *Tef. keđim ton 309; XIV Muh. al-'awb ton:n(ton Mel. 10, 10-11; Rif. 83; Çağ. xv ff. ton giyecek . . . qaştān mā'nāsna* 'wearing apparel, outer robe' *Vel. 224* (quoton.); *ton qabā* 'garment' *San. 186v. 26* (quoton.); *Xwar. XIII ton bağı 'belt' 'Ali 21: XIV ton* 'clothing' *Qutb. 182 MN 62, etc.; Kom. xiv* 'garment' *ton CCI; Gr.: Kıp. XIII al-farwa* 'a fur garment' (*kürk*); also called *ton*, which is a generic term for 'clothing' (*al-malbūs*) *Hou. 19, 12; xiv ton al-'awb İd. 67: xv al-malıña 'cloak(?) ton Kav. 63, 17; Tuh. 34a. 13; awb ton do. 10b.*

13: Osm. XIV ff. **don** (common in XIV, sporadic later); {**on** 'clothing'; c.i.a.p. *TTS* I 217; II 314; III 204; IV 236.

1 tu:n 'first born'. Survives only(?) in NE Alt., Tel. **tu:n** *R III* 1439; Khak. **tun**; Tuv. **dun**. **Xak. xi tu:n oğul bikru'l-mar'a** 'a woman's first born', that is the first child that a woman bears whether it is male or female; a female is (also) called **tu:n kırız** that is 'the first daughter'; and a woman's first husband is called **tu:n beg** *Kaş. III* 137; XIV *Muh.*(?) *al-waladu'l-awwal tu:n Rif.* 144 (*Mel. l.l.e.rü*).

VU 2 tu:n *Hap. leg.*; comes between **to:n** and **1 tu:n** in *Kaş.* so cannot be a scribal error for **tu:n** although syn. w. it. **Xak. xi tu:n al-tun'anna** 'tranquillity'; hence one says **könül tu:n boldı**: 'his mind was at rest' (*İtma'anna*) *Kaş. III* 137.

1 toğ (d-) properly 'frozen hard', but sometimes, more indefinitely for 'very cold' and the like. S.i.a.m.l.g.; in NE Tuv.; SW Tkm. **doğ**; Az., Osm. **don**. Homophonous w. **toğ**. **Xak. xi** 'anything frozen hard' (*cāmid*) is called **toğ**; hence 'frozen meat' is called **toğ et**; also anything else *Kaş. III* 356: **xııı(?) Tef. kıtış tonluğda** (sic) 'in the winter cold' 309; **Xwar. xııı(?)** (there is a high mountain here and on the top of it there is) **toğ** (or **idoğ**) **takı** (or **?daki**) **muz** 'solid ice' (*Hend.*) *Oğ.* 230: **Kıp. xiv toğ** ('with -ğ') *al-calid* 'solid ice' *İd.* 65; a.o. *do.* (**toğuz**).

VU 2 toğ 'solid' (not hollow); pec. to **Xak.** and prob. merely **1 toğ** used metaph.; *al-halfā* normally means 'alfalfa' or 'esparto grass', but also, acc. to Steingass 'bull-rush', which is prob. the meaning here. **Xak. xi** 'anything which has no internal hollow' (*cawif*) is called **toğ**; hence *al-halfā* is called **toğ kamış** that is 'solid (*muşmat*) reed' *Kaş. III* 356: **KB** a man of exceptional strength of character is called (a powerful archer, resistant, hard and) **toğ yürek** 'stout-hearted' 1949, 2271.

3 toğ See **3 tağ**.

tün (d-) 'night'; in some modern languages additionally or alternatively 'yesterday'. **Tün ortu:su** properly means 'midnight', and is often so used, but in the earliest period was also used as a cardinal point 'north'. S.i.a.m.l.g.; in NE Tuv. **dün** 'night'; **dün** (?crasis of **dünen**) 'yesterday'; in SW Az. **dünen**; Osm. **dün**; Tkm. **dün** all meaning 'yesterday'. **Tünle**: 'at night', which is more likely to be an abbreviated Ger. of ***tünle**: than a crasis of **tün birle**, occurs from an early period. Cf. **3 keçe**. **Türkü viii yırğaru: tün ortu:su:ğaru**: 'to the north' *I S* 2, *II N* 2; a.o. *I E* 27, *II E* 22 (**udu**:), etc.; viii ff. (at midday he was astray) **tün ortu: kanta: negü:de: bolğay** 'where and how will he be at midnight?' *İrkB* 24: **Man. İki kün** 'for two days and nights' *TT II* 6, 27-8; a.o. *M III* 19, 9 (i) (**1 öçeş-**): **Uyg. viii kün** [gap] **miş tün terilmiş** 'by day they [scattered? and] at night they came together' *Şu. E* 1:

viii ff. **Bud. tün sayu** 'every night' *TT V* 10, 109; **bir kün bir tün** 'one day and one night' *Suv.* 140, 22; a.o.o.—Sanskrit *divā ca rātrau ca* 'by day and night' **tünle yeme: kündüz yeme: TT VIII E.38**; o.o. *do.* 32; *U II* 28, 5; *III* 25, 18; **kap kara tünle** 'on a very dark night' *TT III*, p. 28, note 71, 3: **Civ. tünle**: . . . **tünnüg künnüg TT VIII I.14**: **Xak. xi tün al-layla** 'night'; hence one says **tünle: keldim** 'I came at night' *Kaş. I* 339; nearly 20 o.o., occasionally spelt **tün**: **KB** (God created) **kün ay birle tün** 'the sun and moon and night' 3; **tün kün** 'by night and day' 39; **tünün ham künnün** 78; **tünle sayu** 'every night' 2314; o.o. 952, etc.; **xııı(?) At.** (God created) **tünnüg kündüzüg** 'your night and day' 13; o.o. 15, 16; *Tef. dün* 119; **tün** 'night, dark' 318; **xiv Rbg. tün uykusin** 'sleep at night' *R III* 1548; *Muh. al layl dün: Mel.* 80, 3; **tün Rif.** 184; **amis** 'yesterday' **dün do. do.**, followed by several phr. containing **dün:tün** and **dünle:tünle**: **Çağ. xv ff. tün** ('with -ü-, not -u-') **gece** 'night' *Vel.* 224; **tün** (i) **tārik wa muşlim** 'dark' (quotn.); (2) metaph. **şab** 'night' (quotn.) *San.* 186v. 23: **Xwar. xııı dünün günin** 'Ali 22: xııı(?) **tün** (or ? **dün**) **yanğakka** 'towards the north' *Oğ.* 320; **tün (?dün) sarıka**, opposite to **tağ** (?**dağ**) **sarıka do.** 336-8 seems rather to mean 'towards the west': **xiv tün, tünle Qutb** 190; **tün** 'night, yesterday' *MN* 3, etc.: **Kom. xiv** 'night' **tün**; 'yesterday' **tüne kün CCI, CCG**; **Gr.**: **Kıp. xııı amis tün kün Hou.** 28, 11; **nişfu-layl** 'midnight' **tün buçkı:** (sic?) *do.* 17; *al-layl tün do.* 18; **albāriha** 'yesterday' (or 'last night') **tün ke:çe do.** 19; **xiv tünle: al-layl; tün amis Id.** 40; **dün al-layl** also pronounced **tün**, also used for **nahāru'l-amis**; **tün kün tün keçe: al-laylatu'l-bāriha do.** 50; **amis tün Bul.** 13, 7; **xv amis tün kün Kav.** 36, 10; *al-layl tün/tünle do.* 13; **amis tüne Tuh.** 5a. 5; **layl** (**keçe** and) **tün do.** 32a. 3: **Osm. xiv ff. dün** 'night', **dünle** 'at night' and **dün** in various phr. is very common till xvi and occurs sporadically in this sense later; **düne gün** 'yesterday' in xvi *TTS* I 239; *II* 337; *III* 222; *IV* 257.

?***töğ** See **töğdi**, etc.

Mon. V. DN-

ta:n- (?d-) 'to deny; to disclaim (an obligation); to go back on one's word'; used both with an object in *Acc.* or *Abl.* and without. S.i.a.m.l.g.; in SW Az. **dan-**; **tan-** in Ar. and Armenian script is described as Osm. in *R III* 822 but does not appear in any other Osm. authority and may be NW, e.g. Armeno-Kıp. **Uyg. viii ff. Man. M II** 11, 13, etc. (**özüt**): **Bud. Suv.** 134, 11-12 etc. (**ayığla-**); **esrük** **kiş teğ tana muna yoriyurlar** 'they wander about like drunken men denying (their faith) and raving' *TT VI* 215; **Xak. xi al almını ta:ndı: çağada'l-dayn** 'he denied (disclaimed) the debt' (etc.); also used for any one who denies something *Kaş. III* 184 (**ta:nar, ta:nmak**): **xııı(?) Tef. dan-** 'to abjure (one's

faith *Abl.*; to deny (something *Dat.*) 117; **tan-** ditto 284; **tenmeklik** (*sic*) 'infidelity' (*al-kufr*) 298; **Çağ.** xv ff. **tan-** *inhâr hardan* 'to deny' *San.* 161 v. 21 (quotns.); pointing out that **tan-** 'to know' in *Vel.* 178-9 is an error for **tanu-**; **Xwar.** xiv **tan-** 'to break with (someone *Abl.*); to put an end to (a friendship)' *Qutb* 170; **ol tancdi** 'he denied' (saying 'I did not kill my uncle') *Nahc.* 339, 17; a.o. *do.* 273, 9; **Kom.** xiv 'to disclaim (a debt)' **tan-** *CCG*; *Gr.*

tağ- (?d-) 'to wrap up, tie up tightly' (with a cord, bandage, etc.). S.i.a.m.l.g.; in SW only(?) **Tkm.** **dağ-** **Xak.** xi **ol anıç başın tağdı**: *şadda ra'sahu bi-şâyâha* 'he tied up his head in a turban'; also used of anything which you tie up tightly (*şaddadta* . . . *şadd qawı*) with a cord and the like **Kaş.** III 390 (**tağar**, **tağmak**): **Çağ.** xv ff. **tağ** (-ıp, etc.) *sar-ve bağla-* 'to wrap, tie up' *Vel.* 176-7 (quotns.); **tağ-** *piçidan wa bastan* ditto *San.* 162 v. 5 (quotns.); **Kom.** xiv 'to tie up' **tağ-** *CCG*; *Gr.*

VU teğ- this V. and its Caus. f.s **teğit-**, **teğtir-**, **teğür-** are all Hap. leg. and have inconsistent, or no, vowel points and dots, but -e- is the likeliest vowel. See also **teğiz-**. **Xak.** xi **kuş teğdi**: 'the bird soared' (*hallaqa*); similarly when an arrow is shot high towards the sky and disappears in the air one says **ok teğdi**: *hallaqa'l-nabl Kaş.* III 390 (**teğer**, **teğmek**); the first letter is everywhere undotted and unvocalized, but the entry comes between the heading **T-** and **tağ-**.

I tin- (?d-) the basic meaning seems to be 'to breathe', thence 'to breathe quietly' and so 'to be tranquil or at ease, to come to rest', thence (e.g. of rain) 'to cease'. S.i.a.m.l.g. with meanings of this kind, but in some languages rare or non-existent and replaced by der. f.s; in SW only **Osm.** **din-/dın-** (*sic*), in **Tkm.** **din-**. Cf. **tin.** **Uyg.** viii ff. **Man.** **tinguluk orunta** 'in a place of rest' *TT III* 110; **tinmatın** 'without resting' *do.* IX 75; **Bud.** **turkuru tinmaksız bodisatv** 'the completely unresting Bodhisatva' *UI* 17, 4-5; (my pulse beats twice, and being unable to beat a third time) **tinu turur** 'comes to rest' *U III* 37, 37; **yéti kün anta tintılar** 'they rested there for seven days' *PP* 33, 8 ff.; **Xak.** xi **yağmur tındı**: 'the rain ceased' (*aqla'a*); and one says **er uluğ tındı**: *tanaffasa'l-raculil-şu'dâ* 'the man breathed a deep sigh'; and one says **aruk tındı**: 'the tired man rested' (*istarâha*) **Kaş.** II 28 (**tinar**, **tinmak**); and see **2 tin-**; *II* 316, 10 (**arukluk**) and **5 o.o.**: *KB uçuğı yoriğı tınığı neçe* 'all creatures whether they fly, walk, or are at rest' 23; (when the *xâkân* mounted the throne) **ajun tındı** 'the world was at rest' 93; **qalam ma tinar** 'his pen, too, comes to rest' 204; **tilim tinma** 'my tongue, do not be silent' 381; o.o. in similar meanings 669, 1499, 3835, 4419, 4782, 5278, etc.: **xiii** (?) **Tef.** **tin-** 'to rest, be at rest' 304; **Çağ.** xv ff. **tin-** (-ay, etc.) *diple-ve sâkin ol-* 'to rest, be quiet' *Vel.* 197-8 (quotns.); **tin-**

âzâyis wa ürâm girifstan 'to rest, take a rest' *San.* 200 v. 20 (quotns.); **Xwar.** xiv **tin-/tiğ-** 'to rest' *Qutb* 193; **tiğ-** (of tears) 'to cease to flow' *Nahc.* 369, 14; **Kom.** xiv 'to rest' **tin-** *CCG*; *Gr.*: **Kip.** **xiii** *al-râha* 'rest, ease' (opposite to 'exhaustion' **armak**) **tinmak** *Hou.* 27, 14; *istarâha tin-* *do.* 34, 12; *sahana mina'l-sukûn jadda 'h-araka* 'to be at rest', opposite to 'in motion' **tin-** (also *al-râha*) *do.* 37, 18; xiv **tiğ-** ('with -ğ-') *istarâha İd.* 65; **tin-** ditto; in **Tkm.** **dinlen-** *do.* 66; xv *tanaffasa tin-* *Tuh.* 9a. 10; *ta-awraqa* 'to loiter' **tin-** *do.* 10a. 1; *sakata* 'to be silent' (*inter alia*) **tin-** *do.* 20a. 5; 59b. 12; **Osm.** xiv in a verse **dinmek** (?**dipmek**) is in antithesis to **dinmak** 'to speak' and clearly means 'to be silent' **TTS I** 201; **xviii** **dığ-** (*sic*) in **Rûmî**, **sâkit şudan** *San.* 226 v. 29.

2 tin- (d-) 'to speak'; specifically **Oğuz**, and perhaps merely an idiomatic use of **I tin-** in the sense of 'to breathe a word'. Survives in SW Az. **din-** 'to speak, say' and **Osm.** **tin-** generally used in the Neg. f. **tinma-** 'to pay no attention, pretend not to see or hear'. **Oğuz** xi (after **I tin-**) and the **Oğuz** when they tell a man to stop talking (*nahat* . . . *'an'l-takallum*) say **tinma**; this is the opposite (*maqlûb*) and really means *lâ taskut* 'do not be silent'; the Turks say **tin** meaning *uskut* 'be silent', and if they say **tinma**; they mean 'do not be silent'; the **Oğuz** are mistaken (*axta'at*) in this **Kaş.** II 28: **xiii** (?) **Tef.** **tin-** 'to speak, reply' 304; **Kip.** (or **Tkm.**?) xv *natqaqa* 'to speak' **tin-** *Tuh.* 37b. 4; *wa natqaqa* is added in the margin beside *tanaffasa tin-* *do.* 9a. 10; **Osm.** xiv ff. **din-/dinma-**, fr. xv onwards usually spelt **tin-/tinma-** 'to speak; to keep silence'; common fr. xiv to xvi **TTS I** 201; *II* 293; *III* 191; *IV* 218: (xvi in the entries of **I tin-** in *Vel.* 197-8 *söyle-* 'to speak' is consistently given as the first translation before *diple-*; this is an error, the word was not **Çağ.** in this sense); **xviii** **tin-** . . . and, in **Rûmî**, *suxn guştan wa harf zadan* 'to speak, talk' *San.* 200 v. 20.

VUD ton- 'to be closed, fastened', and the like; *prima facie* Refl. f. of **to-**; but survives in most NE dialects as **ton-** *R III* 1439 in this sense. (NC Kir., Kzx. **ton-** (of liquids) 'to settle, become clarified' can hardly be the same word.) See **tonçuk-**: **Uyg.** viii ff. **Bud.** **ol kapıñ tonar** (v.l. **tonur**) 'that door is closed' *TT VI* 234; **Civ.** **ton-** 'to be closed' *H II* 18, 60; **Xak.** xi **kök tondı**: 'the sky was overcast' (*ğâmat*); and one says **kapuğ tondı**: 'the door was fastened' (*insadda*); also if a mountain pass is blocked (*insaddat*) with snow one says **art tondı**: **Kaş.** II 27 (**tonur**; also, in the **Aor.** **tonar**, **tonmak**; in **Oğuz**, **Kip.** it is customary for the **Aor.** to have -ar/-er in verbs like this): **xiii** (?) **Tef.** **meñtızlı tondı** 'your face has become sad' 311 (*ton-*), 318 (*tiin-*): **Çağ.** xv ff. **ton-(d)-er** 'when someone looks closely at something bright and shining or the sun, one says **köz tondı** ('his eyes were blinded') *Vel.* 222 (quotn.); **ton-** *tira wa*

lârih şudan 'to become dark' *San.* 185r. 29 (same quotn.; the lit. meaning was perhaps (of the eyes) 'to be shut').

toğ- (d-) 'to be frozen hard'. S.i.a.m.l.g.; **doğ-** in NE Tuv.; SW Az., Osm., Tkm. Cf. I **toğ.** TÜRKÜ VIII ff. **köpek:** **toğm:** 'his pail was frozen' *Irkb* 57; **Xak.** XI **su:** **toğdu:** 'the water (etc.) was frozen hard' (*camada*); and one says **er toğdu:** *hurâ'l-racul minâ'l-bard idâ mâta* 'the man was frozen to death' *Kaş.* III 390 (**toğar,** **toğmak:**); XIV *Muh.* (?) *camada to:ğ- Rif.* 107 (only); **Çağ.** XV ff. **toğ-** (-, -up, -ar) *afsurda olup doğ-, sovukdan toğ-* 'to be frozen' *Vel.* 223 (quotn.); **toğ-/toğul-** (both spelt) (1) *yax bastan* 'to be frozen'; (2) metaph. *sard wa dil-sard şudan* 'to be cold, cold-hearted' *San.* 185v. 21 (quotns.); **Xwar.** XIV **toğ-** 'to be frozen' *Qutb* 186 (*tuy-*); **Kom.** XIV (of a person) 'to be freezing' **toğ- CCG;** **Gr.:** **Kip.** XIV **toğ-** ('with -ğ-) *camada Id.* 65; XV ditto *Tuh.* 12a. 9.

tön- (d-) originally 'to turn back, return', thence 'to turn round (and round), to turn into (something)', and the like. Specifically **Oğuz,** survives as **dön-** in NW Kk.; SW Az., Osm., **dön-** in Tkm. **Oğuz** XI of evipe: **töndi:** 'he returned (*raca'a*) to his house' *Kaş.* III 184 (**tö:ner,** **tönme:k:**); XIV *Muh.* *raca'a dön-Mel.* 15, 12; 26, 9; **töm- Rif.** 93 (**yan-** 109); *taqallaba* 'to turn over, change' **dön-** 24, 9; 106; **Kom.** XIV 'to be turned into (something)' **tön- CCG;** **Gr.** 251 (quotn.); **Kip.** XIII *dâra min i'âl-qâfa* 'to turn, in the sense of turning the back on' **dön- Hou.** 40, 6; XIV **dön- raca'a Id.** 50; XV *raca'a (kayıt- and) dön- Tuh.* 17a. 10; 67b. 6; **Osm.** XIV ff. **dön-** 'to turn into (something)' in several texts *TTS* I 224; II 321; III 209; XVIII **dön-** in *Rîmî, bargaştan* 'to turn, return'; **köpül dön- tahavvu' şudan** 'to vomit' *San.* 225v. 22 (quotn.).

?***töğ-** See **töğdi,** etc.

***tüğ-** See **tügül-, tüğüş-**

Dis. DNA

F tana 'coriander seed', etc.; no doubt, as *Kaş.* says, an Iranian l.-w. and prob. specifically fr. the Pe. form *dâna*; interesting as showing that foreign initial *d-* was devoiced in the languages listed below. **Uyg.** VIII ff. Civ. (a remedy for nose-bleeding) **yaş tananı sokup** 'crush fresh coriander seed' *H* I 126; **Uç/Argü:** XI **tana:** *al-culculân* 'coriander seed' *Kaş.* III 236; (under **yumğak:**) hence in *Uç al-kuzbara* 'coriander seed' is called **yumğak tana:**; I think that **tana:** is the Pe. word *dâna* for 'a seed' (*al-habb*); the Turks turned it into Turkish (*tarrakathu*) as **tana:** III 44; **Kip.** XIII *al-lu'lu'* 'pearl' (**ylncü:** and) **šana:**; its origin is the Pe. word *dâna* for *al-habba* *Hou.* 31, 15; XV *habba tana Tuh.* 12b. 11.

D tanu: Hap. leg.; Imperat. of **tanu:**; the phr. quoted seems to mean 'see if I don't', see **yamu:**. *Kaş.*'s explanation suggests that he did not understand the grammar of the phr.;

there are several corruptions in the MS. **Xak.** XI **tanu:** **yamu:** (both unvocalized, *t-* for *y-* in the second word) 'two particles' (*harfân*) meaning *hattâ tubşir* (MS. *yaşir*); hence one says **men barğaymen <tanu> yamu:** 'I shall go *hatta tubşir*, see (if I don't)' *Kaş.* III 236.

VU toğa: with back vowels but whether -o- or -u- in the first syllable is uncertain. *Kaş.*'s statement that the word originally meant 'tiger' is not confirmed by any other authority (the evidence in the case of *U* I 39, 15/IV 8, 15 is not conclusive) and is improbable. If it did, it is odd that the Indian word for 'tigress' was translated **tişi bars** (a l.-w.) in *U* III 63, 4-5; *Suv.* 609, 17. When not used as a component in P.N.s it seems to mean, rather vaguely, 'hero, outstanding warrior', or the like. N.o.a.b. Cf. **toğalığ,** **toğala:-. Uyg.** VIII ff. Man. (there were innumerable individuals) **éligler xanlar toğalar x[â]t[un]-lar kjuñcuylar** 'kings, *xans*, great warriors, highly placed ladies and consorts' *M* III 41, 5-7 (ii); **Bud. Arcunî toğa** 'the hero Arjuna' *U* II 24, 6; (seeing this, King Caştana summoned up his courage and plunged fearlessly into the midst of the demons) **toğalar begi teg ksatrik begler menğz menğzep** (?sic for *meylep*) 'like the lord of the ... and resembling the lord of the warriors (Sanskrit *ksatriya*)' *U* I 39, 15 ff./IV 8, 15-17 (in I Müller translated 'elephants(?)', in IV v. G 'heroes (= tigers)'; 'heroes' seems to be correct); **181ğ Edgü Totok Er Toğa** P.N. *Pfahl.* 11, 15; **Civ. (PU) Yazır Toğa** P.N. of a witness *USp.* 108, 22; **Oğul Toğa** ditto 110, 17; **Xak.** XI **toğa:** 'the tiger' (*al-babr*) that is (the animal) which kills elephants; this was the original meaning (*al-aşl*); the word remained among the Turks but its meaning became unknown (read *dalla* for *zalla* in MS.), and it is frequently used as a title (*yulaqqab bihi*); one says **toğa xan:**, **toğa: teğl:n**, and the like; **Afrâsiyâb** the great king of the Turks was given the title **Toğa: Alp Er** that is 'the heroic man as strong as a tiger' *Kaş.* III 368; a.o.o. as a title: **KB toğa** 'hero' and the like is common, particularly as a Vocate at the end of a line, e.g. **tapuğka köründür ay ersiğ toğa** 'make him see his duty, oh brave hero' 573; **Toğa Alp Er** is mentioned as one of the famous Turkish *begs* 277: XIII(?) *At.* 'Ali törtlencü ol ersiğ toğa' 'Ali the brave hero was the fourth (of the Prophet's companions)' 34: XIV *Muh.* (?) **toğa:** (with *nim* written as *yâ* in the MSS.) translates *al-qawwî* 'strong, hard' (as opposed to 'weak' **kü:çsüz**) *Rif.* 152 (only); in margin, **küçlüğ** in text, and ditto (as opposed to 'soft' **yumşak**) 153 (only).

VUD toğu: crisis of ***tonğu:** Dev. N./A. fr. **ton-**; lit. 'stopped up' and the like, actually 'deaf'. N.o.a.b., but NE. **Khak. tunux** 'deaf' is a parallel Pass. Dev. N./A. Other modern languages use a wide range of words, mainly Pe. l.-w.s, for 'deaf'. **Xak.** XI **toğu:** *al-utrâğ* 'deaf' *Kaş.* III 368; **KB** (if a man is dumb he

can still attain wisdom) **toṅu bolsa teğmez biligke elig** 'if he becomes deaf, he does not (i.e. cannot) stretch out his hand to knowledge' 10r6.

Dis. V. DNA-

tanu:- this V. presents some difficulties, since it is hard to reconcile its various meanings; there may in fact have been two almost homophonous V.s, **tanu:-** (d-) 'to suggest, recommend, discuss', and the like, and **tani:-** (t-) 'to be acquainted with (someone)', the latter not noted before xv. This is supported by the fact that there are in SW Az., Osm., Tkm. **tani-** 'to be acquainted with', and **taniş-** 'to be acquainted with one another' and in Az., Osm. (but not Tkm.?) **danış-** 'to consult one another, discuss'. The latter is pec. to SW, the former s.i.a.m.l.g. See **tanuk** 'witness'. **Xak.** xi ol maḡa: soz: **tanu:di**: *aw'aza ilayya kalām* 'he made a suggestion to me'; also used for *awṣa* 'to recommend, command' **Kaṣ.** III 273 (**tanu:r**, **tanu:ma:k**): **Çağ.** xv ff. **tani-** *şināxtan* 'to recognize, be acquainted with (someone)' *San.* 162r. 10 (quotns.; in 161v. 23 it is pointed out that Vel.'s translations of **tan-** (-di, etc.) by *bil-* 'to know' are an error, but some genuine forms of **tani-** *bil-* are listed in *Vel.* 178-9): **Xwar.** xiv **tani-** 'to know, come to know (someone)' *Qutb* 170: **Kom.** xiv 'to know, recognize (someone)' **CCI**, **CCG**; **Gr.**: **Kip.** XIII *şāwara* 'to consult' **tā:n-** (*sic*) *Hou.* 41, 7: **xiv tan-** (*sic*) *ista'dana* 'to ask for permission' (in one MS. glossed *şāwara*) *İd.* 66: xv '*alima wa 'arafa* 'to know' (*inter alia*) **tani-** *Tuh.* 25b. 10.

D tepe:- (d-) **Den.** V. fr. 1 **teḡ;** 'to value (something *Acc.*, at something *Dat.*)'. Pec. to *At.*; cf. **teḡle:-** **Xak.** XIII(?) *At. biliglig birini biligsiḡ miḡin teḡgli teḡedi bilig-niḡ teḡin* 'he estimated the value of knowledge by valuing a thousand ignorant people at (the value of) one wise man' 97-8; a.o. 498.

D tona:- See **tonat-**, etc.

D tüne:- (d-) **Den.** V. fr. **tün;** s.i.s.m.l. in all groups, usually for 'to spend the night'. **Xak.** xi ol **mende: tüne:di**: 'he spent the night (*bāta* . . . *layla(n)*) with me' **Kaṣ.** III 273 (**tüner:**, **tüne:mek**): **KB** *kéce yattı anda tünedi serip* 'he lay down in the late evening and spent the night there enduring (discomfort)' 489; (everything that descends rises, that rises descends) **yaruḡlı tüner** 'that brightens gets darker' (that moves comes to rest) 1049 (so read for *tunar* in text): xiv **Rbğ.** **tüneyür** 'it becomes dark' *R III* 1549: **Xwar.** xiv **tüne-** (of a mirror) 'to tarnish' *MN* 252; 'to spend the night' *Nahc.* 71, 7; 300, 8: **Kip.** xiv **tüne-** *bāta* *İd.* 40.

Dis. DNB

F tembin See **tembin**.

Mon. DNC

D tınc (d-) **Dev.** N./A. fr. **tn-**; 'rest, repose; at rest, resting'. Survives in SE **Türki tınc**

(*Jarring*), **tınc** (BŞ); **NC** **Kır.** **tınc;** **Kzx.** **tınış;** **SC** **Uzb.** **tınc** **NW Kaz.** **tınıç;** **Krim** **tınc** *R III* 1316 ff.; **Kk.**, **Kumyk**, **Nog.** **tınış;** **SW Az.**, **Osm.** **dınc;** **Tkm.** **dınc.** **Uyg.** VIII ff. **Bud.** *U Sp.* 100, 4 (énc): **Çağ.** xv ff. **tınc dinc** . . . *diylenniş ma'nāsına* 'resting, at rest' *Vel.* 197 (quotn.); **tınc** (spelt) *āsūda wa āramīda* 'at rest' *San.* 202r. 21 (quotn.): (**Xwar.** xiv **tınclık** 'quiet, peace' *Qutb* 193): **Kom.** xiv 'rest, resting' **tınc** **CCG**; **Gr.**: **Kip.** xiv **tınc** ('with -ç') *mustarih* 'at rest' *İd.* 66: **Osm.** xiv **dınc** (A.N. **dıncılık**) 'at rest' in two texts *TTS II* 301-2.

Dis. DNC

E teḡüç See **teḡüç.**

VU?D tançu: 'a gobbet or lump', of meat, earth, and the like. N.o.a.b. See **yértinçü**. The evidence points strongly towards -a- in the first syllable, but the main entry in **Kaṣ.** has -o- and the word perhaps occurs once in this form in **Uyg.** **Civ.** The suggestion in *TT III*, p. 26, footnote 5, that this is a Dev. N. in -u: may well be right although the suggested etymology of **tançgala-**, q.v., is prob. an error, but there is no other trace of ***tanç-**. **Uyg.** VIII ff. **Bud.** *U III* 37, 26 ('a lump of earth', **ülüş**); *TM IV* 253, 63 (of flesh, **ösul-**); **Civ.** **yėti tançu** 'seven lumps' (of raw and cooked meat) *TT VII* 24, 9; 25, 10; (a sound rose from the brown earth) **tonçudaki** (*sic*) . . . **kutrultı** 'the . . . in the clods(?) were liberated' *TT I* 91-2: **Xak.** xi **tançu:** (vocalized **tonçu:**) *al-huqna* 'a gobbet' *I* 417; **tançu:** *al-huqna II* 16 (kev-); *III* 392 (**şıḡür-**): xiv **Muh.**(?) *huqna tançu:* *Rif.* 165 (only; MS. *tanhum*).

VUD?F tıncı: See **savçı:** (**Uyg.**).

F tıncan l.-w. fr. Chinese *têng chan* 'lamp bowl' (*Giles* 10,864 300). N.o.a.b. **Uyg.** VIII ff. **Civ.** (in a list of articles issued to various individuals) **bir tıncan yaḡ** 'one lamp bowl(ful) of oil' *U Sp.* 91, 11 and 26.

Dis. V. DNC-

VU tıncı:- 'to be, or become, putrid; to smell foul'. There is some doubt about the first vowel; in the main entry, it is shown twice as -i- and once unmarked; in *II* 281, 12 it is -o-/u- but perhaps only because the word rhymes with **yunçı:-**; in *III* 303, 11 it is -i-, but a philological note is added in which it is given as -a-; and in the Co-op. f. it is three times given as -a-. N.o.a.b. **Xak.** xi **et tıncıdi:** 'the meat putrefied, smelt bad' (*aşalla*) **Kaṣ.** III 276 (**tıncı:r**, **tıncı:mek**); *II* 281 (1 **tatık-**); (in a verse) **erdem eti:** **tıncıdi:** 'the flesh of good breeding and virtue putrefied' (*aşalla*) . . . **tançadı:** its origin was **tançga:di:** but the -ğ- was omitted owing to the exigencies of the metre; this is in the **Oğuz** and **Kip.** languages permissible (*cā'iz*) because they elide medial -ğ- in nouns and verbs alike *III* 303, 11 ff. (this seems to be

correct, there is no other trace of final **-a-** in this Verb).

VUD tonçuk- (d-) Intrans. Den. V. fr. ***tonç** Dev. N. fr. **ton-**, cf. **tinç**; regarding the first vowel see **ton-**. Survives in NE Bar. **tunçuk-**; Şor **tunçuk-** R III 1442; Tuv. **dunçuk-/đunçuk-**; NC Kzx. **tunşuk-** R III 1442; **tunşığ-** MM 371 'to be suffocated'. **Xak. XI er tonçuktu:** *ğumma'l-racul hattâ lam yaqdir an tanaffasa* 'the man was covered up so that he could not breathe'; and one says **suğur tonçuktu:** 'the marmot entered his burrow for the winter and will not emerge until the spring'; also used of any animal with a similar habit **Kaş. II 227 (tonçuka:r, tonçukma:k):** Xwar. xiv **tonçuk-** 'to faint, lose consciousness' *Qutb* 186: Osm. xiv-xvi **duncuk-** (rarely **tuncuk-**) 'to be suffocated'; fairly common *TTS II 325; III 212; IV 246*.

ʔE **tañçğa-** See **tinçt-**.

VUD tinçiş- Hap. leg.; Co-op. f. of **tinçt-**, q.v.; spelt **tançiş-** in the MS. **Xak. XI etler:** **kamuğ tinçişdi:** 'the pieces of meat all putrefied' (*aşallat*) **Kaş. II 217 (tinçişu:r, tinçişma:k)**.

Tris. V. DNC

ʔE **tañçğala-/tañçkıla-** this V. has been read in the two passages below, and it was suggested in *TT III*, p. 26, footnote 5, that it is a Freq. f. in **-ğala-** of ***tañç-**. Such Freq. f.s do exist in some modern languages, but seem to be unknown in Uyğ. There can be little doubt that this is merely **tañçula:** mis-transcribed. Uyğ. viii ff. Bud. **sansız üküş tınığlarığ azığları üze tañçğalayu** (read **tañçulayu**) **öñürüp** 'killing innumerable people and tearing them to pieces with their fangs' *UI 45, 17-18/IV 10, 71-2*; (the dying man loses consciousness) **öz érinin tañçkılayu** (read **tañçulayu**) 'tears his own lips to pieces' *TT III*, p. 26, note 5, l. 12.

D tañçu:la- Den. V. fr. **tañçu:** 'to tear to pieces, masticate', etc. N.o.a.b. Uyğ. viii ff. Bud. (the woman . . .) **yaşuru ağzınta tañçulap** 'secretly masticating (various drugs?) in her mouth' *UII 85, 18* (and see **tañçğala-**): **Xak. XI er etme:k tañçu:la:dı:** 'the man chewed (*mađağa*) bread' (etc.) **Kaş. III 352 (tañçu:la:r, tañçu:la:ma:k):** *KB 4601 (uv-şak)*.

Dis. DND

D töğdi: pec. to **Kaş.**; morphology obscure, as in the case of **öğdi:**; comparison with **töpre:** suggests that it is a Den. N.; **töğit-** is at first sight a Caus. f. of ***töğ-**, but its Caus. f. **töğder-** suggests that it was originally ***töğid-** and also a Den. formation; on the other hand **töğüş-** is clearly the Co-op. f. of ***töğ-**. Neither ***töğ** nor ***töğ-** have survived, and it is possible that originally both existed in parallel cf. **tin/tun-, ton/ton-**. The basic meaning in any event is 'opposite, upside down'; and the like. **Xak. XI KB** (that is the

way this old world works, that is its traditional custom) **kerek öğdi tutğil kerek töğdisi** 'either accept its traditional custom or take the opposite' 1547, 4720.

Dis. V. DND-

D tanut- Caus. f. of **tanu-**, q.v.; with various meanings. S.i.m.m.l.g. as **tanit-**, properly 'to make (someone) acquainted with (someone else)', but also 'to make (something) known'. **Xak. XI ol mağa: sö:z tanuttı: amaranı bi-ışā'i'l-kalām li-ğayri** 'he ordered me to convey the command (or recommendation) to someone else' **Kaş. II 312 (tanutu:r, tanutma:k):** **Çağ. xv ff. tanit-** Caus. f. **şināsāndan** 'to make acquainted' *San. 162v. 2* (quotns.).

VUD teğit- Hap. leg.; Caus. f. of **teğ-**, q.v.; in the MS. the first vowel is **-e-** everywhere. **Xak. XI er okın teğitti:** 'the man launched (*a'lā*) his arrow upwards in the direction of the sky' **Kaş. III 396 (teğitür, teğitme:k, corrected fr. -ma:k)**.

D tonat- (d-) Caus. f. of **tona-** Den. V. fr. **to:n. Tona-**, which is not noted in Turkish before xv, **Çağ. San. 185v. 7**, but was old enough to become a XIII l.-w. in Mong. as *tono-* (*Haenisch 151*), could etymologically have two opposite meanings 'to put clothes on (oneself or someone else)' and 'to strip clothes off (ditto)'. The two early occurrences are both in the latter sense, and the V. survives for 'to rob' as **tona-** in NE **Khak.**, NC **Kzx.** and **tono-** in **Kır.**, and as **tonna-** (? for **tonla-**) in **Tuv.**, but NE Şor **tona-** means 'to dress oneself'. Most of these words have a Caus. f. **Xak. XI ol meni: tonattı:** 'he dressed me in a garment (*albasani'l-tawb*) as a gift from himself' **Kaş. II 312 (tonatu:r, tonatma:k);** its origin is **to:n idti:** 'he sent him a garment': **Osm. xiv ff. donat-** (occasionally **tonat-**) (1) 'to dress, fit out (someone)'; (2) 'to cover with abuse'; (3) 'to equip' (e.g. a ship); fairly common *TTS I 218; III 205; IV 237*.

D tünét- (d-) Caus. f. of **tüne-**; 'to put (someone) up for the night'. S.i.s.m.l. in this meaning. **Xak. XI ol konukuğ evde: tünetti:** 'he put up (*abāta*) the guest in the house for the night' **Kaş. II 312 (tünétür, tünétme:k);** **xiii(?) At. tünétür tünüñi künüñ kéterip** 'he makes your night dark, taking away your sun (or day?)' 15: *Tef. Makkani tünetti* 'he spent the night in Mecca' 318.

D töğit- (**töğid-**) n.o.a.b. but see **toğta-**; for the etymology see **töğdi:**; as the Caus. f. **töğder-** means 'to invert' and the like this V. is presumably Intrans. meaning 'to bow down, bend down, move downwards', and the like, **başın** in the quotns. below being in the *Instr.* and not the *Acc.* with *Poss. Suff.* Uyğ. viii ff. Bud. *PP 19, 4 (1 baş):* **Xak. XI er başın töğitti:** 'the man lowered (*ta'ja'a*) his head' (etc.) **Kaş. III 396 (töğitür, töğitme:k; spelt töğüt-** everywhere): **KB yétigen kötürdi yana baş örü töğitti yana yıldırik adğır naru** 'the Great Bear raised its

head upwards again; Procyon(?) and Sirius(?) moved downwards again' 6220.

E **toṅta-** has been read in the passage below but certainly mistranslated. The letters *to* and *ṁṣ* are quite clear, the slim letter between them is not. It cannot be a front *-s/-ṣ-* as Radloff originally suggested, both because it would be out of place here and because there is no known V. **tosat-/toṣat-**. Malov's 1959 reading *tokta-* is impossible both because there is no room for *-k-* and because *tokta-* is a Mong. l.-w. which did not occur in Turkish before XIII at earliest. The obvious course is to read it as **toṅit-** and take it as an alternative form with back vowels of **töṅit-** parallel to the Uyğ. form with back vowels of **töṅder-**. Türkü VIII (when I ascended the throne the Türkü people, who were expecting to die soon) **öğürüp sevinip toṅitmiş közi: yügerü: körti:** 'rejoicing and being glad raised their downcast eyes and looked up' II E 2.

D **tantur-** Caus. f. of **ta:n-**; survives in some of the same languages. **Xak. XI ol maṣa: alımn tanturdi: aḥadani'l-dān** 'he made (or allowed) me to disclaim his debt' *Kaṣ. II* 176 (**tanturur, tanturma:k**).

VUD **teṅtūr-** Hap. leg.; Caus. f. of **teṅ-**, q.v.; the *tā* is vocalized with *damma* in the Perf. and *fatha* elsewhere. **Xak. XI ol kuṣ teṅ-türdi: azcala bi'l-tayr wa bi'l-nabl** 'he set the bird, or the arrow, in motion' *Kaṣ. III* 397 (**teṅtūrür, teṅtürme:k**; cf. the translation of **teṅür-**).

D **tındur-** (d-) Caus. f. of I **tın-**; survives in some of the same languages, usually meaning 'to cause to rest'. Uyğ. VIII ff. Bud. (the prince led the old guide to an island) **ötrü tınturğalı sakıntı** 'and then thought that he would let him rest' *PP* 36, 8; **bir ödün sönmöz tınturmaz emgetirler** (the pains of hell) 'torture him without abating or letting him rest for a moment' *TT VI* 446-7; a.o. *TT X* 95 (damaged): **Xak. XI ol meni: tındurdi: aḥqa'ani fi'l-rāha wa acanmani** 'he allowed me to rest and released me from work'; its origin is the word **tındı: tanaffasa** 'he breathed' *Kaṣ. II* 176 (no Aor. or Infin.): **Xwar. XIV (VU) tındur-** 'to pacify, allow to rest' *Qutb* 193; **tındür-(g)il** 'to bring (a boat) to rest' *Nahc.* 378, 14.

S **toṅtar-** See **töṅder-**.

VUD **tondur-** Caus. f. of **ton-**, q.v. regarding the first vowel. Survives as **tundur-** in several NE languages and NC Kır., Kzx. but the semantic connection with the latter is dubious. In *Kaṣ.* the word is listed among V.s with *-ḍ-* as the penultimate letter, but spelt in the MS. with *-t-*. **Xak. XI ol anıṣ közln tondurdi: (tonurdi):** 'the drug made his eye shut' (*ḡaṣṣā 'aynahu*); also used of anything which covers (or conceals, *satarā*) something *Kaṣ. II* 176 (**tondurur, tondurma:k**; *-t-, -t-*): *xiv Muh.*

(?) *radda al-hāb* 'to shut a door' **kapıḡ** (VU) **tondur-** *Rif.* 109 (only; *tā* unvocalized).

D **töṅder-** Caus. f. of **töṅit-**; 'to turn (something) over, to invert', and the like. In Uyğ. the word is consistently spelt **toṅtar-** (or **toṅdar-**) although **töṅit-** had front vowels in that language and this V. has front vowels everywhere else. Survives with the same meanings in NC Kır. **töṅkör-**; Kzx. **töṅker-**; SC Uzb. **tünkar-**; NW Kaz. **tünter-**; Kk. **töṅker-**; Nog. **töṅter-**; SW Tkm. **düṅder-**. Uyğ. VIII ff. Man. *M II* 13, 5 (**tık-**): Bud. *U II* 4, 10 (**aḡtar-**); *TT VIII A.5* (**uḡuş**): **Xak. XI ol ayak töṅderdi:** 'he inverted (*qalaba*) the bowl' (etc.) *Kaṣ. III* 397 (**töṅderür, töṅderme:k**): *xiv Muh.* (?) *aqlaba'l-tawb* 'to turn a garment inside out' **töndür-** (*sic*) *Rif.* 104 (only): **Çaḡ. xv ff. töṅter-** (spelt) *wājḡün kardān* 'to invert' *San.* 186r. 21 (quotns.).

Tris. V. DND-

D **tındurul-** Hap. leg. ?; Pass. f. of **tındur-**; 'to be allowed (or ordered) to rest'. Uyğ. VIII ff. Bud. (by the powerful influence of this *dhāraṇī* . . .) **alku ançulayu kelmişler üze tındurulmakı bolur** 'being allowed to rest by all the Tathāgatas comes into existence' *U II* 46, 63-5 (Müller points out that the translation is inexact, the Chinese original has 'the abstruse meaning (of the doctrine) will be constantly and exhaustively explained to them').

D **töṅderil-** Pass. f. of **töṅder-**, q.v. for the Uyğ. spelling. N.o.a.b. Uyğ. VIII ff. Bud. noted only in the phr. **aḡtarılı toṅdarılı** *Suv.* 133, 21 etc. (**aḡtarılı-**): (**Xak.**) XIII ff. *Tef. töṅderil-/töṅteril-* 'to be overturned' 309.

Dis. DNG

D **taṅıḡ** Dev. N. fr. **taṅ-**; 'constriction'. See **taṅıṣ**. Uyğ. VIII ff. Bud. **sıkıḡ taṅıḡ** 'pressure and constriction' are mentioned in *U II* 11, 7, together with grief, anxiety, pain', etc. as among the inevitable consequences of being born; **tört tuḡumluḡ kusaḡ taṅaḡda** (*sic*) 'in the imprisonment and constrictions of the four kinds of rebirth' *TT IV*, p. 15, footnote, l. 5.

D **tanuk** 'a witness' (to a statement, document, etc.); survives as **tanık** in this sense in NW Kaz.; SW Osm. and meaning 'mark, sign' in NE Khak.; SC Uzb. As the initial is consistently *t-* in Osm. the connection seems to be with **tanu-** q.v., in the sense of 'to be acquainted with', and it is therefore a Dev. N. in **-k** (Active) not **-uk** (Passive). Türkü VIII ff. Man. **ıḡıḡ kışi tanukı boltumuz erser** 'if we have become witnesses for a liar' *Chuas.* 101-2; Uyğ. VIII ff. Civ. all contracts in *USp.* and elsewhere end with the signatures of one or both parties and some 'witnesses' described as **tanuk**: **Xak. XI tanuk al-şahid** 'witness' *Kaṣ. I* 380; a.o.o.: *KB törütgen*

barıpa törümüş tanuk 'the created are witnesses to the existence of the creator' 15; o.o. 20, 153, 711, 2216, etc.: XIII(?) *Tef. tanuk* 'witness' 284: XIV *Muh. al-şahâda* 'evidence' *tanuk* *Mel.* 84, 4; *Rif.* 190: Çağ. xv ff. *tanuk tanuk Vel.* 179; *tanuğ/tanuk şahid wa guwâh* 'witness' *San.* 164v. 10 (quotn.): *Xwar.* xiv *tanuk* 'witness' *Qutb* 170: *Kom.* xiv 'witness' *tanuk CCI*; *tanik CGG*; *Gr.*: *Kip.* xiv *tanuk al-şahid* *Id.* 66; *şahada da:nuk ol- Bul.* 50r.: xv *şahid tanik Tuh.* 21a. 10: *Osm.* xiv ff. *tanuk* the commoner form till XVI, rare thereafter; *tanik* occurring fr. XIV onwards, 'witness; evidence, proof'; c.i.a.p. *TTS I* 672; *II* 874; *III* 665; *IV* 735.

D tañuk Pass. Conc. N. fr. *tañ-*; 'parcel, bundle', and the like. Survives in this sense in NC Kir. *tañik*. **Xak.** XI *tañuk* the word for 'a gift (*hadıya*) which is brought out to kings (when they are) on a journey and the like'; it contains food and brocades (*dibâbic*): *tañuk* the word for 'any piece of brocade which is given to a man who strikes the ball through the goal at polo': *tañuk* 'the pieces of silk' (*al-harıra*) which are fastened to the heads of kings and standards in war time *Kaş.* III 365: *KB* (the world is at rest now that this monarch has mounted the throne) *anın idti dünyâ tapuklar tüze* 'therefore the world has set in order and sent gifts' 93; o.o. 99; 5951 (*açıl*).

D tınığ N.Ac. fr. **I tin-**; 'breathing, breath'. N.o.a.b. **Xak.** XI *sökel tınığ*: *artak bi'sa tanafusu'l-marid* 'the sick man had difficulty in breathing', from the phr. *er uluğ tındi*: 'the man breathed a deep sigh' *Kaş.* II 40, 13; n.m.e.: *Xwar.* xiv *tınığ* 'breath' *Qutb* 193.

***tuña:ğ** 'hoof'; medieval and modern forms prove that the centre consonant was -ñ although even in *Türkü* (see *tuya:ğlığ*) it had already become -y-; the *Türkü* and *Tuv.* forms suggest that the second vowel was originally -o-. Survives only(?) in NE *Kaç.*, *Koib.*, *Leb.*, *Sag.* *tuğak*; *Tuv.* *duyuğ*; SE *Türki*, NC Kir., *Kzx.* *tuyak*; SC *Uzb.* *tuyok*; NW *tuyak*; SW *Tkm.* *toynak*. See *Doerfer II* 991. **Xak.** XI *tuya:ğ al-hâfir* 'hoof'; one says at *tuya:ğ*: (*sic*) 'a horse's hoof' *Kaş.* III 165: xiv *Muh.*(?) *hâfirhâ* 'a horse's hoof' *tuynak* (unvocalized) *Rif.* 170 (*Mel.* 69, 14 *turna:k*): Çağ. xv ff. *tuwağ* *firnak* 'hoof' *Vel.* 224 (quotn.); *tuynak bu davi firnak* 225 (quotn.); *tuwağ* 'a quadruped's hoof' (*sum*), also called *tuynağ* *San.* 187r. 19 (quotns.); *tuynağ/tuynak* 'a quadruped's hoof, or nail' (*nâxun*); also called *tuwağ* *do.* 188r. 20 (quotn.): *Xwar.* xiv *tuynak* 'hoof' *Qutb* 185; *Nahc.* 209, 4; *tunyağ* *do.* 55, 3; *Kip.* XIII *hâfiru'l-faras wa gayrihi tuyna:k* *Hou.* 12, 17; xiv *Kip.* *tuyak*; *Tkm.* *tuyna:k al-hâfir*; used today in the prayer *aşın tuyna:kına: ya:ş fokunmasun* 'may a stone not injure your horse's foot' *Id.* 67: xv *hâfir tunyak* (*sic*, in margin in second hand *tuynak*) *Tuh.* 13a. 4: *Osin.* XIV-XVI (only) *duynak* also spelt

tuynak, dıynak, fıynak; fairly common *TTS I* 235; *II* 333; *III* 680; *IV* 219.

Dis. V. DNG-

D tınık- See **E bınık-**.

Tris. DNG

D tona:ğu: Hap. leg.; Conc. N. fr. *tona:-*; there is in this passage a v.l. *tonangu*, q.v., and this may be an error for that word. **Uyg.** VIII ff. *Bud.* (weaving gives people useful things) *keğü tonağu ulatı* 'wearing apparel, clothing, etc.' *TT VI* 392.

D tanukluğ Hap. leg.?. P.N./A. fr. *tanuk*. *Türkü* VIII ff. *tanukluğ sav* 'a statement in front of witnesses' *Tun. IIIA.* 2 (*ETY II* 94).

D tanukluk A.N. fr. *tanuk*; 'a statement by a witness, evidence', etc. Survives in SW *Osm.* *tanıklık*. **Xak.** XI *tanukluk al-şahâda* 'evidence, testimony' *Kaş.* I 503: *KB* *tılınıml bezedi tanukluk bile* '(God) adorned my tongue with the power to bear witness (to Him)' 386; *tanukluk bérür* 1021: XIII(?) *At. seniñ barıkuñka tanukluk bérür* 'bears witness to Thine existence' 5; *Tef.* *tanukluk* 284: Çağ. xv ff. *tanuğluğ/tanukluk şahâda wa guwâhi* (*Hend.*) *San.* 164v. 14 (quotn.): *Xwar.* xiv *tanukluk* (usually with *bér-*) *Qutb* 170; *Nahc.* 272, 14; *Kip.* xiv *şahada da:nukluk vér- Bul.* 50a: *Osm.* XV ff. *tanukluk/tanıklık* usually with *vér-*; c.i.a.p. *TTS I* 674; *II* 875; *III* 665; *IV* 735.

D tañıma: Hap. leg.; Ger. of *tañ-* used as a N. **Uyg.** VIII ff. *Man.* *tört élig teñrilerde tañımalar* 'denials of (the existence of) the four divine kings' *M II* 11, 5-6.

Tris. V. DNG-

D tañıgla-: Hap. leg.; Den. V. fr. *tañıg*; 'to feel constricted' or the like. **Uyg.** VIII ff. *Bud.* the Chinese phr., speaking of a gift which is offered, 'do not blame it, or find it strange, because it is small' is translated *az tep tañıg-layı yarlıkamazun Hüen-ts.* 1846.

D tanukla-: Den. V. fr. *tanuk*; n.o.a.b.? **Uyg.** VIII ff. *Man.-A* *tanuklayı sav bérdi* 'he gave oral evidence' *M I* 19, 14: *Bud.* *keğtünçlüğ köpütlüğ tanuklayur* 'produces evidence that he has a believing mind' *TT V* 22, 35-6; o.o. *do.* 22, 31; *Sw.* 137, 11 etc.

Dis. DNG

PUD teñig Hap. leg.; unvocalized and the first letter undotted, but the first word in a section which also contains *segek*, etc. and so no doubt *Dev. N.* fr. *teñ-*, q.v. **Xak.** XI *teñig al-hawâ* 'the atmosphere' *Kaş.* III 366.

D tü:nek (d-) *Dev. N.* (Conc. N.) fr. *tüne:-*; 'prison', lit. 'a dark (place)'. N.o.a.b. (**Uyg.** VIII ff. *Bud.* Sanskrit *adhikaranika* 'official, jailer' *tönökç*) (possible alternative reading *tötökç*) *TT VIII* C.4 may be the N.Ag. of this word): *Barsğan* XI *tü:nek al-sien* 'prison'

Kaş. I 408: Xak. x1 KB bu dünyā tūnek ol 'this world is a prison' 5423; xiv *Muh.* (in the list of buildings) *al-habs* 'prison' tū:nek *Mel.* 76, 1; *Rif.* 179.

PUD *teğgüç* Hap. leg.; the first entry in a list of words containing four consonants of which the second is -ğ- but split in error *teğgüç*; N.1. fr. *teğ-*, meaning lit. 'something which rises in the air'. **Xak. x1** *teğgüç kull şay' murtafi' qadr nisf dirā' nahw atāfi'l-qidr wağavrihi* 'anything which stands to the height of half a cubit like a tripod for a cooking pot, etc.' *Kaş. III 381.*

PUF *değge:l* Hap. leg.; *dāl* unvocalized; in the same list of words containing four consonants of which the second is -ğ- as *teğgeç* under the heading -L, but like it w. only one *kāf*. The d- indicates a l.-w., prob. Iranian. **Xak. x1** *değge:l al-ku'burā* 'a knuckle; a knot in a (corn) stalk' *Kaş. III 384.*

Dis. V. DNG-

D *teğger-* Hap. leg.; Trans. Den. V. fr. **I** *teğ*; in a list of V. w. four consonants, the second -ğ-, written *teğger-* but w. traces of a *taşdīd* over the -g-. Cf. *teğle:-*. **Xak. x1** *bir neğ bir:ke: teğgerdi: 'adala bayna'l-şay'ayn* 'he equated (or balanced) the two things' *Kaş. III 398* (*teğgerür*; *teğgerme:k*).

Dis. DNL

D *tañıl* Hap. leg.; Pass. Dev. N./A. fr. *tağ-*; lit. 'corded' or the like. **Xak. x1** *tağıl keyik al-zahyu'lladi fi yadayhi xutūt*, 'a gazelle with striped legs'; also used of other (striped) things *Kaş. III 366.*

D *tağla*: See **I** *tağ*.

D *tünle*: See **tün**.

D *tınlığ* P.N./A. fr. *tın*; 'a living creature', human or animal, as opposed to an inanimate object; a standard Bud. technical term, but not a Moslem one. N.o.a.b. *Türkü VIII ff.* Man. *bēş tōrlüğ tınlığ* 'five kinds of living creatures' *Chuas.* 58-9; *do.* 86, etc. (*turalığ*) a.o.o. *Uyg.* VIII ff. Man. *amartı tınlığlar* 'some living creatures' *TT III 92*; a.o.o.: Bud. *tınlığ* is very common; often used correctly for 'living creature', but in many passages w. the more restricted meaning 'human being': (**Xak. x1**) *xii(?) KBVP açın kođmaz harğız kamuğ tınlığı* 'he never leaves any living creature hungry' 5; *xiii(?) KBPP kamuğ tınlığlarka ruzı berğen* 'giving their daily food to all living creatures' 3; xiv *Muh. al-haywān* 'living creature' (opposite to 'inanimate' *ö:le:t*) *tınlığ Mel.* 45, 6; *Rif.* 158.

D *tonlığ* (d-) P.N./A. fr. *ton*; 'clothed'; having . . . clothes'. Survives in some NE languages w. phonetic changes. *Türkü VIII yalıñ bodunıñ tonlığ kiltım* 'I clothed the naked' *I E 29, II E 23*; VIII ff. *uzun tonluğ* 'wearing long clothes', i.e. 'woman' (the original theory that this meant 'monk' has

long since been disproved) *Irkb 47: Man. uzun tonluğ Chuas.* 117; *Uyg.* VIII ff. Man.-A *erli uzun tonluğlı* 'a man and a woman' *M I 16, 15-16*; *yürüğ tonluğ* 'wearing white clothes' *M III 30, 10-11*; Bud. *uzun tonluğ USp.* 104, 8-9; Civ. ditto *TT VII 26, 1*; 37, 5; (**Xak.?**) xiv *Muh.* (in the grammatical section) *dū tabb* 'clothed' *tonluğ/tonlık Mel.* 10, 9; *ton:nu*: *do.* 10, 11; *tonluğ Rif.* 83.

D *ton:nluk* (d-) A.N. (Conc. N.) fr. *ton*; 'something connected with clothing', normally 'an allowance for the purchase of clothing'. Survives in SW Osm. *donluk*; *Tkm. do: nluk*; a l.-w. in Pc., see *Doerfer II 990. Xak. x1 Kaş. II 11 (kis-)*; n.m.e.: Kıp. xiv *cāmakiya* 'wages' (lit. 'clothing allowance') (**I**) *donluk (sic) Bul.* 6, 13.

D *teñliğ* P.N./A. fr. **I** *teğ*; 'equal to; equable', and the like. Survives in SW Osm. *denlü/deñli. Uyg.* VIII ff. Bud. (if a man knows) *bir padakça teñliğ nom* 'as much (Buddhist) doctrine as a single verse' (Sanskrit l.-w.) *U III 29, 16*; *neçe teñliğ* 'how great' (is the strength in the Buddhas' bodies?) *do.* 73, 2; a.o. *TT X 345*; *mağa teñliğ kisliğ* 'a woman like me' *TT X 499*; Sanskrit *sopekşāni* 'equipped with tranquillity' (?) *birle: teñliğler: TT VIII A.21*; *upekşā* 'tranquillity' *teñliğ* (? for *teñlik*) *do.* 34; (**Xak. x1**) *xiii(?) Tef. ança teñliğ* 'as much as that'; *munça teñliğ* 'as much as this' 299.

(D) *tünlük* 'the smoke-hole of a tent', hence, by extension, 'window' and the like; syn. w. *tügü:nük*, q.v., which is older; morphologically obscure, an A.N. (Conc. N.) fr. ***tünj** which may ultimately be connected etymologically with *tügü:nük*. Survives in such NE forms as *tündük/tünnük*; SE Tar. *tüpnik*; *Türki tünlük*; NC Kir. *tündük*; Kzx. *tündik*; l.-w. in Pc. and other foreign languages, see *Doerfer II 988. Uyg.* xiv *Chin.-Uyg. Dict.* 'window' *tüplük Liğeti 271*; *R III 1545: Xak. x1 tüplük al-kuvwa* 'a dormer window' *Kaş. III 383*; o.o. *II 18, 1*; *III 120, 23 (1 é!)*; *III 127 (2 to:ğ)*; xiv *Muh.(?) rawzana* 'dormer window' *tüplük: Rif.* 179 (only); *Çağ.* xv ff. *tüplük* (the walls of a *rawzana*) in the top of a nomads' tent which they close in cold and rain and open to let out the smoke when they light a fire' *Vel.* 223 (quotns.); *tüplük* (spelt) *rawzana-i xāna Son.* 187r. 15 (quotns.): **Xwar.** *xiii(?)* (the walls of the house were gold) *tuğlukları (sic) dakı kümüşdün* 'and its windows of silver' *Oğ.* 249; xiv *tünlük/tüplük* 'smoke hole, dormer window' *Qutb 190*; *tüplük Nahc.* 19, 12; 43, 6; Kıp. xiv *tünlük dawru'l-qā'a* 'an upper storey of a house' *Id.* 40; xv *rawşan* 'dormer window' (*baca*); in margin in second hand) *tünlük Tuh.* 17a. 2; *şabbāk* 'lattice window' *tüplük Tuh.* 21a. 12.

Dis. V. DNL

D *tağıl-* Pass. f. of *tağ-*; 'to be bound, constricted', and the like. S.i.s.m.l. *Uyg.* VIII ff.

Bud. *kısılır tağılur erserler* 'so long as they are imprisoned and constricted' (in the imprisonment and constrictions of the four kinds of rebirth) *TT IV*, p. 15, footnote, l. 5 (see *tağığ*); *Suv.* 586, 14 (*sıkkıl-*)—this word has been read *teyil-* and translated 'to descend' in a phr. transcribed *İlkisiz sansarda berü beş ajun içinde ağa tepile TT IV 4*, 19 ff. owing to a supposed antithesis to *ağ-* 'to rise'; the phr. obviously means 'being . . . constricted within the five forms of existence since (the beginning of) the immemorably old chain of rebirths (Sanskrit *saṃsāra*)'; *ağa*, too, seems to be a mistranscription either for *aka* 'flowing' (see *ak-*), the word has a technical Buddhist meaning) or perhaps *ağ(ı)r* 'grievously': *Xak. XI tağıldı: ba:ş* translated '*ağa*ba'-*racul*'ra'*sahu* 'the man wrapped his head' (in a turban, etc.); also used of anything that is tied fast with a cord (*sudda bi-xayf*) *Kaş. III 395 (tağılu:r, tağılma:k)*.

D *tanul-* Pass. f. of *tanu-*, q.v., in this sense Hap. leg., but *tanıl-* 'to be known', etc. s.i.m.m.l. *Xak. XI aqar söz tanuldi: ü'iza* (MS. in error *av'aza*) *ılayh'l-kalām* 'the statement was suggested to him' *Kaş. II 130 (tanulur, tanulma:k)*.

D *tinil-* (d-) Hap. leg.; Pass. f. (used only impersonally) fr. I *tin-*. *Xak. XI emğektin tinildi: usturiha mina'l-mihna wa'l-anā'* 'there was a respite from pain (Hend.)'. This Verb is Impersonal (*mā lam yusamm fā'ılıhu mina'l-fi'li'l-lāzim*); there are many similar ones in this language; no Impersonal V. can be derived from an Intrans. V. in Ar., but there are many in Turkish, for example *evke: barıldı*: 'there was a movement into the house' and *tağdın enildi*: 'there was a descent from the mountain' *Kaş. II 130 (tinilur, tinilma:k)*.

D *tügül-* Pass. f. of **tüğ-*; 'to be disappointed, dissillusioned; to despair, give up hope (of something Abl.)'. Survives as *tüğül-tüğül-*, same meanings, in NC Kir., Kzx.; NW Kk., Nog. *Xak. XI er ıstın tügüldi*: 'the man despaired (*ayisa*) of the affair' *Kaş. III 395* (no Aor. or Infin.); *attın emdi: sen tügül: (sic)* 'now give up (any hope of getting) the horse' *I 74, 19*; *KB bu ıstın tügül* 'give up this affair' 1195; o.o., same meaning, 1220, 2011, 2121, 3793, 4612, 4792; Kıp. xv *ya'isa mina'l-ya's* 'to despair of' *tügül-* Tuh. 39a. 11 (in margin in second hand *tügül-*).

D 1 *tağla-* (d-) Den. V. fr. 1 *tağ*; prob. only in the phr. *tağ tağla-* 'to dawn; (of dawn) to break'. N.o.a.b.?: the usual phr. is *tağ at-*. *Türkü VIII ff. İrkB 26 (1 tağ)*: Uyğ. VIII ff. Bud. *tağ tağlayur erken PP 31, 7*.

D 2 *tağla-* Den. V. fr. 2 *tağ*; originally Intrans. 'to wonder, be surprised'; thence Trans. 'to find (something) wonderful, to admire (it)'; and thence 'to admire (something) more than (other things), to choose (it)'. Survives for 'to be surprised' in NE *tağda-/*

tağna-; SW Osm. *tağla-*, and for 'to pick out, choose', with some extended meanings in NC Kzx. *tağda-*; NW Kk., Kumyk, Nog. *tağla-*; in these latter languages and NC Kir. 'to be surprised' is *tağlan-/tağdan-*. Uyğ. VIII ff. Man.-A [çap] *tağlayurmen* 'I am surprised' *M I 37, 23*; *tağlap do. 21* title: Man. 'okharian *äktike* 'wonderful' *tağla-guluk TT IX 38*: Bud. *mugađıp tağlap* 'being disturbed and astonished' *U III 72, 22*; *TT X 21*; *Suv.* 604, 1; *körklerin tağlap* 'admiring (or being surprised by) their beauty' *PP 43, 3*; a.o. *do. 71, 3 (1 ı:r)*: *Xak. XI er ıstığ tağla:di: ta'accaba'l-racul mina'l-amr* 'the man was surprised by the affair' *Kaş. III 403 (tağlar, tağla:ma:k)*: *KB* (when you closed your eyes) *özüm tağladım* 'I was surprised' 648: XIII(?) *Tef.* ditto 285: *xiv Rbğ. ol nürni tağlap hayran kaldı* 'he was astonished by that light' *R III 811*; *Muh.(?) ta'accaba tağla:- Rif. 106* (only): *Çağ. xv ff. tanla-* (-p, -mıš; sic) *teyiz et-farğ ma'nāsina*; *ağla-bil-*; *ıxtiyār et-* 'to distinguish; to understand, know; to choose' *Vel. 179* (quotr.); the second meaning due to confusion with *tanu-*); *tağla-sarzanıš kardan wa ta'n wa taubix* 'to blame, reproach', *Talı'-i Harawı's* translation *piçidan* corrected *San. 162v. 27* (the correction is just, the word was mistaken for *tağ-*, but *San.*'s own translation is false and apparently a mere guess; quots.); *tanla-* (spelt) *bar-guzidan wa intixāb kardan* 'to choose, select' *do. 163r. 16* (quots.); *Xwar. XIII dağla-/tağla-* 'to be surprised, to wonder' *'Ali 29, 51*; *xiv tağla-* ditto *Qutb 170*: *Kom. xiv* 'to be surprised, to wonder' *tağla-*; 'to choose' *tağla- CCI, CCG*; *Gr. 234* (quotr.); *Kıp. XIII ta'accaba tağla- Hou. 38, 19*: *xiv tağla-* ('with -ğ-') ditto *Id. 65*: *xv aciba* 'to wonder' *tağla- Tuh. 26a. 13*: *Osm. xiv ff. tağla-* (occasionally *dağla-*) 'to be surprised, to wonder'; c.i.a.p. *TTS I 178*; *II 259*; *III 168*; *IV 190*.

D *teğle-* (d-) Den. V. fr. 1 *teğ*; 'to equate, weigh, compare', and the like. S.i.m.m.l.g.; in SW Tkm. *değle-*; Osm. *denkle-* is distorted by a supposed connection with *Pe. dang* which is a l.-w. fr. I *teğ*. Cf. *teğger-*. Uyğ. VIII ff. Bud. *kamağ suturlarığ teğlemek atlığ ülgü* 'the criterion called "weighing all the *sūtras*"' *Hüen-ts. 1833*: *Xak. XI bir neğ birke: teğledi: adala bayna'l-şay'ayn* 'he balanced the two things' *Kaş. III 403 (teğler-, teğle:me:k)*; (the Chinese emperor has a great deal of silk brocade, but *teğle:medip biçmas* 'does not cut it without measuring it first' (*illā muqaddira(n)*) *I 427, 6*: *KB sinamış yağıcı kişi teğlemiş on iki miñ er sü üküş sü temiş* 'an experienced general assessed (the value of) his troops and said "an army of 12,000 men is too big an army"' 2334; (a general must first get an informer and find out from him about the enemy's morale and) *ağar teğlese* 'assess it by that (information)' 2352; (he heard your words and) *üküş teğledi* 'weighed them carefully' 4970: *Çağ. xv ff. teğel-* (apparently

deliberately so spelt, 'to be conjugated in the same way (as *tépeş-*), but with *-l-*'; but Co-op. f. *tépeş-* follows immediately *musâwî şudan* 'to be equal' *San.* 202r. 6: *Xwar.* xiv *kara kîrpîkîğe nâwak teğelmês* 'an arrow is not equal to your black eyelashes (in straightness)' *MN* 276 (perhaps *metri gratia*, *teğlemês* would not scan).

?FD *tıpla-* (d-) Den. V. fr. **tıp*; it has been suggested that this is the *tıp* listed above, it is perhaps more likely that it is Chinese *t'ing* 'to hear, listen' (*Giles* 11, 299; *Pulleyblank*, Middle Chinese *t'eng*), but the d- and back vowels make this difficult; properly 'to listen to (something *Acc.*)', but often used for 'to hear' (properly *éşîd-*). S.i.a.m.l.g.; in NE *Tuv.* *dıpnâ-*; SW *Az.*, *Osm.*, *Tkm.* *dıple-*. *Türkü* VIII (*begs* and people) *Bu savımın edğü:ti: eşîd katığdı: tıpla:* 'hear my words well and listen to them carefully' *I S* 2 (spelt with front t- and back -l-); VIII ff. *İrkB* 58 (2 öf); *Uyg.* VIII ff. *Bud.* *éliglerin kavşurup tıplazunlar* 'let them fold their hands and listen' *U I* 22, 12 ff.; *edğü nom tıplağalı bolğay erkl men* 'I shall no doubt listen to the good doctrine' *U III* 29, 4-5; a.o.o.: *Xak.* XI *er sö:z tıpladı:* 'the man listened (*ağğâ*) to the statement' *Kaş.* III 403 (*tıplar*, *tıpla:ma:k*) a.o. *I* 96, 11: *KB* sözüüm tıpladı 559; o.o. 648, 4979, 5433 (*tapırka:-*): XIII(?) *Tef* ditto 304: *Çağ.* xv ff. *tıpla-* (spelt) *şanıdan wa gaur-i suvan kardan* 'to hear; to ponder deeply on a statement' *San.* 201r. 22; *dıpla-* (spelt) same meaning as *tıpla-* *do.* 226v. 28: *Xwar.* XIII *dıple-* 'to listen' *Ali* 26, 51: xiv (VU) *tıpla-* ditto *Qutb* 193: *Osm.* xv and xvi *dıp* (*dıpl/dıpü*) *dıple-* 'to eavesdrop'; in several texts *TTS I* 209; *II* 302; *III* 196; *IV* 226.

VUD *topla-* n.o.a.b. in a *Maitrisimit* fragment; Den. V. fr. **toṣ* which might be an onomatopoeic like *3 toṣ* (3 *taṣ*) but is perhaps more likely to be a Chinese l.-w.; the meaning must be 'to flog' or the like. *Uyg.* VIII ff. *Bud.* *bergen kağalın tokır toṣlayur erdimiz . . . temirliḡ bergen . . . toṣlayur[lar]* 'we have beaten and flogged(?) with whips and willow rods, . . . they flog(?) with an iron whip' *TT IV*, p. 18, note B7, 2-3.

D *taṣlat-* Hap. leg. ?; Caus. f. of 2 *taṣla:-*. *Xak.* XI *ol men: taṣlattı: awqa'anı fi'l-'acab wa a'cabanı dâlıka* 'he astonished me and made me wonder at that' *Kaş.* II 358 (*taṣlatu:r*, *taṣlatma:k*): (*Çağ.* xv ff. *taṣlat- maṣ'un sâxtan* 'to cause to be rebuked' *San.* 163r. 15; see 2 *taṣla:-*).

D *tıplat-* (d-) Caus. f. of *tıpla:-*; s.i.a.m.l.g. *Xak.* XI *ol maña: sö:z tıplattı: asma'anı'l-kalâm wa astağâni ilayhi* 'he made me hear the statement and listen to it' *Kaş.* II 359 (*tıplatu:r*, *tıplatma:k*).

D *teğlen-* (d-) Refl. f. of *teğle:-*; n.o.a.b. *Uyg.* VIII ff. *Bud.* *iğliglerig emlep öyçd-türgeñ uğulukın teğlenip* 'estimating his

own ability to treat and cure the sick' *Suv.* 597. 3-4: *Xak.* XI *er i:sın teplendı: dabbara'l-racul fi amrihi* 'the man put his affairs in order' (or took stock of his affairs?) *Kaş.* III 400 (*teplnü:r*, *teğlenme:k*).

D *taṣlaş-* Co-op. f. of 2 *taṣla:-*; n.o.a.b. *Xak.* XI *kışiler bu: i:şıḡ taṣlaşdı:* 'the people were (all) astonished (*ta'accaba*) in this affair' *Kaş.* III 398 (*taṣlaşu:r*, *taṣlaşma:k*; verse): *Xwar.* xiv *taṣlaş-* 'to be astonished (collectively)' *Qutb* 170: (*Kom.* xiv 'to examine, investigate *taṣlaş- CCI*; *Gr.* seems to be a mis-spelling of *teğleş-*).

D *teğleş-* (d-) Recip. f. of *teğle:-*; s.i.s.m.l.; NE *Tuv.* *değnes-*; SW *Osm.* *denkleş-*; *Tkm.* *değleş-*. Cf. *teğeş-*. *Xak.* XI *bir neṣ b:lrke: teğleşdı:* 'one thing balanced (*ta-'adala*) the other' *Kaş.* III 398 (*teğleşür*, *teğleşme:k*): *Çağ.* xv ff. *teğleş-* (spelt) *musâwât custan wa bâham musâwî şudan* 'to reach equality; to be equal to one another' *San.* 202r. 6: (*Kom.* see *taṣlaş-*).

D *tıplaş-* (d-) Recip. f. of *tıpla:-*; s.i.s.m.l. *Xak.* XI *ol men:ş birle: sö:z tıplaşdı:* 'he competed with me in listening to a statement' *Kaş.* III 398 (*tıplaşu:r*, *tıplaşma:k*): *Xwar.* xiv (VU) *tıplaş-* 'to listen to one another' *Qutb* 193.

Tris. DNL

VUD *toṣa:liḡ* Hap. leg.; P.N./A. fr. *toṣa:*. *Uyg.* VIII ff. *Bud.* (his life becomes long; he is free from disease) *mepilḡ toṣalıḡ bolur* 'he becomes happy and capable of heroic deeds' *U II* 45, 56 ff.

D *teḡlegüç/teḡlegün* (d-) 'the kite' (a bird); imperfectly vocalized but best so transcribed and regarded as Dev. N.s fr. *teḡle-* in the sense of '(a bird) which hovers or balances itself (in the air)'. Survives in NE *Sag.*, *Şor* *teḡlegen*, *teḡliḡen*; Leb. *teligen*; *Khak.* *teḡliḡen*; *Tuv.* *de:ldigen*; NW *Kumyk* *tülügen* SW *Osm.* *dülengeç*. *Xak.* XI *teḡlegün: al-hidâ'a* 'the kite', a (kind of) bird *Kaş.* III 388: *Oğuz* xi *teḡlegüç* 'the kite' *Kaş.* III 388.

D *taṣlançıḡ* Dev. N./A. fr. *taṣlan-* (see 2 *taṣla:-*); 'wonderful, marvellous'. N.o.a.b. *Uyg.* VIII ff. *Chr.* *U I* 8, 14-15 (*belğü:*); *Bud.* *taṣlançıḡ muḡadıncıḡ edğülüḡ savlar* 'wonderful, marvellous, excellent words' *U IV* 28, 31-2; *ança yeme muḡadıncıḡ [taṣlan]ncıḡ ermez mü* 'and is not this wonderful and marvellous?' *U III* 39, 6-7; *taṣlançıḡ yürütḡ tısları* 'her wonderful white teeth' *U IV* 30, 51-2; a.o. *Suv.* 348, 3 (*koḡuru:*); *Kom.* xiv 'wonderful' *taṣlançıx CCG*; *Gr.*

D *teḡlençsiz* Priv. N./A. fr. **teḡlenç* Dev. N. fr. *teḡlen-*; 'immeasurable, incomparable'. N.o.a.b. *Uyg.* VIII ff. *Bud.* *Siv.* 151, 5-7 etc. (*ülğülençsiz*).

Trls. V. DNL-

D **tıptıla-** Hap. leg.; Den. V. fr. ***tıptı**: an onomatopoeic, prob. **tıptı** elongated to avoid confusion with **tıpta-**; the Infin., originally *-me:k* was corrected to *-ma:k* and at the same time a minute *fā* was written over each *tā*. **Xak. XI ne:p tıptı:ladı**: 'a heavy object like a mortar (*al-minhāz*) made a noise (*şawwata*) when it fell to the ground' *Kaş. III 404* (**tıptı:lar**, **tıptı:la:ma:k**).

VUD **toḡa:la-** Hap. leg.; Den. V. fr. **toḡa:**. **Xak. XI er toḡa:la:dı**: 'the man performed the feats of warriors and strong men' (*al-abtāl wa'l-aḡwiyā*)' *Kaş. III 405* (**toḡa:lar** (*sic*), **toḡa:la:ma:k**).

D **tüpüldür-** Caus. f. of **tügül-**; survives in NC Kir. **tüpüldür-** (also **tüpült-**; Kzx. **tüpült-**) and NW Kk. **Xak. XI KB түпүлдүрдү айды yana kelme tēp** 'he discouraged him and said "do not come again"' 3865.

Dis. DNN

PU **taḡa:n** the first letter is undotted and unvocalized in the main entry, which immediately follows the heading **-N** in a list of words containing three consonants of which the second is **-ḡ-** and the first anything except **y-**; as for practical purposes **b-** never precedes **-ḡ-** in **Xak.**, the word can hardly be anything except **taḡa:n**. In the second occurrence the first letter is **y-** but this is certainly an error. The translation suggests that it was 'a hooded crow, *Corvus cornix*', or 'a jackdaw, *Corvus monedula*'. In modern languages these birds are called **ala** (*alaca*, etc.) **karḡa**. **Xak. XI taḡa:n al-aşḡa' mina'l-ḡirbān** 'a white-headed crow', that is one of which only the head is white' *Kaş. III 376*; **kuzḡun taḡa:n** (MS. *yaḡa:n*) *al-ḡudāf wa'l-ḡurābu'l-a'şam* 'the raven and the white-footed (*sic*) crow' *III 240, 26*.

Dis. V. DNN-

D **taḡın-** Refl. f. of **taḡ-**; s.i.s.m.l. with the same meaning. **Xak. XI er başın taḡındı**: 'the man wrapped (*ta'aşşaba*) his head (in a turban, etc.) doing it by himself' (*infarada bi-ft'lihi*) *Kaş. III 395* (**taḡınur**, **taḡınma:k**).

D **tonan-** (d-) Refl. f. of **tona-**; 'to dress oneself'. S.i.s.m.l. with the same meaning; SW **donan-** means rather 'to ornament or deck oneself', and, of e.g. a ship 'to be fitted out, equipped, decked with flags'. **Xak. XI KB kurımsı yığaçlar tonandı yaşıl** 'the dry trees have decked themselves in green' 67; **Kıp./Tkm. xv tazawwaqa** 'to be adorned' (**Kıp. bezen-** and) **Tkm. tonan- Tuh. 10a. 6**; **Osm. XIV ff. donan-** (? and **tonan-**) 'to adorn oneself'; in several texts *TTS I 218*; *II 316*; *III 205*.

Tris. DNN

D **tonanḡu:** (d-) Conc. N. fr. **tonan-**; n.o.a.b. **Uyḡ. VII ff. Bud.** (if he provides him

with food and drink) **tonanḡusın** 'his clothes and clothing' *Kuan. 86* (also *U II 15, 13*); a.o. *TT VI 392* (**tona:ḡu:**).

Dis. DNR

tüpür (d-) the antonym of **böşük**, q.v.; originally probably 'a tribe (or member of a tribe) to which daughters could be given in marriage', but in the actual texts 'a person who actually is, or properly could be, a relation by marriage'. Survives in this, and some extended, meanings in SW Osm. **düḡür** and Yakut **tüpür** (*Pek. 2899*). **Uyḡ. VIII ff. Bud. PP 64, 6** etc. (**böşük**): **O. Kir. IX ff.** (in a long list of 'partings') **tüpürime: aḡıldım** 'I have been parted from my relations by marriage' *Mal. 11, 7*; **Xak. XI түпүр aḡmā'u'l-mar'a** 'a woman's relations by marriage', that is brothers, father, and mother (-in-law) *Kaş. III 362*; **tüpür kaḡın boluştu**: '*aḡada ma'i* 'aḡda'l-muşāhara 'he became my relation by marriage' *II 110, 3*; **tüpür al-şır** 'brother-in-law' *III 372, 6*; **Osm. XIV düḡür** 'brother-in-law' in two texts *TTS I 241*; *III 225*.

teḡri: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant 'the physical sky', but very early acquired religious overtones and came to mean 'Heaven' as a kind of impersonal deity, the commoner meaning in the earlier texts. It was the normal word for 'God' in Man. and Bud. texts and was retained in this sense in the Moslem period, although it is rare in *KB*, where the normal word for 'God' is **ḡayat**, and was later largely displaced by l.-w.s like *Allāh* and *xudāy*. An early l.-w. in Mong. as *teygeri* (*Haenisch 148, Kov. 1697*; but often spelt *tyri*, as in Turkish, in religious texts and always *dēyri* in the *hP*'ags-pa texts). S.i.a.m.l.g., in NE often in the Mong. spelling, in SW Az., Osm., Tkm. **taḡrı:**, this is prob. an old Oḡuz pronunciation, but it is impossible to discover when the change occurred; a l.-w. in Pe. see *Doerfer II 944*, where it is discussed at great length. **Türkü VIII teḡri:** is common; in **üze: kök teḡri: asra: yaḡız yer kilındukda:** 'when the blue sky above and the brown earth below were created' *IE 1, IIE 2* it clearly has a physical sense, but this is rare; it is more often used in a religious sense, e.g. **teḡri: yarlıkadukın üçü:n** 'because Heaven so commanded' *IS 9, IIN 7*, and even as a sort of tribal deity in **üze: Türkü teḡri:si:** 'the Heaven of the Türkü on high' *IE 11, IIE 10*: VIII ff. **teḡri:** is fairly common in *IrKB*, both in a physical sense, e.g. (a hawk) **teḡridin (sic) koḡı:** . . . **kaprı:ş** 'swooped down from the sky' 44; and in a religious sense, e.g. **ala: atlıḡ yol (or yul) teḡri: men** 'I am the god of the road (or the spring) riding on a dappled horse' 2; Man. **teḡri** (consistently spelt *tyri* in all scripts) is very common; in **yér teḡri yok erken öḡre** 'when earth and heaven did not yet exist' *Chuas. 162-3* it has a physical sense, but nearly always means 'God' or 'divine': Yen. **üze: teḡri: yarlıkadı: Mal.**

32, 5; a.o.(?) *do.* 36, 2: **Uyg.** VIII ff. Man.-A **tepri** (in all Uyg. texts consistently spelt *tepri*) is common; (they first created) **on kat kök teprig** 'the blue heavens in ten layers' *M I* 14, 6-7—**tepri Manı burxan teprı yérıgerü bardukınta** 'since the divine Prophet Manı went to the heavenly country' *do.* 12, 13-14; and many o.o. meaning 'God, divine': Man. **tepri** 'God, divine' is common: Bud. ditto but **yér teprı törümüšte** 'when earth and heaven were created' *PP* 5, 8; a.o. *do.* 18, 2 (**tüpir-**): Civ. **tepri** is more often used in a physical sense, e.g. **tepri kapıgı açıldı** 'heaven's gate has been opened' *TT I* 144: **O. Kir.** IX ff. **kök tepride**; **kün ay** 'the sun and moon in the blue sky' *Mal.* 10, 3; 45, 5 and **tépri: élim** 'my divine realm' *do.* 3, 2; 14, 3 etc. are included in the list of 'partings' in funerary inscriptions: **Xak. XI teprı: Alláh 'azza wa calla** 'God, to Him belongs glory and power' (prov. see **tapuğsak**; verse). The unbelievers (*al-kafara*) call the sky (*al-samā*) **tepri**; and also anything which is great in their eyes, like a big mountain or big trees, and for this reason they worship such things *Kas. III* 376; many o.o. translated 'God': *KB* the standard words for 'God' are **bayat** and **uğan** but **tepri** occurs in 44, 92, 6176 (**erki**): XIII(?) *At. teprı* is not used in the text but occurs in glosses on **ıdım** and **uğan**; *Tef. taprı(-ğa)* 'God' 285, 289 (*teprı*): XIV *Muh. Allāhu'l-qawı* 'almighty God' **teprı: Mel.** 12, 15; **uğan teprı: Rif.** 87; *Allāh ta'ālā teprı*: 44, 8; 137: **Çağ.** xv ff. **teprı** (spelt) *canāb-i bāri ta'ālā* 'the Creator' *San.* 202r. 26 (quotn.): **Xwar.** XIII(?) **kök (VU) teprı** 'blue sky' *Oğ.* 60, etc.; **teprını calbarğuda** 'while praying to God' *do.* 50: **XV taprı(-ka)/teprı(-ke)** *Qutb* 170; (VU) *MN* 1: **Kom.** XIV 'God' **teprı** common *CCI, CCG; Gr.* 241 (quotns.): **Kip.** XIII *Allāh subhānuhu wa ta'ālā teprı*: (and in a dialect which only a few people know **uğam**) *Hou.* 3, 12: XIV **teprı**: ('with -p-) *Allāh İd.* 40; *Allāh calla dıkrıhu teprı: Bul.* 2, 9: xv *li-acalı'llāh* 'for God's sake' **teprı: üşün** (*sic* with -ğ- for -p-) *Kav.* 43, 8; *Allāh teprı Tuh.* 3b. 10; 41b. 6: **Osm.** XIV ff. the pronunciation was prob. always **taprı**, the A.N. **taprılık** is noted in xv *TTS III* 667.

VU topra: Hap. leg. **Xak. XI topra:** *wasaxu'l-badan* 'dirt on the body' *Kas. III* 378.

D töpre: Adv. fr. ***töp**, see **töpdı**; n.o.a.b. **Xak. XI** (after **topra**): one says **er öpre**: (*sic*) **yattı: ıstalgā'l-racul 'alā qafāhu** 'the man lay on his back' (i.e. face upwards); and one says **er töpre: tüştı: akabha'l-racul 'alā wachıhi** 'the man fell on his face' (i.e. face downwards) *Kas. III* 378.

S tıprak See **tırak**.

D teprım 'my God' occurs in **Uyg.** as a form of address not only to God but also to superiors; it then became in **Uyg.** Bud. an element in the P.N.s of princesses; in *Pfahl.* 8, 12 the list of names at the end of the document is headed by 15 names of princesses, each ending in

teprım, followed by the names of various men, the first an **él ögesi**. Cf. **terım**.

Dis. V. DNR-

E teper- See **tegger-**.

VUD teprür- Hap. leg.; Caus. f. of **tey-**, q.v.; cf. **tegit-/tegtür-**. **Xak. XI er ök teprürdı**: 'the man shot his arrow upwards towards the sky so that it disappeared from view in the atmosphere'; also used when he launches a (hunting) bird (*azcala'l-fā'ır*) from his hand to make it soar *Kas. III* 392 (**teprüür, teprüürme:k**); completely unvocalized; first letter undotted everywhere, but must be t-).

D tüner- (d-) Intrans. Den. V. fr. **tün**; 'to be, or become, dark'. S.i.s.m.l. **Uyg.** VIII ff. Bud. **yörügde tünermişlerke yaruk yaşuk oktu yarlık ertı** 'he deigned to communicate light (İİend.) to those who were in the dark about the interpretation (of the scriptures)' *Hien-ts.* 1931-2: **Xak. XI tünerdi**: **yér** 'the place was dark' (*azlama*); also used of time (*al-zamān*) *Kas. II* 86 (**tünerür, tünerme:k**): *KB* **tünerdi yarumaz körgügl karak** 'my seeing eyes have become dark and no longer shine' 374; **tünermeğey erdi yarumış kün-e** 'the bright day would never become dark' 696; o.o. 1520, 5018.

ZE tenri- Hap. leg.; this **V.** occurs in a Chapter in which the order of words should be determined by (1) the last consonant; (2) the second consonant (3) the first consonant; following **savra-**, **sekri-**, **semri-**, **sanrı-**; and preceding **kevre-**, **kökre-**, **külre-**; there are in any event errors in the arrangement and from time to time after (1) the order seems to be determined more by (3) than by (2); in any event **tenri-** could not properly follow **sanrı-** or precede **kevre-**. The second consonant is fairly clearly -n- in the facsimile, but in a word which was almost certainly unknown to the scribe this might well be a miscopying of -f-, for -v-; **tevrı-** would in fact suit the meaning well, if taken as cognate to **teviür-** although the morphological connection is obscure. **Xak. XI anıy başı: tenrıdl: axağa ra'sahu ka'l-hudwār** 'something like dizziness attacked his head', that is when sleep overcame him and he resisted it and there resulted a feeling of ants crawling in his head for lack of sleep *Kas. III* 282 (**tenrıır, tenrıme:k**).

Tris. DNR

D teprıçı: N.A.g. fr. **teprı**; 'a preacher of God'. N.o.a.b. **Türkü** VIII ff. Man. (if we have sinned against the gods of light, the pure doctrine and) **teprıçı nomçı arığ duntarlarka** 'the pure Elect who are preachers of God and of the doctrine' *Chnas.* 324-5; a.o. *do.* 135-6 (**artız-**).

D teprıdem Den. N./A. connoting resemblance fr. **teprı**: 'god-like; divine, holy'. Pec. to **Uyg.**, but there fairly common. **Uyg.** VIII ff. Man.-A **teprıdem** [gap] *M I* 25, 9(ii):

Man. *TT III* 170 (üstel-): Bud. **tepridem** 'holy water' *U III* 38, 28; **tepridem xwa çeçek** 'holy flowers (Hend.)' *TT V* 10, 104; *X* 154; **tepridem kız azu teprî oğlanı** 'a divine maiden or son of God' *TT V* 12, 127; o.o. *U II* 28, 1-2; *TT X* 494 (uğuşluğ) etc.: Civ. *TT I* 1 (ornan-).

S **tıraklığ** See **tıraklığ**.

D **tünerig** (d-) N./A.S. fr. **tüner-**; 'dark, darkness'. Survives in NE Tel. **Türkü VIII ff.** Man. **yaruk yiltızın . . . tünerig yiltızın** 'the root of light . . . the root of darkness' *Chuas.* 161-2; **tünerig sürüñ** 'drive away the darkness' *M III* 5, 4; a.o. *do.* 19, 9 (i) (I öçeş-): Man.-A **kararığ tünerig** 'black and dark' *M III* 9, 1; Man. **tünerig yerleker tapunuğmalar** 'those who worship the demons of darkness' *M II* 11, 7; **Xak. XI tünerig yér:** 'any dark (*muzlın*) place'; and 'the grave' (*al-qabr*) is called **tünerig**; one says **er tünerigke kirdi:** 'the man has entered the grave' *Kaş. I* 488; *KB* (I was in darkness (*kararıku*), He made my night bright.) **tünerigde erdim** 'I was in the dark of night', (He made my sun rise) 383.

D **töpörge:** 'a tree trunk'; prob. an old word ending in **-ge**; there is no convincing etymology for it, but *Zaj.* in his note on *Bul.* may be right in seeing NE Bar. **topok** 'tree-stump' as a cognate word. Uyğ. VIII ff. Bud. Sanskrit *citâyâm* 'on the funeral pyre' **töpörge:** **ükünde:** (spelt *töpörke ügünde:*; lit. 'a heap of tree-trunks') *TT VIII D.29*; *Kıp. XIV al-qurma* 'tree trunk' **tönertge:** (*tâ*) unvocalized) *Bul.* 3, 13.

D **teprî:ke:m** Den. N./A. fr. **teprî:**; 'devout, pious'. This is clearly the right meaning, not 'sacred, divine' as originally suggested; normally applied to rulers. **Türkü VIII teprî:ken** is the term used in *Oğın* 5, 6, 8 for the ruler to whom the person commemorated in this inscription was subject: VIII ff. Man. **Teprîken TT II** 6, 29 is a short title for **Bögü Khan Teprîken do. 10, 80:** Uyğ. VIII ff. Man. **burxan teprîkenimiz böğü [?kut]ıña** perhaps a royal title *M III* 36, 1 (i) (*M I* 31, 1 (ii)); **teprîken kunçuy** 'devout consort' *do.* 4 (ii) (4 (i)): Bud. the title of the ruler mentioned in the dating formula of the first 'Pfahl.' is **Kün ay teprî teğ küsençig körtle yaruk teprî böğü teprîkenimiz Pfahl.** 6, 2-3 and the nun who was joint dedicatory was **teprîken teğin silig terken kunçuy teprîm do. 4:** Civ. *USp.* 40 and 41 are addressed to **İdukkut teprîkenimiz:** **Xak. XI teprî:ke:m** 'a pious sage' (*al-'âlimi'l-nâsik*) in the language of the infidels *Kaş. III* 389; (at the end of the entry on **teprî:**) hence they (the infidels) call *al-'âlim teprîken III* 377.

D **teprîllig** P.N./A. fr. **teprî:**; n.o.a.b. ('**Teprîll** in the phr. **teprîll yéril** 'heaven and earth' with the Postposn. -ll must not be confused with this word.) **Türkü VIII ff. teprî:**

llig kurtğa: 'a devout old woman' *İrkB* 13; **Xak. XI KB kanı kalmadı bir kişl teprîllig** 'why is there not one devout man left?' 6475; **teprîllig iş** 'God's work' 6479; **Kom. XIV 'divine understanding' teprîllik us CCG; Gr.**

D **teprîllik** A.N. (Conc. N.) fr. **teprî:**; originally 'temple', later 'divinity'. N.o.a.b. Uyğ. VIII ff. Man.-A **[teprîlliklerü [bar]dı** 'he went to its (the town's) temple' *M I* 33, 15; ol **teprîllikteki kam** 'the (?Buddhist) priest in that temple' *do.* 17; o.o. *do.* 34, 8-16; *Man.-uig. Frag.* 401, 13 (étıl-): Bud. *TT IV* 6, 46 (ét-): **Xak. XI KB** (there are two kinds of enemies) **biri teprîllik ol** 'one is the pagan temple' (infidels are always hostile) 4225; XIII (?) *Tef. taqrılık* 'divinity' 285; **Çağ. xv ff. teprîllik xudâ'i wa ulühîyât** 'divinity, god-head'; also *haqqânîyat wa lillâhîyat* (?) 'piety, love of God' *San.* 202r. 27; **Xwar. XIV taqrılık** 'divinity' *Qutb* 171.

Tris. V. DNR-

D **taqrıka:** Den. V. fr. **2 tağ;** 'to be astonished'. Survives as **taqrıka-** in NE Alt., Tel. *R III* 806; NC *Kır.*, *Kzx.*; NW *Kk.* **Xak. XI KB neğüni taqrıkadı emdi özüñ** 'what are you now surprised at?' 785; (the value of speech does not lie in speaking much) **yâ söznî taqrıkap öktüş tuğlasa** 'or listening in admiration to long speeches' 5433; a.o. 6487; **Çağ. xv ff. taqrıga-** (spelt *ta'accub kardan*) 'to be surprised' *San.* 163v. 8 (quotns., pointing out that **taqrızga-**, translated *taqla-* in *Vel.* 177 is a mis-spelling); **Xwar. XIV taqrıka-** 'to be astonished' *Qutb* 171.

D **tüpürle:** (d-) Hap. leg.; Den. V. fr. **tüpür.** **Xak. XI ol meni: түпүрle:di:** 'he reckoned me to be his relation by marriage (*min aşarılıhi*) and claimed me (*nasabani*) as such' *Kaş. III* 408 (**tügürler:**, **tügürle:me:k**).

D **tügürle-** (d-) Hap. leg.; Refl. f. of **tügürle:**. **Xak. XI ol mağa: түгүрle:di:** '*adda naşahu li şıhra(n)* 'he reckoned himself as my relation by marriage' *Kaş. III* 407 (**tügürleñü:r**, **tügürleñme:k**).

Dis. DNS

D **taşuk** Den. N./A. fr. **2 tağ;** 'wonderful, marvellous, precious, rare'; usually applied to concrete objects. S.i.s.m.l.; a l.-w. in Mong., Pe. and other languages, see *Doerfer II* 939. Uyğ. VIII ff. Bud. *Suv.* 118, 6-7 (**tağı**): **Xak. XI** 'anything which is marvellous and found to be novel' (*acib wa mustatrif minhu*) is called **taşuk ne:ğ;** and a kind of food which a man finds 'outstanding in exquisiteness' (*ahyâna'l-nifâsa*) is called **taşuk aş** *Kaş. III* 382; *KB* (you have shown me) **bu tağ taşuk işler** 'these marvellous things' 794; (merchants own) **tümen tü ağılar ajun taşuki** 'countless treasures, the rarities of the world' 4424; XIII(?) *At. anıñ dikri taşuk ediz bolsu tıp* 'may his memory be wonderful and lofty' 76; o.o., qualifying 'words' 475, 483; *Tef. taşuk* 'marvellous, wonderful'; a recompense

(good or bad) 285; XIV *Rbğ. kamuğ taşuk-ları* 'all marvellous things'; *taşuk Adam* 'wonderful Adam' *R III* 813; *Çağ. xv ff. taşuğ/taşuk taşlamalı* 'marvellous' *Vel.* 177 (quotation); *taşuğ/taşuk* the same as *tansuğ/k San.* 164v. 4; *tansuğ/tansuk* (spelt) 'something scarce, wonderful, and rare' (*kamyâb wa ğarîb wa nâdir*) (quotation); the word is Turkish, and not as the *Burhân-i Qatî* says a corruption of Persian *tansuk*, but *vice versa do.* 164r. 14; *Kom.* XIV 'wonderful, rare' *taşuk CCG; Gr.: Kip. xiv taşuk* ('with -ğ-) *al-'acab Id.* 65; *xv turfa* 'something new and curious' *taşuk Tuh.* 23b. 13; *Osm. xiv-xvii taşuk* (twice *dapsuk*) 'wonderful, rare; a rarity'; common till XVI *TTS I* 179; *II* 260; *III* 667; *IV* 738.

D *tepsiz* (d-) Priv. N./A. fr. I *teğ*; usually in an abstract sense 'inequitable, excessive' (pejorative) or 'unequaled' (laudatory). Survives in SW Tkm. *depsiz* and *Osm.* (distorted) *denksiz. Xak. XI KB* (the fortunate man must avoid) *kamuğ tepsiz iştin* 'all excesses' 726; (oh wicked death!) *ne tepsiz ölüm sen* 'what an inequitable death you are' 1537; (modesty prevents) *kamuğ tepsizliĝ* 'all excesses' (but shamelessness is) *idi tepsiz iĝ* 'a quite unparalleled disease' 1662; *atı tepsiz* 'with an unequalled reputation' 4069; o.o. 986, 2039, 2102, 4478.

D *tınsız* (d-) Priv. N./A. fr. *tın*; 'inanimate'. N.o.a.b. *Uyg.* VIII ff. *Bud.* (when earth and heaven, and male and female combine together two kinds of products result) *tınlıĝ* and *tınsız*; 'the five states of existence' are called *tınlıĝ* and 'bushes, trees, and vegetation' are called *tınsız TT VI* 321-3.

D *tonsız* (d-) Hap. leg.?: Priv. N./A. fr. *ton*; 'unclothed'. *Türkü VIII I E* 26; *II E* 21 (aşsız).

Dis. V. DNS-

D **tağsa*:- See *yağsa*:-.

Tris. V. DNS-

D *tınsıra*:- (d-) Priv. Den. V. fr. *tın*; 'to stop breathing, become inanimate', and the like. N.o.a.b. *Uyg.* VIII ff. *Bud. Suw.* 619, 18 etc. (*kamıl*-).

Dis. DNŞ

?E *tağış* if authentic Dev. N. fr. *tağ*-; a phr. transcribed *sıkış tağış* has been read in *U II* 73, 2 (iii) but it is almost certainly a misreading of *sıkış tağış*; if correctly read it would have the same meaning as that phr.; see *tağış*.

D *teğes* (d-) Dev. N./A. fr. **teğe*:- Den. V. fr. I *teğ*; survives in NE Tel. *teğes* 'of the same age, contemporary'. *Xak. XI KB küçipe teğesi yüdürgül yükün* 'assume their burdens to the extent of your strength' 4528.

VUF *tuğşu*: Hap. leg.; no doubt a Chinese l.-w.; the first syllable is *tōng* 'lamp' (*Giles*

10,864), the second not yet identified. Cf. *tuğčan. Xak. XI tuğşu: manıratu'l-sirâc* 'a lantern' *Kağ. III* 378.

Dis. V. DNŞ-

D *taniş*:- (?d-) Recip. f. of *tan*:-; s.i.s.m.l.?, but homophonous with modern forms of *tanuş*- and not easy to identify. *Xak. XI olar ikki*: (MS. in error *meni*): *tanişlı*: 'they repudiated their debts (*cahada . . . dayn*) to one another' *Kağ. II* 112 (*tanişu:r, tanişma:k*).

D *tanuş*- Recip. f. of *tanu*:-, q.v. regarding *taniş*- 'to be acquainted with one another', which s.i.a.m.l.g. and *daniş*- 'to consult one another, discuss' which survives only in SW Az., *Osm. Xak. XI olar ikki: söz tanuşı*: 'they made suggestions (*avaza'a . . . kalâm*) to one another'; its origin is *tanu:di: Kağ. II* 112 (*tanuşur, tanuşma:k*): *Çağ. xv ff. taniş-biliş*- 'to know one another' *Vel.* 178; *taniş*- Recip. f. *hamdigar-râ şindxtan* 'to know one another' *San.* 162r. 26 (quotation); *Tkm. xiv şanısmak al-maşwara* 'consultation'; *şanış-taşwara* 'to consult one another' *Id.* 66-7; (*Kip.?*) *xv şawara şanış*- *Tuh.* 21a. 13; *Osm. xiv to xvi daniş*- (occasionally *şanış*-) 'to consult one another'; in several texts *TTS I* 178; *II* 259; *III* 168; *IV* 190.

D *teğes*:- (d-) Refl. f. of **teğe*:- Den. V. fr. I *teğ*; 'to be, or become, equal to one another', and the like. Survives in NE Şor, *Tel. R III* 1044; cf. *teğleş*-. *Xak. XI teğesdi: neğ ta'adala'l-şay' bi'l-şay'* 'one thing was equal to the other'; in a verse *bilğl: mağa: teğesdi*: 'his knowledge was equal to mine' *Kağ. III* 393 (*teğesür: (sic), teğesme:k*): *KB* (if a letter arrives in good handwriting, the recipient is delighted) *balâğat bile xatf teğesse kalı* 'if the contents (lit. 'eloquence') are as good as the handwriting' 2695; (whatever you plan to undertake, first seek advice) *tilemiş tilekke kepeşin teğes* 'and weight the advice you receive against the end you seek' 5560: *Çağ. xv ff. teğes*- (spelt) Recip. f.; *bâ yak-digar sancidan wa muwâzana kardan* 'to weigh and balance with one another' *San.* 202r. 3 (quotation); (*Xwar. xiv teğestür*- 'to compare' *Quth* 175).

D *töğüş*- Hap. leg.; presumably Recip. f. of **töğ*-; syn. w. *töğit*-; see *töğdi*: *Xak. XI er töğüşdi*: 'the man lowered (*ta'ta'a*) his head with downcast eyes' (*muñriqa(n)*) *Kağ. III* 393 (*töğüşür, töğüşme:k*).

D *tüğüş*- Hap. leg.; presumably Recip. f. of **tüğ*- and cognate to *tüğül*-, but the semantic connection is not obvious. *Xak. XI toğuz tüğüşdi*: 'the boar glared (*ağdaqa*) and intended (*hamma*) to attack the man'; likewise one says of a man *iğâ ta'abbâ qabûla'l-amr wa-taraddada fi dâhika wa ağdaqa'l-nazar ilâ amrihi (sic?) read âmrihi) kâriha(n) li'l-amr er tüğüşdi*: (*amr* has a wide range of meanings in *Kağ.* including 'thing, affair, business'; the amendment above seems necessary to fit the grammar, in which case it has the basic mean-

ing 'command, order' 'when he refuses to accept an order and rejects it and glares at the man who gives it in disgust at the order' *Kaş. III 394* (tüğüşür: tüğüşme:k, corrected from -mak:).

Tris. V. DNŞ

D tepeşçi N.Ag. fr. tepeş; n.o.a.b., and perhaps invented as a jingle with képeşçi. *Xak. XI KB* (the vizer is always the beg's adviser) képeşçi kişiler tepeşçi bolur 'advisers are people who weigh up situations(?)' 2256.

PUF düpüşge: Hap. leg. and presumably, like other Gancak words, a l.-w., prob. Iranian; some kind of plant; translations of *al-qunābari* vary; *Brochermann* gives 'Draba, a kind of mustard', *Atalay sülükü pancar* which *Red.* translates 'water milfoil, *Myriophyllum verticillatum*', and *Red.* (in Osm.) 'the good King Henry goose-foot, *Chenopodium Bonus Henricus*'. Gancak XI düüşge: *al-qunābari Kaş. I 490*.

Dis. DNZ

teñiz (d-) first actually noted in XI when it replaced taluy, q.v., which disappeared at that date, but so old that it existed in the L/R language from which Hungarian *tenger* 'sea, ocean' was borrowed; originally prob. any 'large body of water', whether static, like a lake, or moving, like a large river; later specifically, and finally exclusively, 'the sea'. As *al-baħr*, the Ar. word habitually used to translate it, is equally ambiguous it is impossible to trace the exact evolution of meaning and difficult to determine the precise difference between *teñiz* and *köl*, q.v., except that the latter seems to have had a narrower meaning. S.i.a.m.l.g. only for 'the sea', except in some NE languages which use *talay*, reborrowed fr. Mong., in this sense; in SW Az. *deniz*; Osm., Tkm. *deñiz*. See *Doerfer III 1192*. *Xak. XI teñiz al-baħr Kaş. III 363*; o.o. *I 100*, 18 (böğ-); *akar közüm oş teñiz* (translated) 'the water of the sea (*al-baħr*) flows from my eyes'; he only compares it to the water of the sea (*al-baħr*) because there is salt in tears *II 45*, 27; *III 136* (köli); 370 (terip): *KB* (man's mind is like) *tübsüz teñiz* 'a bottomless lake (or sea?)' 211; *bilgi teñiz* 'whose wisdom is (like) a lake' (or sea?, in breadth or depth?) 480, 2185; o.o. 1164: *XII(?) KBVP bilig-din teñiz 9*; *XIII(?) At. teñiz* occurs three times in metaphors for breadth or depth; *Tef. deñiz* 'sea' 117; *teñiz* ditto 298: *XIV Muh. al-baħr teñiz Mel. 4*, 17-19; 77, 1; *Rif. 74*, 180: *Çağ. xv ff. teñiz* (spelt) *daryä* 'a large body of water, river or sea' *San. 202v. 3* (quotn.): *Xwar. XIII(?)* the three sons of Oğuz Xan were called *Kök*, *Tag(ə)Dağ*, *Teñiz* (Teñiz) 'Sky, Mountain, Sea(?)' *Oğ. 86-8*: *xiv teñiz* 'sea' *Qutb 175*; *Kom. XI* 'sea' *teñiz CCI, CCG*; *Gr.*: *Kip. XIII al-baħr teñiz Hou. 6*, 18: *xiv teniz* ditto *İd. 40*; ditto *deniz (-ñ-)* (*sic*) *Bul. 4*, 12: *xv al-baħr teñiz al-baħru'l-mālīh* 'the salt sea' *acı: teñiz*; *al-baħru'l-ħuluvw* 'a fresh-water lake' *fañt:*

teñiz Kav. 58, 15-16; *baħr teñiz wa 'uman teñiz Tuh. 7a*. 12-13 (the latter glossed *al-baħru'l-a'zam* 'the great sea'); *Osm. xiv ff. deñiz* 'sea' in various phr. *TTS I 192*; *II 279*; *III 180*; *IV 205*.

toñuz (d-) 'pig', a generic term for the wild and domesticated pig of both sexes; replaced *lağzın*, q.v., in XI as one of the animals in the 12-year cycle. Survives with initial t- in SE Türki; SC Uzb. and with initial d- in NC Kır., Kzx.; NW Kaz., Kk., Kumyk, Nogay, and SW Az., Osm. (*domuz*), Tkm., see *Shcherbak*, p. 124; a l.-w. in Pe. (only in the 12-year cycle?) and other foreign languages, see *Doerfer II 985*. *Türkü VIII ff. ađıđı: toñuzlı: a:rt üze: sokuşmı:ş ermi:ş* 'a boar and a bear met on a mountain pass' *İrkB 6*: *Uyğ. VIII ff. Bud.* (if I have slaughtered sheep, fowls or) *toñuz* 'swine' *U II 84*, 9; (rebirth as) *toñuznuğ U II 31*, 52; a.o. *Suv. 4*, 12: *Civ. toñuz öti* 'pig's gall' *H I 24*; a.o.o.; *toñuz* as a member of the 12-year cycle is common in calendar texts in *TT VII* and occurs in dating formulae in *USp.*: *Xak. XI toñuz al-xinzir* 'pig': *toñuz* 'one of the twelve years' *Kaş. III 363*; o.o. meaning *prima facie* 'wild boar' *I 394* (*azıđla:-*); *II 343*, 18; *III 394* (*tüğüş-*) and in *I 346*, 13 (the 12-year cycle): *XIII(?) Tef. toñuz* 'pig' 309; *XIV Muh. al-xinzir toñuz Mel. 72*, 7; *toñuz Rif. 174*; (in the 12-year cycle) *doğuz yılı: 81*, 1; *toñuz yılı: 186*: *Çağ. xv ff. toñuz* ('with -ñ-) *xık* 'pig'; also the name of one of the Turkish years *San. 187r. 13* (VU *doğuz* 'a person with an empty brain and his head in the clouds' 226r. 1 may be the same word used metaph.): *Xwar. xiv toñuz éti* 'pig's flesh' *Nahc. 364*, 14: *Kom. xiv* 'pig' *toñuz CCI, CCG*; *Gr. 249* (quotn.): *Kip. XIII al-xinzir toñuz Hou. 11*, 13: *xiv toñuz* ('with -ñ-) *al-xinzir* (also 'frozen fat' *toñ üz*) *İd. 65*; *al-xinzir toñuz Bul. 10*, 13; *xv al-xinzir doğuz Kav. 62*, 8; *dağuz* (*sic*) *Tuh. 14b. 2*: *Osm. xiv ff. doğuz* (sometimes *toñuz*) is common till *xvi* and occasionally occurs later instead of *domuz TTS I 219*; *II 316*; *III 205*; *IV 237*.

Dis. V. DNZ-

VUD *teñiz*- the Infin. in the MS. is -mak and the Kıp. f., too, has back vowels, but semantically this could be a Caus. f. of *teñ* in the sense of 'to send up in the air'. *Xak. XI er öpke:sinde: teñizdi: işma'adda'l-racul wahwa an yantafix gadaba(n)* 'the man was puffed out with anger'; and one says *öpke: teñizdi: intafaxati'l-ri'a* 'the lung was distended', that is vinegar and mustard are poured into it preparatory to cooking it, and it is filled and distended *Kaş. III 392* (*teñizür, teñizmek*, MS. -mak): *Kip. xiv taşaz-* (*sic*, with -ñ-) *aħmarra'l-waram wa'stadda* 'the swelling was inflamed and hard' *İd. 65*.

Tris. DNZ

D *toñuzçı: N.Ag. fr. toñuz*; n.o.a.b.; prob. 'pig keeper', but 'hunter of wild boars' is a

possible alternative. Uyğ. VIII ff. Bud. (if I have killed sheep or kept poultry or been) **toñuzçı** (fisherman, hunter of wild game, wild-fowler and so on) *TT IV* 8, 56.

Mon. DR

1 tar: (d-) 'narrow, constricted, confined'. S.i.a.m.l.g.; in SW Az., Osm. **dar**; Tkm. **dar**. Uyğ. VIII ff. Bud. **tar yolka kırmışke sanur** 'they are reckoned as having entered a narrow road' *TT VI* 275 (as opposed to a broad (kéğ alkığ) one); **köpülleri tar** 'their minds are narrow' *Hüen-tz.* 103; Civ. **bu yek içkekke tar kolğu** (? read **kılğu**) **vu ol** 'this is an amulet which constricts the demons (Hend.)' *TT VII* 27, 5; a.o. *do.* 3 (tü): **Xak.** XI **tar:** *al-đayyiq* 'narrow, straitened' of anything; one says **tar:** ev 'a cramped dwelling' and the like *Kaş.* III 148; o.o. III 97 (yığtūr-); III 259, 19; this word, and not **ter**, should also prob. be read in; and one says **er tar boldı:** (*tar* unvocalized; MS. *yoldı:*) 'the man was ashamed' (*hacala*) this is in place of the phr. **er (ırır?) boldı:** I 322 ('constricted' seems a likelier metaphor for shame than 'sweat'); **KB köpül kılma tar** 'do not be distressed' 6183; XIII(?) *A.* 315 (*bitil-*); Tef. **tar** 'narrow, cramped' 287; XIV *Muh. dayyaga* 'to constrict' **dar et-** *Mel.* 28, 3; *Rif.* 111; *al-đayyiq* (opposite to 'broad' **ke:**) **tar** 55, 3; 152; *dayyiqi'l-cabha* (opposite to 'with a smooth brow' **yası; altınlıg**) **tar altınlıg** 46, 11; 140; **Çağ.** XV ff. **tar tar** . . . *tay ma'nāsma* 'narrow' *Vel.* 163 (quotns.); **tar tang wa dayyiq San.** 154v. 18 (quotn.); **Xwar.** XIV **kılma köpül tar Qutb** 171; **tar ağız** 'a small mouth' *MN* 136, etc.; **Kom.** XIV 'narrow' **tar CCG; Gr.: Kip.** XIII *al-đayyiq* (opposite to 'broad' **ke:**) **tar Hou.** 27, 15; XIV **tar** ditto *Id.* 62; XV 'this is narrower than that' **bu anđan tardır Kav.** 24, 11; *đayyiq tar Tuh.* 23a. 8.

2 tar: 'a raft made of inflated skins fastened together', almost synonymous with **1 sa:l**, which seems, however, to mean 'a raft made of timber'; *al-'imd* is not a common Ar. word, but would etymologically mean 'a support'. N.o.a.b. Tatar. **Yaba:ku:** XI **tar:** *al-ramat' wahu'al-'imd* 'a raft'; that is skins are inflated and their necks tied, then they are fastened together and made like a platform (*al-saħi*) on the top of the water, and people sit on them and cross (rivers); they are also made of reeds and branches *Kaş.* III 148; a.o. III 157 (1 **sa:l**): **Kip.** XIV **tar:** *al-kalak* 'a raft of skins' *Id.* 62.

3 tar: a kind of milk product; survives only(?) in Yakut **tar** 'a kind of *yoğurt* prepared in the summer and kept to eat in the winter' *Pek.* 2564; there may however be traces of this word in Mong. *tarag* 'coagulated sour milk' (*Haenisch* 145) and *Pe. tarxwāna* 'a preparation made of dried curds'. **Xak.** XI **tar:** *ıfıfatı'l-samm, wa dālīka idā uxiđati'l-samm ba'da'l-idābati'l-xulāsa wa bađıya'l-labamı'l-xātir fi asfalihı* 'milk residue, that is the clotted milk

which remains at the bottom when the pure butter has been melted and drawn off' *Kaş.* III 148: (**Kip.** XIV *al-ħıř* 'groats mixed with sour milk and dried in the sun' *tarxana: Bul.* 8, 2; xv ditto *Tuh.* 31a. 7).

ter: (?d-) 'sweat'; also fr. an early period 'wages', presumably a metaph. for 'that which is earned by sweating'. S.i.a.m.l.g., including SW Az., Osm. as **ter**; only NE Tuv., SW Tkm. have **ter**; the short vowel in Tkm. casts some doubt on the *Xak.* spelling. **Türkü VIII T** 52 (**tök-**): (Uyğ. VIII ff. Civ. **terke aldım** has been read in *Üsp.* 3, 5; **terike bėrdım** in 30, 13 and **terike aldım** in 70, 3; in 70, 3 which has been re-edited by Ikeda it is an error for **tüşke aldım** (see **1 tüş**) and it is likely that the other readings are similar errors): **Xak.** XI **ter uerati'l-acır** 'the wages of a day labourer'; hence a day labourer (read *al-acır* for *al-asır* 'prisoner' in the MS.) is called **terçi:** **ter:** (so read for **terçi:** in MS.) *al-'araq* 'sweat' *Kaş.* III 148 o.o. of **ter (sic)** 'sweat' I 181 (*ıçış-*); I 466, etc. (**burçaklan-**); II 96 (**so ruş-**); 303 (**terit-**); 336 (**tüvşet-**); 01 **terke: kirdi:** *daxala'l-ucra* 'he entered paid employment' III 212, 23; **KB işın kılalar terk terin teğrü bėr** 'if they work for you, pay their wages promptly' 4462; XIV *Muh. al-'araq dır Mel.* 45, 17; **ter Rif.** 139; *al-ucra ter* 147 (only); **Çağ.** XV ff. **tėr ter** . . . '*araq ma'nāsma Vel.* 184 (quotns.); **tėr 'araq San.** 193r. 9 (quotn.); **Xwar.** XIV **ter** 'sweat' *Qutb* 178; 01 'Abdullahı **terke tuttılar** 'they hired that 'Abdullah' *Nahc.* 23, 12; a.o. 292, 13; **Kom.** XIV 'sweat' **ter CCI, CCG; Gr.: Kip.** *al-'araq ter Hou.* 21, 20; xv ditto *Id.* 38; xv ditto *Kav.* 61, 13; *Tuh.* 25a. 6; **Osm.** XIV to XVII **der** 'sweat' in a few texts *TTS I* 195; *II* 284; *IV* 211.

tor: 'a net for catching birds or fish'; s.i.a.m.l.g. except NE; in SW Az., Osm., Tkm. **tor (sic)**; l.-w. in *Pe.* and other languages, see *Doeberf* II 954. Cf. **2 a:g.** Uyğ. VIII ff. Bud. Sanskrit *jālinyasya* 'his net-melon' (*sic*) **torı erür monuğ TT VIII G.59; Xak.** XI **tor (bi'l-'ısbā** 'with back vowel') 'a trap or net (*al-faxx wa'l-sabaha*) for catching birds or fish' *Kaş.* III 121; o.o. III 39, 13 (1 **a:k**); 57 (**yap-**): **KB** 4262 (**osandur-**); **Çağ.** XV ff. **tor** 'a (hair-) net made of silk, or a fish-net' (*balık ağı*) *Vel.* 205; **tor** 'anything netted (*muşabbak bāfta*) like a hunting-net (*dām*) or a woman's hair-net' *San.* 172r. 8 (quotn.); **Xwar.** XIV **tor** 'net' *Qutb* 182; **Osm.** XV ff. ditto, in several texts *TTS I* 900; *IV* 756.

tör: 'the place of honour' in a tent or room, or at a banquet, etc.; s.i.a.m.l.g., but in SW only in Tkm. **tör.** The Sec. f. **töre:** mentioned by *Kaş.* is not noted elsewhere in this sense; it may be the same word as that meaning 'prince, nobleman', and the like, which is first noted in *Çağ.* and s.i.s.m.l., but see **törü:** **Türkü VIII II N** 10 (**al-**); it is possible but improb. that the word here is **törü:**; **Xak.** XI **tör:** (*bi'l-'ısmām* 'with a front vowel') *muqaddamı'l-bayt* 'the place of honour in a house';

one says **tör:ke**: **keç** 'pass to the place of honour' *Kağ. III* 121; **töre**: (with front vowels) 'the place of honour in a house, and the seat of honour' (*şadruhu*); hence one says **töre**: **yoqla:dt**: 'he took the seat of honour in the house' (*taşaddara fi'l-bayt*); also called **tör**: *III* 221: *KB* 262 (I éil), 577, 614, 902, 1661, etc.; (help Moslems in distress) **bayat bérge uçmak kör ornuy tör-e** 'God will give you paradise and your place (will be) the seat of honour' 3503 (the -e here is the usual verse filler which is very common in *KB*, this is unlikely to be **töre**): **Çağ. xv ff. tör xāna şadri ve ev buçağı** 'the seat of honour in a house; a recess in a house (so used)' *Vel.* 204 (quotn.); **tör . . . şadri-xāna** (quotns.) *San.* 172r. 9 (the next meaning 'opposite, facing' can hardly belong here); **töre nasab wa nijād-i pādīşāhān** 'the family and lineage of rulers' (quotn.); **şāhādagan wa awlād-i pādīşāhān** 'princes and sons of rulers' 173r. 12 (quotn.): **Xwar. xiii tör** 'the seat of honour' *'Ali* 48: xiv ditto *Qutb* 184: *Kıp. xiv(?) tö:wür* (*sic*, under *tā-wāw*) *şadru'l-maqlis Id.* 40: xv *şadru'l-makān tör Tuh.* 22a. 2.

Mon. V. DR-

tar- 'to disperse, or divide up (something)', and the like. N.o.a.b. The supposed Sec. f. **tara-** is rather dubious, and may be based on nothing more than the fact that **tara-**, q.v., has a vaguely cognate meaning. It is unlikely that there is any real etymological connection between this word and Mong. *tarka-* 'to scatter, disperse' (Intrans.; *Haenisch* 145) which became a l.-w. in *Xwar. xiv tarğa-*, *Qutb* 171, and survives as **tara-** in several modern NE, NC, and NW languages, *R III* 837, etc. **Xak. xi beg süs:in tar:di**: 'the beg dispersed (*farraqa*) his army'; also used of anyone who disperses anything *Kağ. III* 180 (**ta:rar, ta:rma:k**); a.o. *III* 260 (**tara-**); (if I wanted to, I used to go after him) **tutar erdim süs:in tar:ıp** 'and catch him and disperse his army' *I* 399, 23: *KB* (he breaks up the enemy's ranks and) **yağısın tarar** 'scatter his enemy' 2268: *xiii(?) Tef. tar-* 'to separate, cause dissension between (?), people' 287: **Xwar. xiv kađđu tar-** 'to put an end to distress' *Qutb* 171.

tér- (d-) 'to bring together, collect, assemble'; practically syn. w. **yığ-**, but there seem to be minor differences in shades of meaning in some modern languages, e.g. in SE *Türki* 'to gather in (the harvest) is **yığ-**, but 'to gather (berries)' is **ter-**. S.i.a.m.l.g.; in SW *Az.*, Osm. **der-** (lacking in *Tkm.*) **Türkü viii** (he campaigned to the east and west and) **térmiş kuvratmış** 'collected and assembled (the peoples)' *IE* 12, *II E* 11: **Uyg. viii tokuz oğuz bođunımın térü:** **kuvratı: altım** 'I collected and assembled my people the Tokuz Oğuz and took (control of) them' *Şir. N.* 5: viii ff. **Bud. olarnı barça bir yérde yığıplar térıñler** 'collect (Hend.) them all in one place' *U III* 28, 5-6; a.o. *do.* 73, 24-5 (**kavır-**); **térmek** translates a Chinese calendar sign meaning lit.

'to collect' *TT VI* 259: **Civ. xan yasak tərürmen** 'I am collecting the Xan's taxes (Mong. l.-w.)' *USp.* 69, 2-3: **Xak. xi ol tavar tər:di**: 'he collected (*cama'a*) property', etc. *Kağ. III* 181 (**tér:er, tər:di**); **ol yarmak tər:di**: 'he collected money' *II* 39 (**té:er, té:ermek**; in a grammatical excursus, not a main entry); 8 o.o. translated *cama'a*, mostly spelt **tér-**: *KB* **neçe té:se dunyā** 'however much the world collects' (it comes to an end) 114; **té:er sen yomıtsa saçarsen kamuğ** 'you collect (things) and when they come together you scatter them all' 719; o.o. 1119, 1674 (co-ordinated with **yığ-**), 6079: *xiii(?) At.* **baxıl tər:di zar sim** 'the miser has accumulated gold and silver' 241; a.o.o.: **Tef. ter-** 'to assemble (people)' 299: *xiv Muh. cama'a dé:r-* *Mel.* 25, 1; *Rif.* 107; **laqata** 'to gather, pick (fruit, etc.)' **dér-** 31, 2; 115; **al-cam' dé:rmek** (spelt **-mak**) 36, 3 (only): **Çağ. xv ff. tər-** (-ıp, etc.) **dér-, devsür-** 'to collect' *Vel.* 184-6 (quotns.); **tér-** (1) **şidan** in all the meanings which it has in *Pe.* 'to gather (fruit); to pick (one's language), to spread (a carpet); to pick (flowers or vegetables)'; (2) **bar şidan wa cam' hardan** 'to collect, accumulate' *San.* 190r. 9 (quotns.): **Xwar. xiii dé:r-/dér-** 'to collect' *'Ali* 30; **ter-** 'to pick (fruit, flowers)' *Qutb* 178; **tér-** ditto 179: *Kıp. xiii cama'a dé:r-* *Hou.* 33, 20: *xiv Id.* 32 (**başak**): **xv cama'a (yiy-** in margin **yığ-** and) **der-** *Tuh.* 12a. 5; **damma** 'to collect' **ter-** 23b. 2; **laqata wa cama'a wa qaşşasa** (to pick up weeds) (**şöple-** and) **ter-** (in margin **dér-**) 32a. 8: *Osm. xiv ff.* properly **dér-**, but sporadically **der-** 'to collect'; c.i.a.p. *TTS I* 197; *II* 286; *III* 187; *IV* 213.

***tir-** (d-) the basis of **tirig, tırgür-, tiril-**; its exact nature is obscure; as it had a *Pass. f.* it was presumably *Trans.* and meant something like 'to bring to life, revive', but in that case the status of the *Caus. f.* **tırgür-** with precisely that meaning is obscure. The *Kıp.* word below looks more like a back-formation fr. **tirig** than a survival of the original verb. *Kıp. xiv tiri-* (*sic*) **hayıya** 'to live, be alive'; also pronounced with **d-** *Id.* 38.

I tur- (? d-) 'to stand', both in the sense of 'to stand upright' and 'to stand still' with various extended meanings. From an early date it was also used as an *Aux. V.* following a *Gerund* in **-u/-ü, -p** or **-ğalı/-gelli**: with different shades of meaning, but usually 'to continue to (do something)'. From a date as early at least as *Uyg. Chr.* the *Aor. turur*, later abbreviated to **tur/dur**, etc., but no other part of the *V.* was used as a copula meaning 'is' and so replacing **erür**. C.i.a.p.a.l.; in SW *Az.*, *Osm. dur-* in *Tkm.* both **tur-** and **dur-**; as the vowel is short in *Tkm.*, *Kağ.*'s alternative form **tur-** is prob. an error or dialect form. Most Turkish grammars and some dicts. discuss the various idiomatic uses of this *V.* at great length. **Türkü viii anta: kalımış: yer sayu: kop turu: ölü: yorıyu: ertig** 'those of you who remained there all went to all sorts of countries and stayed or died (there)' *I S* 9,

II N 7; the only other occurrence is [gap] **туру**: [gap] *Ix*. 21: VIII ff. **tur-** 'to stand still, remain', and the like occurs 10 times in *Irkb* e.g. **üze: tuman turdı: asra: toz turdı:** 'the mist was stationary (or rose?) above and the dust below' 15; **kamşayu: uma:tın turu:** 'stands still unable to move' 16, 25, 37, 39; a.o. 28 (1 é!): Man. **üze ol kat kök asra seğiz** (*sic*) **kat yer bés teprı üçün turur** 'above the heavens in ten layers and beneath the earths in eight layers remain stationary for the sake of the five gods' *Chuas*. 42-4: **Uyg.** VIII [gap] **turup** *Su*. S 6 perhaps the end of a longer word: VIII ff. Man. -A **turmuş kergek erür** 'they must remain' *MI* 24, 3; (may our bodies) **bütünin katağın tursun** 'remain whole and strong' *do*. 28, 26; Man. **yalınlayu turur tamutın oztlar** 'they have escaped from the continuously flaming hell' *TT III* 135; **tekip** (for **teğip**) **turur** 'continues to reach' (?) *do*. *IX* 59; Chr. (the star) **şuk turdı** 'stood still' *UI* 6, 9; **kötürü umatın turur** 'stands still unable to carry it' *do*. 8, 6-7; (the flame rose and) **kök kalıkka teğl turur erdl** 'stood erect right up to the firmament' *do*. 8, 14—**bu taş ertipü ağır turur** 'this stone is extremely heavy' *do*. 8, 4-5; Bud. **yokaru turğalı** 'to stand up' *PP* 19, 5; **yéti kün turup** 'halting for seven days' *do*. 31, 4; **ığlamağ turup** 'stop weeping and stand up' *do*. 60, 1; **ınça tursun** 'thus may they remain' *TT IV* 12, 42; **korayu tursun** 'may they continuously diminish' *do*. 12, 45; a.o.o.: Civ. (the birds) **uçu umatın turdı** 'stood still unable to fly' *TT I* 24; **busuş kadğu belğüsü eplre turur** 'manifestations of grief and distress continuously surround you' *do*. 79; **evde tursar** 'if one stays at home' *VII* 28, 33-44; a.o.o.—in the late texts in *USp*. there are several occurrences of -p **turur** e.g. **bolup turur** 'there is'; **erk tutup turur** 'are taking control' 21, 7-8; **Xak. XI er yokaru: turdı:** 'the man (etc.) stood up' (*qāma*); and one says **tuma:n turdı:** 'the fog rose' (*hāca*) (**turur**, **turma:k**); **turur** this Aor. (*ğābir*) verb is used without Perf. or Infin. and means *huwa* 'is', e.g. one says **ol taş turur** 'that is a stone' and **ol kuş turur** 'that is a bird'; this is a copula in the sentence (*şila fi'l-kalām*), comparable to Ar. *yabağı* which has neither Perf. nor Infin. *Kaş. II* 6: (in the section for Mon. V. with long vowels) **er yokaru: turdı:** (same translation) (**tu:rur**, **tu:rma:k**); **tu:rur** a Future (*mustaqbal*) verb without Perf. or Infin., like Ar. *yada* and *yağar*; it indicates the stability (? or truth?) *qarār* of something, or its existence or position at the time of speaking (*fi hālātī'l-dīkr iyyāhu*); hence one says **ol evde: tu:rur:** (*sic*) 'he is (*hādir*) in the house', not meaning that he is standing up (*al-qiyām*), and **er sökel tu:rur:** 'the man is ill', not standing up *III* 180; **tu:r-** is very common and **tu:rur** fairly common as both are used in grammatical sections; in phr. like **şük tur uskut** 'be silent', *I* 335, 13, it means 'to stand still' not 'to stand up': *KB* (they were his advisers) **birle turup** 'staying with him' 49; (good fortune) **kapuğda turur** 'stands at the

door' 100; **evdınin turup çıktı** 'he stood up and left his house' 486; o.o. with the same range of meanings are common, 538, 541, 1296 (**tu:r-a**), etc.: XII(?) *KBVP* (every country has given this book a different name) **ol élniğ böğüsü hākımı turup** 'the sages and wise men of the country stood up' (and gave it a name looking to the local custom) 27: XIII(?) *KBPP* **tu:rur** 'is' (which seems not to occur in *KB*) is common both as a copula, e.g. (God who) **tu:rur** 'is' (the Almighty King) 2, and after Participles in -mış/-mıs, e.g. **ārāsta kılınmış turur** 'it has been adorned' 10; *At. tu:r-* 'to stand up', **tu:rur** 'is', several occurrences; *Tef. tu:r-* 'to stand up, stand still'; -p **tu:r-** 'to do something continuously' -u/-ü: **tu:r-** ditto; **tu:rur** 'is, exists' 311: *XIV Muh. qāma dur-* *Mel.* 30, 4; **tu:r-** *Rif.* 114; **waqafa** 'to stand still' *dur-* 32, 5; **tu:r-** 116; *al-qiyām turmak* 35, 6; 120; a.o.o.—for 'is' *Mel.* has *dur* in 11, 12; 16, 1 and *tu:r* in 11, 13; **tu:rur** in 18, 2; *Rif.* has *durur* in 93, elsewhere **tu:r/tu:rur:** *Çağ.* xv ff. **tu:r-** (-*mayın*, etc.) *dur-*, *sāhin ol-* 'to be stationary' *Vel.* 204-7 (quotns.): **tu:r-** ('with -u-') (1) *istādan* 'to stand up'; (2) *māndan wa makağ kardan* 'to remain, stay, halt' *San.* 170r. 13 (quotns., in both authorities the Aor. is *tu:rur*); **tu:r** one of the copulas (*rawābī*) meaning *ast* 'is'; e.g. **kétip tur, kélip tur** 'he has gone, he has come'; in this sense also *dur* *do*. 172r. 15; **dur** and **durur** (but not *tu:r*) are mentioned among the *rawābī* in 16r. 22: *Xvar.* XIII **dur-** 'to remain' *Ali* 26: XIII(?) **tu:r-** (1) 'to stand'; (2) as an Aux. V. and **tu:rur** 'is' are common in *Oğ.*: *xiv tur-* 'to stand' *Qutb* 186; *MN* 95, etc.: *Kom.* *xiv tu:r-* 'to stand, stand up, remain', and as an Aux. V. and **tu:rur/tu:r/dur/dır/dır** as a copula are very common *CCl. CCG; Gr.* 254-8 (numerous quotns.): *Kip.* XIII **qāma mına'l-wuquf wa'l-labı wa'l-qiyām 'to halt; to stay, remain; to stand up' *tur-* *Hou.* 43, 4; **huwa dur** 56, 15; *xiv tur-qāma Id.* 62; **tu:r** 'is' *do*. 23 (*anuk*); **dur** a word (*lafza*) which accompanies a statement to emphasize it; in certain contexts the *d-* is changed (*tabaddala*) to *ğ-*, also **durur/tu:rur** *do*. 48; **qāma wa waqafa dur-** *Bul.* 71r.: *xv qāma tur-* *Kav.* 11, 5; *Tuh.* 29b. 11; **waqafa tur- *Tuh.* 38b. 6; **dur/dur** is used for emphasis *Kav.* 35, 14-15; **tu:r/dur** 'is' *Tuh.* 52b. 7; a.o.o. *Osm.* *xiv ff. dur-* (occasionally in the early period **tu:r-**) in the meanings given above; e.i.a.p. *TTS I* 230; *II* 327; *III* 214; *IV* 248.****

2 tu:r- 'to be, or become, weak or emaciated'. An early l.-w. with the same meaning in *Mong. tura-/turu-* (*Haenisch* 155); survives in *NE Kaç. Koib.*, *Sag. tura kal-/tura par-*; *Khak. tura par-* 'to be exhausted' *R III* 1446; *Bas.* 240. **Xak. XI** at **tu:rđı:** 'the horse (etc.) was weak or emaciated' (*hazala*) *Kaş. III* 181 (**tu:ra:r**, **tu:rma:k**).

tür- (d-) 'to roll up (a scroll, one's sleeves, etc.)'. S.i.a.m.l.g.; in *NE Tur.* and *SW Osm.* **dür-**. Cf. **bür-**. *Uyg.* VIII ff. *Bud. Sw.* 137, 4 (**bög-**): **Xak. XI** **ol bitig türđı:** *lawā'l-kitāb*

'he rolled up the scroll (etc.)' *Kaş. II 7* (**türer**, **türmek**); a.o. *II 39, 2-5*; *Osm. xv* and *xvi dür-* 'to roll up' in several texts *TTS I 241*; *IV 260*.

Dis. DRA

terl: (d-) 'the skin, hide' (of a human being or animal). S.i.a.m.l.g.; in SW Az., Osm., Tkm, derl. *Türkü VIII ff. IrhB 44* (**üpüş-**): *Uyg. VIII ff. Man.-A* (the louse) **kım kişinep terisinte ünüp** 'which emerges from a man's skin' *M I 8, 14-15*; Bud. (some people kill animals and) **terisin soyar** (so read) 'strip off their skins' *PP 3, 3*; **terisin soyup U III 52, 9**; Civ. **ylan terisin** 'a snake's skin' *H I 114*; a.o. *do. 129* (kirpl): *Xak. xi terl:* *al-cild* 'skin' *Kaş. III 221*; *III 244* (***ekki:le-**) a.o.o.: *xiii(?) Tef. terl* 'skin' 300; *xiv Muh. al-cild* (human skin) *deri: Mel. 45, 14*; **téri:** *Rif. 139*; *al-furwa* 'a fur coat' *deri: 10:n 65, 7* (*Rif. 166* **lçmek**): **Çağ. xv ff. téri deri püst ma'nâsına** 'skin' *Vel. 186* (quotn.); **téri püst**, usually of the hides (*cild*) of animals or the peel (*qışr*) of fruits and plants *San. 193r. 27* (quotns.): **Xwar. xiv terl ditto Qutb 175**; **Kom. xiv** 'skin, hide, leather' *terl CCI, CCG*; *Gr. 242* (quotn.): **Kip. xiv terl:** *al-cild bi'l-şüf* 'a skin with wool on it' *Id. 38*; *xv al-cild terl:* *Kav. 61, 9*; *cild* (inter alia) **ter** (*stc*, with a note in the margin saying that it means a skin with wool on it); *Tub. 11a. 12 nat* 'a large piece of tanned hide' *terl do. 36b. 5*.

S tiri See **tirlğ**.

VU I tura n.o.a.b. only in *Hend. w. t:n*, with which it must be more or less syn. Cf. **turalğ**. *Türkü VIII ff. Man.* in the list of the five Manichaean gods, the sons of Xormuzda, **tın tura tēri** 'the god of the zephyr(?)' (the wind god, the light god, the water god, and the fire god) *Chuas. 34 ff.*: *Uyg. VIII ff. Man.-A* the same list in *M I 21, 1* (i) ff.

2 tura: basically 'something to shelter behind', used both for permanent fortifications, and for portable 'breastworks' which could be moved about and fixed temporarily to the ground. A l.-w. in the first meaning in *Mong. (Kov. 1879, Haltod 432)* and *Pe.* and other languages, see *Doerfer II 958*; it survives in most NE languages *R III 1446*, and *Khak.* where the meaning has attenuated, through 'stockade, fortified village' to 'town' and even 'house'. **Xak. xi tura:** **kalkan al-turs wa'l-daraqâ wa kull mâ tasattara bihi'l-racul minâ'l-aduwu** 'breastwork, shield, and anything that a man shelters behind from the enemy' *Kaş. III 221*; a.o. *II 356, 19* (**kalkan tura: daraqatuhu wa tursuhu**); *III 106, 14* (?), text perhaps corrupt): **KB kara baylıkın kıldı özke tura** 'he made the wealth of the common people a protection for himself' 256; (some men expose themselves to swords and battle axes in battle) **kayısı turada yuluğda karır** 'some grow old behind breastworks in security (?), or as hostages' 1736; a.o. 5263 (**ordu**); 6434: *xiii(?) Tef. bustânnuğ turası*

'a garden wall' 312: *xiv Muh. al-qal'a* 'fortress' **tu:ra:** *Mel. 75, 15*; *Rif. 179*: **Çağ. xv ff. tura** ('with -u') 'a shield (*halkan*) the height of a man which soldiers hold in front of them in battle and fight behind' *Vel. 203* (quotns.); **tura** 'iron rods and plates of iron which they fasten together with chains and hooks on the day of battle and make into a line of defence (*insâr-i laşkar*) behind which they stand to fight' *San. 173r. 16* (quotns.).

VU tur: 'bitter, acrid'; pec. to *Xak. Xak. xi tur: **ne:ğ** 'anything with a bitter, acrid taste' (*ta'm afis*) like the taste of an oak-gall (*al-afis*); hence a man when he is disagreeable (*şakısul-xuluq*) is called **tur:** **kışi:** *Kaş. III 220*; **ö:lü:m o:tın içürdüm içti: bolup yüzü:** **tur:** 'I made him drink the potion of death and he drank it making a wry face' (*kâliha(n) wachahu*) *I 47, 16*; *KB* (oh death!) **İslz edğü neğke sen ök sen turı** 'you are (equally) disagreeable to bad and good things' 1538; a.o. 1334 v.l. in *Vienna MS.*, possibly authentic; 1706; 4553.*

S töre: See **tör** and **törü**.

törü: (**törö:**) 'traditional, customary, unwritten law'; one of the basic political terms of the Turkish pagan period. It was closely associated with **İ é:l** and **xağan** in the sense that it could not exist without a 'realm' as its sphere and a 'ruler' to administer it. It was adopted as a religious term both by Buddhists and Manichaean missionaries in the sense of 'a rule' subordinate to the prescriptions of the true doctrine or religious law, **no:m**, q.v. In *Xak.*, where it was still common, it meant 'custom, customary law', as opposed to the religious law of Islam (*al-şari'a*) and prob. also to the arbitrary decrees of rulers. It became an early l.-w. in *Mong. as döre/töre*. It is not clear whether the form **töre** current fr. the medieval period onwards, and still surviving in some NW languages including *Kar. T., R III 1250*, and *SW Osm.* is a direct survival of the old word or a borrowing fr. *Mong.* and some confusion arises from the fact that it is homophonous with the word for 'prince' and the like in these and other languages, see **tör**. Certainly in *Osm.* its true origin was so far forgotten that in *Sami 449* it is spelt **tura** and described as a l.-w. fr. Hebrew *torah*. See **1 toku:** **Türkü VIII törü:** occurs about a dozen times, usually in association w. **İ é:l**, e.g. (my ancestors the *xağans* took hold of the realm and) **é:lğ tutup törü:ğ étmış** 'having taken control of the realm organized the (system of) traditional laws' *I E 3, II E 4*; **é:l:n törü:si:n tuta: bérmiş éti: bérmiş I E 1, II E 3, etc.**; o.o. by itself, (people who had abandoned their realm and *xağan*, become slaves and) **türkü törü:sü:n içünmiş** 'given up the Türkü traditional laws' *I E 13*; **éçü:m apa:m törü:si:nçe:** 'according to the traditional laws of my ancestors (Hend.)' *I E 13, II E 12*: *viii ff. Man. nom törüğ yađturmatın tıđtımız erser* 'if we have created obstacles by not preaching the doctrine and

rules' *Chuas.* 74-5; **igid nomuğ törüg** 'false doctrine and rules' 128; (then the king) **ınça** [ok?] **nom törü urtı** 'prescribed the doctrine and rules as follows' *TT II* 10, 90-1—**törü bar ertı** 'there was a rule' (prescribing that) *Chuas.* 210 (alkan-), 223 (ê-t-), etc.: **Uyg.** VIII ff. **Man. kértü törülerte katıglanu** 'striving in accordance with the true rules' *TT III* 136: **Bud. Sanskrit mandanavidhau** 'in accordance with the rule for decorating' **éténmek yaratınmaklıg törösinde** *TT VIII D.8*; **törösi bolsar:** (p-) 'if there is a rule for it' *do. C.9*; (if a man believes) **ters tetrü töröke** 'in false (Hend.) rules' *do. O.2 (TT VI 56-7)*; **élig törüg ağı barım tutar** 'it is the treasury that maintains the realm and traditional laws' *PP 9*, 1-2; **bu yértinçü törüsi antağ ol** 'it is the natural law of this world' (that lovers are separated) *do. 78*, 3-4; **élig törüg bulğadımız erser** 'if we have disturbed the realm and its laws' *TT IV* 10, 17; in *TT VI* and elsewhere **törü** often represents Sanskrit *dharma* which basically means 'law, rule' but has much wider connotations in Buddhist terminology; o.o. *U II* 10, 19-20; *TT V* 10, 114; *Suv.* 133, 15; 136, 18; *TT X* 500, etc.; **törü toku** *TT VI* 231, etc. (1 toku): **Civ.** (joy and pleasure come to you) **törülüğ törü** [teğdi?] 'equitable laws come to you' (?) *TT I* 89; (in an adoption contract) **él törüsü birle** 'in accordance with the law (or customs?) of the country' *USp.* 98, 3; **Xak. XI törü:** *al-rasm* 'customs', hence the proverb **él kalır törü: kalmas:** 'a realm is abandoned, given up (*yutrak*), but customs are not' *Kaş. III* 221 (prov. repeated *II* 25, 8); **törü:** *al-rasm ya'ni'l-inşaf* 'customs, that is equity' *III* 120, 23 (1 éi); also *II* 18, 1); **KB törü** is very common, usually for 'civil law', sometimes more vaguely 'law and order', e.g. (the world has achieved peace) **tüzüldü törü** 'the civil law has been put in order'; **törü birle** 'by his laws' (he has raised his fame on high) 103; (men of understanding have come to lay down) **edğü törü** 'good laws' 219; o.o. 252, 800, etc.; **törü toku** 2490, etc. (1 toku); **öpdü törü** 2111, etc. (**öğdi**): XIII(?) **Tef. töre** 'custom' 310: **Çağ.** xv ff. **töre** 'adat ve qanım' 'custom, law' *Vel.* 203 (quotn.); **töre** . . . (3) *rasm wa qanım* (one Turkish, one Pe. quotn.); (4) metaph., 'the code of law (*şari'at*) which Çingiz Xan promulgated' *San.* 173r. 14: **Xwar. xiv töre** 'custom, customary law' *Qutb* 184; (pay us annual tribute, be submissive, put enmity out of your hearts) **öz töröniz tutuğ** 'keep your own customary laws' *Nahc.* 111, 17; a.o. 139, 9: **Kom. xiv** 'custom; (Christian) law' **töre CCI, CCG; Gr.** 251 (quotns.): **Kip. xiv döre:** *al-şari'a wa'l-uslub* 'a code of law and conduct' *Id.* 48: xv 'ada töre' *Tuh.* 25a. 1; 36a. 7 (tör); 90a. 4: **Osm. xv to xviii töre** (mis-spelt *türe*) 'custom, law', etc.; common *TTS I* 705; *II* 911; *III* 692; *IV* 760.

Dis. V. DRA-

tara- (?d-) 'to comb (the hair, etc.)'. S.i.a.m.l.g., with some phonetic changes in

NE; NE Tuv. **dıra-**; SW Az., 'Tktu. dara- but Osm. **tara-**. **Xak. XI kız saçın tara:dı:** 'the girl combed (*intaşatıl*) her hair'; and one says (ol) **anı süsün taradı:** 'he dispersed (*farrāqa*) his army'; its origin is **tardı:** for dispersing something. Do you not see that the two (verbs) come together (*tactami'ân*) in the Aor.? One says **tardı; farrāqa, tarar;** and **taradı;** also **tarar.** This law is not applicable to all verbs but (some) biliteral and triliteral verbs have the same Aor. (examples are given **aşar:** fr. **aş-** and **aşar-**, and **kanar:** fr. **kan-** and **kana-**) *Kaş. III* 260 (this is all very confused, but it suggests that the author meant to put an Aor. and not a Perf. in the second quotn.; it should not be taken to mean that **tara-** ever meant *farrāqa*); a.o. *I* 14, 9; **KB üküş ternekiğ kör taradı ölüm** 'death has combed out many gatherings' 4829; XIII(?) **Tef. tara-** 'to comb' 287; **Çağ.** xv ff. **tara-tara- Vel.** 167 (quotn.); **tara- şına kardın** 'to comb' *San.* 152v. 4 (quotns.): **Xwar. XIII şara-** 'to comb' 'Ali 29; **dara-** ditto 39; **xiv tara-** ditto *Qutb* 171; *Nahc.* 11, 8: **Kip. XIII maşata** 'to comb' **şara-** *Hou.* 37, 4; *sarraha bi'l-maşt* ditto 41, 2: **xiv şara-maşata**, and in the *Kitāb Beylik tarakla- İd.* 62: **xv sarraha şara- Tuh.** 20a. 3; 83b. 11.

tari-: properly 'to cultivate (ground)', as opposed to **ek-** 'to sow' and **tik-** 'to plant'. Survives only(?) in NE Alt., *Tel. R III* 846, *Khak.*, and *Tuv.*, where it now has all three meanings. **Uyg.** VIII ff. **Bud.** (one can make good profits) **tarığ tarımakta edğü yuğ kentir bir tarısar mığ tümen bulur** 'by cultivating the ground, if one plants one of good cotton(?) or hemp it becomes a thousand or ten thousand' *PP* 13, 3-4 (see **yuğ** which properly means 'wool'); a.o. *do.* 1, 4 (öi!); **Civ. kebez tarığü yer** 'land for cultivating cotton' *USp.* 2, 2-3; **tarığ tarığü yer** 'land for cultivation' *do.* 11, 2; 28, 2; **bor tarığı** 'a wine grower' *do.* 53 (4) 4; a.o. *do.* 28, 6 (2 uruğ); **Xak. XI ol tarığ tarıdı:** 'he cultivated a plot of ground' (*harata'l-harī*; etc.) *Kaş. III* 262 (**tarır**, **tarıma:k**): **KB** (this world is a **tarığlağ** 'plot for cultivation') **tarısa orar er tertilğü ota** 'if a man cultivates it, he reaps the crop when it is ready to be gathered' 1393; XIII(?) *At.* 192 (**edğülük**); **Tef. tar-(sic, ? error)/tari-** 'to cultivate' 287-8; **Çağ.** xv ff. **tari-** (-p) *ek- ekim ek-* 'to sow' *Vel.* 166 (quotns.); **tari-tuxm aşşandan** 'to scatter seed, sow' *San.* 152v. 22 (quotns.): **Xwar. xiv ditto Qutb 172.**

D taru- (daru-) *Den. V. fr. I tar:* 'to be narrow, cramped, confined'. N.o.a.b., but der. f.s. which are not ancient words like *NC Mir.*, *Kzx. tarıl-*; SW Az., *Osm. daral-* S.i.s.m.l. Cf. **tarik-**. **Xak. XI ev tarıdı:** 'the house (seat of honour (*al-şadr*), etc.) was narrow, cramped' (*dāqa*); and one says **er buşdı: tarıdı:** 'the man was annoyed and uncomfortable' (*dacara* . . . *wa tađayyaqa*) *Kaş. III* 261 (**tarur**, **tarıma:k**): **KB bu eğiğm tarısa** 'if my hand is narrow' (i.e. if my means are restricted) 477; (he entered the town, but

could not find lodgings) **tarudi ajun** 'the world was narrow' (i.e. he felt uncomfortable) 488: XIII(?) *At.* (it is God who gives you pain and another man riches) **caza' kulma ya ranç iqlis tarup** 'oh you who suffer pain do not be impatient in your discomfort' 464.

tire- (-d-) 'to prop up, support'; s.i.a.m.l.g. with some extensions of meaning; in SW Az., Osm., **dire-**; Tkm. **dire-**. **Xak. x1 ol kapuğ tireidi**: 'he propped up (*amnada* for MS. *amadda*) the door'; also used for propping up (MS. *'ammada*) anything' *Kaş. III 262* (**tire:r**, **tire:me:k**): **Çağ. xv ff. tire- naş hardan** 'to put up, erect', and **râst hardan** 'to straighten' the opposite of *xam hardan* 'to make crooked' *San. 191r. 28* (quotns.): **Kip. xiv see törü:-**.

S tiri- See ***tir-**.

törü:- (-törö:-, ?d-) 'to come into existence, to be created'. An early l.-w. in Mong. as **töre-/döre-** (*Haenisch 37, 152*); survives in most NE languages as **törö-/töre-** *R III 1251-3*; **Khak. töre-/törl-**; **Tuv. törü:-**; **SW Tkm. döre-**, **xx Anat. töre-/türe-** *SDD 1393, 1408*; the Osm. form is given as **türe-** in *Sami 449, Red. 608. Türkü VIII kişi: oğlu: kop ölgeli: törü:mış* 'the children of men all came into existence to die' *I N 10: Uyğ. VIII ff. Man.* (all the things which cause mankind to suffer) **törüyür belgüer** 'come into existence and appear' (as a consequence of anger) *TT II 16, 48*; **kaş içinde törümiş** (human beings) 'who came into existence within the ?' *TT III 115*; **Bud. I ığaçda törümiş tüş yemişler** 'fruits (Hend.) that grow on bushes and trees' *UI 27, 3*; **karımak ölmek törüyür** 'old age and death come about' *II 5, 15*; **yér teñri törümişte** 'ever since earth and heaven came into existence' *PP 5, 8*; o.o. *TT X 500, etc.*: **Civ. [gap] törügey** 'will come into existence' *TT I 108*: **Xak. x1 yalñuk törü:di**: 'man came into existence' (*inxalaqa*); this is Intrans. (*lâzim*) and means *xuliqa* 'was created' *Kaş. III 262* (**törü:r**, **törü:me:k**): **KB törümiş neç erse yokalgu turur** 'if a thing comes into existence it is destined to perish' 692; o.o. 15 (**tanuk**), 882, 883, etc.: **Çağ. xv ff. töre-(di)/törü-(di)** *yok iken nesne dörü- ya'ni hâsil ol-, icâd ma'nâsuna* 'of something which did not exist to come into existence in the sense of being created' *Vel. 207* (quotn.); **töre-** (spelt) *tawlid yâftan wa ha-ham rasidan* 'to be born, to come into existence' *San. 171r. 10* (quotn.); **Kom. xiv** 'to be born' **töre- CCG**; **Gr. 251** (quotns.): (**Kip. xiv töre- ğarasa** 'to plant, set up' *İd. 38* looks like an error for **tire-**, unless *ğurisa* 'to be planted' is read, but this would not give a very convincing meaning); **Osm. xiv** to **xvi dörü-** (*TTS dörü-*) 'to come into existence, be born'; in several texts *TTS I 242; II 342; III 226; IV 260*.

Dis. DRB

PU torpi: Hap. leg.; *al-tabî* normally means, quite generally, 'a follower', but also, specif-

ically, 'a calf which still follows its mother', because it is too young to leave her. It is likely that this is the meaning intended here, since a Dim. f. seems to survive in NE Alt. **torbok**; **Khak. torbax**; **SE Türki torpak/topak**; **NC Kir. torpok**; **Kzx. torpak** 'a calf in its second year', see *Sheherbak, p. 102. Xak. x1 torpi: al-tabî* *Kaş. I 415*.

VUD törpig Dev. N. fr. **törpi:-**; 'a rasp, a large file'. This is the only word in the group which is not Hap. leg.; it survives only in SW Osm. **türpl**; **Tkm. törpl**; as between the two pronunciations the Tkm. is likely to be the original one; the sound change $\delta > \ddot{u}$ is common in Osm. cf. **törü:-**. A l.-w. in Russian *terpug. Xak. x1 törpig al-safan* 'a rasp', also called **törpigü:** *Kaş. I 476*; **xiv Muh. al-midbar** (*sic.*, ?metathesis of *mibrad* 'file, rasp') **tör:rpî: (-b-)** *Mel. 84, 1; Rif. 190* (mis-spelt **törü:**): **Kip. xiv törpi: (-b-)** *al-mibradu'l-kabîr* 'a large rasp' *İd. 38*; **Osm. xviii dürpî** (spelt) in *Rümi*, 'a kind of file, or rasp' (*sihân*) called in Ar. *safan San. 225r. 6*.

PU torpun Hap. leg. Cf. **torpla:-**. **Xak. x1 torpun al-taharrî wa'l-qiyâs** 'seeking, measuring'(?); one says **anıñ evin torpinla:** (*sic*) 'find out (*taharr*) where his house is' *Kaş. I 435*.

Dis. V. DRB-

VU törpi:- Hap. leg.; see **törpig**. The modern syn. V.s are SW Osm. **törpüle-**; **Tkm. törpüle-**. **Xak. x1 er yiğaç törpi:di**: 'the man smoothed (*safana*) the piece of wood' (etc.) *Kaş. III 275* (**törpir**, **törpime:k**).

VUD törpit- Hap. leg.; Caus. f. of **törpi:-**. **Xak. x1 ol müñüz törpitti:** 'he had the horn (etc.) smoothed' (*safana*) *Kaş. II 327* (**törpitür**, **törpitme:k**).

VUD törpil- Hap. leg.; Pass. f. of **törpi:-**. **Xak. x1 yiğaç törpildi:** (MS. *törpüldi:*) 'the piece of wood was smoothed with a rasp' (*sufina . . . bi'l-safan*) *Kaş. II 229* (**törpülü:r** (MS. *pül-*), **törpilmek** (*bâ* unvocalized)).

PU(D) torpla:- Hap. leg.; Den. V. fr. ***torp**, which must be cognate to **torpun. Xak. x1 er torpla:di: ne:ñni:** 'the man tried to find out about (MS. *tahaddâ*, clearly an error for *taharrâ*) the thing' *Kaş. III 443* (**torplar**, **torpla:mak**).

VUD törpiş- Hap. leg.; Co-op. f. of **törpi:-**. **Xak. x1 ol meniñ birle: yiğaç törpişdi:** (translated) 'he helped me to smooth (*fî safn*) the piece of wood'; also used for competing *Kaş. II 204* (**törpişür**, **torpişmek**; the translation is erroneous, it means 'he competed with me in smoothing . . .').

Tris. DRB

VUD törpigü: N.I. fr. **törpi:-**; pec. to **Xak. Xak. x1 törpigü: al-safanu'l-laği yusfan bihi'l-xaşab** 'a rasp for smoothing wood' *Kaş. I 491*; a.o. *I 476* (**törpig**).

Tris. V. DRB-

PUD torpınla- Hap. leg.; Den. V. fr. torpun. **Xak.** XI *Kaş.* I 435 (torpun); n.m.e.

PUD torpunlan- Hap. leg.; Refl. f. of torpınla-. **Xak.** XI er torpunlandı: 'the man tried to find out (*taharrâ*) about the thing' *Kaş.* II 278 (torpunlanur, torpunlanma:k).

Dis. DRC

D terçi: N.Ag. fr. ter; 'a hired labourer, one who works for wages'. N.o.a.b. (Uyğ. VIII ff. Civ. **tört terçi** 'four labourers' is a misreading of **tört tağ** 'four measures' (of cotton seed)): **Xak.** XI terçi: *al-acir* 'a hired labourer' *Kaş.* I 417; a.o. III 148 (tér): XIV *Muh.*(?) *al-acir terçi*: *Rif.* 147 (only).

D torçi: N.Ag. fr. tor; 'a netter (of birds or fish)'. N.o.a.b. Uyğ. VIII ff. Bud. (in a list of disreputable professions) **keyikçi avçı tuzakçı . . . torçi çivğaçı** 'wild game hunters (Hend.), trappers, netters, bird snarers(?)' *TT IV* 8, 56-7; (in a similar list) **balıkçı avçı torçi** (transcribed *tozçi*, in error?) **tuzakçı** 'fishermen, wild game hunters, netters, trappers' *PP* 1, 8.

Dis. V. DRC-

VU törçi:- 'to begin, start' (Trans. and Intrans.). N.o.a.b.; cf. I başla-: Uyğ. VIII ff. Bud. (feverish diseases) **alku tutdaçı uğuş-larının törçimış** 'which begin from all the clans of gripping (demons)' *U II* 68, 4 (i); **sarığ tözlüg ig ağırı kayu ötte törçiyür** 'in which season do illnesses (Hend.) arising from bile begin?' *Sur.* 588, 19-20; o.o. 592, 4; 593, 2 etc.: **Xak.** XI er iş törçidi: 'the man began (*bada'a*) the task' *Kaş.* III 275 (törçir: törçi:mek): **KB** **élig kırı ham çıka törçidi** 'he began to come into the king's presence and go out again' 733.

VUD törçit- Hap. leg.; Caus. f. of törçi:-. **Xak.** XI ol añar iş törçitti: 'he told him to begin (*abda'ahu*) the task' *Kaş.* II 320 (törçitiür, törçitmek).

Tris. DRC

D törüçi N.Ag. fr. törü; 'one who prescribes rules'. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. **körümçi ulatı ters tetrü törüçli** 'people who prescribe false (Hend.) rules, soothsayers, and the like' *TT VI* 331; o.o. *Kuan.* 127-8 (éğli).

Mon. DRD

VU tirt Hap. leg.; onomatopoeic for a tearing sound. **Xak.** XI one says **anıñ to:mın tirt tirt yirttı**: 'he tore his garment with this sound owing to carelessness' *Kaş.* I 341.

tört (? dö:rd) 'four'; c.i.a.p.a.l.; in NE Tuv. dört; SW Az. dörd, Osm. dört, Tkm. dört. A long vowel before a final consonantal cluster is very unusual, but may exist in this word in view of the Tkm. form. **Türkü VIII**; VIII ff. (including Man.) **tört** is common: Uyğ. VIII ff.

Man.-A; Man.; Bud.; Civ. **tört** is common: **Xak.** XI **tört yarmak** 'four dirhams'; also 'four' of anything else; also (pronounced) **tört**, the form with -ö- is better (*al-acwad*) *Kaş.* I 341; a.o.o.: **KB** **tört** is common: XIII(?) *At.* **tört** 31; *Tef.* **tört** 310; XIV *Muh.* 'four' **dö:rd** *Mel.* 81, 6; **tört** *Rif.* 186; *daütu'l-arba'a* 'quadruped' **dört aya:kli**: 138 (only); MS. *ya:kn*: **Çağ.** xv ff. **tört/tört** 'four' *San.* 172r. 21 (followed by several phrs.): **Xwar.** XIII(?) **tört** (or **dörd**?) *Oğ.* 103-7; XIV **tört** *Qutb* 184; *MN* 439; *Nahc.* 2, 11, etc.: **Kom.** XIV 'four' **tört/dört** (*sic*, d- very rare in Kom.) *CCG*; *Gr.*: **Kip.** XIII 'four' **dört** *Hou.* 22, 4; XIV **dörd** *Id.* 22 (s.v. **alğa:ur**); *tört* *do.* 38; *Bul.* 12, 10; xv **dört** *Kav.* 65, 6; *Tuh.* 60b. 7 a.o.o.: **Osm.** XIV ff. **dört** in various phr. and der. f.'s *TTS I* 225; *II* 321; *IV* 243.

Mon. V. DRD-

tart- (?d-) basically 'to pull, or drag (something *Acc.*)', but with many extended meanings of which 'to weigh' is the oldest. In *R III* it occupies three columns, 857-60. S.i.a.m.l.g.; in SW Az., Tkm., and old Osm. **dart-**, in later Osm. and Rep. T. **tart-**. Uyğ. VIII ff. Man.-A *Man.-uig.* *Frag.* 400, 6 (*soydu:r*): *Man.* *Wind.* 3 (*sorğ:u*): Bud. **korkınçlarđın tart-daçı** 'who draws (mankind) away from the fears (of the three evil ways)' *U II* 59, 1 (i); **işığağ tartğaymen** 'I will pull the cord' *PP* 80, 4; (the hair on your head is arranged in plaits) **birin tartmış teg** 'as if they had been pulled up one by one' *TT X* 436; o.o. *do.* 443; *TT V* 26, 85; *Hüen-ts.* 2119-21 (*suğun*); *U IV* 10, 48 (*I* 43, 13); *Sur.* 430, 7 ff. etc.: Civ. **kiçig oğlan yél tartsar** 'if demoniacal possession (or the wind?) pulls a small boy' *TT VII* 27, 8; **yél tartıp H I** 124; in *TT VIII* L.25 ff. **tart-** seems to mean 'to subtract'; a.o. *TT I* 51: **Xak.** XI ol **yarmak tarttı**: 'he weighed (*wazana*) the silver coin (etc.)'; and one says ol **yıp tarttı**: 'he stretched (*madda*) the cord' (etc.); and one says ol **tartın tarttı**: *imtâra minâ'l-mîra* 'he drew (i.e. procured) provisions'; also used when one drags (*cadaba*) anything'; one also says ol **etü:kin tarttı**: 'he pulled off (*naza'a*) his boots' *Kaş.* III 426 (**tartar**, **tartma:k**; prov.): **KB** **elîğ tarttı aştın** 'he drew his hand back from the food' 5442; a.o. 86 (tu:ğ): XIII(?) *Tef.* **tart-** 'to pull, drag; to draw (a sword, a bow); to weigh' 288; XIV *Muh.* **madda dart-** *Mel.* 31, 3; **tart-Rif.** 115; **mağala** 'to stretch' **dart-** 31, 7 (115 **yoba:-**); **wazana dart-** 32, 3; **dart-** 116; **al-cadab** **ta:rtmak** 37, 11; 123; **al-wazn** **da:rtmak** 39, 3 (126 **ülgü:le-**); **istağal-mâ** 'to draw water' **su:** **tart-** 103 (only): **Çağ.** xv ff. **tart** (-ar, etc.) **çek-** 'to pull, draw', e.g. a sword, a bow, and other things; **iç-** 'to drink' in the sense of *tamâm çek-* 'to drain (a goblet)', and other idiomatic meanings of **çek-** *Vel.* 163-5; **tart-** (spelt *kaşidan* 'to pull, draw' in all the meanings of the Pe. V., e.g. 'to drain (a cup), to take (revenge), to suffer (grief or pain), to weigh, to draw (a picture), to withdraw, to draw (breath)' and so on; in **Turkish**

it also means (of the eye) 'to throb'; two of Vel.'s translations are not quite accurate *San*. 153v. 2 (quotns.): *Xwar*. XIII *řart-* 'to weigh' *Āli* 57: XIII(?) *tart-* (? or *dart-*) 'to draw to oneself (as a friend)' *Oğ*. 110; 'to draw (money from the treasury)' *do*. 119: XIV *tart-* 'to drag; to draw back; to suffer (pain)', etc. (as in *San*, equivalent to Pe. *kařidan*) *Qutb* 172; *MN* 232, etc.: *Kom*. XIV *tart-* 'to pull, draw', and in idioms 'to grind (corn), tighten (a belt), suffer (pain)' *CCI*, *CCG*; *Gr*. 236 (quotns.): *Kip*. XIV *cađaba řart-* *Hou*. 35, 4; *carra* 'to pull' *řart-* *do*. 39, 9; *wazana mina'l-wazn řart-* (*řurt-*) *do*. 40, 15; *madda* of stretching a cord and the like *řart-* (*řurut-*) *do*. 43, 22; a.o. *do*. 34, 1 (*öglt-*): XIV *řart-* both *cađaba* and *wazana* *Id*. 62; *wazana dart-* (with *ř*-written over the *d*-) *Bul*. 87v.: *xv natařa* 'to pull out, extract' *řart-*/*řarta-* *Tuh*. 37a. 13 (*cađaba* and *carra* are translated by *řek-*): *Osm*. XIV ff. *dart-* (the older form)/*řart-* 'to pull; to weigh; to suffer; to draw together (wealth)', etc.; c.i.a.p. *TTS* I 681; *II* 882; *III* 672; *IV* 191.

türt- (d-) originally 'to rub, anoint (with ointment)', and the like; this meaning survived in *Osm*. till XVII but seems now to have disappeared everywhere, other words like *sürt-* and *l yak-* being used instead; it now means 'to prod, push up (a tent pole), nudge, jog (someone's elbow or memory), incite'. S.i.a.m.l.g.; in *Az.*, *Osm.*, *Tkm*. *dürt-*. (Türkü VIII ff. *türtmiş* in *Irkb* 55 is prob. a mistranscription of *törütmiş*, q.v.): *Uyg.* VIII ff. *Bud.* (putting on clean new clothes and etöziqe edgü yid yıpar *türtüp* 'rubbing sweet perfumes (Hend.) on his body' *Suv*. 519, 14-15 (*U* I 29, 12-13): *Civ.* (if you burn a dog's tooth and) *negüke türtser tü ünmez bolur* 'rub it on any place, hair does not grow there' *TT* VII 23, 3; (crush *castoreum* in water and) *türtsün* 'rub it on' *HI* 125; a.o. *do*. 174: *Xak*. XI *könke*: *yağ türtti*: 'he rubbed (*lařaxa*) oil into the leather'; also used for any kind of rubbing *Kař*. III 425 (*türter*: *türtme:k*): *KB* *ajun türttü yüzke kömür teg bođuğ* 'the world rubbed a charcoal-like colour on its face' 3837: *xiv Muh.*(?) *dalaka wa talā* 'to rub (with the hand), to anoint' *dürt- Rif*. 109 (only); *talā dürt-* 112: *Çağ*. XV ff. *türt-* (spelt; 'with -ü-) *firü burdan* 'to bring down, lay low'; (this meaning seems to have been wrongly inferred fr. a verse which, contrary to the usual practice in *San*. is translated word for word, partly here and partly under *řerme-*; it relates to an elephant and says *yétip türtteğ sadra-äsā manār* translated 'reaching and bringing down the pillar-like lotus tree'; the true meaning seems to be 'reaching and rubbing against...') *San*. 171r. 26: *Kip*. XIII (after *arba'a döřt*: *wa huwa* (i.e. *dürt*) is an Imperative addressed to someone whom you wish *an yadkur řayrahu bi-řrāfi'l-ařābi* 'to remind someone by prodding him with a finger' *Hou*. 22, 4: *xiv düřtdü*: (sic) *nağaza* 'to tickle, tease'; *dürtti*: (sic) *dahana* 'to anoint (with oil)' *Id*. 48: *Osm*. XIV to XVII

dürt- 'to wipe, anoint, rub (something) on'; fairly common *TTS* I 242; *II* 341; *III* 225; *IV* 261.

Dis. DRD

PU(D) *tardıç* Hap. leg. and of unknown meaning; perhaps a Den. N. in -*dıç*, but see *savdıç*. *Uyg.* VIII ff. Man. (the demons) *tardıç teg etözin kođur* 'lay down his body like a ?' *M* II 11, 14-15.

D *tartıç* (?d-) Dev. N. fr. *tart-*; s.i.s.m.l. as *tartı*/*tartu*/*tartuk* with such meanings as 'a weight (for a weighing machine); cramp; stammering; evasive; oblique'. *Uyg.* VIII ff. *Bud.* *U* II 40, 107 (*uçruğ*): *Xak*. XI *tartığ dařru'l* (MS. in error *řařru'l*- *racul wa řizāmuhu* 'a man's plait of hair and ribbons for it: *tartığ du'ā'u'l-malik řařiyatahu li-amr bada'a lahu* 'a summons from the king to his retainers for some work which he has initiated' *Kař*. I 462 (and see *tartığçı*): *Çağ*. xv ff. *tartığ piřkař* 'a gift' *Vel*. 167; ditto *San*. 154v. 25 (quotn.): *Kip*. XIV *tartu*: *al-mizān* 'a weighing machine' *Id*. 62: *xv tađima* 'a gift' *tartuk* *Tuh*. 8b. 3: *Osm*. XIV to XVI *tartuk* 'a gift'; in several texts *TTS* I 684; *II* 883; *III* 672 (this looks like a parallel Pass. Dev. N. in -*uk*).

D *törtgöl* (d-) Den. N./A. fr. *tört*; 'quadrangular, quadrangle'. Not listed in R. but appears in several modern dicts., whereas reversals rather than survivals, NE *Khak*. *törtkil*; NC *Kir*. *törtkül*; Kz. *törtkil*; NW *Kk*. *törtkül*; Kumyk *dörtgöl*; Nog. *dörtkil*. *Uyg.* VIII ff. *Bud.* *törtgöl mandal* 'a quadrangular *mañđala*' (Sanskrit; 'magical drawing') *U* II 47, 74; *Suv*. 544, 8; *Xak*. XI *törtgöl* (the *kāf* carries both *kařa* and *damma*) *ev* 'a quadrangular (*murabba*) house'; and anything else quadrangular *Kař*. III 417: *Kom*. XIV 'quadrangular' *törkül* (sic, ?in error) *CCI*; *Gr.*: *Kip*. XV *murabba*' (*çümel*, q.v.; in margin in second hand) *dördül*, also called *dörtgöl* *Tuh*. 33a. 8; (in a list of words with this Suf.) *murabba*' *dörtgöl* *do*. 62a. 4.

D *tartın* (? d-) Intrans. Dev. N. fr. *tart-*; survives only(?) in SW *Osm*. *tartın* 'a continuous roll or swagger in walking' *Red*. 1220 (only). Listed in a chapter containing words with four consonants, the last -*n*, indexed under the penultimate letter and immediately following *T*; in its first occurrence the *tā*' is not dotted; the -*b*- in the printed edition is an error. *Xak*. XI *tartın*: 'a group of tribesmen (*camā'a mina'l-qawm*), who are the retinue of their chief (*rařu li-kabir minhum*) and under his orders': *tartın al-mira* 'provisions' *Kař*. I 435; a.o. *III* 426 (*tart-*).

D *törtünç* (?dö:rdünç) Ordinal f. of *tört*; 'fourth'. This shorter form n.o.a.b.; the longer form in -*ünçü*, etc. first appeared in the medieval period and is now universal; in NW Kumyk *dörtünçü*; Nog. *dörtinři*; SW *Az.*, *Osm*. *dördünçü*; *Tkm*. *dördinçü*. Türkü VIII ff. Man. *törtünç* *Chuas*. 64: *Uyg.* VIII ff.

Man.; Bud.: Civ. **törtünç** is common: **Xak.** XI *al-râbi* 'fourth' **törtünç Kaş. I** 132, 5; *III* 449, 4; n.m.e.: *KB törtünç* (*sic* in Vienna MS.) 134: XIV *Muh. al-râbi* **dörtünç Mel.** 82, 9; **törtünç Rif.** 187: **Çağ.** xv ff. **törtünç dördünçi Vel.** 206; **törtünç** (spelt) *çahârumin San.* 172r. 29 (quotn.); **törtünçli çahârumin do. 172v. 2 (quotn.); the two Pe. words are syn.): **Kom.** XIV **törtünçi CCI, CCG; Gr.: Kip.** xv **dörtünçli Tuh.** 61b. 2.**

tartar an onomatopoeic for the name of a bird; cf. Latin *turtur* 'turtle dove'. Survives in NE Khak. **tar:rt**; NC Kır.; NW Kaz. **tartar** all meaning 'land-rail; cornerake', but earlier apparently used also for other birds. **Xak.** XI **tartar** 'a bird like the turtle dove' (*al-qumri*) **Kaş.** I 485; **Kip.** XIV **su: tartarı: diku'l-mâ** 'a water fowl' *Id.* 56; *al-salwâ* 'quail' **ardar** (*t*) (*sic*); *diku'l-mâ* **su: tartarı: Bul.** 12, 5: *xv salwâ tartar* (mis-spelt *tarfaz*) *Tuh.* 19a. 13.

S tertrü See **tétrü**.

Dis. V. DRD-

D tarit- Caus. f. of **tarı:**; 'to order to cultivate'. Survives only(?) in NE Khak., Tuv. **Xak.** XI n.m.e., but **tarit-** occurs several times in the grammatical section **Kaş. II** 319 ff. e.g. **ol tariğ tarıtğan ol** 'he is constantly ordering cultivation (*al-harî*)'; **bu er ol telim tariğ tarıtğan** 'this man is constantly ordering tilling (or seeding, *al-zir'â'a*)' *I* 514: **Çağ.** xv ff. **tarit-** Caus. f.; *afşândanân* 'to order to scatter (seed)' *San.* 153r. 8.

D tarut- (d-) Caus. f. of **taru:-**; 'to constrict narrow (something)' and the like. Survives only (?) in NE Alt., Şor, Tel. **tarit-**; other languages use such forms as **tarılt-**; SW Tkm. **daralt-**. **Xak.** XI **ol evin taruttı: çayyaqa alayşî baytahu** 'he made his dwelling narrow, cramped'; also used of anyone who makes something narrow **Kaş. II** 302 (**tarutu:r, tarutma:k**).

D terit- 'to sweat'; Den. V. fr. **te:r**; no doubt originally **terid-**. Survives only(?) in NE Tuv. **derit-**; other modern languages use **terle:-**. **Türkü** VIII ff. *Irkb* 50 (**öçürgü:**); **Uyg.** VIII ff. Bud. **üküş teritip övkeçi erser** 'if a man sweats a great deal and is bad-tempered' *Suv.* 504, 9; **Xak.** XI **er teritti:** 'the man (etc.) sweated' (*ariqa*); taken from their word **teri:** 'the skin' and the meaning is **teri: ötti:** that is 'the sweat exuded from the skin' with elision of the **ö-** so that it became a single Verb; or else taken from their word **ter** 'sweat' and the meaning is **ter attı:** 'the body threw out (*ramâ*) sweat', and the **alif** was dropped so that the two were made into a single verb **Kaş. II** 303 (**teriter:, teritme:k**).

D törüt- (? **döröt-**) Caus. f. of **törü:-**; 'to bring into existence, to create', usually with 'God' as the Subject. The phonetic evolution and subsequent history of the word is much the same as that of **törü:-**. Cf. **yarat-**. **Türkü**

VIII ff. (a tough son of man went off to the army; in the fighting area) **erkliğ savcı: törütmiş** (so read instead of **türtmiş** which is meaningless here) possibly 'he got himself made an independent envoy' *Irkb* 55 (not wholly satisfactory, but short of a scribal error it is hard to find an alternative explanation): **Uyg.** VIII ff. Man. in *TT III* 73 (see **umuğ**) **törüt(t)üğüz** 'you created' should perhaps be read for **törütüğüz** 'you came into existence': Bud. (mortals with erroneous beliefs say) **teyrilli yerli törütmiş törü ol** 'that is a rule laid down by heaven and earth' *TT VI* 270; a.o. *do.* 330: **Xak.** XI **teyrli: yalnuç törüttil:** 'God created (*xalaga*) Adam and the rest of mankind' (*al-xalq*) **Kaş. II** 303 (**törütür, törütme:k**, followed by Ögüz meaning, and a *Xak.* verse): *KB törüt-* 'to create' is very common, e.g. (God) **törüttil** 'created' (the brown earth, the blue sky, etc.) 3: XII(?) *KBVP* (God) **yaratğan törütgen** 'the Creator (Hend.)' 2 (in XIII?) *KBPP* only **yaratğan**: XIII(?) *At.* the word, fairly common, is consistently spelt **töret-**, e.g. **ayâ til töret madh** 'Oh tongue, make praise' 41; **töretgen idl** 'Lord Creator' 121; *Tef.* **törüt-** 'to create' (but 'Creator' is spelt **töredeci/törüdeçi/törüteçi**) 310: XIV *Muh.* (*al-xâliq yaratğan* . . .) *al-müciid töretgen* (unvocalized) *Mel.* 44, 10; *Rif.* 137 (the two Ar. words are practically syn.): **Çağ.** xv ff. **törüt-** Caus. f.; *mutawallad sâxtan* 'to bring into existence' *San.* 171r. 25: **Ögüz** XI (after *Xak.*) **törüttil:** *fi luğati'l-Guzziya idâ qaddara'l-say' wa aslahahu* 'to fit a thing, or put it right' **Kaş. II** 303 (cf. Ögüz meaning of **yarat-**): **Xwar.** XIV **töret-** 'to create' *Quth* 184; *MN* 7: **Kom.** XIV 'Creator' **töretteçi CCG; Gr.** (but 'to create' is **yarat-**): **Kip.** xv *xalaga* (**yarat-**; in margin in second (?SW) hand) **dörüt- Tuh.** 14b. 9 (there is a parallel marginal note against *xâliq* in 14a. 2): **Osm.** XIV to XVI **dörüt-** (in XVI **ödöret-**) 'to create', etc.; sometimes of God, but more often not; fairly common *TTS I* 244; *II* 345; *III* 228; *IV* 263 (consistently spelt **dürüt-**).

D tartıl- (d-) Pass. f. of **tart-**; s.i.m.m.l. with a wide range of meanings. **Uyg.** VIII ff. Bud. **teginnekin tartıltaç** 'being drawn out by perception' *TUT V* 24, 66-72: **Xak.** XI **yarma:k tartıldı:** 'the *dirham* (etc.) was weighed' (*avuzina*); also used when a cord, etc. is stretched (*mudda*) **Kaş. II** 229 (**tartılı:r, tartılma:k**); XIII(?) *Tef.* **tartıl-** (of shadows at dusk) 'to be elongated' 280: **Osm.** XIV to XVI **tartıl-** 'to be pulled, drawn'; in several texts *TTS I* 680; *II* 882.

D türtül- (d-) Pass. f. of **türt-**; s.i.s.m.l., but not with this meaning (see **türt-**). **Xak.** XI **teri:ke: yağ türtüldi:** 'oil was rubbed (*luşına*) into the hide' (etc.) **Kaş. II** 229 (**türtülü:r, türtülme:k**); (his face becomes yellow as if) **kürküm apar türtülü:r** 'saffron was rubbed on it' *I* 486, 17.

D tartun- (d-) Refl. f. of **tart-**; s.i.s.m.l. with a wide range of meanings. **Uyg.** VIII ff. Civ.

(if a man has a mole on his thumb) **ka kadaşka tartınguçı bolur** 'he becomes closely attached to his family and relations' *TT VII* 37, 13-14: **Xak. XI er oğlıça: tartındı:** 'the man loved his son tenderly' (*aşfaqa 'alā waladīhi*) and wished that all kinds of good things (*xayr*) or food should be presented to him; and one says **ol evke: tarıǵ tartındı:** 'he pretended to convey (*yanqul*) wheat into his house' (MS. in error 'out of his house'); also used when nomads (*ahlu'l-wabar*) obtain provisions (*im-tāra*) from the sedentary population (*ahlu'l-madar*) *Kaş. II* 240 (**tartınur, tartınmak**): **Kom. XIV** 'to imagine (something)' **tartın-CCI**; **Gr.:** **Osm. XIV** to XVI **dartın-** (occasionally **řartın-**) 'to shun, guard against, withhold', etc.; common *TTS I* 680; *II* 383; *III* 672; *IV* 743.

D tūrtūn- (d-) **Refl. f. of tūrt-**; 'to rub onto oneself'. N.o.a.b. in this meaning. **Uyğ. VIII ff.** **Bud. kanlıǵ tūrtūngū ūze turkaru etōzin tūrtūnūr erdi** 'he used constantly to rub his body with ointment made of blood' *ŪIV* 34, 52-3; a.o. *TT X* 294: **Civ. tūrtūngūle:r tūrtūnūr** *TT VIII* 1.17: **Xak. XI ol ōzli:ǵe: yaǵ tūrtūndı:** 'he busied himself with oiling (*bi-iddihān*) himself'; also used for pretending to oil *Kaş. II* 240 (**tūrtūnūr, tūrtūnme:k**).

D terter- **Hap. leg.;** **Caus. f. of terit-**; perhaps to be read **terder-** (cf. **tōyder-**); **-t-** in *TT VIII* sometimes represents **-d-**. **Uyğ. VIII ff.** **Civ. ıǵlıǵ (spelt ikliǵ) kışike: uza:tı tert:rmış kerǵek** (spelt *kerkeḡ*) 'you must make the sick man sweat for a long time' *TT VIII* M.35.

D tartıř- (d-) **Recip. f. of tart-;** s.i.m.m.l. with a wide range of meanings of which the commonest is 'to struggle, quarrel (with one another)'. **Uyğ. IX III C.9 (kunuř-):** **Xak. XI ol maǵa: uruk tartıřdı:** 'he helped me to stretch (*fi madd*) the cord'; and one says **tartıřdı: neǵ tacādabat aczā'u'l-řay** 'the parts of the thing were pulled apart'; and one says **ol meniǵ bīrle: ya: tartıřdı:** 'he competed with me in stringing (*fi tavūri*) a bow and drawing it' (*caḡbīhi*); and one says **ol maǵa: altun: tartıřdı:** 'he helped me to weigh (*fi wazn*) the gold', or to weigh anything else *Kaş. II* 205 (**tartıřur, tartıřma:k**); **sakal tutup tartıřur** translated 'the warriors pull (*ta'allaqat*) one another's beards in the stress of the heat of battle' *I* 230, 5; (if the wolf howls in the steppe) **evde: it baǵrı: tartıřur** 'in the house the dog's liver aches (*yatawacca*)' in sympathy' *III* 255, 24: **Çaǵ. XV ff.** **tartıř-Co-op. f.;** **bā-ham kařdan** 'to pull (etc.) together', and **kařā-kař hardan** 'to contend, fight with one another' *San. I* 54r. 4: **Osm. XIV dartsıř-/tartıř-** 'to argue, quarrel', in one or two texts *TTS I* 681.

D tūrtūř- (d-) **Recip. f. of tūrt-**; n.o.a.b. **Xak. XI ol meniǵ bīrle: koǵuřka: ya:ǵ tūrtūřdı:** 'he competed with me in rubbing (*fi lařx*) oil into the hide'; also for rubbing anything else *Kaş. II* 205 (**tūrtūřur, tūrtūř-**

me:k): **KB ōǵer atın ūndep ūnin tūrtūřūp** 'they call out and praise his name, anointing it with their voices' 95.

Tris. DRD

D tartıǵı: (d-) **Hap. leg.;** **N.Ag. fr. tartıǵ.** **Xak. XI** (after **tartıǵ**) hence one says **beǵdın tartıǵı: keldi:** 'a messenger bearing a summons (*al-dā'i*) arrived from the king or the beg' *Kaş. I* 462.

D tōrteǵi: (d-) **Collective f. of tōrt;** 'all four, four together'. S.i.a.m.l.g. except SW, usually with the **-ǵ-** elided, and sometimes in the Turco-Mong. f. with **-lef-len** appended (cf. **ūceǵi**). **Uyğ. VIII ff.** **Bud. Tıř. 26b. 5** etc. (**uruǵut**); **Civ. (hımm bile, pig's bile, goat's bile, hare's bile) bu tōrteǵide kayısı bolsar** 'whichever of these four is available' *H I* 25: **Çaǵ. XV ff. tōrte/tōrtele/tōrtewle dōrdi bile** 'four of them together' *Vel.* 206; **tōrtew řahār tā** 'four together' (quoton.); **tōrtewle** (spelt) ditto *San. I* 72r. 27: **Xwar. XIV tōrteǵi Qutb** 184; **Kıp. XIV dōrdewū al-arba'atu'l-muctama'a İd.** 22 (under **alřaǵu**); **xv** (in the list of Collectives) **dōrtew Tuh.** 61b. 10.

D tūrtūngū: **Dev. N. (Conc. N.) fr. tūrtūn-;** 'ointment'. N.o.a.b. **Uyğ. VIII ff.** **Bud. Sanskrit nulepana** 'ointment' **tūrtūngū** (spelt *tūrtūmkū*) *TT VIII* D.12; o.o. *U II* 40, 106-7 (sil-); *IV* 34, 52-3 (**tūrtūn-**); **Civ. TT VIII** 1.17 (**tūrtūn-**).

D tartıřlıǵ (d-) **Hap. leg.;** **P.N./A. fr. *tartıř** **Dev. N. fr. tart-;** (passions) 'which drag (a man)'. **Uyğ. VIII ff.** **Man. TT III** 42 (**İliřliǵ**).

Tris. V. DRD-

D tōrūtūl- (?d-) **Hap. leg.?**; **Pass. f. of tōrūt-**. **Xak. XI KB kamuǵ barça muǵluǵ tōrūtūlmiři** 'all things created by Him suffer pain' 5.

Mon. DRÇ

?**D turk** (d-) 'the length' (of something). Survives in **NC Kır., Kzx. turk;** **Tkm. durk;** **NE Tuv. durt** is exactly synonymous. This suggests that the two words are **Dev. N. s** in **-k** and **-t** respectively **fr. tur-**. In other languages **uzun** or a **der. f.** of it is used in this sense. **Uyğ. VIII ff.** **Bud.** (at the bottom of the river there are iron spikes) **altırar yēǵirmi erǵek** (so read) **turki** 'each sixteen fingers (i.e. inches) long' *TM IV* 253, 50-1 (the phr. is repeated in *do.* 65-6 with **uzunı** for **turki**); **Civ. turuk uzun** **İřliǵ** 'a prolonged fever' *H I* 2 seems to contain the same word: **Xak. XI** one says for the length (*al-tūl*) of any solid object (*cism*) **turk;** hence one says **bīr: sūǵū: turki:** 'about the length (*qaḡr tūl*) of a lance' and **yēr: ēni: turku:** 'the breadth and length of a piece of land' *Kaş. I* 349.

Dis. DRÇ

S tarak **Sec tarǵak.**

D tarıǵ **Dev. N. (Conc. N.) fr. tarı-;** has

two basic meanings (1) 'cultivated land', which is somewhat attenuated in the phr. **tariğ tari:-**, almost syn. w. **tari:-**; (2) 'the produce of cultivated land', usually some kind of grain. Survives in NE Khak. **tariğ** 'sowing', as in spring sowing, sowing area; Tuv. **tara:** 'crop, grain crop, cereals, millet'. Elsewhere **tari** in most languages; NC Kir. **taru:**; SW Az., Osm., Tkm. **darı** means 'millet'. In modern times confused with Pe. *dārū* 'medicine, drug', which has come to mean 'gunpowder' and is a l.-w. in the last sense in several languages, usually as **tari**. This confusion may have produced the d- in the SW languages since **tariğla:** has become **tarla** not **darla** in those languages. **Türkü VIII ff.** (the black cloud rose and rained on everything) **tariğ bişdi:** 'the crops ripened' *İrkB* 53; **Uyg. VIII ff.** Man.-A **1 tarağ** 'bushes and cultivated ground' *Al III* 13, 6 (ii); Bud. **tariğ tariyu PP** 1, 6; 13, 3; **bağ borluk 1 tariğ tarımak uğrunda** 'in the course of cultivating gardens, vineyards, bushes, and cultivated land' *U II* 77, 27; *TT IV* 10, 6; (vegetables, fruit, melons) **beş türlüğ 1 tariğ** 'the five kinds of bushes and cultivated land' (or 'bush and field crops?') *TT VIII K.4*; o.o. *U I* 27, 5; *TT VI* 105 and 454 (**uruğ**); *Hüen-ts.* 291-2 (**uğuş**), etc.: Civ. [isi] **tariğ yavız bolur** 'his bushes and cultivated land turn out badly' *TT VII* 12, 8-9; (as I need) **tariğ tariğu yer** 'some land for cultivation' *USp.* 11, 3; 28, 2 etc.; **yarım şık tariğ** 'land seeded with half a *shih* (of grain)' *do.* 66, 5; a.o. *do.* 121, 3; **üç küri tariğ** 'three pecks of grain' *do.* 69, 2-5; **Xak. XI tariğ al-zar** 'grain', a generic term; among the Turks generally *al-hinta* 'wheat', among the Oğuz specifically *al-duxn* 'millet'; this is a mistake (*axatā*), they call 'wheat' **aşık Kaş. I** 373; over 60 o.o. translated 'wheat'; 'grain' (*al-zar*, *al-badr*, *habbu'l-zar*) or 'cultivated land' (*al-hart*): **KB tariğci tariğka irlig bolsun** 'let the cultivator work hard at cultivating (the land)' 5590; a.o. 4476 (**uruğ**): XIII(?) *Tef. darığ/tariğ/taru(?)* 'crop; cultivated land' 116, 288-9; xiv *Muh. al-duxn daru:*; *al-cāwars* 'wild millet' *kızıl daru:* *Med.* 77, 13; ditto but **tariğ** . . . **tariğ Rif.** 181; **Çağ. xv ff. tarik mazra'a** 'a cultivated field'; **tariğ şaru ya'ni arzan** 'millet' *Vel.* 166-7 (quotn.); **tariğ arzan San.** 155r. 12: **Oğuz XI** see **Xak. Xwar. xiv tari** 'a grain (of corn)' *Qutb* 172; (O Prophet, in our country they make something) **tariğdin** 'out of millet (?)' (and drink it) *Nahc.* 362, 17: **Kom. xiv** 'millet' **tari CCI**; *Gr.*; **Kip. XIII al-duxn taru:** *Hou.* 9, 16; **xiv tari:** ditto *Id.* 62; ditto **şaru:** *Bul.* 7, 1; **xv ditto şaru Tuh. 15a. 13.**

toruğ (d-) (of a horse) 'bay'. S.i.a.m.l.g.; NE Tuv. **doruğ**; SW Osm. **dorur**; Tkm. **doir**; a l.-w. in Pe. and other languages, see *Doerfer II* 881. **Türkü VIII** **toruğ** at 'a bay horse' *I E* 33; **Uyg. IX marima: yüzer toruğ bertim** 'I gave my teachers a hundred bay horses each' *Suci* 7 (this is the likeliest translation, others are possible): **Xak. XI toruğ** a word applied (*yuntalıq*) to horses; one says **bu: oğlanıç**

blr: toruğka: aldım 'I bought this slave for one horse' (*bi-faras*); also used of camels and cattle metaphorically: **toruğ** (the *ra*) seems to carry a *kasra* and perhaps also a *damma* at *al-farasu'l-kumayt* 'a bay horse' *Kaş. I* 373 (it is not at all certain that the first word belongs here, if it does it is used metaph.; it might be a second meaning of **toruğ** which precedes it, but there is no obvious semantic connection with **1 tur-**; the **Türkü** word above is likely to be the same); a.o. *I* 338 (2 tom): **Kip. XIII al-kumayt şoru:** *Hou.* 13, 4; **xiv şoru: al-kumayt Id.** 62; **xv kumayt şoru;** **Tkm. şoğru Tuh.** 30b. 10 (the Tkm. spelling may be an attempt to represent the -oi- of modern Tkm.).

D toruğ (d-) Dev. N. fr. **1 tur-**; lit. 'standing'; 'a place to stand or stay'. There is obvious room for confusion between this word, which only occurs certainly as below, and **1 turuk**, q.v. **Uyg. VIII ff.** Civ. *USp.* 36 is a brief report that some sheep and goats had died **toruğinta** 'in their shelter(?)': **Xak. XI toruğ al-wazar wahu'l-ma'qil fi'l-cibāl** 'a place of refuge, that is a shelter in the mountains' *Kaş. I* 373; **turiğ (sic) art tiz:** 'the name of a summer station of Kāşğar' *I* 373; a.o. *III* 123 (**tiz**) may contain this word; a.o. *II* 152 (**siğın-**): **KB kapuğda éte berse oldruğ turuğ** (the gate-keeper) 'must arrange places to sit and stand at the gate'.

D 1 turuk (d-). Intrans. Dev. N./A. fr. **1 tur-**. Morphologically this word, and not **toruğ**, q.v., must be the earlier form of a word meaning 'place of residence, stopping place', NC Kir., Kzx.; NW Kk. **Nogay turak**; SW Osm. **durak** (Az. Dim. f. **duracağ**) and SC Uzb. **turok** 'a foot' (in the metrical sense). In the early period it means 'having stood still for some time', hence (of water) 'pure, clear, free from sediment' and, more generally, 'pure'. In some languages it also meant (milk) which has stood for some time, hence 'curds'. Cf. **turuldur-**. **Türkü VIII ff.** **azu: turuk suv erser opa:yın** 'or if it is clear water, I will swallow it' *Toyok IIIr.* 1-3 (*ETY II* 178): **Uyg. VIII ff.** Man.-A **arığ turuk süzük manistanlar içinde** 'in clean, pure (Hend.) Manichaean monasteries' *M I* 27, 35-6; a.o. *do.* 24, 2 (**baçasız**): Man. **arığ turuğ (sic) TT IX** 88: Bud. **turuk süzük** 'pure' (*Bohdissattva*) *TT VI* 361; **arığ turuk arhant dindarlar** 'pure (Hend.) arhats and devotees' *Suv.* 134, 14: (**Xak.**) **xiv Muh. al-mahalla** 'stopping place' **tura:**ğ *Mel.* 75, 15; *Rif.* 179: **Çağ. xv ff. turak** 'a kind of dried milk (*māst*) which they put in a leather bag to store it': **turak otti** 'a kind of wild vegetable like an artichoke (*kangar*) which they mix with **turak**', in *Rümi şibit* 'dill, *Anethum graveolens*' *San.* 172r. 19: **Xwar. xiv turuğ (sic)** 'clear' (spring of water) *Qutb* 186: **Tkm. XIII al-cāciq** 'salad of chopped cucumber and curds' **turaç** (unvocalized) *Hou.* 16, 18: **Kip. xiv turak al-maqim** 'residence'; **turakın** (MS. *turakni*): **kanu:** 'where is your residence?'; **turak:** (VU) *al-qanharis* 'curds' (*Caferoğlu*) *Id.* 62:

Osm. xiv ff. *durak/turak* 'stopping place, residence' c.i.a.p.; *durak/turak otı* 'dill' in several xvi ff. dict. *TTS I* 229; *II* 325; *III* 212; *IV* 246.

D 2 *turuk* Intrans. N./A.S. fr. 2 *tur-*; 'lean, emaciated'. N.o.a.b. *Türkü VIII bizlî sü atı: turuk* 'our army horses were emaciated' *I E* 39; a.o. *T* 5-6 (ira:k): *Uyg.* xv ff. Man. *kücsüz turuk kişiler* 'weak emaciated people' *TT III* 87; Bud. *ertliġ turuk bolup* 'having become very thin' *U III* 35, 21; a.o. *do.* 37, 2-3 (oyul-); *Xak.* xı *turuk al-mahzül* 'emaciated' of anything *Kaş. I* 380 (the following entry *aruk turuk* 'the name of a pass between Käsär and Fergana' is no doubt compounded of *aruk* 'exhausted' and this word).

F *tarka*:(/talka): 'bitter, sour', and the like, lit. and metaph. No doubt a l.-w. fr. some Indo-European language and cognate to the syn. Pe. word *talx*. In *TT III*, p. 27, note 39 it is pointed out that in two unpublished *Uyg.* Man. fragments the phr. *açıġ tarka emgek* and *açıġ terke emgek* alternate, which could hardly happen if this were not a l.-w. *Uyg.* viii ff. Bud. *adruk adruk açıġ tarka emgek emgendeçiler* 'suffering all kinds of bitter (Hend.) pains' *TT VII* 40, 25-6; a.o. *Szv.* 514, 15; *Xak.* xı *tarka: al-hişrim* 'unripe fruit'; an alternative form (*luġa*) of *talka: Kaş. I* 427; *talka*: 'unripe fruit', the -l- is changed fr. -r- *do.* 427; a.o. *I* 179 (alar-).

?F *torku*: (?*torko*): 'silk fabric'; one of many words with this general meaning, perhaps a l.-w. An early l.-w. in Mong. as *torġa(n)* (or *torka(n)*; *Haenisch* 152), also in Pe. and other foreign languages, see *Doerfer II* 884. S.i.s.m.l.w. phonetic changes (-k-/-ġ-; -a/-ı/-o/-u). Cf. *barçın*. *Uyg.* viii ff. Bud. *TT VI* 390-1 (eşġü:ti): Civ. yarım terini yarım *torkunı* 'half a hide and half a (length of) silk fabric' *USp.* 5, 2; *bir uluġ torku* 'a large (piece of) silk fabric' *do.* 127, 3; xiv *Chin.-Uyg. Dict. lun* 'silk thread' (*Giles* 7,472) (? *torku Liġeti* 267; *Xak.* xı *torku: al-harir 'silk' Kaş. I* 427 (prov.); 3 o.o.: *KB* *yaġız yér yaşıl torku yüzke badı* 'the brown earth has bound green silk over its face' 68; (a *beg*, if you praise him) *yumsar bolur torku teg* 'softens and becomes like silk' 4098; a.o. 3846 (çikne-); xiv *Muh. al-dibac* 'silk brocade' *torxa: Mel.* 67, 12; ditto *barçın; al-qazz 'silk' torku: Rif.* 167 (*Rif.* perhaps has the better text); *Çaġ.* xv ff. *torġu* 'coloured silk fabric (*kumġş*) which they fasten over rescripts and decrees to preserve the paper' *Vel.* 207 (quotn.); *torġu* (spelt) *harir-i nafis wa bâfta-i ibrişamı* 'fine silk and woven silk fabric' (quotn.), and metaph. the silk fabric which they fasten over decrees and documents (quotn.); mistranslated 'a letter bearing a seal' by *Tâli*'-i Harawi, and mistranscribed *tarġu* and described as Pe. in the *Burhân-i Qâti* 'San. 172v. 15; Kıp. XIII 'woven fabric' (*al-nasıc*) and the like *torġa: Hou.* 19, 17.

D?F *tarxat* See *tarxan*.

D *tarġa:k* (?d-) abbreviated Conc. N. (N.I.) fr. *tara-*; lit. 'constantly combing', in practice 'a comb'. S.i.a.m.l.g. w. some phonetic changes; NE *Tuv. dirġak*; SW *Az., Tkm. darak*; Osm. *tarak. Xak.* xı *tarġa:k al-muġt 'comb' Kaş. I* 467; xiv *Muh. al-muġt tarak: Mel.* 64, 12; *Rif.* 169; *Çaġ.* xv ff. *tarag tarak Vel.* 167; *tarag/tarak şana 'comb', in Ar. muġt San.* 154v. 20 (quotn.): *Xwar.* xiv *tarġak 'comb' Qutb* 172; *Nahc.* 11, 7; Kıp. xiv *tarak al-muġt Id.* 62.

D *turġa:k* (d-) Conc. N. fr. 1 *tur-*; lit. 'constantly standing', in practice 'watchman, sentry'. An early l.-w. in Mong. as *turġoġ* (*Haenisch* 155), specifically 'the day watch' (the 'night watch' being *kebt'eül* a Mong. word); also in Pe., *Doerfer II* 882. Survived until xvii (*Abül-Gâzi*), but no longer in use. *Xak.* xı *KB künün turdı turġak tünün yatġakin* 'he stood sentry by day and at night on the night watch' 608; (the gate-keeper must get up early and take charge of the gate) *keçe taġda turġaknı tepretmese* 'he must not remove(?) the sentries at dusk and dawn' 2536.

D *turkuġ* Hap. leg., but cf. *turkuġlan-, turkin-*; presumably abbreviated Dev. N./A. fr. *turuk-* in the sense of 'being unable to move for shyness'. *Xak.* xı *turkuġ al-haya' fi'l-amr* 'shyness, or diffidence, about something'; one says *ol mendin turkuġ* 'bold!': > *şara minni hayiyü li-fi'l badâ minhu* 'he was shy of me because of what he had done' *Kaş. I* 462.

D *tarġıl* of cattle or other animals, 'striped'; ?Den. N./A. fr. 1 *ta:r* in the sense of 'with narrow (stripes)'. S.i.s.m.l.g. *Xak.* xı *tarġıl yılki* 'any animal with black and white stripes (*xuġit*) like freckles (*al-namiş*) on its back' is (called) *tarġıl*; this Adj. (*al-şifa*) applies to all animals except horses *Kaş. I* 482; (under 'the Suff. -l') 'anything black and white or speckled' (*al-abraqul-a'ram*) is called *tarġıl*, derived fr. the V. *tarıdı*: 'the thing was separated' (*tafarraqa*), as if black and white were mixed (*ımtazaça*), and then one was separated from the other *I* 15, 7; Osm. xiv, xvi *tarġıl* 'spots, spotty, dappled'; in two texts *TTS I* 679; *IV* 742.

F *tarxa:n* (?*darxa:n*) a title of great antiquity, prob. pre-Turkic discussed at great length (14½ pages) in *Doerfer II* 879. In spite of his scepticism, Prof. Pulleyblank's theory in 'The Consonantal System of Old Chinese', *Asia Major*, n.s. IX, 1962, p. 91, that it represents the Hsiung-nu title of their supreme ruler, *shan-yü* (in Old Chinese **dän-γwaj* for *darxan*) seems the best explanation yet of its origin. Like *tëġin* it forms its Plur. in -t, *tarxat*, for **tarxa(n)t*. It is likely that in this word the Runic and *Uyg.* k represented x, cf. the form in *Kaş.* In Turkish it had ceased to be the supreme title and was not even, like *tëġin* and *şad*, peculiar to the royal family, but it was still a high title, and prob. carried administrative

responsibilities. In this sense it cannot be traced in Turkish after XI. It became an early l.-w. in Mong. as *darxan* (*Haenisch* 32, *Kov.* 1676) where it meant not much more than 'a person exempt from ordinary taxation', and later merely 'artisan, craftsman'. The occurrence in Çağ. is no doubt a reborrowing fr. Mong. *Türkü VIII* (in the list of persons to whom the inscription is addressed; my younger brothers, sons, united clan, people, in the east the *şadapıt begs*) yırya: tarxat buyruk begler 'in the west the *tarxans*, officials, and *begs* I S 1; otherwise only a component in P.N.s Inançın: Apa: Yarğan Tarxan I W 2; Apa: Tarxan II S 13; [gap] Taman Tarxan Toñukuk Boyla: Bağa: Tarxan (described as buyruk 'officials') II S 14; the last also in T 6; İşvara: Tamğan Tarxan Ongin 4: VIII ff. Man. [gap] Tarxan TT II 6, 22: Yen. Çavuş Tun Tarxan Mal. 30, 3; Tarxan Şağun do. 32, 7: Uyğ. VIII (I gave the Çik people a *totok* (military governor) and *işvaras tarxat anta: ançu: lad[ım]* 'presented *işvaras* and *tarxans* to them there' Şu. S 2: ix Kutluğ Bağa: Tarxan Suci 4: VIII ff. Bud. (in the list of dignitaries in the first *Pfahl.* after one *şayun* and before three more) Keñç Turmış Tarxan, It Tarxan, . . . Sarığ Baş Tarxan *Pfahl.* 10, 15-16; (in a similar list in the third *Pfahl.*, after 'our son, our younger brother, our sons-in-law') tarxanımız Temir Tirek Tégin, El Asmış Tégin do. 23, 14; Tarxan occurs as an element in other P.N.s in do. 23, 17-24: *Xak. XI tarxan* 'a pagan word' (*ism cāhili*) meaning 'chief' (*al-amir*, *Kaş.*'s usual translation of *beg*) *Kaş. I 436: Çağ. xv ff. tarxan* (1) 'a person who is exempt from all government taxes; any loot which comes into his possession in military operations is allotted to him; he can attend the royal court without special permission; and he can commit up to nine offences without being called to account'; (2) 'the name of a tribe (or class?) of notables (*nām-i űayıfa az a'āzim*) of the *ulus* of Çaqatay' (followed by a history of their origin) *San.* 155r. 1.

D *turku:n* (d-) abbreviated Intrans. Dev. N./A. fr. *turuk-*; 'stationary; (of water) stagnant', and the like. S.i.s.m.l. with the same meaning; in SW Az., Osm., Tkm. *durğun* *Xak. XI turku:n* su:v *al-mā'u'l-dā'im* 'permanent (i.e. stagnant) water' *Kaş. I 440*.

D *tarkinç* (d-) Dev. N./A. fr. *tarkin-*; 'uneasy, unsettled, difficult', and the like. N.o.a.b.; the Uyğ. quotn. comes from a very unsatisfactory fragment, see Malov's observations on it, and the word may have been misread; Radloff read *tark(t)ınc*. *Türkü VIII* [?Türkü yeme:] bulğ[ak o]l[temiş] Oğuz: yeme: tarkinç ol temiş 'he said "[the *Türkü*] are in a state of disorder and their Oğuz are unsettled"' T 22: Uyğ. VIII ff. Civ. *tarkinç(?) künte* 'on a difficult day' *USP.* 46, 5.

S *torğay* See *torığa*.

Dis. V. DRĞ-

D *tarik-* (d-) Intrans. Den. V. fr. I *tar-*; 'to be constricted' and the like. Survives in NC Kır., Kzx. *tarıki-*; SW Tkm. *darık-*; cf. *tarğar-*. Uyğ. VIII ff. Man. [gap] *terkin tarikur ertl* 'they were quickly constricted' *TT III* 94; Bud. Sanskrit *vyapaiti ca* 'and disappears' *tarıkar yeme?* *TT VIII F.5*; *ađası tuđası kėtüzün tarikuzn* 'may their dangers (flend.) disappear and be suppressed' *TT X* 233-4; a.o. do. 248; (that boy's illnesses) *kėtıp tarıkıp USP.* 102b. 25; o.o. *U III* 40, 2 (ii); *Sut.* 255, 3-9; 516, 22 (*U I* 26, 8); 597, 15 etc.: *Xak. XI yér tarıkt:* 'the place (etc.) was cramped' (*tadıyyoqa*) *Kaş. II* 115 (*tarıkar, tarıkma:k*): *Çağ. xv ff. tarik-* (-*mağan*, etc.) *taral-* 'to become narrow, shrink', etc. *Vel.* 166 (quotn.); *tarik-* (spelt *dil-tang şudan* 'to be gloomy, displeased', etc.; in *Rümi darıl-San.* 153r. 11 (quotns.); a.o. 223v. 20: *Xwar. xiv tarik-* (usually of the heart) 'to be constricted, grieved' *Quth* 172: Osm. xiv to xvi *darık-* (occasionally *tarık-*) 'to be distressed'; in several texts *TTS I* 180; *II* 261; *IV* 742.

D *turuk-* (d-) Emphatic f. of I *tur-*; 'to stand still; come to a complete stop'. N.o.a.b., the supposed Çağ. V. *turuk-* 'to abandon one's former home in panic', *R III* 1453, is not confirmed by any other authority. *Xak. XI kan turukt:* *aqrana'l-dam* 'a vein swelled because it was blocked' (lit. 'the blood swelled') also used when pus and matter collect (*ictama'a*) in a wound *Kaş. II* 115 (*turukar, turukma:k*); a.o. I 192, 4: *Xwar. xiv turuk-* 'to stand, stand still' *Quth* 186 (common).

D *turkla-* (d-) Ilap. leg.; Den. V. fr. *turk*. *Xak. XI ol yér turkla:d:* 'he measured (*masaha*) the piece of land lengthwise and breadthwise'; also used when one estimates the height (*qaddara haykal*) of a horse *Kaş. III* 445 (*turklar, turkla:mak*).

D *tarkin-* (d-) Refl. f. of *tarik-*; the best evidence for the existence of this V. is the Dev. N. *tarkinç*; the only other evidence is its possible occurrence in Uyğ. VIII ff. Bud. *USP.* 23; this is a brief fragment of which no continuous translation is possible; some words are certainly mistranscribed; *tarkanıp* is read in l. 1; this might be a misreading of *tarkinıp* or as Malov suggests in a note, *tarğarıp*.

D *turkin-* (d-) abbreviated Refl. f. of *turuk-*; 'to be diffident, shy' in the sense of 'to be unable to move for shyness'. Pec. to *Xak.*; cf. *turkuğ*. *Xak. XI ol mendin turkınd:* 'he was shy (*istahyā*) with me about something he wanted, and was inhibited (*imšana'a*) from embarking on it by shyness' (*hayā'an*) *Kaş. II* 241 (*turkinur, turkinma:k*); *er turkund:* (*sic*) 'the man was diffident (*hayiya*) about embarking on something' *II* 255, 17.

D *tarğar-* (d-) 'to restrain, control, restrict', and the like; Trans. Den. V. fr. I *tar-*. Traditionally the word is spelt *tarkar-* but it was in

fact *tarğar-*. N.o.a.b.; cf. *tarik-*. Türkü VIII ff. Man. *birök kentü özüpüzni* (? so read) *tarğarsar* 'if you restrain yourself' *TT II 6, 20*; Uyğ. VIII ff. Man. ('Tokharian') *TT II 6, 20*: the destroyer' (of lust and the other passions) *siz tarkardaçı TT IX 24*; (one of the virtues of the Wind God is that it) *isigeg ergürer tarğarur* 'it melts and restrains the heat' *Wind. 47*; a.o. *TT III 130* (sézig); Bud. Sanskrit *māramjahō* 'who holds off (the demon) Mara' *smmu:ğ tarğarmış TT VIII A.48*; *jağat-parivarjanīya* 'who must shun the (every-day) world' *yértencöke tarkarkuluk* (the Suff. should be -ğuluk) *do. D.28*; (like a gold- or silver-smith) *haradhvam malam atmana* 'remove the impurities from yourself' *tarkaruplar nizvanıg kırıg öz köñölgöçler:rtin do. E.47*; a.o. *do. H.6* (sézig); *nizvanılarıg tarğaru umatu* 'because he cannot control the passions' *U III 36, 6*; *yüz törlüg adalarıg kéterdeçl tarğardaçı erür siz* 'it is you who remove and suppress a hundred kinds of dangers' *TT VII 40, 93*; o.o. *U Sp. 102a. 34* (emğeklig); *Hüen-ts. 185* (karağju); *TT X 198*: Civ. (at sunset) *tur:ma:kağ yaıtı*: *tarka:rmış ke:rek* 'you must lie down and limit standing up' *TT VIII.22*: *tetrü sakinç tarğarğul* 'restrain perverse thoughts' *TT I 110*; a.o. *do. 96*.

D 1 *turğur-* (d-) Caus. f. of 1 *tur-*; 'to raise, lift, rouse', and the like. N.o.a.b.; replaced in the medieval period by *turğuz-* which s.i.a.m.l.g. with some phonetic changes; SW Az. *durğuz-*; Tkm. *duruz-/turuz-* (but Osm. *durdur-*). Türkü VIII ff. (waking those who were asleep) *yatıgılıg turğuru*: 'rousing those who were lying down' *Irkb 20*: Uyğ. VIII *Şu. E 2* (ko:d-); VIII ff. Man. *ozkahi* (sic) *köñü turkurtı* (sic) 'he roused their thoughts to escape' *TT III 126*; a.o. *do. IX 82* (baka-ñak); Bud. (Chinese) 'I have put an end to all sorrow' *kamağ kadğū nizvanıg uzatı yügerü turğurup U I 20, 14-15*; *turğurup* 'raising him, trying to make him stand up' *PP 20, 4; 66, 2*; *turğurdi* 'he kept (the boat) stationary' *do. 31, 6*; *étdimiz turğurdımız erser* 'if we have organized and erected' (slaughter-houses and butchers' shops) *TT IV 6, 46*; *küsüsüg umunçuğ turğurur üçün* 'because they arouse wishes and hopes' *do. V 24, 68-9*; o.o. *do. VIII A.26*; *U III 83, 19* etc.: *Xak. XI ol meni: orundın* (MS. *orundın*) *turğurdi*: 'he made me rise (*aqāmani*) from my place'; and one says *er tam turğurdi*: 'the man erected (*banā*) a wall', also a house or anything else that he sets up (*naşaba*) *Kaş. II 177* (*turğurur, turğurma:k*); o.o. *II 198, 23* (*aqāma*); *III 355, 11* (*banā*) (xiv *Muh. aqāma durğuz-Mel. 41, 11-15*; *tu:rguz-Rif. 131*; *turdur-do. 132*: *Çağ. xv ff. turğuz-(mayın) turğur-Vel. 207*; *turğuz-Caus. f. (1) barxizāndan* 'to raise, erect'; (2) *wā dāstan* 'to stop, restrain' *San. 170v. 23* (quottn.); *Xwar. XIII turğur-* 'to detain' *'Ali 24*: *Kıp. xiv* (*turğuz-aqāma Id. 62*); *aqāma mina'l-qiyām turğur-/durğur-Bul. 23v.*: (xv the Caus. f. of *qāma* is *turğuz-Kav. 69, 14*; *aqāma turğuz-Bul. 55a. 11*):

Osm. xiv ff. *durğur-* (the earliest form, later usually *turğur-*) (1) 'to stop, bring to a halt'; (2) 'to raise, rouse'; (3) 'to set up, bring into existence'; common to xvi, sporadic later *TTS I 229*; *II 326*; *III 213*; *IV 247*.

D 2 *turğur-* Caus. f. of 2 *tur-*; pec. to *Kaş.*? *Xak. XI ol atıg turğurdi*: 'he made the horse emaciated' (*hazala'l-faras*) *Kaş. II 177* (*turğurur, turğurma:k*); *kadğū: anı: turğurup* 'grief made them emaciated' *I 486, 15*; *kadğū: meni: turğurur:* 'grief makes me pine' (*yudñini*) *III 295, 8*; a.o.o.

Tris. DRĞ

torı:ğa: 'sky-lark'; an old animal name ending in -ğar. As such *Hap. leg.*, but s.i.a.m.l.g. usually as *torğay*; SW Az. *torığay*; Osm. *turğay* (sic); Tkm. *torğay*. A l.-w. in Pe., Mong. and other languages, not always for 'sky-lark'. *Doerfer II 887* may be right in suggesting that *torğay*, the Mong. form, is a re-borrowing fr. Pe. *Xak. XI torı:ğa: al-qunbara mina'l-tayr* 'a sky-lark' *Kaş. III 174*: *Çağ. xv ff. torğay* the bird called *toyğar* 'sky-lark' *Vel. 207* (quottn.); *torğay* (spelt) 'a bird rather larger than a sparrow' called in Pe. *şāna-sar* 'hoopoe', and in Ar. *huhud* ditto (quotts.); also spelt with *-*; also a P.N.; sometimes spelt *torayğ San. 172v. 11*; *torğay* same translation *do. 261r. 26* (Pe. quottn.; mistranslated; 'hoopoe' is *üpgük*, q.v.); *Kıp. xiv kızılça: torğay al-mıtaavvaq mina'l-tayr* 'ring-dove' *Id. 71*; *Bul. 12, 5*; *al-qunbara* 'sky-lark' *dorğay Bul. 12, 8*; xv *qunbara torğay* is entered in the margin of *Tuh. 29a. 8*: Osm. xiv to xvi *torğay* 'sky-lark'; in several texts *TTS I 701*; *II 906*; apart fr. *Vel.* the earliest note of *toyğar* is in xviii *IV 758*.

D *tarıgı:ğ*: N.A.g. fr. *tarıg*; 'cultivator, farmer'. N.o.a.b.; an early l.-w. in Mong. as *tariyaci* (*Haenisch 146*), also in Pe., *Doerfer II 886*. Uyğ. VIII ff. Man. ('Tokharian') 'farmer' *tariğçı TT IX 39*: Bud. (outside the city he saw) *tariğçularağ* (sic) 'the cultivators' (watering and cultivating the land) *PP 1, 2*: *Xak. XI tariğçı: al-fallāh* 'peasant' *Kaş. III 242*; (in grammatical sections) *tariğ al-harī*, hence *tariğçı: al-hāri* 'cultivator' *II 49, 4*; the Oğuz for *al-fallāh* say *tarı:daçı* and the other Turks *tariğçı: II 51, 22*: xiv *Muh. al-akkār* 'cultivator' *tariğçı: Mel. 56, 14*; *Rif. 154*: *Xwar. xiv tariğçı* 'farmer' *Qutb 172*.

D *tarıgla:ğ* Dev. N. (Conc. N.) fr. **tarıgla:*-Den. V. fr. *tarıg*; 'a cultivated field'. Abbreviated in the medieval period; survives in NE Sag. *tarlağ R III 856*. *Karak. ditto*; NC Kz. (*R III 856* only), *Tob. tarlağ*; NW Kaz. ditto; SW Az., Osm. *tarla*. Uyğ. VIII ff. Bud. *buyanlığ tarıglağ* (metaph.) 'a field of virtue' *Hüen-ts. Briefe*, p. 30, note 1870, l. 20: *Xak. XI tarıgla:ğ al-mazra'a* 'a cultivated field' *Kaş. I 496*; a.o. *I 500, 19*: *KB tarıglağ erür dunyā* 'the world is a field' 1393; o.o. 4733, 5248: *Xwar. xiv tarlağ* 'a field' *Qutb 172*: *Kom. xiv ditto tarlov CCI, CCG*; *Gr.:*

Kıp. XIII 'land ploughed (*al-arđu'l-mahrūba*) in preparation for sowing' *farla: Hou. 9, 10.*

D *tariğliğ* P.N./A. fr. *tariğ*; n.o.a.b. **Xak.** XI *tariğliğ yér arđ dāt zar* 'land which has been seeded'; also *al-huri* 'a granary' (i.e. a place for grain) *Kaş. I 496*; *tariğliğ ev bayt dū hinta* 'a building for holding wheat'; *tariğliğ* (yér: omitted) *al-huri I 501, 3*; *KB uruğluğ tariğliğ bedükler* 'notables of good family on both sides' 4496 (cf. 4476).

D *tariğlik* A.N. (Conc. N.) fr. *tariğ*; n.o.a.b. **Xak.** XI *tariğlik al-huri* 'a granary' *Kaş. I 503*; XIII(?) *At. tariğlik tep aymsı ajunni rasül, tariğlikta katlan tarı edğülük* 'the Prophet said "this world is a field"; labour in the field and cultivate goodness' 191-2.

D *uruğla:ğ* (d-) Dev. N./A. fr. **uruğla:-*, Den. V. fr. *uruğ*; n.o.a.b. **Xak.** XI *uruğla:ğ* (yér: is inserted above the line and is prob. not part of the original text) *mawdi'u'l-iqāma* 'a stopping place, place of residence' *Kaş. I 496*; *uruğla:ğ* same translation *I 500, 20*: XIII(?) *At. uruğlağ* 'place of residence' 310.

D *turukluk* A.N. fr. *turuk*; n.o.a.b. **Xak.** XI *turukluk al-huzāl* 'emaciation' *Kaş. I 503*; 505, 26.

D *turkaru:* (d-) 'continuously, uninterruptedly'; v. *G.* is prob. right in suggesting in *TT VIII*, p. 22, note A33 that this is a crasis of **turkğaru:*, *turk* with the Directive Suff. lit. 'lengthwise'. N.o.a.b., but a l.-w. in Mong. as *torkaru* (*sic*; *Kovv.* 1890, *Haltdod* 427). *Türkü* VIII ff. Man. (the king) *turkaru* 'continuously' (inspires the people to do good deeds) *TT II 10, 89*; *Uyğ.* VIII ff. Man.-A (may our hearts and minds be) *turkaru* 'continuously' (free from care) *M I 29, 29*; Man. *TT III 27* (*muğğul*): Bud. *evirdiç turkaru nom tllgenin* 'continuously turning the wheel of the law' *U I 17, 1-2*; *kayu kiři uzun turkaru ölütcü bolur* 'whoever is a long-standing and habitual murderer' *III 4, 10-11*; a.o. *do. 54, 12*; *turkaru: TT VIII A.33, 0.6-8* (*TT VI 62-5*); o.o. *TT VI 74* (*örlet-*); *U IV 34, 52-3* (*türtün-*): Civ. *turkaru TT I 152*.

E *turkuru* occurs several times in *Uyğ.* VIII ff. *Bud.* in *Hend.* w. *arkuru*, q.v. As *arkuru* means 'crosswise', this is no doubt merely a mis-spelling or mistranscription of *turkaru* 'lengthwise'.

Tris. V. DRĞ-

D *turkuğlan-* (d-) Hap. leg.; Refl. Den. V. fr. *turkuğ*. **Xak.** XI *ol méndin* (*sic*?) *turkuğlandı:* (MS. -*kiğ-*) 'he was inhibited (*imtanā a*) from embarking on some action, and was shy and blushing (*ihtarama wa'hişayama*) because of me' *Kaş. II 272* (*turkuğlanu:r, turkuğlanma:k*; MS. in both places *tar-*).

D *turukla:-* Hap. leg.; Den. V. fr. 2 *turuk*. Cf. 2 *turğur-*. **Xak.** XI *ol atığ turukla:di:*

istahzala'l-foras 'he considered that the horse (etc.) was lean' *Kaş. III 337* (*turukla:r, turuklama:k*).

D *tariğlan-* Hap. leg.; Refl. Den. V. fr. *tariğ*; in a grammatical section; n.m.e. **Xak.** XI *er tariğlandı:* 'the man owned cultivable land' (*har!*) *Kaş. II 269, 7*.

D *turuklan-* Hap. leg.; Refl. f. of *turukla:-*. **Xak.** XI *ol bu: atığ turuklandı:* 'he reckoned ('*adda*) that this horse was emaciated' (*mahzül*); also used of other things than horses *Kaş. II 265* (*turuklanu:r, turuklanma:k*).

D *uruğsa:-* (d-) Desid. Den. V. fr. *uruğ*; n.o.a.b. **Xak.** XI *ol munda: uruğsa:du:* 'he wished to stay (*tamanā'li-igāma*) here' *Kaş. III 333* (*uruğsa:r, uruğsa:mak*); *tırığ erse: uruğsa:di:* 'he wished to remain alive' (*an yakun hayya(n)*) *do. 333, 9*.

Mon. DRG

terk an Adv., 'quickly, very soon', and the like. Survives only(?) in NE Kar. L. *R III 1068* and T. (*Kovv.* 263); SW Tkm. Cf. *terkin*. *Uyğ.* VIII ff. Man. *ayı(?) terkie* (for Dim. f. **terkkife*) *tuyunup* 'very(?) quickly acquiring insight' *TT III 120*: Bud. *terk bütürgeyler* 'they will very soon achieve' *Suv. 448, 1*; o.o. *TT VIII D.1* (*tavra:-*); *U III 22, 1* (iii) etc. (*tavrak*): Civ. (one must) *terkkie* 'quickly' (embrace the well disposed and) *terk* 'quickly' (get rid of the bad-tempered) *TT VII 17, 22-3*: **Xak.** XI *one says terk kel isri fi'l-hudūr* 'come quickly'; also used of anything about which one orders rapid action (*al-isrā*), one says *terk kıl* 'be quick' *Kaş. I 350*: *KB* (if one does not treat his disease) *kiři terk ötür* 'a man quickly dies' 157; *özün terk keçer* 'you soon pass away' (from this dream-like world) 231; o.o. 361, 745, 2511, 3533, etc.: XIII(?) *At.* (this world) *terk kaçar* 'swiftly disappears' 222: *Xwar.* XIV *terk* 'quickly' *Qutb 175*; *Nahc.* 32, 5; 153, 1; 299, 11: *Kom.* XIV, 'quickly, immediately' *terk CCI*; *Gr.* (*tek tek* 'frequently' *do.* might be the same word): *Kıp.* (XIII *Hou.* 42, 12; see *terkle:-*): XIV *terk al-acala* 'speed, hurry' *Id.* 38; ditto *derk Bul. 6, 2*.

türk originally a N. meaning 'the culminating point of maturity' (of a fruit, human being, etc.), but more often used as an Adj. meaning (of a fruit) 'just fully ripe'; (of a human being) 'in the prime of life, young, and vigorous'. It has been suggested that this word is identical with the ethnonym *Türk* and really means 'strong' in a general sense. The latest exposition of this theory is in *Doerfer II 888*, an article of over 11 pages giving a history of the ethnonym and unfortunately containing several errors. The case against the theory, which is based on the facts that the original form of the ethnonym was *Türkü* and that *türk* is never used in the generalized sense of 'strong', is in *Studies*, pp. 84 ff.; see also Clauson, 'The concept of "strength" in Turkish', *Nemeth Armağan*, pp. 93 ff., Ankara, 1962. Survives

only(?) n NC Kır. türk '(of a sheep) fat, in prime condition', *Yud.* 783. *Uyg.* VIII ff. (Man. *TT III* 65-6 has been restored to read türk burxanlarla kén éntigiz 'you have descended (to earth) after the strong Prophets', but the only certain letter in türk is the ü, and the reading is very improbable; some other word like tört 'four' is likelier): Bud. (that man Sena's wife, named Rágagayini) türk yigit erdi 'was a young woman in the prime of life' *U III* 81, 3; (she said to her brother-in-law) sen yeme türk yigit sen 'you too are in the prime of life' *do.* 82, 15; o.o. of türk yigit applied to young women *U IV* 48, 89; *TT X* 475—erk türk 'independence and the prime of life' is one of the good things of life associated with other good things like ağı: barım 'treasures and property', and ed tavar 'movables and livestock' in several passages *U II* 10, 15; *TT IV* 4, 4 (damaged) and esp. *Tiş.* 19a. 4; 20a. 5; 21a. 1 etc.: Xak. XI türk a Particle (*harf*) relating to time (*al-waqt*); it is the culminating point of maturity of any sort of fruit (*waş idrâk kull şay' mina'l-timâr*); hence one says türk üzüm ö:di 'the time when grapes become fully ripe' (*waqt tawasutü'l-inâb fi yan'ihî*); and one says türk kuya:ş ö:di: waqt tawassu't 'the time (when the sun is) at the zenith' and one says türk yigit şâbb tawassa'ta şâbâbahu 'a young man in the prime of his youth' *Kaş.* I 353 (this para. follows a long para. on Türk as an ethnonym; there is no cross-reference between the two): XIII(?) *Tef.* (Warika said) türk bolsam erdüm senin birle gâzlık kılğam erdi 'if I was in the prime of life, I would have gone with you to fight for Islam' 319.

Dis. DRG

tére:k (?d-) 'poplar'. S.i.a.m.l.g. with this meaning, with -é- in those languages which distinguish between é and e; in SW Tkm. derek (Az. and Osm. use kavak, which is not an old word, in this sense); in NW Kumyk, Nog. only(?) it means 'tree' in general, as in Kip. Xak. XI térék *al-haur mina'l-şacar* 'the poplar-tree' *Kaş.* I 412; a.o. I 387 (tizig): Çağ. xv ff. terek ('with -k') *hawak ağacı Vel.* 168 (quotn.); terek *diraxi-t sapidâr* 'the white poplar' *San.* 103r. 11 (quotns. and corrections of previous authors): Xwar. xiv terek 'tree' *Qutb* 175: Kom. xiv ditto CCI; *Gr.* 242 (quotns.): Kip. xiv terek *al-şacara* 'tree' *Id.* 38; ditto derek *Bul.* 3, 11: xv muflaq *al-şacar* 'trees in general' terekler; 'one tree' terek *Kav.* 58, 16; *şacara terek Tuh.* 21a. 5; *naqla* 'palm tree' terek *do.* 36b. 4 (this change of meaning may have been due to a supposed connection w. Pe. *diraxi* 'tree').

D téri:ğ (d-) Dev. N. (Conc. N.) fr. téri:-; n.o.a.b. Cf. téri:n, téri:ne:k. Xak. XI alp çeriğde: bilge: téri:ğde: translated 'the (martial qualities of a) warrior (are tested) in battle; the (intellectual capacity of a) counsellor in the popular assembly' (*al-mahfil*) *Kaş.* I 388, 17; anıp yarmak téri:ği: kô:r 'look at his accumulation of dirhams' (*cam'ahu li-dirham*)

II 41, 12; n.m.e.: xiv *Muh.*(?) *al-xarâc* 'head tax' téri:ğ *Rif.* 146 (only).

D tire:k (d-) Dev. N. (Conc. N.) fr. tire:-; 'support, prop, column', and the like. S.i.a.m.l.g.; in SW Az., Osm. dîrek; Tkm. dî:reg. A l.-w. in Pe. and other languages, see *Doerfer II* 997. *Uyg.* VIII ff. Man. in an early IX Middle Persian Manichaean text published in F. W. K. Müller, *Ein Doppelblatt aus einem manichäischen Hymnenbuch (Mahnâmag)*, A.K.P.A.W., 1913, tirek appears in a list of official titles, fairly high after totok, çık(?) totok, çigşl but before él ögeşl and sapun öge 9, 28; it means presumably 'support (of the realm)', cf. the syn. Moslem title 'imâdu'l-dawla': Bud. in a similar list in the first *Pfahl* 12, 19-20 three persons described as tirek occur in a more modest position among junior functionaries: (Xak.) XIII(?) *Tef.* tirek '(tent-)pole; pillar (of a house)' 299 (mis-spelt terek): xiv *Muh.* (among nautical terms) *al-murdi* 'a boat-pole, punt-pole' tire:k *Mel.* 62, 12; *Rif.* 161; (among architectural terms) *aâtû'l-bayt* 'house furnishings' (*sic*?) ew tî:reki: 176 (only): Çağ. xv ff. (tirek; after terek) (2) and metaph. *sutün-xâna* 'the pillars of a house' *San.* 103r. 17: Xwar. XIII dîrek 'pillar' *Alî* 55: Kom. xiv 'column' tirek CCG; *Gr.*: Kip. xiv tirek *al'imâd* 'tent-pole, pillar, prop', etc. *Id.* 38; dîrek *al'amîd* ditto; already mentioned under *t-do.* 48.

D tiri:ğ (d-) Dev. N./A. fr. *tir-; 'living, alive; life'. S.i.a.m.l.g. w. minor phonetic variations; NE Tuv. dîri:ğ; SW Az., Osm. dîri; Tkm. dî:ri:l. Türkü vîri bunça: yeme: tiri:ğ: küp boltaçı: ertl: 'and as many of them as survived would have become female slaves' *I N* 9; VIII ff. Man. tiri:ğ özüm aş içkü (omission in MS.) <by taking?> living creatures for food and drink' *Chuas.* 55-6: *Uyg.* VIII [?] Kar]luk tiri:ği: barıp (? so read) Türgeşke: k[irli:] 'those of the Karluk who survived went and joined(?) the Türgeş *Şu.* *W* 1: VIII ff. Bud. tiri:ğ bolmak 'to stay alive' (in antithesis to ölmek 'to die') *TT V* 26, 110; maña yeme tiri:ğ öz negülük ol 'what use is life to me?' *U III* 41, 4 (i); bu yértinçüde tiri:ğ esen erür siz 'you will be alive and well in this world' *TT X* 47-8; a.o. 504: O. Kır. ix ff. Könl: Tiri:ğ P.N.(?) *Mal.* 6, 1: Xak. xi tiri:ğ *al-hayy mina'l-hayawân kullihî* 'life of any living creature' *Kaş.* I 386; (another suffix is -g (*al-kâfu'l-rakîka*) as in the word for) *al-hayy tiri:ğ* derived fr. the word tiri:ld: *hayyâ* 'to live' *I* 14, 21; tiri:ğ (*sic*) esen bolsa: 'if a man is alive and in good health' *I* 62, 5; o.o. *III* 257, 19; 333 (*tu:ğ-sa:-*): *KB* (You created all things; they perish but) sen ök sen tiri:ğ 'You live' 14; (You created countless) tiri:ğ 'living beings' 21; o.o. 237, 378, 5633: XIII(?) *At.* (God brings) ölüğdin tiri:ğ ham tiri:ğdin ölüğ 'the living from the dead, and the dead from the living' 17; o.o. 94, 96; *Tef.* tiri:ğ/tiri:ğ 'living' 302: xiv *Rbğ.* (Eve said) tiri:ğdin yaratıldım 'I was created out of a living creature' *R III* 1368:

Muh. al-hayy tiri:ğ (in Turkistan) *Mel.* 7, 17; 45, 4; 54, 5; *Rif.* 77, 79, 131, 151; *diri:ğ* ('in our country') 7, 16; 79; *Çağ.* xv ff. *tiri diri zinda ma'nāsina* 'living' *Vel.* 185; *tirik* ('with -k') do. 186 (quots.); *tiriğ zinda San.* 193v. 1 (quots.); *Xwar.* xiii(?) *tiriğ* (?*diriğ*) *barğu* 'live booty' (as opposed to *ölüg barğu* 'lifeless booty') *Oğ.* 171, 278; *xiv tiriğ/tiri* 'living' *Qutb* 180; *MN* 286; *Nahc.* 438, 9; *Kom.* xiv 'living, alive' *tiri CCI, CCG; Gr.* 245 (quots.); *Kip.* xiii *al-hayy* (opposite to 'dead' *ölü*): *tiri*: (mis-spelt *teri*): *Hou.* 26, 4; *xiv tiri: al-hayy*; also pronounced with *d-* *Id.* 38: xv 'from' *tiri tiril-Tuh.* 84a. 5; *Osm.* xiv ff. *diri* noted in various phr. *TTS I* 211; *II* 304; *III* 198; *IV* 228.

D I terke: Dat. of *ter*: q.v., 'for wages' occurs in several phr.; in *Uyg.* viii ff. *Bud.* *TT VIII D.33-4* after Sanskrit *bhṛtā* 'hired for wages' **terke:** *a:lumuş* comes the phr. *bhṛtakād iva* 'as if from a hired labourer' **terke:tin teg,** which suggests that it could also be used as a Common N.

SF 2 terke: See *tarka*.

PU térgi: 'a table', more particularly 'a portable table on which food is carried in'. N.o.a.b.; as -*gi*: and -*ki*: are not Dev. Suffixes in *Xak.*, and as there is no real semantic connection this can hardly be der. fr. *tér-*, and its etymology and pronunciation remain obscure. *Xak.* xi *térgi: al-mā'ida* 'a (portable) table' *Kaş.* I 429 (prov.); o.o. I 194 (*urul-*); *II* 54, 2; *KB* (the Chamberlain) *liv aş térgi kirsē körü idsa köz* 'when the table of food (Hend.) is brought in he must examine it closely' 2549; *begi térgisi* 'his master's table' 2861; *xiv Rbğ.* *tergi* (unvocalized) 'a portable table' *R III* 1069 (quots.); *Muh.* (?) *al-mā'ida tergi: tabak Rif.* 170 (only); *Kom.* xiv 'an offering' *tirki CCG; Gr.* (çö-b): *Kip.* xiv *al-cafna* 'a large dish or tray' *dergi: Id.* 48; *Osm.* xv *dergi* 'table' *TTS I* 210; *III* 197.

D térgü: (d-) Dev. N. (Conc. N.) fr. *tér-*: 'saddle straps' and more specifically 'straps with which packages, dead game, etc. can be fastened to the saddle'. Survives in this and some extended meanings in NE Sag. *térgü R III* 1066, *Koib. terge* 1070, *Tel. térgi* 1071, *Khak. térgi*, *Tuv. dergi*; SW *Osm. terki*; *xv Anat. dergi* 'a rake' *SDD* 420; *terki* 'the hind quarters of a horse' (*sic?*) 1345; a l.-w. in Pe. and other languages, see *Doerfer II* 893. *Xak.* xi *térgü: al-simat* 'saddle-straps' *Kaş.* I 428; *xiv Muh. al-fitrāk ditto térgü: Mel.* 71, 12; *dergi: Rif.* 173; *Kip.* xiii *al-fitrāk (sic) térgü: Hou.* 14, 3; *xiv dergü: al-tasāmīḡ li'l-sarc* 'straps on a saddle' *Id.* 48; *Osm.* xvi Pe. *māxri* 'pack-horse' *terki atu TTS IV* 750; xviii *terki* (spelt) in *Rimī, taht-i zin* 'the underpart of a saddle'; *terki bağı fitrāk San.* 155r. 10.

D tîrgük (d-) abbreviated Conc. N. fr. *tire-*; 'pillar, support'; syn. w. *tîrek*. Survives only

(?) in SC Uzb. *tîrgük*; l.-w. in Pe., *Doerfer II* 998. *Uyg.* viii ff. *Man.-A él tîrgük* 'support of the realm'; part of a P.N. *M I* 27, 8; *Bud.* *çin kértü nomluğ kapıçınıy limi tîrgükü ertli* 'he was the beam (Chinese l.-w.) and pillar of the gate of true (Hend.) doctrine' *Hüen-ts.* 1020-1: Civ. (the water supervisors shall not enter his vineyard and or) *aşgu üzüm işiğ tîrgük yeme almazun* 'take the cords or poles on which the vines hang' *Usp.* 88, 46-7; in the Sino-Uyg. list of lunar mansions, *TT VII*, p. 57, l. 5, *tîrgek (sic) yultuz* corresponds to the 22nd mansion, 8 stars in Gemini, see Clauson, 'Early Turkish Astronomical Terms', *UAY*, vol. 35, 1963, p. 354; this text was prob. transcribed fr. an original in Arabic script, and *tîrgük* may have been intended: *Xak.* xi *KB bular ol haqiqat bu din tîrgükli* 'these (the Moslem divines) are truly the support of our faith' 4345.

D türge:k (d-) Conc. N. fr. *tür-*; lit. 'constantly rolling up', in practice 'a package, parcel'. Survives with the same meaning in several NE languages as *türgek/türgök R III* 1572; *Tuv. dürgek. Xak.* xi *türgek al-rizma* 'a package' *Kaş.* *II* 289; o.o. *II* 14 (çîğ-); 21 (çîğ-; mis-spelt *tergek*).

?F **terken** a royal title slightly inferior to *xāğan*, often but not always applied to females, and in that case more or less equivalent to 'queen', discussed at length in *Doerfer II* 889. If he is right in saying that it existed in *Kitañ*, it is possible, but still improbable, that it is a representation alternative to *tarxan* of the earlier word which lies behind that title. N.o.a.b.; note that it has no connection with *tergen* in *Malov*, 'Uiguriskie rukopisnye dokumenty ekspeditsii S. F. Oldenburger' (*Zapiski Instituta vostokovedeniya SSSR*, 1), Leningrad, 1932, document 5, 3 *tergen ud* 'wagon ox', which is Mong. *tergen* 'wagon'. *Uyg.* viii ff. *Bud.* (the lay sister) **Teñriken tégin silğ terken kunçuy teñrim** ('pious prince, pure queen, consort princess') *Pfahl.* 6, 4; *O. Kir.* ix ff. **Uruçu: Küllüg Tok Bögü: Terkeje: (Dat.) P.N. Mal.** 10, 6; *Xak.* xi **terken xiñābul-xāqāniya** 'the royal mode of address to someone who is king of a province' (*malik* 'alā wilāya); it is not addressed except to one who is on the throne as *xāqān* or king ('alā šadri'l-xāqāniya wa'l-malik); its meaning is 'O thou who art obeyed' (*yā mutā*) *Ka.* 1441; **kelse: abañ terkenim** 'if my *xāqān* comes' *I* 442, 5; *II* 209, 20 (translated 'if the king (*al-malik*) helps us by coming'); **terken katun ku:ti: na: tegür mendin koşuğ** 'present a poem from me to Her Majesty the Queen' (*al-xātini'l-malika*) *I* 376, 11; *KB* (in the paeography of the patron) **ay terken kuti** 'Your Majesty' 109, 115, 121; *xiv Muh. (al-malik xa:ka:n); al-malika* 'the queen' *terke:n Mel.* 50, 4; **tergen: Rif.** 145 (so spelt).

D térgin (d-) Pass. Dev. N./A. fr. *tér-*; 'gathered together, a concentration', and the like. N.o.a.b. *Uyg.* viii ff. *Bud.* (then those sons and daughters of the virtuous will have

completed and acquired an enormous **buy-anlıg yükmekliĝ** (so read) **buyanlıg tērgnliĝ** 'heap and concentration of merit' *Suv.* 155, 11-12: **Xak.** xi **terĝin suv** *al-mā'u'l-mustanqa* 'water collected (in a tank)'; **terĝin sū:** *al-cundu'l-muctama* 'an army which has been brought together, concentrated'; and anything 'brought together' is called **terĝin Kaş.** I 443; **yadıлмаğay terĝinim** 'my concentration will not be scattered' I 442, 7; II 209, 22 (mis-spelt **türgünim**; and with **tarılmağay**; one or other of these must be a scribal error; neither translation literal).

D terkin Instr. f. of **terk**, and syn. w. it; 'quickly, very soon', and the like. N.o.a.b. **Türkü** VIII ff. *Man.* M I 6, 10 (tuil); 7, 15 (**butarla:-**); **Uyg.** VIII ff. *Man.* TT III 94 (**tarik:-**); *Bud.* **terkin tavrak** 'hurriedly' U I 31, 3; **terkin** 'quickly' U II 22, 21; III 12, 14; TT X 423, 511: **Xak.** xi one says **terkin kel asri** *fi'l-hudür* 'come quickly'; its origin is **terk al-sur'a** 'speed, rapidity' *Kaş.* I 441: **KB terkin** 'quickly, very soon' is common 1127, 1331, 1580, 2398, etc.: XIII(?) *At.* (contact with the wicked) **seni terkin isiz kılığlıg kılur** 'quickly makes you an evil-doer' 380; *Tef.* **terkin** 'quickly' 300: *Xwar.* XIII ditto *Ali* 22: XIV ditto *Qutb* 175: *Kıp.* XIII *Hou.* 42, 12 (**terkle:-**).

D türgün (d-) Pass. Dev. N./A. fr. **tür-**; lit. 'rolled up together', but with extended meanings. Survives in NE Bar. **türgün** 'time' (as in **üç türgün** 'three times') *R III* 1563; and for 'a wife's parents and kindred, her parental home' in NC Tara **türgün do.**; *Kir.* **törkün**; *Kzx.* **törkin**; *NW Kk.*, *Nog.* ditto. **Uyg.** VIII ff. *Man.-A.* (first they created the ten-fold heavens) **bir türgün** 'as a single coherent whole' M I 14, 7: **Xak.** xi **türgün macma'u'l-aşıra wa baytu'l-umm wa'l-āb** 'a tribal community; the house of one's parents'; one says **kız türgünke:** (or ?**türgünlpe;** spelt **türgünike:** in MS.) **keldi:** 'the girl came to her parents' house'; (in a verse) **étilgemet türgünim şaluha cam'i** 'my community will be put in order' *Kaş.* I 441; same verse II 209, 21 (but **étilgemet yaşluhu**).

D tērges̄ (d-) Dev. N. fr. ***tērges̄-** Den. V. fr. **tēriḡ;** the basic meaning must be something like 'crowding together'. The **Uyg.** word seems to belong here; it is difficult to see what else it could be. N.o.a.b.; cf. **tērges̄-** **Uyg.** VIII ff. *Civ.* (in a list of misfortunes overtaking the impious) **kişini totağan tērgiş bolur** 'he disparages other people and becomes obstructive(?)' TT VII 25, 5-6; a.o.? *do.* 17, 6-7 (conjecture); **étlis̄:** **Xak.** xi **tērges̄ al-tamānu fi'l-sayr minā'l-zahma** 'delay on a journey caused by crowds'; **suv tērges̄si:** *mustanqa'u'l-mā'* 'an excess accumulation of water in a river (coming) from its tributaries' (*al-a'dād*) *Kaş.* I 460.

VU tirkış N.o.a.b. in the phr. **arkış tirkış**, prob. only a jingle with **arkış**, for which there

is a good etymology. **Türkü** VIII I S 8, II N 6: **Uyg.** VIII ff. *Bud.* U III 29, 2-3 etc. (**arkıŷ**).

Dis. V. DRG-

D terkle- Den. V. fr. **terk;** 'to hurry' (Trans. and Intrans.), and the like. N.o.a.b. **Türkü** VIII ff. **er terkleŷü:** **kellir:** 'a man comes hurriedly' *İrk B* 7: *Man.* **terkleŷü keltirer** M I 13, 17: **Xak.** xi of 1: **ışĝ terkle:-di:** 'he hurried (*accala*) the affair' *Kaş.* III 445 (**terkle:r,** **terkleme:k**): *xiv Muh. asya'a* 'to hasten' (Trans. and Intrans.) **derkle-Mel.** 22, 9; **terkle- Rif.** 103; *al-musta'cil* 'urgency, urgent' **terklemek** 153 (**terkliḡ 56, 1**): *Xwar.* XIII **terkleŷü in haste** 'Ali 48: **Kom.** xiv 'quickly, immediately' **terklep CCI;** *Gr.:* (*Kıp.* XIII *accala* **terkle:-** (*sic*), also called **ēw-**, **terce:** (for ***terkece**); **terkin Hou.** 42, 12; the V. in *Hou.* is in the Imperat. which explains why Adv.s are included in the translation).

D turgür- (d-) Caus. f. of ***tir-**; 'to revive, bring to life'. N.o.a.b.; in the medieval period displaced by **tirgüz-** which s.i.s.m.l. in NE with some phonetic changes; *Tuv.* **dirĝiz-**; *NC Kır.* **tirĝiz-** (and **tirilt-**); other languages use **tirilt-**; *SW Az., Osm.* **dirilt-**; *Tkm.* **dirrelt-**. **Türkü** VIII **ölteç:** **bodunĝ turgürü:** **igiti(m)** 'I revived and fed the dying people' I E 29, II E 23: VIII ff. *Man.* (if we have said) **tirgürser teŷri** [i **tirgürŷü**] **ölürser teŷri ölürŷü** 'if someone brings to life it is God who brings to life, and if someone kills it is God who kills' *Chuas.* I 26 (mis-transcribed **tirgüdser**): **Uyg.** VIII ff. *Man.-A.* (and all the magicians together) **nen turgürmeĝey** 'will on no account bring to life' (or be able to give a son or daughter) M I 15, 9-10: *Bud.* *Suv.* 610, 18 (**alaŷad-**): **Xak.** xi **teŷri: ölüĝ turgürdi:** 'God raised the dead man to life' (*ahya'l-mayyit*) *Kaş.* II 179 (**tirgürür,** **tirgürme:k**); o.o. in grammatical examples II 200, 17; 324, 21; III 424, 16: XIII(?) *At.* **ölüĝlerni turgürmek (sic) āsan apar** 'it is easy (Pe. l.-w.) for him to raise the dead' 20 (one MS. only **tirgürmek**); *Tef.* **tirgüz-** ditto 302: **Çağ.** xv ff. **tirküz- (-gücl;** 'with **-k-** and **-ĝ-**) **dirildec̄i (sic) Vel.** 186; **tirgüz-** (spelt) **zinda kardan** 'to make alive' *San.* 191r. 10 (quots.); (**tirilt-** Caus. f. of **tiril-**, **zinda kardan**, also called **tirgüz-do.** 9): *Xwar.* xiv **tirgür-** ditto *Qutb* 179: **Kom.** xiv 'to raise the dead' **tirĝiz- CCG;** *Gr.:* *Kıp.* xiv **tirgür-** (-ĝ- unvocalized; one MS. **tirĝiz-**) *a'āsa* 'to bring to life'; also spelt with **d-** *Id.* 38: xv **muhiy tirĝizgen Tuh.** 32b. 1; *istahya tirgüz-do.* 55a. 5: *Osm.* xiv to xvi (only) **dirĝür-** (occasionally **dirĝir-**) 'to bring alive'; common *TTS* I 210; II 303; III 197; IV 228.

D tērges̄- (d-) Recip. f. of ***tērges̄-**; see **tērges̄;** n.o.a.b. **Xak.** xi **tevey tērges̄di:** **taqat̄arat̄i'l-ibil** 'the camels (etc.) walked in a line'; also used of anything when they stand (**qāma**) one behind the other in a line (**mutaqat̄ira(n)**) *Kaş.* II 206 (**tērges̄ür,**

térgeşme:k); **kalm eren térgeşü:r** (unvocalized) translated 'he has now mustered (*abbā*) a large army and advanced against me with it' *I* 149, 4; **Basmil Çumul térgeşür:** 'the Basmil and Çumul tribes have assembled (*ictama'at*) to attack us' *I* 459, 9; **alplar: kamuğ térgeşür:** 'the warriors are drawn up in line (*yuştaff*) for battle' *III* 65, 15; **Çağ. xv ff. térkeş-** (so spelt) *radif-i yak digar şudan ya qatar az 'aqab ham-raftan* 'to follow one another, to walk in a line, one behind the other' *San.* 192r. 13.

Tris. DRG

D tire:gü: (d-) Conc. N. fr. tire:-; 'column, support', and the like. Survives in NE Bar. **tirew R III** 1365; NC Kir. **tirö;** Kzx. **tirew.** Cf. **tirek, tirgük. Xak. xi tire:gü:** 'anything on which something rests (*ya'tamid 'alayhi*) and which supports (*ya'mid*) something', for example 'a pillar' (*al-sāriya*) and the like *Kaş.* *I* 447.

D téreklig Hap. leg.; P.N./A. fr. **térek. Xak. xi** (after **téreklik**) *ta şahibuhu* 'and the owner of (a poplar plantation)' with **-g**, i.e. **téreklig** *Kaş.* *I* 509.

D téreklik Hap. leg. ?; A.N. (Conc. N.) fr. **térek. Xak. xi** **téreklik** *manbitu'l-hawr* 'a plantation of poplars' *Kaş.* *I* 509.

D tiriglik (d-) A.N. fr. **tirig;** 'life, existence', and the like. S.i.m.m.l., usually abbreviated to **tirilik** or **tirlik**; SW Az. **dirilik**; Osm. **dirlik**; Tkm. **dir:rilik. Xak. xi KB tiriglik** tlise 'if a man wishes for life' (i.e. for his reputation to outlive him) 183; **yiglitlik** *kaçar ol tiriglik uçar* 'youth passes and life flies away' 231; o.o. 60, 232, 304, 949, etc.: *xiii(?) Tef. tiriglik* 'life' 302; *xiv Rñg. tiriglikim* 'my life' *R III* 1369; *Muh. al-hayawa* (sic) 'life' *dir:riglik Mel.* 45, 6; **tiri:glık Rif.** 138; **Çağ. xv ff. tiriglik zindagi** 'life' *San.* 193v. 6; **Xwar. xiv tiriglik/tirlik** 'life' *Qutb* 180; **tiriglik Nahc.** 289, 7; **Kom. xiv** 'life' **tirilik CCG**; **Gr.: Kıp. xiv tirlik** *al-hayāt*; also spelt with **d-** *Id.* 38; ditto **dirlik Bul.** 5, 11; **Osm. xiv ff. dirlik** 'life'; c.i.a.p. *TTS I* 211; *II* 305; *III* 199; *IV* 230; *xiv dirilik I* 210.

D *terkkīna: See **terk.**

D térigse:k Hap. leg.; Desid. Den. N./A. fr. **tér:rig. Xak. xi** (in a list of Desid. Den. N.s) and one says *fi'l-kalimati'l-mumāla*, 'in a word containing é(?)' **ol tavar: térigse:k** *ol* 'he is fond of accumulating (*cam*) property' *Kaş.* *II* 55, 21.

Tris. V. DRG-

D tirigle:- (d-) Hap. leg.; Den. V. fr. **tirig,** syn. w. **tirgür-**. The word is quite clear in the facsimile, but the spelling is so odd that a miswriting of **tirgürgell** must be suspected. **Uyg. viii ff. Man.-A** (like the lord Moon God) **ölügüg tiriglü:gl** 'who brings the dead to life' *MI I* 24, 27-8.

D türgeklen- Hap. leg.; Refl. Den. V. fr. **türge:k. Xak. xi to:n türgeklenli:** 'the garment was wrapped up in a package' (*şadda . . . fi'l-ruzma*; sic in MS., ?read *sudda . . . fi'l-riżma*) *Kaş. II* 351 (**türgeklenür,** **türgeklenme:k**).

D türgünlen- Hap. leg.; Refl. Den. V. fr. **türgün. Xak. xi ol bu: evni: türgünlenli:** 'he reckoned this house to be one of the houses of his people and stopped at it' (*min cumla bayt ahlihi fa-nazala bihi*) *Kaş. II* 278 (**türgünlenür,** **türgünlenme:k**).

Dis. DRL

D tarla:/tarla:ğ See **tarla:ğ.**

D turla:k 'emaciated' and the like. Semantically connected w. **2 tur:-** but not immediately der. fr. it. N.o.a.b. **Xak. xi turla:k** 'emaciated' (*al-naḥif*) of any animal; and if a man grows up a weakling (*subba'l-insān bi'l-du'f*) he is called **turla:k** *Kaş. I* 467; **Kıp. xiv turlak** *al-mustahqaru'l-ğarib mina'l-insān* 'a contemptible destitute man' *Id.* 62; **Osm. xviii turlak** (spelt) in *Rümi, cawān amrad naw-xwasta* 'a young and beardless youth' also used for a young and beardless dervish (*abdāl qalandar*) *San.* 172v. 28 (the latter meaning seems to lie behind *Sami turlak* 'young, undisciplined (man); unbroken (horse)'; *Red. turlak* ditto).

D terlik (ʔd-) A.N. (Conc. N.) fr. **ter:** 'something which absorbs sweat', with various specific applications. S.i.m.m.l. usually as **terlik**, but NE Tuv. **derlik**; NC Kir. **terdik**; SW Tkm. **derlik**; normally 'saddle-felt'; the (fairly recent) Osm. meaning 'slipper' evolved from 'a light inner shoe worn under heavy boots to absorb the sweat'; l.-w. in Pe. and other languages, *Doerfer II* 804. **Xak. xi terlik** 'the felt (*al-mirşaha*) which is put under the saddle-cloth (*al-walya*)' *Kaş. I* 476; **Çağ. xv ff. térlik** *San.* 57r. 27 (**edrim**): **Osm. xiv to xvi derlik**, mainly noted in Pe. dicts., 'a thin transparent garment' (usually feminine) *TTS II* 286; *III* 187; *IV* 213.

S tirlik See **tiriglik.**

VU(ʔD) törlüg (törlög; ʔd-) 'sort, kind'. Survives in SW Osm. **türlü** (earlier **dürlü**), Tkm. **dürlil**; the consistent spellings with **-ö-** in *TT VIII*, however, suggest that this was the original vowel; the sound change **ö > ü** is common in SW. Etymology obscure; unlikely to be a P.N./A. in **-lüg**; there is no semantic connection with **tö:r**. It has no connection with the modern word **tür**, 'shape, form, exterior, appearance, pattern, type', which occurs in several languages in all groups except SW, and seems to be a corruption of the syn. Mong. word *düri* (*Kow.* 1935, *Haltod* 482). **Türkü viii ff. 5 törlüg monçukup** (sic) 'of the five kinds of jewels' *Toy. 2* (*ETY II* 57): **Man. tört yéğirmi törlüg baş** 'the fourteen kinds of wounds' *Chuvs.* 52; a.o.o.; **bu muntağ törlüg** 'all these kinds' (of

dangers) *TT II 6, 22*: *Uyg.* VIII ff. Man.-A *bês törlügin belgülig bolur* 'they become visible in five kinds' *M I 24, 8-9*; Bud. Sanskrit *dvīṣṭrayena* 'by two supports' 2 *törlög taya:ğ üze*: *TT VIII A.4*; *daṣavidhena* 'by ten sorts' on *törlög üze*: (*üze*:) *D.31*; *törlüg do. F.10*; *O.3-5*; *törlük do. K.4, 9*; and many o.o.: *Civ. törlüg do. L.49*; (the larch tree's branches quiver) *miñ törlügün* 'in a thousand ways' *TT I 165*; *tokuz törlüg eşiklerniñ* 'of the nine kinds of thresholds' *VII 12, 4*; and many o.o.: *Xak. xı törlüg 'ibāra 'an anwā* 'an expression for the kinds of a thing'; hence one says *kaç törlüg ne:ğ ašnaf mina'l-fay* 'several kinds of things'; and *kaç törlüg sō:z aydım qultu anwā* 'mina'l-kalām 'I said several things' *Kaş. I 476*; *I 296* (lglet-); *402* (*tümen*); *törlüg çeçek anwā'u'l-zahr* 'all kinds of flowers' *I 119, 4*; *II 122, 22*; *KB bu törlüg çeçek* 'these kinds of flowers' *96*; o.o. *238, 497, 960, etc.*: *xiii(?) KBVP ne törlüg 31*; *bu törlüg 55*: *xiii(?) At. ne törlüg ariğsız* 'whatever kind of impurity' *111*; *kamuğ törlüg işte* 'in all kinds of work' *115*; *Tef. dörlü/törlüg/törlü ditto 119, 310*; *Çağ. xv ff. törlük* ('with -k') *bir dürlü ve bir naw* *Vel. 207*; *törlük naw* 'wa qism 'sort, kind' *San. 173r. 1* (quoting): *Xwar. xiii törlüg/törlü ditto 'Ali 12*: *xiv ditto Qutb 190*; *MN 262*: *Kıp. xiv törlü: naw* 'wa qarib min şay' 'the kind, or sort, of a thing'; one says *törlü: yemiş ketürdi* 'he brought various kinds (*mutanawwi'a*) of fruit' *Id. 38*.

Dis. V. DRL-

taral-/taril Preliminary Note. *Kaş. lists Pass. f. of tar:-, tara:-, and tarı:-* which are easily distinguished, although the first and the third are homophonous. So far as modern languages are concerned there are two complicating factors; first some NE, NC, and NW languages have a *Sec. f.*, *tara-* of *tar:-* so that in some of them *taral-* is the *Pass. f.* of *tar:-* and *tara:-*, and some languages have a *Den. V. fr. 1 tar* in *al-/il* instead of *tarik-*. *NC Kır., Kzx. taril-*; *SW Osm. daral-*; *Tkm. daral-*. There is little, if any, evidence of the survival of 2 *taril-*.

D taral- (?d-) *Pass. f. of tara:-*; 'to be combed'. *Xak. xı saç taraldı*: 'the hair was combed' (*muşıta*) *Kaş. II 126* (*taralur, taralma:k*); *Çağ. xv ff. taral- şāna şudan* 'to be combed' *San. 152v. 22*.

D 1 taril-; *Pass. f. of tar:-*; 'to be dispersed', etc. *Xak. xı tarıldı*: *ne:ğ* 'the thing was dispersed' (*tafarrıqa*) *Kaş. II 126* (followed by 2 *taril-*); (animals in the spring) *öğür alıp tarıldı*: 'form separate (*mutafarrıqa*) herds' *III 6, 3*; o.o. *I 15, 9* (*tarğil*); *II 209, 22* (?; *térgin*); *Xwar. xiv taril-* 'to be dispersed' *Qutb 172*.

D 2 taril- *Pass. f. of tarı:-*; 'to be cultivated', etc. *Xak. xı tarığ tarıldı*: 'the seed (etc.) was sown' (*zurı'a*) *Kaş. II 126* (*tarılur, tarılma:k*); *Çağ. xv ff. taril- ašfānda şudan tuxm wa bağr* 'of seed) to be sown' *San. 153r. 8*.

D tēril- (d-) *Pass. f. of tēr:-*; 'to be collected, assembled'. *S.i.a.m.l.g.*; in *SW Az., Osm. deril-*, lacking in *Tkm. Türkü VIII* (those who were in the town went to the mountains and those in the mountains came down and) *tērilip yetmiş er bolmış* 'when they assembled they became seventy' *I E 12, II E 11*; *xanı: süsi: terilmiş* 'their *xan* and army assembled' *T 28*; 5 o.o.: *viii ff. IrkB 28* (*uyur*): *Man. tērilti* 'assembled' *TT II 8, 58*: *Uyg. VIII [Tajyğan költe: tērilitim 'I concentrated (my troops) at Lake [Tajyğan] Şu. S 3*; *tērilip do. S 12*: *viii ff. Man.-A* (all the magicians) *tērilip M I 15, 9*; *tērilü kuvranu keltiler* 'they assembled (Hend.) and came' *do. 35, 19*: *Man. tüzün bilge kışiler tērilim* 'let us good wise men assemble' *M II 10, 2* (ii): *Bud. (500 merchants) tērilti PP 23, 1*; *tērilürler TT VI 334*: *Civ. sarığ tērilür* 'the bile accumulates' *TT VIII I.23*: *Xak. xı boğun tērilidi*: 'the people assembled' (*ictama'a*); and one says *yarma:k tērilidi*: 'the *dirhams* (etc.) were amassed' (*ictama'a*) *Kaş. II 127* (*tērilür, tērilme:k*; follows *teril-*, but *teril-*); *bu:la:r* (*sic*) *boğun ol tüçel: tērilge:n* 'these people are constantly assembling about something'; also used of anything which is in the habit of coming together and assembling (*al-inziwā' wa'lictimā'*) *I 521*; *erkek tiş: tērilidi*: (*sic*) 'the males and females have come together' (*ictama'a*) *III 6, 2*: *KB* (if one scatters the enemy) *yana tērlümez* 'he cannot reassemble' *2396*; (merchants) *ajun teğzinürler tērlügü tilep* 'travel the world seeking an accumulation (of wealth)' *4420*; o.o. *1057* (*ota:çır*); *1393* (2 *ot*): *xiii (?) Tef. teril-* 'to assemble' *300*: *Çağ. xv ff. tēril-* (spelt) *çıda şudan wa bar-çıda şudan* 'to be gathered, collected, assembled' *San. 190v. 14* (quoting): *Xwar. xiii dēril-* 'to assemble' *'Ali 36*: *Osm. xiv ff. deril-* 'to assemble'; *c.i.a.p. TTS I 196*; *II 284*; *III 185*; *IV 211*.

D tīrel- (d-) *Pass. f. of tīre:-*; 'to be propped up, supported', etc. *S.i.m.l.g.* (*Xak. xı KB* (if one reckons up all these numerous benefits) *uzun bolğa sōz tēp tīre:ldi* (*Fergana MS.*; *tīrildi Cairo*; *tıdıldı Vienna*) *tīlim* 'my tongue would be silenced, saying "it would be too long a story"' *4428*; the *Vienna MS.* seems to have the best text): *Çağ. xv ff. tīrel-naşb şudan wa tīr şudan wa rāst şudan* 'to be erected, propped up, straightened' *San. 191v. 14* (quoting).

D tīril- (d-) *Pass. f. of *tīr-*; properly 'to be resuscitated, brought to life', but sometimes more vaguely 'to be alive, live'; cf. *yaşa:-*. *S.i.a.m.l.g.*; *NE Tuv. dīril-*; *SW Az., Osm. dīril-*; *Tkm. dīrel-*. *Türkü VIII öküş ölteç: anta tīrilti*: 'many dying men were resuscitated there' *II E 31*: *viii ff.* (an old woman left behind in a deserted camp found a greasy spoon and by licking it) *tīr:lmış ölümdē: ozmı:ş* 'was resuscitated and escaped death' *IrkB 13*: (*Uyg.* there is no clear occurrence; the words transcribed *tīril-* all seem to be *tēril-*): *Xak. xı ölüğ tīrildi: hayıya'l-mayyit* 'the dead man came to life'

Kaş. II 127 (tirilür, tirilme:k); **tirig** *al-hayy* is derived fr. **tiril**:*ld* (*sic*) *hayiya* I 14, 21; **bu**: **er ol edgü**: **sa:vin tirilgen**: 'this man constantly lives (*ya'îş*) with a good reputation' I 523; 524, 19; (in the spring) **kuş kurt kamuğ** **tirildi**: 'all the birds and insects (*al-wahş*) come to life again' III 6, 3; **yalguk meğgü**: **tirilmes**: 'man does not live (*ya'îş*) for ever' III 65, 1; a.o.o. in grammatical sections: **KB tirilsüni terken kuti miğ kutun** 'may Your Majesty live to enjoy a thousand favours of heaven' 121; **öğli köñli tirilür** 'their thoughts and minds are brought to life' 603; (if water quenches fire) **yana tirilümez** 'it cannot be revived' 2396: XIII(?) **At. tiril** 'live' (virtuously) 365, 415; o.o. 239 (**ulam**), 364; **Tef. diril-tiril** 'to come to life; to live' 118, 302: **xiv Muh. 'āşa diril-Mel.** 28, 13; **d:iril-Rif.** 112; **Çağ.** xv ff. **tiril-** ('with -1-') *zinda sudan wa zindagi kardan* 'to live, come alive' **San.** 190v. 15 (quotns.): **Xwar.** xiv **tiril-** 'to live' **Qutb** 180; **MN** 70, etc.: **Kom.** xiv 'to be brought to life, be alive' **tiril-CCI, CCG**; **Gr.** 245 (quotns.): **Kip.** XIII '**āşa tiril-Hou.** 42, 8; xiv **tiril-** '**āşa**, strictly speaking (*haqīqa-tuhu*) 'to be brought to life' (*uhyiya*), the -l- being a Pass. Suff.; also pronounced with **d-ld.** 38: xv **hayāt (yaşamak and) tirilmek** (in margin in second hand **dirilmek**) **Tuh.** 12b. 7; '**āşa tiril-do.** 25b. 6; from **tiri tiril-do.** 84a. 5: **Osm.** xiv ff. **diril-** 'to live, spend one's life'; c.i.a.p. **TTS** I 210; II 304; III 198; IV 228.

D turul- (d-) Pass. f. of **I tur-**; as **I tur-** is Intrans., this should properly be used only Impersonally as SW **Osm. durul-** is; but in the passages below it seems to mean lit. 'to be brought to a stop'; see **turuldur-**. **Uyg.** VIII ff. **Bud. Suv.** 290, 16 (**amr-il-**): **Xak.** xi **er iştin turuldi**: 'the man was tired of (or disgusted by; *sa'ima*) the task'; also used when a man is revolted by food **Kaş.** II 126 (**turulur, turulma:k**).

D türül- (d-) Pass. f. of **tür-**; 'to be rolled up, wrapped up', and the like. S.i.m.m.l.g.; NE **Tuv. dürül-**; SW **Osm. dürül-**; **Tkm. dörül-**. **Xak.** xi **bitiğ türüldi**: 'the scroll (etc.) was rolled up' (*tuwıya*) **Kaş.** II 127 (**türülür, türülme:k**): XIII(?) **Tef. türül-** 'to be wrapped up, covered up' 319: **Xwar.** xiv **türül-** (of a scroll) 'to be rolled up' **Qutb** 186.

D terle- (?d-) Den. V. fr. **ter:**; 'to sweat'. S.i.a.m.l.g.; SW **Tkm. derle-**, but Az., **Osm. terle-**. Cf. **terit-**. **Xak.** xi at **terledi**: 'the horse sweated' (*raşaha* . . . '*ariq*); and one says **ol atın terledi**: *farcana farasahu wa naqqā aţara'l-araq wa'l-rawā' anhu* 'he curried his horse and wiped off the traces of sweat and dung' **Kaş.** III 293 (**terler:**, **terle:me:k**): XIII(?) **Tef. terle-** 'to sweat' 300: **Çağ.** xv ff. **terle-** '*araq kardan* ditto **San.** 192r. 14 (quotns.): **Xwar.** xiv **terle-** ditto **Qutb** 178: **Kom.** ditto **terle-CCG**; **Gr.**: **Kip.** xiv **terle-'ariqa** **İd.** 38; ditto **derle-Bul.** 64r.: xv ditto **terle-Tuh.** 25b. 7; fr. **ter terle-do.** 84a. 5: **Osm.** xiv to xvi **derle-** ditto; common **TTS** I 286; IV 213.

D tirilt- See **tirgür-**.

D terlet- (?d-) Caus. f. of **terle-**; s.i.s.m.l. **Xak.** xi **ol atın terletti**: 'he made his horse sweat'; and one says **ol atıg terletti**: (misvocalized *tirletti*): *aħassa farasahu wa amara bi-farcānihi* 'he ordered that his horse should be curried-combed' (Hend.) **Kaş.** II 342 (**terletür:**, **terletme:k**): **Çağ.** xv ff. **terlet-** Caus. f.; *ba-'araq āvurdan* 'to put into a sweat **San.** 192r. 28.

D terlen- (?d-) Hap. leg. ?; Refl. f. of **terle-**. **Xak.** xi at **terlendi**: 'the horse (etc.) sweated' (*ariqa*) **Kaş.** II 242 (**terlenür:**, **terlenme:k**).

D türlün- (d-) Hap. leg.; Refl. f. of **türül-**. **Xak.** xi **türlündi**: ne:y 'the thing was rolled up or wrapped up' (*inşawā wa'nzawā*) **Kaş.** II 243 (**türlünu:r**, **türlünme:k**; verse).

Tris. DRL

VUD turalıg P.N./A. fr. **I tura:**; n.o.a.b. in the Hend. **tnlıg turalıg**. **Türkü** VIII ff. **Man. bés törliğ tınlıgı turalıgı** 'the five kinds of living creatures' (lit. 'those which have breath (Hend.-)') **Çhuas.** 86; o.o. 91, 110, 146.

D törülüğ P.N./A. fr. **törü**; n.o.a.b. **Uyg.** VIII ff. **Man.-A M** I 26, 14-15 (**aplağ**): **Bud. Vayşalı atlıg nomluğ törülüğ balıka** 'in the city called Vaisali, where the (true) doctrine and rules are followed' **TT VI** 07: **Civ.** (joy and happiness have come to you) **sağa törülüğ töru** [teğdi?] 'correct rules (of life?) have reached you' **TT** I 89: **Xak.** xi **KB** (listen to the words of) **törülüğ kişi, törülüğ kişi boldı el tör başı** 'the man who (administers) the traditional laws; he is the head of the seat of honour in the realm' 2196: **Kip.** xv **muratlıb** 'organizer' (glossed in a second hand **sāhibu'l-āda** 'master of customary (law)') **törel Tuh.** 33a. 2.

Tris. V. DRL-

D turuldur- (d-) Caus. f. of **turul-**; 'to bring to a halt' and the like. N.o.a.b. **Uyg.** VIII ff. **Bud.** (the eighth aspect of faith is that it is called) **könüllüğ suvuğ turulurdaçı süz-deçi etini** 'the jewel which halts and filters the streams of thought' **TT V** 26, 97; **alku alp turulduğuluk turulurdaçı uluğ Vacırapanı xanları** 'the great Vajrapāni kings who put a stop to all difficulties which ought to be put a stop to' **USp.** 59, 20-1; (PU) **tosınlarığ turulurdup** 'bringing to a halt unruly men' (?; assuming a Sec. f. of **tosun**) **Suv.** 73, 1-2; (PU) **tosin erenleriğ turulurdaçı teğriler** 'the gods who bring to a halt unruly men' *do.* 187, 7-8.

Dis. DRM

D tarım N.S.A. fr. **tar-**; lit. 'a single act of dispersing'; Hap. leg. as a common N. but familiar as the name of a river. (VU) **Usmı:** is perhaps the pre-Turkish name for it. **Xak.** xi **tarım** 'branches (*a'dād*) of a river which

flows into swamps and quicksands'; **Tarım** the name of a place on the frontier of Uyğur near Kuça: called **Tarım** (*sic*); a river flows through it; the river is called by the same name *Kaş. I 396*: (VU) **Usm:** **Tarım** the name of a large river which flows from the Moslem country to Uyğur and there sinks into the sand *I 130*.

S (D) terim a royal title or form of address; a l.-w. in Pe., see *Doerfer II 1000*. In spite of his scepticism, Pelliot's suggestion that this is a crasis of **tegrim**, q.v., is the most plausible explanation of this word. **Uyğ.** VIII ff. **Bud. terim** component in a feminine P.N. *Suv. 137, 18 (azğan): Civ. kız kelürgüçli iki terim* 'the two ladies who brought the bride' *Fam. Arch. 154-5*: **Xak. XI terim** a form of address (*xiṭāb*) to princes (*al-tahākīn*) and anyone who is a descendant (*min awlād*) of Afrāsiyāb, royal ladies (*al-xawātīn*) and others, great and small; this word is not applied to anyone except the children of Xākāni kings; if they are grown up (*kaburū*) **altun terim** is used in the title of royal ladies (*fī laqabi'l-nisā'i'l-xawātīn*) *Kaş. I 396*: **Çağ.** (?) xv ff. **tērem** (so spelt) a name for great ladies (*xwātūn-i buzurg*); (Pe. quotn.); the author of the *Farhang-i Cihāngiri* included this word in his dict. with a quotn. *San. 192r. 24*.

torum 'a camel colt', the next age-group beyond a **botu**; q.v.; the age indicated varies in different languages. Survives in NE **Tuv. dorum** 'a one-year old'; SW **Osm. torun** (*sic*) 'a two-ear old'; **Tkm. torum** 'between six months and a year'. See *Shcherbak*, p. 106. **Xak. XI torum** (*bi'l-ışbā*, 'with back vowels) *ibn maxād* 'a camel colt', Feminine **tiş: torum** *Kaş. I 396*: **xiv Muh. al-faşil** 'a camel colt just weaned' **torum/torum** *Mel. 7, 15*; *Rif. 79*; *al-ḥiqa* properly 'a three-year old', but the only word for 'colt' under 'camels' **torum** *70, 9*; *172*: **Çağ. xv ff. torum** 'a two-year old camel colt', a one-year old is called **köşek** and **köşelek** and a three-year **taylak**; and it (?) **taylak** is also a stallion (*asb-i nar*) which they allow to run with the mares and breed from *San. 173r. 9*; a.o. *306v. 18 (köşek)*: (**Kıp. xiv** (a camel) *allađi lahu sanatān* 'two years old' **torumçax** *Bul. 7, 5*).

D turum (d-) **N.S.A. fr. I tur-**; lit. 'a single act of standing'. S.i.s.m.l. with various extended meanings, e.g. **SW Osm., Tkm. durum** 'position, attitude'. **Uyğ. VIII ff. Man. turum** **ara** seems to mean 'completely', or 'immediately'; (*anger*) **turum ara** (destroys fully matured doctrine and humble thoughts) *TT II 17, 70*: **Bud.** (let the king offer incense . . .) **öf tüsügnüñ tüünü turum ara kök kalık içinde yađılıp** 'the smoke of that incense will immediately pervade the atmosphere and' *Suv. 424, 12-14*; a.o. *425, 21*: **Xak. XI turum qadr qāmati'l-racl** 'the height of a man standing upright'; hence one says **bi: er turumi: su:v** 'water (etc.) the depth of the height of a man' *Kaş. I 396*: (**xiv Muh.** (under 'weavers'

implements') *sililatul-l-ğazl* 'the length(?) of thread' (PU) **tu:rum** *Mel. 60, 7*; *Rif. 159* may belong here).

turma: Preliminary note. *This word occurs in Uyğ. in contexts which suggest that it means 'an offering', prob. of food. In this sense it seems to be an Intrans. Dev. N. fr. I tur- in the sense of something which is set before a god. Elsewhere it means 'radish' both in Turkish and Pe. and other languages, see Doerfer II 897. It survives in one or two NW languages; elsewhere it has been displaced by Pe. turp. Doerfer is prob. right in suggesting that, in view of the resemblance between the two words and the impossibility of finding a Turkish etymology for the word in this sense, it is a l.-w.*

D I turma: **Dev. N. fr. I tur-**; lit. 'standing'; 'an offering'. **N.o.a.b. Uyğ. VIII ff. Bud. TT VII 16** is a fragment of a text prescribing the offerings to be made to various divine personages. *Ll. 7-16* listing the offerings to be made to the planets is headed **aşları erser** 'as for their foods'; these offerings are vegetables and dairy products. *Ll. 17 ff.* listing similar offerings to be made to the **yağsas** is headed **yağsaların turmaları erser**; (and after preaching this *sūtra*) **yavğan turma** [gap] **egsügsiz(?) yétgürgelli** 'offering plain offerings without stint(?)' (to the four divine *mahārājās*—i.e. the *yağsas*) *Suv. 26, 19-20*; **tört maharac teğilerke turma ötüneyin** 'I will offer offerings to the four divine *mahārājās*' *do. 27, 12-13*.

¶F 2 turma: 'radish'. **Xak. XI turma:** *al-fucl* (MS. *fiel*) 'radish'; hence *al-cazar* 'carrot' is called **sarığ turma**: that is 'yellow radish', and the people of **Arğu:** call it **ğezri:** taken fr. the Pe. word for 'carrot', *gazar*, substituting front vowels (*rakkakūhu*); the **Oğuz** call it (VU) **ğesür**, also taken from the Persians; when they mingled with the Persians they forgot some of their language and used Persian instead (various examples follow) *Kaş. I 431*; a.o. *I 366 (küvil)*: **Kıp. XIII al-fucl** (**açı:** (PU) **erepe;** also called) **turma:** *Hou. 8, 13*: (**xiv turp** ('with -p') *al-fucl* *İd. 38*).

D tarmut **Hap. leg. but see tarmutlğ, tarmutlan-;** Active **Dev. N. fr. tarma-** with -a- elided; lit. 'something which branches out'. **Xak. XI tarmut fiçacu'l-cabal wa talā'uhu** 'ravines and stream-beds in the mountains'; hence one says **ta:ğ tarmut keçtim** 'I crossed ravines and stream-beds in the mountains' *Kaş. I 451*.

D tarma: **K Conc. N. fr. tarma-**; as that **V.** is a **Den. V. fr. tarım** the basic meaning must be 'something which branches out in several directions', but, perhaps because of its resemblance to **tırpaq**, it sometimes means 'claw', instead of 'a set of claws, a talon' which would etymologically be more correct. Survives in **NE Şor tarbak** 'leather glove'; **Tel. tarmak**

'rake'; Khak. **tarbak** 'forked, branching'; **Tuv. dırbak** 'nail, claw'; SE Türki **tarmak** 'branch, offshoot; harrow, grapple'; NC Kır., Kzx. **tarmak** 'branch'; **tırmak** 'claw'; SC Uzb. **tarmok** 'branch, handle; net'; NW Kk., Kaz., Nög. **tarmak** 'branch (of a river, railway line, etc.); section (of industry)'; SW Az. **dirmiş**; Osm. **tırmık**; Tkm. **dirmiş** 'rake'. **Xak. XI tarmak**: *al-mixlab* 'a talon'; and a kind of plant (*al-nabt*) is called **kargā**: **tarma:kı**: (?sic, 'crow's foot', MS. *kargā:k*) *Kaş. I 467*; Kom. XIV ('finger nail' **tırmak CCI**); *Gr.*

D **türme:k** (d-) Conc. N. fr. **tür-**; 'a stuffed meat ball', lit. 'something wrapped up'. Pec. to **Xak. Xak. XI türme:k** *al-zumâward* 'a stuffed meat ball' *Kaş. I 477*; o.o. *I 396* (**tikim**); *II 106* (**tikiş-**): *KB* **kiş** **utruki türmek** **alma tēgü** (at meals) 'do not reach out and take a meat ball in front of someone else' 459b.

VU?D **tarmaz** 'a gherkin'; in *I 343* spelt **turmuż**. Unless this is a l.-w. cognate to 2 **turma**: it is prob. the Neg. Aor. Participle of **tar-**, lit. 'not branching', i.e. compact, as a gherkin is. **Xak. XI tarmaz** *al-qa'ad* 'gherkin' *Kaş. I 457*; a.o. *I 343* (**karş**).

Dis. V. DRM-

D **tarma-**: Den. V. fr. **tarım**; lit. 'to branch out in various directions, take the shape of a talon', and the like, in practice 'to scratch' (i.e. 'to use a talon') and in some modern languages 'to rake up'. S.i.s.m.l. w. the same phonetic changes as **tarma:k**, q.v.; the SW sound change **-a- > -i-**, prob. under the influence of **tırmak**, is reflected in the vocalization of some of the der. f.s in the MS. of *Kaş. Xak. XI ol anıñ yüzin tarmadı*: *xadaşahu* 'he scratched his face' *Kaş. II 364, 1* (in a grammatical section); n.m.e.: **Çağ. xv ff. tirma-** (-p, etc.) *sar- wa muhkam cyle-* 'to wrap up, make fast'; and *panca urup tırmala-* 'to claw' *Vel. 187* (quotns.); **tırma-** (spelt) *çang wa naxun zadan* 'to scratch with the nails or claws', in *Rümt tırmala-*; and, metaph., *xaraxıdan* 'to scratch, lacerate' *San. 192r. 28* (quotns.); Kıp. *xv xarbaşa* 'to scratch' **tırna-** (sic) and **tırma-** added above in the same(?) hand *Tuh. 15a. 1*.

D **tarmat-**: Hap. leg. ?; Caus. f. of **tarma-**. **Xak. XI ol anıñ yüzin tarmattı**: *axdaşa wachahu* 'he had his face scratched' *Kaş. II 349* (**tarmatu:r**, **tarmatma:k**); a.o. 364, 8.

D **tarmal-**: Hap. leg. ?; Pass. f. of **tarma-**. **Xak. XI anıñ yüzli: tarmaldı**: 'his face was scratched' (*xudışa*) *Kaş. II 230* (**tarmalu:r**, **tarmalma:k**); twice vocalized **tırmal-**.

D **tarmaş-**: Recip. f. of **tarma-**; s.i.s.m.l. w. some phonetic changes. **Xak. XI olar ikki: tarmaşdı**: 'they scratched one another' (*taxdaşā*) *Kaş. II 207* (**tarmaşu:r**, **tarmaşma:k**); the *tā'* everywhere carries both *fatha* and *kasra*): **Çağ. xv ff. (tırman-** (-dı)

tırmaş- Vel. 187); **tırman-/tırmaş-** *bā çang wa naxun çaspıdan wa ba-bälä raştan* 'to climb up holding on by the claws or nails' *San. 192v. 17* (quotns.)

Tris. DRM

D **tarmutluğ** Hap. leg.; P.N./A. fr. **tarmut**. Uyğ. VIII ff. Bud. **kök kizil yüzüñ yalınlar tarmutluğ saçılı üneler** 'blue, red, and white flames spring up and scatter and branch out in every direction' *TM IV 253, 38*.

turumta: y oddly shaped; perhaps a l.-w.; a kind of small hawk, perhaps 'the merlin (*Falco aescalon*) but prob. also used for other similar birds. S.i.s.m.l. in SE, NC, SC, NW; an early l.-w. in Mong. *turimtay* (*Haenisch 15*), and Pe., see *Doerfer II 896* where its exact identity is discussed at length. Cf. **çavlı**; etc. **Xak. XI turumta:** *ism tā'ir min sibā'il-fayr şayüd* 'the name of a predatory bird used for hawking'; and a man is given the name or title (*yusammā . . . wa yulaqqab*) **turumta:** *Y Kaş. III 243*; **alt:** **Turumta:yımnı**: 'he took (my slave named) Turumta:ya from me' *II 110, 6*; Kıp. *xiv al-bawtağa wa'l-lu'lu'a şurunçay* (sic), *Bul. 11, 15*; *xv calamā* ditto *Tuh. 11b. 3* (it does not seem possible to find a precise meaning for the three Ar. words; all three are used in *Id. 86* to translate **keygenek** which is not an early word).

D **torumluğ** Hap. leg.; P.N./A. fr. **torum**. **Xak. XI torumluğ** er 'a man who owns a camel colt' (*ibn maxād*) *Kaş. I 498*.

Tris. V. DRM-

D **tarmutlan-**: Hap. leg.; Refl. Den. V. fr. **tarmut**; cf. **tarmaklan-**. **Xak. XI su:v tarmutlandı**: *şara'l-mā dā a'dād wa xulc* 'the water formed (separate) branches and channels' *Kaş. II 270* (**tarmutlanu:r**, **tarmutlanma:k**); these two misvocalized *tur . . .*)

D **tarmaklan-**: Hap. leg.; Refl. Den. V. fr. **tarma:k**; cf. **tarmutlan-**. **Xak. XI boyı tarmaklandı**: *nazala'l-hılal wa'l-gabāyil ka'l-maxālib fi'l-mafāza min kull cānib* 'the clans (Hend.) settled in the desert (fanning out) like claws in every direction'; and one says **bala: tarmaklandı**: 'the nestling grew claws' (*maxālib*); and **su:v tarmaklandı**: 'the water formed channels' (*xulc*) *Kaş. II 274* (**tarmaklanu:r**, **tarmaklanma:k**).

D **türmeklen-** (d-) Hap. leg.; Refl. Den. V. fr. **türmek**. **Xak. XI ötmek türmeklendi**: *uttuxıda mina'l-xubzi'l-zumâward* 'meat balls were made out of the bread' *Kaş. II 276* (**türmeklenü:r**, **türmeklenme:k**).

D **tarımla-**: Hap. leg.; Den. V. fr. **tarım**. **Xak. XI ol öğünzi: tarımladı**: 'he crossed the river island by island (*abara . . . cazı-rata(n) fa-cazirata(n)*) from one channel (*xalic*) to another', that is he avoided its quicksand (*tayhırahı*) *Kaş. III 341* (**tarımla:r**, **tarımla:ma:k**).

D turumla:- (d-) Den. V. fr. **turum**; survives with the same meaning in NE Şor **turumna**-; Tel. **turumda**- R III 1456. **Xak.** XI ol **suvuğ turumla:**dı: *qaddara 'umqa'l-mā' bi-qāmālihi* 'he measured the depth of the water by his own height' *Kaş.* III 341 (**turumla:**r, **turumla:**ma:k).

D tarımsın- Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. **tari:**-. **Xak.** XI ol **tariğ tarımsındı:** 'he pretended to sow the seed (*yacra'u'l-zar*)', but did not actually sow it' *Kaş.* II 259 (**tarımsınur**, **tarımsınma:k**).

D térimsin- (d-) Hap. leg.; Refl. Simulative Den. V. fr. **térım** N.S.A. fr. **tér:**-, not noted in the early period but fairly common in SW Osm. until recently as **derım** see *TTS I* 196, etc. **Xak.** XI ol **yarma:k térimsındı:** 'he pretended to accumulate (*yacma'*) *dirhams'*' *Kaş.* II 261, 1 (in a grammatical section); n.m.e.

D turımsın- (d-) Hap. leg.; Refl. Simulative Den. V. fr. **turım**. **Xak.** XI ol **yoka:ru turımsındı:** 'he pretended to stand up (*yaqım*)', but did not actually do so' *Kaş.* II 260, 10 (in a grammatical section); n.m.e.

Dis. DRN

D térin (d-) Intrans. Dev. N. fr. **tér:**-; 'an assembly, gathering'. N.o.a.b. in the Hend. **térin kuvra:ğ** 'a (religious) community'. Cf. **térig**, **térnek**. **Türkü** VIII ff. Man. **üküş t[ér]in kuvrağ** 'many communities' *M III* 21, 13; *Uyg.* VIII ff. Man. **[t[ér]in] [er]i kuvrağ-** **[ar]**ı *TT IX* 97; Bud. **bu yérdekl tört t[ér]in kuvrağı birle** 'together with their four kinds of community on this earth' *TT VI* 99; o.o. *Usp.* 103, 20; *Hüen-ts.* 2080-2083; *Suv.* 2, 13.

terig (d-) 'deep'; s.i.a.m.l.g. except SE, usually with -e- in the second syllable; SW Az., Osm. **derin**; Tkm. **deriğ**. *Uyg.* VIII ff. Bud. (the Bodhisattva named) **Sumer terig** 'as deep as Mount Sumeru (is high)' *TT VI* 360; (all the) **terigde terig** 'very profound' (interpretations of the doctrine) *Suv.* 202, 21-2; **nızvanlıg kirleri terig için** 'because the stains caused by their passions are deep' *Hüen-ts.* 104; o.o. *Kuan.* 177 (**andık-**); *TT V* 22, 18 etc. (**tütürim**): Civ. **terig kuđuğ** 'a deep well' *TTS I* 102; **er kuti** (read *quwwati*) **belli suv kuti** (read *quwwati*) **terig** 'the strength of a man lies in (his power to cause) terror; the strength of water lies in its depth' *VII* 42, 4; a.o. *do.* 30, 11 (**éltiğ-**): **Xak.** XI **terig tepiz al-bahru'l-afyahu'l-'amiq** 'the wide, deep sea' *Kaş.* III 370 (and see *Oğuz*: XIII(?) *Tef.* **terig** 'deep' 300; *xiv Muh.*(?) *al-'amiq derig* (unvocalized) *Rif.* 153 (only): **Çağ.** XV ff. **terig 'amiq** *San.* 193v. 11 (quotns.): **Oğuz** XI (after **Xak.**) and the **Oğuz** (call) anything 'copious and deep' (*ğazır 'amiq*) **terig**; one says **terig ur:** 'a deep ravine' and **terig bilge:** '*alim hakim ğazıru'l-'ilm wa'l-'hikma* 'a profound scholar, a very wise man'

Kaş. III 370; **Xwar.** XIII **déren/deren** 'deep' '*Ali* 57: XIII(?) **terig** (? d-) **müren** 'a deep river' (Mong. l.-w.) *Oğ.* 175; **Kom.** XIV 'deep' **tereg** (*sic*) *CCG*; **Gr.**: **Kip.** XIII **al-'amiq** (opposite to 'the opposite of deep' **şı**; **Tkm.** **sık**) **terin** *Hou.* 7, 1: (xiv under 'd-wild-d-'; **düden** *al-'amiq* *Id.* 48 looks like an error for **derün**): xv **'amiq** (PU **yanan**, **şığıl**; in margin) **terin** *Tuh.* 25a. 11; **teren** (*sic*) **'amiq** *do.* 74a. 1.

VU tiriğ Hap. leg. ?; onomatopoeic. **Xak.** XI one says **kula:kım tiriğ etti:** 'my ear buzzed' (*tannat*); it is an onomatopoeic (*hikāya*) for any similar sound; hence one says **ya:sın tiriğ ettiürdi:** 'he twanged (*anbağa*) his bow'; it is an onomatopoeic for the noise made by the string *Kaş.* III 370.

turna: (?d-) 'crane' (bird). S.i.a.m.l.g., usually **turna**, occasionally **turna/torna**; NE **Tuv. durya:**; SW Az., Tkm. **durna**; Osm. **turna**. See *Doerfer III* 1181. **Türkü** VIII ff. **turnıya:** (*sic*) **kuş** 'a crane' (settled on its nest) *Irkb* 61; **Xak.** XI **turna:** **al-kurki** 'crane' *Kaş.* III 239; *KB* 74 (kökiş), 5377: **xiv Muh.** **al-kurki turna:** *Mel.* 73, 1; **turna:** *Rif.* 175; **Çağ.** xv ff. **turna** 'a bird of blue colour which has a long neck and puts its tail feathers over its head', in *Pe. kulang* 'crane' *San.* 173r. 5 (quotn.); **Kom.** XIV 'crane' **turna** *CCI*; **Gr.**: **Kip.** XIII **al-kurki turna:** *Hou.* 10, 5; **xiv ditto** *Id.* 63; *Bul.* 11, 9; **xv ditto** *Kav.* 62, 13; *Tuh.* 31a. 1: **Osm.** XVI ff. **turna** 'crane'; common *TTS IV* 762.

tırpaq (?d-) 'a (human or animal) nail, or claw'. Survives in NE several languages **tırpaq**; **Tuv.** **tırpaq**; **SE Türki** **tırnak**; **SC Uzb.** **tirnoq**; **NW** most languages **tırnak**; **SW Az., Tkm.** **dırnak**; **Osm.** **tırnak**. The word was confused with **tarma:k** and some modern words listed there may belong here. See *Doerfer III* 1182. **Türkü** VIII ff. *Irkb* 44 (**titin-**): *Uyg.* VIII ff. **Man.-A M I** 17, 20 (1 u:ç): **Bud.** **kaltı tırpaq üzeki toprak teg** 'like earth under the nails' *TT VI* 336-9: **Civ.** **tırpaq** (*sic*) **buçğu kün** 'days for cutting the nails' *TT VII* 32, 1; a.o.o.: **Xak.** XI **tırpaq** **al-zufr** 'nail, claw' *Kaş.* III 382; o.o. *I* 134 (**ürüg**), 177 (**ađır-**): *KB* 2377 (**ılığ-**): XIII(?) *Tef.* **tırnak** (*sic*) 'nail' 303; **xiv Muh.** **al-zufr dırnak:** *Mel.* 47, 9; *Rif.* 141; (under 'horses') **hāfirhā** 'their hooves' **tırna:k** 69, 14; ditto (**MS. tınak:**) 171: **Çağ.** xv ff. **tırnağ/tırnak** **nāxun** 'claw' *San.* 193r. 25; **Xwar.** XIV **tırnak** 'finger-nail' *Qutb* 193; **Kip.** XIII (under 'birds') **al-mixlab** 'claw' **tırpaq** (*sic*, ? representing **tırpa:k**) *Hou.* 10, 15; **al-zufr tırnak** *do.* 20, 15; **xiv tırnak** **al-zufr** *Id.* 62: **xv ditto** *Kav.* 61, 5; *Tuh.* 24a. 13; **maxālib tırnak** *do.* 33b. 9: **Osm.** XIV to XVI **dırnak** (once **xiv tırnak**) 'nail, claw'; in several texts *TT S I* 202; *II* 894; *III* 191; *IV* 218.

D t[ér]ne:k (d-) abbreviated Dev. N. fr. **térin-**; 'an assembly or gathering'. Survives only(?) in SW Osm. **dernek**. Cf. **térig**, **térin**. **Xak.** XI **térne:k** *mahfalu'l-qawm*

ictama'ül-tadbir 'a gathering of a tribe (when) they meet for discussions' *Kaş. I 477; KB 4829 (tara:-); Osm. XIV ff. dərnek/dərnek* 'assembly, gathering'; c.i.a.p. *TTS I 197; II 287; III 187; IV 214.*

D *térpek* (d-) pec. to *Kaş.*; apparently the right spelling in spite of its unusual position in the book (see *çögek*); if so, abbreviated Dev. N. (connoting habitual action) fr. *térin-*, originally **téringek*. The main entry is unvocalized, the others fully vocalized; the spelling *terpük* is no doubt due to the supposed connection with *tarnüq*. *Xak. XI terpek al-nazz minā'l-mā'* 'water oozing from the ground', in Ar. *tarnuq* (MS. *tarnuq*, properly *tarnüq* 'river slime'); the *qāf* was changed to *kāf*, *wa hađihi muvāfiqa* 'this is a concurrent meaning' *Kaş. II 291; terpük (sic) suvi: içelim* 'let us drink water oozing from the ground' (*mā'al-nazz*) *II 6, 2; ünmiş uluğ terpek üze: köp kaşakı*: translated (freely) *amurr fi acimma' wa halfā kaşira nabata 'alā mā istancala mina'l-ard'* 'I shall go into the luxuriant vegetation and bulrushes which grow in abundance on the swampy ground' *II 328, 17.*

Dis. V. DRN-

D *taran-* (?d-) Refl. f. of *tara:-*; 'to comb one's own (hair)' and the like. S.i.m.m.l. *Xak. XI ol saçın tarandı*: 'he combed his own (*intaşata*) hair without help from anyone else' *Kaş. II 145 (tara:nur (sic), taranma:k).*

D *tarin-* Refl. f. of *tari:-*; n.o.a.b. *Uyğ. VIII ff. Civ. boğun tarınıp yér* 'the land which the people cultivate for themselves' *USp. 77, 6; Xak. XI er tariğ tarındı*: 'the man pretended to cultivate the land' (*yahrutū'l-hart*); also used when he cultivates it by himself *Kaş. II 145 (tarinur, tarinma:k); a.o. II 159, 4.*

D *tarun-* (d-) Refl. f. of *taru:-*; usually 'to feel oneself restricted; to be annoyed', and the like. Survives only(?) in NE most dialects *tarin- R III 848. Uyğ. VIII ff. Civ. iğ ağriğta yek içgek tarinsar* 'if one feels restricted by(?) demons (Hend.) in an illness' *TT I 207-8; Xak. XI er i:šta: buştı: tarandı* (MS. *tarandı*): 'the man was annoyed (*dacira*) about this affair and felt restricted' (*tađayyaqa*) *Kaş. II 145 (taru:nur (sic), tarunma:k).*

D *térin-* (d-) Refl. f. of *tér:-*. Survives only (?) in NE Tel. *R III 1066; Khak. (Türkü VIII ff. Man. yaruknuş tözi yiltızı térneğüll teprı yérigerü barsar* 'when the origin and root of the light (of the country of all the Prophets) assembles and goes to the country of the gods' *Chuas. 5-7; térneğüll* is the reading of two MSS. and seems to be the Ger. of *térne:-* a Den. V. fr. *térin*): *Xak. XI ol: özipe: yemiş terindi*: 'he gathered fruit (etc.) by himself (*infarada bi-cam'*) and for himself' *Kaş. II 146 (térinür, térinme:k).*

D *tiren-* (d-) Refl. f. of *tire:-*; lit. 'to support oneself (on something)', with extended meanings like 'to brace oneself against (something); to resist'. S.i.s.m.l.; SW Az., Osm. *diren-*; Tkm. *diren- Xak. XI er i:ştın tırendi*: (MS. *terindi*): 'the man refrained from (*intana'a . . . min*; taking) the action'; also for refraining from anything; and one says *er ta:mka: tırendi*: 'the man leant (*ittaka'a*) against the wall' (etc.) *Kaş. II 145 (tirenür (sic), tirenme:k); (if misfortune comes . . .) ança: apar tıreñil*: 'and so brace yourself against it' *III 233, 16; KB tiren arka bérme* 'brace yourself and do not turn your back' (on the enemy) 2378; (whatever I took firm hold of) *ol ança tırendi élettı tatrığ* 'he equally supported himself on and deprived of attraction' 3885; (the body is a dangerous enemy) *tılekinçe idma katığlan tıren* 'do not give in to its desires, be firm and brace yourself' 3638: (xiv Muh.(?) *al-ra'da tırenmek* (MS. *-mak*) *Rif. 125* (only); *al-ra'da* 'to thunder, threaten' must be an error, perhaps for *al-rikza* 'to be firm, resolute'): *Kom. XIV 'to be erected' tıren- CCG; Gr.*

D *1 turun-* (d-) Hap. leg.; Refl. f. of *1 tur-*; the two entries, both self-contained, are separated from one another by four others but seem to represent the same V. *Xak. XI ol maga: turundi: qāwamanı* 'he faced me'; also used *iğā qāma bi-muğābilatihı wa 'arađahu* for 'to confront, oppose' *Kaş. II 145 (turunur, turunma:k): er i:šta: turundi*: 'the man hesitated about (or delayed; *tawqafa*) the work' *II 146 (turunur, turunma:k).*

D *2 turun-* Hap. leg.; Refl. f. of *2 tur-*. *Xak. XI at turundi*: 'the horse (etc.) was emaciated' (*huzila*) *Kaş. II 146 (turunur, turunma:k).*

D *türün-* (d-) Refl. f. of *tür-*; survives as 'to roll up' (Intrans. only?) in NC *Kır., Kzx. Xak. XI er öz bitıgın türündi*: 'the man rolled up (*tawā*) his own scroll, and did it by himself' (*infarada bihi*) *Kaş. II 145 (türünür, türünme:k): XIII(?) Tef. türün-* 'to roll up' (the heavens like a scroll) 319.

D *térne:-*(?) See *térin-*.

Tris. DRN

D *terinçek* 'cloak, wrapper', or the like; prob. Dev. N. fr. *térin-* in sense of something that one gathers round oneself. *Oğuz XI terinçek al-rayta* 'a thin linen garment' *Kaş. I 510: XIV Muh.(?)* (under 'women's garments') *al-milhafa* 'cloak, wrapper' *terinçek (sic) Rif. 149* (only); *Xwar. XIV men takı terinçekimni yüzümke örttüm* 'and I covered my face with my cloak' *Nahc. 415, 1* (said by a woman).

D *tırğaklığ* (?d-) P.N./A. fr. *tırğak*; 'having nails, or claws'. S.i.s.m.l. *Uyğ. VIII ff. Bud. U II 35, 22 (azığlığ).*

D *térinsiz* Hap. leg. ?; Priv. N./A. fr. *térin*. *Uyğ. VIII ff. Bud.* (if they eat reborn in the

world of the gods, they become) **çoğsuz yalnsız térinsiz kuvrağsız** 'without glory or radiance and without (religious) communities' *Suv.* 209, 10-1.

Tris. V. DRN-

VUD tergeklen- Hap. leg.; Refl. Den. V. fr. **tergek**, q.v.; spelt **teryükken-/teriyükken-** in the MS. prob. for the reasons stated under **tergek**. **Xak. XI su:v tergeklenđi: istan-cala'l-mâ wa'ntahara** 'the water oozed from the ground and flowed incessantly' *Kaş. III* 411 (**tergeklenür**, **tergeklenme:k**).

Dis. DRR

D turur See **1 tur-**.

Tris. DRR

VU tararku: Hap. leg.; completely unvocalized; morphologically obscure, perhaps a l.-w. **Xak. XI tararku: yér arđ nabtuhâ ğayr multaff** 'ground with sparse vegetation' *Kaş. I* 489.

Mon. DRS

?**F ters** Adj./Adv. with a rather wide range of pejorative meanings; originally prob. 'false', also 'hostile, adverse, awkward, uncomfortable', and the like; more or less syn. w. **tétrü** with which it is often in Hend. in Uyğ. S.i.a.m.l.g., usually as **ters**, occasionally **teris**. Doerfer's theory in II 880 that it is taken fr. Pe. *tarsā* 'Christian' (lit. '(God) fearing') is plausible; final -rs is very unusual in Turkish. L.-w. in Mong., Pe., and other languages, see *Doerfer*, loc. cit. Uyğ. VIII ff. Bud. **ters körüm örütdim erür** 'if I have caused false omens to arise' *U II* 76, 8-9; same phr. but **ters tetrü TT IV** 8, 75; **ters nomluğ** 'false teacher' *TT VIII O.3 (TT VI* 57 **ters tetrü nomluğ**); o.o. *Hücn-ts.* 1911-12 (çal-) and of **ters tetrü TT VI** 56-7 (**törü**); 331 (**törüçl**); *VII* 40, 37, and see **tétrü**: **Xak. XI ters** 'anything difficult (or awkward, *şa'b*)'; hence one says **ters iş**: 'an awkward affair' *Kaş. I* 348; (after **çars**) similarly one says (VU) **ters ters** (unvocalized) **urđi**: 'he hit him from every direction' (*min kull cânub*) *do.*: **KB** **ıđl ters bolur kör bilişmez kişl** 'a man without acquaintances is in a very awkward position' 491; **neçe ters tüğün erse** 'however complicated a knot is' (he unties it) 1856; (it is easy to ask questions) **tersl cawâb** 'what is difficult is answering them' 1907; (food and drink) **ıđl ters bolur** 'are a very awkward matter' (if you distrust the cook) 2826; o.o. 1908, 2146, 4017; (XIII?) *Tef.* 'usr' 'difficulty, awkwardness' **terslik** 300: **Çağ.** xv ff. **ters (1) ma'kiş** 'inverted'; (2) *sargın* 'dung' *San.* 155r. 8 (the second meaning, which also occurs in Osm. is presumably metaph.): **Kom.** xiv 'irascible, unfriendly' **ters CCG**; *Gr.*: **Kıp.** xiv **ters al-maqlub** 'inverted'; one says **önün ters keydi**: 'he wore his clothes inside out' *Id.* 38: xv **ma'kiş ters Tuh.** 34b. 7: **Osm.** xiv, xv **ters izine dön-** 'to retrace one's steps'; in two texts. *TTŞ III* 679.

Dis. DRS

tarus 'the roof of a house'; pec. to **Xak.**; perhaps a l.-w.; Dis.s with final -s are very rare in Turkish. **Xak. XI tarus saqfu'l-bayt** 'the roof of a house' *Kaş. I* 366; a.o. *II* 105, 20 (**teğış-**).

(D) **tirsge:k** (?d-) no obvious etymology, although it looks like a Dev. N.; 'elbow, a sty (in the eye)'. S.i.s.m.l. in all language groups, usually for 'elbow' but in some NE, NC languages 'knee joint' and in some for 'stye'; in NE Tuv. **diskek**; SW Az., Osm. **dirsek** but **Tkm. tırsek**. **Xak. XI tirsge:k baṭra taxrac bi-aşfâri'l-ayn** 'a swelling which emerges on the eyelids': **tirsge:k zandul-yad** 'elbow' *Kaş. III* 424: **Çağ.** xv ff. **tirsek** (spelt) **band wa maşıl-i sâ'id** 'the elbow joint'; in *Ar. mirfaq*, in Pe. *âranc San.* 193r. 18 (quotn.): **Kıp./Tkm.** XIII **al-mirfaq** (**Kıp. çıka:na:k**) **Tkm. tirsek Hou.** 20, 11: xv **al-mirfaq** (**Kıp. şağanak Kav.** 61, 1; **çağanak Tuh.** 32b. 6) **Tkm. tirsek do.**

Dis. V. DRS-

D tersin- Hap. leg.; Refl. f. of ***ters-**, a V. homophonous with **ters**. **Xak. XI beg apar tersindi:** 'the beg was angry with him' (*ğadıba* 'alayhi'); and one says **baş tersindi:** 'his wound, or ulcer, broke out again' (*nukisa*) after it had healed' (*indâmâ*) *Kaş. II* 240 (**tersinür**, **tersinme:k**).

Tris. DRS

D törüsüz (**törö:süz**) Priv. N./A. fr. **törü**; n.o.a.b. **Türkü VIII ff.** Man. (if you offend) **törüsüzün** 'contrary to the rules' *TT II* 6, 8: Uyğ. VIII ff. Bud. **bu ikli yegirmi törlüğ törüsüz ujakar bitigler** 'these twelve kinds of irregular (or unlawful) letters and writings' *TT VI* 261; a.o. *do.* 332.

Tris. V. DRS-

PUD tarisla- Hap. leg.; there is no doubt that *Kaş.* meant to spell this word with -s-, it immediately follows the cross-heading -S- and precedes **tarusla-**, but it is obviously der. ultimately fr. **tar-**, and it is likely that the -s- is an error by *Kaş.* himself for -ş-, since there is no known Dev. Suff. -s and the word is easily der. fr. a Dev. N. in -ış fr. **tar-**; the second vowel is uncertain, *fatha* once on the Perf., unmarked elsewhere, but -i- is likeliest. **Xak. XI alp çerig tarisla:di:** (MS. *tarasla:di:*) *faraqa'l-baṭal cam'i'l-harb* 'the warrior broke up the (enemy's) ranks'; and one says **cağrı: ka:ziğ tarisla:di:** 'the falcon broke up the flock of geese' (*Kaş.* 'ducks'); also used of anyone who breaks up something by force (*bi-quwwatihî*) *Kaş. III* 332 (**tarisla:r**, **tarisla:ma:k**).

D tarusla- Hap. leg.; Den. V. fr. **tarus**. **Xak. XI ol evin tarusla:di:** *ittaxada li'l-bayt saqf* 'he roofed his house' *Kaş. III* 332 (**tarusla:r**, **tarusla:ma:k**).

is usually used in Händ.
 cong. as *tsua*, same meaning
 w. 1824), which fixes the
 Üyg. VIII ff. Man. *TT III*
 ud. (if we repent after we
 e *tsu* bölgay 'what good
 ro, 26-7; o.o. *PP* 21, 5 etc.
 113 (asig): O. Kir. ix ff.
 u:m 'my value to my holy
 killed seven men) *Mat* 44,
 -*manfa* 'a wa'-sifa' benefit,
 e says of ot *mapa*: *tsu*:
 he benefited me' (*nafa* 'a li)
 127: xiv *Muh. al-manfa*
 190: (Xwar. XIII?) see

Dis. DSB

is. DSG
 Dev. N/A. perhaps fr.
 fr. to:ğ- with -ğ- elided.
 ar *tosik ömezsen* bir
 essen 'if you are hungry
 member having (ever) been
 you are satiated you do not
 having been hungry' I S 8,
 V. DSG-

eg.: Emphatic f. of *tsu*-
 ya: *tsu*ktir; 'this medicine
 (ant) *Kaf. II* 116 (*tsu*skar;
 n this form Hap. leg., but
 w. as *gaska*-. *Xak*, xi 01
manfa 'he slapped him' *Kaf.*
tsağma:k).

leg.; Caus. f. of *tsağ*:-
*tsağ*ttir; 'he had his slave
 (na) *Kaf. II* 338 (*tsağ*atur;
 leg.; Recip. f. of *tsağ*:-;
 n the MS. *Xak*, xi 01 ar:
mlatama 'they slapped one
 220 (*tsağ*asur; *tsağ*as-

Dis. DSG

leg.; P.N./A. fr. **tsuğ*
Xak, xi *KB*

Dis. DSL

S *tasal* See *talas*.

Dis. V. DSL-

S *tesil*- See *tesil*-.

D *tsul*- Pass. f. of *tsu*- but with no per-
 ceptible Pass. meaning; 'to be advantageous,
 beneficial', and the like. N.o.a.b. Üyg. VIII ff.
 Bud. (if the *dhāraṇī* is recited seven times)
 ertnü *tsuğ*ay *kutağ*ay 'it will be
 extremely beneficial and will bring the
 favour of heaven' *TT VI* 286; a.o. *do*. 262
 (anga): Civ. söki *xanlar küçl yeme*
*tsu*mağay 'the strength of ancient kings,
 too, will not be beneficial' *TT I* 105-6: *Xak*.
 xi bu: ot *apa*: *tsul*id: (*nafa* 'a *lahu*) *Kaf. II*
 medicine benefited him (*nafa* 'a *lahu*) *Kaf. II*
 127 (*tsul*ur; *tsu*ma:k): *KB* *tsul*- is
 common, e.g. *kamuğ*ka *tsul*ur *kör* erdem-
 lig er 'a virtuous man benefits everybody'
 567; o.o. 468, 856, 1537 (I tüğ), 2574 (*bağ*ir-
 siz), 5121 (2 öy), 5538 (*sig*ar): xiv *Muh.*
nafa 'a *tsul*:- *Rif*. 116 (*Mel*. 32, 1 ası:ğ-
 sic); *al-naf*' *tsu*salma:k (sic) 38, 1; *tsu*:*tsu*:*tsu*:
 124, 126.

Tris. DSL

D *tsu*luğ P.N./A. fr. *tsu*su; 'beneficial'.
 N.o.a.b.; cf. *tsu*luğ. Üyg. VIII ff. Bud.
USp. 43, 11 (*asig*liğ): Civ. *TT VII* 36, 3
 (dito): *Xak*, xi *KB* 2544 (*bolu*ğliğ).

Mon. DSN

F *tsay* 'granary, treasury'; l-w. fr. Chinese
tsang, same meaning (*Giles* 11, 591 or 11, 601).
 Survives as *say* 'government warehouse' in
 SE Tar. R. *IV* 286; *Türki BŞ*, *Jarring*. Cf.
*tsay*ci. Üyg. VIII ff. Bud. (may my landed
 property and movable goods increase) *ağ*li-
 kim *tsay*um *to*zun 'may my treasury and
 granary be full' *U I* 29, 2-3; a.o. (*say*) *U II*
 86, 41 (*sani*ğ): Civ. [gap] *Mançunuy*
*tsay*ka [gap] *USp*. 121, 1.

F *tsun* 'a (Chinese) inch'; l-w. fr. Chinese
tsun (*Giles* 11, 965). See *sun*:. Üyg. VIII ff.

skác and) **kádít** **káři** **tosun** **unliar** (spéc. 'violent' (Hend.) wild men numerous', *TT VI 1*: a.o. *do. 254* (v-); Sanskrit *cañta-* *nám* (things) 'in disorder, **tosun** **bolmštar** (*TT VIII A 9* (spelt *štar*, mistread as *šor* and under *šor*); o.o. (?) *Svr. 73*, 1-2 (turpidur-): **Xák**, **xí** **tosun** *al-mušir* **lađi** *lam wradá ba'd*, a colt which is not yet broken in *Kař*, **I 402**; **tosun** **unluđp** **ekširtšun** 'let him mount the unbroken (*al'-asit*) colt and make it jump' *III 429*, 3; a.o. *II 29* (**kón**-).
DF tsangr: Hap. leg. ?; N. Ag. fr. **tsang**; 'granary keeper', **Uyğ.** VIII ff. **Civ. USP.** 88, 40 (agr:ci).
Mon. DSY
F 'tsuy, 'sin' and the like: **J. w. fr.** Chinese *tsui*, **Uyğ.** but not noted later, sometimes spelt **su** same meaning (*Giles* 11,910). Common in **Uyğ.** but may later have been taken for the **syn.** **Ar.** word **šir**, not to be confused with **šó**; **q. v.** **Türkü** VIII ff. **Mán.** **sun** **yekliđün** **šóđünšap** 'fighting with sin and devilry' (*China*, 37; a.o.; **su** **da** [gap] *TT II 8*, 35; **Uyğ.** VIII ff. **Mán.**-**A** **su** **da** **yazukda** [gap] 'from sin' *M III 32*, 1 (iii); **Mán.** **su** **yazuk** **bolmštan** *M I 30*, 26; **Bud.** **tsu** is very common in *TT IV* both by itself and in the **pht.** **aggar** (*sic*) **tsu** **yazuk** and **tsu** **irniđ** **kiliđ** **ditó**; **tsu** **yazuk** and **tsu** **irniđ** 'sins and faults' *do.* 4, 9 (irniđ); **tsu** **agır** **kiliđ** **šur. 134, 17.
Dis. DSY
DF **tsuyiđ** **P.N./A.** fr. **tsuy**; 'sinful', **N. o. a. b.** **Uyğ.** VIII ff. **Bud.** **tsuyiđ** **irniđ** (spelt **irniđ**) **unliar** 'sinful and miserable mortal' *U III 9*, 5 (iii); **tsuyiđ** **emgekliđ** 'a sinful and suffering mortal' *do.* 41, 2 (i); of **tsuyiđ** **tamliar** 'those sinners in hell' *TT VI 233*, 61; **bu** **su** **liđ** (*sic*) **ezliđ** **ozliđ** 'may we be rescued from this sinful body' *PP 51*, 8.
Tris. DSY
DF (**tsuyarka**-) **Den. V.** fr. a Chinese word, **prob.**, as suggested in *v. G. ATG*, para. 96, *ts'ü* 'kind, merciful' (*Giles* 12,406). An early **l. w.** in **Mong.** as **šoyrka**- (*Hansisch* 136, *Kov.* 1407), which has the first vowel. The original meaning in Turkish was 'to have pity (on someone), to be compassionate', in **Mong.** it came to mean more practically, 'to show favour (to someone), to reward'. It was reborrowed from **Mong.** in this sense in the medieval period and now seems to be obsolete everywhere. **Mong.** and **Turco-Mong.** **Dev. N. s.** fr. this **V.** became **l. w.** in **Per.**; see *Doerfer* I 228-30, and one of these, **šoyrka** 'a grant of privileges' (imposed on until recently in some Turkish languages. **Uyğ.** VIII ff. **Mán.** **šoyrakayu** (*sic*) **irniđkay** **yarihariguz** 'you have deigned to have pity on' (Hend.; sinners) *TT III 113*; **Bud.** of **bars** **že** . . . **irniđkeller** (**tsuyarka** had pity (Hend.) on that 'tress' *Svr.* 612, 12; (we have heard **Alabas-****

(**thava**) (**tsuyarka**) **šözlemis** **cin** **savin** 'true and compassionate words' *do.* 619, 1; **Xák**, **xí** **KB** **bu** **mañliđ** **kunig** **šoyrakap** **kečürđil** **zaykin** **kamuz** 'have pity on this unhappily slave and forgive all his sins' 28; (do not sacrifice yourself for others) **šoyrakap** **özünli** 'have pity on yourself' 1404; **ciđay** **tul** **yattimig** **šoyraktađil** **yok** 'there is no one to have pity on the poor widow and orphan' 6487; o.o. 2170, 2723; **xiii** (?) *Tef.* *ditó* 277; **Cağ.** **xv** ff. **šoyrğa**- (-**r**, etc.) *mil* **ter**-**ve** **piřkas** **ter**-**ve** **arınđan** **ve** **xuz** **hór**- 'to give property or gifts; to look with favour' *Vel.* 301 (quoms); **šoyrğa**- (spelt) **šışan** **rea** **bađış** **hardan** 'to give favours and gifts' *Son.* 2497, 4 (quom); **Xwar.** **xiii** (?) **kóp** **erđin** **šoyrakadi** 'he gave many precious things' (*Ođ.* 247; **xiv** **šoyrğa**-/**šoyrka**- 'to be precious to (someone *Acc.*)' *Qutb* 158; **MN** 118; **Kom.** **xiv** **tr** to be gracious to (someone)' **šoyrğa**- **CCG**; **Gr.** 221 (quoms, also **šoyrğal**-, **šoyrğal**-. **Kip.** **xv** **xalaa** (in margin *min xal'al-šidán*) (of a ruler) to give a robe of honour' **šoyrğa**- (in margin in second hand **šoyrka**-) *Tuh.* 152, 7.
Mon. DS
tařas: Preliminary note. Although **tařas** and **tař** both 'outside and 'stone', **tař** in **Yabur.** **Pok.** 259 and **dař** in **TKm.** and **stone** is **tař**: *do.* 2590 and **dař**: respectively. It is clear that this represents a real difference in the original pronunciations of the two words, *cf.* **I** **bař**/2 **bař**: The difference is further reflected in the facts that in **SC Uz.** 'outside' is **tař** and 'stone' **toř**, that 'outside' in some **NE** and **NW** languages is **tiř**/**tiřis** and in modern **Osm.** **dař** white 'stone' is everywhere **tař**/**tař**-**dař**, and that in **Cuv.** 'outside' is **tu** and **stone** **tu**, in **Mong.** **gla** (*in* **Häensch** 27).
I **tař** (2-) normally an **Adv.** or **Adv.** 'outside', sometimes a **N.**, 'the exterior, or outside (of something)'; something which is outside, the exact yard, foreign country, and the like; the exact antithesis of **ic**, **S. t. a. m. l. g.**: in **NE** **Tuv.** **dař** **SW** **Tkm.** **dař**: (**Osm.** until about **xvi** **dař**/**tař** more recently **dař**, **Türkü** VIII (I had the tomb decorated) **ic** (*in* **tařin** (*sic*) 'inside and out' *I* **S** 12, *II* **N** 14; **Uyğ.** VIII **icre**; **den** **bu** **ğayin**; **temis** **tařindin** (*sic*) [gap] 'he said "I will cause disturbances at home, and abroad . . ."'; **tařindin** **abroad** *Sr.* 54; VIII ff. **Mán.**-**A** (your lust) **kim** **tařtan** (*sic*) **ařka** **igğüke** **katar** **erur** 'which is mixed with your food and drink from outside' *M I* 10, 5-6; **Mán.** **tařtan** **siřar** **alkatim** 'which is praised in foreign countries' *TT IX* 90 (**tařtan** here seems to be not the **Alb.** but an **Adv.** with the suffix **-tin**, **-tün**, **-dün**/**duñ**-**tun**-**ün**); **ic** (*in* **siřar** . . . **tařtin** **siřar** **siřar** **at** **home** . . . **abroad** *U III* 40, 5-7; 43, 15-17; **Bud.** **ic** (*in* **siřar** **at** **bars** **že** . . . **irniđkeller** (**tsuyarka** had pity (Hend.) on that 'tress' *Svr.* 612, 12; (we have heard **Alabas-**

it has no connection with *toş* 'bodily humour' in *Üyg. Civ. H II 22, 23*, which is a l.-w. fr. Sanskrit *doṣa*. *Türkü VIII ff. Man.* (he ran away tearing off his garments) *bir toş başına teğdi. Ötrü özin ol toş başına kemisti yuntı arıntı* 'and reached a pool(?)'. Then he threw himself in the pool and washed and cleansed himself *M I 7, 18-21* (in this MS. *ş* is represented by *s*; mistranscribed *tusbaşına*): *Üyg. VIII ff. Man.-A* (in a very damaged passage referring to water and fish) [gap] *toş baş* [gap] *do. 35, 13*: Bud. (that Luşanta Buddha's nature is everything, earth, mountains, stones, sand, streams, river waters, all) *toş başı* 'pools' (brooks, waters, etc.) *TT V, p. 15, note A 23, 17*.

1 tu:ş (d-) basically 'equal, equivalent', hence 'opposite to, facing'; survives with these and some extended meanings in NE most dialects *tuş/tus R III 1499, 1508*; *Khak. tuş*; *Tuv. duş*; *NC Kir. tuş*; *Kzx. tus*; *NW Kk., Nog. tuş*; *SW Osm. düş (sic?)*; *Tkm. du:ş*; *Çuv. tēl*. In the early period mainly in the phr. *ēş tuş* 'comrade'. *Türkü VIII ff. Man. Chinas. 107 (adaş)*: *Üyg. VIII Şu. S 1 (arkar)*: *VIII ff. Bud. tüzün Mayrı burxanığ tuş bolalim* 'may we meet the good Maitreya Buddha' *Pfahl. 8, 10*; similar phr. *TT III, p. 28, note 71, 3*; *ēş tuş TT VII 40, 83-5, etc. (ē:ş)*; o.o. *TT V 24, 72 (adrük)*; *VI 307-8 (1 teg)*; *U III 6, 1-2 (iii) (?)*; *ala:çu*: *Civ. TT I 48 (ē:ş)*: *Xak. XI tu:ş al-kuf* 'an equal'; hence one says *anıñ tu:şı* 'his equal'; *tu:ş qubalatu'l-jay* 'what is opposite something'; hence one says *evim tu:şı* 'opposite my house' *Kaş. III 125*; a.o. *III 355 (1 teg)*: *KB tuş* is very common, usually in the phr. *ēş tuş 500, etc. (ēş)* or parallel to and often rhyming with *ēş 884, 910*; by itself for 'companion, equal' *336, 4880*; o.o. *7 and 4181 (1 teg)*: *xıu(?) At.* (if an elephant was loaded with gold) *anıñ tuşı bolğay bu söznüñ azı* 'a few of these words would be equal to it (in value)' *488*; a.o. *24 (1 teg)*; *Tef. teñ tuş 298 (1 teg)*, *316*: *Çağ. xv ff. tuş duş geldi (sic)*; *tuş olğaç duş gelecek* (quotn.); *tuş* also *taraf* 'direction' (quotn.) *Vel. 212*; *tuş (1) muqārın* 'near' (quotn.); (2) *samt wa taraf* 'direction' (quotn.) *San. 178r. 14*: *Xwar. xiv teñ tuş* 'equal'; *tuş* 'comrade' *Qub 187*; *kindik tuşında* 'level with the (Prophet's) navel' *Nahc. 104, 12*; a.o. *do. 320, 7*: *Osm. xiv ff. duş*, sometimes spelt *tuş*, c.i.p. esp. in the phr. *tuş ol-* 'to meet' *TTS I 245-7, 706*; *II 347-8*; *III 228-9, 688*; *IV 763-4* (the indexing is confused by the recent sound change *duş > düş*).

2 tu:ş 'buckle'. N.o.a.b., but cf. *tuşa-* which fixes the vowel. Cf. **2 toku:**. *Xak. XI tu:ş (bi'l-işbā', with back vowel)* 'a belt buckle (*ibzimu'l-minṭaqa*) made of gold or silver which is fastened to the ends of straps' (*al-suyūr*) *Kaş. III 125*: *KB* (there is gold in the bosom of the brown earth; if it is extracted) *begler başında tuş ol* 'it becomes a buckle on *begs*' *213* (*başında* prob. here not specifically 'on the heads').

tö:ş (d-) 'the chest' and more specifically 'the upper part of the chest'. S.i.a.m.l.g.w. minor phonetic changes; in SW Az., *Osm. döş*, in *Tkm. döş*; in *Yakut töös, Pek. 2008*; in *NE Tuv. töş* is 'chest' and *döş* 'rising ground', perhaps the same word; with some extended meanings, e.g. 'anvil' in some modern languages. Cf. *kögüz. A l.-w. in Pe., see Doerfer II 965. Üyg. VIII ff. Man. töş ol kamuğ tümen yılan* 'her chest is all innumerable snakes' *M II 11, 21*; a.o. *do. 12 (tültür-)*: *Xak. XI tö:ş (bi'l-şamma* 'with front vowel') *al-qaşsa wa hiya ra su'l-sadr* 'the upper part of the chest' *Kaş. III 125*; a.o. *III 346 (tö:şle:-)*: *xiv Muh. al-şadr dö:ş Mel. 47, 13*; (*kögüz*; *al-zawr* 'the upper part of the chest' *tö:ş Rif. 141*); a.o. *150 (1 ba:ğ)*: *Çağ. xv ff. töş sina* 'breast' *San. 178r. 13* (quotns.): *Xwar. xiv töş* 'breast' *Qub 184* (in the quotn., however, *töş keldi* is an error for *tuş keldi*): *Kom. xiv* 'chest' *töş CCI*; *Gr.*: *Kip. XIII al-şadr dö:ş* (mis-spelt *dö:ş*? a *Tkm.* form) *Hou. 20, 19*: *xiv töş al-şadr Id. 39*: *xv zawr töş Tuh. 17b. 13*: *Osm. xiv ff. döş* 'chest' in several texts *TTS I 225*; *II 321*; *IV 243*.

1 tüş apart from one doubtful occurrence in *Xwar.*, pec. to *Üyg.*; the basic meaning is not clear, prob. (physical) 'fruit', but it is more often used for (metaph.) 'fruit', that is 'the consequence' of some act, or if it has been a good act, 'the reward' for it. In this sense it is syn. w. *utlı*; q.v. It seems certain that it is this word and not another possible transcription (*öü*; *s/ş/z*) which occurs in the phr. *tüş etözi* translating Sanskrit *sambhogakāya* the second of the Buddha's three 'bodies', for the other two see *belğürtme* and *no:m*. *Üyg. VIII ff. Man.* (under the influence of the wind shrubs and trees grow, and put out branches and buds and) *evin tüş bér(ür)* 'yield seed and fruit' *Wind. 11*; (the three men in their present existence) *ayığ tüşke teğmiş* (spelt *tekmij*) 'attained evil consequences' (because of their previous misdeeds) *TT II 16, 29-30*; [gap] *kılıñ tüşin ukutıñız* 'you have explained the consequences of . . . acts' *TT III 11*; *kılıñ edğünüzñüñ tüşinte* 'as a reward for your good deeds' *do. 103*; *ol buyanıñız tüşinte* 'as a reward for your merit' *do. 105*; a.o. *do. 169 (1 öğ-)*: Bud. Sanskrit *phalam karmānām* 'the fruit (i.e. consequence) of acts' *kılıñ tüşü TT VIII F.6*; *śrāmanya-phalam* 'the fruits of asceticism' *toyn tüşü do. G.48*; *tüş yemiş aşığlar* 'fruit eaters' *U II 61, 7*; (you have long burnt in hell) *anıñ tüşin* 'as a consequence of that' *U III 31, 6*; o.o. *do. 89, 12-15*; *90, 19*; (faith is the first cause) *üzelenü tüşke eltmeññ* 'leading to the highest rewards' *TT V 20, 3*; o.o. *U I 27, 15* etc. (*utlı*); *Suv. 475, 10-11* (*amırtğur-*); *Suv. 38, 14 ff.* is a long passage on the Buddha's *sambhogakāya tüş etözi*: *Civ. bu söğtññ tüşü* 'the fruit of this tree' *TT VII 28, 14*; (if a man plants a tree) *ol söğütte yétli törlüğ tüş yemiş* 'there are seven kinds of fruit on that tree' *do. 42*; in *USp. tüş* sometimes means 'a crop' e.g. *28, 6 (üleş-)*; but is generally used

D **toş-** (d-) Recip. f. of **to-**; 'to fill' and the like. Survives only(?) in SE Tar. **toş-** 'to be full; to come to an end' (i.e. to completion) *R III* 1218; **Türki toş-** (of the hour of death) 'to arrive' *Jarring* 312 (not, as there suggested, a Sec. f. of **taş-**). **Uyg.** VIII ff. Bud. [**buyan-lığ**] **bilge biliglig yivig tolgu toşğuka** 'to fill up and complete the equipment of merit and wisdom' *TT V*, p. 35, footnote 1, l. 2; the word is also included, without references, in the vocabulary in *U I* 59 as translating the Chinese phr. *ch'ung man* 'to fill' (*Giles* 2,924 7,622).

tuş- (du:ş-) 'to meet' and the like; semantically connected as a homophonous V. w. **I tuş-**. Survives only(?) in SW Tkm. **du:ş-**, same meaning. **Uyg.** VIII ff. Bud. (when I was travelling in India) **tuşdum sizig çoğluğ yalınlig erligizke barıgızka** 'I encountered (?became aware of) your brilliant (Hend.) activities (Hend.)' *Hien-ts.* 2078-9; o.o. *PP* 17, 1-3 (**udık**); *USp.* 43, 4-5; Civ. (if a man cuts his nails on a Hen Day) **edgü ki[şike] tuşar** 'he meets a good man' *TT VII* 32, 14-15; **Xak.** XI ol **mağa: tuşdı: laqiyani wa ra'ani** 'he met, saw me' *Kaş.* II 12 (**tuşar**, **tuşma:k**); a.o. *I* 26, 15; **KB sevinçe tuşup** 'meeting (i.e. experiencing) pleasure' 95; **yorip utru häcib okıdı tuşup** 'the Chamberlain went to meet him and invited him in' 576; o.o. 521, 2267, 2336, 2340 (**arta:k**), 5955, 5963; (XIII?) *Tef.* **tuşmak** 'meeting' 316; **Xwar.** XIV **tuş-** (with *Dat.*) 'to meet, go to' *Qutb* 187; **Kıp.** XIV **tuş-zära** 'to visit' *Id.* 63.

tüş- (d-) has a general connotation of movement downwards both voluntary, 'to settle (somewhere); to dismount; to retire, withdraw (to somewhere)', and involuntarily 'to fall (off something)'. S.i.a.m.l.g. with minor phonetic changes, and some extensions of meaning; **düş-** in NE Tuv.; SW Az., Osm., Tkm. An early l.-w. in Hungarian as *döl-*. **Türkü VIII ol at anta: түş[di:]** 'that horse fell there' *IN* 4; (the enemy) **öğüzke: түşdi:** 'fell into the river' *T* 16; **ben evgerü: түşeyin** 'I am going home (to stay there)' *T.* 30; VIII ff. *İrkB* 46 (2 **titiğ**); 64 (**toğra:k**); **Uyg.** VIII **tüş-** occurs nearly 10 times, usually in damaged passages; in the clear cases, esp. in the phr. **yana: түş-**, it seems to mean 'to withdraw with the intention of settling down', e.g. [gap] **evl:me: eki:nti: ay altı: yaşı:ka: түşdim** 'on the sixth day of the second month I went to my home (to settle down)' *Şu. W* 4; VIII ff. *Man.-A M I* 9, 13-14 (**töpü:**); a.o. *do.* 20, 3; [gap] **yérgerü: түşmişler erti** 'had fallen [from heaven?]' down to earth' *M II* 7, 18; (the leaves) **yérde түştü** 'fell on the ground' *Man.-uig. Frag.* 400, 7; *Man. tünerig tamuka түşmeki bar* 'they descend into dark hell' *M II* 11, 9; Chr. *U I* 8, 16-17 (**töpü:**); Bud. **yazukka түşe teğinmegey ertimiz** 'we shall not have ventured to fall into sin' *PP* 8, 1; o.o. *do.* 61, 7 (**kamil-**); *U II* 4, 8; *III* 33, 14 (**étig**); *TT X* 311, 358; *TM IV* 253, 55 etc.; Civ. **alkamakka түşgelir sen** 'you are on the point of acquiring a high

reputation' *TT I* 170-1; o.o. *TT VII* 27, 16 (**umay:**); *H I* 116; **Xak. XI er attin түşdi:** 'the man dismounted (*nazala*) from the horse'; and one says **er tamdin түşdi:** 'the man fell (*saqata*) off a wall', also off a horse or anything else that one falls off *Kaş.* II 13 (**tüşer**, **tüşmek**); over a dozen o.o. mostly translated *waqa'a* 'to fall': **KB түştü** (etc.) 'dismounted' 489 (**buğad-**), 520, 586, etc.; **İşliğ түşse** 'if a task falls to you' 586; (anything that leans over) **turumaz түşer** 'cannot stand but falls down' 807; XIII(?) *At. bu ajun ribät ol түşüp köçgülik, ribätka түşügli түşer keçgülik 'this world is an inn where one stops and must move on; whoever stops at an inn stops and must then pass on' 177-8; *Tef.* **tüş-** 'to stop, settle, fall (lit. and metaph.)', etc. 320; XIV *Muh. waqa'a düş-* *Mel.* 32, 5; *Rif.* 116; **Çağ. xv ff. düş-** (-ti, etc.) *düş-*, and 'to dismount' (*én-*) from a horse, and 'to fall down' (*düş-*) from a high place, and 'to alight at a stopping place' (*bir menzilde kon-*) *Vel.* 211 (quotn.); **tüş-** (*ba-ışbā* 'with -ü-') *furid amadan* 'to alight', and *ıftadan* 'to fall'; and when it is used to make a Compound (*murak-kab*) V. with another V. it means *pardāstan* 'to complete', e.g. **ata түş-tir-andāzi pardāstan** 'to finish shooting' *San.* 176r. 25 (quotns.); **Xwar.** XIII **düş-** 'to fall' *Ali* 27; 'to happen' *do.* 35; XIII(?) **köktin bir kök yaruk түşdi** (?d-) 'a blue light fell from heaven' *Oğ.* 51-2; **uluğ ölüğ barğu түşdi** 'large quantities of booty fell to the lot of' (the army, etc.) 272; **yurtika üyke түştü kettü** 'he went back to his encampment (Hend.)' *do.* 309; XIV **tüş-** 'to fall, to stay for the night', etc. *Qutb* 191; *MN* 43, etc.; *Nahc.* 104, 10 (2 **ok**); 320, 3; 415, 1; *Kom.* XIV 'to fall' **tüş-** *CCl, CCG; Gr.* 260 (quotns.); **Kıp./Tkm.** XIII *nazala түş-* (also *én-*) *Hou.* 33, 16; **waqa'a minal-tuqūn** **tüş-** *do.* 43, 3; XIV **tüş-** both *waqa'a* and *nazala*; also pronounced **düş-** *Id.* 30; **düş-waza'a** *do.* 48; **habaqa** 'to descend, collapse', and **waqa'a düş-** *Bul.* 86r.: xv **tüş-nazala Kav.** 12, 12; 74, 9; *Tuh.* 37a. 1; 60a. 6; 60a. 4; *Osm.* XIV ff. **düş-** 'to happen; to be overthrown; to fall on (i.e. attack, someone); to fall to the lot of', etc.; c.i.a.p. *TTS I* 246; *II* 348; *III* 228; *IV* 264.*

Dis. DŞA

tışı: (? **dışı:**) 'female'. The original vowels are uncertain; the *Dat.* f. **tışı:ka:** occurs once in *Kaş.*, and judging by the analogy of **tü, tü:**, etc. this was prob. the original vocalization, but elsewhere the vowels are either unknown or -i . . . -i. Survives in NE most dialects **tizi/tişi;** Tuv. **dışı;** SE **Türki tışı** (*Shaw, Jarring*) [**çiş**] (*BS*); SW Az., Osm. **dışı.** In NC, SC, NW, and SW Tkm. 'female' is **urğacı** or the like. **Uyg.** VIII ff. *Man.-A tışı* **takiğular** 'hens' *M I* 36, 9 (and **erkek takiğular** 'cocks' *do.* 10); Bud. **tışı yekler** 'female demons' *Kuan.* 23; **tışı tınığ** 'female creature' *do.* 73-4 (*U II* 15, 3); Sanskrit *hastinikā-bhyām* 'of the two female elephants' **tışı ya:ğa:[gap]** *TT VIII C.* 5; o.o. *TT X* 249,

etc.: Civ. *tışl* occasionally occurs as a N. e.g. *er tışl ikigüke yomğı edğü* 'all is well with the man and woman' *TT VII* 29, 18-19; *kayu tışinlı kağık tutunsar* 'if a woman suffers from strangury' *II* 37; but more often as an Adj. e.g. *tışl kişl 'a female'* *H I* 21, 121 a.o.o.: *Xak. XI tışl*: 'the female (*al-unġā*) of anything' *Kaş. III* 224; *erkek tışl*: 'the male and female' *I* 529, 8; *III* 6, 2 (mis-spelt *erlik*); 178, 16: o.o. *I* 396 (*torum*); *II* 102 (*tışl:kak*); *kavuş-*: *KB* (questioning is male and) *cawābi tışl ol* 'answering is female' 979; *tışlike (sic) bir erkek bolur kör eri* 'a male becomes a female's husband' 980; o.o. 1303-1304, 4132: XIII(?) *At. biliglig tışl er cāhil er tışl* 'a wise woman is (as good as) a man, a foolish man (no better than) a woman' 88; (a man dies) *tışli kalıp bir adın er bile* 'his wife remains with another husband' 275; *Tef. tışl* 'female, woman' 303: *xiv Muh.* ('male') *erkek al-unġā dışl*: *Mel.* 45, 4; *dışl*: 54, 11; *Rif.* 151; *tışl*: *do.* 138: *Çağ.* xv ff. *tışl dişi mu'anna' mā nāsina* 'female' *Vel.* 179 (quotn.); *tışl māda wa unġā* ditto *San.* 195r. 17: *Xwar.* *xiv tışl* ditto *Qutb* 180: *Köm.* *xiv* 'female' (animal) *tışl CCI*; *Gr.* 246 (quotns.): *Kıp.* XIII *al-atān* 'female ass' *tışl*: *eşek Hou.* 12, 15; o.o. 15, 1 ('eve'); 15, 8 ('nanny goat'); *al-unġā* 'woman' *tışl*: 24, 17: *xiv tışl*: *al-unġā İd.* 39: *xv al-unġā min kull'l-haywānāt* 'female of any animal' *tışl*: *Kav.* 61, 21; *nāqa* 'female camel' *tışl teve Tuh.* 36b. 1: *Osm.* xv ff. *dışl* 'woman'; in several texts *TTS II* 308; *III* 200; *IV* 231-2.

?D *tuşu*: Hap. leg.; the language is obscure but seems to point to an original form *tuşu*; if so a peculiar Imperat. of *tuşuş*. *Xak.* in telling a donkey to stop (*fi iqāf*) one says *tuşu*: *tuşu*; a *rā* comes (*yadukūl*) between the *tā* and *şin* but cannot be written in any expression (*fi 'ibaratil(n) mā*) *Kaş. III* 224.

Dis. V. DŞA-

taşu- (?d-) 'to carry, transport (something *Acc.*, to somewhere *Dat.*)'. S.i.a.m.l.g., usually as *taşı-*; NE Tuv. *daşı-*; SW Az. *daşı-*; Osm. *taşı-*; Tkm. *daşa-*. *Xak. XI ol evke*: *yarmak taşu:du*: 'he carried (*naqala*) the *dirhams* (etc.) to the house' *Kaş. III* 266 (*taşur*, *taşuma:k*): *Çağ.* xv ff. *taşı-* 'to transport (*naql kardān*) from one place to another' *San.* 155v. 20 (quotns.): *Xwar.* *xiv taşı-* ditto *Qutb* 173: *Köm.* *xiv* 'to carry away' *taşı-CCG*; *Gr.*: *Kıp.* *xiv taşı- naqala İd.* 63: *xv hatwala* 'to transfer, convey' *taşı- Tuh.* 13b. 12.

D *tışe-* (d-) Den. V. fr. *tış* (dış); s.i.a.m.l.g.; in NE, NC, NW generally for 'to lose the milk-teeth', in SE, SC, SW with the same meaning as *Kaş.*; NE Tuv. *dije-*; SW Osm. *dışe-*; Tkm. *dışe-*. Cf. *tışek*. *Xak. XI * *teğirme:n tışe:di*: *haddada asnāna'l-rāhā* 'he sharpened the teeth of the mill-stone', in this phrase the Object is abbreviated and the Predicate is not strictly apposite to it, since *teğirme:n* is a generic term for 'mill' (*al-*

-lāhūn) and it is only the teeth of the mill-stone that are sharpened; and one says of *orga:k tışe:di*: 'he sharpened the teeth of the sickle' *Kaş. III* 266 (*tışe:r*, *tışe:me:k*): *Osm.* xvi ff. *dışe-* 'to roughen (a mill-stone)'; in several texts *TTS I* 212; *II* 307; *III* 200; *IV* 231.

D *tuşa-* (?d-) Den. V. fr. 2 *tuş*; 'to hobble (a horse, etc.)'. S.i.m.m.l.g.; NE Tuv. *duşa-*; SW Tkm. *duşa-*. *Xak. XI KB* (good luck is like a stag and avoids men) *kalı kelse bekle tuşa ham tizig* 'if it comes to you, make it fast and hobble its knees' 712: *Kıp.* *xiv tuşa-qayyada* 'to hobble (an animal)' *İd.* 63.

(D) *töse-* (d-) 'to spread out (a mattress, etc.)' and the like. S.i.a.m.l.g.; NE Tuv. *döje-*; SW Az., Osm., Tkm. *döse-*. *Uyg.* viii ff. *Bud.* [gap] *töşeklerin töşü* 'making their beds' *U III* 35, 15-16; *bi böçü üze töşemiş yerlerde* 'in places matted with sharp knives (Hend.)' *TM IV* 253, 41-2: *Xak. XI * *töse:k töşe:di*: *farāşal-firāş* 'he spread out a mattress' *Kaş. III* 266 (no Aor. or Infin.; appended to *töse-*): XIII(?) *Tef. töşe-* 'to spread out, to cover (e.g. ground with tiles)' 310: *xiv Muh. farāş töşe:- Mel.* 30, 1; *Rif.* 113; *al-farş döşemek* 36, 14; 122: *Çağ.* xv ff. *töse-* (spelt *gustardan* 'to spread to' *San.* 177r. 22 (quotns.): *Xwar.* XIII *döse-* ditto 'Ali 55: *xiv töşe-* ditto *Qutb* 184: *Kıp.* XIII *farāş töşe:- Hou.* 34, 7: *xiv töşe- basqa* 'to spread out' *İd.* 39; *farāş töşe- Bul.* 69r.: *xv* ditto *Kav.* 9, 11; 74, 3; *Tuh.* 28a. 13; a.o. 84a. 6: *Osm.* *xiv ff. döşe-* 'to spread out' with some extended meanings *TTS I* 225; *III* 209; *IV* 243.

tüşe- (d-) Den. V. fr. 2 *tüş*; 'to dream'. Survives in NE (Tuv. *düje-*); elsewhere replaced by phr. like *tüş kör-*. *Uyg.* viii ff. *Bud. muntağ tül түşeyük men* 'I have dreamed the following dream' *U II* 24, 27 (*III* 54, 15); *yavuz tül түşeser* 'if you have a bad dream' *TT VII* 40, 38; a.o. *Suv.* 593, 23: *Xak. XI ol түş түşe:di*: 'he dreamt' (*ra'ā ru'yā*); also 'he had a nocturnal emission' (*ihtalama*) *Kaş. III* 266 (*tüşe:r*, *tüşe:me:k*).

Dis. DŞD

D *taştın* Den. Adj./Adv. fr. 1 *taş*; 'outside; situated outside'; homophonic w. the *Abl.* of 1 *taş* but not to be confused with it. For occurrences see 1 *taş*.

Dis. V. DŞD-

D 1 *taşit-* Hap. leg.?.; Caus. f. of *taş-*. *Xak. XI bu o:ol eşiç taşitā:an* 'this fire constantly makes the pot boil over' (*mufawwira li'l-qidr*) *Kaş. I* 514; n.m.e.

S 2 *taşit-* See *taşut-*.

D *taşut-* Caus. f. of *taşu-*; s.i.s.m.l. usually as *taşit-*. This sound change must have occurred rather early as the word is vocalized *taşut-* only once in the MS. of *Kaş.*; elsewhere the *şin* is either unvocalized or carries a *kasra*. *Kaş. XI * *tarig taşuttı*: 'he had

and father'; also for bringing about a meeting between two sons (*ibnayn*); the original form was *tuşurdum Kaş. II 178* (*tuşğururmen, tuşğurma:k*).

Tris. DŞĞ

D *tuşa:ğu*: (? d-) Hap. leg.; Dev. N. fr. *tuşa*:- **Xak.** xı öne says at *tuşa:ğu*: boldi: 'the time has come to put a hobble (*wad'i'l-şikâl*) on the horse (etc.)' *Kaş. I 446*.

D *taşaklığ* (? d-) P.N./A. fr. *taşak*; s.i.s.m.l. **Xak.** xı *taşaklığ* er 'a man with testicles' (*xuşya*) *Kaş. I 497*.

D *tuşağlığ* (?d-) Hap. leg.?: P.N./A. fr. *tuşa:ğ*. **Xak.** xı *KB tuşağlığ yıramaz tilekçe barır* 'a hobbled (horse) does not go far away, it goes where you wish' 316.

D *taşğaru*: (d-) Directive Adv. fr. *I taşğ*; 'outwards' and the like. S.i.s.m.l. w. some phonetic changes; NE *Tuv. taşkaar*; SW *Osm. dışarı*; *Tkm. daşarı*. **Türkü VIII ff.** *Man. taşğaru* (*sic*) *kemistî* 'he threw them out' *M I 7, 6-7*; *Uyg. VIII ff.* *Bud. tınığlarığ taşğaru üntürdi* 'it raised mortals out of (the blue mud of *şamsâra*)' *TT V 26, 85*; o.o. *PP 1, 1* (*atlandır-*); *U III 43, 25*; *TT VII 41, 23*; *VIII I.3* (*ta:şğa:ru*): (**Xak.**) *xııı(?) Tef. taşkaru* 'out of (somewhere *Abl.*)' 290; *Çağ. xv ff. taşkari taşra Vel. 170*; *taşkari şâhir wa birün* 'outside, exterior'; in *Rümi taşra San. 157r. 10*; a.o. *do. 5*: **Xwar.** *xııı(?) taşğarun* (or ? d-) *kalmasan* 'let them not remain outside (the realm)' *Oğ. 294*; *çaşğarun* (*sic*) *kalmasan do. 310*: *xıv taşkaru* (*sic*) 'outwards' *Qutb 194*: **Kom.** *xıv* 'outside' *taşkari CCI*; *Gr.*: **Kıp.** *xıv* (after *I taşğ*), and one says *taşkara: çık axruc barra(n)* 'get out!' *İd. 63*; *xv taşkari barra(n) Tuh. 73b. 12*; (some Turks elide -k- in some words, for example) for *taşkari* they say *taşarı do. 83a. 8*.

Dis. DŞĞ

D *teşük* (d-) Pass. Dev. N./A. fr. *teş-*; lit. 'pierced'. S.i.m.m.l. usually as *teşik* for 'hole, cavity, opening', and the like; *Kaş.*'s meanings do not seem to survive; NE *Tuv. dejik*; SW *Az., Osm., Tkm. deşik*; l.-w. in *Pe., Doerfer II 1002*. *Uyg. VIII ff.* *Civ. PU teşik* is included in a list of taxes in *USP. 88, 44* (cf. *tütün*) but the exact meaning is unknown: **Xak.** xı *teşük al-âdar* 'ruptured' (in a medical sense; prov.): *teşük* (vocalized *teşik*, but see *teşükle:-*) *al-manhüm* 'a glutton', that is a man who fills his stomach, but does not satisfy his eyes (i.e. he thinks he still has a cavity in his stomach) *Kaş. I 387*: *Çağ. xv ff. teşük delik* 'hole' *Vel. 188* (quotns.); *teşük sürâx* 'hole' *San. 195r. 15* (quotn.); *VU teşük* described in *San.* 195r. 15 (quotn.); as a corruption of *teşük* is listed with quotns. in *Vel. 211*; *San. 178v. 11*: **Xwar.** *xıv teşük* 'a hole' (in the ground) *Nahc. 21, 4*: **Kom.** *xıv* 'hole' *teşik CCI*; *Gr.*: **Kıp.** *xv buşğ* 'hole' (telik and) *teşik Tuh. 7a. 12*.

D *tışek* (d-) Dev. N. fr. *tışe:-* in the sense of 'to lose the milk-teeth'; 'a two-year-old sheep'. As such, *Hap. leg.*; but survives as *tışeig* in *Yakut* (*Pek. 2686*) and *şışek* and the like in several NC, NW, SW languages, see *Shcherbak*, p. 115; a First Period l.-w. in *Mong.* as *şilegü* (*Haemisch 140*). **Xak.** xı *tışek al-tanı minal-ğanam* 'a two-year-old sheep' *Kaş. I 387*: *xıv Muh. al-cada'* ditto *şışek Mel. 70, 14*; *şışek* (*sic*) *Rif. 172*: **Xwar.** *xıv* *şışek* ditto *Qutb 166*; a.o. *27* (*baklan*): **Kıp.** *xııı* (under 'sheep') *ibn sanatayn* 'two-year old' *şışek Hou. 15, 2*: *xıv* *şışek al-tanı minal-ğanam İd. 55*; *Bul. 7, 11*: *xv hatılı'ma'az* 'a one-year old goat' *şışek Tuh. 13a. 2*.

D *töse:k* (d-) Conc. N. fr. *töse:-*; 'mattress, bedding', and the like. S.i.m.m.l. as *töse:-*; l.-w. in *Pe.* and other languages, see *Doerfer II 967*. *Uyg. VIII ff.* *Bud. U III 35, 15-16* (*töse:-*); *Suv. 513, 13* (*tölet*): *Civ. USP. 79* is a list of various kinds of *töse:k*: **Xak.** xı *töse:k al-firâş* 'mattress' *Kaş. I 387*; *III 266* (*töse:-*), and about a dozen o.o., usually spell *töse:k*: *KB 1056* (*ulti-*): *xııı(?) Tef. töşek* 'mattress, bed' 310: *xıv Muh. al-firâş döşek Mel. 67, 13*; *töse:k Rif. 167*; *Çağ. xv ff. töşek* a Dev. N. (*hâşil-i maşdar*) fr. *töse:-* meaning *gustardan* 'spreading out', and also a Conc. N. for 'carpet, mattress' (*bisât wa nahâli*) which they spread out for sleep or rest *San. 178v. 1*: **Xwar.** *xıv töşek* 'bed, bedding' *Qutb 185*: **Kom.** *xıv* 'mattress, bed' *töse:k CCI, CCG*; *Gr. 251* (quotns.): **Kıp.** *xııı al-farrâha* 'mattress' *töse:k Hou. 17, 1*: *xıv töşek* ('with -ö-) *al-bisât*, but in the *Kitâb Beylik töşek* is *al-farrâha wa'l-firâş* and *al-bisât* is *kılı:m İd. 39*: *xv al-firâş töşek Kav. 64, 5*; *farrâha töşek Tuh. 23b. 6*; *84a. 6*.

D *tüşük* (d-) Intrans. Dev. N./A. fr. *tüş-*; s.i.m.m.l. with a rather wide range of meanings, mostly pejorative, 'fallen, dropping; (unpleasant) event; abortion; loss at gaming' etc.; SW *Az., Osm., Tkm. düşük*. **Xak.** xı 'a worthless, idle fellow' (*al-sâqı'u'l-kaslân*) is called *tüşük kişi Kaş. I 387*: *KB* (he reached his house and entered it) *köplü түşük* 'feeling downcast' 1563; a.o. 6226: (*Çağ.* *xv ff. түşük* is a Sec. f. of *teşük*, q.v.): **Osm.** *xvı ff. düşük* 'abortion'; in one or two texts *TTS I 248*; *II 349*.

D *tüşgün* (d-) Intrans. Dev. N./A. f. *tüşğ-*; s.i.m.m.l. meaning 'fallen, broken down, decayed, prone to (something)', and the like; SW *Az., Osm. düşkün*. There is no other trace of the metaph. meaning in *Xak.*, but cf. *tüşürgün:m*. **Xak.** xı *tüşgün şacaru'l-kafirâ' dü şawk* 'the thorny tragacanth tree' *Kaş. I 443*: *Çağ. xv ff. түşgün maşlıq wa uftâda* 'wretched, fallen' *San. 178v. 7*.

Tris. DŞĞ

D *töse:kçi*: (d-) N.A.g. fr. *töse:k*; n.o.a.b. **Xak.** xı *KB* (in lists of domestic servants) *töse:kçi* 'bed-maker' 2557 (*İdışci*); 4148: *xıv Muh.* (in a list of craftsmen) *al-farrâş* 'mattress

the wheat (etc.) transported (*anqala*) from one place to another' *Kaş. II 307* (taşutur, taşutma:k); tava:r yuluğ taşuttum (*sic*) 'I ordered him to carry away (*bi-naql*) the ransom money' *I 210, 22; a.o. I 514, 17*.

D tışet- (d-) Hap. leg. (?); Caus. f. of tışe:-. **Xak.** x1 ol orğak tışetti: 'he ordered that the teeth of the sickle should be sharpened' (*bi-tahdid*); also used for the teeth of a mill-stone *Kaş. II 307* (tışet:tür (*sic*), tışetme:k).

D tōset- (d-) Caus. f. of tōše:-; 'to have (a mattress, etc.) spread out'. S.i.s.m.l. **Xak.** x1 ol tōsek tōsetti: 'he had the mattress spread out' (*afraza*) *Kaş. II 307* (tōšet:tür (*sic*), tōšetme:k); **Xwar.** xiv tōset- ditto *Qutb 185*.

Tris. DŞD

D taštirtı: (d-) Adv. of place. fr. **I taş**; 'outside'. N.o.a.b. **Türkü** viii ff. *Man. M III 19, 12* (ii) (*belgürt-*).

Tris. V. DŞD-

D tüşütlenil- (d-) Hap. leg.; Pass. Refl. Den. V. fr. tüşüt Active Den. V. fr. tüş-. This N. seems to survive only in SW Osm. *düşüt* 'an abortion', common fr. xvi onwards, see *TTS*. As the basis of this V. which seems to mean 'to adapt oneself, be adapted (to something)' it must mean something like 'falling into place'. **Uyg.** viii ff. *Bud. TT VIII B.11* (*éyin*).

Dis. DŞÇ

D taşak (d-) Dim. f. fr. **2 taş**; lit. 'little stone', in practice 'testicle'. S.i.s.m.l., but the kind of word not widely listed in dicts. **Xak.** x1 taşak *al-xuşya* 'testicle'; and 'the penis' (*al-dakar*) is also called taşak because the two are close together *Kaş. I 380; o.o. I 438, 14; III 267, 19* (the same prov.): xiv *Muh. al-bayd* 'testicles' *taşa:k Mel. 48, 3; taşak Rif. 142; Kom.* xiv 'testicle' taşak *CCI; Gr.: Kıp.* xiii *al-anıtyân* ditto taşak *Hou. 21, 4; xiv taşak ditto İd. 63; xv ditto Kav. 61, 6; Tuh. 4b. 2*.

D taşu:ğ Hap. leg. ?; N. Ac. fr. taşu:-. **Xak.** x1 taşu:ğ 'the transportation' (*nuqla*) of merchandise and other things *Kaş. I 411*.

D tuşa:ğ (?d-) Dev. N. (Conc. N.) fr. tuşa:-; 'a hobble' for a horse. S.i.s.m.l.; cf. buka:ğu: which, though not originally syn. w. this word has displaced it in some modern languages, and kişen. **Xak.** x1 tuşa:ğ şikal yadayl'-*faras* 'a hobble on a horse's legs' *Kaş. I 411; a.o. I 479* (*köşrüğ*); **Kıp.** xiv tuşak (PU) *şaccatu'l-faras ay qaydıhu* 'a hobble' *İd. 63* (*şacca* means 'a wound on the head', perhaps a scribal error for şikal): xv şikal tuşar (?error for tuşaw; **Tkm.** kişen; in margin tuşak; **Tkm.** köstek in second hand) *Tuh. zob. 12*.

Dis. V. DŞÇ-

D taşık- (?d-) Intrans. Den. V. fr. **I taş**; 'to go out'. N.o.a.b. **Türkü** viii *kaşım xağan*

yéti: yegirmi: eren taşıkmiş 'my father the *xağan* and seventeen men went out' (i.e. ? renounced their allegiance to China) *I E 11, II E 10; yazı:ğa: Oğuzgaru: sül taşıkımız* 'in the spring we and the army set out towards the Oğuz' *I N 8; o.o. II E 32* (ilk); *T 30, 33: viii ff. Man. M I 7, 11* (tu:l); **Uyg.** viii (he sent a message saying) siz taşıkıñ Çikig taşgarıñ . . . men taşıkay:ñ 'set out and bring out the Çik . . . I will set out myself' *Şu. E 10; o.o. E 5; S 8* (?); viii ff. *Man. M II 11, 20; o.o. Do. 14; M III 29, 13* (i); *Bud. U II 76, 3* (*tavışsız*): **Yağma:**, **Tuxsı:**, **Kıp.**, **Yaba:ku:**, some **Tkm.** x1 er evdın taşıkı: 'the man went out of the house'; most of the **Turks** say çıktı taşıkı: *Kaş. II 116* (*taşıkara:*, taşıkma:k; the *tā* is everywhere vocalized with *kasra* as well as *fatha*) (**Çağ.** xv ff. taşık- (spelt) *kūfta wa xasta wa mānda sudan dar mihnati wa şiddat* 'to be injured, wounded, abandoned in distress and affliction' *San. 156r. 26* (fully conjugated but without quotns.) can hardly belong here; it might be a similar Den. V. fr. **2 taş**; ('to be stoned') not noted elsewhere.)

D tuşık- Hap. leg.; Intrans. Den. V. fr. **2 tuş**. **Xak.** x1 *KB* (if my Lord asks me 'what have you done?', what excuse have I?) *uvutka tuşıktım* 'I am hobbled with shame(?)' 6544.

D taşğar- (d-?) Trans. Den. V. fr. **1 taş**, 'to bring, or send, out'. N.o.a.b. **Uyg.** viii *Şu. E 10* (taşık-); viii ff. *Man. TT III 68* (**I a:l**): *Bud. kızığ taşğarmış künde* 'on the day when you give your daughter in marriage' *TT VI 343*: *Civ. kız taşğarsar TT VII 39, 6*.

D taşğur- Inchoative f. of taş-; prob. a scribal error for taşğır-; the second occurrence is an example of the Inchoative form following tamçır-, q.v. **Pec.** to *Kaş. Xak. x1 eşiç taşğurdı: *kādai'l-qidr an tafür wa taxru minhāl-mā* 'the pot was on the point of boiling and the water of coming out of it' *Kaş. II 178* (taşğura:r, taşğurma:k); same *phr. II 201, 4*.*

D toşğur- (d-) Caus. f. of toş-; 'to fill'. Survives in SE **Türkü toşkar-**; cf. *toltur-*. **Xak.** x1 ol evin tava:r birle: toşğurdi: 'he filled (*mala'a*) his house with property'; also used for filling a jar with water, etc. *Kaş. II 178* (toşğurur, toşğurma:k).

D tuşğur- (d-) Caus. f. of tuş-; 'to cause to meet'. N.o.a.b. **Uyg.** viii ff. *Bud.* (may we receive from Maitreya Buddha commendation to the divine favour of Buddha, by the strength of that commendation) *yüz kalp üç asangl altı paramit tuşğurup* 'causing us to meet the six ways of salvation for a hundred aeons and three immeasurable lengths of time' *Pfahl. 8, 11-12* (but toşğurup 'filling' is a possible alternative); **Xak.** x1 men oğını: ata:sığa: tuşğurdım 'I brought about a meeting (*arqa'tu'l-mulāqāt*) between a son

maker' dö:şekçi: *Mel.* 58, 7; tö:şe:kçi: *Rif.* 157.

D töşeklik (d-) Hap. leg. ?; P.N./A. fr. töşe:k. **Xak.** x1 (after töşeklik) and with -ğ (i.e. töşeklik) its owner, that is 'owner of a mattress' (*al-firāş*) *Kaş.* I 509.

D töşeklik (d-) Hap. leg. ?; A.N. (Conc. N.) fr. töşe:k. **Xak.** x1 töşeklik barçın 'brocade (etc.) designed to make a mattress' (*al-firāş*) *Kaş.* I 509.

Tris. V. DŞG-

D teşükle:- (d-) Hap. leg.; Den. V. fr. teşük. **Xak.** x1 ol anı: teşükledil: 'he reckoned that he was greedy, a glutton' (*ahül manhüm*). *Kaş.* III 340 (teşükle:r, teşükle:mek).

D tüşgünlen- (d-) Hap. leg.; Refl. Den. V. fr. tüşgün. **Xak.** x1 tağ tüşgünlendi: 'there were many gum tragacanth trees (*şacaru'l-katirā*) on the mountain' *Kaş.* II 278 (tüşgünlenür, tüşgünlenme:k).

Dis. DŞL

D tüşlüğ P.N./A. fr. 1 tüş; n.o.a.b. Uyğ. VIII ff. Bud. (entering the island of the jewels of Buddhahood) kutralmak tüşlüğ ertini alğalı uyur 'he can take the jewel the fruits of which are salvation' *TT V* 26, 94-5.

D tüşlük Hap. leg.; A.N. fr. 3 tüş; the phr. is a variant of the commoner phr. tüş ö:di: **Xak.** x1 tüşlük ö:di: *waqtu'l-ta'ris* 'the time to halt for a rest' *Kaş.* I 477.

Dis. V. DŞL-

D teşil- (d-) Pass. f. of 1 teş-; 'to be pierced, split', etc.; s.i.m.m.l.g. Türkü VIII ff. Man. (the blood, pus and filth) *yavlak tesilti* (*sic*) *töküiti* 'were violently split and poured out' *M I* 5, 10-11; Uyğ. VIII ff. Bud. (of a corpse) *karını kéberip içgeşisi teşilip* 'the stomach swells and the entrails are perforated' *U III* 43, 24; o.o. *do.* 78, 2-3 (içgeşü); *TT X* 548; **Xak.** x1 *ka:b teşilidi*: 'the wine-skin split' (*işcaqqa*); *verse Kaş.* II 127 (*teşilür*: (MS. in error *teşildi*); *teşilme:k*): **Çağ.** xv ff. *teşil-* (spelt) *sürāx şudan* 'to be pierced' *San.* 194v. 15 (quotns.; earlier erroneous transcription *tşil-*, and translation, corrected): **Kıp.** x1 in *Bul.* 35r. *balla* 'to moisten' is translated PU *teşil-*, ö:1 et-, ö:1 eyle; the first word is no doubt an error for *yaşla-* or the like): xv *infacara* 'to be split, cleaved' (*şışın*); in margin in SW (?) hand) *deşil-* *Tuh.* 6a. 1.

D teşel- (d-) Pass. f. of tişe:-; s.i.s.m.l. **Xak.** x1 orğā:k tişeldi: 'the teeth of the sickle were sharpened'; similarly one says *teğirme:n tişeldi*: 'the teeth of the mill-stone were sharpened'; also the teeth of a saw (*al-minşār*), and the like *Kaş.* II 128 (tişelür, tişelme:k).

D tuşal:- (? d-) Pass. f. of tuşa:-; 'to be hobbled' and the like. The only occurrence in *Kaş.* is dubious, it is in a prov. quoted under

tuşan-, and both the actual appearance of the word and the vocalization, where **tuşalür** would be expected, suggest that it is a correction of **tuşanür** by a later hand; but **tuşal-** s.i.s.m.l. **Xak.** x1(?) *arşan kökrese*: at *ada:kı: tuşalür* (*sic*) 'when the lion roars, the horse's legs are hobbled' (*yataşukhal*) *Kaş.* II 146, 26.

D töşel- (d-) Pass. f. of töşe:-; 'to be spread out', etc. S.i.m.m.l.g. **Xak.** x1 töşek töşeldi: *furişal-firāş* 'the mattress was spread out' *Kaş.* II 128 (no Aor. or Infin.): **Çağ.** xv ff. **töşel-** (-ip, etc.) *döşen-* *Vel.* 211 (quotn.); **töşel-** *gustarda şudan* 'to be spread out' *San.* 177v. 11 (quotn.).

D 1 taşla:- (d-) Den. V. fr. 1 taş; etymologically this V. could be either Intrans. 'to go out' (a meaning pec. to *Kaş.*) or Trans. 'to send out'. In the meaning 'to throw' taşla- (*taşla-*, *tasta-*) s.i.s.m.l., but it is an open question whether in this sense it represents this V. or 2 taşla:- in the lit. sense of 'to throw stones'; the two V.s seem to be distinguished in *San.*, but the translation in *Kav.* clearly suggests that 2 taşla:- meant, in general, 'to throw'. **Xak.** x1 er taşla:di: *ığtaraba'l-raçul* 'the man went abroad' *Kaş.* II 294 (taşlar: taşla:mak): **Çağ.** xv ff. taşla- (-di) *at-* 'to throw out' *Vel.* 169 (quotns.); in one taşkarı taşla- clearly implies an etymological connection with 1 taş; taşla- (t) *birün andāxtan* 'to throw out' *San.* 156v. 7 (quotns.). **Xwar.** xiv taşla- 'to throw away' *Qutb* 173.

D 2 taşla:- (? d-) Den. V. fr. 2 taş; 'to throw stones (at someone), to stone' and in some modern languages 'to pave (a place) with stones'. S.i.s.m.l., see 1 taşla:-. **Xak.** x1 ol itig taşla:di: 'he threw stones (*daraba* . . . *bi'l-hicāra*) at the dog' *Kaş.* III 294 (precedes 1 taşla:-, no separate Aor. or Infin.): XIII(?) *Tef.* taşla- 'to stone' 290; **Çağ.** xv ff. taşla- (2) *sang zadan* 'to stone' *San.* 156v. 8; **Kom.** xiv ditto *CCG*; *Gr.* 237 (quotn.): **Kıp.** xv *racama bi'l-hacar* 'to stone' ta:şla-; this is the original meaning but some of them use it for the expression *ramā mā fi yadik* 'to throw whatever you have in your hands' *Kav.* 76, 8 *racama taşla-* *Tuh.* 17b. 3.

D tişle:- (d-) Den. V. fr. tiş (1 tr:ş); 'to bite'. See tişlat-. S.i.a.m.l.g. as the normal word for 'to bite', but some NE, NW languages use *ısır-* as well or instead; SW Az., Osm. *dişle-*; **Tkm.** *dişle-*. Uyğ. VIII ff. *öğ-dün iki tişin otura tişlep* 'biting it in half with the front teeth' *H I* 152; **Xak.** x1 ol anı: tişle:di: *ağdahu bi-simnihi* 'he bit him'; also used for 'to hit in the teeth' *Kaş.* III 294 (tişle:r, tişleme:k, corrected fr. -mak or vice versa): *KB* 460r (uyşak): **Çağ.** xv ff. tişle- (spelt) 'to seize with the teeth' (*ba-dandān giriftan*), usually in order to bite (*gazidan*), or in order to protect (*ba-cihat-i muhāfazat kardan*) *San.* 194v. 22 (quotns.): **Xwar.** xiv tişle- 'to bite' *Qutb* 180; **Kom.**

xiv ditto *CCI*; *Gr.*: *Kıp.* XIII 'adda **tişle-**: *Hou.* 42, 9; xiv ditto *İd.* 39; *Bul.* 63r.: xv ditto *Tuh.* 25b. 10.

D tuşla- (?d-) *Den.* V. fr. **I tuş-**; survives in some NE languages as **tušta-/tusta-** 'to meet'. **Xak.** XI **men anı: tuşla:dim tahad-đaytulu wa qumtu bi-ñiđāyihī wa muwāca-hatihi** 'I confronted him and stood opposite to, and facing, him' *Kaş.* III 294 (**tuşla:rmen**, **tuşla:ma:k**).

D tōşle- (d-) *Hap. leg.* as a grammatical example; *Den.* V. fr. **tōş:**. **Xak.** XI **tōşle:di**; 'he struck him on the chest' (*alā şadrihi*); **tōş:** *al-şadr Kaş.* III 346, 12; n.m.e.

D 1 taşlat- (d-) *Caus. f. of 1 taşla-*; s.i.s.m.l.(?) but see **1 taşla-**. **Xak.** XI **ol ođulu: taşlattı: ğarraba ibnahu**, 'he sent his son abroad', to be hardened by foreign travel *Kaş.* II 343 (**taşlatu:r**, **taşlatma:k**).

D 2 taşlat- (? d-) *Caus. f. of 2 taşla-*; s.i.s.m.l. **Xak.** XI **ol anı: taşlattı**: 'he ordered that he should be stoned' (*bi'l-đarb bi'l-ñicāra*) *Kaş.* II 343 (no separate *Aor.* and *Infin.*, precedes **1 taşlat-**).

D tuşlat- (d-) *Caus. f. of tuşla-* (**tişle-**); the *Infin.* has quite clearly **-ma:k**, which suggests that in the original *MS.* of *Kaş.* all the cognate words had back vowels. S.i.s.m.l. **Xak.** XI **ol anı: tuşlattı**: 'he ordered him to bite' (*a'adđahu bi'l-sinn*) *Kaş.* II 343 (**tuşlatu:r**, **tuşlatma:k**; *versc* 'he sent a greyhound, ordering it to bite').

D tuşlat- (?d-) *Caus. f. of tuşla-*; s.i.s.m.l. in NE. **Xak.** XI **ol yérig: apar tuşlattı**: 'he ordered someone to take up a position on a piece of ground (*yaqūm maqām ard*) facing him in order to judge the distance from it' (*bi'l-ğiyās min ba'id*); also used of anything about which one conjectures (accepting *Ātalay's* emendation of *yatahazzā fihī for yataharrā* in the *MS.*) *Kaş.* II 342 (**tuşlatu:r**, **tuşlatma:k**).

D tōşlet- (d-) *Hap. leg.*; *Caus. f. of tōşle-*. **Xak.** XI **ol anı: tōşletti**: 'he ordered that he should be struck on the chest' (*alā şadrihi*) *Kaş.* II 342 (**tōşletü:r**, **tōşletme:k**).

D tişlen- (d-) *Refl. f. of tişle-*; s.i.s.m.l., usually for 'to clench the teeth'. **Xak.** XI **ođlan: tişlendi: xaracat isānu'l-şabi** 'the boy grew teeth'; and one says **ođka: tişlendi**: 'the teeth of the sickle were sharpened' (*huddidat*) *Kaş.* II 244 (**tişlenü:r**, **tişlenme:k**).

D tuşlan- (?d-) *Refl. f. of tuşla-*; n.o.a.b. **Xak.** XI **bir: ne:p birke: tuşlandı**: 'one thing was placed opposite (*tauwaccaha . . . nahū*) another and competed with it' (?; *kāna bārāhu*) *Kaş.* II 243 (**tuşlanu:r**, **tuşlanma:k**); **Çağ.** xv ff. **tuşlan- dūār wa muğārin sudan** 'to face and be adjacent to (something)' *San.* 177v: 14 (quotns.).

D tüşlen- *Refl. Den.* V. fr. **3 tüş**; s.i.s.m.l. for 'to have a mid-day rest or meal'. **Elgin** in *Kaş.*'s quotn. is a specifically *Oğuz* word. **Xak.**(?) XI **elgin tüşlendi**: 'the traveller halted (*ta'arrasa*) and dismounted to have a siesta and then go on again' (*li-yuqayyil tumma yanhad*) *Kaş.* II 242 (slightly misplaced); **tüşlenü:r**, **tüşlenme:k**; **tüşlenür ördek yuğak** 'the ducks and other water birds alight on them' *I* 222, 18 (see **3 tüş**); **Çağ.** xv ff. **tüşlen- şāşgāh guđarānidan** 'to spend the middle of the day (somewhere)' *San.* 177v: 14 (quotns.).

Dis. DŞN

D tüşün (d-) *Intrans. Dev. N. fr. tüş-* 'lodgings, inn', and the like. N.o.a.b.; listed in *R III* 1590 as 'Çağ.', but not in any *Çağ.* authority; possibly found in *Rbğ.* **Xak.** XI **KB kirip kend içinde tiledi tüşün** 'he entered and looked for lodgings in the town' 488; **ajun bir tüşün ol ğuruğ bir tüşün** 'this world is one inn, your grave is another' (when that inn yields you up the next world is your inn) 1390; a.o. 1443.

D tōşnek (d-) *Dev. N. (Conc. N.) fr. tōşen-* (abbreviated); 'a place where bedding is laid out'. N.o.a.b. **Türkü VIII ff. turriya: kuş tōşne:ki:ge: konmı:ş**: 'a crane alighted on its resting-place' *İrkB* 61; **Xak.** XI **KB neğü asğı āxir kara yér koyı anı tōşneki ol yağız yér oyı** 'what is the use of it? The end is the bosom of the black earth; his resting place is a hole in the brown earth' 3570.

Dis. V. DŞN-

D tuşan- (?d-) *Hap. leg.*; *Refl. f. of tuşa-*. **Xak.** XI **er ada:kı: tuşandı**: 'the man's legs were tightly bound (*ta'allaqat*) and his thighs were rendered motionless (*iltaffat*) by fear' *Kaş.* II 146 (**tuşan:nur** (*sic*), **tuşanma:k**; *prov.*, see **tuşal-**).

D tōşen- (d-) *Refl. f. of tōşe-*; s.i.s.m.l.g., usually with a *Pass.* sense; *SW Az.*, *Osm. döşen-* (*Tkm. düşen-* seems a recent form, it was earlier *döşen-*). **Xak.** XI **ol özi:pe: tōşe:k tōşendi**: 'the man made it his business to spread out a mattress (*farāşal-firāş*) for himself' *Kaş.* II 147 (**tōşenür** (*sic*), **tōşenme:k**); **KB** (in spring plains, mountains, high ground, and valleys) **tōşendi yađıp** 'have spread out (greenery) and made themselves a mattress of it' 69; **tiriğ öđü āxir tōşengü yérig** 'living beings will die, and at the last make their beds in the ground' 237; o.o. 1383, 1426; *Xwar.* xiv **tōşen-** ditto *Qutb* 185.

VUD tüşne- *Hap. leg.*; *Den.* V. fr. **tüşün**; lit. 'to settle down in lodgings'. **Xak.** XI **yaşın atıp yaşnadı: tuma:n tu:rup tüşnedi**: 'the lightning flashed; the mist rose and became stationary' *Kaş.* I 236, 2; n.m.e.

Dis. DŞR

D taşra- (d-) *Adv. of place fr. 1 taş; 'outside'. Survives only(?) in *SW Osm.* **taşra***

which seems to have been borrowed fr. some other language, since all the cognate forms in Osm. begin with *d*-. **Türkü VIII taşra:** *yoriyur* 'they are marching out' *IE* 11-12; a.o. *IE* 26, *II E* 21 (aşsız); **Xak. XI tamğa:** *suvi: taşra: çıkıp ta:ğış öter* 'the water of the tributary comes out and pierces the mountain' *Kaş. I* 424, 17; n.m.e.: XIII(?) *Tef. taşra* 'outside; (to come) out' 291; **Xwar.** XIV ditto *Qutb* 173; **Osm.** XIV ff. *taşra* (XIV and XV sometimes *daşra*) 'outside, outwards'; c.i.a.p. *TTS I* 684; *II* 885; *III* 674; *IV* 745; XVIII *taşra* in *Rümi, birin* 'outside' *San.* 261r. 12; a.o. *do.* 157r. 11 (*taşgaru*).

D tüşrük (d-) Hap. leg.; abbreviated Pass. Dev. N./A. fr. *tüşür-*; lit. 'which is let fall, or caused to fall', or the like. **Uyg.** VIII ff. *tüşrük xwa çeçeklerig tize urip* 'arranging in order the flowers deposited (on the altar)' *U II* 47, 75-6.

D tüşrüm (d-) Hap. leg.; abbreviated N.S.A. fr. *tüşür-*; the semantic connection is obscure. **Argü:** XI *tüşrüm kull dahāca mina'l-gazl* (MS. 'azl) 'a ball of thread' *Kaş. I* 485.

Dis. V. DŞR-

D taşur- Caus. f. of *taş-*; 'to cause to overflow'. Survives with extended meanings in SW Osm. *taşır-*; elsewhere *taşır-* seems to be the Caus. f. of *taşu:* *Kaş. XI ot eşiş taşurdi:* 'the fire made the pot boil over' (*afārat*); also used of any liquid that overflows its container *Kaş. II* 78 (*taşurur, taşurma:k*); *taşırkan* (sic; after -K-) *kö:zlüg* 'a man with protruding eyes' (*al-cāhiz*) *I* 521.

D tuşur- (d-) Caus. f. of *tuş-*; survives in SW Tkm. *du:şur-*. **Xak. XI ol meni: sa-ğa: tuşurdi:** 'he brought about a meeting (*awqa'a'l-mulāqāt*) between me and you' *Kaş. II* 78 (*tuşurur, tuşurma:k*); *KB* 2370 (okery); **Xwar.** XIV *tuşur-* seems to mean merely 'to meet' *Qutb* 187.

D tüşür- (d-) Caus. f. of *tüş-*; 'to let fall, to order to dismount', etc. S.i.a.m.l.g.; NE **Tuv. düşür-**; SW **Az., Osm., Tkm. düşür-**. **Türkü VIII T** 27 (*asın-*); VIII ff. **Yen. inijizke: eçijizke: ingen yüki:** (sic, but dubious?) *siz* (?so read, *Malow* has *ıyız*) *tüşürtiğiz* 'you have allowed your younger and elder brothers to lay down a female camel's load' *Mal.* 28, 9 (an unsatisfactory inscription, the last words are improbable); **Uyg.** VIII ff. **Bud. kişl üze teğri tüşüreyin** 'I will bring gods down to men' *TT V* 12, 122; a.o. *U IV* 8, 12 (*I* 39, 2; *eğin*); **Xak. XI ot elğdin yarmak: tüşürdi:** 'he dropped (*asqa'a*) the *dirham* (etc.) from his hand'; and one says *men an: attın tüşürdüm* 'I made him dismount (*anzaltu*) from his horse', also for 'I made him fall off' (*asqa'tu*) *Kaş. II* 78 (*tüşürür, tüşürme:k*); **kelse: öme: tüşür-ğil** 'if a guest comes, invite him to dismount' (*anzilhu*) *II* 316, 10; *KB* (the advantage of speech is great) *yérinçe tüşürse beđütür*

kuluğ 'it brings greatness to a slave if he lets it drop at the appropriate place' 1001; o.o. 2347-9 (I to:y); **Xwar.** XIII *düşür-* 'to unload; to cause to fall' 'Ali 25, 55; *xiv düşür-* 'to help (someone) to dismount, or come down' *Qutb* 191; *Nahc.* 106, 8; **Kom.** XIV *tüşür-* 'to unload' *CGI*; 'to cast down (into hell)' *CCG*; *Gr.* 261 (quott.).

Tris. DŞR

D tüşürgü: (d-) Hap. leg.; Dev. Conc. N. fr. *tüşür-*. **Xak. XI tüşürgü:** 'the place where water discharges (*fūhatu'l-mā*) into a river, and, also the place where water discharges (*mafrağū'l-mā*) from a mill-stream into the river', and the like *Kaş. I* 490.

D tüşürgün (d-) Hap. leg.; Pass. Dev. N./A. fr. *tüşür-*; cf. *tüşğün*. **Xak. XI tüşürgün:** 'the gum traçagan tree' (*şagaru'l-katirā*) in one dialect *Kaş. I* 522.

Dis. DŞŞ

D tüşşüz Priv. N./A. fr. I *tüş*; n.o.a.b. **Uyg.** VIII ff. **Bud.** (if a man has no faith, even if he understands the meaning of the (mystical) letters) *tüşşüz kuruğ kalır* 'it is without (beneficial) results and useless' *TT V* 26, 96.

Dis. V. DŞŞ-

D tuşuş- (d-) Recip. f. of *tuş-*; survives in SW Tkm. *du:şuş-*. **Uyg.** VIII ff. **Bud. adında ançulayı kelmışler birle tuşuşmak bulor.** 'on the other hand, it means their meeting the *Tathāgatas*' *U II* 35, 26-8; **Civ. bu tuşuşmak atlığ ırk** 'this hexagram meaning "meeting"' *TT I* 13.

Mon. DY

ta:y 'a one- or two-year-old foal', older than a **kulun**. S.i.a.m.l.g., see *Shcherbak*, p. 91; l.-w. in Pe. and other languages *Doerfer II* 863. **Xak. XI ta:y al-muhr 'a colt' Kaş. III** 158 (verse); *I* 313 (*adğırlan-*), a.o.o.: *KB* (if you ride a fine cross-bred horse or) *tāzi tay* 'an Arab colt' 5803; *Xiv Muh. al-muhr ta:y:ta:y Mel.* 7, 15; *Rif.* 79; (*al-muhr kulum*) *al-filtu* 'foal' *ta:y* 69, 12; 170; **Çağ.** xv ff. **ta:y (sic) kura-i asb** 'a foal', one or two years old *San.* 261r. 23; **Kip.** XIII *al-muhr ta:y* (and *al-muhr'u'l-şagır ku:lun*) *Hou.* 12, 9; (*al-muhr ibn sana ku:lun*) *ibn sanatun ta:y do.* 12, 12; *xiv ta:y al-muhr Id.* 67; xv ditto *Kav.* 61, 10; *Tuh.* 33b. 9.

I to:y originally 'a camp' in the physical sense of an aggregate of tents; thence the people living in such a camp, 'a community'; thence any 'large gathering', and finally 'a feast', and esp. 'a wedding feast'. In the last sense s.i.a.m.l.g. See *Doerfer III* 1352. **Türkü VIII ff. Man.** (the whole people) *toy kapğına teği bardılar* 'went as far as the gate of the (royal) camp' *TT II* 8, 65 (see note thereon, which is open to some criticism); **Uyg.** VIII ff. **Bud.** Sanskrit (*saṃghāt saṃgham* 'from religious community to religious community')

kuvra:ğtin kuvra:ğka: *pūgāt pūgam* 'from (civil) community to (civil) community' **toytn toyka:** *TT VIII G. 5*; Civ. (the bride's dowry, **toyka:** *TT VIII G. 5*; Civ. (the bride's dowry, **toy** 'the wedding feast' *Fam. Arch.*, l. 170; **toydaki koyinka** 'for sheep for the wedding feast' *do. 67*; **Xak. XI toy al-mu'ashkar** 'a (military) camp'; hence one says **xan toy** 'the camp of the *xāqān*'; the Oğuz do not know this word *Kaş. III 141*; (death) **toydm anı: köçürge:n yafihim min mu'ashkarihim** 'drives them out of their camp' *I 522, 5*; **KB tüşürse toyuğ körse ot suv talu** 'when he pitches camp, he should look for the best grazing and water' 2349; a.o. 2347; **xiii(?) Tef. toy** 'a gathering' 306; **xiv Muh. al-cumā'atū'l-kafira** 'a large gathering' **toy** *Mel. 5, 13; 6, 4; Rif. 76* (quoted as a word containing -o-); **Çağ. xv ff. toy toy diyāfat ma'nāsina** 'feast' *Vel. 225*; **toy (1) caşn wa macma-i surür** 'a feast or joyful gathering' in general (quotn.) and **sür wa 'arūsī** 'a wedding feast' in particular *San. 188r. 10*; **toy ditto 261 v. 10** (quotn.); **Xwar. xiii(?)** (Oğuz Xan) **bedük toy bérđi** 'gave a great feast' . . . **toydm soy** 'after the feast' *Oğ. 90-4*; **xiv ditto Qutb 181; MN 76**; **Kom. xiv** 'feast, wedding feast' **toy CCI, CCG**; *Gr.*: **Kip. xiv toy al-walimatū'l-kabira** 'a great feast' *Id. 67*; *Osm. xiv ff. toy* 'feast'; common *TTS I 696; II 901; III 684*.

2 toy 'potters' clay'. Survives only(?) in NE. **Xak. XI toy iñu'l-xazaf** 'potters' clay', hence 'a clay pot' is called **toy eşiç** *Kaş. III 141*.

VU 3 toy Hap. leg.; perhaps to be connected with **to:ğ monçuk**, see *to:ğ*. **Xak. XI toy** 'the name of a medicinal plant' (*nabt yuta-dāwā bihi*) *Kaş. III 141*.

S 4 toy See *to:ğ*.

S tüy See *tüi*.

Mon. V. DY-

tay- (? **tay-**) 'to slip, slide, slip up', and the like. S.i.a.m.l.g.; SW Tkm. **tay-**. **Uyğ. viii ff. Bud. Sanskrit cyūta** 'having sunk' (in the technical sense of sinking, or slipping down, to rebirth in a lower form of existence) **tayma:[k]** *TT VIII C. 13*; **yétinç kün tayp eşgek karınka** [gap] 'on the seventh day I shall slip down (and be reborn) in the womb of a donkey' *U III 26, 20-1*; **ıya taya** is read in *U II 29, 18* and 20, the context is of a man in distress, *ıy-*, q.v., normally means 'to oppress', which is hardly relevant, 'slipping' might be, but the words may be merely a misreading of **aya tapa** 'asking and serving': **Xak. XI er taydı:** 'the man slipped' (*zalaqa*); also used of any animal when its feet slip in rain or mud *Kaş. III 243* (**tayar:**, **tayma:k**); a.o. *III 166, 20*; **xiii(?) Tef. tay-** (of a camel on slippery ground) 'to slip' 282; **Çağ. xv ff. tay- lağzidan** 'to slip' *San. 166r. 5* (quotns.); **Kip. xv lazaqa tay-** *Tuh. 18b. 3*.

S tay- See *tı:ğ*.

S toy- See *to:ğ*.

tuy- (d-) 'to perceive, notice, feel', and the like. S.i.a.m.l.g. except NE; SW Az., *Osm.*, Tkm. **duy-**. **Türkü viii** (we crossed the Ertiş river and approached the enemy) **kelmiş: alp tedi: tuymadı:** 'they said 'it would be difficult for them to approach' and did not notice us' *T 38*; **viii ff. IrkB 61** (İln-): **Uyğ. viii ff. Man.-A kentü inça tuymazlar** 'they do not themselves notice this' *M I 10, 20*; **Bud.** in the account of the *nidāna* series in *U II 5 ff.* the formula (I wondered why something happened and) **sakinip oğğurak tuydum** 'after thinking I became vividly aware of' (the reason) occurs several times, 5, 16, etc.; o.o. *TT V 24, 79; VI 137, 460-2*; **Xak. XI er ı:şın tuydı:** 'the man perceived (*ahassa*) what was hidden in the affair and noticed it' (*şa'ara bihi*) *Kaş. III 244* (**tuyar:**, **tuyma:k**); **ö:ğ keçer: kişi: tuyma:s** 'time passes, but a man does not notice it' *I 44, 18*; **Çağ. xv ff. tuy-** ('with -u-') **fahmīdan** 'to understand' *San. 187r. 25* (quotn.); **Kom. xiv** 'to notice, become aware' **tuy- CCG**; *Gr.*: **Kip. xiv tuy- ahassa** *Id. 67*

Mon. V. DYA-

taya- (d-) 'to prop (something *Acc.*) up; to lean (it) against (something)'. Survives only (?) in SW Az., *Osm.*, Tkm. **daya-** Cf. *tire-*. **Xak. XI ol anı: taya:dı:** '*amadahu hattā nahāda 'alayhi* he supported him so that he stood up' *Kaş. III 274* (**tayar:**, **tayma:k**); **Çağ. xv ff. taya- tahiya dādan** 'to give support'; **tayat-** is used in the same sense *San. 166v. 2* (quotns.); **Kip. xiv taya- asnada** 'to support; lean (something) against (something)' *Id. 67*.

Dis. DYD

E tuytrum See *tütrüm*.

Dis. V. DYD-

D tayıt- Hap. leg.; Caus. f. of **tay-**; cf. **taytur-**. **Xak. XI ol anı: suvka: tayıttı:** 'he made him slip (*alzaqahu*) into the water' *Kaş. II 325* (**tayıtur:**, **tayıtma:k**).

D taytur- Caus. f. of **tay-**; s.i.m.m.l.g.; SW Tkm. **taydır-**. **Xak. XI ol anı: suvka: tayturdı:** 'he made him slip (*alzaqahu*) into the water' (etc.) *Kaş. III 192* (**taytur<ur>**), **tayturma:k**).

D tuytur- (d-) Caus. f. of **tuy-**; survives in SE **Türki tuydur-** 'to notice' *Jarring 315*; SW Tkm. **duydur-** 'to make known, to inform'. **Uyğ. viii ff. Bud. billig tuyturdaçı kértgünç** 'the faith which makes (a man) aware of wisdom' *Usp. 59, 5-6*; **Xak. XI ol maşa: söz tuyturdı:** 'he made me aware (*aftanani*) of the statement and informed me of it' (*'arrafanīhi* (sic!) *dālika*) *Kaş. III 192* (**tuyturur**, **tuyturma:k**); **Çağ. xv ff. tuydur-** ('with -u-') **fahmāndan** 'to cause to understand' *San. 188r. 6*; **Osm. xiv and xvi duydur-/tuydur-** 'to inform, make aware'; in two texts *TTS I 235; IV 254*.

Dis. DYĞ

D **taya:k** (d-) Conc. N. fr. **taya:-**; lit. 'prop, support', but usually in modern languages specifically 'walking stick', and the like. S.i.a.m.l.g.; SW Az. **dayağ**; Osm. **dayak**; Tkm. **tayak** (irregular, l.-w. fr. some other language); l.-w. in Pe. and other languages, *Doerfer* II 864. Uyğ. XIII ff. Bud. Sanskrit *dvīśrayena* (?sic) 'by the two supports' 2 **törlög taya:ğ üze**: *TT VIII A.4*; **edgüke tegmekllg yük yüdmeknlg tayakı tétlr** (faith) 'is called the support for assuming the burden which leads to good' *TT V 22, 43*; o.o. *do. 44*; 24, 53-80: *Civ. TT I 191* (**bütgü**): **Xak. XI tayak al-'aşā** 'staff, walking stick'; and one says **kuđe:gü: tayak bérđi**: 'the bridegroom (*al-xatan*) gave a maid-servant or slave, so that the bride dismounted from her horse supporting herself on him' (*mutta-kīya(n) 'alayhi*); this is a custom of the wealthy so that he (the slave) becomes the property (of the bride) *Kaş. III 166* (prov.); **taya:k 'aşā I 417, 6**: *KB* (I have become infirm) **tayak tutti elgim** 'my hand has grasped a staff' 5633: XIII(?) *Tef. tayak 'staff' 282*: **Çağ. xv ff. tayağ/|tayak degnek** 'walking stick' *Vel. 181* (quotns.); **tayağ/|tayak takīya** 'support'; it is a Dev. N. fr. *taya- takīya dādan*; and metaph. **çüb-i dast** 'a walking-stick' *San. 167r. 13* (quotn.): Kom. xiv 'staff' **tayak CCG.**; *Gr.*: Kip. XIII *al-'akkāz* 'staff, crutch' **taya:k Hou. 39, 2**: Osm. xiv ff. **dayak** 'support, walking stick'; in several texts *TTS II 263*; *III 676* (**tayak**); *IV 747*.

D **tayığ** Dev. N./A. fr. **tay-**; 'slippery, unstable'. N.o.a.b. **Xak. XI tayığ yeir al-mazlaqa minā'l-ard** 'slippery ground' *Kaş. III 165*: *KB* (luck is faithless, disloyal, and fickle; it suddenly flies off and) **adakı tayığ** 'its feet are liable to slip' 670: XIII(?) *Tef. tayığ* (of the ground) 'slippery' 282.

tayuk Hap. leg.; syn. w. **taylağ**; there must be some etymological connection between the two, but **-lağ** is not a known Turkish SUFF. and both may be l.-w.s. Atalay also suggests a connection with SW xx Anat. **dayı** 'good, good-looking' (of a man or animal) *SDD 408*. **Xak. XI tayuk er** 'a young, elegant, fastidious (*al-şābbu'l-zarīfu'l-mutaqazziz*) man' *Kaş. III 166*.

S **tuya:ğ** See ***tuña:ğ**.

D **tuyuk** 'closed, niggardly (i.e. with closed hands)', and the like. S.i.s.m.l. in NE and NC; *Tuv. duyuk*; cf. *tuyın*. Pass. Dev. N./A. fr. ***tu-** (see **to-**) with euphonic **-y-** inserted. **Xak. XI tuyuk kişi**: 'a niggardly (*al-munqabid*) man': **tuyuk kün** 'a rainy, foggy (*dacn wa dābāb*) day': **tuyuk kapuğ** 'a closed (*muğlaq*) door' *Kaş. III 166*: **Çağ. xv ff. tuyuk** (spelt *cinās* 'a pun', which is one of the literary conceits (quotn.); and *cinās* in Turkish is a special metre which they called *bahr-i tüyüq*; it is a *raml musaddas maqşir* as stated (with an example) in *Naẓā'ī's* work on prosody *San.*

188r. 23 (the **tuyuk/tuyuğ** is a well-known early Turkish verse form used, inter alia, by *Qādi Burhanu'l-dīn*; the semantic connection is obscure).

tayğa:n 'greyhound, borzoi'; prob. an old animal name ending in **-ğān**. Survives in some NE languages, SE *Türki*, and NC *Kir.*; in other languages **tāzi** ('Persian') is usually used in this sense; l.-w. in some languages see *Doerfer* II 866. **Xak. XI tayğa:n** 'a slim loped (*al-aqabbu'l-ağđaf*) kind of dog' *Kaş. III 174* (prov.); three o.o.: *xiv Muh.(?) salūqī* 'greyhound' **tayğa:n Rif. 174** (only).

VUF **tayğun/toyğun** n.o.a.b.; presumably some kind of high official. The first syllable is prob. Chinese *t'ay* 'great' (*Giles 10,573*); *Vilh. Thomsen in Inscriptions de l'Orkhon déchiffrées*, Helsingfors, 1896, p. 177, note 84 suggested that the second syllable was the Collective SUFF. **-ğun** but this seems improbable. It is more likely to be a Chinese word, but there are phonetic objections to the suggestion that it is *kuan* 'official' (*Giles 6,341*). The two words may be different, the second vowel in the second is uncertain. **Türkü VIII rıgar oğlanıñızda: tayğunıñızda yeğde**: **ıgıdūr ertıgliz** 'you fed (the people?) better than your sons and high officials' *I SE*; [**gap**] **bunça: bedizciğ toyğun elteber kelürti**: 'brought so many decorators, high officials(?), and *eltebers*' *I NE*.

Tris. DYĞ

VU?D **taya:ğu**: 'pebbles' and the like; the Uyğ. spelling **tuyağ** occurs in a damaged passage and may be an error, but equally the word may be misvocalized in *Kaş.*; **taya:ğu**: is morphologically a Dev. N. fr. **taya-** but there is no obvious semantic connection. Uyğ. VIII ff. Bud. (now it has become our fate) **utun yavız braman[lar]ntıñ taş (VU) tuyağu teğ iriğ yavğ[an yüz]lerin kör-geli** 'to see the faces of the shameless, evil Brahmans which are as tough and hard as stone and pebbles' *Ü III 17, 11-13*: **Xak. XI taya:ğu: al-nubla wa'l-madara** 'pebbles and clods of clay' *Kaş. III 174*.

D **tayaklığ** (d-) P.N./A. fr. **taya:k**. N.o.a.b. Uyğ. VIII ff. Bud. **aşnuku ikigüke tayaklığ tiriğ bolmak öğdısiz ol** 'it is not praiseworthy to come to life with the support of the first two' *TT V 26, 110*; o.o. *do. 28, 127-8*.

D **tayaklık** (d-) A.N. fr. **taya:k**; n.o.a.b. Uyğ. VIII ff. Bud. (just as the sound constantly rises from a drum . . .) **eliğke tayaklıkın** 'with the help of the hand' (wood and leather) *Sar. 375, 7-8*; **bu yağız yer tayaklıkın bütgülük neçe edler bar erser** 'whatever commodities must be produced with the help of the brown earth' *do. 530, 1-2*; a.o. *Hien-tz. 1049*: **Xak. XI KB** (do not take chances with the enemy, know that he is powerful) **tayaklık yağıka temür kalkan ét** 'make an iron shield your support against the enemy' 4263.

D **tuyağlıg** P.N./A. fr. **tuya:ğ** (**tuña:ğ**); n.o.a.b. **Türkü** VIII ff. *Irkb* 5 (adğırılık); **?tuyo:ğlu:ğ**: **Xak.** XI **tuyağlıg** yılku: *haya-rân dū hāfir* 'a hooved animal' *Kaş.* III 178.

D **tuyuğsuz** (d-) Hap. leg. ?; Priv. N./A. fr. ***tuyuğ**, Dev. N. fr. **tuy-**; 'without perception'. **Uyg.** VIII ff. Bud. *TT VI* 460 (belgü:-süz).

Tris. V. DYĞ-

D **tayaklan-** (d-) Refl. Den. V. fr. **taya:k**; n.o.a.b. **Xak.** XI **er tayaklandı**: 'the man owned a walking-stick' (*aşā*) *Kaş.* III 197 (**tayaklanu:r**, **tayaklanma:k**); a.o. 198, 8.

D **tayuklan-** Refl. Den. V. fr. **tayuk**; n.o.a.b. **Xak.** XI **yigıt tayuklandı**: *tazayā'l-fatā bi-zayyī'l-zarfā* 'the youth dressed elegantly' *Kaş.* III 197 (**tayuklanu:r**, **tayuk-layma:k**).

Dis. DYŁ

(?D) **taylağ** Hap. leg.; syn. w. **tayuk**, q.v. **Xak.** XI **taylağ er al-racudul-zarifu'l-laifū'l-qaddil-wađiyu'l-lawni'naqiyū'l-tawb** 'an elegant man with a graceful figure, a clear complexion, and clean clothes'; this is mainly used of youths (*al-fityān*); one says **taylağ yigıt** 'a fastidious (*hūtaqazziz*) elegant youth' *Kaş.* III 386.

Dis. DYN

teyiğ (?**téyiğ**) 'squirrel', and by extension 'squirrel skin'; *Kaş.*'s form and translation must be due to a misunderstanding. S.i.a.m.l.g. except SW, usually as **tiyiğ/tiyin/ti:n**, see *Shcherbak*, p. 142; the squirrel skin was used as a currency unit in early Russia during the period when coins were scarce, and the word as ti:n still survives in some languages, including SW Tkm. for 'kopek'; l.-w. in Pe. and other languages in this last sense, see *Doerfer* II 1013. **Türkü** VIII **kara: kişin kök teyiğlin** 'their black sable and grey squirrel skins' II N 11-12; S 12: **Xak.** XI **teyiğ al-sammür** 'sable' *Kaş.* III 370: **KB ağı çuz teyiğ kiş alir sen térip** 'you collect and acquire treasure, brocade, squirrel, and sable skins' 5367; **teyiğ kiş öpi tuttu dünyā içi** 'the interior of the world assumed the (dark) colour of squirrel and sable' 5825; xiv *Muh. al-sincāb* 'squirrel' **teyiğ Mel.** 72, 8; *Rif.* 174: **Çağ.** xv ff. **teyiğ** (spelt *sincāb San.* 203v. 5 (quotns.): **Kom.** xiv 'squirrel, miniver' **teyin CCI**; **Gr.**: **Kıp.** XIII **al-sincāb** (VU) **teyin Hou.** 11, 13; **Osm.** xiv to xviii **teyin** 'squirrel' in 4 texts *TTS* II 892; *IV* 752.

F toyin ('Buddhist monk'); l.-w. fr. Chinese *tao jén* same meaning (*Giles* 10,780 5,624). N.o.a.b.; became a l.-w. in Pe., Mong., and other languages, where it sometimes acquired other meanings, see *Doerfer* II 993. **Yakut toyon** 'master, governor, official, mayor', and the like, *Pek.* 2706, is clearly a l.-w. fr. Mong. after it had acquired these extended meanings. **Uyg.** VIII ff. Bud. Sanskrit **bhikṣu** 'monk' **toyin TT VIII A.10, C.4**; o.o. *H.1* (okt-; spelt **toyu:n**), etc.; **üküş midik toyinlar** 'many

laymen and monks' *TT IV* 4, 10; o.o. *U III* 34, 5 (ii); 36, 23; *TT VII* 40, 74, etc.: **Civ.** **enetkek toyin** 'the Indian monk' *TT VII* 14, 1; **toyin and toyin kult** 'monk's servant' are fairly common in *USp.*; sometimes used as a P.N. e.g. as the name of a witness in 16, 25-32: xiv *Chin.-Uyg.* *Dict.* 'Buddhist monk' **toyin Liğeti** 268; *R III* 1175: **Xak.** XI **toyin al-ile min ummati'l-kafara** 'an infidel among the pagans'; he has the same position among them as an *'ālim* or *mufti* among us; he lives constantly with the idols and reads the books and legal pronouncements of the pagans, *God* protect us from them *Kaş.* III 169; o.o. *III* 84 (**yükün-**); 377. 1 (**tapiğsa:k**): **Kıp.** xiv **toyin** (MSS. *(ayın)* *al-ra'is fi din Uyğur* 'a leader in the religion of the Uyğur' *Id.* 67.

D **tuyin** Hap. leg.; syn. w. **tu yuk**, q.v.; presumably Dev. N./A. fr. ***tu-** (see to-). **Xak.** XI **tuyin er** 'a mean, niggardly (*al-dāninu'l-munqahid*) man' *Kaş.* III 169.

D **tayanç** (d-) Dev. N. fr. **tayan-**; apparently a title of office; n.o.a.b.; cf. **taya:ğu**. **Uyg.** VIII ff. Bud. (if a virtuous young man or woman) **beğke işike inanç tayanç bolğalı küseser** 'wishes to become a confidant or assistant of a *beğ* or his lady' *TT VII* 40, 52; a.o. *U III* 62, 2 (ii).

S **tuynak** See ***tuña:ğ**.

Dis. V. DYN-

D **tayan-** (**dayan-**) Refl. f. of **taya:-**; 'to support oneself by, lean on, or rely on (someone or something *Dat.*)'. S.i.a.m.l.g.; **dayan-** in NE Tuv.; SW Az., Osm., Tkm. **Türkü** VIII ff. Man. *Chuas.* 175-6 (**inan-**): **Uyg.** VIII ff. Bud. **söğütke tayanıp turdı** 'he stood leaning against a tree' *U III* 22, 14; **ađırtlamakka tayanıp** 'relying on discrimination' (between the good and bad in all doctrines) *Suv.* 302, 23; o.o. *do.* 297, 10; 589, 4; *TT VIII E.8* (**iğid-**); *USp.* 100, 5: **Xak.** XI **ol mağa: tayanadı**: 'he leant on (*ittaka'a* 'alā') *me*'; also used when one leans on anything *Kaş.* III 190 (**tayanu:r**, **tayanma:k**); o.o. *III* 161, 2; 380 (**taya:ğu**): **KB tayanma tiriglikke** 'do not rely on life' (it passes like a dream) 5323: **Çağ.** xv ff. **tayan-** 'to lean' (*tahiya kardan*) in general, and 'to lean one's back against (something)' in particular *San.* 166v. 21 (quotn.): **Xwar.** xiv **tayan-** 'to support oneself on (something *Dat.*)' *Quib* 168: **Kıp.** XIII **ta'akkaza** 'to lean on' **ṭayan-** *Hou.* 39, 2: xiv **ṭayan-istanada wa ittaka'a** 'to support oneself, lean on' *Id.* 67: xv **ittaka'a tayan-** *Tuh.* 4b. 9; a.o. *do.* 84a. 3: **Osm.** xv ff. **dayan-** (and **ṭayan-**) 'to rely on'; in several texts *TTS* I 182; *III* 170; *IV* 193.

D **tuyun-** (d-) Refl. f. of **tuy-**; 'to have, or acquire perception, or awareness'; n.o.a.b. **Uyg.** VIII ff. Man. *TT III* 120 (**añiğ**): Bud. Sanskrit **bodhyaṅgā** 'the constituent parts of enlightenment' **tuyunma:k** **böölökleri TT VIII A.15, 21, 22**; (how can they fill their

minds with it and yet) *tuyunmasar* 'not acquire enlightenment?' *Hüen-tz.* 115; a.o. *Usp.* 43. 9.

Tris. DYN

D *taya:ŋu:* (d-) Crasis of *tayaŋgu:*. Conc. N. fr. *tayan-*; n.o.a.b., but see *Doerfer* II 994. Cf. *tayanç.* **Xak.** XI *tayaŋgu:* (mis-spelt in MS.) *fi ašlî-luğati'l-hâcib* in the original terminology 'Chamberlain'; then, when the word *hâcib* came into use it became obsolete (*turika*); it is derived from the word *tayandı:* 'tamada' 'he relied on'; the king relies on the Chamberlains and the common people also rely on them to communicate their representations to him and get a reply from him *Kaş.* III 380: XIII(?) *Tef. murtafaq* 'resting place' *tayaŋgu* (or? *tayaŋu*) 282.

Dis. DYS

taysı: See *tayşı:*.

Dis. V. DYS-

D *tuysuk-* (d-) Hap. leg.; Emphatic (?), normally Pass.) f. of *tuy-*. **Xak.** XI *er tuysukdo:* *faţuna'l-racul ma yumkar ma'ahu wa yukâyad* 'the man became aware of the trap and snare that were laid for him' *Kaş.* III 195 (*tuysuka:r*, *tuysukma:k*).

Dis. DYS

F *tayşı:* a Chinese phr. which became a l.-w. in Mong., prob. direct and not through Turkish, in which case the *Çağ.* word was prob. borrowed fr. Mong. In Mong. it is a very high title (*Kov.* 1551 'vizir, prime minister'; *Halhot* 389 ditto). The first syllable is certainly *t'ai* 'great' (*Giles* 10,573); 'chief minister' is *t'ai tsai* (*Giles* 11,490); this might be the word in Türkü, if it was transcribed *taysı*, but can hardly be the word in *Çağ.* which looks more like *t'ai shih* (*Giles* 9,683) 'chief historiographer' (or 'astrologer'); v. *G.* (*Index* to *TT I-V*, p. 42) suggested that the Türkü word was *t'ai tzu* (*Giles* 12,317) 'prince', but this phr. actually means 'senior prince, heir apparent', and could hardly be used in the Plur. Türkü VIII ff. Man. *kuŋçular taysılar* (or *taysılar*?) *uluğ atlığlar* 'the royal consorts, chief ministers(?)', and notables' *TT II* 8, 64: *Çağ.* xv ff. *tayşı* (spelt) in the language of the Chinese (*Xitâ'i-yân*) *دابیر وا ہادیق وا مہیر وا اُستاد* 'secretary, expert, master-craftsman', also spelt *tayşı* *San.* 167r. 17; *tayşı* in Mongolian, 'scribe (*niwisanda*), expert, master-craftsman' *do.* 261r. 25.

Dis. V. DYS-

D *tayış-* Hap. leg.; Recip. f. of *tay-*. **Xak.** XI *ol anıñ birle: tayışdı:* 'he competed with him in sliding' (*fi'l-talazzuq*) *Kaş.* III 188 (*tayışur-*, *tayışma:k*).

Dis. V. DYZ

D *tuyuz-* (d-) Caus. f. of *tuy-*; 'to cause, or allow (someone) to become aware', etc.

N.o.a.b.; cf. *tuytur-*. Türkü VIII ff. Man. *kimke* [gap] *éştürmez tuyuzmaz* 'it does not allow anyone to hear or become aware of ...' *M III* 10, 7 (iii): *Uyğ.* VIII ff. Bud. *TT VI* 335-6 (*bildüz-*).

Mon. DZ

taz (? d-) 'bald'; s.i.a.m.l.g., w. some extended meanings, usually as *taz/tas*; NE *Tuv. tas*; SW Az., Osm. *daz*; lacking in Tkm.; a l.-w. in Hungarian as *tar*, borrowed fr. an early L/R dialect. *Uyğ.* VIII ff. Civ. in a list of persons from whom a horse tax of '5 coppers' was collected one of those concerned is (PU) *Çoba Yıkmiş* and another (PU) *Yıkmiş Taz*, possibly 'the bald Yıkmiş' (but other readings are possible) *Usp.* 54, 5; a.o. *H II* 18, 45: **Xak.** XI *taz al-aqra* 'bald': *taz* at *al-farasu'l-abras* (not an ordinary word; the prov. below suggests either 'with sore feet' or 'unshod') horse: *taz koyı* 'a hornless (al-acamm) sheep'; *taz yér al-sabaxa qalila* (omission) 'salty ground with scanty (vegetation?)'; *taz* at *tavarçı: bolma:s* 'an *abras* horse is no use for carrying merchandise because its hooves are bad' (*yahün radi'al-zıfıf*) *Kaş.* III 148; *I* 99 (*ajmuk*); a.o.o.: *Çağ.* xv ff. *taz* 'a person who, by reason of baldness (*kaçal*) has no hair on his head' *San.* 155r. 17 (quottn.): **Kom.** XIV *taz CCI*; **Gr.** Kip. XIV *taz al-aqra* *Id.* 63; xv ditto *Kav.* 60, 9; *Tuh.* 4a. 6: **Osm.** XIV ff. *daz* 'bald'; c.i.a.p. *TTS I* 182; *II* 264; *III* 171; *IV* 193.

I *tiz* (d-) 'knee'; s.i.a.m.l.g., usually as *tiz/tis*; SW Az., Osm. *diz*; Tkm. *diz* (*ste*). Türkü VIII ff. *Irkb* 60 (*beg:lz*): *Uyğ.* VIII ff. Bud. *U II* 47, 78 etc. (*çökilt-*): **Xak.** XI *tiz al-rukba* 'knee' *Kaş.* III 123: *KB 712* (*tuşa:-*): XIII(?) *Tef. tiz* 'knee' 301: XIV Muh. *al-rukba diz* *Mel.* 48, 5; *Rif.* 142 (in margin *tiz*): *Çağ.* xv ff. *tiz diz zâni ma'nâsına* 'knee' *Vel.* 188 (quottn.); *tiz* ('with -i-') *zânü San.* 194r. 19 (quottn.): **Kom.** XIV 'knee' *tiz CCG*; **Gr.**: Kip. XIII *al-rukba tiz Hou.* 41, 6; XIV ditto *Id.* 38; *diz al-rukba*, also called *tiz*, but *diz* is commoner *do.* 48: xv *al-rukba tiz Kav.* 61, 7; *Tuh.* 16b. 8: **Osm.** XIV ff. *diz* 'knee'; noted in several common phr. *TTS I* 213-14; *II* 309; *III* 201-2; *IV* 234.

F **2** *tiz* in spite of *Kaş.*'s remarks almost certainly a l.-w. fr. Pe. *diz/dij* 'a castle', esp. one in a commanding position. The word occurs among the Mon.s in *Kaş.* but is sometimes vocalized *teyz*, possibly implying *té:z*. **Xak.** XI *tiz kull makân murtafı* 'any high place'; the Pe. took this (word) and called their castles (*qilâ'ahâ*) *diz*; *tiz* the name of a summer station (*muştâf*) for Kâşğar; it is called **Tarığ Art Tiz** because of its height (names of two other summer stations incorporating *tiz* follow) *Kaş.* III 123; o.o. *I* 373 (*туруğ*): *II* 344 (*тағлат-*): XIV Muh.(?) (in the Chapter *fi'l-arq*) *al-tall* 'a hill' *tiz Rif.* 177.

I *toz* 'dust'. Survives as *toz* in NW Kk.; SW Az., Osm., and *toz* in Tkm. In other

languages 'dust' is usually *tozan/tozan* or *çağ* (? a l.-w.). Cf. I *to:ğ*. *Türkü VIII* ff. (clouds were stationary above) *asra*: *toz turdi*: 'dust was stationary below' *IrKB 15*: *Uyg.* VIII ff. *Man. TT III 27* (*batul*-): *Bud. TT VIII A.6* (*topraklığ*); *U II 39, 89*, etc. (*toprak*): *Civ. TT I 5-6* (*toprak*): *Xak. XI to:z* ('with back vowel') *al-ğubār* 'dust' *Kağ. III 123*; three o.o. translated *qastal* or *habā*, both 'dust'; XIII(?) *Tef. to:ziy* arasında 'in the dust' 302: XIV *Muh. al-ğubār to:z Mel. 75, 1*; *Rif. 178*: *Çağ. xv ff. toz gard wa ğubār San. 175v. 7*: *Xwar. XIII ditto 'Ali 55*: XIV ditto *Qutb 183*: *Kom. XIV ditto CCI, CCG*; *Gr.*: *Kip. XIII al-ğubār do:z Hou. 5, 12*: XIV *toz al-ğubār Id. 63*; *al-qatām wa'l-ğabw wa'l-ğubār* 'dust cloud, mist, dust' *doz Bul. 3, 5*: XV *al-ğubar toz Kav. 58, 11*; *Tuh. 26b. 2*.

2 to:z 'birch-bark'. S.i.a.m.l.g. as *toz/tos*; in SW only *Az.*; l.-w. in *Pe.* and other languages, see *Doerfer II 960*. *Uyg.* VIII ff. *Bud.* (if one writes the *dihārañi*) *tozda* 'on birch-bark' (a leaf, paper, etc.) *U II 70, 4* (ii): *Xak. XI to:z al-calizatu'llati yulbas 'alā'i-qişiy* 'a strip which is wrapped round a bow' *Kağ. III 123*: *Çağ. xv ff. toz* (mis-spelt *tuz*) (7) 'the bark of the mountain almond tree' (*püst-i diraxt-i bādām-i kühü*) which is wrapped round bows to strengthen them, also called *tos*, Arabicized as *tüc San. 175v. 15*; *tos* a corruption of *toz* which is wrapped round bows and the like *do. 176r. 18*: *Kip. XIV toz* 'the bark (*ğışır*) of a tree with which bows are covered' (*yuğsā*) *Id. 38*: *Osm. XIV-XVII toz* 'a material used to wrap bows', including metaph. the beloved's eyebrows; in several texts *TTS I 698*; *III 685*; *IV 758*.

tuz (? d-) 'salt', sometimes used metaph. S.i.a.m.l.g.; *NE Tuv. dus*; *SW Az. duz*; *Tkm. duz* but *Osm. tuz*. *Uyg.* VIII ff. *Civ.* (in a prescription) *kara tuz* 'black salt'(?); this might be *toz* 'birch-bark', the other ingredients are organic *H I 4*; a.o. *II 32, 39*: *Xak. XI tuz* ('with back vowels') *al-milħ* 'salt' *Kağ. III 123*; six o.o. translated *al-milħ*; and *andın tamar tükeli tuz* 'all kinds of saltiness (*al-malāħa*; i.e. charm) ooze from him' *I 60, 6*; *avialur özüm anıy tuzı:pa*: 'my soul is hunted by his saltiness (charm)' *I 296, 4*: *KB bu şā'ır sözi sözke kattı tuzı* 'this poet's remark added its salt to the remark' *711*; a.o. *1328* (*etmek*); *4222*: XIII(?) *At. turtmaz eseninde tuz döstüpa* 'he does not during his lifetime give his friend salt to taste' *263*: XIV *Muh. al-milħ tuz Mel. 75, 8*; *Rif. 178*: *Çağ. xv ff. tuz* ('with -u-') (i) *namak salt' San. 175v. 9* (quotation). *Xwar. XIV ditto Qutb 188*: *Kom. XIV ditto CCI*; *Gr.*: *Kip. XIII al-milħ tuz Hou. 17, 17*; XIV ditto *Id. 53*; *al-milħ (t)duz* (*sic*) *Bul. 8, 17*: XV *milħ tuz Tuh. 35a. 5*.

töz 'root, basis, origin', and the like. Survives only(?) in most NE dialects as *tös R III 1264*; cf. *tüb, I kök, yiltız*. A l.-w. in *Pe.*, *Doerfer II 961*. *Türkü VIII* ff. *Man.* (the five gods are ... *tözi yiltızı* 'the origin and root' (of every-

thing on earth) *Chuas. 47-8*; *do. 5-6* (*térin*-); a.o.o.: *Uyg. VIII* ff. *Man. öz tözlerin ukıtıp* making them understand their own origin' *TT III 30*; *köni tözin unitmişlarka* 'to those who had forgotten their true origin' *do. 123-4*; a.o.o.: *Bud. eritiğü teriğ töz yiltız nomın* 'the very profound doctrine of the root' (Sanskrit *indriya*) *TT VI 148*; (faith is called) *körtülerke kértülerniğin cin kértü töziğe kirmekniğ tözi* 'the basis of entry into the (company of) believers and the true basis of the believers' *TT V 22, 23-4*; o.o. *TT VIII D 27*, etc. (*uğuş*); *U III 41, 7* (i) (*I* *ğ*), etc.: *Civ. in TT VII 30, 12 töz* is used exceptionally instead of *kut* for 'element' (of the five elements); (in *H I 104 tözin* is an error for (*eşgek*) *tüsin* 'donkey's hair'): *Xak. XI* one says *él töz neteg kasfa'l-wilāya wa'l-ra'iya* 'how are the realm and the subject people?' (this must belong here, it cannot belong to **2 to:z** which precedes it): *töz al-aşl* 'origin'; one says *anıy tübi: tözi: kim man aşluhu wa ilā man yantamā* 'who are his ancestors and to whom does he trace his origin?' *Kağ. III 123*: *KB aydı Aytoldı kılki tözi* 'Aytoldı told of his character and origin' *568*; o.o. *855*; *1704* (*köçüt*); (in *555 tözi* is an error for (*barçın*) *yüzi* 'the front surface of brocade'): XII(?) *KBVP tüz tözi 11*: *Çağ. xv ff. töz* ('with -ö-') *bun-i ğış* 'the lobe of the ear' *San. 175v. 7* (quotation with the phr. *kulak tözi*).

tüz (d-) 'level, flat, even', with some extended meanings like 'equal'. S.i.a.m.l.g.; usually as *tüz/tüs*; *SW Az.*, *Osm.*, *Tkm. düz*; the *Tkm.* forms suggest that *Kağ.*'s alternative spelling *tüz* is prob. an error, due to the voiced final. *Türkü VIII* (the rulers and ministers were wise and tough) *begleri: yeme: bodunı: yeme: tüz ermiş* 'both their begs and their people were orderly' *I E 3*: *Uyg. VIII* ff. (*Man.* the reading *tüz kerinçsiz* in *TT III 66*, etc. and some *Bud.* texts is an error for *tüzgerinçsiz* q.v.): *Bud. tüz* sometimes translates directly, or via a Chinese translation, Sanskrit *amatā* 'impartiality', e.g. (a well-disposed merciful mind, a cheerful mind) *tüz köğül* 'an impartial mind' (attains knowledge of all the Buddhas) *TT VI 77*; when used to translate a Chinese calendar character *tüz* represents *ping* 'level, even, equal' (*Giles 9,310 do. 258* (and note); o.o. *TT V 26, 86* (*tapla:ğ*); *Sw. 134, 12* (*arka*); etc.): *Civ.* (various ingredients) *tüz ülüş* 'in equal parts' *H I 4, 50, 166*; o.o. *do. 147* (*otura*); *TT VII 42, 1* etc. (*uldağ*): *Xak. XI tüz* 'anything level' (or 'equal'; *mustawī(n)*); hence one says *tüz yer*: 'level ground' *Kağ. I 325*; one says *tüz yer: maqdı mustawiya* 'a level place' *III 123*; *bés; ermiş: tüz ermes*: 'the five fingers are not equal' *I 128, 8*; (all men) *tüz ermes*: 'are not equal' (*laysa . . . bi-sawā*) *I 376, 21*; a.o. *I 433, 7*; and see *erentüz*: *KB kilinç silig erdi kılki tüz-e* 'his conduct was pure and his character equable' *42* (cf. *töz*); (a three-legged stool does not lean over) *üçüğü turur tüz* 'the three (legs) stand level' *802*; *yağtu tüz* 'he

will be lying flat' 1427; (if a man gets drunk, he becomes mad) **bu telve işi kör kaçan tüz bolur** 'how can the acts of this mad-man become reasonable(?)' 2099; XIII(?) **Tef. tüz** 'smooth (ground); straight (road); upright (figure)' 317; **Xwar.** XIII **düp düz** 'quite level' *Ali* 57; XIV **tüz** 'level' *Qutb* 198; 'appropriate' *MN* 248; 'equal' (shares) *Nahc.* 256, 8; **Kom.** XIV **tüz** 'level; equal; upright; a steppe' *CGI, CCG; Gr.* 261 (q.v.); **Kip.** XV **muştahib** 'keeping company with one another' **tüz Tuh.** 32b. 4 (this is prob. one of the places where a Turkish translation of a word, and the next Ar. word, in this case ?*mustawî(n)* have fallen out of the text).

Mon. V. DZ-

tez- 'to run away, fly', with some implication of 'to succeed in running away, to escape'. Survives as **tez-/tes-** only(?) in some NE dialects and SW Tkm., elsewhere displaced by **kaç-**. **Türkü** VIII (the Uluğ İrkin and a few men) **tezip bardı**: 'escaped' *IE* 34; **neke:** **tezerbüz üküş teyin** 'why should we run away because they are numerous?' *T* 38-9; o.o. *II E* 38, 41; *T* 43; VIII ff. (a son got angry with his parents and) **tezipen barmış**: 'ran away (from home)' *Irkb* 58; *Man.* *MI* 7, 11 (tu:l); **Uyg.** VIII **Karluk tapa: tezip kirtı**: 'he fled in the direction of the Karluk and entered (their country?)' *Şu.* *S* 10; o.o. *N* 11 (bar-); *Sa.*: VIII ff. **Bud. tezdı** *PP* 58, 11; **tezip bardı** *do.* 59, 7; **tezer**: *ERSE* *TT VIII C.15* (Sanskrit lost); a.o. *U III* 8, 3; **Civ. tütüş kerişte tezgıl** 'fly from disagreements and quarrels' *TT I* 48; a.o. *do.* 141; **Xak.** XI **keyik tezdı**: 'the deer (etc.) ran away' (*farra*) *Kaş.* *II* 8 (**tezer**, **tezme:k**): XIII(?) **At. tili yağın erke yırak tut teze** 'keep away from a liar, fly from him' 153; **Kip.** XIV **dez-(t-)** (*sic*; described as 'with back vowel') 'to stray' (*āra*) that is, of sheep, etc., to leave the flock *Id.* 48.

tiz-(d-) 'to arrange (things) in a row; to string (beads)', and the like. Semantically close to **tüz-**, q.v., and confused with it in *San.* and some modern languages. S.i.a.m.l.g.; **düz-** in NE Tuv.; NW Kk. and SW Osm.; but in SW Az. and Tkm. **düz-** is used in this sense. **Uyg.** VIII ff. **Bud.** (her wonderful white teeth) **yürün yinçü tizmiş teğ** 'like strung white pearls' *U IV* 30, 51-2; a.o. *U II* 47, 75-6 (**tüşrük**); **Xak.** XI ol **yinçü: tizdi: nazama'l-lu'lu'** 'he arranged the pearls (on a string)'; similarly for **nazama'l-kalam** 'he put his remarks in (a logical) order' one says **söz: tizdi: Kaş.** *II* 9 (**tize:r**, **tizme:k**); a.o. *II* 31, 19-21; **KB** **yinçü tizip** 4427: XII(?) **KBVP kamuğ barçasına böğüler sözi tizip yinçüleyü kamuğ tüz tözi** 'putting in a logical order the words of the sages for all people and stringing together like pearls their basis and origin' 11; **Çağ.** xv ff. **tiz-diz-** *Vel.* 188; **tiz- muhra ba-riştin** (MS. in error *bar sina* 'on the breast') **kaşıdan** 'to arrange beads on a string'; also pronounced **tüz-** *San.* 193v. 13 (quotn.); **tüz-** ('with -ü-') (3) **muhra ba-**

-riştin (*sic*) **kaşıdan wa intizam dâdan** 'to arrange beads on a string and put them in order'; and in this last meaning **tiz-** is also used *do.* 173r. 23; **Kip.** xv **nazama tiz- Tuh.** 37a. 1.

toz- apparently a V. homophonous w. **1 to:z** meaning 'to become dust, to volatilise', and the like. In the early period very rare (and used only of odours). Survives in these and similar meanings, and some so different that they may have a different origin (perhaps a Caus. f. in -z- of to:-) in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk., Nog.; SW Osm., Tkm. **Türkü** VIII ff. **Man.** (the foul blood pours out of the corpse) **toza yıdıyur** 'volatilizes and stinks' *MI* 6, 5; **Uyg.** VIII ff. **Bud.** (all the time from their bodies) **alku teğ adınçığ yıd yıpar tozar ünér boltı** 'all kinds of fragrant odours volatilized and rose' *TT V*, p. 20, note A 117, l. 3; (**Xak.** XI **toza:r, toz-mak** are erroneously given as the Aor. and Infin. of **tozar-**, q.v., but see **tozit-**); **Xwar.** XIV **toz-** is 'Trans. 'to scatter (something) like dust' 183; **Kip.** XIV **toz- inba'ā'a'l-ğubār** 'of dust, to be raised'; and one says **ıpar yıyısı: tozdi:** 'the smell of musk was diffused' (*fāxa*) *Id.* 63.

töz- 'to suffer, endure', and the like. Almost exclusively **Kip.**; survives only in NC Kzx. and some NW languages; a l-w. in Hungarian as *tűr-* fr. an early L/R dialect. **Kip.** XI **er tumluğka: tözdi:** 'the man suffered acutely (*xarışa*) from the cold' *Kaş.* *III* 182 (**töz:er**, **töz:me:k**): XIII **şabara** 'to endure' **döz-** *Hou.* 34, 20; XIV **töz- şabara** *Id.* 38; **döz-** (described as 'with back vowels') **şabara do.** 48; XV **şabara wa tabata** 'to endure, to be firm' **töz-** *Tuh.* 22b. 10; **fāqa wa fābata** 'to be able to support, to be firm' **töz-** *do.* 24a. 1; **istamarra** ('to be firm') **wa fābata töz-** *do.* 5b. 9; **Çağ.** xv ff. **töz-** (-**medip**, etc.) **şabr et- ve fāqat götür-** *Vel.* 208 (quotns.); **töz-** (spelt 'with -ü-') (1) **tahammul hardan** 'to endure', also **tözlen-** *San.* 173r. 22 (quotns.); **Xwar.** XIV **töz-** 'to suffer, endure' *Qutb* 185; *Nahc.* 86, 7; **Kom.** XIV ditto *CGI, CCG; Gr.* 252 (quotns.).

tüz-(d-) a V. homophonous w. **tüz;** 'to level, straighten, put in order', and the like. Survives in SE Türki **tüz-**; SC Uzb. **tuz-**; NW Kırım **tüz-/düz-**; SW Az., Osm., Tkm. **düz-**; other languages use Den. V.s fr. **tüz** like **tüze-** in this sense. See **tiz-**. **Uyg.** VIII ff. **Bud.** **işlerin tüzgell** 'in order to put their affairs in order' *Hüen-t.* 151; **Xak.** XI **beg'elin tüzdi: sawa'ül-amirü'l-wilāya** 'the *beg* put his province in order'; and one says ol **yérig tüzdi:** 'he levelled (*sawawā*) the ground' (etc.) *Kaş.* *II* 9 (**tüze:r**, **tüzme:k**): **KB** ('Atiq was the first, believing in God and) **köpül tüz** 'ordering his mind and tongue' 51; (one takes the sword and) **boğunug tüzér** 'organizes the people' 268; o.o. 75 (**ünde:-**) 93, 146, 877, 2272, 5151, etc.: XIV **Muh. nazama** (cf. **tüz-**) **tüz- Mel.** 3, 13; *Rif.* 116 (mis-spelt **tüz-**): **Çağ.** xv ff. **tüz-** ('with -ü-') (1) see **töz-**; (2) **saxtan wa ārastan** 'to make, put in order, arrange'; (3) see **tiz-** *San.*

173r. 22 (quotns.): Xwar. xiv **tüz-** (and *metri gratia* **tüzü-**) 'to arrange, set in order' *Qutb* 191; 'to tune' (a lute) *MAN* 22: Kıp. xiv **düz-** ('with front vowel') *nazama'l-şay' İd.* 48: (xv in *Tuh.* 5b. 10 *sawwā* is written in a second hand under **töz-**): Osm. xiv ff. **düz-** 'to arrange, put in order, correct', etc.; c.i.a.p. *TTS* I 249; II 352; III 232; IV 268.

Dis. DZA

D **tüzü:** 'all'; prob. like *alku:* a Dev. N./A., but the semantic connection with **tüz-** is tenuous. Pec. to Uyğ. and *KB.* Uyğ. viii ff. Man.-A *M* I 28, 12 (arka:); *do.* 16 (üdrül-): Man. *kılınız edğü tüzüke* 'you have done good to all' *TT* III 103; o.o. *do.* 67-8 (ozğur-), 154, 174-7; Bud. *savlarığ barça olarka tüzü tüketi sözledi* 'he communicated the statement in full (Hend.) to all of them' *U* II 21, 19-20; o.o. of **tüzü tüketi** *TT* X 59-60; *PP* 35, 2-3; o.o. *TT* V, p. 14, note A.23, 10; *Tif.* 46a. 3 ff. (artuk) *Hüen-ts.* 162 (tul-) *Xak.* xi *KB* **tüzü barça muñluğ sağa** 'all (Hend., creatures) are in need of Thee' 24; *törütti tilek teg tüzü 'älamiğ* 'He created the whole world as He wished' 125; o.o. 9 (erkiğlik), 31, 827, 2685 (örtgüsüz), 3815.

Dis. V. DZA-

D **tuza:-** (?d-) Den. V. fr. **tu:z;** 'to salt (something)'. Survives in some NE dialects; *Tuv. duza-*. Cf. *tuzla:-*. *Xak.* xi ol et **tuza:di:** 'he salted (*mallaha*) the meat'; used in place of **tuzla:-** *Kaş.* III 263 (no Aor. or Infin.).

Dis. DZC

D **tuzçı:** (?d-) N.Ag. fr. **tu:z;** 'salt-maker; salt merchant'; s.i.s.m.l. Uyğ. viii ff. Bud. *tuzçılarnıñ suza:ki erser* 'if it was a village of salt-makers' *TT* VIII C.3 (Sanskrit missing).

Dis. DZD

D **tüzdem** (d-) Hap. leg. ?; Den. N./A. connoting resemblance. Uyğ. viii ff. Bud. (if a man's mind and knowledge are stable) **etözi tüzdem etiğliğ erip** 'and his body is well-proportioned and active' *Suv.* 594, 13-15.

Dis. V. DZD-

D **tezit-** Hap. leg.; Caus. f. of **tez-**. *Xak.* xi it **keykını: tezitti:** 'the dog scared (*anfara*) the deer' *Kaş.* II 305 (teztü:ri; tezlitme:k).

D **tozut-** (? tozıt-) Hap. leg.; Caus. f. of **toz-**; in the MS. of *Kaş.* the second vowel is once -u- but otherwise unmarked. N.o.a.b. *Xak.* xi ol **topra:k tozuttı:** *ayğaza'l-ğubār wa ațārahu* 'he raised the dust (Hend.)' *Kaş.* II 305 (*VU* **tozutur, tozutmak:** Kıp. xiii *ğabbara mina'l-ğubār* 'to raise the dust' **dozüt-** (?sic MS. *do:zat-* and *-gil*) *How.* 42, 14; xiv *ğabbara* translation irregular **toza:ttı: dozudurmen, dozduñ,** and other forms imperfectly vocalized *Bul.* 66v.

Dis. DZĞ

tuzak (?d-) 'trap, snare', and the like. S.i.a.m.l.g.; NE *Tuv. duzak;* NW Kk. **duzak;** SW Az. **duzağ;** Tkm. **duzak** but Osm. **tuzak;** l.-w. in Pe., *Doerfer* II 962. *Türkü* viii ff. *Irkb* 61 (İlin-): *Xak.* xi **tuzak al-facc wa'l-hibalatu'llati yuşād bihi** 'a trap or noose used in hunting' (verse): **tuzak** a word (*kalima*) used by a man to his beloved when he is complementing her (*istamlahahā*); it is emphasized by attaching -ı; **tuzakı:** *Kaş.* I 380; o.o. *I* 204 (İlin-); 425, 19; *I* 380, etc. (oğrı:); *III* 304 (*yapsa:-*, spelt *tuza:k*); 358, 25 (*tuza:k*): *KB* **tuzakka ilinme** 'do not get caught in the trap' 4824; a.o. 3637 (2 ağ:); xiii(?) *At.* 456 (elik); xiv *Muh.* **al-facc tuza:k** *Mel.* 61, 5; *Rif.* 160 (*al-ğalaq* 'wooden lock' *tuzak: Rif.* 179 is an error for *yuzak: Mel.* 76, 8, a medieval word also occurring in *CCI*): *Çağ.* xv ff. **tuzag/tuzak dām** 'trap' *San.* 175v. 19 (quotn.): Xwar. xiv **tuzak** 'trap' *Qutb* 188. *Kom.* xiv ditto *CCG;* *Gr.*; a.o. under İlin- *Gr.* 106: Kıp. xiii **al-facc tuza:k** *Hou.* 10, 17; xiv **tuzak al-şarak** 'snare' *İd.* 63; *Bul.* 12, 6; xv ditto *Tuh.* 20b. 12; *facc tuza:k* *do.* 28a. 1: Osm. xiv in a verse quoted in *TTS* II 910 **tuzak** 'snare' rhymes with **tuzak** for Pe. *dūzax* 'hell' (as there is no Turkish etymology for **tuzak** the possibility of some such foreign origin might be explored, but obviously 'trap' cannot be derived directly fr. 'hell').

?D **tuzğu:** 'a gift of food given to a traveller', not quite syn. w. **ertüt** or **armağān:**. In Turkish n.o.a.b., but a l.-w. in Pe., Mong., and other languages, see *Doerfer* II 900; its form in these languages makes -u- in the first syllable certain; it is therefore perhaps a Den. N. fr. **tu:z,** salt being a traditional form of food gift. *Xak.* xi **tuzğu:** 'a gift of food-stuffs' (*al-hadiya mina'l-ařima*) brought to a man who is going on a journey by his neighbours or acquaintances *Kaş.* I 424; **tuzğu: mançu: sēzimmeñ** 'do not suspect (*lā tazunn*) that a gift of food is (intended as) wages for (some) task' (*ucrata'l-'amal*) *I* 419, 10: *KB* (all the workmen came and appeared) **tapuğ tuzğu birle neğ ertüt kılıp** 'presenting their services, gifts of food and (other) things' 1769: Xwar. xiv **tuzğu** 'a gift' (said to be of money, but this seems doubtful) *Qutb* 183 (*tozğu*).

D **tozğak** Dev. N. (connoting repeated action) fr. **toz-**; 'powder' and the like. N.o.a.b. Uyğ. viii ff. Bud. (to me this whole great universe is as unimportant as) **İgen tozğakı** *U* III 71, 1; (the Sanskrit original suggests that the meaning is 'the pollen of maize cobs'; **İgen** is otherwise unknown and may be a misreading of **ekin**): *Çağ.* xv ff. **tozğak** (spelt) 'a spherical fungus the size of a small melon (*dastanbuh*) which grows in the fields; it has a thin outer skin and its interior is full of a soft powdery substance; when the outer skin is touched it bursts' *San.* 175v. 22 (i.e. the fungus called in English 'puff-ball').

Dis. V. DZĞ-

D tazğır- Hap. leg.; Inchoative Den. V. fr. ta:z. **Xak.** x1 er başı: tazğirdi: (MS. *tazğardi*): 'the man's head was almost bald' (*kāda an yataqarra*) *Kaş.* II 178 (tazğırar:, tazğırma:k).

D tozğır- Hap. leg.; Inchoative Den. V. fr. I to:z. **Xak.** x1 yér tozğirdi: 'the ground was almost dusty' (*kāda . . . an yalubb minhū'l-habā'u'l-mantūr*) *Kaş.* II 178 (tozğıra:r, tozğırma:k).

Tris. DZĞ

D tuzakçı: N.Ag. fr. tuzak; 'a trapper'. N.o.a.b. Uyğ. VIII ff. Bud. (fowlers, deer-hunters, fishermen, hunters, netters) tuzakçı 'trappers' *PP* 1, 8; a.o. in a similar list *TT IV* 8, 56: **Xak.** x1 *KB* tuzakçı is a fairly common simile for 'this world' 3564-7, 4824.

D tuzkiya: (? d- -kiña: Hap. leg.; Dim. f. of tuz; lit. 'little piece of salt', but used as a term of endearment. **Xak.** x1 menliğ kara: tuzkiya: 'my black-moled charmer' (*maliha*) *Kaş.* III 350, 8; n.m.e.

Tris. V. DZĞ-

D tuzğulan- Hap. leg.; Refl. Den. V. fr. tuzğu: **Xak.** x1 ol mağa: tuzğulandi: 'he gave me a present of' food (etc.)' *Kaş.* III 201 (tuzğulanu:r, tuzğulanma:k).

Dis. DZG

tezek 'dung'; more specifically 'animal dung'. S.i.a.m.l.g. unchanged; l.-w. in Pe. and other languages, see *Doerfer* II 902. **Türkü** VIII ff. *IrkB* 23 (bul-): **Xak.** x1 tezek rauñu'l-faras 'horse dung' *Kaş.* I 386 (prov.): Çağ. xv ff. tezek (spelt) *sargin-i dawābb* 'animal dung' *San.* 194r. 21 (quoton.): Kıp. XIII *ziblu'l-faras* 'horse dung' tezek *Hou.* 13, 1: xiv tezek 'dry dung' *Id.* 38; dezek ditto 48: xv *cilla* 'dung' tezek *Tuh.* 11b. 2; *zibl* tezek *do.* 18a. 11.

D teziğ Dev. N./A. fr. tez-. O. Kır. ix ff. teziğ keyikde: alp men 'I am tough among the flying deer' *Mal.* 44, 2 (text as in Shcherbak's revised edition): **Xak.** x1 teziğ *al-nifār bayna'l-qatum* 'panic in the tribe'; and one says teziğ kişi: 'a man who shies away (*al-nafūr*) from something' *Kaş.* I 386: *KB* keyik sāni dawlat kişike teziğ 'luck shies away from men like a wild creature' 712; tapuğka teziğ 'shying away from service' 3628; a.o. 4760.

D tizliğ (d-) Dev. N. fr. tiz-; 'a row, line, string (of pearls)', and the like. S.i.s.m.l.; NE *Tuv.* dizliğ; SW *Osm.* dizi. Uyğ. VIII ff. Bud. nom ertinliğ kezigde tizliğde 'in the series (Hend.) of jewels of the law' *TT V* 24, 57; *kazlar* tizliği teg 'like a string of geese' *X* 160; yinçü tizliği teg 'like a string of pearls' *do.* 450; o.o. *U I* 29, 9; *Sw.* 642, 3-4 (yivliğ): **Xak.** x1 tizliğ 'any row (*saff*) of things'; one says tizliğ terek (MS. *tézek*) 'a row of poplars' (*al-hawr*) and bir: tizliğ yinçü: 'one string (*nazm*) of pearls' *Kaş.* I 387; 'the mountain

sheep) tizliğin (MS. unvocalized with *qāf* for *nūn*) turup sekrirış: 'go bounding off (*atawātab*) in a line' *I* 214, 19; xiv *Muh.* 'a string (*nazm*) of pearls, etc.' tizliğ *Mel.* 84, 9; *Rif.* 190 (mis-spelt *tiri:riğ*): Kıp. xv(?) in the margin of *Tuh.* 34b. 6 *manzūm* 'strung' tizliğ, tizlimiş.

D teziğ: Hap. leg.; although this is indexed under *fa'li* it seems to be merely teziğ with 3rd Pers. Sing. Poss. Suff. abbreviated. **Xak.** x1 one says of a panic (*al-hazāhiz*) which breaks out in a tribe when the enemy approach and they fly (*nafarū*) from them teziğ: boldi: *Kaş.* I 429.

D teze:k Hap. leg.; Dev. N./A. (connoting repeated action) fr. tez-. **Xak.** x1 teze:k er 'a man who shies away (*al-nafūr*) from a task etc.' *Kaş.* II 289.

D tizliğin (d-) Pass. Dev. N. fr. tiz-; lit. 'arranged in a row', in practice 'reins'. To some extent displaced by l.-w.s, but s.i.s.m.l. in all groups; dizliğin in NW Kk.; SW *Osm.* Cf. tlin, yügün. **Xak.** x1 *Kaş.* I 339 (tlin); (the waters of the tributary pour out and pass through the mountains) artuçları: tegre: ünüp tizliğin yeter: *havcalayhi qad nabata'l-'-ar'ar şaffa(n) ka'annahu miqwad faras* 'the junipers grow round them in rows as if they were a horse's halter' (*Kaş.* may be right in seeing a pun between this word and the *Inst.* of tizliğ; but the words seem actually to mean 'their (the waters') poplars grow round and lead them (as if with) a halter' *I* 424, 18; n.m.e. but see *çetkein*: XIII(?) *Tef.* tizliğin 'reins' 301: xiv *Muh.* *al-inān* 'reins' tizliğin *Mel.* 72, 1; tizliğin *Rif.* 174: Çağ. xv ff. tizliğin *cilaw-i asb* 'a horse's reins', in Ar. *inān* and *zimām*; in *Rūmi* dizliğin *San.* 194r. 24; a.o. 92v. 3 (yüğüñ): *Xwar.* xv tizliğin 'reins' *Qutb* 175 (teziğin, error), 180: *Kom.* xiv 'reins' tizliğin *CCl*; *Gr.*: Kıp. XIII *al-inān* tizliğin (misvocalized -gen) *Hou.* 14, 4: xiv tizliğin *al-sayru'l-lađi fi fa'si'l-licām min cânibayhi* 'the straps which are in the projections on either side of the bit'; one says at tizliğinIn tuñ *amsiki'l-licām* 'take firm hold of the bit' *Id.* 38: *Osm.* xviii dizliğin in *Rūmi inān-i asb* *San.* 226r. 27: a.o. 194r. 24 (Çağ.).

S teziğinç See teziğinç.

Dis. V. DZG-

D teziğn- See teziğn-.

D tüzger- (d-) Trans. Den. V. fr. tüz; n.o.a.b. See tüzgerinçsiz. So spelt in *Kaş.* in the Perf. but the Aor. and prob. the Infin. have -gür-, which is the *Türkü* form. It is unlikely that this is tüzgür- Caus. f. of tüz-, which is itself Trans., and the -ü- is prob. due to labial attraction. **Türkü** VIII ff. *Man.* özerin saklanu arıtı tüzgürü (spelt *tüzgürü*) tutzun[ar] 'let them keep themselves, protecting themselves and guiding themselves strictly' *M III* 38, 5-6 (i): **Xak.** x1 men anı:

tüzgerdim *ahdaytuhu* 'I guided him' *Kaş. II* 179 (VU *tüzgerürmen*, *tüzgerme:k*).

Tris. DZG

D *tüzügü* n.o.a.b.; presumably *tüzü*: with the Den. suffix *-gü*: (usually abstract). Uyğ. VIII ff. Man. *kut koluntılar tüzügü* 'they all asked for divine favour' *TT III* 141; a.o. *do.* 98 (amra:-).

D *tizliġliġ* (d-) P.N./A. fr. *tizliġ*; 'arranged in lines, in military formation'. N.o.a.b. Uyğ. VIII ff. Bud. *Suv.* 627, 14-15 (*yivigliġ*).

D *tüzgerinçsiz* formerly misread as two separate words *tüz herinçsiz*, and discussed at length in *TTIX*, p. 20, notes 7-8; *X*, p. 15, note 96; clearly a Priv. N./A. fr. a Dev. N. fr. the Refl. f. of a Den. V. in *-ger-*; the suggestion there is that it is a Den. V., more or less syn. w. *tübger-*, fr. *töz:*. This is semantically unconvincing; there is no other trace of such a V., while *tüzger-*, q.v., is well established. Etymologically the word should mean 'without being guided', but in practice it corresponds to Sanskrit *anuttara* 'unsurpassable'; the connotation is perhaps 'requiring no guidance'. Uyğ. VIII ff. Man. (you came down to earth after the four(?) prophets) *tüzgerinçsiz burxan kutın bultuğuz* 'you have acquired the unsurpassable majestic position(?) of prophet' *TT III* 66; o.o. *do.* 153, 178; *IX* 8 (habitually spelt *tüzherinçsiz* in Man. Syriac script): Bud. the word normally occurs in the phr. *tüzgerinçsiz (yég or yég üstünki* sometimes added here) *burxan kutı* translating Sanskrit *anuttarasamyaksambodhi* 'unsurpassable perfect awareness' (or 'knowledge') *TT IV* 12, 57; *V* 20, 10; *VI* 223, 305; *X* 96; *tüzgerinçsiz tuymak* 'unsurpassable awareness' *VI* 137; *tüzgerinçsiz burxan yolu* 'the unsurpassable way of the Buddha' *VI* 118.

Tris. V. DZG-

D *tezekle-* Den. V. fr. *tezek*; s.i.s.m.l. for 'to manure (the ground)'. *Xak.* XI at *tezekle:d*: 'the horse (etc.) defecated' (*raita*) *Kaş. III* 340 (*tezekle:r*, *tezekleme:k*).

Dis. DZL

D *tizliġ* (d-) P.N./A. fr. *tiz*; 'having knees'. N.o.a.b. *Türkü VIII I E 2, II E 3*, etc. (1 başliġ).

D 1 *to:zluġ* P.N./A. fr. 1 *to:z*; 'dusty'. S.i.s.m.l.; SW Osm. *tozlu*. Uyğ. VIII ff. Civ. *tozluġ tupra:klaġ* (sic) [gap] 'dusty, earthy' *TT VIII I.18*.

D 2 *to:zluġ* Hap. leg.; P.N./A. fr. 2 *to:z*; 'firmly wrapped in birch-bark', i.e. sound and serviceable. *Xak.* XI *oprak yasıkdın to:zluġ ya: çıkar:* 'a well-wrapped bow (*al-qawsu'l-maqlūza*) comes out of a shabby quiver' *Kaş. III* 16, 25; n.m.e.

D *tüzliġ* (?d-) P.N./A. fr. *tuz*; 'salty'. S.i.m.m.l.; SW Az. *duzlu*; Osm. *tuzlu*;

Tkm. *du:zlu*. *Xak.* XI *Kaş. I* 209 (*usit-*); *xiv Muh. al-māliḥ 'salty' tuzlu: Mel.* 56, 5; 66, 4; *tuzluġ Rif.* 154, 165; (*baytu'l-milḥ* a salt store' *tuzluġ* 69, 5; *tuzluk* 170) *Çaġ.* xv ff. *tuzluġ/tuzluk namakin wa māliḥ 'salty' San.* 175v. 25 (quotn.): *Xwar.* *xiv tuzluġ 'salty' Qutb* 189; *Kıp.* *xiv tuzlu:* *al-māliḥ Id.* 63.

D *tözliġ* P.N./A. fr. *töz:*; 'having a root, or origin; originating in', and the like. N.o.a.b. *Türkü VIII ff. Toy.* 5-6, etc. (ol; *intt:z*): Uyğ. VIII ff. Man. *TT II* 17, 80-2 (*utsuk-*); Bud. *yél tözliġ iġlerig* 'illness originating in wind (or demonic possession?)' *U II* 68, 1-2 (ii) a.o.o.; o.o. *TT V* 20, 9 (*tüblüġ*); 24, 65-68; *VIII E. 4* (spelt *töslög*); *Suv.* 588, 19-20 (*törçl-*): Civ. *it toprak tözliġ yıl* 'the Dog, Earth-element year' *TT VII* 17, 3; a.o. *do.* 17, 17 (see *töz*); *sarıġ tözliġ su:vesa:lık* 'thirst originating from bile' *TT VIII I.11*; o.o. *do.* 12; *HI* 139.

Dis. V. DZL-

D *tizil-* (d-) Pass. f. of *tiz-*; 'to be arranged in a row; (of pearls, etc.) to be strung'. S.i.m.m.l.; *dizil-* in NE Tuv.; SW Osm. *Xak.* XI *ylncü: tizildi: nuẓama'l-lu'lu' wa'l-si'r* 'the pearl was strung, and the poem was strung together' (sic, cf. *tizliġ-*); also used of things which get in line of their own accord (*intaẓama bi-naḥsiḥ*); Intrans. and Pass. (*yata'addā wa lā yata'addā*) *Kaş. II* 127 (*tizilür*, *tizilme:k*); *tümen çeçek tizildi:* 'countless flowers have come up in rows' (*intaẓamat*) *I* 233, 26; *bu neḥ ol bilir: birke: tizilgen* (MS. *terige:n*) 'these things are always arranged in a row (*yantaxim*) one after the other' *I* 523; o.o. *I* 331, 1; *III* 131, 21; *KB* 74 (*titir*): *Çaġ.* xv ff. *tizil- ba-rıştiḥ kaşıda şudan* 'to be arranged on a string' *San.* 193v. 27 (quotns.); and see *tüzül-*.

D *tüzül-* (d-) Pass. f. of *tüz-*; survives in SC Uzb. *tuzul-* (sic), but most modern languages use instead *tüzel-* Pass. f. of *tüze-* (not an early word) Den. V. fr. *tüz*. *Türkü VIII* (settling in the Otügen mountain forests) *tavġaç bođun birle: tüzültm* 'I lived on equal terms (or the like?) with the Chinese people' *I S* 4-5, *II N* 3; Uyğ. VIII ff. Bud. *tüzülmişke teġürdeci köni yoriġ ol* 'it is upright behaviour which brings (a man) to equality' *U I* 35, 2-3 (*Suv.* 524, 3-4); o.o. *Suv.* 137, 12; *Hüen-tz.* 2053; Civ. *tört yıpaġ tüzülti* 'the four quarters were set in order' *TT I* 121; a.o. *do.* 137; *Xak.* XI *yér tüzüldi:* 'the ground was levelled' (*suwıyat*); and one says *iş tüzüldi:* 'the affair was in good order' (*istaqāma*) *Kaş. II* 127 (*tüzülür*, *tüzülme:k*); a.o. *II* 71, 13 (*tutuş-*): *KB* *ajun eñke teġdi tüzüldi törü* 'the world attained peace, the customary law was properly organized' 103; o.o. 60 (*tadu:*); 5951 (*bulġanuk*): *Çaġ.* xv ff. *tüzül-* (spelt) (1) *muntaxam şudan* 'to be arranged in rows' (? Sec. f. of *tizil-*); (2) *kük şudan şaz* 'of a musical instrument, to be tuned' *San.* 174v. 10 (quotns.); (*tüzel-* similar

meanings 174v. 2 (quotns.)): **Xwar.** xiv **tüzül-** 'to be arranged, set in order' *Qutb* 192: (**Kip.** xiv **tüzel-** (sic) *istawā* 'to be equal, level, in good order' *Id.* 39: xv *intazama tüzen-*, in margin in second hand **tüzel-** *Tuh.* 5b.6).

D tazla- (d-) Hap. leg.; Den. V. fr. **ta:z.** **Xak.** x1 **ol anı: tazla:di:** 'he ascribed baldness ('qara') to him, and called him bald' (*aqra'*) *Kaş.* III 293 (**tazla:r,** **tazla:ma:k**).

D tizle- (d-) Hap. leg. ?; Den. V. fr. **tiz:** Not to be confused with **tézle-**, a *Rümi* word meaning 'to hurry' in *San.* 194r. 18 which is a Den. V. fr. Pe., **téz.** **Xak.** x1 **buğra: erig tizle:di:** 'the camel stallion knelt (*baraka*) on the man while rutting (*fī ğalamathi*) and crushed him (*dağatahu*) with its knees'; also used of anyone who kneels (*caṭā*) on something and crushes it *Kaş.* III 293 (**tizle:r,** **tizle:me:k**).

D tuzla- (?d-) Den. V. fr. **tuz:** 'to salt (something)'; s.i.s.m.l.g. w. some phonetic changes; SW Az. **duzla-**; Tkm. **duzla-**, but Osm. **tuzla-**. **Xak.** x1 **ol et tuzla:di:** translated 'he salted (*mallaḥa*) the cooking pot, the meat, etc.' *Kaş.* III 293 (**tuzla:r,** **tuzla:ma:k**); a.o. III 263 (**tuzla:-**); **Kip.** xiv **tuza: mallaha İD. 63;** *mallaḥa tuza:lat-* but other conjugal forms **duzla-** and **duzlat-** *Bul.* 81v.: xv *mallaḥa tuzul-* corrected in margin to **tuzla-Tuh.** 35b. 6.

D tizlet- (d-) Hap. leg.; Caus. f. of **tizle-**. **Xak.** x1 **ol tizletti: ne:pnı:** 'he ordered that the thing should be crushed by kneeling on it' (*bi-dağiti'l-şay' bi'l-rukba*) *Kaş.* II 342 (**tizletü:r,** **tizletme:k**).

D tuzlat- (? d-) Caus. f. of **tuzla-**; s.i.s.m.l. **Xak.** x1 **ol et tuzlattı:** 'he ordered that the meat should be salted' (*bi-tamliḥ*) *Kaş.* II 342 (**tuzlatu:r,** **tuzlatma:k**); (**Kip.** xiv see **tuzla:-**).

D tizlin- (d-) Hap. leg.; Refl. f. of **tizil-**. **Xak.** x1 **yincü: tizlin:di:** 'the pearls (etc.) were strung' (*intazama*) *Kaş.* II 243 (**tizlinü:r,** **tizlinme:k**).

D tuzlan- (?d-) Refl. f. (often used as Pass.) of **tuzla-**; s.i.s.m.l. **Xak.** x1 **et tuzlandı:** 'the meat was salty' (*tamallaḥa*) *Kaş.* II 243 (**tuzlanu:r,** **tuzlanma:k**); Çağ. xv ff. **tuzlan-namaksüd şudan** 'to be salted' *San.* 174v. 18.

D tüzlün- (d-) Refl. f. of **tüzül-**; n.o.a.b. **Xak.** x1 **tüzlündi: yér:** 'the ground (etc.) was levelled' (*suwviyat*), a variant (*luğā*) of **tüzül-**; similarly one says **ı:ş tüzlündi:** 'the affair (etc.) was in good order' *Kaş.* II 243 (**tüzlünü:r,** **tüzlünme:k**); a.o. I 349, 13 (**teğti:**).

Tris. DZL

D tizıldürük (d-) Hap. leg.; Dev. N. (Conc. N.) fr. **tizil-**. **Xak.** x1 **tizıldürük fulüs ru'üsü'l-xuff** 'small coins (sewn) on the toes of slippers' *Kaş.* I 529.

Dis. DZM

D tizim (d-) N.S.A. fr. **tiz-**; 'row, line, string (of pearls, etc.)', and the like. S.i.s.m.l., usually for 'a list (of things)'; NW Kk. **dzim.** **Xak.** x1 'a string (*nazım*) of pearls' is called **bir tizim yincü:** *Kaş.* I 396: **Kip.** xiv **düzüm** (sic) 'a string' (*al-manzüm*) of pearls and the like; one says **bir düzum** 'one string' *Id.* 48 (one MS, has **dzim** in both places).

D tizme: (d-) Dev. N. fr. **tiz-**; s.i.s.m.l., but not in this precise sense. **Xak.** x1 **tizme:** 'the waistband of trousers' (*nayfaqatu'l-sarawil*); and anything like it, for example the top (*ra's*) of a leather bag, which is made like a waistband and has a string inserted in it and drawn tight *Kaş.* I 433.

Dis. DZN

D түзүн: (d-) Intrans. Dev. N./A. fr. **tüz-**; 'self-controlled, well-behaved, gentle', and the like; not to be confused with **tüzüni:** *Acc.* of **tüzü:**; n.o.a.b. **Türkü VIII ff.** Man. ol **tüzün er** 'that well-behaved man' *M* I 5, 12: **Uyg.** VIII ff. (Man.-A **tüzün barça** 'all' is a scribal error for **tüzü:** *M* I 28, 25); Man. **biñligim tüzünüm yarukum** 'my wise, well-behaved, bright one' *M* I 8, 11: Bud. **tüzün** is common both by itself and in phr. like **edgü tüzün** 'good and well-behaved' *U* III 34, 3 (ii), and **tüzün yavaş edgü** 'well-behaved, peaceable and good' *TT IV* 10, 15-16 etc.; it is commonest in the phr. **tüzünler oğlı tüzüler kızı**, v. G.'s translation in *TT VI* 146 and elsewhere suggests that the connotation here is 'well-born' rather than 'well-behaved', but this is not etymologically justifiable; Sanskrit *āryamarga* 'the noble path' (Bud. technical term) **tözön yol** (sic, but the spelling in this text is eccentric, **örtül-** is spelt **ürtül-** in the same line) *TT VIII A.15:* Civ. **aşnuki tüzünler törüstin** 'the customary law of well-conducted people of earlier generations' *TT VII* 30, 2: **Xak.** x1 **tüzün al-ḥalim** 'gentle, considerate' *Kaş.* I 414 (prov.); a.o. I 221, 18 (same prov.); *KB* (the Prophet) **tüzün erdi** 'was gentle' (modest, etc.) 43; o.o. 107, 1659: XIII(?) At. **uluğ boldukunça tüzün bolup** 'as you come to manhood become better behaved than ever' 355: xiv *Muh.*(?) *al-ḥalim* (opposite to 'spiteful' **öçge:**) **tüzün Rif.** 151 (only); *Rbğ.* ditto *R III* 1584 (quotns.): **Xwar.** XIII(?) ditto *Oğ.* 314 (uk-), 324-5.

Dis. V. DZN-

D tezin- Hap. leg.; Refl. f. of **tez-**. **Xak.** x1 **ol tezindi:** 'he pretended to run away' (*yahrab*) *Kaş.* II 146 (**tezinür,** **tezinme:k**).

D tizin- (d-) Hap. leg. ?; Refl. f. of **tiz-**. **Xak.** x1 **ura:ğut yincü:şın tizindi:** 'the woman strung (*nazamat*) her own pearls' *Kaş.* II 146 (**tizinür,** **tizinme:k**).

Tris. DZN

D түзүнлүк (d-) A.N. fr. **tüzün:**; 'gentleness' and the like. N.o.a.b. **Xak.** x1 **kazğan olç**

tüzünlük 'my dear boy, acquire gentleness' (*al-hilm*) *Kaş. II* 250, 4; **tüzünlükün kayıştım** 'aşaftı 'alayhi bi-hilmî 'I sympathized with him in my gentleness' *III* 188, 21; n.m.e.: *KB* **tüzünlük** is included with **amulluk, örüglük**, etc. in a list of desirable qualities in 326; **tüzünlük bile sen keçür ay küsüş** 'pardon me in your gentleness, O my heart's desire' 1155.

Dis. V. DZR-

D tazar- (d-) Hap. leg.; Intrans. Den. V. fr. **ta:z**. **Xak. x1 tazardı: ne:ḡ** 'the thing became bald' (*taqarra'a*) *Kaş. II* 77 (**tazaru:r, tazarma:k**).

D to:zar- Intrans. Den. V. fr. **to:z**; 'to be dusty, turn to dust'; s.i.s.m.l.; SW Osm. **tozar-**. **Xak. x1 to:z to:zardı: saṭa'a'l-habā** 'the dust spread in every direction' *Kaş. III* 186 (in a Chap. for V.s with three Consonants; **to:za:r, to:zma:k**, error due to haplography in Aor.).

D tüzer- (d-) Hap. leg.; Intrans. Den. V. fr. **tüz**. **Xak. x1 yé:r tüzerdi:** 'the ground was level' (*istawat*) *Kaş. II* 77 (**tüzerür, tüzerme:k**).

Dis. DZS

D tüzsüz (d-) Hap. leg. ?; Priv. N./A. fr. **tüz**; 'disorderly, undisciplined'. **Türkü VIII IE 6, II E 6** (**üçün**).

Dis. V. DZŞ-

D teziş- Hap. leg.; Recip. f. of **tez-**. **Xak. x1 olar ikki: tezişdi:** 'they two were scared of one another' (*tanāfarā*) *Kaş. II* 99 (**tezişür, tezişme:k**).

D tiziş (d-) Hap. leg.; Recip. f. of **tiz-**; for the translation cf. **tizil-**. **Xak. x1 ol meniḡ birle: yinçü: tizişdi:** 'he competed with me in stringing (*fi nazm*) pearls' or (in stringing together) verses; also used for helping *Kaş. II* 100 (**tizişür, tizişme:k**).

D түзүс- (d-) Hap. leg. ?; Co-op. f. of **tüz-**; for the reasons stated under **tüzül-** the scribe vocalized the Aor. and Infin. **tüzeş-** in the MS. **Xak. x1 ol maḡa: yé:r түзүсdi:** 'he helped me to level (*fi taswīya*) the ground' (etc.); also used for competing *Kaş. II* 99 (**tüzüşür, түзүсme:k**; see above).

INITIAL VELAR PLOSIVE

Mon. ĞA

ka: Preliminary note. *Von G.* was no doubt right in suggesting in TTT X, p. 47 that **ka:** in the phr. **ka: kadaş** is a l.-w. fr. Chinese chia 'family' (Pulleblank, *Middle Chinese ka*; Giles 1, 139). *Kaş.*'s etymology of **kadaş** is therefore demonstrably wrong, and the question arises whether the word **ka:** 'vessel' was not invented to justify this false etymology. *Kaş.* is the only authority for the word, and it seems likely that if it really existed it, too, was a Chinese l.-w., but there is no obvious origin for it.

F 1 ka: 'family'; see above. Found only in the phr. **ka: kadaş**, which is n.o.a.b. The evolution of this phr. into **kab kadaş**, also n.o.a.b., is odd and perhaps due to the false etymology mentioned above. It should be noted that both elements in the phr. are declined separately. *Uyğ.* VIII ff. **Bud. ka kadaş** 'family and kinsmen' is common, e.g. **ka kadaş oğul kız ed tavar** 'family and kinsmen, sons and daughters, movable property, and livestock' *U III* 6, 2 (i); **kamın kadaşının do.** 36, 35; **kaşı kadaşı Suv.** 5, 7; a.o.o.: **Civ. ka kadaşka tartınguçı bolur** 'he becomes closely attached to his family and kinsmen' *TT VII* 37, 13 (note **ka** not declined); in the provisions in commercial documents prohibiting relatives from objecting to an agreement one typical list is **ëçim inim kam kadaşım** 'my elder and younger brothers, my family and relations' *USp.* 107, 11; 108, 11; 110, 9-10: **Xak. XI KB** (a man must associate) **kab** (sic in MSS.) **kadaşlar bile** 3209; a.o. 3213: XIII(?) *Tef.* **kab kadaşımını** (sic) 'my family and kinsmen'; **kabı kadaşını** 198: **Xwar. XIV kab kadaşım Qutb** 126.

?**F 2 ka:** 'vessel, container'; see above. N.o.a.b. Cf. **ka:b. Xak. XI ka: al-zarf wa'l-ri'ā** 'a vessel or container' but used only for vessels containing liquids; hence one says **ka: kaça:** *zarf wa'ri'ā* as a *Hend. Kaş. III* 211 (followed by a para. on -**ka:** as the *Dat. Suff.*); (under **tü:des**) hence (i.e. by using the *Suff. -des*) one says **kadaş** for 'brother, kinsman' (*li'l-ax wa'l-qarib*); the base is **ka:** and -**daş** is attached to it, the meaning is that both relatives come from the same vessel (*zarf*) that is their mother's womb *I* 407; a.o. *III* 238 (**ka:ça:**).

ki: Exclamation; Atalay in *Kaş. III* 212, note says that it is still used in Anatolia. **Xak. XI ki:** exclamation (*harfu'l-nidā*) corresponding to the (Ar.) *yā'u'l-nidā*; hence one says **ki: berü: kel** 'hi! come here'; pronounced with a very long vowel (?); *yumadd bayna'l-qāf wa'l-cārr*) *Kaş. III* 212 (followed by a para. on -**ki:** as an affectionate *Suff.* attached to terms of

relationship, e.g. **ata:ki:** *yā ubayyā* 'my dear father').

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ka: *Ilap. leg.*; the morphological connection with **ka:la-** is obscure. **Yağma:** **xı ol eşiçke: otuğ ka:di:** 'he heaped (*ahaffa*) firewood round the cooking pot'; one also says **ol to:nuğ ka:di:** 'he packed (*abbā*) the garment into the cupboard'; the more correct form (*al-afşah*) is **ka:la:di:** *Kaş. III* 249 (**ka:r, ka:ma:k**).

***ko:** - See **kop, ko:ğ-; ko:n-**.

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ka:b properly 'a leather bag, water-skin, sack'; sometimes more vaguely 'vessel, container'. S.i.a.m.l.g., usually as **kap**, with some extended meanings like 'the cover, or binding (of a book)'. L.-w. in *Pe. etc.*, *Doctser III* 1364. Cf. **2 ka:** and see **1 ka:**. *Uyğ.* VIII ff. **Civ. yarım kab bor** 'half a skin of wine' *USp.* 1, 3; o.o. *do.* 1, 5; 4, 1 ff.; 10, 6 etc.; **Xak. XI ka:b al-zıqq** 'wine-skin': **ka:b al-zarf** 'a vessel' and any container (*al-wi'ā*) is called **ka:b**, just as in *Ar. al-fars* (*MS. al-faras*) means properly 'to break the neck' but is also used more generally for 'to kill': **ka:b** 'the caul' (*al-ğirs*; *MS. al-'irs*) in which the child is wrapped in the womb, and (sometimes) born in; such a child is reckoned fortunate (*al-mubārak*) and is called **ka:blıg oğul:** **ka:b** 'a kinsman', metaphorically (*al-qarib* '*alā tarıqi'l-isti'āra*); one says **ol menig birle: uya: ka:b ol** 'he is my kinsman' as if he was born in the same container (*zarf*) *Kaş. III* 146; about a dozen o.o., mostly translated *al-zarf:* **KB** 3209 (i.e.): XIII(?) *Tef.* 198 (**1 ka:**): **Xiv Muh. al-ğilāf** 'sheath' **ka:b Mel.** 40, 3; *Rif.* 129; **ğimdi'l-sayf** 'sword scabbard' **kılıç ka:bi:** 71, 5; 173; **qışru'l-vaşab** 'the bark of a tree' **ka:b** 78, 7; 182: **Çağ. xv ff. kab** 'a vessel' (*zarf*) in general, and 'a wine-skin' (*cüvāl-i latarı*) in particular *San.* 265r. 7; **kab kaçak** 'vessel'; **kab** is used by itself in this sense, but **kaçak** is used only in the *Hend. do.* 265v. 7: **Xwar. XIV Qutb** 126 (**1 ka:**) **Kom. XIV** 'sack' **xap CCG**; *Gr.*: **Kip. XIII al-wi'ā kab Hou.** 17, 5; **XIV kab al-qışr Id.** 67; **kaw** 'the thin skin (*al-qışr*) which a snake sloughs' *do.* 76: **Osm. XVI kaw** 'a sloughed snake's skin', in one text *TTS II* 601.

kap/kıp an alliterative Prefix to *Adjs.*, mainly of colour, indicating intensity; s.i.a.m.l.g. Cf. **1 ap.** *Uyğ.* VIII ff. **Bud.** (to a dying man the sun seems) **kap kara** 'quite dark' *TT III*, p. 26, note 5, 10; **kap kara tünle** 'on a pitch black night' *do.*, p. 28, note 71, 3: **Xak. XI KB** (the partridge's) **kaşı kap kara** 'brows are quite black' 76: XIII(?) *Tef.*

kap kara 198: xiv *Muh. şadidu'l-sawād* 'pitch black' **kap kara**: . . . *şadidu'l-humra* 'bright red' **kıp kızıl** *Mel.* 68, 4-6; *Rif.* 168: **Çağ.** xv ff. **kap kara siyāh-i mahd** 'pure black' *San.* 265v. 10 (quottn.): **kıp kırmızı surx-i mahd** 'pure red' *do.* 293r. 9: **Xwar.** XIII(?) **kap kara Oğ.** 300; **kıp kızıl do.** 166: **Kıp.** XIII *aswad halik* 'pitch black' **kap kara**: *ahmar qāni* 'deep red' **kıp kızıl IIou.** 31, 5: xiv **kap kara**: *al-şadidu'l-sawād*; **kıp kızıl al-şadidu'l-humra** *Id.* 68: xv (they say) *fi ta'kidil-humra* 'to emphasize redness' **kıp kızıl**, and to emphasize blackness **kap kara**: *Kav.* 5, 9; to add emphasis, as in the Ar. words *aşadd* and *abyan* you can say . . . **ne kıp kızıl dir bu** and **ne kap kara dir bu** *Tuh.* 85a. 6.

1 kav 'tinder'; s.i.a.m.l.g. in a wide variety of forms:- **kav, kaw, ko**; **ku**; **kağ, koğ.** L.-w. in Pe. etc., *Doerfer III* 1542. **Xak.** XI **kav** 'the tinder' (*al-hurrāqa*) which is ignited with a strike-a-light' *Kaş. III* 155: **Çağ.** xv ff. **kaw** 'wood gathered under trees and prepared and made into tinder' (*pūda*) which is ignited with a strike-a-light; in Ar. *hurrāqa* and in Pe. *biğa San.* 279r. 12 (quottn.): **Xwar.** XIV **kaw** (sic) 'tinder' *Qutb* 136: **Kom.** XIV 'tinder' **kow** (sic) *CCĪ*; *Gr.*: **Kıp.** XIII *al-şūfān* 'tinder' **kaw** *Hou.* 17, 17: xiv **kaw al-şūfān** which is ignited with a strike-a-light; also used for *al-harrāq* *Id.* 76: xv *harrāq* (PU) **ko** *Tuh.* 13a. 9.

2 kav in the phr. **kav ko:v**, a quasi-onomatopoeic; n.o.a.b. **Xak.** XI if a garment is wrinkled (*inzawā*) and torn (*inxarāqa*; MS. *inharāqa*) in the tailoring one says **to:n kav ko:v** bold: *Kaş. III* 129 (the main entry is **ko:v**); one says **to:n kav ko:v** bold: 'the garment was shrunken (*inqabaḍa*) and wrinkled owing to bad tailoring' *III* 155 (main entry **kav**).

F 3 kav. l.-w. fr. Chinese *ko* 'one-tenth of a pint' (Pulleblank, Middle Chinese *kap*; *Giles* 3,947 6,056). N.o.a.b. **Uyğ.** VIII ff. **Bud.** (in a list of things which might be used dishonestly in trading: balances, scales, feet and inch measures) **şeq kav** 'pints and one-tenth pints' *U II* 77, 25; 86, 43; *Suv.* 135, 9.

S 4 kav See **kab Kıp.**, **Osm.**

kıp See **kap.**

kiv practically syn. w. **kut** and nearly always used in association with it; originally prob. 'divine favour', hence, more vaguely, 'good fortune'. N.o.a.b. **Türkü** VIII ff., **Man.** (the five gods are) **kuti kivi** 'divine favour (Hend.)' (. . . to all on this earth) *Chuas.* 45-6: **Uyğ.** VIII ff. **Man.** (may he give) **kut kiv küç basut** 'divine favour (Hend.)', strength, and help' *M III* 42, 15 (ii); a.o. *M II* 5, 3-5 (ii) (*böğülen-*): **Bud. kuti kivi** *Usp.* 102, 26; a.o. *U IV* 10, 51 (çöğ): **Xak.** XI **kiv al-baxt wa'l-dawla** 'good fortune' *Kaş. I* 332; **anın kut kiv tozi**: (MS. *tor:*) *tuğdi*: 'and so the dust of good fortune (Hend.) rose' *I* 301, 2; **kut kivig bérse**: *ıdım ku:lupa*: 'if my Lord gives good

fortune (*al-dawla*) to his servant' *I* 320, 25: **KB** the word is spelt **kivi** and precedes **kut**; the contexts indicate that the author took it to mean 'fickle' e.g. **küvenme kivi kutka kutluğ kişi** 'O fortunate man, do not rely on fickle fortune' 668; o.o. of **kivi kut** 1045, 1332; *Chap.* XX (vv. 1045 ff.) is headed **kut kiviliğin dawlat irsellikin bayān kılur** 'describes the fickleness (Hend.) of fortune (Hend.)': **Xwar.** XIV **meni yandursa kandursa kivini** (glossed *şahwa*) 'if he fires me, and satisfies (my) desires' (sic) *Qutb* 149.

VU ko:b **Hap. leg.?** **Xak.** XI one says of **meni: körüp ko:b kıldr**: 'he was delighted (*haşşa wa'rtaḥa*) when he saw me' *Kaş. III* 119.

kop when qualifying a V. connotes comprehensive action; when qualifying an Adj. means 'thoroughly, completely'; when qualifying a N. means 'all'; v. G. *ATG*, para. 302 suggests that this is a Ger. in -p fr. ***ko-**, adding in support the longer Ger. f. **kopan** read by Radloff in *T* 36, but neither photograph nor squeeze show any sign of the -an there; the theory is possible, but semantically unattractive. Not noted later than *Kaş.* Cf. **barça, köp**, etc. **Türkü** VIII **kop** occurs about 20 times in *I, II* and *T*, e.g. (to the far east, west, south, and north) **anda: çreki: boḍun kop maḡa: körür** [ert: 'within these limits the peoples all looked to me' (i.e. obeyed me) *I S* 2, *II N* 2; **ança: boḍun kop étdim** 'all these people I thoroughly organized' *I S* 2-3; **tört bulup kop yaḡi: ermiş** 'the people of the four quarters were completely hostile' *I E* 2, *II E* 3: VIII ff. (in the third year) **kop esen tüke:l körü:şmiş** 'they all met one another safe and sound' *Irkb* 15; o.o. *do.* 15, 29; (if a man wears this stone) **kopka: utḡay** 'he will be successful in everything' (and whatever work he undertakes) **kop[da:?] işi: yori:k bolḡay** 'his work will be completely satisfactory' *Toy.* 17-20 (*ETY II* 58): **Man.** (if we have said) **edḡüḡ anıḡaḡ kop teḡri yaratmış ol** 'got created good and evil, both of them' *Chuas.* *I* 27-8; **kop kanka bulḡanmış** 'completely saturated with blood': *M I* 6, 6: **Uyğ.** VIII ff. **Man.-A** **kop yerde açıḡ emeḡek körtülkin** 'having experienced grievous sufferings in all places' *M I* 9, 5-6: **Man.** (may he protect us) **kop aḍada tuḡada** 'in all dangers (Hend.)' *M III* 36, 4 (iii); **koptm sınar él uluşlarıḡ keztiptiz** 'you have traversed realms and countries in every direction' *TT III* 60: **Bud. kop kamaḡ edḡü bütmekli bolur** 'it is that all (Hend.) good things are achieved' *TT III*, p. 30, note 131, 3; **kop törlüḡ aḡır tsuy** 'all kinds of grievous sins' *IV* 12, 39; o.o. *do.* 14, 64; *V* 24, 51-4; *VII* 40, 96; *VIII K* 9; *U III* 29, 2-3 (t-d-); *Suv.* 92, 19-20: **Civ. kop işiḡ** 'all your affairs' *TT I* 148, 156: **Xak.** XI **kop harf mübalaḡa wa ta'kid** 'a particle giving emphasis'; hence one says **oḡul kop beḡüdi**: 'the boy has grown a great deal (*ḡāyata(n)*) bigger', and **kop edḡü: ne:n** 'an extremely (*cidda(n)*) good thing' *Kaş. I* 319.

ko:v 'backbiting, persecution', and the like; first noted as below, but see kovla:- (Türkü). Cf. kov-. Kıp. xiv ko:w *al-ğiba* 'backbiting' *Id.* 76.

Mon. V. ĞB-

1 kap- 'to grasp, or seize, with the hands, teeth, etc.'; s.i.a.m.l.g. Türkü VIII ff. (a falcon, saying 'there is a hare') *teğri:diñ kođı*: . . . *kapmı:s* 'swooped down from the sky (and tried) to catch it' *IrĥB* 44: Uyğ. VIII ff. Bud. *anı ücün mēni kapıp ēltdi* 'he has therefore seized me and carried me off' *U III* 69, 26 ff.: *Xak.* XI *er to:n kapdı*: 'the man snatched (*xalasa*) the garment' (etc.); and one says *oğla:niğ ye:l kapdı*: *aşāba'l-şabi sa'fa mina'l-cinn* 'demoniacal possession took hold of the boy'; also used of the wind when it blows away (*habbat*) a garment and the like *Kaş.* II 4 (*kapa:r, kapma:k*); several o.o. generally translated *ixtalasa* 'to steal, take stealthily': *KB* 6110 (*üzenü*): *xiv Muh. ixtařa* 'to snatch away' *ka:p*- *Mel.* 20, 1; 22, 4; *Rif.* 99 (*kap-*), 102; *Çağ.* xv ff. *kap-* ('with -p-') 'to seize (*rahūdan*) with the hands, or grasp (*gıřıtan*) with the teeth', of a dog and the like *San.* 263v. 9 (quottn.): *Xıvar.* xiv *kap-* 'to seize, grasp' *Qutb* 126: *Kıp.* XIII *xarıřa* 'to snatch away' *kap*- *Hou.* 35, 19; xiv ditto *Id.* 67; *Bul.* 43v.: xiv ditto *Kav.* 9, 3; 75, 8; *Tuh.* 15a. 4: *Osm.* xv *kap-* 'to snatch away'; in one text *TTS IV* 466.

2 *kap- See *kapak, kapığ, kapğa,* *kapğa:k.*

***kav-** See *kavır-, kavıř-,* etc.

kop- 'to rise'; prob. originally in the sense of 'to rise in the air', but *Kaş.* also translates it, like *tur-*, by *qāma* 'to stand up, rise in one's place'. Survives in SE Türkü; NW Kar. L., T. and, with extended meanings, in SW Osm. Cf. I *ağ-, ün-, tur-*. Türkü VIII ff. (a falcon went hunting river birds) *utru: talım koca: kuş kopu:p an barmı:s* 'a predatory eagle flew up to meet it' *IrĥB* 43: *Xak.* XI *er yoka:ru: kopdı*: 'the man rose (*qāma*) from his place'; and one says *tüpi: kopdı*: 'the wind rose' (*habbat*); and *kuş kopdı*: 'the bird (etc.) rose in the air' (*nahada*) *Kaş.* II 4 (*kopa:r, kopma:k*); about 10 o.o. translated *qāma, tala'a* (of the moon) 'to rise'; *hāca* (of the alarm, tumult, etc.) 'to be raised': *KB kop-* is common, both lit. e.g. (of the morning breeze) 'to rise' 71; (of birds) 'to fly upwards' 73; (of a man) 'to stand up' 3498; and metaph. e.g. *kiři söz bile koptı boldı malık* 'some people have risen by speaking (eloquently) and become kings' 173; a.o. 602; *bu bordın kopar mığ yazukka yürek* 'because of this wine (a man's) heart rises to countless sins' 1338; (of understanding) 'to arise' 1834; a.o. 4232 (*yağ:lığ*): XIII(?) *At.* 170 (16ñ); *Tef. kop-* 'to rise; to stand up; (of the dead) to rise again', etc. 213; xiv *Rbğ. R I* 1217 (6rüü); *Muh. qāma kop-, ko:p*- *Mel.* 7, 18; *Rif.* 79, 114 (*Mel.* 30, 3 *dur-*): *Çağ.* xv ff. *kop-* (-ti, etc.) *yerinden kalk-* 'to rise from one's place' *Vel.* 335

(quotts.); *kop-* ('with -p-') *bar xāstan* 'to rise, stand up' *San.* 281 v. 18 (quotts.); *Xwar.* xiv *kop-* 'to stand up' *Qutb* 137; *MN* 246; 'to get up' (at night to pray) *Nahc.* 318, 7: *Kom.* xiv 'to rise' *kop-* *CCI, CCG*; *Gr.* 200 (quotts.): *Kıp.* XIII *řara mina'l-tařarān* 'to rise' *kop-*; and one says of rising *do:ř koptı*; and one says *kop-* of a limb which leaves its position and is dislocated (*ıñfakha*); similarly when a man stands up (*qāma*), and when a man rises and stands erect (*řara wa nahada qā'i-ma(n)*) *Hou.* 39, 5: xiv *kop-* *ınba'a'a* 'to rise' as in *toz koptı*: 'the dust rose'; and in the *Kitāb Baylık kop-* *irtařa'a* 'to rise, be exalted' *Id.* 67; *irtařa'a* (of dust and the like) *kop-* *Bul.* 26v.: xv *qabba* 'to stand up' *kop-* *Tuh.* 30a. 11: *Osm.* xiv ff. *kop-* 'to rise, appear', etc.; c.i.a.p. *TTS I* 483; *II* 649; *III* 475; *IV* 539.

kov- (? *ko:v-*) a V. homophonous w. *ko:v*, q.v.; 'to follow, pursue, chase', and the like with some extended meanings, e.g. 'to persecute'. S.i.m.m.l. in a wide range of forms including *ku-* and *koğ-*; in SW Osm., Tkm. *kov-*; although the vowel is short in Tkm., *Kaş.*'s alternative form *kovı-* is prob. the original one. *Xak.* XI *ti keyikni: kovdı*: 'the dog chased (*tarada*) the wild game'; also used of anyone who pursues (*tarada*) something and follows in its tracks *Kaş.* II 16 (*kova:r, kovma:k*): *er atın kovdı*: 'the man drove (*sāqa*) his horse and pursued it'; also used of anything else *Kaş.* III 183 (no Aor. or Infin.): *KB* (the fighting man) *laçın kuş kovar teg töker kanları* 'hunts them like a falcon and sheds their blood' 238r: XIII(?) *Tef. kov-* 'to hunt' (deer) 215 (*kuv-*): *Çağ.* xv ff. *kaw-(sic)/kawla-* *rāndan wa dır kardan* 'to pursue, drive away', in Ar. *řarada San.* 278r. 17 (quotts.): *Xwar.* xiv *ka:w-(sic)* 'to pursue, drive'; *kov-* ditto *Qutb* 136, 141: *Kıp.* xiv *kow-* *talaba bi-cahd* 'to pursue vigorously' *Id.* 76: xiv *řahata mina'l-řihāta* 'to importune' (*kowala-*) *kow-(jtillen-)* *Tuh.* 21b. 9: *Osm.* xiv *kov-*, occasionally spelt *koğ-* 'to pursue'; c.i.a.p. *TTS I* 488; *II* 654; *III* 480; *IV* 544.

Dis. ĞBA

kaba: 'thick, protruding', and the like, esp. of hair, the beard, and so on. Survives in NC Kzx. *kaba* 'bushy' (beard); NW Kk. *kapa* ditto; SW Osm. *kaba* ditto; also 'coarse, common, ordinary'. *Xak.* XI *kaba: al-murtafi* 'high, protruding' of anything; hence one says *kaba: yü:ğlüğ ok* 'an arrow with protruding feathers' *Kaş.* III 217 (in the first case, but not the second, three dots put below the *bā* by a second(?) hand): *Çağ.* xv ff. *kaba şıtabr wa faxım wa bar āmada ba-řahl-i řabāb* 'thick, dense, swollen like a bubble' (quottn.); also pronounced *koba*; also the name of a place in the province of Andicān *San.* 265r. 9; *koba* *udu-i(?) bar āmada wa faxım* 'a swollen thick limb(?)', also pronounced *kaba*; also a place-name *do.* 282r. 16: *Kıp.* XIII *kařtu-l-lihya wa 'urđihā* 'with a bushy

beard' **kaba**: **sakallu**: *Hou.* 25, 19: **xiv kaba**: *al-şay'u'l-muntafis* 'anything swollen or fluffed out'; one says . . . **tuibandı**: **kaba**: **dur** 'his turban is broad' (*wāsi'a*) and **kaḫan kaba**: **dur** 'his robe is broad, voluminous' *Id.* 68: **xv al-liḫyatu'l-muḫabcara** 'a bushy beard' **kaba**: **sakallu**: *Kav.* 59, 20: **Osm.** XIV to XVI **kaba** 'thick, massive' (e.g. of a tree); in several texts *TTS I* 398; *II* 559; *IV* 448.

kuba: 'pale, pale yellow, pale grey'; of a horse or cow 'dun'; of a man 'fair-haired'; used both of men and animals and also natural features like the steppes. S.i.s.m.l. in NE, NC, NW. **Xak.** XI **kuba**: **at** 'a horse of a colour between chestnut (*al-aḫab*) and yellow' (*al-aşar*); also used for the colour of anything **Kaş.** III 217; **KB kuba körklügüg kör** 'see the fair-haired beauty' 2468: **Kom.** XIV **kub**: **al** (*sic*) 'pale' *CCG*; *Gr.*: **Kip.** XIV **kuba**: *al-lawm'l-ağbar* 'dust-coloured' *Id.* 68: **kuwu**: ditto 76.

PU I kowa: *Hap. leg.*; *al-şanbür* is not noted in ordinary Arabic dict., but the meaning is fairly clear. **Xak.** XI **kowa**: 'the nose cover (?; *al-şanbür*) which is part of the Turkish bridle and stands erect over the horse's nose' (*muntāşiba(n)* 'ala *anfi'l-xayl*) **Kaş.** III 237.

S 2 kowa: See *kovğa*.

VU(D) kovı: n.o.a.b.; cognate to **kovuk**, *kovğa*: which seems to indicate that the first vowel was -o-; morphologically both could be Dev. N.s fr. **kov-**, but there is no semantic connection. The two meanings given by **Kaş.** can reasonably be regarded as lit. and metaph. **Türkü VIII ff.** *Irkb* 36 (*uçru:ğlu:ğ*): **Uyg.** VIII ff. **Bud.** **kamağ kutsuz kovı ters biliglig tınlıglar** 'all unfortunate mortals who do not enjoy the favour of heaven and have false (or heretical?) ideas' *TT VI* 24; a.o. *do.* 19; *Civ.* **İkl köpül köpül** (*sic*, but ?ditto-graphy) **tutup kovı bolsar éltin xantın açığ bolur mu?** 'if a man has a divided mind(?) and is unfortunate, should the realm and *xan* be angry?' *TTS I* 178-80 (translation conjectural): **Xak.** XI **kovı**: *yığaç al-quffa wahwa'l-şacarı'l-bāli* 'a rotten (i.e. hollow?) tree'; also pronounced **kovı**: with -w-: **Arğü**: XI **kovı**: *er* 'an unlucky (*al-mudbir*) man' (prov.) **Kaş.** III 225; **KB** (if an ambassador is quick-witted wise and alert, his master benefits and thereby retains his colour, i.e. reputation) **yalavac yavuz bolsa kıvçak kovı seziğsiz tüker anda begler suvı** 'if an ambassador is bad and unlucky(?), undoubtedly his masters' honour is impaired' (lit. 'water', an abbreviation of **yüz suvı** a *calque* of Persian *āb-i rü* metaph. 'honour') 2639; **bu kıvçak kovı dunyā kéçki ajun neçe beg karıttı karımaz özün** 'this unlucky(?) world is an old world, however much it makes *begs* aged, it does not age itself' 5133 (**kıvçak** is noted only in these two passages; the other supposed occurrences of *kobı* 'empty' in *R II* 659 are based on misreadings): **Kip.** XIV **kuv ağaç** 'a hollow tree' *CCG*; *Gr.*

Dis. ĞBC

VU?D kowuç *Hap. leg.*; the -w- suggests that the word is Oğuz; if so, prob. a crasis of ***kovğuç** Dev. N. fr. **kov-**, meaning lit. something like 'persecution'; the alternative form **kowuz**, specifically described as Oğuz, looks like the Imperat. of a Caus. f. of **kov-** used as a Pass. **Kaş.**'s etymology is, of course, preposterous. **Oğuz(?) XI kowuç atar kull sa'fa minal-cinn** 'the symptoms of demoniacal possession'; the victim is given treatment (*yu'ālac*), cold water is thrown in his face, and at the same time the words **kowuç kowuç** are recited, then he is fumigated with rue and aloes-wood (*bi-harmal wa 'ūd*); I reckon that the word is taken from the expression **kaç kaç** 'go away and clear out, evil spirit' (*uhruḫ wa firr yā cinni*): . . . **kowuz** alternative form of **kowuç**; an Oğuz word; hence one says **yéi: kowuz bitigi**: 'üdatu'l-cinn wa'l-sa'fa' 'an amulet against evil spirits and demoniacal possession' **Kaş.** III 163.

D kapçak *Hap. leg.*; Dev. N. fr. **kap-**; perhaps a crasis of ***kapışak** lit. 'grasping one another', which suits the actual meaning. **Xak.** XI **kapçak** 'the place at which the waters from the branches of a river (*minal-sawā'id*), flow into one another' (*yatanātaḫ*) **Kaş.** I 471.

D kabçuk Dim. f. of **ka:b**: 'a small bag or sack, pocket', and the like. S.i.s.m.l. as **kapçık/kapçuk**. L.-w. in Pe., etc. *Doerfer* III 420. **Uyg.** VIII ff. *Civ.* *H I* 99-100 (**bō:z**): *xiv Chin.*-*Uyg.* *Dict.* 'purse, small bag' **kapçuk Ligeti** 161; *R II* 430: **Çağ.** XVI ff. **kabçuk** 'a kind of purse (*kısa*) which is hung from the neck, and a wallet (*xwurçını*) made of leather' *San.* 265v. 8.

(D) **kıvçak** n.o.a.b.; Den. N./A. fr. **kiv**, but the meaning 'unfortunate' hardly fits. **Xak.** XI **KB** 2639, 5133 (**kovı**).

Dis. V. ĞBC-

kavçır- as such *Hap. leg.*, but *Vam.* 307 lists a SC XIX **Uzb.(?)** word **kapçıl-** 'to catch (something falling)', and in XX **Uzb.** **kapçıl-** 'to rush away', *Bor.* 604, is described as a dialect f. of **sapçıl-** *do.* 355 which *inter alia* means 'to rush at, attack (someone)'; there cannot be any connection between this word and **sapçıl-** but it seems to be the original form of **kapçıl-**. **Xak.** XI **arı: kişi:ke**: **kavçır:ı**: 'the hornet attacked (*hamala 'alā*) the man to sting him'; also used of a man when he is angry (*ğadıba*) with someone and gives vent to his anger on him (*inhamaka fihi*) **Kaş.** III 276 (**kavçır:**, **kavçır:ma:k**).

D kavçır- *Hap. leg.*; Caus. f. of **kavçır-**. **Xak.** XI **ol anı: kavçıttı**: 'he made him angry' (*ağdabahu*) in order to incite him to do something which he had determined not to do; and one says **oğlan: arı:ı: kavçıttı**: 'the boy incited the hornet to sting' **Kaş.** II 329 (prov.); **kavçıtı:r**, **kavçıtma:k**; with -f- for -v- everywhere).

Dis. ĞBD

S *kawut* See *ka:ğut*.

PU?F *kıftu*: 'scissors'; discussed at length in *Doerfer* I 318; prob. a l.-w., but as *Doerfer* points out, no plausible Chinese origin has been suggested. Survives as *kıptı* and the like in most NE and some NW languages, Yakut *kıptıy*, *Peč.* 1403. Most other languages for 'scissors' have (the Mong. l.-w.?) *kayıçı*. Both these words are l.-w.s in various foreign languages, see *Doerfer*. Cf. *biçgu:ç*, *sındu*: *Çiğil* XI *kıftu*: *al-mıqrād* 'scissors' *Kaş.* I 416 (*qāf* unvocalized): XIV *Muh*(?) *al-mıqaşş* 'scissors' *kıftu*: *Rif.* 159 (only): *Kom.* XIV 'scissors' *kıptı* *CC1*; *Gr.*: *Kıp.* XIII *Hou.* 23, 11 (*biçgu:ç*): XV *al-mıqaşş* *kıptı*: (-b-) *Kav.* 64, 9; *Tuh.* 34a. 11.

VU(D) *kovdak* *Hap.* leg.?: meaning quite uncertain; morphologically *Den.* N.(?) fr. *ko:v*. Cf. *kovdaş*. *Xak.* XI *KB* (either go to meals, or do not go; curb your appetite, eat sparingly and keep your health. The man who overeats becomes sickly) *sarığ meşzi kovdak atı* (or *eti*) *el bolur* 'his yellow complexion and his reputation (or, preferably?, flesh) become notorious' 4672.

F *kafta*:n Persian *xaftān* 'outer garment, robe' became an early l.-w. in Turkish, and later reappeared in *Pe.* and *Ar.* in its Turkish spelling described as a l.-w. fr. Turkish. S.i.s.m.l. in NW, SW. *Xak.* XI *kafta*:n *al-qabā* 'robe' *Kaş.* I 435; three o.o.: XIV *Muh.*(?) *al-qabā* 'kafta':n *Rif.* 166 (only): *Çağ.* XV ff. *kaptan cāma* 'garment' *Vel.* 314 (quotns.); *xaftan* 'a kind of garment (*libās*) split up on both sides', in *Rūmī* called *kaba*, also used in the corrupt form *kaptan* *San.* 222v. 13; *kaptan* corruption of *xaftan*, same translation *do.* 265r. 24 (quotns): *Xwar.* XIV *kaftan* 'robe' *Qutb* 128; *Kıp.* XIV *kaptan* (-b-) *al-qabā*; derived fr. *Pe.* *xaftan* 'an iron breast-plate' (*dir' min hadid*), the *Turks* borrowed it for *al-qabā* and gave it the Turkish pronunciation *kaptan* *Id.* 67.

VU(D) *kovdaş* *Hap.* leg.?: meaning quite uncertain; morphologically ?N. of Association fr. *ko:v*; cf. *kovdak*. In the Vienna MS. *ayı* is glossed *haçel* 'fear', obviously a muddle with *Mong.* *ayu-* 'to fear', and *kovdaş sar na-şiyida* 'with an unwashed head', which suggests that the scribe was quite at a loss. *Xak.* XI *KB* (do not reach out and take a meat ball in front of someone else, take whatever is in front of you and eat it. Do not draw a knife or carry off a bone) *ayı bolma kovdaş* 'do not be excessively quarrelsome' 4599 (see *silkim*).

Dis. V. ĞBD

?D *kavıd*- *Hap.* leg.; etymologically obscure. *Uyğ.* VIII ff. *Bud.* (in a description of a nightmare) *üç köğürçgen atayı(?) laçınka kavıdur erken* 'while three doves were protecting their father(?) from a falcon' *Suv.* 620, 20-1.

D *kıvad*- *Hap.* leg.; *Den.* V. in -*ad*- (*Intrans.*?) fr. *kıv*; no doubt more or less syn. w. *kutađ-*. *Uyğ.* VIII ff. *Man.-A* *kutađmak* *kıvadmak bolzun tüzü üdrülmüş arığ dındarlarka* 'may heavenly favour (*Hend.*) be upon all the chosen pure Elect' *M J* 28, 15-17.

D *kavdin*- *Hap.* leg.; *Refl.* f. of *kavıd-*, *Xak.* XI *er oğlığa:kavındı*: (*MS.* *kavındı*:) 'the man protected (*aşfaqa* . . . 'alā) his son', and made it his business to ward off dangers from him *Kaş.* II 249 (*kavıdmur*, *kavdinma:k*).

D *kaptur*- *Caus.* f. of *kap-*; s.i.s.m.l.g. with some extended meanings. *Xak.* XI *ol apar:tava:r kapturı*: *hamalahu 'alā itxilāqi* (*sic*, error for *itxilāsi*) 'l-mitā' 'he urged him to embezzle the property' *Kaş.* II 189 (*kapturur*, *kapturma:k*): *Çağ.* XV ff. *kapturur*, *kapturma:k*: *Çağ.* XV ff. *kapturur*. *Caus.* f. of *kap-*; not translated *San.* 263v. 21: *Xwar.* XIII *kaptur-* 'to order to seize' *Ali* 28.

Tris. V. ĞBD-

D ?F *kıftu*:la:- *Den.* V. fr. *kıftu*:; survives as *kıptıla-* and the like in some NE languages. *Xak.* XI *ol kıftu:la:di*: *böziğ* 'he cut (*qarada*) the linen with scissors' (*bi'l-mıqrād*) *Kaş.* III 352 (*kıftu:lar*, *kıftu:la:ma:k*).

Dis. ĞBĞ

kabak/kapak Preliminary note. *Morphologically kabak* *Dim.* f. of *ka:b*, and *kapak* *Dev.* N. fr. 2 **kap-* are quite different words. They are still distinguished phonetically in *SW Az.* (*ğabağ/ğapağ*) and *Osm.* (*kabak/kapak*) but in early texts they are spelt and, in some modern languages, pronounced exactly the same, and it is not always easy to determine which word is intended. Exceptionally, in *SW Tkm.* 'pumpkin' is sometimes *ka:bak*, but *ğa:bak* means 'eyelid' and *ğapak* 'cover, lid'.

D *kabak* *Dim.* f. of *ka:b*; lit. 'a small container', in practice 'gourd, pumpkin, marrow', and the like (but not 'sweet melon'). S.i.s.m.l.g. except *NE*(?) w. some phonetic changes. L.-w. in *Pe.*, etc., *Doerfer* III 1419. *Xak.* XI *kabak al-dubba' waha'w'al-qar* 'a pumpkin', that is a gourd which is eaten fresh (*rañb*) *Kaş.* I 382 (between two translations of *kapak*): *Çağ.* XV ff. *kabağ/kabak* (with -b-) (1) *kadū* 'gourd'; (2) metaph. 'a target' (*nişāna-nāma*) which they fasten on the top of a tall pole and shoot at (quotn.); originally in shooting competitions they put a pumpkin on the top of a tall pole and so the word came to be used for 'target' *San.* 265r. 14: *Kom.* XIV 'pumpkin' *kabak* *CC1*; *Gr.*: *Kıp.* XIII *al-qar' wa'l-yaqñin* ('marrow') *kabak* *Hou.* 8, 11: XIV *kabak* 'a pumpkin at which they shoot arrows' *Id.* 68: XV *al-qar' kabak* *Kav.* 63, 13; *Tuh.* 29a. 3. *Osm.* XIV ff. see *Kapak*.

D *kapak* *Dev.* N. fr. 2 **kap-* 'lit. 'something which covers or closes', usually used for 'a lid, or other cover', and 'eyelid'. S.i.s.m.l.g. w.

some phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1367, 1545. **Türkü** VIII ff. Man. (just as one throws) **ötsüz** (damaged, uncertain) **kapakuğ** 'a . . . lid' (in running water and cleans it with one's hands) *M III* 14, 10-11 (iii): **Uyg.** VIII ff. Bud. **közi kapakı tüp tüz** 'her two eyes' and eyelids were exactly alike' *U IV* 30, 48; a.o. *TT X* 436-7 (tü): **Xak.** XI **kapak cəfnul'-ayn** 'eyelid', also called **köz kapakı**: (kabak follows here): **kapak** 'udratul'-adra 'a virgin's hymen'; one says **ol kız kapakı sıdı**: 'he deflowered (*igtaḏda*) the girl' *Kaş.* I 382: XIV *Muh. al-cafn kapak (-b-)* *Mel.* 46, 13; *Rif.* 140: **Çağ.** XV ff. **kabağ/kabak** ('with -b-') . . . (3) **puşt-i çəşm** 'eyelid' *San.* 265r. 14 (quotn.): **Xwar.** XIV **kapak** 'eyelid' *Quib* 126: **Kip.** XIV **kabak (sic?)**; 'target' and *cafnul'-ayn* (and *al-nuxāla* 'bran'; all three simultaneously) *Id.* 68 (see **kabak**, **kavik**): XV *cafn kapak* (?; -b-) *Tuh.* 11a. 12: **Osm.** XIV-XV **kapak** 'eyelid' *TTS I* 398; *II* 559; *III* 392; *IV* 448 (here spelt *kabak*); the word is also noted in all periods meaning 'drinking cup', for which **kabak** is perhaps right): XVIII **kapak** ('with -p-') in *Rümi*, *sar püş* 'cover, lid' *San.* 265r. 17.

D kapığ Conc. N. in -ığ fr. 2 *kap-; 'door, gate'. The second vowel was originally -i- but became -a- in Man.-A and some **Uyg.** (**Uyg.**-A) texts and later became -u- by labial attraction. Survives in some NW languages and SW Az., **Osm.**, **Tkm.**; elsewhere displaced by **eşik**. L.-w. in Pe., etc. as **kapu**, etc., *Doerfer* III 1368. **Türkü** VIII **temir kapığ** 'the Iron Gate', a pass between Balkh and Samarkand is mentioned several times in *I, II, T, X.*: VIII ff. Man. **tamu kapığa** 'to the gate of hell' *Chuas.* 126; **kapāğın açtı** 'he opened its gate' *M I* 13, 7; o.o. *do.* 8-12; *M III* 23, 2 (ii); *TT II* 8, 65; **Uyg.** VIII ff. Bud. **kapağ (sic)** 'gate' is common in **PP**: **Civ. teğri kapığı** 'the gates of heaven' *TT I* 144: a.o.o.: **Xak.** XI **kapuğ (sic)** *al-bāb* 'gate' *Kaş.* I 375; over 30 o.o.: **KB** (some flowers) **açtı hapuğ** 'has opened a gate' (with their beauty) 97; o.o. 264, 2529 ff. XIII(?) *Tef. kapuğ/kapu* 'gate, door' 198-9: XIV *Muh. al-darwāza* 'gate' **kapuk (sic)** *Mel.* 73, 13 (*Rif.* 179 adds *wa darbu'l-sür* 'and town gate', translation *kayğa*?, ?for *kapğa*: q.v.); *al-bāb kapu*: 76, 5; **kapuğ** 179; a.o. 26, 9; 109 (*yaptur-*): **Çağ.** XV ff. **kapu** ('with -p-') *dar-i sarāy* 'palace gate', also called **eşik**; **kapu ökçesi** 'the bottom pivot of a door', and metaph. 'threshold', in *Ar. 'ataba San.* 265v. 20: **Xwar.** XIII **kapuğ** 'door' 'Ali 12: XIV **kapağ/kapuğ** 'door' *Quib* 126-7; *MN* 275: **Kom.** XIV ditto **kabağ/kabak CCG**; *Gr.*: **Kip.** XIII *al-bāb kapu (-b-)*; also **eşik** *Hou.* 6, 4: XIV **kapu (sic, 'with -p-')**. *al-bāb*; one says **kapu aç** and **kapunı aç** 'open the door' *Id.* 68; *al-bāb ka:pu/ka:pu: (-b-)* *Bul.* 14, 11: XV *al-bāb (eşik and) ka:pu (-b-, so read?) Kav.* 59, 10; **kapu (-b-)** *Tuh.* 8a. 5.

kavik 'bran'; n.o.a.b. Cf. **kepek**; the existence of two similar words with this meaning

suggests that they may have a common foreign origin. **Uyg.** VIII ff. **Civ. kavik kılıp ala kışike sürtser alası kéter** 'if one makes bran and rubs it on a man with a blotchy skin, his blotches disappear' *TT VII* 23, 4-5: **Xak.** XI **kavik** 'bran' (*al-nuxāla*) of millet; *Kaş.* I 383; a.o. I 221 (**estür-**); **kawik** 'millet bran', the -w- changed from -v- *III* 165: **KB** **kavuk sökti yém tap** 'a diet of millet bran (*Hend.*) satisfies me' 4767; a.o. 4768: **Kom.** XIV **kovax (sic)** 'scurf on the head' *CCG*; *Gr.*: **Kip.** XIV **kawuk al-sawıq** 'millet or barley gruel' *Id.* 76; o.o. *do.* 68 (**kapak**), 76 (**kovuk**).

(D) **kavuk** morphologically **Pass. Dev. N. fr. *kav-**; 'the bladder' (of a man or animal). S.i.m.m.l.g. w. considerable phonetic changes; some modern forms are liable to be confused with those of **kovuk**. The alternative form **kağuk** in **Uyg.** **Civ.** may be the original form. **Uyg.** VIII ff. **Civ.** (the 14th letter is called *inriü*(?)); **kavuk üze urğu** ol 'one must place it over the bladder' *TT VII* 41, 13; **kağuk sızlağka em** 'a cure for an ache in the bladder' *H I* 165; a.o. *do.* 37 (tışl): **Xak.** XI **kavuk al-mašana** 'the bladder' *Kaş.* I 383; **kawuk** ditto alternative form (*luğa*) of **kavuk III** 165: **Çağ.** XV ff. **kawuk (spelt) mašana San.** 279v. 8: **Kip.** XIV **kawuk al-mašana Id.** 76: **Osm.** XIV ff. **kawuk** 'bladder'; c.i.a.p. *TTS I* 435; *II* 602; *III* 424; *IV* 484: XVIII (after **Çağ.**) in *Rümi* **kawuk** has the same meaning and also means a kind of turban *San.* 279v. 8.

E kuvak read by Radloff in several documents in *USp.*, and translated 'assessment' is an error for **kuvrağ**.

(D) **kovuk** 'hollow, empty'; cognate to **kovı**; q.v.; survives only(?) in SW **Osm. kovuk**, but the syn. words **Az. gövus/koğuş** and **Tkm. gövalç, gövuz** are cognate. **Xak.** XI **kovuk ne:ñ** 'anything hollow' (*acwaf*) *Kaş.* I 383; **kovuk** ditto; alternative form (*luğa*) of **kovuk III** 164: XIII(?) *Tef. kovuk* (mis-spelt *kavak*) 'hollow' 191: (**Kom.** XIV 'hollow' **kovuş (sic) CCG**; *Gr.*): **Tkm.**(?) **xiv kovuk** 'anything hollowed out and empty' (*mucawraf fāriğ*); in **Kip.** used for *al-sawıq* 'millet gruel' *Id.* 76.

D kapğa: **Dev. N.** in -ğa: which seems here to be an **Elativ.**, fr. 2 *kap-; 'a great gate, town gate'. Survives in **NC Kir. kapka**; **Kzx. kapka**; **NW Kaz. kapka**. **Xak.** XI **kapğa**: *al-darb* 'a great gate' *Kaş.* I 425: **Xiv Muh. Rif.** 179 (?; **kapığ**).

(D) **kovğa**: 'pail, bucket'; cognate to **kovuk**. A l.-w. in **Mong. koboga/koboğo** 'bucket, trough' (*Kow.* 896, *Haltod* 203). Survives in **NW Krm kopka R II** 654 (which together with the **Çağ.** forms may be a reborrowing fr. **Mong.**) and **SW Osm. kova**; **Tkm. göva**. Cf. **könek**. **Uyg.** VIII ff. **Man.-A kovğasın [gap] suv içre kemışmişler** 'they lowered their buckets . . . into the water' *M I* 35, 16-17; a.o. *do.* 36, 20: **Çağ.** XV ff. **kobğa** (mis-spelt

koyğa 'a bucket (*koğa*) for drawing water from a spring' *Vel.* 334 (quotns.); *kobğa* (spelt) *dalw-i ah* 'water bucket' *San.* 282r. (quotns.): *Oğuz xi kowa: al-dalw* 'bucket, pail' *Kaş.* III 237; a.o. I 147 (*urukluğ*): *xiv Muh.*(?) *al-dalw kowa: Rif.* 181 (only); *Xwar.* XIII *ka:wğa: (sic)/kowa* 'pail' *Ali* 11, 57; *kobka Nahc.* 113, 12; 357, 12; *kowa do.* 112, 12; 357, 13; *Kıp.* *xiv kowa: al-dalw Id.* 76; *xv dalw* (text in disorder; in margin in SW(?) hand) *koğa Tuh.* 15b. 5.

D *kapğa:k* Dev. N. (connoting habitual action) fr. 2 **kap-*; 'lid, cover'. A l.-w. in Mong. *kabkak* (*Kovc.* 728) and Pe., etc. *Doerfer* III 1422. Survives (or reborrowed from Mong.?) as *kapkak* in NE Tel., Tob.; SE Türki and SC Uzb. (*kopkok*). Cf. *kapak*, *yapğuç*. *Xak.* xi *kapğa:k al-'ifās wahwa makabbatu'l-kināna* 'a leather stopper, that is the cover of a quiver' *Kaş.* I 471.

F *ka:fğar* Hap. leg.; no doubt like other similar names of fabrics, a l.-w., of unknown (?Western) origin. Cf. *barçın*. *Xak.* xi *ka:fğar al-harirü'l-bahramān* 'yellow silk' *Kaş.* III 438.

Tris. ĞBĠ

D *kava:ğu:* Conc. N. fr. **kava:-*, Den. V. fr. I *kavv*, with which it is synonymous. As such Hap. leg., but see below. *Uyğ.* VIII ff. Bud. *kuruğ kavağu* 'dry tinder' *U II* 10, 23; (*xiv Muh.*?) *al-harrāq* 'tinder' *kawa:k Rif.* 169 (only), perhaps a later form).

D *kapığçı:* N.Ag. fr. *kapığ*; 'gate-keeper, door-keeper'. Survives in SW Osm. *kapıcı*/*kapucı*; but Tkm. *ğapıçı* means 'one who begs from door to door'. L.-w. in Pe., etc. *Doerfer* III 1369. *Uyğ.* VIII ff. Bud. *kapığçı (sic)* 'gate-keeper' *PP* 41, 5; 42, 5; 44, 6; *kapığçı do.* 66, 1; (*Xak.*) *xiv Muh.* *al-bawwāb* 'gate-keeper' *kapu:çı: (-b-, wa oda:çı:)* *Mel.* 56, 14; *kapuğçı: (-b-)* *Rif.* 155; *Xwar.* *xiv kapuğçı ditto Qutb* 127; *Kıp.* XIII *al-bawwāb kapu:çı: (-b-)* *Hou.* 24, 4.

D *kapaktığ* Hap. leg.; P.N./A. fr. *kapak*. *Xak.* xi *kapaktığ (MS. kapıktığ) kız al-'adnā* 'a virgin' *Kaş.* I 496.

D *kabaklık* A.N. (Conc. N.) fr. *kabak*; n.o.a.b. *Xak.* xi *kabaklık manbitü'l-qar* 'a pumpkin bed' *Kaş.* I 503; a.o. 505, 18.

D *kapığlığ* P.N./A. fr. *kapığ*; s.i.s.m.l. *Xak.* xi *kapuğluğ ev* 'a house with a door' (*bāb*) *Kaş.* I 495.

Tris. V. ĞBĠ-

D *kapğaklan-* Hap. leg.; Refl. Den. V. fr. *kapğa:k*. *Xak.* xi *ké:ş kapğaklandı:* 'the quiver had a cover' (*'ifās*) *Kaş.* II 275 (*kapğaklanur*, *kapğaklanma:k*).

D *kapakla:-* Hap. leg.; Den. V. fr. *kapak*. *Xak.* xi *er kızığ kapakla:di:* 'the man deflowered (*iqtaada*) the girl' *Kaş.* III 338 (*kapakla:r*, *kapakla:ma:k*).

Dis. ĞBL

kıva:l Hap. leg. *Xak.* xi *kıva:l burun al-'irminü'l-aşamm wahwa mahmūd* 'a well-shaped bridge of the nose'; it is much admired *Kaş.* I 412 (verse).

?F *kawla:* (?or *kavla:*) n.o.a.b., but see *kavlalık*; prob. a l.-w., ?Chinese. *Uyğ.* *xiv Chin.-Uyğ. Dict.* *ts'ai* 'culinary vegetables' (*Giles* 11, 513) *kawla R II* 52; *Ligeti* 165 reads *lai* 'goosefoot, *Chenopodium murale*' (*Giles* 6, 691), but *kawlalık* shows that the text must originally have had *ts'ai*.

D *ka:blığ* Hap. leg.?.; P.N./A. fr. *ka:b*; (of a child) 'born in a caul'. *Xak.* xi *Kaş.* III 146 (*ka:b*).

D *ktivliğ* P.N./A. fr. *kıv*; 'enjoying divine favour'; syn. w. *kutluğ* and found only in Hend. with it. *Uyğ.* VIII ff. Bud. *kutluğ kivilığ U II* 36, 47; III 7, 6; 80, 19; *TT VII* 100-1, etc.: *Civ.* ditto *VII* 28, 17.

kaplan: a large feline, prob. 'leopard' rather than 'tiger', but the vagueness of oriental terminology makes certainty impossible. One of a number of animal names ending in *-la:n*. S.i.a.m.l.g. except NE, see *Shcherbak*, p. 138, where an implausible etymology is suggested. *Uyğ.* VIII ff. *Civ.* *Koço tağında kaplan yok* 'there are no leopards in the Xoço mountains' (and no fish in a well) *TT VII* 42, 7; (*Xak.*) *xiv Muh.* *al-nimr* 'tiger' *kaplan (-b-)* *Mel.* 72, 4; *Rif.* 172 (adding *al-babr* 'leopard'); *sanatu'l-nimr* 'the leopard year' (pairs *yılı: wa*) *kaplan (-b-) yılı: 80, 19* (only); *Çağ.* xv ff. *kaplan* ('with -p-') *palang* 'leopard' *San.* 265v. 12 (quotn.); *Kıp.* XIII *al-nimr kaplan (-b-)* *Hou.* 11, 2; *xiv ditto Bul.* 10, 5; *xv al-nimr kaplan Kav.* 62, 6 (-f- is not uncommon for -p- in this text); *nimr koplān (-b-)*; corrected in margin to *kaplan*) *Tuh.* 36a. 12.

Dis. V. ĞBL-

D *kapıl-* Pass. f. of I *kap-*; 'to be seized, grasped'. S.i.a.m.l.g. *Xak.* xi *er evde: kapıldı:* 'the man was detained (*hubisa*) in the house'; one also says *anıñ toñı: kapıldı:* 'his garment was snatched away' (or stolen, *uxtulisa*) *Kaş.* II 120 (*kapılur*, *kapılma:k*); a.o. I 520: *Çağ.* xv ff. *kapıl- girifta wa robūda sudan* 'to be grasped, seized' *San.* 263v. 21.

D *kovla:* Den. V. fr. *ko:v*, q.v.; practically syn. w. *kov-*. N.o.a.b., *Türkü* VIII ff. *Man. yeme yazuksuz kişig neçe kovladımız erser* 'if we have persecuted (or falsely accused?) an innocent person' *Chuas.* 103-4: *Çağ.* xv ff. *kawla-* (-r, etc., *sic*) *kov- Vel.* 325 (quotns.); a.o. *San.* 278r. 17 (quotns.; *kov-*): *Kıp.* *xiv iğtāba* 'to backbite', etc. *Id.* 76; *xv Tuh.* 21b. 9 (*kov-*).

D *ka:blān-* Refl. Den. V. fr. *ka:b*; Hap. leg. in *Kaş.*'s meaning, but fr. *Xwar.* *xiv* onwards *kaplan-* was used as the Pass. f. of *kapla-*

'to put a cover on (something); to bind (a book)', and more generally 'to cover, surround, besiege, contain', etc. **Xak. XI er kablandı:** 'the man became the owner of a wine-skin' (*ziqq*) *Kaş. III* 199, 6 (in a passage on the functions of -lan-); n.m.e.

Tris. ĞBL

D **kıvılık** 'fickleness' See **kıv** **Xak. XI KB.**

DF **kawlalık** (or **kavlalık**?) A.N. (Conc. N.) fr. **kawla:**; 'vegetable garden'. Pec. to Uyğ. Civ. Uyğ. VIII ff. Civ. a **kavlalık** is mentioned as one class of property subject to a particular tax *USP. 14, 14*; o.o. *do. 15, 3* (**teğzindür-**); 30, 7 and 22-4.

Dis. ĞBN

F **kapan** 'a large dish or tray'; Chinese l.-w. compounded of **ka**, perhaps **I ka:**, q.v., and **pa'n** 'dish, tray' (*Giles 8,620*). N.o.a.b. Uyğ. VIII ff. Chr. *U I* 7, 4-5 (**ur-**); XIV *Chin.-Uyğ. Dict. pa'n* (see above) **kapan Liyeti 158**; *R II* 439.

F **kabin** 'dowry'; Chinese l.-w. prob. compounded of **ka**, perhaps **chia'** 'to give a daughter, in marriage' (*Giles 1,141*, Middle Chinese **ka**), and **pên** 'financial' capital' (*Giles 8,846*). Except in Uyğ. spelt w. front vowels. Noted in (Iranian) Xvarazmian as **kâbina** and a l.-w. in Pe. as **hâbin**, **kâbin**, **kâbin**, *Doerfer III* 1614. NW **Kaz.**, SW **Az. kebin** 'betrothal, marriage' *R II* 1194; SW **xx Anat. ditto SDD 863** are prob. a Pe. l.-w. Uyğ. VIII ff. Civ. **kabin** 'dowry' occurs several times in *Fam. Arch.*: **Osm. XIV kebln** 'dowry'; in two texts *TTS II* 610; *III* 429.

Dis. V. ĞBN-

D **kapın-** Refl. f. of **kap-**; s.i.s.m.l., usually as **kabin-** w. various meanings. **Xak. XI er tavar: kapındı:** 'the man pretended to carry off (*yaslabu*) the goods'; and one says **oğlan: yel kapındı: ašâha'l-şabi sa'fa** 'demoniacal possession attacked the boy' *Kaş. II* 154 (**kapınur**, **kapınma:k**).

S **kuvan-** See **küven-**.

Dis. ĞBR

D **kavriğ** Hap. leg.; Dev. N. fr. **kavır-Uyğ. VIII ff. Bud.** (if a man is thrown into prison, or commits a robbery and is arrested, or) **berge kağıl ulati kısığ kavriğ emgeki kelser** 'the pain of being (flogged with) whips, rods, etc., and imprisonment and confinement comes to him' *TT VI* 110-11.

D **kuvra:ğ** Dev. N. fr. **kuvra:**; lit. 'crowd, gathering', but in Uyğ. usually the standard translation of Sanskrit *saṃgha* 'a monastic community'. More or less syn. w. **térin** and **bursa:p**, q.v. One of the Buddhist technical terms borrowed by Mong. in Turkish spelling as *kuvarağ* (*Kow. 975, Haldot 223*); n.o.a.b. **Türkü VIII ff. Man.** (the king himself came) **dındarlar eriğli kuvrağğaru** 'to the as-

sembly where the Elect were' *TT II* 6, 34; a.o. *M III* 21, 13 (**térin**): **Uyğ. VIII ff. Man. vrēstiler kuvrağına** 'to the community of the apostles' *TT IX* 95; a.o. *do. 97* (**térin**): **Bud. kuvrağ** 'for monastic community' is common, e.g. Sanskrit *saṃghāt saṃghām* 'from community to community' **kuvra:ğdin kuvra:ğka:** *TT VIII G.5*; o.o. *do. C.5* (**utuz-**); *TT IV* 6, 45 (**erksin-**); *VI* 09, etc. (**térin**); but it is sometimes used more generally for 'gathering, crowd', e.g. (he sat down at the cross-roads in the middle of the town) **kalın kuvrağ ara** 'in a dense crowd' *PP* 70, 5-6; a.o. *U II* 23, 18; and, even **yekler kuvrağ[ı]** 'a horde of demons' *TT X* 312: **Xwar. XIV kurağ** (read **kuvrağ**) 'a festive gathering', usually in the *Hend. maclis ku(w)rağ*; fairly common *Qutb* 144.

Dis. V. ĞBR-

D **kabar-** Intrans. Den. V. fr. **ka:b**; lit. 'to become a container', that is 'to form a blister, vesicle, and the like', hence, more generally 'to swell up'. S.i.a.m.l.g. except NE, SE. Uyğ. VIII ff. **Bud. kabaru kelmiş etindeki söl suvin** 'the serum in his swollen flesh' *U III* 41, 0-1 (ii); a.o. *do. 45, 12*: **Xak. XI baş kabardı:** 'the wound swelled up' (or became puffy, *intařaxa*) originally **ka:barđı:**, but the form with a short vowel is the more elegant (*al-ařah*) *Kaş. II* 71 (**kabarur**, **kabarma:k**): **Çağ. xv ff. kabar-** (spelt) *âbila karden*, 'to form a blister'; and metaph. *waram kardan* 'to swell'; the *Rümi* corrupt it to **keberik** (*sic*) in the second sense *San. 264r. 11* (quotns.); the last statement due to a misunderstanding of the Ar. l.-w. **kiber** 'becoming great': **Kıp. XIV kabar- tanafařa'l-curh** 'of a wound, to form a blister'; (after **kaba:**) one says **baş kabardı: intafařa'l-şaru** 'his hair was fluffed out' (*sic*, ? a misunderstanding of the phr. in *Kaş.*) *Id. 68*: **xv intafařa kabar- Tuh. 6b. 9**; *baqbaqa* 'to form a blister' **kabar- do. 8b. 5**: **Osm. XIV, xvi kabar-** metaph. (of a battle) 'to become more intense' in two texts *TTS I* 399; *II* 559.

D **kavır-** Caus. f. of ***kav-**?; 'to bring together, collect', hence 'to constrict', and the like. N.o.a.b., cf. **tér-**, **kuvrat-**. Uyğ. VIII ff. **Bud. kavır-** usually occurs in the *Hend. tér-kavır-* 'to collect, bring together', e.g. **tepri burxanniğ edğulerin tere kavira sözledim** 'I have collected (*Hend.*) and described the good deeds of the Buddha' *U III* 73, 24-5; a.o. *TT X* 29—(the Buddha for the second time) **ođğurati belğülüg kavira nomlayu bérđi** 'put together with vivid clearness and preached' (the commandment which he had promulgated) *TT VI* 296; a.o. *TM IV* 255, 110: **Xak. XI bilezük küp eliğın kavurđı:** 'the bracelet constricted (or pinched, *dağata*) the slave girl's arm'; also used of anything that constricts something *Kaş. II* 82 (**kavrar**, **kavurma:k**); **bu: bilezük ol bilek kavurğın** 'this bracelet always constricts the wrist' *I* 518: **Xwar. XIV kavra kuç-** 'to embrace closely' *Qutb* 136.

S 1 kavur- See kavir-.

S 2 kavur- See kağur-.

D kopur- (kopor-) Caus. f. of kop-; 'to raise, cause to rise', and the like. S.i.a.m.l.g. except NE; NC Kir. kobor- *R II* 659, elsewhere kopar-/kobar- *Xak. XI ol meni: ornumdin kopurdı*: 'he made me rise (*aqimani*) from my place'; also used of anything when one raises it (*hayyacaluu*) from its place *Kaş. II* 72 (kopurur, kopurma:k); *KB sevük savcı birle kopurğil meni* 'raise me (from the dead) with the beloved Prophet' 30; *kişiler evinde bu kopurur tütün* 'he (the evil man) raises smoke in people's houses' 341; *kopurdı kuti künde Ögdülmişğ* 'the favour of heaven raised Ögdülmişğ from day to day' 1751; o.o. 47, 103 (örü), 269, 3975, 5792 (yöle-); XIII(?) *Tef. kopar-* 'to raise, erect', etc. 213; XIV *Rhğ. kopar-* 'to erect' *R II* 658 (quott.); XIV *Muh.(?) qala'a* 'to uproot' *kopar-* (?; unvocalized) *Rif. II* 114 (only); *al-qal' koparmak* 120 (mis-spelled *kopmak*): Çağ. xv ff. *kopar-* (-mak, etc.) *bir nesneyi kaldurup yücell-* 'to lift something up' *Vel. 335* (quotts.); *kopar-* (spelt) *bar-xizândan* 'to raise, erect' *San. 282r. 3* (quotts.): *Xwar. XIV kopar-* 'to lift; to erect' *Qutb 137; Nahc. 39, 4; 328, 11; Kom. XIV* 'to erect, build' *kopar-/kobar-CCI; Gr.: Kıp. XIII fakka* 'to separate, loose, disentangle', etc. *kopar-* (-b-, misvocalized *kapar-*) *Hou. 42, 19; XIV kopar-* (-b-) *natafa* 'to pluck out' *Id. 68* (also *kubar- igbarra* 'to be dust coloured', *Den. V. fr. kuba*); a.o. *do. 98* (yemdü); *qala'a kopar-* (-b-) *Bul. 73r.:* xv *fakka kopar-* (-b-) *Tuh. 28b. 2; Ösm. XIV ff. kopar-* with several meanings; c.i.a.p. *TTS I* 483; *II* 649; *III* 475; *IV* 539.

(D) *kuvra-* 'to come together, assemble'; prima facie a *Den. V. fr. *kuvur*; the -u- is certain, which makes a derivation fr. **kav-* impossible in spite of the semantic connection, unless this is a very early case of labial attraction. Survives in NE Şor *kura-*, *Khak. xura-*; NC *Kır., Kzx. kura-*. *Türkü VIII bunça: bođun kuvrap yöğladı*: 'so many people assembled and celebrated his funeral' *Jx. 27*: *Uyg. VIII ff. Bud. uluş bođun alku kuvradı* 'the people of the country all assembled' *PP 71, 2-3; a.o. do. 72, 2; sansız tümen yağı yavlak kuvrap* 'innumerable enemies and bad men assemble' *Kuan. 42*.

D *kabart-* Caus. f. of *kabar-*; 'to cause to form a blister, swell', and the like. S.i.m.m.l.g. *Xak. XI etük ađa:kığ kabarttı*: 'the boot made the foot swell' (*warrama*), that is it brings up blisters (*yuhayyic nufaxıt*) from the swelling; hence one says of sözüğ *kabarttı faxxama'l-kaläm* 'he made a haughty speech'; hence a man because of his self-importance (*il'-nafx*) is called *kabartğam Kaş. III* 430 (*kabartur, kabartma:k*): Çağ. xv ff. *kabart-* (spelt) Caus. f.; (1) *äbiladär säxtan* 'to raise blisters on (something)'; (2) *mutawarram hardan* 'to make (something) swell'; in *Rümi* corrupted to *kebert-* in the second sense *San. 264r. 26* (quott.).

D *kopurt-* (koport-) Caus. f. of *kopur-*; survives in SW *Osm. kopart-*; *Tkm. ğopart-*. *Xak. XI ol erig ornındın kopurttı*: 'he had the man removed (*anhađa'l-racul*) from his place' (etc.) *Kaş. III* 430 (*kopurtur, kopurtma:k*): *Xwar. XIV kopart-* 'to have (something) erected' *Qutb 138*.

D *kuvrat-* Caus. f. of *kuvra-*; 'to collect, cause to assemble', usually in the *Hend. tär-kuvrat-*; n.o.a.b. *Türkü VIII I S 10, II N 7* (çığa:ñ); *I E 12, II E 11* (tér-): VIII ff. *Man. beş teğri yarukın kuvratığlı* 'collecting the light of the five gods' *Chuas. 223-4; Üdrül-mişlerig kuvratı* 'he assembled the chosen ones' *M III 6, 1-2* (v): *Uyg. VIII Şu. N 5* (tér-): VIII ff. *Bud. kılıms kuvratmış alku ayığ kılıncılarınım* 'all my evil deeds which I have committed and accumulated' *U II* 77, 19-20; o.o. of *kil- kuvrat-* of sins *do. 78, 39; Suv. 134, 18; 137, 4* (in the last two transcribed *kurat-*).

D *kavrul-* Pass. f. of *kavir-*; n.o.a.b. *Xak. XI KB* (may the world continue to exist, constantly revolving) *kođı bolsu dşman başı kavrılı* 'may the enemy be kept down with his head constricted' 119.

S *kavrul-* See *kağrul-*.

D *kuvran-* Refl. f. of *kuvra-*; 'to assemble, come together'; n.o.a.b. *Türkü VIII T 4* (2 ta:s): *Uyg. VIII ff. Man.-A M I 35, 19* (téril-).

S *kavruş-* See *kağruş-*.

D *kopruş-* Hap. leg. ?; Co-op. f. of *kopur-*. *Xak. XI ol mapa: kuş kopruşdı*: 'he helped me to put up (*fi inhäd*) the bird'; also used for lifting (*fi raf*) anything from its place *Kaş. II* 218 (*kopruşur, kopruşma:k*).

Tris. ĞBR

D *kabarçak*, etc.; words of this general form are recorded in forms and with meanings so various that it is at first sight doubtful whether they can all be traced back to a single origin. If they can it must be a *Dev. N. fr. kabar-* and should mean etymologically 'blister, pustule', and the like. Such a word could be used metaph. for 'the carapace' of a tortoise, and perhaps even for 'box', but it is hard to see how it could have come to mean 'puppet, doll'. The modern words NE *Alt. kabırçık*; *Bar. kabırđzak*; *Tel. kabırçak R II* 451; *NC Kir. kabırçık*; *Kzx. kabırşak* all meaning 'fish-scale; mollusc shell; a thin layer (of ice on water, of skin on milk)' seem to be survivals of such a word, but show the unusual sound change -a->-ı- in the second syllable; how old the change is is uncertain, the vowel points in the MS. of *Kaş.* look like later additions. The situation is complicated by the fact that *Mong. koboğor* 'hollowed out', hence 'container, case, quiver' (the change in meaning may have arisen from confusion with *kobağal kobağo*, the *Mong.* form of *kovğa*; q.v.)

became a l.-w. in Çağ. or Osm. as **kobur/kubur** *San.* 282r. 22 and Pe., *Doerfer I* 268, and forms like **koburçak** are prob. Dim. f. s of this l.-w. **Xak. xı kabırçak**: (on vocalization see above) *al-tābūt wa aḫtar yusta'mal fi tābūti'l-mayyit* 'a box', usually 'a coffin' *Kaş. I* 501: xiv *Muh.*(?) (under 'household goods' *al-şandıq* 'box, coffer' (VU) **kabarçak** (*bā* unvocalized) *Rif.* 169 (19); (under 'toys and games') *al-hu'ba* 'puppet, doll' **ko:burçuk** 162: **Çağ.** xv ff. **kabarçuk** (spelt) *ābila wa tabxāl* 'blister, pustule' *San.* 265r. 12 (quoting): **Xwar.** xiv **kavurçak/kawurçak** 'doll, puppet' *Qutb* 136-7: **Kom.** xiv 'small box' **kuburçuk** *CCI*; **Gr.**: **Kip.** xiiii (under 'women's clothes and other personal possessions') *al-hu'ba* (**aba:k**, also called **kabarçuk:k**) *Hou.* 18, 6-7; (and *al-sulahfā* 'tortoise' (VU) **kabarçuklu**: (unvocalized) **bağa**: that is a frog with a [Ar. corrupt, presumably 'carapace'] *do.* 7, 5): xiv **kabarçak al-huqq** 'box, casket'; (and **kaburçaklı: bağa: al-sulahfā**) *Id.* 68; (*al-sulahfā* (VU) **kabırçaklı**: (only *bā* vocalized) **bağa**: meaning 'a frog with a dome' (*al-qubba*) *Bul.* 5, 2): xv **şandıq kabarçak**; **Tkm.** (VU) **kübürçük** (in margin in SW?) hand **kabırçak** *Tuh.* 22b. 1; *hu'ba kawurçak* *do.* 32a. 2: **Osm.** xvi **kaburçak** 'a box for perfumes' in three dicts. *TTS II* 560; *IV* 449: xviii (**kubur** (spelt) in *Rūmi*, *qāb wa zarfı* 'a container' (Hend.) in which things are put, e.g. 'a quiver' is called **kubur-ı tır**); **kuburçuk** Dim. f. of **kubur** in *Rūmi*, 'a box' (*qūtī*) in *Ar. huqqa San.* 282r. 23.

D *kabarçaklığ P.N./A. fr. **kabarçak**, q.v. (Kip.).

(D) **koburğa**: 'owl'; old animal name ending in -ğa. N.o.a.b.; cf. **ü:ğt.** **Uyg.** viii ff. **Bud.** **kuzğun koburğa** 'ravens and owls', included with ogres, demons, etc. in a list of ill-omened animals *TT VI* 59 (*kobhurğa VIII* 0.4): **Xak. xı koburğa**: *al-hāma minā'l-tayr* 'owl' *Kaş. I* 489.

(D) **kıvırğak** n.o.a.b.; the contexts indicate a meaning 'grasping, miserly', or the like. Presumably a Dev. N. (connoting habitual action) fr. ***kivir-**. **Uyg.** viii ff. **Man.** [gap] **kıvırğak** (spelt *kıvrkak*) **saranlar** 'grasping misers' *TT III* 90: **Bud.** **künt kıvırğak köğülñüñ tölüki uğurında** 'by reason of the violence of jealous, grasping thoughts' *Suv.* 102, 3-4; o.o. *TT III*, p. 29, note 90, 2; *VI* 5 v.l. (2 kız).

D kabarğa:n Hap. leg. ?; Dev. N. (connoting habitual action) fr. **kabar**-**Xak. xı kabarğa:n** 'a pimple (or blotch, *batra*) which appears on the body because of skin disease (*hikka*) or heat' *Kaş. I* 516.

S kavurmaç See **kağurmaç**.

D kuvrağsız Hap. leg.; Priv. N./A. fr. **kuvrağ**: 'without religious communities'. **Uyg.** viii ff. **Bud.** *Suv.* 299, 10-11 (*térinstz*).

Tris. V. ĞBR-

D kıvırğaklan- Hap. leg. ?; Refl. Den. V. fr. **kıvırğak**: 'to be grasping, miserly'. **Uyg.** viii ff. **Bud.** *Suv.* 136, 15-16 (2 *azlan*-).

Dis. ĞBS

F xafsı: Hap. leg.; as Brockelmann points out, l.-w. ultimately derived fr. Latin *capsa* via Syriac *qafsā*; no doubt brought to Central Asia by the Manichaeans. **Xak. xı xafsı**: *al-huqqa* 'a small box' *Kaş. I* 423.

Dis. V. ĞBS-

D kapsa- Desid. f. of **kap-**; lit. 'to wish to seize', but fr. an early period used as a Sec. f. of **kavza-**, q.v., 'to surround, attack', and the like. Survives in this meaning in some NE languages and SE Türki. **Xak. xı anıñ tegre: kişi: kapsa:dı: haffa'l-nās hawlahu** 'the people surrounded him'; and one says **ol anıñ tavarın kapsa:dı**: 'he wished to carry off (*yaslab*) his property' *Kaş. III* 285 (**kapsar, kapsa:ma:k**); **usıtğa:n kuyaş kapsa:dı**: 'the parching heat of the sun surrounded us' (*ahātāt binā*) *I* 155, 16; **tumlığ kelip kapsa:dı**: 'the cold came and surrounded (the world)' *I* 463, 9; xiii(?) *Tef. kapsa-* 'to surround, envelop' 199: **Çağ.** xv ff. **kapsa-(-mış) ihāta** 'to surround' *Vel.* 314; **kabsa-** (so spelt) *nā-gahān dar miyān gıvıftan wa frū gıvıftan* 'to attack and seize suddenly' *San.* 264r. 29 (quoting); pointing out that in one of them *Vel.* (314) misread **kapsamak** as **kapğamak**: **Xwar.** xiv **kapsa-** 'to surround, envelop' *Qutb* 127; *Nahc.* 322, 7.

D kapsa- Desid. f. of **kop-**; Hap. leg.; the medieval word **kobsa-/kopsa-** is a Sec. f. of **kopza-**, q.v. **Xak. xı ol yoka:ru: kapsa:dı**: 'he wished to rise' (or stand up, *al-nuhūd*) *Kaş. III* 285 (**kopsar, kapsa:ma:k**).

Dis. ĞBŞ

D kapış Dev. N. fr. **kap-**; 'plundering' and the like. S.i.s.m.l. **Xak. xı kapış al-intihāb wa'l-ıxtılās** 'plundering, embezzlement' *Kaş. I* 369.

D kavşı: Hap. leg.; Dev. N./A. fr. **kavış-**. **Xak. xı kavşı: kaş al-hācibu'l-maqrūnū'l-azacc** 'conjoined arched eyebrows' *Kaş. I* 424.

D kavşut Active Dev. N. fr. **kavış-**; survives in NC Kir. **kapşı/kapçıt** (ı) 'the point where the four felts covering a yurt meet'; (2) 'the side of a yurt'. **Xak. xı kavşut muşāfahatu'l-malikayn wa muşālihatuhumā li-ammi'l-wilāya** 'an agreement between two kings and the conclusion of peace between them for the sake of the security of the realm'; hence a man is called **Kavşut** *Kaş. I* 451; a.o. *II* 102, 29 (**kavış-**).

Dis. V. ĞBS-

D kapış- Recip. f. of **kap-**; 'to seize one another' and the like. S.i.a.m.l.g. **Xak. xı ol**

TT VIII A 31; kurşatılu kavzatılu 'being surrounded' (Heud.) (by a crowd of heavenly maidens) *U II 30*, 29-30; o.o. *do.* 28, 1; *Huen-ti*, 1817; *USp.* 103, 1.

Mon. Gc

kağ properly an Interrog. Pron. meaning 'how many?', but sometimes used without interrogative connotation for 'several, a few, a certain number of', and the like. A very old word connected etymologically with *kañu*; q.v., etc. Survives only(?) in SW Osm.; in other languages 'how many?' is normally *kangas*, *ince*, or some phr. with *ne*; like *ne kadar*. *Türkü VIII* *kağ neç ercer* 'come what may', or the like *T 20*, 21, 29; *Üyg.* VIII ff. *Man.-A* *kağ neç atnađ eşgeklemeñ müñzi* 'örmez', 'come what may, a horse or donkey does not grow horns' *M I 16*, 11-12; a.o. *do.* 32, 6; *Bud.* (a salion) *kağ katar talıyka kırıp*, 'who had gone to sea several times' *PP 23*, 8; *kağ kün içinde* 'within a few days' *do.* 33, 6-7; *kağ törtüñ tırağlar üze* 'for how many kinds of reasons?' *Suv. 202*, 3-5; a.o. *PP 79*, 4-6 (as-); Cw. *kağ iğñ kaskın okta küyürüp* 'burning a few (pieces of) tree bark' *H I 26-7*; a.o. *do.* 17-8; *kağ bolıık yérniñ satıñı* 'the buying price of several parcels of land' *USp.* 12, 4; *kağ ay tüsarsatman* 'how ever many months I keep (the money)' *do.* 18, 4; a.o. *do.* 63, 7; *in do.* 52, 3; 116, 3 mistranscribed *hanğ*; *Xak. XI* *kağ häñt, davad*, 'a numerical Partic meaning *hanğ* 'how many'; hence one says *kağ yartmak beđirdi*: 'how many *dirtman* did he give?'; *R II* *kağ followw herc*): *kağ* a Partic meaning *martaladn* 'times'; hence one says *kağ katar*: *aydım* 'how many times have I said?' *Kar. I 321*; o.o. *I 476* (örtüñg); *I 498*, 20; *KB* *bu kır kağ neñ* 'these few things'; *337*, 822; *bu kağ törtüñ*: 'these few kinds' (of things) 5515; *xiii(?) KATP* *bu kağ ğartıkına* 'these few short remarks' 53; *xiii(?) At*, *kağ söz* 'a few words' 21; *Tef.* *kağ/bır kağ* 'a few' (misvocalized *kağ*) which is used in the same way as *nece*: *Hor.* 55, 12; *XIV* *kağ* (with -ç) a word used in questions meaning *how many*; one says *kağ dur* 'how many are there?' *Id.* 69; *Osm.* *XVIII* *kağ in Rımtı, gand* 'how many?'

DIS. V. GBZ.

(D) kavza-: 'to surround'; this word and the der. *s* *kavzat-*, *kavzatıl-* are all poorly attested but the spellings are certain; it is therefore presumably a Dev. V. fr. **kaviz* Dev. N. fr. **ka-w*. By *x* it had become corrupted to *kappa-*; q.v. *Üyg.* VIII ff. *Bud.* registers the *kaçayı olındılar* 'sat round (the maidsens . . . bowed before the king and) him in a circle' *U III 13*, 5 (ii); *Kıp.* XIV *kavza- ğatva* 'to gather, take possession of, preserve (something)' *Id.* 76.

D kopza-: Den. V. fr. *kopuz*; 'to play, or sing to, the guitar'. N.o.a.b. *Xak. XI* *ol kopuz kopzadı: ğarvabä-l'ad* 'he played the ic meaning *hanğ* 'how many'; hence one says *kağ yartmak beđirdi*: 'how many *dirtman* did he give?'; *R II* *kağ followw herc*): *kağ* a Partic meaning *martaladn* 'times'; hence one says *kağ katar*: *aydım* 'how many times have I said?' *Kar. I 321*; o.o. *I 476* (örtüñg); *I 498*, 20; *KB* *bu kır kağ neñ* 'these few things'; *337*, 822; *bu kağ törtüñ*: 'these few kinds' (of things) 5515; *xiii(?) KATP* *bu kağ ğartıkına* 'these few short remarks' 53; *xiii(?) At*, *kağ söz* 'a few words' 21; *Tef.* *kağ/bır kağ* 'a few' (misvocalized *kağ*) which is used in the same way as *nece*: *Hor.* 55, 12; *XIV* *kağ* (with -ç) a word used in questions meaning *how many*; one says *kağ dur* 'how many are there?' *Id.* 69; *Osm.* *XVIII* *kağ in Rımtı, gand* 'how many?'

TRIS. GBZ

D kopuzıñ *Hap.* *ıgğ. f.*; P.N./A. fr. *kopuz*. *Xak. XI* *kopuzıñ kırıñ*: 'a man who owns a lute or guitar' (*mazhar*) *Kağ. I 495*.

D kopzatıl- *Pass. f.* of *kavzat-*; n.o.a.b. *Üyg.* VIII ff. *Bud.* Sanskrit *kaçakamāññā* 'having mounted on the wheel' translated *ya:ğı ya:va:ka* *ıze*: *kaçakamāññar*: (so spell) 'surrounded by enemies and evil men'

TRIS. GBZ

U *V I kopuz* *Hap.* *ıgğ. f.*; the sediment in wine; perhaps a *l-w*, nearly every *Türk-* ish language has a different word with this meaning. *Xak. XI* *kopuz* (one *đanna* only between the *ğış* and *ıvau*) 'the sediment (*al-pıñđā*) in wine'; hence one says *kopuz süğıđdiñ ketür*: 'remove (maxx) the sediment from the wine' *Kağ. III 164*.

DIS. V. GBZ.

S 2 kopuz *Sac kopuzı*. From the wine *Kağ. III 164*.

meniñ birle: tobık kapişdı: 'he struggled with me to snatch (*xâlasani*) the ball in playing polo' *Kaş. II 88* (kapişur, kapişma:k); a.o. *II 113, 15*; *Çağ. xv ff. kapiş-* ('with -p-') *hamdığar-râ girıştan wa az ham rabûdan* 'to seize one another, to grasp one another' *San. 263v. 20*: *Xwar. XIV kapaş-* ditto *Qutb 126*.

D *kaviş-* Co-op. f. of **kav-*; 'to come together, assemble'. S.i.s.m.l. in NW, SW. *Türkü VIII altun: yış üze: kavişalim* 'let us assemble in the Altay mountain forest' *T 20*; o.o. *T 12* (üçegüi); 21: *Uyg. VIII kavişalim Şu. E 11*; *kavişip do. IV 6: VIII ff. Bud. inisi birle kavişdi* 'he met his elder brother again' *PP 52, 6*; *birle kavişmiş* 'united' (kinsfolk) *U III 33, 16*; *kaviş-* is fairly common in *TT VI* meaning (of two families) 'to meet' 311; (of husband and wife) 'to live together' 314; 'to have sexual intercourse' 321, 328; (of the warp and woof) 'to be interwoven' 394; *künlü aylı karişu kavişu yoriyur* 'sun and moon move in opposition and conjunction' 324; o.o. *TT X 486*; *U II 10, 20*, etc.: Civ. (if a man cuts his nails on a Sheep day) *edgü öglisi bilen kavişur* 'he meets someone well disposed to him' *TT VII 32, 11-12*: *Xak. XI erkek tişike: kavuşdı*: 'the male mated (*nakağa*) with the female'; the original concept is one of the conjunction of one thing with another (*ittişâhü'l-şay' bi'l-şay'*); hence one says *kadaş kadaşka: kavuşdı*: 'one kinsman joined (*ittaşala*) another'; hence *mulâqâti'l-malikayn bi'l-sulh* 'peace negotiations between two kings' are called *kavşut* (prov.); and it is permissible to substitute -w- for -v- *Kaş. II 102* (*kavuşur*, *kavuşma:k*); *kavuşur takı: kavuştum* 'I embraced and befriended him' (*şahabtuhu*) *III 188, 20*: *KB tapuğ birle kavşur şağa edgü eş* 'because of your service a good companion befriends you' 4953; a.o. 6176 (erki): *xiv Rbğ. iki kavuştilar* 'the two mated' *R II 471*: *Çağ. xv ff. kavuş-* (spelt) *ba-ham payvaстан* 'to be joined together' *San. 278v. 25* (quotn.): *Xwar. xiv kavuş-* 'to meet, to embrace' *Qutb 137*: *Kom. xiv* 'to join one another' *kovuş-* (sic) *CCG*; *Gr.*: *Kip. xv alqâ* 'to meet' *kavuş-* (or *koş-*?) *Tih. 6b. 5*.

D *kopuş-* Hap. leg.?: Co-op. f. of *kop-*. *Xak. XI ol meniñ birle: kopuşdı*: 'he competed with me in standing up' (*fi'l-qiyâm*); also used for helping *Kaş. II 88* (*kopuşur*, *kopuşma:k*).

D *kovuş-* Recip. f. of *kov-*; s.i.s.m.l., sometimes much distorted, e.g. *NC Kır. ku:ş-*. *Xak. XI olar: bir ikindini: kovuşdı:lar* 'they pursued (*ğarada*) one another' *Kaş. II 103* (*kovuşur* (?or *kovşur*), *kovuşma:k*).

S *kovşa-*: See 2 *koğşa-*.

S *kovşat-*: See 2 *koğşat-*.

S *kovşal-*: See *koğşal-*.

D *kavşur-* Caus. f. of *kaviş-*; 'to collect, bring together, put together', and the like. N.o.a.b.; cf. *kaviştur-*, *tér-*. *Uyg. VIII ff. Bud. UI 22, 12* (tuğa:-); *UII 46, 70-1* (1 *aya*); *TT V*, p. 16, note A 54, 8 (*çıca:muk*); *TT VI 391* (*arkuru*); *TT X 145, 262, 299*; *U III 28, 13*; 29, 6; 66, 3 (i) etc.: Civ. *budanı kavşurup yip birle yörgep* 'put (the two halves of) the liquorice root together and tie them with thread' *H I 150*; a.o. *TT VIII L. 35* (**ékke:gü*); *Xak. XI KB elig kavşuru tut* 'fold your arms' 4056; *Xwar. XIII kawşur-* 'to bring (someone *Acc.*) into contact with (someone *Dat.*)' *Alt 38, 45*: *xiv kavşur-* 'to fold (the arms)' *Qutb 136*.

S *kovşaş-*: See 2 *koğşaş-*.

Tris. ĞBŞ

D *kavişğusuz* Hap. leg.; Priv. N./A. fr. a Dev. N. fr. *kaviş-*; 'not coherent, amorphous'. *Uyg. VIII ff. Bud. Suv. 71, 15* (*bütğüsüz*, q.v.).

Tris. V. ĞBŞ-

E *kavşatıl-*: See *kavzatıl-*.

D *kavişğsa:-* Hap. leg.; Desid. Den. V. fr. a Dev. N. fr. *kaviş-*. *Uyg. VIII ff. Man. kaşı körtlem kavşışayurmen* 'I long to be united with my lovely eye-browed one' *M II 8, 7*.

D *kavuştur-* (*kaviştur-*) Caus. f. of *kaviş-*; survives in SW Osm. *kavuştur-* 'to bring together, unite, join, fold (the arms)', etc. Cf. *kavşur-*. *Xak. XI KB bu Aytoldı Kirdi kavuşturdı kol* 'Aytoldı entered and folded his arms (in respect)' 766; *Çağ. xv ff. kavuştur-* (spelt) Caus. f.; *ba-ham payvaasta kardan* 'to join together' *San. 279r. 8* (quotn.).

Dis. GBZ

kopuz 'a stringed instrument' of the guitar type, but no doubt used for several varieties of instrument. An early (First Period) l.-w. in Mong. as *kuğur/ku'ur* (*Kovv. 386*); the N.Ag. *ku'urçin* occurs in the *Secret History* (*Haenisch 177*). The Mong. word became a l.-w. in Pe. and other languages, see *Doerfler I 314*; *III 1546*, where the nature of the instrument and the history of the word is discussed at length. S.i.a.m.l.g. with minor phonetic changes (-p-f-b-; -z-f-s). *Uyg. VIII ff. Bud. PP 70, 6-7* (uz): *xiv Chin.-Uyg. Dict.* 'stringed instrument' *kopuz R II 661*; in *Ligeti 168* the translation is the Mong. form *kubuz*: *Xak. XI kopuz al-üdu'lladı yudrab bihi* 'a musical instrument, the lute' *Kaş. I 365*; *III 173* (po:çit) and 3 o.o.: *xiv Muh. al-watar* 'string' (? 'stringed instrument') *kopuz Mel. 63, 2*; *Rif. 161* (misvocalized *kupuz*); *al-ribâb* 'viol' ditto 161 (*Mel. PU yaxılığ*): *Çağ. xv ff. kobuz* (so spelt) *barbat* 'lute', a well-known kind of musical instrument (*sâz*) *San. 282r. 24* (quotns.): *Xwar. xiv kopuz* 'lute' *Qutb 138* (*kobuz*); *Kip. XIII al-qobuz ma'rûf* 'the well-known (instrument)'; and

my (family) in my fortieth year' *Mal.* 16, 3 (dubious, prob. a misreading of *aztım*): **Xak.** XI **er kaçdı:** 'the man ran away' (*haraba*) *Kaş.* II 5 (**kaça:r**, **kaçma:k**); about 20 o.o., translated *haraba, farra* 'to run away' or *nafara* (of an animal) 'to break loose': *KB* **yiğitlik kaçar ol tiriğlik uçar** 'youth flees and life flies away' 231; **ikide biri bol üçünçte kaç-a** 'become one of the (first) two, flee from the third' 267; o.o. 361, 401; XIII(?) *At.* (the young man grows old) **kaçar quwwati** 'his strength leaves him' 196; (the world) **terk kaçar** 'quickly flees' 222; *Tef.* **kaç-** 'to flee' 206: XIV *Muh.* **haraba kaç-** *Mel.* 14, 5; *Rif.* 90; ditto **ka:şı-** 32, 5; **kaç-** 116; *al-harb kaçmak* 35, 12; 121; **Çağ.** xv ff. **kaçkusu** *kaşsa gerek Vel.* 316; **kaç-** ('with -ç-') *gurixtan* 'to flee' *San.* 267v. 5 (quotns.): **Xwar.** XIII **kaç-** 'to run away' (of a slave) *Ali* 35; XIII(?) ditto (of an enemy) *Oğ.* 168, etc.: **Kom.** XIV ditto *CCl, CCG*; *Gr.*: **Kıp.** XIII **haraba kaç-** *Hou.* 34, 16; XIV ditto *Id.* 69; *şarada* (of a horse, 'to run away') *wa haraba kaç-* *Bul.* 52v: xv **haraba kaç-** *Kav.* 9, 9; 74, 18; **kaç-Tuh.** 38a. 1; *farra kaç-* *do.* 28b. 6.

kuç- 'to embrace', often, but not necessarily, in a sexual sense. Survives in SC Uzb. **kuç-**; SW *Osm.* **koç-**; Tkm. **ğuç-**, but elsewhere generally displaced by **kuçakla-**. **Türkü** VIII ff. Man. **olügüg kuçup** 'embracing the corpse (sexually)' *M I* 5, 5; **Üyg.** VIII ff. Bud. (the son) **kuçup** 'embracing' (his father) *U III* 64, 14; **Xak.** XI **ol meni kuçdı:** '*ānaqanı* 'he embraced me' *Kaş.* II 5 (**kuça:r**, **kuçma:k**): *KB* (this wicked world. . . fastens on those who flee from it and) **adağın kuçar** 'clasps their legs' 401; (he summoned his son and) **tutup kuçtı** 'seized and embraced him' 1160; (worship God and) **anıñ kapğı kuç** 'clasp the door of his (temple)' 1451; o.o. 1500-10-62, 3609; XIII(?) *At.* **yazar kol kuçar teg** 'it opens its arms as if to embrace you' 222; XIV *Muh.* '*ānaqa kuç-* *Mel.* 28, 13; (kuçağla-; in margin **kuç-** (*sic*) *Rif.* 112): **Çağ.** xv ff. **kuç-** (*sic*, 'with -u-') **āğuş haşidan wa bağal kardan** 'to embrace, to take in one's arms' *San.* 283v. 3 (quotns.): **Xwar.** XIII **kuç-** 'to embrace' *Ali* 30; XIV ditto *Qutb* 142; 136 (**kavır-**): **Kom.** XIV 'to embrace' **kuç-** *CCl CCG*; *Gr.* 202 (quotn.): **Kıp.** XIII '*ānaqa mina'l-mu'ānaqa kuç-* (*-ç-*) *Hou.* 42, 11: XIV **kuç-** ('with a -c-') '*ānaqa Id.* 69; *Bul.* 62r: xv **kuş-** (*sic*) ditto *Kav.* 9, 9; ditto (**kucakla-**; in margin) **kuç-** *Tuh.* 25b. 8; *Osm.* XIV ff. **kuç-** (or **koç-**?) 'to embrace'; c.i.a.p *TTS I* 473; *III* 463; *IV* 528.

Dis. ĞCA

?F **ka:ça:** 'vessel, container'; cf. **2 ka:**, perhaps a l.-w. Survives only(?) in SE Tar. *R II* 334; **Türki**; there is also a SW *Osm.* phr. **kab kaçak** 'pots and pans' which may be a reminiscence of this word. **Xak.** XI **ka:ça:** *al wi'ā* 'a container'; hence one says **ka: kaç:ar**; also pronounced **kaça:** with a short vowel *Kaş.* III 238; a.o. III 211 (**2 ka:**): (**Çağ.** xv ff. **kab kaçak San.** 265v. 7 (**ka:b**)).

?D **kı:çı:** 'mustard'; l.-w. in Mong. as **kicl** (*Kow.* 2543); survives in SE *Turki*; NC *Kır.*, *Kzx.* (**kışı**) but elsewhere apparently displaced by l.-w.s; see **kıçıla-** **Xak.** XI **kı:çı:** *al-xardal* 'mustard' *Kaş.* III 238; XIV *Muh.* *xardal kı:çı:* *Mel.* 78, 3; *Rif.* 181; **Çağ.** xv ff. **kıçı (sic?)** 'a herb (*tara*) which they crush and put in sour milk' (*māst*); in *Ar. sarmağ* ('*Atriplex*, orache') and in *Pe. xardal-i barri San.* 293v. 14; **Kıp.** xv *xardal kıç* (in margin **kıç**) *Tuh.* 14a. 11; **Osm.** XVI **kıç** translates several *Ar.* and *Pe.* names of herbs in diets. *TTS II* 622; *III* 442; *IV* 505.

Dis. ĞCC

?F **1 kaça:ç** n.o.a.b.; one of several words for silk fabrics, prob. a l.-w.; cf. **barçın.** **Xak.** XI **kaçaç dibāc şin** 'Chinese brocade'; more correctly (*al-aşahlı*) **kaça:ç**; a slave girl (*al-imā*) is called **kaça:ç** after it *Kaş.* II 285; XIV *Muh.* (?) *al-nāsic* 'woven fabric' **kaça:ç** (*-c-*, *c*; misvocalized *ki-*) *Rif.* 167 (only).

S **2 kaça:ç** See **kaka:ç.**

Dis. ĞCD

D **kaçut** Caus. Dev. N. fr. **kaç-**; n.o.a.b. **Xak.** XI **kaçut** 'a rout' (*al-tirād*) in battle, etc. *Kaş.* I 356; another Suff. is -t as in **kaçut** *al-tirād* derived fr. **kaçdı:** *haraba I* 12, 2.

E **kıçtın** in *USp.* 42, 14 is an error for **şıçğın** *TT VII* 36, 1.

Dis. V. ĞCD-

D **kaçıt-** Hap. leg.; Caus. f. of **kaç-**; cf. **kaçıtur-**, **kaçur-**. **Xak.** XI **ol anı: kaçıtı:** 'he put him to flight' (*ahrabahu*) *Kaş.* II 300 (**kaçıtur-**, **kaçıtma:k**): (**Çağ.** xv ff. **kaçıtıp** 'being routed, put to flight' *Vel.* 315 is no doubt an error for **kaçıp**).

D **kaçtur-** n.o.a.b.; Caus. f. of **kaç-**; cf. **kaçıt-**, **kaçur-**. **Üyg.** VIII ff. Civ. (in a contract for the hire of a donkey) **kaçturmatın** (so read) **yanmıšta** 'when I return without letting it run away' *USp.* 3, 6; **Xak.** XI **erig kaçturdı:** 'he put the man to flight' (*ahraba*) in the sense that he told someone else to do it (i.e. he had the man put to flight by someone else) *Kaş.* II 189 (**kaçturur-**, **kaçturma:k**).

D **kuçtur-** Hap. leg.; Caus. f. of **kuç-**; later displaced by **kucaklat-**. **Xak.** XI **ol meni: kuçturdı:** 'he urged me to embrace him' (*alā'l-mu'ānaqa iyālu*) *Kaş.* II 189 (**kuçturur-**, **kuçturma:k**).

Dis. ĞCC

S **kaçak** See **ka:ça:**.

D **kaçığ** N.A.c. fr. **kaç-**; lit. 'running away, flight'. S.i.s.m.l. in this sense w. some phonetic changes. Owing to an overliteral translation of some Sanskrit word it was adopted as a Buddhist (and thence a Manichaean) technical term corresponding to Sanskrit *vişaya* 'an

object of sensual perception'; similarly **kaçığ orun** was used for Sanskrit *āyatana* 'an organ of sensual perception', of which there were six (eye, ear, nose, tongue, body, and mind), corresponding to the six *viśayas*. Uyğ. VIII ff. Man. **altı kaçığ üze azmışlarka** 'to those led astray by the six objects of sensual perception' *TT III* 57 (and see note thereon): Bud. (just as fire is produced by the combined action of a strike-a-light, tinder and the man using them, so also is sensation produced by the combined action of) **kaçığ yol atkanğu törü bilig köpül** 'objects of sensual perception, the rule of attachment to this world and the mind' *U II* 10, 26-7; same phr. with the superfluous *yol* omitted *do.* 19-20; **altı kaçığ orunlar bolmasar bürtmek bolmaz** 'if the six sense-organs did not come into existence, sensation would not come into existence' *do.* 12, 18-19; o.o. *Suv.* 371, 7 (**atkanğu**); 595, 7: **Xak.** **xı ol kaçığ kaçdı: farra firar ayy firar** 'he ran for his life' *Kaş.* I 386, 17 (grammatical example); n.m.e.: **xiv Muh.** *al-hazima*, 'disorderly flight, rout' **kaçuk Mel.** 50, 7; **kaçağ (sic) Rif.** 149: **Çağ.** **xv ff. kaçağ (sic) guriz** 'flight, rout' *San.* 267v. 20; **kaçu** in the idiom of the people of Turān and Xwarazm 'a general flight, stampede' *do.* 267v. 23.

E kıcık in *USp.* 42, 25 is a misreading of **saçığ** *TT VII* 36, 12.

D kuçak Conc. N. fr. **kuç-**; 'the bosom, lap', hence by extension 'an armful' and the like. S.i.a.m.l.g.; in SW Az., Tkm. **ğucak**, Osm. **kuçak**. L.-w. in Pe., etc. *Doerfer III* 1432. **Xak.** **xı one says bir kuçak böz** 'an armful (*ıdbāra*) of linen' (etc.) *Kaş.* I 382: **Çağ.** **xv ff. kuçağ (sic?) ağış** 'bosom' *San.* 283v. 28: **Kıp.** **xııı al-hıdn** 'bosom' **ku:sa:k (sic) Hou.** 21, 5; ditto (after **kuç-**) **kuçak** (misvocalized *kuçuk*) *do.* 41, 11: **xiv kuçak (-c-)** ditto *Id.* 69: **xv al-gadd** 'package, bale' (i.e. 'armful?') **kuşak Kav.** 63, 18; ditto **kuçak (-c-)** *Tuh.* 21a. 1 (not to be confused in Kıp. with **kuşak** < **kurşa:ğ**, q.v.).

?**D kuçık** 'the constellation Cancer, the Crab'; noted only in *KB* and the quotn. from *KB* in *Rbğ.*; 'crab' is normally **yeñgeç**, q.v., and this word like **sevıt** may have been invented by the author of *KB* as a Dev. N. fr. **kuç-** in the sense of 'the animal which clasps (its prey)'. **Xak.** **xı KB** in the list of the signs of the zodiac in 139-41 the fourth sign 'Cancer' is **kuçık**: **xiv Rbğ.** ditto (a direct quotn. fr. *KB*) *R II* 1009.

D kaçğın Intrans. Dev. N. fr. **kaç-**; 'fugitive' and the like. S.i.m.m.l.g. usually as **kaçkın** and the like. **Xak.** **xı** (in the grammatical introduction) **kaçğın er yétsikti: ulhağ'l-raculu'l-fār** 'the fugitive was caught' *Kaş.* I 21, 10; a.o. *III* 106 (yétsik-); n.m.e.: **xııı(?) Tef.** **kaçğın** 'flight' 206: (**xiv Muh.** after **kaçığ**, q.v.; *al-munhazam* 'put to flight' **ka:çğunçı: Mel.** 50, 17; *Rif.* 146): **Çağ.** **xv ff. kaçğın guriz** 'flight';

(**kaçğunçı gurizanda** 'fleeing, running away') *San.* 267v. 22.

S koçğar See **koçğar**.

Tris. ĞCĖ

VU kuçğundi: Hap. leg. Cf. **so:ğun.** **Çiğil xı kuçğundi:** *al-başal* 'onion' *Kaş.* I 493.

Tris. V. ĞCĖ-

D kuçakla: Den. V. fr. **kuçak**; 'to embrace, take in one's arms'. S.i.m.m.l.g. Cf. **kuç.** **Xak.** **xı ol barçın kuçakla:dı:** 'he took the brocade in his arms' (*ta'abbata*) *Kaş.* *III* 338 (**kuçaklar**, **kuçakla:ma:k**): **xiv Muh.** *Rif.* 112 (**kuç-**): **Xwar.** **xiv kuçakla-** 'to take in one's arms' *Qutb* 142: **Kıp.** **xiv kuçakla- (?; -c-) ihtađana** ditto *Id.* 69: **xv Tuh.** 25b. 8 (**kuç-**).

Dis. V. ĞCL-

D kaçıl- Hap. leg.; Pass. f. of **kaç-**, used only impersonally. **Xak.** **xı ölümdin kaçıldı:** 'death (etc.) was fled from' (*furra mina'l-mawt*) *Kaş.* *II* 134 (**kaçılur-**, **kaçılma:k**).

D kuçul- Pass. f. of **kuç-**; n.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *antarbhujopagudham* (a child) 'carried in the arms' **koyında kuçul-mışığ** *TT VIII D.11*.

Tris. V. ĞCL-

D kaça:la: Hap. leg.; Den. V. fr. **kaça:**. **Xak.** **xı ol ne:gni: kaça:ladı:** 'he put (or stored?) the thing in a container' (*aw'd*); originally **ka:ça:ladı:** but shortened *Kaş.* *III* 323 (**kaça:la:r**, **kaça:la:ma:k**).

D kıçı:la: Den. V. fr. **kıçı:**; 'to tickle'. As such, Hap. leg.; these are the only two words in this group noted in the early period, but there are in some modern languages words like SW Osm. (in a Tkm. form), Tkm. **ğıcık** 'a tickle' and **ğıcıkla-** 'to tickle', which are obviously cognate and seem to go back to a V. ***kıç-** 'to irritate, tickle', which seems first to be noted in *P. de C.* 444. **Xak.** **xı ol meni: kıçı:ladı:** 'he tickled (*hakka fi*) my body in places like the arm-pit or the sole of the foot, which, if a man touches them, provoke laughter' *Kaş.* *III* 323 (**kıçı:la:r**, **kıçı:la:ma:k**): (**xiv Muh.** (?) *dağdağa* 'to tickle' **kıçıkla: (-c-; unvocalized) Rif.** 108 (only)).

Dis. ĞCM

D kuçam Hap. leg.; N.S.A. fr. **kuç-**; the -a- is unusual, and perhaps a scribal error. **Xak.** **xı bir: kuçam ne:ğ** 'an armful (*al-ıdbāra*) of something' *Kaş.* I 398.

?**D kıçım** n.o.a.b.; apparently 'small fragment, dust' and the like; v. G. in a note in *UIV*, p. 27 A254 suggests that this is a Dev. N. in -**mik** fr. ***kıç-**; this is possible, but there does not seem to be any other instance of such a Suff. and there is no close semantic connection. Uyğ. VIII ff. Bud. (if there were as

many demons as) yağız yer arkasındaki toprakniñ paramanu koğ kıçmık 'atoms (Sanskrit *paramānu*), dust and fragments of soil on the back of the brown earth' U IV 20, 253-4; a.o. *Hüen-tš.* 322-3 (tepit-).

Dis. ĞCM

(D) kaçan an Adv. both Interrog. and Temporal; 'when?', when, whenever'. Morphologically obscure but cognate to kaç and ka:nür; q.v. S.i.a.m.l.g., but not always with the full range of meanings. Uyğ. VIII ff. Man. kaçan iduk kaçımız kalıkdn kođı éntijiz 'when you, our holy father, came down from the sky' TT III 34-5; Chr. kaçan . . . tegdiler erser 'when (the Magi) reached' (Bethlehem) U I 6, 7-8; Bud. birök kayuda kaçan yalapuk ajunınta tuğmakı bolsar 'if somewhere and sometime he is reborn in human form' U II 29, 11-13; kaçan kayu kün 'whenever' (followed by Conditional) *do.* 79, 54; kaçan 'when' U III 54, 18 (damaged); o.o. PP 51, 5-6; 76, 4; TT X 537, 546, 567; *Hüen-tš.* 78, etc.: Civ. kaçan 'when' (followed by Conditional) *U*Sp. 6, 4; 49, 6; there does not seem to be any clear case of Interrog. kaçan in Uyğ.: *Xak.* XI kaçan a Particle (*harf*) meaning *matā* 'when?'; hence one says kaçan keldiñ 'when did you come?'; it also means *law* 'if', hence one says kaçan barsa:sen 'if you went?'; it also means *idā* 'when', but the first meaning is the original one *Kaš.* I 403; seniñ barıu:ñ kaçan (*sic*) 'when will you go?', but the Oğuz say seniñ bara:şıñ kaçan II 69, 7; o.o. I 352, 10; 467, 8 (both *idā*); III 207, 22 (*law*): *KB* (I will tell the king) kaçan kelgü öz 'when you yourself will come' 510; o.o. 950, 4425 (İç), 6176 (erkil): XIII(?) *At.* olardıñ osanmak kaçan ol maña 'when shall I ever weary of them?' 32; three o.o. of 'when?'; *Tef.* kaçan/kaçan kim 'when' 206; XIV *Muh.* *mahmā* 'whenever' kaçan *Rif.* 94 (only); *matā* kaçan *Mel.* 17, 8; 95; Çağ. xv ff. kaçan (spelt) *kay wa çih waqt* 'when?' (quoton.); kaçanğa *tégrü* 'till when?' (quoton.); kaçanğa ca ditto (quoton.) *San.* 267v. 20: Oğuz XI see *Xak.*: *Xwar.* XIII kaçan 'when?' *Ali* 17: XIV ditto *Qutb* 127; *MN* 75, etc.: *Kom.* XIV 'when?' kaçan; 'when, if' kaçan/kaçan kim *CCI, CCG*; *Gr.* 188 (quonts.): *Kıp.* XIII *matā* kaçan, several quonts.; it also means *idā* *Hou.* 55, 20: XIV kaçan (-c-) *matā* *İd.* 69; *Bul.* 15, 6: XV *matā* kaçan (*sic*) *Kav.* 16, 14; kaçan, also used for the Conditional (*gartiya*), in the latter case (the V.) requires the Conditional Suff., e.g. kaçan kelse keilirren 'when he comes, I shall come' *Tuh.* 65a. 12 ff.: *Osm.* XIV ff. kaçan 'when?'; when, and in various idioms; c.i.a.p. *TTS* I 400; II 560; III 398; IV 449.

koçğar: 'ram'; l.-w. in Mong. as *kuça* (*sic*; *Kov.* 940); s.i.a.m.l.g., in one or two NE languages as *kuça* (reborrowed fr. Mong.); in SV *Az.*, *Tkm.* *ğoç*; *Osm.* *koç* elsewhere usually *koçkar* or the like. See *Sheherbak*, p. 111; cf. *irk.* l.-w. in *Pe.*, etc., *Doerfer* III 1550-1. Uyğ. VIII ff. Civ. (in a list of livestock, etc.)

bir koçğar 'one ram' *USp.* 36, 3; koçğar *H II* 12, 106: *Xak.* XI koçğar: *al-kabş* 'ram' (prov.); koçğar: başı: the name of a town *Kaš.* III 381; o.o. II 101, 9 (*süslüş-*); III 102, 18: XIV *Muh.* *al-kabş* koç *Mel.* 70, 14; *Rif.* 172; a.o. 18, 11; 97 (*özge*): Çağ. xv ff. *koçkar* ('with -c-') *koyun hocı* *Vel.* 337 (quoton.); *koçkar* (spelt) 'a ram' (*küç*), usually a wild (*kühi*) ram, or a domesticated one (*ğayr kühi*) *San.* 283v. 28 (quoton.): Oğuz XI koç *al-kabş*; originally koçğar: *Kaš.* I 321; a.o. II 184 (*süstür-*, not specifically Oğuz): *Xwar.* XIV koçkar ditto *Nahc.* 216, 2: *Kom.* XIV 'ram' koçkar *CCI, CCG*; *Gr.*: *Kıp.* XIII *al-kabş* *Tkm.* koç *Hou.* 14, 23: XIV koç (-c-)/koçkar (-c-) *al-kabş* *İd.* 69; *Bul.* 7, 12: xv *al-kabş* koçkar: (-c-) *Kav.* 62, 1; *Tuh.* 30b. 13.

Dis. V. ĞCM-

D kaçın- Refl. f. of kaç-; s.i.s.m.l. *Xak.* XI ol mendin kaçındı: 'he pretended to run away (*yahrub*) from me' *Kaš.* II 154 (kaçınur, kaçınma:k).

Tris. ĞCM

VUF xuçu:nek (*kāf*) *Hap.* leg.; no doubt a l.-w., prob. Iranian. *Xak.* XI xuçu:nek 'a colocynt' (*al-hadaca mina'l-baffix*); it has a sweet smell and is particoloured (or 'with a rough surface', *munaqqasha*) *Kaš.* I 488.

Dis. ĞCR

D kaçar Distributive f. of kaç 'how many each?' and the like. Survives in SW *Osm.* In the quoton. below the vocalization is not clear, but no other explanation of the word seems possible. *Xak.* XI yeti:ğeniğ kaçar sa:dım 'adattu dawarān banāt naş mirāra(n)' 'I counted the number of revolutions of Ursa Major' *Kaš.* III 247, 24; n.m.e.

Dis. V. ĞCR-

D kaçur- Caus. f. of kaç-; 'to put to flight, drive away', and the like. S.i.a.m.l.g.; cf. kaçit-, kaçtur-. *Xak.* XI men anı: kaçurdum *ansartuñu wa suqtuñu munhazim mañrad hārib* 'I scared him away and drove him away in disorderly flight' *Kaš.* II 75 (kaçururmen, kaçurma:k); about 10 o.o. usually translated *ahraba* 'to put to flight'.

D kıçur- *Hap.* leg.; Caus. f. of *kıç-, see *kıçila:-*, but the semantic connection with this group of words is rather tenuous. *Xak.* XI ol anar kıçurdu: *lāmahu fi amr wa aşmata 'alayhi wa fariha bi-mā aşābahu mina'l-hamm* 'he criticized him and was pleased at his misfortunes and was delighted at the anxieties which assailed him' *Kaš.* III 187 (kıçura:r, kıçurma:k).

D kaçurt- Caus. f. of kaçur-; s.i.s.m.l. *Xak.* XI ol anı: kaçurttı: 'he urged him to drive away (*atā'l-ihrāb*) someone else' *Kaš.* III 431 (kaçurtur, kaçurtma:k).

D kaçrus- *Hap.* leg.; Recip. f. of kaçur-. *Xak.* XI olar ikki: kaçruşdı: 'the two of

them drove one another away' (*tārada*) *Kaş. II* 218 (kaçruşu:r, kaçruşma:k).

Tris. V. ĞCR-

D kaçruşm- Hap. leg.; Refl. Simulative Dev. V. fr. a N.S.A. *kaçrum fr. kaçur-. *Xak. XI of anı: kaçruşındı:* 'he pretended to put him to flight and drive him away (*yuharribuhu wa yaffariduhu*), but did not really do so' *Kaş. II* 261, 9 (a grammatical example); n.m.e.

Dis. ĞÇŞ

D kaçış Hap. leg.; Dev. N. (connoting joint action) fr. kaç-. *Xak. XI kaçış al-munāfara wa'l-mutarada bayna'l-qawm* 'general panic and disorderly flight among the people' *Kaş. I* 369 (prov.).

D kuçuş Dev. N. (connoting reciprocal action) fr. kuç-. S.i.s.m.l. *Xak. XI kuçuş al-mu'ānaqa* 'mutual embracing' *Kaş. I* 369.

Dis. V. ĞÇŞ-

D kaçış- Recip./Co-op. f. of kaç-; s.i.s.m.l. for 'to run away from one another', or 'to fly together in confusion'. *Xak. XI olar: bir birdin kaçıştı: tanāfarā* 'they fled from one another' *Kaş. II* 92 (kaçışur, kaçışma:k).

D kuçuş- Recip. f. of kuç-; 'to embrace one another'. S.i.s.m.l. *Uyğ. VIII ff. Bud. PP* 52, 8 (öpüş-); *Xak. XI ol meniş birle: kuçuşdı: 'ānaqanı* 'he exchanged embraces with me' *Kaş. II* 92 (kuçuşur, kuçuşma:k); a.o. *III* 188 (kaviş-); *Çağ. xv ff. kuçuş-* 'to embrace (*mu'ānaqa wa bağal-giri kardan*) one another' *San. 283v. 20* (quotns.): *Xwar. XIV ditto Qutb* 142.

Mon. ĞD

ka:ğ 'snow-storm; blizzard'. Survives in SW Tkm. *ğay*; xx Anat. *kay SDD* 854 in the latter case sometimes for 'heavy' or 'fine rain'; listed in *Sami* 1044 but described as 'obsolete'. *Xak. XI ka:ğ* 'a snowstorm' which kills people; hence one says *ka:ğ boldı: hayācu'l-damağ (sic)* 'a snow-storm came on'; this happens in the mountains both in summer and winter, but in the plains (*al-şahāri*) only in the winter *Kaş. III* 147 (verse); same verse *II* 223, 10 (öşne-); *Çağ. xv ff. kay karla yağan yağmur* 'rain and snow mixed' *Vel. 327*; ditto *San. 281r. 20*: *Kip. XIV kay al-barad wa'l-matar ma'a(n)* 'hail and rain simultaneously' *İd. 77*: *Osm. XIV to XVIII kay* 'heavy rain'; fairly common *TTS I* 436; *II* 603; *III* 425; *IV* 485.

kat Preliminary note. *Apart from 1 kat and 2 ka:t below kat has also been read as the name of the mythological monster in Xwar. XIII(?) Oğ. 22 ff. This is certainly an error. Sinor has pointed out that thesecriptions are attempts to represent one or other of two Sanskrit words gaṇḍa and khadga or Prakrit forms of them, all meaning 'rhinoceros'. Khadga (prob. in a*

'Togharian' form) appears in *U III* 74, 7 as ktkl and also in the Chin.-Uyğ. Dict. where ch'i lin, usually translated 'unicorn' (Giles 1,044 7,186) is translated kat *R II* 273; *Ligeti* 164.

1 kat basically 'a layer' of something, hence 'a fold' (of a blanket), 'a story' (of a house) and the like; thence, on the analogy of a number of layers, 'times' in such expressions as 'so many times'. C.i.a.p.a.l. L.-w. in *Pe.*, etc., *Doerfer III* 1429. *Türkü VIII ff.* (a great house was burnt) *katı:ğa: teği: kalmaduk* 'down to the (ground) floor nothing remained' *İrkB* 9 (cf. **2 bük**); a.o. *do. 50* (öçürgü:); *Man. on kat kök* 'the tenfold heavens' *M I* 14, 6-14; a.o. *Chuos. 42-3* (asra): *Uyğ. VIII ff. Man. TT III* 59 (alkat-); *Bud. PP* 39, 5 (karım); *Tiş. 47b. 8* (aju-); *Civ. on kat kaş oyun* 'the tenfold kaş game' *TTI* 94; (if a mouse) *kat kat ısırsar* 'bites through several layers (of a garment)' *TT VII* 36, 6: *Xak. XI kat* 'a fold' (*tiny*) of anything; one says *ton katı:* 'a fold of a garment'; hence the folds and bends (*ma'ātif . . . wa mahāni*) of the mountains are called *kat: kadra:k (sic) Kaş. I* 320; o.o. *I* 471 (*kadra:k*); *III* 27 (yéttil): *KB yağız yér katındaki altun taş ol* 'there is gold ore in the strata of the brown earth' 213; (if I remain alone) *kara yér katın* 'in a layer of black earth' 395; o.o. 883, 1371, 4102: *xiii(?) Tef. kat 'layer'; katında, etc.* 'by my (etc.) side' and similar *phr. 203*: *xiv Rög.* (heaven and earth were) *bir kat* 'a single layer' (by His might He divided heaven and earth and made them) *yéti kat* 'seven layers' *R II* 274: *xiv Muh. 'inda* 'at, near, by, beside', etc. *katında: Mel. 18, 17; katında: Rif. 98*; o.o. 17, 2-3; 95: *Çağ. xv ff. kat tabaqa* 'layer, story' *San. 267r. 18* (quotns.): *Oğuz XI kat* a Particle (*harf*) which corresponds to '*inda*'; hence one says *beg katında:* 'by the side of the *beg*'; *beğler katin 'inda'l-umarā Kaş. I* 64, 14 (in a *Xak. verse*): *Xwar. XIII kat* with *Poss. Suff.s* 'beside' '*Ali* 22: *xiv kat* (1) ditto; (2) 'layer'; *kata/katla* (so many) 'times' *Qutb* 135; *kit (sic) as kat* (1) *do. 149*; *kat* in both meanings *MN* 4, etc.; (the Prophets have) *balā kat kat* 'numerous trials' *Nahc. 34, 13*: *Korn. xiv kat* (1) 'layer'; (2) with *Poss. Suff.s*. 'with, near' *CCI, CCG; Gr. 196* (quotns.): *Kip. XIII 'inda is katin (sic)* in Turkish as in *senin katında: 'indak . . . menüm katında: 'indi, etc. Hou. 54, 7*: *xiv kat taq* 'layer'; one says *bir kat* 'one layer'; *iki: kat* 'two layers' *İd. 68*; *ka:ğ 'inda do. 73*; '*indi menüm katında: Bul. 14, 15*; a.o.o.: *xv senin katında: Kav. 27, 15*; a.o.o. *do. 32, 20*; 36, 1-3; '*inda kat Tuh. 80b. 3*; a.o.o.: *Osm. xiv ff. kat* (occasionally *kit*) with *Poss. Suff.s* 'near, beside, in the presence of'; c.i.a.p. *TTS I* 431; *II* 597; *III* 419; *IV* 480: *xviii kat* in *Rümi, huđür* 'presence'; *kat kat* 'layer on layer, fold on fold' *San. 267r. 18* (the second perhaps *Çağ.*).

2 ka:t (*ka:d*) a generic term for 'berry'; survives in some NE languages *R II* 275 and

Tuv., the particular kind being indicated by an Attributive. **Xak.** XI *ka:t hamlu'l-ıdāh acma* 'a generic term for the fruit of thorn bushes'; one says **avlıg: ka:ti**: 'the fruit of the *qurm* tree', and (VU) **sanççan: ka:ti**: *hamlu'l-ıdāh*; this fruit is crushed and mixed with curdled milk and used to colour *tutmaç*; in **Yeme:k**, **Kıp.**, **Kay.**, **Tata:** it is used for 'the fruit' of any kind of tree *Kaş. III 146*.

kut originally in a rather mystical sense 'the favour of heaven', thence, less specifically 'good fortune' and the like, and thence, more generally, 'happiness'. In *KB*, where it is regarded as syn. w. *Ar. dawla*, it came to mean, more neutrally, 'fortune', either good or bad. S.i.a.m.l.g., usually for 'good fortune, happiness', and the like, but in one or two languages, esp. in NE, it seems rather to mean 'soul, life force'. More or less syn. w. **kiv**, q.v. In two late *Uyg.* Civ. texts the word transcribed *kut* is a transcription in *TT VII 42, 4* of (*Ar.*) *qırcwat* 'strength', and in *Usp.* 88, 24 of *qūt* 'food'. **Türkü VIII Umay teg ögürm xatun kutıña**: 'because my lady mother, who resembles (the goddess) Umay, enjoyed the favour of heaven' *IE 31*; o.o. *IS 9, IIN 7 (üçün)*; *IE 35 (tapla-)*: VIII ff. (a god speaks) **kut bérgey men** 'I will give you my divine favour' *IrKB 2*; **tegr: kutınta**: 'by the favour of heaven' *do. 15*; o.o. *do. 36 (uçru:ğlu:ğ)*; 47: **Man.** (*if we have bowed down to false doctrines and kut kolu yöküntümüz* 'worshipped asking for divine favour' *Chuas. 150*; o.o. *do. 45-6 (kiv)*; *M III 10, 6 (ii)*: **Uyg.** VIII ff. **Man. tükel kut bulmakınız [bolzun]** 'may you attain complete divine favour' *M III 42, 12 (i)*; o.o. *M II 5, 4 (ii) (böğülen-)*; *TT III 66 (tüzğering-siz)*; in one passage *kut* seems to mean 'a personification of divine favour, a benevolent spirit', **yér suv kutı irinür ot suv kutı ıglayur ı ıgac kutı ulıyur** 'the benevolent spirits of land and water are miserable, the benevolent spirits of fire and water weep, the benevolent spirits of shrubs and trees lament' *M II 12, 3-6*: **Chr.** (let us go and worship) **anıp uluğ kutıña** 'His great majesty' *UI 5, 1* (here an attribute, not a gift, of a divine personage): **Bud. kut** is very common, both in the sense of 'the favour of heaven', and in a sense of which the best equivalent is 'majesty'; the first meaning appears in such passages as (the prince reached the island) **kutı ülüğü üçün** 'because he enjoyed the favour of heaven and good fortune' *PP 33, 5*, and the second in **kaım kutı** 'His Majesty my father' *do. 6, 4*; the meaning of the common phr. **burxan kutı** is less obvious; it is usually translated 'the blessed state of being a Buddha' and in some contexts it must have that meaning, e.g. **kayu kün burxan kutın bulsar** 'when (you) attain the blessed state of being a Buddha' *PP 40, 6-7*, but in others it looks more like 'the divine favour of the Buddha'; o.o. *TT IV 12, 51-2 (al-)*; *U IV 10, 51 (çöğ)*: **Civ. ay teğri battı kutuğ üze** 'the moon has set on your good fortune' *TT I 40; a.o. do. 116 (ata-)*;

in the astronomical texts *TT VII 4, 10, 18*, etc. **kut** (and less often *töz*) represents 'element' in the sense of the five elements, fire, water, earth, metal, and wood: **Xak. XI kut al-dawla wa'l-cadd** 'good fortune' (*Hend.*), hence a man is called **kutluğ Kaş. I 320** (verse); the basic meaning of *dawla* is 'change, vicissitude', hence 'fortune' and esp. 'good fortune'; *I 163 (I uç-)* and about 10 o.o. translated *dawla, cadd* or *baxt* 'good fortune': *KB kut*, which is clearly syn. w. *dawlat* and is often associated with it, as in the title of *Chap. XX (1045 ff.) kut kivilığı dawlat irselliki* 'the fickleness of fortune and the untrustworthiness of luck', is very common, commonest for 'good fortune', but 'majesty' is also common; the two are combined in *tirilsünl terken kutı mıy kutun* 'may your Majesty live in all kinds of good fortune'; o.o. 109 (*terken*), 456, etc.: XIII(?) *Tef. kut* 'good fortune' 219: **Çağ.** xv ff. **kut**, in *Mong. (sic) maymanat wa sa'adat* 'good fortune, happiness' *San. 283r. 20*: **Xwar.** xiv **kut** 'good fortune, happiness, majesty' *Qutb 146*: **Kıp.** xiv **kut al-yumn** 'happiness, good fortune'; hence **kutlu**; also pronounced **ku** but **kut** is the original form; one of their curses is **kut korsun** 'may his good fortune wither' (*yaybis*); also used in the meaning 'may his intelligence and understanding wither' *Id. 68*: xv *baraka* 'blessing' **ku** *Tuh. 7a. 6*: **Osm.** xvi *al-yumn* translated **kut** in one dict. *TTS II 670*.

Mon. V. ĞD-

ka:d- Preliminary note. The only *V.* actually noted in this form is that listed in *Kaş.*, but *der. f.s* like 2 **kađıt-**, **kađır-**, etc. show that **kay-**, q.v., must originally have been pronounced **ka:d-**.

1 **ka:d-** homophonous with **ka:d**, q.v.; as such *Hap. lcg.*, but survives in *NC Kir. kayı-*. **Xak. XI er ka:dtı**: 'the man died as a result of a blizzard' (*mına'l-damaq*) *Kaş. III 440 (ka:da:r, ka:dma:k)*.

2 ***ka:d-** See **kay-**.

1 **kat-** 'to mix (two things)', and more specifically 'to add (something *Acc.*) to (something else *Dat.*)'. S.i.a.m.l.g. except *SC(?)*; sometimes used for 'to twist (wool into thread)'. See 1 **kar-** (**Türkü VIII katdımız** in *T 35* is a misreading of *akıtımız*): **Uyg.** VIII ff. **Man. inça kılaltı isigı suvuğ kim tumlığ [suvka] katars** 'just as if one adds warm water to ice cold water' (it becomes potable) *Wind. 40-2*; a.o. *do. 47-9*: **Bud. kan yırıg arişsiz birle katu** 'mixing blood, pus, and filth' *TT X 549-50*; **katıp** 'adding' (their own good deeds to the evil deeds of mankind) *TT VI 355*: **Civ.** (take various ingredients and) **borka beginike** (so read) **katıp** 'mix them with wine and beer' *H I 52-3*; many similar phr. in *H I, H II 6, 9*; *TT VII 22, 20*; *VIII L.17 (öpre:kati)*; *M 33*: **Xak. XI of sirkeni: yugrutka: katti**: 'he mixed (*mazca*) the

vinegar with clotted milk (*yoğurt*); also used of anything which is blended (*xalıta*) with something else *Kaş. II 295* (2 *kat-* follows); *O. I 386, 24* (1*sl:z*); 432, 16 (1 *kar-*); 440, 21; *KB bu şâr* 'ir sözi kattı sözke tuzı' 'this poet's remark added its salt to the conversation' 711; a.o. 1064: XIII(?) *At.* (this world holds honey in one hand and) *birin zahd katar* 'adds poison with the other' 206; *Tef. kat-* 'to add' 203; *xiv Muh. al-maze kat:tmak Mel.* 13, 1; 37, 1; *Rif. 89, 122; mazaca kat-* 31, 5; 115; *fıtala* 'to twist, spin' *kat-* 29, 13 (113 *tavra:t-*); *al-fatl katmak* 35, 5; 120 (mis-spelt *kamak*): *Çağ. xv ff. kat- âmıxtan wa mamzuc haran* 'to mix, blend', also *katıştur-San.* 265v. 25 (quotns.): *Xwar. xiv kat-* 'to add to, mix with (something *Dat.*)' *Qutb 135*; 'to confine (someone) in (some place)' *Nahc.* 19, 11; o.o. 389, 5; 421, 11 (*ya:ş*): *Kıp. XIII* 'to blend' (*xalata*) in the sense of blending one thing with another *kat-* (misvocalized *kat-*) *Hou. 38, 2*; *xiv kat-* 'to join (*damma*) one thing to another'; hence *katık* 'the seasoning (*al-idâm*) which is mixed in bread' *Id. 69*; *xv xalata ka-* (and *kar-*) *Tuh. 15a. 4.*

2 *kat-* 'to be hard, firm, tough', and the like. S.i.s.m.l. in all groups; l.-w. in Mong. as *kata-* (*Kow. 773*), see *Doerfer I 283. Uyğ. VIII Şu. E 6* (birle): *Xak. XI* (after 1 *kat-*) and one says *yurşak neç kattı* 'the soft thing became hard' (*şaluba*) *Kaş. II 295* (*kata:r, katma:k*); *tutğun bolup ol katar* translated *fa'l-ân iştadda ba'd raxâwa bihi* 'and now he suffers hardship after leading a comfortable life' *I 205, 6*; *tamğak kata:r* translated 'his jaw stiffens (*yaştad*) owing to the dryness of his mouth' *I 467, 9*; *KB 1059* (*boşut-*): *xiv Muh. (?) qawıya* 'to be strong, tough' *kat- Rif. 114* (only): *Çağ. xv ff. kat-* (-*ıp*, etc.) *kati ve saxt ol-* 'to be hard, tough' *Vel. 315* (quotns.); *kat- saxt şudan San. 265v. 25* (quotns.): *Kıp. xiv kat- iştadda Id. 68.*

kıd- (?*kı:d-*) as such Hap. leg., but the original form of *kıy-* which s.i.a.m.l.g. with a rather wide range of meanings. In view of the similar wide range of meanings below it is hard to determine the original meaning. *Türkü VIII* (if one man offended) *uğuşı: bodını: beşükiñe: tegi: kıdmas ermiş* 'they did not spare(?) his clan and people right down to (infants in) the cradle' *I S 6, II N 4*: *Xak. XI* *er sözin kıydı: xäläfa'l-racul fi kalâmihî wa 'idatihi* 'the man went back on his word and promise'; and one says of *yığa:ç kıydı: qaça'a'l-xaşab muhrifa(n)* 'he cut the piece of wood on the slant' *Kaş. III 246* (*kiya:r, kıyma:k*): *KB* (one kind of bad men is the liar) *munıñda basası söziğ kıyğanı* 'the next is the man who goes back on his word' 338; (if he is bad-tempered and irritable or a drunkard) *yâ kıyğan elig* 'or dishonest' (? i.e. withdrawing his hand from a promise?) 850; (an envoy is not to be blamed) *sözün kıymasa* 'so long as he does not distort the message (entrusted to him)' 3816; a.o. 2013 (*umunç*): *Çağ. xv ff. kıy-* (*ba-işâ-i kasra,*

presumably 'with -*i-* not -*é-*') (1) *rawâ dâştan* 'to allow, approve, consent'; (2) *rız riz wa şarha şarha kardan* 'to cut into small pieces or slices' *San. 299v. 6* (quotns.): *Kıp. xiv kıy-xâta xiyâta rümiya* 'to do needlework in the Greek fashion'; (3) *casara 'alâ şay* 'to venture on something' *Id. 77: xv hâna* 'to become base or contemptible' *kıy- Tuh. 38a. 4.*

?) *ko:d-* prob. an Intensive f. of **ko-*; originally 'to put down, abandon, give up', thence more indefinitely 'to put' and the like. S.i.a.m.l.g. usually as *koy-*, in SW Osm. more usually *ko-*; cf. *ko:n-*, *koyuğ, koyul-*. *Türkü VIII* (so many people came and brought innumerable blood horses and furs and) *kop kot(t):* 'deposited them all (on the grave)' *II S 12*: (the 'Türkü people . . . got a *xan* of their own; then) *xan:ın kodup tavğaçka: yana: içikdi:* 'they abandoned their *xan* and submitted to China again' *T 2*; a.o. *T 3*: *viii ff. IrkB 9* (2 *bük*), 42 (*iđi:ş*): *Uyğ. VIII* (I did not destroy the common people or take their property . . .) *turğuru: kot(t)ım* 'I raised them up and left them alone' (or 'settled them down?'); (I said 'you are my people, follow me', and) *kođup bardım Şu. E 2*; *kot(t)ım* 'I put' (my tents at Ersegün) *do. N 6*: *viii ff. Man.* (just as a craftsman, if he cannot get suitable raw materials) *işin barça kođur* 'gives up his work entirely' *M I 17, 2*; *apam birok munteğ arığ nomuğ nomlap kođmasar* 'if you had not exhaustively preached the pure doctrine like this' *TT III 64-5* (note *kođ-* is here an Aux. V.); a.o. *do. 62-3*: *Bud. Sanskrit apahâya* 'abandoning' and *apâya* 'laying aside' both translated *kođop* (MS. *kotop*) *TT VIII D. 18-19*; *viñanti* 'they give up' *kođor* (*kotor*) *do. 39*; *barçaka kumarı söz kođtı* 'left (these) parting words with them all' *PP 76, 3*; o.o. *TT X 259, Hüen-ts. 92* (1*z*); 98: *Civ.* (take various ingredients . . . and) *burunka kođsar* 'deposit them in the nostrils' *HI 88, 161*; o.o. *TT VII 6, 8-13*; *VIII I 7*: *Xak. XI* ol ı:şın *kođtı:* 'he abandoned (*taraha*) his work' (or anything else) *Kaş. III 440* (verse); *ko:đur:*, *ko:đma:k*); ol neç *kottı:* 'he abandoned the thing', originally *ko:đtı:* but assimilated *II 295* (*kođur:*, *kođma:k*): 5 or 6 o.o. translated *taraha*; *avlap menl koymaşız* 'when you have caught me, do not desert me' (*lâ taxdulini*) *II 45, 25*; *KB kođ-* 'to lay aside, abandon', etc. is common, e.g. (if you cannot do this) *kođğil bilig* 'lay aside reasonableness' (and reach for a sword) 222; (this kind of position as *beg* is no use to me) *kođurmen saña* 'I yield it to you' 925; *kođğil bu söz* 'do not talk like that' 1080; o.o. 1130, 2003, etc.; in other contexts it means rather 'to bequeath' e.g. (knowing he was dying . . .) *bitip kođmış atın trılğke bitig* 'he wrote his reputation in a book and bequeathed it to the living' 258; o.o. 755, 1231, 1354: XIII(?) *At. kođ-*, usually spelt *koy-* in the MSS., 'to lay aside, abandon' is fairly common, e.g. (put on the garment of righteousness) *koyup egrilik* 'laying crookedness aside' 167; a.o. 407 (2 *yér-*); *Tef. kođ-/koz-/koy-*

'to put' 210-11: XIV *Muh. taraka koy-* Mel. 24, 5; *Rif.* 106; *al-tark koymak* 36, 1; 121; *wada'a* 'to place, put' koy- 32, 3; ko- 116; *wada'a* 'to allow' koy- 39, 18; ko- 128: Çağ. xv ff. koy- (-ar, etc.) ko-, *ya ni terk eyle-* Vel. 347 (quotns.); koy- *gudâstan* 'to abandon, relinquish'; in *Rimî ko-* San. 291 v. 29 (quotns.): Xwar. XIII ko- 'to put' *Ali* 27: XIV kod-/koy- 'to put, put down' *Qutb* 138; ditto and 'to abandon' *Nahc.* 31, 5; 238, 13: *Kom.* XIV 'to put; to lay aside' koy- *CCI, CCG; Gr.* 198 (quotns.): Kip. XIII *xallâ* 'to let go, release' koy- *Hou.* 35, 5; 39, 18; *hafta* 'to put, lay down' koy- 39, 14; 52, 19; koy-as an Aux. V. do. 36, 7 (tik-) and *kabba* 'to turn upside down' döndürü: koy- do. 43, 9: XIV koy- *taraka bi-ma'nâ wada'a İd.* 77: xv *xallâ koy-* *Kav.* 77, 12; *Tuh.* 14b. 11: *Osm.* XIV ff. ko- 'to put aside, abandon; allow; release; hinder'; c.i.a.p. *TTS I* 479; *III* 469; *IV* 534; *San.* 291 v. 25 (Çağ.).

kuđ- 'to pour out (a liquid)'; practically syn. w. tök-. S.i.a.m.l.g. as *kuy-* and the like, often in the more restricted sense of 'to cast (metal objects)'. Uyg. VIII ff. Bud. Sanskrit *âkîrya* 'having filled' kuđup (spelt *kuđup*) *TT VIII C.9*: *Xak. XI* er küpke: *suv kuydi*: 'the man poured (*şabba*) water into the jar; or tipped it in (*qallabahâ*)'; also used of any liquid *Kaş. III* 246 (*kuyar*: *kuyma:k*); o.o. translated *şabba III* 39, 12; 171, 17 (*kuyar*): Çağ. xv ff. (after koy-) also used for 'to pour out water' (*rixtan âb*) *San.* 291 v. 29: Xwar. XIV kuđ- ditto *Qutb* 142; *kuy-* ditto 143: Kip. XIV *kuy- şabba wa dâ'a* ('to squander') *İd.* 77.

Dis. ĞDA

D kata: 'times' in the sense of ('so many') times'; morphologically obscure, der. fr. I *kat*, perhaps a crasis of the *Loc.*, but there does not seem to be any actual occurrence of *katta*: N.o.a.b. *Türkü VIII ff. İkinli: kata*: 'a second time' *Toyoğ İvr. 2 (ETY II 180)*: *Yen. Mal.* 31, 4 (teğzin-): Uyg. VIII ff. *Man. M I* 29, 14 (I oki-): Bud. (if one listens to this *dhâraṇi*) *bir kata* 'once' *U II* 34, 12; *kaç kata* 'several times' *PP* 23, 8; a.o.o.: *Civ. üç kata* 'three times' *H I* 127; a.o.o.: *Xak. XI kata*: a Particle (*harf*) meaning *marrata(n)* 'time', hence one says *bir kata: aydım* 'I said once' *Kaş. III* 218; o.o. *I* 321 (*kaç*); 498, 20: XIII(?) *At. miş kata* 'a thousand times' 67; *Tef. Kata* ditto 203: Xwar. XIV ditto *Qutb* 135; *Nahc.* 248, 6.

D kodı: Adv. (? Ger.) fr. kođ-; 'downwards'. Survives only(?) in SC Uz. *kuyı* (sic). *Türkü VIII Selege: kodı: yorıpan* 'advancing down the Selenga river' *II E* 37; a.o. *T* 27: VIII ff. *İrkB* 50 (*yađırıt-*): Uyg. VIII *Selege: kodı: Şu. E* 4: VIII ff. *Man.-A* özümün kodı idayın 'I will launch myself downwards' *Man.-ug. Frag.* 401, 2; a.o. *M I* 26, 26 (İlgerü): *Man. TT III* 20 (üstürtit); 35: Bud. *orunlukdın kodı öz kemışti* 'he threw himself down from his throne' *PP* 61, 5-6; o.o. *U III* 31, 8 etc. (örü): *TT X* 311,

498—with a different shading of meaning in Sanskrit *prağādhavedanā* 'strong perception' kodı (spelt *koti*): teğinmeki *TT VIII A.4*; *Şilabadrı açarı idmayıkıya ayı kodı öpkesi kelip* 'becoming extremely angry because *Şilabhadra* *Acārya* had not sent him' *Hien-tz.* 286-8: *Civ. kodı asıra* (sic) *kişçe tutsarmen* 'if I treat him as a low and inferior person' *USP.* 98, 2-2: *Xak. XI kodı*: 'the lower part (*al-asfal*) of anything'; hence one says *kodı: ıldı: nazala ilâ'-asfal* 'he descended' *Kaş. III* 220; 11 o.o., once spelt *kođı*: and three times in error *kođı: KB* 72 (*kakırla-*); 119 (*kavril-*); 1055 (*eğil-*): XIII(?) *At.* (ignorance) *erni çökerdi kodı* 'makes a man kneel down' 102; (God) *kemşür kodı* 'casts down' (the proud man) 282: *Tef. kod/kodı/kodı/kozı* 'down' *Tef.* 210-11: Çağ. xv ff. *koyı aşağa* 'down' *Vel.* 346 (quotns.); *koyı zir dađđ-i bälâ* 'under, down', opposite to 'over, up'; in *Ar. taht San.* 292v. 24 (quotns.): Xwar. XIV *kodı/kodı* 'below' (someone *Abl.*) *Qutb* 138.

VU kutu: in *KB* 'a class or group of people'; perhaps s.i.s.m.l. as *kuti/kutu* 'a small box'. L.-w. in this sense in *Pe.*, etc. *Doerfler III* 1569. *Xak. XI KB* *bularđın narukı kalın bir kutu* 'apart from these a large group of people' (follows them) 2710; *tırıđı turur kör takı bir kutu* 'the farmers, sec, are another group' 4400; a.o. 4456.

Dis. V. ĞDA-

kađu- 'to sew or stitch (e.g. a garment) very firmly'; as such *Hap. leg.* but survives with the same meaning in *NC Kir. kayı-*; cf. *kađut-*, *kađuş-*. *Xak. XI ol to:nuğ kađu: şam-raca'l-xiyâta wa'l-darz* 'he sewed the needle-work or seam firmly' *Kaş. III* 260 (*kađu:r*, *kađu:ma:k*).

Tris. ĞDC

?E kuđu:çak See kuđurçak.

Dis. ĞDD

D katut Active(?) *Dev. N. fr. I kat-*; n.o.a.b.; the semantic connection of the second meaning is tenuous. *Xak. XI katut al-mizâc* 'a liquid mixture'; hence one says *katutluğ ok* 'an arrow impregnated (*al-mamzûc*) with poison': *Barsğan XI katut* 'a segment' (*al-falıq*): hence one says *armut katutı*: 'a segment of pear': *Xak. XI katut al-tarđ* 'the glue' which shoemakers use *Kaş. II* 284.

Dis. V. ĞDD-

D kađıt-, etc. Preliminary note. *All these V.s are listed under the cross-heading -D- together with bedüt-, q.u., and Kaş.'s note thereon makes it clear that this spelling was deliberate, but etymologically this must have been only a dialect form. The MS. actually has -đ- almost everywhere.*

D I kađıt- *Hap. leg.*; *Caus. f.* of I *kađ-*, but hardly *Caus.* in meaning except perhaps in the

sense of 'to allow oneself to be frozen to death'. **Xak.** x1 (after 2 **kađıt-**) also of a man when he dies of cold and is frozen stiff (?; *idā māta mina'l-bard fa'şadda*) one says **er tumluğka: kađıttı: Kaş. II** 301 (no Aor. or Infin.).

D 2 kađıt- Caus. f. of 2 ***ka:d-**; but hardly Caus. in meaning, cf. 1 **kađıt-**; 'to turn back, return'. S.i.s.m.l. in all groups as **kayt-** and the like. See **katar-**, **kađır-**, **kaytar-**. **Uyg.** viii ff. **Bud. USp.** 97, 20-1 (**ké:rüi**): **Civ.** ditto **H II** 22, 32: **Xak.** x1 **er barır: erke:n kađıttı** 'the man turned back (*raca'a*) from the direction in which he was going after he had set out on his journey and met obstruction' (*imтана'a*) **Kaş. II** 301 (**kađıtar:**, **kađıtma:k**): **KB** (a modest man) **yađı birle karşur kađıtmaz öçün** 'fights the enemy and does not turn back from revenge' (?) 2290: **xııı(?) Tef. kayt-** 'to turn back' (to a place **Dat.**) 194: **Çağ.** xv ff. **kayt-** (-**mayıp**, etc.) **dön-** 'to turn back' **Vel.** 327-8 (quotns.): **kayt-** (spelt) **bargaştan** 'to turn back, return' **San.** 279v. 22 (quotns.) **Xwar.** xııı **kayt-** ditto '**Ali** 31: xiv **kayt-/kayit-** ditto **Qutb** 129; **Nahc.** 274, 5: **Kom.** xiv ditto **kayt-** **CCI**, **CCG**; **Gr.** 190 (quotn.): **Kıp.** xııı **raca'a kayit-** **Hou.** 34, 17; **āda mina'l-'awd** same meaning **kayit-** **do.** 42, 5: xiv **kayit-** **raca'a Id.** 77: xv ditto **kayit-** **Kav.** 10, 8; **kayt-** **do.** 74, 19; **kayit-** **Tuh.** 17a. 10; **radda bi-ma'nā raca'a kayt-** **Kav.** 78, 1; **qafala** (in margin **ay raca'a**) **kayit-** **Tuh.** 30a. 9; **wallā wa radda kayit do.** 38b. 8: **Osm.** xv **kayit-** 'to turn back'; in two texts **TTS (I 438)**; **II** 607.

D kađut- Caus. f. of **kađu-**; 'to have (something) sewn firmly'. Survives in **NW Kaz.** **kayıt-** **R II** 98; a superfluous **kasra** is added below the **dāl** in the **MS. Xak.** x1 01 to: **nuğ kađıttı**: 'he ordered that his garment should be sewn firmly' (**yuxāf muşamraca(n)**) **Kaş. II** 301 (**kađutur:**, **kađıtma:k**).

D kiđıt- Caus. f. of **kiđ-**; survives as **NE Şor kıyıt-** 'to put on one side' **R II** 721; for the meaning in **Kaş.** cf. **kiđığ. Xak.** x1 01 **börkln kiđıttı**: **amara bi-xiyāta hiţar qalansuwatıhi** 'he ordered that a brim should be sewn onto his hat' **Kaş. II** 301 (**kiđıtur:**, **kiđıtma:k**).

D kutad- **Den. V.** fr. **kut**; apparently both **Intrans.** 'to enjoy divine favour, or good fortune' and **Trans.** 'to bestow divine favour, or good fortune'. **N.o.a.b. Uyg.** viii ff. **Man.-A M I** 28, 15-17 (**kıvađ**): **Bud.** (a new house) **ıyesıne kutadıur** 'brings good fortune to its owner' **TT VI** 100; **kopka kutadıur aşılır** 'he is fortunate in everything and increases in strength' **do.** 348; **o.o. Kuan.** 60 (**erdem**), 71, 218: **Civ. taşdn ünser kutadıur** 'if he goes out he is fortunate' (if he stays at home **aşılır**) **TT VII** 28, 32-3: **Xak.** x1 **er kutattı**: 'the man enjoyed good fortune' (**cidd wa dawla wa bast**); also used of anything which enjoys good fortune **Kaş. II** 299 (**kuta:tur**, **kutatma:k**; these forms seem dubious): **KB** the title **Kutađu:** **Billğ** must mean 'wisdom which brings good fortune'; the word is fairly

common 350 (**kutađsu**), 352, 682, 1663, etc.; sometimes clearly **Intrans.** e.g. **billğ bilse künde kutadıur köni** 'if a man is wise, he is truly fortunate every day' 1814.

Tris. ĞDD

D katutluğ **Hap. leg.**; **P.N./A.** fr. **katut**; 'impregnated with a mixture'. **Xak.** x1 **Kaş. II** 284 (**katut**).

Tris. V. ĞDD

D kutađturul- **Hap. leg.**; **Pass. Caus. f.** of **kuta:d-**. **Uyg.** viii ff. **Bud.** 01 **tegreki** (so read) **yér orunnuğ yavlık ađalar amrırlı kutadıturulmuşın sakınıp** 'thinking that the grievous dangers of places in that locality have been neutralized and made to yield good fortune' **USp.** 103, 22-3.

Dis. ĞDĞ

PU kađağ in the phr. **mün kađağ** can hardly be a mistranscription of **katığ** although **kada-kın** in **M I** 28, 26 is an error for **katağın** the **Man.-A** form of **katığın**, but it is difficult to find any other explanation; the phr. seems to mean 'defect, shortcoming', and the like. **N.o.a.b. Kađağ** in **Kaş. II** 190, 20 (**kaztur-**) is an error for **kuđuğ**. **Uyg.** viii ff. **Bud. edğü kutluğ yalañuklar üze yok kuruğ yala urup mün kađağ sözledim erser** 'if I have cast unfounded suspicions on good men enjoying the favour of heaven and ascribed shortcomings to them' **Suv.** 135, 5-7; (they neither understand the right way nor) **tuğmak ölmeknlğ [mün]ln kađağın bilırlr** 'know the evils of (the cycle) of births and deaths' **U II** 4, 4; **uluğ éliğ köñüldeki neçe yırlınlıtlığ [mün] kađağlar bar erser** 'whatever sinful shortcomings there may be in the mind of the great king' **U III** 73, 25-7.

D kađığ (kađu:ğ) **Dev. N.** fr. **kađu-**; apparently survives in **NE Alt.**, **Şor**, **Tel. ka:yı** 'hem, trimming, fur edging', etc. **R II** 93, but semantically this word is nearer to **kiđığ. Xak.** x1 **kađığ al-xiyātu'l-mu'akhada** 'reinforced stitching' **Kaş. I** 375.

?**S kađık** **Hap. leg.**; semantically this looks like a **Sec. f.** of **kazuk** in the sense of something dug out; not an earlier form of **kayık** which is a **Sec. f.** of **kayğuk. Arğu:** x1 **kađık nağıru'l-xaşab** 'a wooden trough' **Kaş. I** 382.

D katığ **Dev. N./A.** fr. 2 **kat-**; 'hard, firm, tough', and the like. **S.i.a.m.l.g.** as **kattığ/kati/kattı/kattu**. **Türkü** viii ff. **Irkb** 65 (**ağız**): **Uyg.** viii ff. **Man.-A M I** 28, 26 (**bütün**): **Bud. bek katağ kértüñçlüğ** 'with a firm strong belief' **U II** 88, 75; **bek katığ süzüek kértüñç köñüllüğ** 'with a mind full of firm, strong, pure belief' **TT VII** 40, 117; **öz etözin alp katağ üze tutar erdi** 'he kept his own body in a state of toughness and hardness' **U IV** 34, 49-50; **o.o. U II** 26, 13-14; **U IV** 8, 8 etc. (**yavlık**); 22, 295 (**alakraş-**); **TT X** 445 (**tiğra:k**), etc.: **Civ. kađır katkı katığ sav** 'a grim, harsh, firm speech' **TT I**

14-15; o.o. do. 187, 193: **Xak.** XI **katıġ** 'hard' (or tough, *al-şulb*) of anything *Kaş.* I 375; **kudruġ katıġ tıġdımdı** 'we knotted (our horses') tails tightly' (*bi-şidda*) I 472, 10; several o.o. usually translated *şulb*: **KB katıġ** is common; usually as an Adv., e.g. **katıġ kur badı** 'he fastened his belt tightly' 542; **emġer katıġ** 'suffers acutely' 689; o.o. 714, 773, 842, 964 (**ba-**); 1275, 2504, 5609; sometimes as an Adj., e.g. **negü bar ajunda ölümdin katıġ** 'what is there in the world more unyielding than death?' 1139; **soġuk suvka yunmak yanutu katıġ** 'the reaction to washing in cold water, is violent' 3584: XIII(?) **A. katıġ kizle räzır** 'keep your secret firmly hidden' 169; **katıġ ya okun** 'with a tough bow and arrow' 228; **Tef. katıġ/kati** ditto 203-4: XIV **Muh. qawriya** 'to be strong, tough' **kati**: **bol-** *Mel.* 30, 9 (*Rif.* 114 **kat-**); **şahih** 'stings' **kati**: 52, 3; 148; *al-baxil* 'miserly' **kati**: 52, 11; 149; **Çaġ.** xv ff. **katıġ/katik kati** . . . **saxt ma'näsina** 'hard', etc. *Vel.* 315; ditto **saxt wa şulb San.** 267r. 29 (quott.): **Xwar.** XIII ditto '*Ali* 12, 54: XIV ditto 'strong; strongly, vigorously' *Qutb* 135; *MN* 8, etc.; *Nahc.* 30, 6: **Kom.** XIV 'hard, tough' **kati/katti CCI, CCG; Gr.** 196 (quotts.): **Kip.** XIII *al-şadid miñla'l-ma'cin* 'solid, firm', like dough (opposite to 'soft' **yumşak**) **kati**: *Hou.* 28, 1; (among P.N.s) **kati**: **yalu**: 'with a strong (*qawwi*) bow' 20, 30, 6: XIV **katti**: (v.l. **kati**): *al-şadid*; one says **kati yalu**: (v.l. **kati yalu**) 'with a strong bow' *Id.* 68; **kati**: *al-şadid* do. 73; xv *qawwi kati* (and **berk**) *Tuh.* 29b. 9; 50a. 1: **Osm.** XIV ff. **kati** both Adj. and Adv.; c.i.a.p. *TTS* I 431; *II* 598; *III* 419; *IV* 481.

D katik (**katuk**) **Dev.** N. in **-uk** (Pass., this must have been the original form) fr. **1 kat-**; 'something mixed into something else; seasoning, condiment', and the like. S.i.s.m.l. in similar meanings. **Xak.** XI **katik** 'seasoning' (*al-şibġ*) such as vinegar and curdled milk which is put into *tułma*: **katik** 'something which is mixed' (*al-mizāc*) with anything *Kaş.* I 382; **Çaġ.** xv ff. **katıġ/katik idām wa nān-xcuriš** 'seasoning, condiment' *San.* 267r. 29 (quott.): **Kip.** XIV **katik al-idām** *Id.* 68; a.o. 69 (**1 kat-**): xv *idām kaşık Tuh.* 5a. 2.

D kidiġ **Dev.** N. fr. **kid-**; basically 'the edge' of something, in such applications as 'the sea shore; the frontier (of a country), the lip (of a cup)', and the like. S.i.s.m.l. with these and extended meanings, usually as **kıyıġ/kıyı**. **Uyg.** VIII ff. **Bud.** *PP* 52, 4-5 (**teġür-**); *TT V* 4, 10-11 (**egin**); *VIII A.6.*, etc. (**indin**); *Hien-ts.* 99, etc. (**1 u:**); *Xiv Chin.-Uyg. Dict.* 'frontier' **kidiġ R II** 790; *Ligeti* 166. **Xak.** XI **kidiġ** 'the side' (*cāmb*) of anything like the sea or a canal or river; also 'the rim' (*hitār*, *MS. tā'* undotted) of anything; one says **arık kidiġ**: 'the bank (*şatt*) of a canal', and **ayak kidiġ**: 'the lip (*şafir*) of a cup', and **yar kidiġ**: *şafal-l-curuf* 'the edge of an eroded river bank' *Kaş.* I 375; and see **kayıġ**: (XIII?) *Tef. kırıġ* in such phr. as **daryā kırıġ** 'the edge of the sea' seems to be an error for **kidiġ** 209): XIV **Muh. al-sāhil** 'the (sea) shore' **kıyıġ**

Mel. 77, 1; *Rif.* 180: **Xwar.** XIII(?) **İtl** **mürenniġ kuduġıda** (*sic*) 'on the bank of the Volga' *Oġ.* 158: XIV (**teñiz kırıġında** 'error' *Qutb* 149); **daryā kidiġına Nahc.** 329, 7; a.o. 355, 13: **Kip.** XIII *al-sāhil teñiz kıyı*: (?); *MS. kıyı*: *Hou.* 7, 3: **Osm.** XVIII **kıyı** (spelt) in *Rümi, hanār-i daryā* 'the sea-shore' *San.* 300r. 3.

D kuduġ **Conc. N.** fr. **kud-**; lit. 'something which pours out (water)', in practice 'a well'. An early l.-w. in Mong. as **kuduk** (*Haensch* 70, *Kow.* 918). S.i.a.m.l.g.; in NW, SW **kuyı/kuyu** and the like; elsewhere **kuduk**, re-borrowed fr. Mong., is used. **Ç.** 2 **ca:** **Uyg.** VIII ff. **Chr.** *U* 8, 9 (**antaça**): **Civ.** **teriġ kuduġ TT I** 102; o.o. do. 51 (**üze**); *TT VII* 29, 2 (**bulak**); 39, 4; 42, 7 (**balık**): **Xak.** XI **kuduġ al-bi'r** 'a well' *Kaş.* I 375 (prov.); about 10 o.o., habitually translated *al-bi'r*; in *II* 190 (**kaztur-**) it is mis-spelt *kađaġ* and mistranslated 'canal'; in the examples of **kaz-** and its der. f.s. **kuduġ** alternates with **arık** and in this case the translation of **arık** was inadvertently used—**kuyuġ al-bi'r**, dialect form of **kuduġ III** 166: **KB** (this world is a prison or) **karapku kuduġ** 'a dark well' 5423; (some dig the earth and) **suv kuduġıda içer** 'drink water from a well' 1735: XIII(?) **Tef. kuduġ/kuyuġ** 'well' 216; XIV **Muh. al-bi'r kuyuk Mel.** 77, 8; **kuyuġ Rif.** 181: **Çaġ.** xv ff. (after **koyı** (**kođı**)) and metaph. (**kuyı**) means 'well' (*şāh*) *San.* 292v. 24: **Xwar.** XIII **kuduġ** (*sic*) 'well' '*Ali* 37: XIV **kuduġ** 'well' *Qutb* 142; *MN* 275; *Nahc.* 135, 4; 355, 13; 385, 11; **kuyuġ Qutb** 143: **Kom.** XIV 'well' **kuyu CCI, CCG; Gr.**: **Kip.** XIV **kuyu**: *al-makānu-l-mustafil min bi'r wa ġayrihi* 'a depression, well', etc. *Id.* 76; *al-bi'r kuyı*: also used for any 'depression' *Bul.* 3, 15: xv *bi'r kuyu Tuh.* 7a. 13.

D katki: 'harsh, hard hearted', and the like; morphologically obscure, perhaps **Dev.** N./A. fr. ***katik-** Emphatic f. of **2 kat-**. N.o.a.b. **Uyg.** VIII ff. **Civ.** *TT I* 14-15 (**katıġ**): **Xak.** XI **al-raculu'l-asirul-tab'i'lladı la yangadı li-ahad** 'a man with a harsh character who does not obey anyone' is called **katki**: **kişi**: *Kaş.* I 427; **katġı**: (*sic*) **yaġı**: 'the violent (*al-şadid*) enemy' *I* 441, 11: **KB** (a humble man is popular among the people) **sevüksüz bolur köñli katki kişi** 'the hard-hearted man becomes unloved' 2232; **bođun katkısı** 2233.

(?) **D kađġu**: 'sorrow, grief, care, anxiety', and the like: perhaps **Dev.** N./A. fr. **1 kađ-**, but the semantic connection is tenuous. S.i.a.m.l.g. except **NE(?)** as **kayġı/kayġu** and the like. **Uyg.** VIII ff. **Bud.** **Maġad uluştaki kađġuları** 'the distress in the country of Māġada' *TT X* 247; a.o. *U II* 11, 6 (**busus**): **Civ.** **kađġu bar** 'there is anxiety' *TT I* 20; o.o. do. 79 (**belġü**), etc.: **Xak.** XI **kađġu al-hamm wa'l-huzn** 'anxiety, sorrow' *Kaş.* I 425; five o.o. translated *al-hamm, al-huzn* or *al-ġam* 'grief': **KB kamuġ kađġusu erdi umma-tücin** 'all His (the Prophet's) anxiety was for the people' 40; **sevinç kolsa kađġu tutaş yorır** 'if a man asks for joy, sorrow always

comes' 434; **kokuz boldı kadğu sevinçli tolu** 'sorrow became non-existent and his joy full' 617; o.o. 681, 1231, 6275; XIII(?) *At.* (know wealth for what it is) **bu kün kadğu sakinç** 'today anxiety and care' (tomorrow a burden and a curse) 426; *Tef. kadğu ditto* 192; **Çağ.** xv ff. **kayu** (*sic*) **hayşu ve ğuşşu** ('anguish') *Vel.* 326; **kayğu/kayku ğamm wa andüh** ('care') *San.* 281 v. 6 (quoting): **Xwar.** XIII **kadğu** (rare)/**kayğu ditto** 'Ali 10, 52; XIII(?) **kayğu** 'sorrow' *Oğ.* 164, 306-7; XIV **kadğu/kayğu ditto** *Qutb* 128; *Nahc.* 236, 16-17 (**antağ**); **Kom.** XIV 'sorrow, anxiety' **kayğı CCG**; **Gr.**: **Kip.** XIII **ħazina** 'to grieve' **kayğı tať-** *Hou.* 35, 13; xv **ħamm wa ħuzn** (God protect us from them!) **kayğı Tuh.** 37b. 11; a.o. 83b. 7; **Osm.** XIV to XVI **kayğu** in such phr. as **kayğu ye-** 'to be sorrowful'; in several texts *TTS I* 436-7; *II* 604; *III* 425; *IV* 486.

S kodkı/kotki: See **kođkı**.

VU kodğu: 'a fly'; prob. an animal name ending in -ğur; there is no obvious semantic connection w. **kođ-** or **kuđ-**. Pec. to **Kaş.**; displaced by **şipek** and, later, **çitın**. **Xak.** XI **kođğu:** *al-ğubb* 'fly' *Kaş.* I 425; a.o. *III* 367, 9.

VU(D) katkuç Hap. leg.; completely unvocalized; no doubt a der. f. of some kind. **Arğu:** XI **katkuç** 'a thing which stings (*yaldag*) like a scorpion' *Kaş.* I 455.

Dis. V. ĞDĞ-

D kadğur- Intrans. Den. V. fr. **kađğu**; 'to be grieved, sorrowful; to be anxious (about something *Dat.*)'. S.i.a.m.l.g. except NE(?) usually as **kayğır-/kayğur-**. *Uğ.* VIII ff. **Man.** **kadğurarmen kadğurduk** [üçün] 'I grieve, and because I grieve' *M II* 8, 6; **Xak.** XI **men apar kadğurdum ihtamamtu li-acilhi** 'I was anxious about him' *Kaş.* II 192 (verse); **kadğurar**, **kayğurar** in those languages which turn -ğ- into -y-, **kadğurma:k**; er **kayğurdi:** *ihdamma'l-racul*, dialect form for -d- *III* 193 (**kayğurar**, **kayğurma:k**); **KB kilinç edğü tut neñke kadğurmağrı** 'do what is right and do not be anxious about anything' 1305; **sakinçin kadaşı üçün kadğurup** 'feeling anxious about his kinsman' 6276; a.o. 5445 (eliğleş-); XIII(?) *Tef.* **kadğur-ħazina** 'to grieve' 192; **kayğur-ditto** 206 (mistranscribed *hiğur-*); **Çağ.** xv ff. **kayğur(-mas) kayur-** *Vel.* 329; **kayğur-** (spelt) *ğammāk sudan* 'to be sorrowful' *San.* 280v. 17 (quotns.): **Xwar.** XIV **kadğur-** 'to grieve' *Qutb* 128; *Nahc.* 233, 8-14; **Kom.** XIV 'to mourn' **kayğır- CCG**; **Gr.**: **Tkm.** XIV (**antať-**) **ħazina** (this is a very western (*ğarbiya cidda(n)*) word, the word now normally used is the Tkm. one) **kayğur- İd.** 24; xv *al-hamm* 'to be anxious' **kayğirmak Kav.** 61, 16; *ħuzn kayğamak* (in margin **kayğirmak**) *Tuh.* 12b. 10; **kayğırđı do.** 83b. 7; **bālā** 'to be anxious' **kayır-** *do.* 8a. 13; **Osm.** XIV ff. the word occurs in two forms; **kayğur-** XIV-XVI

'to grieve' *TTS I* 436; *II* 604; *III* 425; **kayır-/kayur-** 'to be anxious; to care for; to guard against; to prepare'; c.i.a.p. *I* 437; *II* 605; *III* 426; *IV* 486: XVIII **kayır-** (spelt) in *Riimi, isfāq wa mihrabāni kardan* 'to show kindness and favour' *San.* 281r. 18.

(D) **katğur-** 'to laugh wildly', a stronger word than **kül-** with which it is often associated; morphologically obscure; prima facie an Inchoative f., but without any obvious semantic connection with I or 2 **kat-**. Survives as **katkır-** in several NE languages. **Xak.** XI er **küllüp katğurđı:** *dahaka'l-racul ħattā ahzaqa fihi wa stağraba* 'the man laughed until he laughed to excess' *Kaş.* II 192 (**katğurar**, **katğurma:k**); (the lover) **katğurar: yahziq fi'l-dahk II** 188, 11; a.o. *II* 201, 15; bu er ol **üküş katırğam** (*sic*, the position indicates that the spelling was deliberate) 'this man is always laughing, enjoying himself, and boasting' *I* 516: **KB ünün ötti keklik küler katğura** 'the partridge sings his song laughing wildly' 76; (after rain) **çiçek yazdı yüz kör küler katğurar** 'the flowers open their faces and laugh wildly' 80; a.o. 4113 v.l.

S kutğar- See **kurtğar-**.

(D) **kuđğur-** See **kuzğır-**.

Tris. ĞDĞ

D kođkı: Den. N./A.S. fr. **kođı**; lit. 'situated below', but normally used metaph. N.o.a.b. *Uğğ.* VIII ff. **Bud.** Sanskrit *nyūnapurusānām* 'of inferior men' **kođkı** (MS. *kuđkı*) **erem-le:rnig TT VIII A.2:** *Civ. TT I* 128-9 (**örükı**): **Xak.** XI **kođkı:** er *al-racul/-mutawāđı* 'a humble man' *Kaş.* I 427: **KB süçig tutğu til söz me kođkı özi** 'he must keep his tongue and speech sweet and himself humble' 547; (the man who finds me must be modest (alçak) and) **köñül kođkı** 'with a humble mind' 703; o.o. 1696, 1705, 2231.

D katıđı: (**katıđtı**;) **Adv.** fr. **katıđ**; 'tightly, firmly'. N.o.a.b.; after -ğ the Suff. should be -tı: in *Türkü*; this is the spelling in *İrkB* 14 but in *do.* 33 and *I S* 2 it is -dı: and in *I N* 11 -đı: (*sic*). *Türkü VIII edğü:ti:* **esid katıđı: tipla:** 'hear well and listen attentively' *I S* 2; **katıđı:** **sakıntım** 'I thought earnestly' *I N* 11: VIII ff. *İrkB* 14 (**edğü:ti**), 33 (**ur-**).

D katıđlık A.N. fr. **katıđ**; 'hardness, harshness, severity', and the like. S.i.s.m.l. w. some phonetic changes. **Xak.** XI **kelse: kalı: katıđlık** 'if misfortunes and hardships (*bala*) wa *şidda* come to you' *Kaş.* III 233, 15; n.m.e.: XIII(?) *At.* (if I receive Your grace, my soul is saved) **agar bolsa 'adlıñ katıđlık mağa** 'if Your justice, I shall have a harsh fate' 40; *Tef.* **katıđlık/katkılık** '(physical) hardness; hardship', etc. 204: **Xwar.** XIV **katıđlık ditto Qutb** 135.

D katıklıđ P.N./A. fr. **katık**; 'mixed, containing an admixture'. N.o.a.b. *Türkü VIII ff.* **Man.** **ınça kalı katıklıđ altun (PU) kısıda**

arıyurça 'just as one crushes(?) and refines base gold' *M III* 14, 7-9 (iii): *Uyg.* VIII ff. Bud. (four kinds of illnesses, those due to demoniac possession, those connected with mucus, those called (in Sanskrit) *saṃnipāta* and) **katıklıgı** *ig* 'diseases of mixed origin' (?) *Suv.* 591, 10: Civ. **banıt katıklıgı küncit** 'sesame seed flavoured with honey (l.-w.)' *TT VII* 16, 16: **Xak. xı katıklıgı** (sic in MS.) *er al-racul'il-hacin* 'a man of mixed ancestry' (for example the son of a free man and a female slave); also 'one who has a seasoning to season his food' (*idām yu'tadam bihi*) *Kaş. I* 496; XIII (?) *At. bu ajun mazası katıklıgı maza* 'the flavour of this world is a mixed flavour' (more bad than good) 437.

D kidiğliğ P.N./A. fr. **kidiğ**; 'having an edge' and the like. N.o.a.b. *Uyg.* VIII ff. Civ. in a list of **töşek**, 'mattress' or the like, two are described as **kidiğliğ** *USp.* 79, 11-12 (**örtüg**): **Xak. xı kidiğliğ bork** 'a hat with a brim sewn onto it' (*hitār muxayyat*) *Kaş. I* 496.

D kuđuğluğ P.N./A. fr. **kuđuğ**; n.o.a.b. **Xak. xı kuđuğluğ ev** 'a house with a well' (*bi'r*) *Kaş. I* 496.

D kađğuluğ P.N./A. fr. **kađğū**; 'sorrowful, anxious', and the like. S.i.s.m.l. usually as **kayğılı/kayğılu**. *Uyg.* VIII ff. Bud. *PP* 3, 8 (**busuşluğ**): Civ. *TT I* 217 (**busuşluğ**): (**Xak.**) XIII(?) *Tef. kađğuluğ/kayğıluğ/kayğıluk* 'sorrowful' 192-3: **Çağ. xv ff. kayğıluk** (sic) *ğuşşalu wa kayğılu Vel.* 326; **kayğıluk ğammāh** 'sorrowful' *San.* 23v. 13; **kayğıluk kuş cuđđ 'owl**, in Pe. also called **bū tīmār** 'bittern' (sic) *do.* 281v. 7.

D kotkılık (**kođkılık**) A.N. fr. **kotkı**: (**kođkı**); n.o.a.b. **Xak. xı kotkılık tapınğıl** 'serve him with humility' (*bi'l-tawādu'*) *Kaş. II* 140, 9; n.m.e.: XIII(?) *At.* 270 (**kılık**).

D katksız Priv. N./A. fr. **katık**; 'pure, unalloyed', and the like. S.i.s.m.l. **Xak. xı KB bir ol bir katksız kariksız arıg** '(God) is one, one without admixture (Hend.) and pure' 3899: XIII(?) *At.* 211 (**um**).

D kidiğsiz Priv. N./A. fr. **kidiğ**; 'without an edge, border', etc. N.o.a.b. *Uyg.* VIII ff. Bud. *Siv.* 584, 12 (**uçşuz**): Civ. *USp.* 79, 11 (**örtüg**).

D kađğusuz Priv. N./A. fr. **kađğū**; 'free from grief, anxiety, etc.'. S.i.s.m.l. as **kayğısız** and the like. *Uyg.* VIII ff. Man.-A *M I* 29, 29 (**busuşşuz**): (**Xak.**) XIII(?) *At. tilekçe tiril énc fariğ kađğusuz* 'live as you wish, at peace, relaxed, and free from anxiety' 415.

Tris. V. ĞDĠ-

D katıgla- Den. V. fr. **katıg**; Hap. leg. and prob. an error for **katıgılan-**, q.v. Not to be confused with the Den. V. fr. **katık**, which is first noted in *xiv Muh. xalata* 'to mix' **katıgılar-** (sic) *Mel.* 25, 15; **kayğıgla-** (sic) *Rif.* 108 and s.i.s.m.l. as **katıkla-**. *Uyg.* VIII ff. Bud. **işlerin tüzgeli ayaların kavşurup katıgılamaklar [ol]** 'placing their palms together

they strive to set their affairs in order' *Hüen-ts.* 150-2.

D kidiğla- Hap. leg.; Den. V. fr. **kidiğ**. **Xak. xı ol bork kidiğla:dı**: 'he sewed a brim (*xāta hitār*) onto his hat' (etc.) *Kaş. III* 336 (**kidiğlar**, **kidiğlama:k**).

D katıgılan- Refl. f. of **katıgla-**; lit. 'to harden oneself', in practice 'to exert oneself, strive', and the like. S.i.s.m.l. in NW and SW, e.g. Osm. **katılan-** 'to become hard', and perhaps even NW Nog. **katlan-** 'to grow corns on the feet'. *Türkü VIII ff. Man. özütliğ işke edğü kılınçka katıgılanlar 'they exerted themselves to (perform) spiritual work and good deeds' *TT II* 10, 87-8; o.o. *do.* 6, 29 (**İncek**); *M III* 21, 1 (**ağı**): *Uyg.* IX (my sons, when you grow up be like my teacher, serve the *xan*) **katıgılan** 'exert yourselves' *Suci* 9: VIII ff. Man.-A *M III* 9, 6-8 (**uđık**): Man. **kértü törülete katıgılanu** 'striving (to obey) the true rules' *TT III* 136; a.o. *do.* 139: Bud. (if a man) **atın atayu tapınu uđunu katağılsanr** (sic) 'exerts himself to call the names (of the Bodhisattvas) and serve and follow them' *Kuan.* 85; o.o. *TT VIII A.5* (**büt-**); *U III* 41, 8 (i) (**üz-**); *Suv.* 235, 12 (1 **ır-**); *PP* 27, 5 etc.: O. Kir. IX ff. **katıgılanip otuz yaşımğla:** **öge: boltum** 'by exerting myself I became a Counsellor at the age of thirty' *Mal.* 45, 3; o.o. *do.* 10, 7; 11, 2: **Xak. xı er katıgılandı**: 'the man exerted himself' (*icāhada*) *Kaş. II* 268 (prov.); **katıgılanur**, **katıgılanma:k**; a.o. *III* 159, 11: **KB** (my good youth . . .) **katıgılangil** 'exert yourself' 360; o.o. 1317, 2157, 2503, 3638 (**tiren-**), 3944: XIII(?) *Tef. ditto* 204: *xiv Muh.*(?) *icāhada*, in margin, **katıkılan-** *Rif.* 102 (only): **Xwar. xiv katıgılan-** 'to strive, exert oneself' *Qutb* 135: **Kom. xiv ditto katulan- CCG**; *Gr.*: **Kip. xiv katılan-/katlan-** (sic) *taşaddada wa şabara* 'to exert oneself, to persevere' *Id.* 68 (and see **katıl-**).*

D kidiğılan- Hap. leg.; Refl. f. of **kidiğla-**; in two places with -d- in error for -đ-. **Xak. xı kidiğılandı: neñ** 'the thing was provided with a border or brim' (*hişaf wa hitār*) *Kaş. II* 268 (**kidiğılanur**, **kidiğılanma:k**).

D kađğulan- (**kađğū:lan-**) Refl. Den. V. fr. **kađğū**; so spelt, but in a section in which the second vowel is by implication long. S.i.s.m.l. as **kayğıulan-/kayğıulan-** 'to be anxious, to grieve', etc. **Xak. xı ol bu: ırşka: kađğılandı**: 'he was anxious (*ibtamma*) about this affair' *Kaş. III* 201 (**kađğulanur**, **kađğulanma:k**).

VUD kađğulan- (**kođğū:lan-**) Hap. leg.; Refl. Den. V. fr. **kođğū**; see **kađğulan-**. **Xak. xı at kođğılandı: dabba'l-farasu'l-ğubāh min naşihı** 'the horse drove the flies away from itself' *Kaş. III* 201 (**kođğulanur**, **kođğulanma:k**).

D katıgılanur- Caus. f. of **katıgılan-**; 'to urge (someone) to exert himself'. N.o.a.b. *Türkü VIII ff. Man. TT II* 10, 88-90

(ötle:-): Uyğ. VIII ff. Man.-A *M I* 13, 4-5 (ođğur-).

D **kođıkartur-** Hap. leg.?. Caus. f. of an Intrans. Den. V. fr. **kođıku-**. Uyğ. VIII ff. Bud. (if I have said that a lie is the truth and what is not is) **yavızıg edğü tęp kokedtürüp edğüg yavız tęp kođıkarturup** 'exalting evil, saying that it is good, and disparaging good saying that it is evil' *Suv.* 135, 11-12.

Dis. ĞDL

D **kuđuğ** P.N./A. fr. **kuđ**, q.v.; originally 'enjoying the favour of heaven'; hence, more generally, 'fortunate, happy, blessed', and the like. S.i.a.m.l.g. w. some phonetic changes. L.-w. in Pe., *Doerfer III* 1568. **Türkü VIII(?) kuđuğ bolzu:n** 'may our journey enjoy divine favour' *Xoytu Tamir I* 5-6 (*ETY II* 108): VIII ff. **kuđuğ bolzu:n** *Irkb* 23; a.o. *do.* 56 (**ođğır**): Man. *TT II* 10, 87-8 (**ülüğ-lüg**): Uyğ. IX **Boyla: Kuđuğ Yarğan; Kuđuğ Bağa: Tarxan Öge:** P.N.s *Suci* 2, 3: VIII ff. Man.-A *M III* 29, 2 (iii) (**ülüğlüğ**): Man. **arımıs köpüllüg kuđuğlar** 'the divinely favoured with purified minds' *TT III* 140: Bud. **uluğ küçlüğ kuđuğ bodısa-vatlar** 'the great, powerful, divinely favoured Bodhisattvas' *PP* 45, 2-3; o.o. *do.* 21, 4 etc. (**ülüğlüğ**); *U III* 75, 13; 80, 27 (**ulğad-**); *U II* 36, 47 etc. (**kıvılg**): Civ. *TT VII* 28, 17 (**kıvılg**); in the astronomical texts, *TT VII* 1, 6, 8 and 9 **kuđuğ** means 'having' . . . as an element' (see **kuđ**); **Kuđuğ** is a common component in P.N.s in *Usp.*: **Xak. XI kuđuğ neñ** 'something blessed' (**mubārah**); also used as a Proper Name *Kaş. I* 464; **kuđuğka:** 'for the lucky man' (*li-sāhibi'l-cadd*) *III* 60, 24; several o.o. translated **mubārah: KB kün ay kuđuğı bar yeme kutsuzı** 'there are lucky and unlucky days and months' 4380: XIII(?) *Tef. kuđuğ/kuđuğ* 'blessed, fortunate' 219; XIV *Rhğ.* (a man of truthful speech and) **kuđuğ yüzlüğ** 'with a lucky face' *R II* 997: *Muh. al-mubārah kuđuğ Mel.* 52, 1; 56, 1; *Rif.* 148 (**kuđuğ**), 153: **Çağ. xv ff. kuđuğ/kuđuğ mubārah Vel.** 336; *San.* 283r. 23 (quotn.): (**Xwar. XIV kuđuğ** 'good fortune' *Qutb* 146): **Kom.** XIV 'fortunate, blessed' **kuđu CCG; Gr.**: Kıp. XIII *al-mubārah* (opposed to 'unlucky' **kutsı:z**) **kuđu: Hou.** 27, 3; **kuđu: bars P.N., fahd mubārah do.** 29, 3; XIV *Id.* 68 (**kuđu**); *al-mubārah kuđu: olsun (sic) Bul.* 5, 13; xv *ka'b mubārah* (having) a blessed ankle' (**kuđu tobuklı**); in margin **kuđu tobuklı Tuh.** 30b. 6: **Osm.** XIV ff. **kuđu** 'blessed, fortunate', etc.; c.i.a.p. *TTS I* 502; *II* 670; *III* 491; *IV* 557.

D **katlış** abbreviated Dev. N. (connoting mutual action) fr. **katıl-**. S.i.s.m.l. **Xak. XI katlış** 'a swirl (*mūtarak*) of water at the meeting point (*tanātuh*) of separate streams'; one says **suv katlışı:** (*sic*, i.e. Perf. of ***katlış-**, or a scribal error for **katlışı:**) *Kaş. I* 460: XIII(?) *Tef. katlış* 'the junction between two bodies of water' 205: **Çağ. xv ff.**

katlış (spelt) 'a place where two streams meet' *San.* 267v. 3 (quotn.).

Dis. V. ĞDL-

D **kađuł-** Hap. leg.; Pass. f. of **kađu-**; spelt with **-d-** for **-d-**; a superfluous **kasra** is added everywhere below it. **Xak. XI ton kađuł:** 'the garment was sewn firmly' (*jumrica*) *Kaş. II* 134 (**kađułur, kađułma:k**).

D **katıl-** Pass. f. of **I kat-**; 'to be mixed with, or added to (something)'; with metaph. meanings like 'to associate with (someone)'. S.i.s.m.l.g. **Türkü VIII ff.** Man. (gods and demons, light and darkness) **ol ödün katıldı** 'then mingled with one another' *Chuas. I* 7; [**yavlık?**] **biłliğçe katılıp** 'mingling with their evil(?) knowledge' *do. I* 12-13; o.o. *do.* 39, 176; *M I* 5, 7 (**ölüg**): Uyğ. VIII **xan süsi:** [**birle:**] **katılıtm** 'I joined up with the xan's army' *Şu. N.* 7 (damaged); (the Oğuz and Türkü who had formerly been in China) [**aşık?**] **mıış anta: katılımış** 'came out and joined (me) there' *do. S* 8: VIII ff. Man.-A (the five gods) **Ezrwa teñri üze kedılıp birle katılıp erürler** 'are put on the god *Zurvan* (like a garment) and mingle with him' *M I* 21, 3-5 (i); a.o. *do.* 16, 5-6 (**I taş**): Bud. **ög kaş birle katıldımız erser** 'if we have had sexual intercourse with our mother or father' *TT IV* 6, 35-6; **él bulğakın katıldımız erser** 'if we have taken part in civil disturbances' *do.* 10, 18; **tuñlığlar birle katılı karılı** 'mingling (Hend.) with mortals' *Suv.* 133, 14-15; a.o. *TT V* 8, 51-2; **Xak. XI arpa: üğür birle: katıldı:** 'the barley was mixed (*ixtalağa*) with millet', also used of anything that is mixed with something else; and one says **er ura:ğutka: katıldı:** 'the man had sexual intercourse (*cāma'a*) with the woman' *Kaş. II* 121 (**katılır, katılma:k**); **bu er ol kişi: birle: tuçı: katılga:n karılga:n** translated 'this man is an intriguer and meddler' (*mixlağ mızyal*) 'lit. is constantly meddling with people' *I* 520; a.o. *II* 134 (**karıl-**); *I* 106, 10 (**toklı:**) **KB katıl-**, usually 'to associate with', is common; **sakışka katılmaz senig birli-kıp** 'Thy unity is not mingled with plurality' 9; **kuzı birle katılıp böri yorıdı** 'the wolf associated with the lamb' 461; **oyunka katıl-masa** 'a man should not get involved with gambling' 709; o.o. 10, etc. (**karıl-**); 874 (**ötğünç**); 1040; 1304; 4354 (**edğüleş-**); 5928 (**bağlan-**), etc.: XIII(?) *Tef. katıl-* 'to associate with; to be mixed with', etc. 204: **Çağ. xv ff. katış-/katıl- dāxil şudan wa manızıc şudan wa ba-ham āmıxtan** 'to belong to, be mixed with, mix with' *San.* 266r. 22 (quotns.): Kıp. XIV **kađuł-** (v.l. **kađułan-**) **qawıya** 'to be strong' *Id.* 73; ditto **kađuł-** *Bul.* 73v. (these are corruptions of **kađułan-**); xv *ixtalağa (karı-*, *sic* ?error for **karıl-**, and) **kađuł-** *Tuh.* 6b. 6.

D **kutał-** (**kutał-**) Hap. leg.; Pass. f. of ***kutał-**. Den. V. fr. **kut. Xak. XI kutaldı:** er 'the man was fortunate' (*macdid*), derived fr. the phr. **kut aldı:** 'he received good

fortune' (*al-cadd*) *Kaş. II 121* (*kuta:lur* (*sic*), *kutalma:k*).

D *kođul- See *koyul-*.

D *kuđul-* Pass. f. of *kuđ-*. *Uyg. VIII ff. Bud.* (the king looked with anger at the deer) *közine karakıpa kan kuđulup* 'his eyes and eyeballs suffused with blood' *U IV 38, 127-8*: *Çağ.* xv ff. and *Kıp. XIV see koyul-*.

D *kutul-* See *kurtul-*.

katlan-/ka:ktan- Preliminary note. *The only early V. of this form is ka:ktan- below. Katlan-* the *Refl. Den. V. fr. I kat*, 'to form layers' and the like, is first noted in *San. 266v. 13* and *s.i.s.m.l. Katlan-*, as an abbreviation of *ka:tgılan-* is first noted in *At. 299* (*tarıgılık*) and *Tef. 205* and also occurs in *İd. 68* and *prob. San. 266v. 13* taħammul wa şikibā'i kardan 'to be patient and long-suffering'.

D *ka:ktan-* Hap. leg. ?; *Refl. Den. V. fr. 2 kat*. *Kıp., Yeme:k, Oğra:k* *xı yıga:ç ka:tlandı*: 'the tree bore fruit' (*tamarat*); among the other (Turks, including *Xak.*) this word is used only for the fruit of thorn bushes (*al-'idāh*), and for cultivated (*al-ahliya*) trees the word used is *yemişlendi*: *Kaş. III 196* (*ka:tlanu:r, ka:atlanma:k*).

?E *katlış-* See *katlış*.

Dis. ĞDM

D *katma*: Pass. Dev. N./A. fr. *I kat-*; *s.i.s.m.l.* but not in this special sense. See *Doefer III 1375*. *Xak. xı katma: yuwğa:* 'bread crumpled up (*muğaçılan*) and cooked in melted butter' (*samn*) *Kaş. I 433*.

Dis. ĞDN

kađın 'related by marriage'; perhaps originally specifically 'father-in-law' and later used more generally. *S.i.a.m.l.g. w.* some phonetic changes, usually *kayın* and now seldom used except to qualify some other term of relationship, e.g. *kayın ata* 'father-in-law'. *L.-w. in Pe., etc., Doefer III 1611-13*. Cf. *yurç. Uyg. VIII ff. Bud. öz kađını yeriñe teđdi* 'he reached the country of his own father-in-law' *PP 64, 3*; *kađını xan* 'his father-in-law the king' *do. 72, 5* (mistaken by Pelliot for a geog. name *Kadıni*): *xiv Chin.-Uyg. Dict., Ligeti 159; R I 226* (ana): *O. Kir. ix ff. Mal. 17, 2* (*uyar*; dubious): *Xak. xı kađın al-şıhr* 'relation by marriage' *Kaş. I 403* (prov.); *o.o. I 528* (*kađna:ğun*); *II 110, 3* (*tüñür*); *III 245, 7* (same prov.): *KB iki kađın erdi küdeğü iki* 'two of them were his fathers-in-law, two his sons-in-law' *50: XIII(?) Tef. kayın ata* 'father-in-law' *194: xiv Muh. al-hamü* 'father-in-law' *ka:yın aťa:*; *al-hamü* 'mother-in-law' *ka:yın ana: Mel. 49, 13; Rif. 144: Çağ. xv ff. kayın* (spelt) 'wife's brother'; *kayn ata* 'wife's father'; *kayn ana* 'wife's mother'; also spelt *kayın San. 281v. 11*; *kayın* the same as *kayn do. 17; a.o. do. 345v.*

z (*yurç*): *Kıp. xı* (after *Xak.*) and in *Kıp. with -z-*, i.e. *kazın Kaş. I 403*: *Yağma:, Tuxsı:, Kıp., Yaba:ku:, Tatar, Kay, Çumul, Oğuz* *xı* the 'Turks call *al-şıhr kađın*, but these call it *kayın Kaş. I 32, 11*: *Kom. xiv* 'father-in-law' *kayın CCG; Gr.: Kıp. XIII al-hamü kayın ata; al-hamü kayın ana; awlādu'l-ahmā kayın karındaşlar: Hou. 32, 4* (all nonvocalized *kayın*): *xiv ditto kayın aťa . . . kayın ana; hamıvı kayınım aťa:* (*sic*) *Bul. 9, 7: xv hamā* (küyev and) *kayın ana Tuh. 12b. 4.*

kađın 'birch tree, *Betula*', and in the early period 'a vessel made of birch bark'. *S.i.a.m.l.g.* usually as *kayın*, *SW Tkm. ğayıñ*; exceptionally in *Osm. kayın* now means 'beech tree' and, with qualifying Adjs. 'hornbeam, alder', etc. *Uyg. VIII ff. Civ.* (take various ingredients and) *bir uluğ kađın yuğurtka bulğap* 'stir them into a large birch-bark vessel of *yuğurt*' *II I 169; o.o. do. 192-3: xiv Chin.-Uyg. Dict. 'birch bark vessel' kađın R II 322; Ligeti 159: Xak. xı kađın al-xalanc* 'birch tree' (?), a *Pe. l.-w.* not translated precisely in the ordinary dicts. of either language); and in the prov. *kađın ka:şıpa: süğüt söllıçe*: 'the birch tree for its bark, the willow for its sap' *Kaş. III 369*; same prov. *I 356, 20; III 134, 13; 151, 7: Yağma:, Tuxsı:, Kıp., Yaba:ku:, Tatar, Kay, Çumul, Oğuz* *xı* the 'Turks call *al-xalanc kađın* but these call it *kayın Kaş. I 32, 8*: (*Kom. xiv* 'pine tree' *iy kayın CCG; Gr. 191*): *Kıp. XIII al-xalanc kayın 14, 7.*

F xa:tun 'lady' and the like. Although attempts have been made to connect this word etymologically with *xağan/xan* there is no reasonable doubt that it is taken fr. *Sogdian xwat'yn* (*xwatān*); in *Sogdian xwat'yn* means 'lord, ruler' and *xwat'yn* 'the wife of the lord, ruler', which is precisely the meaning of *xatun* in the early period. This should normally be transcribed *xatun*, although in *Kaş.* the spelling is *ka:tun* in Turkish and *xa:tun* in Arabic. Survives in *NE Tuv. kaday*; *SE Türki xatun/xotun*; *NC, NW katın*; *SC Uzb. xotun*; *SW Az. ğadıñ*, *Osm. kađın* meaning only 'married woman, wife', with a slightly honorific flavour. *Türkü VIII öğüm Ğıbilge: xatunıñ* 'my mother Queen Ğıbilge': *IE 11, II E 10; o.o. IE 25, II E 21; IE 31; IN 9*; *YN 9*; *xatun yok bolmıñ ertı*: 'the queen has died' *T 31: VIII ff. avıncu: xatun bolzuñ*: 'may the concubine become a queen' *Irkb 38*: *Uyg. VIII xatunıñ anta: altun* 'I captured his queen there' *Şu. N 10; a.o. do. IV 8*: *VIII ff. Bud. (a girl) Şaçı xatun teğ* 'like Queen Şacı' *U II 22, 1*; *Kulişabati xatun* 'Queen Kulişavati' *U III 27, 15*; (my father, my mother) *xatunlarım* 'my consorts' *TT VII 40, 144; o.o. TT X 162-3, 307, etc.*: *Civ. xatunka kelser* 'if one comes to the queen' *TT VII 29, 12*: *Xak. xı ka:tun*: 'the word for any woman who is descended from (*min banāt*) Afrāsiyāb'; prov. *xa:n ıñı: bolsa: ka:tun ıñı: kalır*: 'if the *xāqān* has a task to perform, the *xātūn*'s task is postponed' *Kaş. I 410*;

o.o. I 138 (oġla:ġu); 376 (terken); III 240 (kuñçu:y); XIII(?) Tef. xatun 'queen; lady, wife' 347; XIV Muh. xātūn ka:tun Mel. 52, 14; Rif. 149: Çağ. xv ff. xatun 'a name for great ladies and wives of notables' (quotn.); also 'a married woman' (zan-i şahhardār) (quotn.) San. 222r. 20: Xwar. xiv xatun '(great) lady' Quth 55; in Nahc. 6, 8 ff.; 192, 10 ff. xatun is used specifically for 'a legal wife' and kuma for 'a concubine': Kom. xiv katun/xatun is fairly common and means both 'queen, lady' and 'wife, woman' CCI, CCG; Gr. 196 (quotns.): Kip. XIII al-sitt 'lady' ka:tu:n Hou. 28, 16: xiv ka:tu:n al-sayyida 'lady', Arabized as xātūn Id. 73: xv sayyida xatun Tuh. 18b. 8: Osm. xiv to XVI xatun/xatun kışi hardly more than 'married woman'; in several texts TTS II 485; IV 382.

Dis. V. ĞDN-

D 1 katın- Hap. leg.; Refl. f. of I kat-. Xak. XI er talka:nka: ya:ğ katındı: 'the man pretended to mix (yacdadlı) oil with the parched grain' Kaş. II 154 (katınur, katinma:k).

D 2 katın- Refl. f. of 2 kat-; n.o.a.b. The Uyğ. passage is obscure, but seems to belong here. Uyğ. VIII ff. Civ. katığ boldı tıp o:tin katınsar küzeç taşar 'if it is exposed(?) to the fire on the assumption that it is strong the jug boils over' TTI I 193-4; a.o. VII 30, 14-15 (ağırılığ): Xak. XI tulumluğ bolup katındı 'now that you have become fully armed, you have become tough' (taşaddatla) Kaş. I 498, 21; n.m.e.

D kutan- (kuta:n-) Hap. leg.; this V. which immediately follows I katın- is completely unvocalized and the second consonant undotted, but the -a- in the Aor. shows that it is a Den. V. and Atalay was no doubt in restoring it as the Refl. f. of *kuta:-, see kutal-. Xak. XI kutandı: neñ 'the thing became fortunate' (macdad) Kaş. II 154 (kuta:nur, kutanma:k).

D kođun- Hap. leg.; Refl. f. of kođ-, and practically syn. w. it. Xak. XII(?) KBVP bu kaç ħarfına men kumarı saña kođundım 'I have left these few words as a legacy to you' 53.

D katna:- Hap. leg., but cf. katnat-; misspelt kayna:- in the MS. but between sögne:- and kasna:-. Semantically connected with 2 kat-, presumably Den. V. fr. *katın Dev. N. in -ın. This word has no connection with Çağ. katna-, San. 267r. 1 which survives in SC Uzb. in such meanings as 'to attend (school) regularly; (of a bus) to maintain a service'. This seems to be merely a Sec. f. of Çağ. katra-, ditto, which is immediately l.-w. fr. Mong. katari- 'to trot' (Kömed. 781, Halted 165) whether or not that is a native Mong. V. or derived fr. Pe. (see the translation in San.). Xak. XI er añar katna:di: al-racul ta'abbā qabūla'l-anrı wa 'atā 'alā'l-āmır wa radda kalāmahu 'the man refused to obey the order and was insolent to the man who gave it

and contradicted what he said' Kaş. III 302 (katna:r, katna:ma:k; see above).

D katnat- Hap. leg.; Caus. f. of katna:- but with no obvious Caus. meaning. Xak. XI ol anıñ sö:zin katnattı: radda kalāmahu marra ba'd uxrā 'he violently contradicted his statements time and again' Kaş. II 349 (no Aor. or Infin.).

Tris. ĞDN

D kađna:ğun Hap. leg.; Collective f. of kađın. Xak. XI al-aġmā' wa'l-aşhār 'a woman's and a man's relations by marriage' are called kađın kađna:ğun as a Hend. (al-itbā') Kaş. I 528.

Tris. V. ĞDN-

DF ka:tu:nlan- (xa:tu:nlan-) Refl. Den. V. fr. xa:tu:n; n.o.a.b. Xak. XI ura:ğut ka:tu:nlandı: tazayyatı'l-mar'a bi-zayyıl-xātūn 'the woman dressed herself up in the clothes of a great lady' Kaş. III 206 (ka:tu:nlanur, ka:tu:nlanma:k); XIII(?) Tef. xatunlan- 'to marry (a wife xatun)' 347.

Dis. ĞDR

kađır 'grim, brutal, oppressive, dangerous', and the like. The close phonetic and semantic resemblance to Ar. qādir to which Kaş. calls attention has caused some confusion and it is consistently spelt kađır in the MS. of Kaş. but correctly as kađır in KB. Survives as kazır in several NE languages R II 379; Khak. xazır; Tuv. kađır. See kayır Preliminary note. The phr. kađır kış in Xak. suggests a connection with I kađ- but that V. is Intrans. and can hardly be the base of this word. See Doerfer III 1381. Türkü VIII Kađırkan yış ('mountain forest'), which is tentatively identified with the Khingan mountains, I E 2; do. 21, II E 17; do. 39 may contain this word (see Xak.), or kađırğan, q.v. VIII ff. Yen. kađır yağrıda: 'among the brutal enemy' Mal. 27, 6: Uyğ. VIII ff. Man.-A (the five gods can be recognized by five characteristics. . .) İkintil kađaran 'secondly by ruthlessness' (like the god Wadjiwanta) M I 24, 11 (cf. ymşa:k): Bud. kađır yavlaklarığ 'brutal, evil men' U II 58, 1 (iii); a.o. do. 59, 4 (ii); kađır sarsığ övkeliğ 'brutal, rough, and bad-tempered' TT VI 66 (and VIII O.9); a.o. U II 35, 21-2 (azığlığ): Civ. TT I 14-15 (katığ): O. Kır. ix ff. kađır yağrıda: Mal. 19, 1: Xak. XI kađır (so read, see above) neñ 'a difficult (şa'b) thing'; hence one says kađır yér 'a difficult place', that is one in the mountains where there is much snow and ice: kađır kış al-zamharır 'severe cold': kađır 'an oppressive, brutal (al-cabbāru'l-şa'b) king'; hence al-xaqāniya have the title kađır xan; this word agrees with the Ar. because oppressiveness comes from power (al-qadr), and an oppressor is one who can do (yağdır) what he likes Kaş. I 364: tumpulığ kađır kışlaka: 'in the severe cold of winter' II 54, 3: KB (do not be slothful, watch) ay kılki kađır 'oh man of

strict character' 447; (bright summer turns to) **kađır kışka** 1052.

katır 'mule'. A l.-w. in Mong. as **kaçır**. Survives in SW Az., Tkm. **ğatır**; Osm. **katır**, but in all other language groups, except NE, where the word is unknown, the forms **kaçır/kaşır** and the like are reborrowings fr. Mong., see *Shcherbak*, p. 95. It would prob. be fanciful to see an etymological connection between this word and **1 kat-** arising fr. the mule's mixed ancestry. L.-w. in Pe., etc., *Doerfer* III 1395. **Xak. xı katır al-bağl** 'mule' *Kaş. I* 364; a.o. III 302 (kişne-); *KB* (many horses in the fields) **akurda katır** 'mules in the stables' 5370; xiv *Muh. al-bağl kaşır Mel.* 70, 7; *Rif.* 181; **Xwar. xııı(?) Ög.** 273 (uđ); **Kom.** xiv 'mule' **katır CCI**; *Gr.*: **Kıp. xııı al-bağl kaşır Hou.** 12, 10; xiv **katır al-bağl**, also with -t- *Id.* 68; **katır ditto Kav.** 39, 6; 61, 20; *Tuh.* 7b. 8 a.o.o.: **Osm.** xiv **TTS I 7 (ağt)**.

kotur various kinds of cutaneous disease, human and animal, 'scrofula, scurf, scab, the itch, mange', etc. S.i.a.m.l.g.; cf. **uđuz**. L.-w. in Pe., etc., *Doerfer* III 1549. **Uyg.** viii ff. *Civ. kotur emi* 'a remedy for the itch(?)' *H I* 169 (ay-), 174; a.o. II 22, 27; (**Xak.**) xiv *Muh. al-carab* 'the itch', etc. **kotur Mel.** 65, 3; *Rif.* 164; **Çağ.** xv ff. **kotur xasta wa da'if kalb** 'a sick, weak (dog)' *Vel.* 335 (quoton.); **kotur** (spelt) 'an animal whose hair has fallen out' (*rixta bāşad*), in *Ar. carab*, in *Pe. gar* (quoton.); also used for *gari* 'mange' (quoton.) *San.* 283r. 25; **Xwar.** xiv **kotur** 'scrofulous' and the like *Qutb* 141; **Kom.** xiv 'scurf' **kotur CCG**; *Gr.*: **Kıp. xv kotur** is included in a long list of words translating *kalb* 'dog' *Tuh.* 30b. 11.

D kađrak (kađra:k) *Conc. N.* in -k fr. *kađra-; *Den. V.* fr. **kađır**, see **kađran-**; lit. 'something hard, rough', and the like. Survives as **kayrak** 'whetstone' in *NC Kir.*, *Kzx.*; *SC Uzb.* (**kayrok**) and several NW languages (cf. **bileğü**). In *NC Kir.* it also means 'hard, unirrigated land', and in *SW Osm.* 'shifting sandy soil', which seems a further development of this concept, but in *Osm.* it now more often means 'slippery ground', perhaps owing to some confusion with **2 *kađ-**. The translation in *Kaş.* is perhaps influenced by a supposed etymological connection with **1 kat**. L.-w. in *Pe.* and *Mong.*, *Doerfer* III 1599. **Xak. xı kađrak** (*MS. kađrak ma'ātifu'l-cibāl wa maḥāniḥā* 'folds and contortions in the mountains'; hence one says **kat kađrak (kađrak)** ditto *Kaş. I* 471; a.o. *I* 320 (**1 kat**); **Çağ.** xv ff. **kayrak sang-i faşan** 'whetstone', also called **bilew San.** 281 v. 3.

(**D**) **kuđruk** 'the tail of an animal'; morphologically *Pass. Dev. N.* fr. *kuđur-, cf. **kudurgak, kudurgun**; the origin of *Mong. kuđurğa* 'crupper' (*Haensch* 70, *Kow.* 919). S.i.a.m.l.g., usually as **kuyruk**. **Türktü** viii ff. **tiğ at kuđrukın** 'the roan horse's tail' *Irkb* 50; a.o.(?) in a corrupt phr. in *do.* 16; **Uyg.** viii ff. *Bud.* (in a list of constellations) **irbiş**

kuđruki 'the panther's tail' *TT VI* 93; **Xak. xı kuđruk** (*MS.* in the main entry *kuđruk*, elsewhere usually *kuđruk*) a generic term for 'the tails' (*ađniāb*) of all kinds of animals; one says **koy kuđruki**: 'a sheep's fat tail' (*alya*); **at kuđruki**: 'horse's tail' (*danb*) (verse); **kuş kuđruki**: 'bird's tail' (prov.): **kuđruk** used metaph. (*yuknā bihi*) for 'anus' (*al-fağha*), so one says **kuđruki: ötğen** (unvocalized) **kişi: insān nabḥacu'l-** (first two letters undotted, *Atalay's* emendation) *fağha* 'a man who is constantly breaking wind' *Kaş. I* 472; o.o. *I* 513 (**sabit-**); *III* 164 (**suwik**); 256 (**sabu-**), etc.: *KB* **balık kuđruki** 'the tail of (the constellation) Pisces' 66; *xııı(?) Tef.* **kuyruk** 'tail' 216; xiv *Muh. al-alya kuyruğ yağı: Mel.* 66, 5; *Rif.* 165 (**kuyruk**); *al-danb kuyruk* 69, 14 (one *MS.* only); **Çağ.** xv ff. **kuyruğ/kuyruk** 'tail' (*dim*), in *Ar. danb*; also the name of the star 'Canopus' *San.* 292v. 14; **Xwar.** xiv **kuđruk** 'tail' *Qutb* 142; *Nahc.* 53, 2; **Kom.** xiv 'tail' **kuyruğ CCI**; *Gr.*: **Kıp. xııı al-alya kuyruğ yağı: Hou. 15, 18; xiv **kuyruk al-danb Id.** 77; *al-alya kuyruk*, also *al-danb Bul.* 7, 15; xv *duḥmu'l-alya kuyruğ yağı: Kav.* 63, 1; *alya kuyruk Tuh.* 4b. 3.**

DIS. V. ĞDR-

VUD katar- pec. to **Kaş.** and described as the Turkish (i.e. **Xak.**) equivalent of **kaytar-**, q.v.; prima facie a crasis of *kađtur- *Caus. f.* of **2 *kađ-** or **2 kađit-**, but the second -a- is a difficulty, perhaps a scribal error for -u- caused by a false analogy w. **kaytar-**; see **katart-** and **katrum-**. **Xak. xı ol atığ katardı: radda'l-sayl wa şarafahā 'an wachhi** 'he turned the horse back and prevented it from going in the direction in which it was going'; similarly one says (ol) **yağı: katardı**: 'he turned the enemy (etc.) back' *Kaş. II* 74 (verse); **katarur, katarmak**; a.o. *III* 193 (**kaytar-**); **katargañ** *I* 517, 16 (see **kaytar-**).

D kađır- 'to twist back, turn back' ('Frans.'), and the like; presumably *Caus. f.* of **2 *kađ-**. S.i.a.m.l.g. as **kayır-** and the like, except *SW* where **kayır-** is a *Sec. f.* of **kađğur-**. **Xak. xı ol anıñ boynın kađırdı**: 'he twisted (*lawwā*) his neck' (etc.); and one says **ol anıñ sözün kađırdı**: 'he contradicted (or refuted, *radda*) his statement' *Kaş. II* 76 (**kađırarı, kađırma:k**); o.o. *I* 370, 22; 508, 2; *II* 74, 13; 164, 14 and *I* 144, 9, where the text is in some disorder: *KB sözün kađra kördüm* 'I tried to contradict (or refute) his statement' 6244; *xııı(?) Tef.* **kađra/kayra Ger.** used as an *Adv.* (to turn, send, come) 'back, backwards' 192-4; **Xwar.** xiv **kayra Adv.** (of movement) 'backwards'; (of time) 'again, afresh' 128; **Kom.** xiv 'to take back' **kayra/kayrı/kayırı al- CCI**; *Gr.*

D katur- *Caus. f.* of **2 kat-**, 'to harden', lit. or metaph. S.i.m.m.l.g., not *NE* or *SW*. **Xak. xı ol yumşak neğni: katurdı**: 'he hardened (*şallaba*) the soft thing'; as soft iron is annealed (*yudakkar*); and one says **taş yer anı: katurdı**: 'foreign countries (i.e. travel abroad)

hardened him', that is made him experienced (*mucras muhakkak*) *Kaş. II 74* (**katurur**, **katurma:k**); (**katurğa:n** in *I 516* is an error for **katğurgā:n**).

D katur- Hap. leg. ?; Caus. f. of **I kat-**; cf. **kartur-**. **Xak. XI 01 y:ip katturdi**: 'he ordered that the thread should be twisted (*bi-falı'l-xayt*) into the needle'; and one says of **talika:nka: ya:ğ katturdi**: 'he had the parched grain mixed (*acdaħa*) with oil'; also used of any two things when they are mixed (*xulıfā*) *Kaş. II 189* (**katturur**, **katturma:k**).

D kutar- See **kurtğar-**.

VU kođur- (MS. *kođur-*, but between **kađır** and **keđür-**) Hap. leg. ?; morphologically obscure. **Xak. XI 01 bu: i:şka: kođurdi**: 'he took great trouble (*cadda*) over this affair and made strenuous efforts over it' (*bālağa fihi*) *Kaş. II 76* (**kođurur**, **kođurma:k**); the word may also occur in *I 144, 7* but is not translated there.

***kuđur-** See **kuđruk**, etc.

VUD I kutur- 'to pour out, empty', and the like; *prima facie* a crisis of ***kuđtur-** Caus. f. of **kuđ-**; it is, however, odd that it survives as **kotar-** with the same meaning in NW Kk., Nög, and for 'to dish up (a meal)' in SW xx Anat. *SDD 964*, since this suggests an earlier form ***kotor-**. **Xak. XI 01 unuğ kuturdi**: 'he poured (*afrağa*) the flour from one vessel into another' *Kaş. II 71* (**kuturur**, **kuturma:k**); **ka:b kuturdi**: 'he emptied (*farrağa*) the vessel of its contents' *II 164, 16*; **kuturmuş ka:b**: 'an empty (*mafrüğ*) vessel' *II 170, 6*; **KB sevinçin tolu tut sakınçın kutur**: 'keep his joy full and pour away his anxiety' 117; a.o. 1455: **Kom. XIV 'to pour out, empty' xotar- CCG; Gr.: Kıp. XIII ǵarafa 'to dish up' (VU) kotir- Hou. 34, 5; xiv ǵarağa (VU) kořar-** (the vocalization is chaotic and partly lacking, but this seems the likeliest) *Bul. 29r.: xv ǵarafa'l-ǵāam (VU) kotar- Kav. 74, 17; Tuh. 27a. 1; Osm. XIV to xvi (VU) kotar- (1) 'to empty'; (2) 'to dish up'; in several texts *TTS I 487; III 479; IV 543*.*

(D) **2 kutur-** 'to be excessive, exceed reasonable limits' in various applications. Morphologically obscure but cognate to **kutuz**. S.i.a.m.l.g., usually 'to rave, be mad', and the like. Cf. *Doerfer III 1439*. Uyğ. viii ff. **Man. övke nizvani üze kuturup**: 'suffering from the passion of anger to excess' *TT III 29-30*; **Xak. oğla:n kuturdi**: 'the boy was light-hearted and persisted in his wantonness' (*riřtāha . . . wa lacca fi mucūnīhi*); and one says **tarıǵ kuturdi**: 'the crop, vegetation, etc. thrived' (*zakā*), originally (it meant that) something 'exceeded its due measure' (*cāwaza 'an miđdārihi*) *Kaş. II 74* (Aor. omitted, **kuturma:k**); **kuturma: lā ta'du řawrak**: 'do not behave outrageously' *I 508, 3; xiv Muh. (?) batrān* 'pert, overbearing', and the like **kuturmuş Rif. 149** (only): **Çağ. xv ff. kutur-** (spelt, 'with -u-') *diwāna řudan* 'to be mad'

Saħ. 282r. 27 (quoton.); **kudur-** ('with -u-') same as **kutur-** 284r. 3 (quoton.): **Kom. xiv** 'to be overbearing' **kutur- CCG; Gr.: Kıp. XIII al-kalab** 'hydrophobia, rabies' **kuřurmak Hou. 33, 4**.

D kađirt- Hap. leg.; Caus. f. of **kađır-**. **Xak. XI 01 anıǵ boynun kađirtti: alwā 'unuǵahu**: 'he had his neck twisted' *Kaş. III 431* (**kađirtur**, **kađirtma:k**).

D katart- (?**katirt-**) Hap. leg.; vocalized as below; Caus. f. of **katar-** which was perhaps really **katir-**. **Xak. XI 01 atıǵ katartti**: 'he ordered that the horse should be turned back' (*bi-radd*) *Kaş. III 430* (**katirtur**, **katirtma:k; sic**).

D kađırıl- Pass. f. of **kađır-**; 'to twist' (Intrans.); to be twisted (Pass.). S.i.a.m.l.g. usually as **kayrıl-/kayırıl-**. **Xak. XI anıǵ bo:ynı:** (mis-spelt *bo:ynni*); **kađırıldı**: 'his neck twisted' (*iltawā*), also used when it is twisted by someone else (*alwāhu ǵayruhu*); Intrans. and Pass. (*yata'addā wa lā yata'addā*) *Kaş. II 235* (**kađırılur**, **kađırılma:k**); **Kıp. xv lawā kayrıl-** (and *mayrıl-*) *Tuh. 32a. 12*.

VUD I kutrul- Hap. leg. ?; Pass. f. of **I kutur-**. **Xak. XI su:v olma:dın** (MS. *alma:dın*) **kuřruldı**: 'the water (or any other liquid) was poured (*uřriğa*) from the jar' *Kaş. II 234* (**kuřrulur**, **kuřrulma:k**).

S 2 kutrul- See **kurtul-**.

D kađran- Hap. leg.; Refl. f. of ***kađra-**, which s.i.a.m.l.g. except SW as **kayra-/kayıra-** 'to whet, sharpen' and, less often, 'to gnash the teeth'. See **kađrak**. **Xak. XI beg aǵar kađrandı**: 'the beg was furious (*harida*) with him and his conduct and dealings with him were harsh' (*asura*) *Kaş. II 249* (**kađranur**, **kađranma:k**; these two with -d-); a.o. *II 267* (**kađırılan-**).

D katrun- Refl. f. of **katar-**, lit. 'to turn oneself back'. The form suggests that the basic V. must have been **katir-** or **katur-**; n.o.a.b. Uyğ. viii ff. Bud. (when he saw the demons King Cařtana) **yürekın katrunup** (assumed the form of the chief of the warriors) *U IV 8, 15; v. G. translated 'steeling his heart', implying a Refl. f. of katur-; this may be right, though the word would be Hap. leg., but the narrative implies some change and 'changing his mind' seems likelier. **Xak. XI küler: er katrundı**: 'the laughing man stopped himself' (laughing; *imtañā*); its origin is changing one's mind about something (*al-harrān fi'l-amr*); hence one says **ol maǵa: yarmak: bérür erke:n katrundı**: 'he was giving me money (etc.) and then changed his mind and refrained' (*harına wa'mtañā minhu*) *Kaş. II 249* (**katrunur**, **katrunma:k**).*

(E) **kuřrar-** Atalay lists this as a **Xak. word**, but in fact *Kaş. II 199, 21 ff.* says that 'to save' might perhaps logically be **kuřrar-** but is in fact **kuřğar-** (**kurtğar-**) because **kuřrar-**,

particularly in the Aor. **kuṭrarur** would have had too many **rs** in it.

D **kaḍriş-** Recip./Co-op. f. of **kaḍır-**; both forms Hap. leg. **Xak. XI ol meniñ birle: boyun kaḍrişdi:** 'he competed with me in twisting (*fī layy*) necks' (etc.); and one says **ol ikki: söz kaḍrişdi:** 'they two contradicted (or refuted, *radda*) one another's statements' *Kaş. II 218* (verse; no Aor. or Infin.); **olar ikki: boyun kayrişdi:** 'they two competed in twisting necks' (etc.) *III 194* (**kayrişur**, **kayrişma:k**).

VUD 1 **kuṭruş-** Hap. leg.; Co-op. f. of **I kuṭur-**. **Xak. XI ol maña: ka:b kuṭruşdi:** 'he helped me to empty (*fī ifrāğ*) the vessel' (etc.) *Kaş. II 218* (**kuṭruşur**, **kuṭruşma:k**).

D 2 **kuṭruş-** Hap. leg.; Co-op. f. of **2 kuṭur-**. **Xak. XI oğlan kuṭruşdi:** 'the boys played and enjoyed themselves' (*la'iba . . . wa naşatū*) *Kaş. II 218* (**kuṭruşur**, **kuṭruşma:k**).

Tris. ĞDR

VUD **koḍuru:** Ger. of **koḍur-** used as an Adv. qualifying V.s and less often Adjs.; properly 'energetically, vigorously' and, more vaguely, 'extremely'. Pec. to Uyğ. Uyğ. VIII ff. Bud. **munça koḍuru inçıklayū** 'lamenting so vigorously' *U III 35, 27*; a.o. *22, 17*; **koḍuru tıñlap** 'listen attentively' *TT VI 383*; *Kuan. 176*; **koḍuru tañlançığ erürler** 'are extremely marvellous' *Suv. 348, 3*; o.o. *U II 7, 6* etc. (**kolula:-**).

VUD **koḍurçuk** Hap. leg.; Dev. or Den.(?) N. origin obscure; *al-kayd* is normally an A.N. meaning 'cunning, deceit', and the like, but must here be a Conc. N. meaning 'doll'. Cf. **kabarçak**. **Xak. XI koḍurçuk** 'a doll' (*al-kayd*), and is models in the shape of people (*tamāñil 'alā şirātī'l-nās*) which girls make to play with *Kaş. I 501*.

PUD **kuḍurçak** Hap. leg.; this word appears in a section headed *fa'al al* of words containing five consonants of which one is -w- or -y-, e.g. **buğayuk**, **sarkayuk** but is spelt **kudu:çak** or **kuru:çak**; the meaning suggests that it is a Dev. N. fr. ***kuḍurçak**, and the text perhaps originally had **kuyurçak**. **Xak. XI kuḍurçak(?) al-'uşuş** 'the tail-bone, coccyx' *Kaş. III 179*.

D **kaḍırğak** Hap. leg.; Dev. N. (connoting repeated action) fr. **kaḍır-**, lit. 'something constantly twisted, or wrinkled'. **Xak. XI kaḍırğak maclu'l-yad minal-'amal** 'a blister on the hand caused by manual labour' *Kaş. I 502*.

D **kuḍurğak** Pec. to *Kaş.*; Dev. N. fr. ***kuḍur-**. **Xak. XI kuḍurğak aḥad zaylayi'l-gabā xalfa(n)** 'one of the two skirts of a robe at the back' *Kaş. I 502*; a.o. *I 17, 3*.

PUD **kaḍırğam** perhaps Dev. N. (connoting repeated action); since both in the Brahmi texts and Uyğ. script the same letter is used

for **t** and **ḍ** it is uncertain whether it is derived fr. **katır-** or **kaḍır-**, both of which are semantically possible. N.o.a.b. **Türkü VIII** see **kaḍır:** **Uyğ. VIII ff.** Bud. Sanskrit *koṣāṭaki* a kind of tree, *Trichostanum dioeca TT VIII A.39* (spelt *kāṭrīḡan*): *xiv Chin.-Uyğ. Dict.* *luai* 'Sophora japonica, a kind of acacia' (*Giles 5,028*) *R II 327*; *Ligeiti*, p. 159 (transcribed *ha-ti-ēr-han* ?**kaḍırğan** or -**kan**).

PU **katturğan** See **kakurğan**.

D **kuḍurğun** N.o.a.b. Pass. or Intrans. Dev. N. fr. ***kuḍur-**; 'crupper'. **Xak. XI kuḍurğun tañaru'l-sarc** 'the crupper of a saddle' *Kaş. I 518*; a.o. *I 17, 6*.

D **katırılığ** Hap. leg. ?; P.N./A. fr. **katır**. **Xak. XI katırılığ er** 'a man who owns mules' (*bağl*) *Kaş. I 494*.

D **kuṭurma:** Hap. leg.; Pass. Dev. N. presumably fr. **2 kuṭur-**; the cap in question may be that worn by high Uyğ. dignitaries with vertical peaks described by *v. G.* in 'Die Dreizack-Kappe uigurischer Würdenträger', *UAF 36* (1964), p. 331. **Xak. XI kuṭurma: bōrk** 'a cap which has two peaks (or flaps, *canāhā*, lit. 'wings') in front and behind' *Kaş. I 490*.

Tris. V. ĞDR-

D **kaḍraklan-** Hap. leg.; partially mis-spelt; Refl. Den. V. fr. **kaḍrak**. **Xak. XI ta:ğ kaḍraklandı: kaṭura façcu'l-cabal wa huṣunuḥu** 'the mountain had many ravines and rugged places' *Kaş. II 275* (**kaḍraklanur**, **kaḍraklanma:k**).

D **kaḍırlan-** Refl. Den. V. fr. **kaḍır**; survives in NE Sag., Şor, Tel. **kazırlan-** 'to rage, to be angry' *R II 380*. (Uyğ. VIII ff. Bud. this word has been misread for **katığlan-** in *U II 46, 58*, see **kın-;** **Xak. XI er kaḍırlandı:** 'the man pretended that he had a harsh nature' (*asura tab'uhū*); its origin is **kaḍrandi:** (mis-spelt *kaḍrindi:*) and this is more correct (*aşahh*) *Kaş. II 267* (**kaḍırlanur**, **kaḍırlanma:k**).

Dis. ĞDS

D **kutsuz** Priv. N./A. fr. **kut**; 'not enjoying heavenly favour, unfortunate, unlucky', and the like. S.i.s.m.l. Uyğ. VIII ff. Bud. (they perished in the sea) **kutsuz suvilar** (error for **suvları**) **üçün** 'because of its ill-omened waters' (they all perished) *PP 54, 1*; a.o. *TT VI 7* (**ülügüzü:**) **Xak. XI kutsuz al-mudbir fi'l-umür** 'unlucky in one's affairs' *Kaş. I 457* (prov.): *KB 4386* (**kuṭluğ**): **xii(?) KBVP bu kutsuz yavuz tēp** 'saying "this is unlucky and evil"' 49: **xiii(?) Tef. kutsuz** 'unfortunate' 219 (under **kut**): **Kip. XIII al-maşim** 'unlucky, inauspicious' (opposite to *al-mubārak kuṭlu*): **kutsuz Hou. 27, 3**: *xv maşim kutsuz Tuh. 33a. 7*; *ha'b walış* (? meaning; opposite to *ka'b mubārak*, see **kuṭluğ**) **kutsuz tobıklı do. 30b. 7**: **Osm. xiv ff. kutsuz** 'unlucky, ill-omened', etc.; c.i.a.p. *TTS I 503*; *II 672*; *III 492*; *IV 558*.

Dis. ĞDŞ

DF **kadaş** (ka:daş) N. of Association fr. I **ka**; q.v.; lit. 'member of the same family, kinsman', sometimes used more vaguely for 'neighbour, comrade, friend'. N.o.a.b.; in the medieval period became corrupted to **kadaş** and thence ultimately to **kayaş**, its form as a l.-w. in Pe., *Doerfer* III 1592. **Türkü** VIII ff. **Man. Chuas.** 197-8 (adaş); **Yen. kuyda: kadaşım: kunçuyım: adrılı: bardım** 'I have been parted from my kinsfolk in the women's quarters and my consorts and have gone (from this world)' *Mal.* 29, 3: **Uyg.** VIII ff. **Man.** (stand up) **kamuğ begler kadaşlar** 'all begs and kinsmen' *M II* 9, 4: **Bud. kadaş** 'kinsman', sometimes more specifically 'brother', occurs sometimes by itself *TT VIII N.4*; *PP* 35, 5; 53, 4; 69, 4, but more commonly in the phr. **ka kadaş** see **I ka**: **Civ. kadaş** normally occurs in the phr. **ka kadaş** see **I ka**; but occasionally in *USp.* in the phr. **tuğmuşım kadaşım** 'my progeny and kinsfolk': **O. Kır.** IX ff. **kadaş** 'kinsfolk, fellow clansmen' is very common in funerary monuments as one of the groups from whom the deceased has been parted by death; it sometimes occurs by itself (though there usually in association with wife and sons), and in the phr. **ekinim kadaşım** *Mal.* 3, 1; 11, 5; 45, 7; **éşim kadaşım** *do.* 16, 2(?); 18, 4 and **yüz er/yüz kadaşım** *do.* 10, 2; 42, 2; 49, 1: **Xak.** XI **kadaş al-qarib mina'l-ixwān** 'a kinsman' *I* 369; o.o. *I* 407 (2 **ka**:) and about a dozen others translated *al-qarib* or *al-ax* 'brother', sometimes spelt **kadaş**; or **kadaş**: *KB* (knowledge is) **keđ bağırsak kadaş** 'a very compassionate kinsman' 317; **billişip ne barmu adaş yā kadaş** 'what acquaintances have you, comrades or kinsmen?' 524; o.o. 1327, 2575, 3209 (**I ka**:) *XII(?) Tef.* **kadaş/kazaş** 'brother, kinsman' 192-3; a.o. 198 (**I ka**:) *xiv Muh. al-qarāba* 'kindred' **ka:yaş** *Mel.* 49, 2 (*Rif.* 143 **yağuk**): **Çağ.** xv ff. **kayaş** is used in *Hend.* with **uruk**, for example they say **uruk kayaş nağād wa aqwām** 'descendants and clans'; **uruk** can be used by itself but not **kayaş** *San.* 281r. 22 (quotns.); o.o. *Vel.* 98; *San.* 71 v. 10-14 (**uruğ**): **Xwar.** xiv **kadaş** 'kinsman' *Qutb* 127; **kayaş** ditto 128; a.o. 126 (**I ka**:) **kadaş** *Nahc.* 48, 15; **kayaş** *do.* 120, 6; 383, 8.

kađış 'strap'; s.i.a.m.l.g., usually as **kayış**, its form as a l.-w. in Pe., *Doerfer* III 1414. **Cf. sidım, yarındak.** **Xak.** XI **kađış** 'a strap' (*al-sayr*) which is cut as a strip from the hide of a slaughtered beast' *Kaş.* I 369; o.o. *do.* 499 (**bakaniğ**); *III* 10 (**yétiz**); 325 (**toku:la-**): *xiv Muh.* (under 'cobblers') *al-sayru'l-ğaliş* 'a thick strap' **ka:yış** *Mel.* 59, 14; *Rif.* 158; (under 'horse furniture') *al-sayr* **qa:yış** 71, 10; 173 (but translating *saddū'l-sarc* 'saddle-straps'); a.o. 71, 14; 174 (**üzepü**): **Çağ.** xv ff. **kayış** 'a strap' (*tasma*) that is a long strip of leather *San.* 281 v. 16: **Kom.** xiv 'strap' **xays CCG**; **Gr.**: **Kıp.** xiv **kayış al-sayr** *Id.* 77: *xv al-sayr* **kays** (*sic*) *Kay.* 64, 4; **kayış** *Tuh.* 19b. 3.

Dis. V. ĞDŞ-

D **kađuş-** (MS. in error?, *kađış-*) *Hap. leg.*; Co-op. f. of **kađu-**: **Xak.** XI **ol mapa: tom kađuşdi**: 'he helped me to sew the garment with strong stitches' (*fī şamra* . . . *wahwa xiyāta mu'akkada*); also used for competing *Kaş.* II 93 (no Aor., **kađuşma:k**).

D **kađış-** Co-op. f. of **I kat-**; s.i.a.m.l.g. except SE(?) with some extended meanings. **Xak.** XI **ol meniş birle: talkanka: yağ kađışdi**: translated 'he helped me to mix (*fī cadh*) oil with the parched grain'; also used for competing *Kaş.* II 89 (**kađışur, kađışma:k**); the two alternative meanings inadvertently reversed: **Çağ.** xv ff. *San.* 266r. 22 (**katil-**): **Xwar.** xiv **kađış-** 'to mix, or associate with' (*people Dat.*) *Qutb* 136: **Kıp.** xv **muşlađ** 'mixed together' **kađışıptır** (*sic*) *Tuh.* 34b. 12.

D **kıdış-** Co-op. f. of **kıd-**; survives in a rather wide range of meanings as **kıyış-** in some NE languages and SW Osm.; **Tkm. ğıyış-**. **Xak.** XI **ol mapa: bōrk kıdışdi**: 'he helped me to sew a brim (*bi-xiyāti'l-hatār*) on the hat'; also for helping to sew anything which has a surround or border (*lahu istidāra wa kifāf*) *Kaş.* II 93 (**kıdışur, kıdışma:k**, MS. everywhere **kıdış-**): **ol mapa: yığaç kıyışdi**: 'he helped me to cut the wood on a slant' (*muħarrafa(n)*); also used for competing *Kaş.* III 189 (**kıyışur, kıyışma:k**): *KB(?)* 'aziz ol kıyışmaz anıñdu bir izz' 'he is gracious and does not deprive him of this grace' verse, prob. spurious, in the Vienna MS. after 1248: **Xwar.** xiv (if you do not walk in their ways and) **bir yañka kıyıssañ** 'turn aside in another direction' (I will loathe you) *Nahc.* 318, 13.

D **kođuş-** Recip. f. of **kođ-**; survives, with much the same meaning, only(?) in SW **Türki koyaş-/koyuş-**. **Xak.** XI **olar: bir: birke: iş kođuşdi**: 'they left (*tarakā*) the matter to each other and relied (*ittakala*) on one another' *Kaş.* II 94 (**kođuşur, kođuşma:k**; MS. everywhere **kođuş-**).

D ***kođuş-** See **kuyuş-**.

Tris. ĞDŞ

DF **kadaşlık** *Hap. leg.*; A.N. fr. **kadaş**. **Xak.** XI **kadaşlık al-uxuwa wa'l-qāra** 'blood-relationship, kinship' *Kaş.* I 503.

Tris. V. ĞDŞ-

D **kađışla-** *Hap. leg.*; **Den.** V. fr. **kađış**. **Xak.** XI **ol kö:nüğ kađışlađı: vadda mina'l-şayrim sayr** 'he cut a strap in a strip from the tanned leather' *Kaş.* III 335 (**kađışla:, kađışla:ma:k**).

Dis. ĞDY

VUF **kutay** n.o.a.b.; **Rad.** and **Thomsen** were no doubt right in translating this word, which occurs in two lists of precious objects, as 'silk fabric' of some kind; it is presumably

a Chinese phr.; the second syllable might be *tai* 'girdle' (*Giles* 10,554). **Türkü VIII** (their white silver) **kırğağlığ kutayın** 'bordered silk fabric(?)' (and musk-scented embroidered brocade) *II N 11*; a.o. *do.* 3 (éşgü:tl).

Dis. ĞDZ

D kađız 'the bark of a tree', and in the early period specifically 'cinnamon bark'; perhaps *Dev. N. fr.* 2 *ka:d- in the sense of something which detaches itself or is detached from the tree. **Uyg.** VIII ff. *Man.-A* (in a series of similes) **yétinçsiz bilge iğaç kađızı** 'the bark of the broad tree of wisdom' *M III 31, 1* (iii): *Civ.* **kađız** 'cinnamon bark' appears, together with pepper, cardamom, and other spices in several prescriptions *H I 6, 107; TT VII 22, 5; XIV Chin.-Uyg. Dict. kwei hua* 'cinnamon flower' (*Giles* 6,435 5,002) **kađız çeçek Ligeti 159; R II 329: Xak. XI kađız lihâ'u'l-şacara** 'the bark of a tree' *Kaş. I 365*.

VUD kođuz n.o.a.b.; the precise meaning seems to be 'femme sole', that is a woman who no longer has a husband because he is either divorced or dead, less narrow than **tu:l** 'widow'. *Prob. Dev. N. fr.* ko:d- in the sense of something abandoned. **Türkü VIII T 48 (ağı:); Uyg.** VIII (I defeated them and) **yılıksın barımın kızın kođuzın kelürtim** 'carried off their livestock, movables, (unmarried) girls and femmes soles' *Şu. E 3: Xak. XI kođuz al-mar'atu'l-şayyib* 'a femme sole' *Kaş. I 365*.

kotuz (kotoz) 'yak'. Survives in this meaning in SE *Türki kotaz*: *NC Kzx. kodas*; *Kır. kotos*: *SC Uzb. kütas*; *SW Osm. kotaz/ kotas* (*Red.* 'vulgarly xotoz'); see *Shcherbak*, p. 103. In *SW Az.*, 'Tkm. ğotaz'; *Osm. kotaz* also means 'a tuft of yak's hair worn as an ornament'. *L.-w.* in *Pe.*, etc. in both meanings, *Doerfer III 1414. Xak. XI kotuz baqaru'l-wahş* 'a wild bovine' *Kaş. I 365: KB* (as vicious as a bear) **kotuz teg öçl** 'as spiteful as a yak' 2311 (but this might be **kutuz** 'mad dog'); **yâ kuzda yoriğli kalın köp kotuz** 'or large herds of yaks ranging the northern slopes of the mountains' (or bulls, cows, and oxen in the plains) 5372: **Kıp. XIV koţuz al-barcaam** (*Pe. parçam*) 'a yak's tail', that is (a tuft of) hair which is hung on horses' necks *İd. 73*.

(**D**) **kutuz** 'mad', and esp. 'a mad dog'; connected etymologically with **kutur-**. Survives in *SW Osm. kuduz* 'rabies'; mad, unrestrained, of animals, human beings and even some kinds of vegetation. **Xak. XI kutuz it al-kalbu'l-kalib** 'a mad dog' *Kaş. I 365: KB 2311* (?), see **kotuz**): **Çağ. xv ff. kutuz** (spelt) *divâne* 'mad', also pronounced **kuduz** *San. 283v. 1* (quoton.): **Xwar. XIV kutuz it Qutb 146; Kıp. xv uqur minâ'l-kilâb** 'of dogs, prone to bite' **kuţuz** *Tuh. 25b. 1*.

Tris. ĞDZ

D kađızgaktıg *Hap. leg.*; *P.N./A. fr.* a *Den. N. fr. kađız*. **Uyg.** VIII ff. *Bud.* (cold-faced Brahmins) **kađızgaktıg éliğin** 'with their

hands rough like the bark of a tree' *U III 17, 18*.

D kotuzluğ *Hap. leg.*; *P.N./A. fr. kotuz. Xak. XI kotuzluğ er* 'a man who owns wild cattle (i.e. yaks)' *Kaş. I 495*.

Tris. V. ĞDZ-

D kađızlan- *Hap. leg.*; *Refl. Den. V. fr. kađız*; the basic f. survives as **kayızlan-** 'to remove the bark of a tree' in *NW Kaz. R II 98. Xak. XI yığaç kađızlandı: nahata li'l-şacar lihâ 'the tree grew bark' *Kaş. II 267* (**kađızlanur**, **kađızlanma:k**).*

VUD kođuzlan- *Hap. leg.*; *Refl. Den. V. fr. kođuz. Arğü: XI er kođuzlandı*: 'the man married a femme sole' (*şayyib*) *Kaş. II 267* (***kođuzlanur**, **kođuzlanma:k**).

Mon. ĞĞ

ka:ğ ko:ğ/ka:k ko:k *Hap. leg.*; onomatopoeics. **Xak. XI kaz ka:ğ ko:ğ etti**: 'the duck (properly "goose") made a noise (*şaha*) like this onomatopoeic (*al-hikāya*)' *Kaş. III 128*—**ka:z ka:k ko:k etti**: 'the duck (goose) made a noise in this way' (*al-naw*) *III 130*.

I kak/ka:k the general connotation is 'something dried', often with the implication that it is so dry that it is splitting. *S.i.a.m.l.g. L.-w.* in *Pe.*, etc., *Doerfer III 1397. Xak. XI kak al-faliq* 'a dried segment of something'; hence one says **erük kakı**: 'dried split plums' (etc.): **kak et al-lahmu'l-qadid** 'meat cut in strips and dried', also used of anything that is cut in strips and dried (*taqaddada*): **kak al-ğadır** 'a dry river- or lake-bed' (verse) *Kaş. II 282*: (after **ka:k ko:k**) and *al-faliq* is called **ka:k ko:k** (*MS. ha:ko:k*) as a jingle (*'alā tariği'l-ıthā'*) *III 130*; **ka:k** 'dried split plums' (etc.) *III 155*: *xiv Muh.(?)* (under 'horses') *al-mashūq* 'the loser' (opposite to *al-sābiq* 'the winner') **ka:k Rif. 171** (only); the same word used metaph. (?): **Çağ. xv ff. kak** 'anything dried' (*hurumus*); in *Xorasan* and *Samarkand* they dry melons like other fruit, and when they need them they moisten them with water and they become like fresh melons *Vel. 323* (quoton.); **kak (1) xışk** 'dry' (quoton.); (2) 'rain-water which collects in open ground (*daş*) and forms a pool (*tālāb*) and disappears' *San. 274v. 10*: **Kıp. xiv ka:k al-qalt**, that is 'a hole in the rock in which water collects' *İd. 73*; *al-qadid kak et/ (PU sögrük/kuru: et)* *Bul. 8, 9*: *xv qadid kak Tuh. 29a. 6*.

2 kak *Hap. leg.*; the name of a game bird, prob. of onomatopoeic origin, cf. **ka:ğ ko:ğ. Xak. XI KB kak** is included, with swan, pelican(?), crane, bustard, and three other unidentified birds in a list of birds which can be hunted 5377.

S 3 ka:k See **ka:ğ**.

kı:ğ 'animal dung', particularly when used as a fertilizer. *S.i.a.m.l.g.* except *NE(?)* as **kığ/kiy**; cf. **komuk**, **1 yin**, etc. **Uyg.** VIII ff. *Civ.*

H II 26, 84 (ükmek): **Xak.** xı kı:ğ 'dung' (*al-zıbl*) with which land is manured (*yuzbal*) *Kaş.* III 129; **Çağ.** xv ff. **kık pişil** 'sheep's dung' *San.* 297v. 27; **Tkm.** XIII *al-ba'r* 'animal dung' **kı:ğ** (miss-pelt *hayğ*); **Kıp.** **mayak** *Hou.* 15, 5; **Osm.** xiv ff. **kığ** 'dried animal dung'; c.i.a.p. *TTS* I 454; II 623; III 443; IV 506.

?D **ko:ğ** 'dust' and the like; perhaps Dev. N. fr. ***ko-** in the sense of something that settles on the ground. Survives in some NE languages as **kok** 'ashes, scurf' *R* II 507; **xox** **Khak.** 'burning ashes'; *Sag.* 'barley chaff' *Bas.* 289; NW **Kırm** **kok** 'dust' *R* II 507. Cf. to:ğ, to:z. **Uyğ.** VIII ff. Bud. (we too at the end of a long life) **munçulayu koğ bolur** 'will become dust like this' *ÜSp.* 97, 17; (Sanskrit lost) **dyanliğ koğı erser** meaning uncertain; acc. to v. G. the parallel Sanskrit text requires some meaning like 'the axle of meditation' *TT VIII A.* 34; **Xak.** xı ko:ğ *al-qadā fi'l-'ayn awi'l-'a'ām* 'fine dust in the eye or in food' *Kaş.* III 128; **Osm.** xiv to xvi **koğ** 'hot ash, spark'; in several texts *TTS* III 464; IV 530; XVIII **koğ** in *Rümi*, *şixāra-i ātaş* 'hot ash, spark' *San.* 288v. 21.

Mon. V. ĞĞ-

***ka:ğ-** See **ka:ğut**, **ka:ğil**, **ka:ğun**, **ka:ğur-**.

kak- 'to strike, tap', esp. 'to knock on (a door)'; prob. onomatopoeic by origin. S.i.a.m.l.g. with some extended meanings. **Xak.** xı **anı başda** (? so read, not **başra**): **kakdı**: 'he tapped him lightly (*qara'ahu* . . . *xafifa(n)*) on the head' *Kaş.* II 293 (**kakar**, **kakma:k**); **yaşnat kılıç başı**: (MS. in error *başım*): **üze kakıl yara**: 'make your sword flash over his head, strike, and split it' II 356, 18; o.o. I 73, 9; 102, 4; **Çağ.** xv ff. **kak-** 'to strike (*zadan*) one thing against another' *San.* 274r. 8; **Xwar.** xiv **kak-** 'to knock on (a door)' *Qutb* 131; **Kıp.** XIII *daqqa min qar'i'l-bāb* 'to knock on a door' **kak-**; also *safaqa'l-rah*n 'to strike hands on a bargain' *Hou.* 40, 4; xiv **kak- qara'a İd.** 73; **Osm.** xiv ff. **kak-** (occasionally xiv, xv **kax-**) normally 'to knock on a door'; in some texts looks like a Sec. f. of **kalk-** *TTS* I 404; II 565; III 396; IV 453.

1 **kok-** properly 'to give out a smell of burning', hence by extension 'to smell unpleasant or putrid, to stink'. Survives only(?) in SW Az. **ğoxu-/koxu-**; **Osm.** **kok-**; **Xak.** 's' alternative form **ko:k-** may be an error. **Xak.** xı **yağ otta koktı**: 'the smoke of the (burning) oil rose in the air' (*irtafa'a*); it is like when a lamp is extinguished and smoke rises from it; similarly when meat is burnt and its smell of burning (*qutāruhu*) rises, one says **et kokdı**: *Kaş.* II 293 (**kakar**, **kokma:k**); **et kokdı**: 'the smell of burning meat rose'; also of the smoke of a lamp when it is extinguished (2 **ko:k-** follows) III 184; **Xwar.** XIII **kok-** (or **kbku-**?) 'to smell' (Intrans.) 'Ali 29, 58; **Kıp.** xiv **kok- fāhat rāyihatu'l-harāq** 'there was a smell of burning' *İd.* 73; xv *fāha koku-* (Tkm. **koku-**) *Tuh.* 28a. 10.

?D 2 **ko:k-** 'to decrease, diminish', and the like; perhaps Emphatic f. of ***ko-**. Survives in the same meaning in NE *Sag.*, *Şor* **kok-**; *Kumd.* **ko:k-** *R* II 508-9; *Khak.* **xox-**. **Uyğ.** VIII ff. Civ. (your advantages and honour have diminished) **ediğ tavariğ koktı** 'your property and wealth have decreased' *TT* I 58-9; **Xak.** xı **su:v ko:kđı**: 'the water decreased (*ğāda*) from what it had been and subsided' (*sakana*); and one says **şı:ş ko:kđı**: 'the swelling subsided' (*sakana*) *Kaş.* III 184 (**ko:kār**, **ko:kma:k**).

Dis. ĞĞA

kıkt: Hap. leg.; onomatopoeic; cf. **kıkır-**, **kakı:la-**. **Xak.** xı **orı: kıkı**: *calaba wa şiyāh* 'outcry, shouting' *Kaş.* III 227.

kuğu: 'swan'. S.i.m.l.g. as **ku**, sometimes only in **ak ku** 'white swan'; NW *Kumyk*, *Nog.* **kuv**; SW Az. **ğu**; **Osm.** **kuğu**; **Tkm.** **ğuv**. L.-w. in *Pe.*, etc., *Doerfer* III 1543. **Türkü** VIII ff. (a man) **kuğu: kuşka: soku:şmi:ş** 'encountered a swan' *İrkB* 35; a.o. *do.* (ur-): **Uyğ.** VIII ff. Civ. *TT* I 225 (uç-): **Xak.** xı **kuğu:** *al-hawāsil* *Kaş.* III 225 (and 240, 25); there is considerable doubt of the exact meaning of this word which is also used to translate *korday*, q.v.; *Red.* 812 translates it, *inter alia*, as 'pelican' in *Osm.*, but *Brockelmann* translates it as 'swan' in one place and 'cormorant' in the other: *KB* (geese, ducks and) **kuğu** 72; o.o. 365 (tü), 1101, 5377; xiv *Muh.* *al-ğurnūq* 'stork, or crane?' (NB. not crane, which is *türña*): **ku:ku Mel.** 73, 5; *Rif.* 176 (*Rif.* also 'white water bird' **kuğu**); **Xwar.** xiv **kuvu** (misvocalized *kavu*) 'swan' *Qutb* 137; ditto (correctly vocalized but with -k- for -v-) 140; **ku** 'swan' *MN* 5; **Kıp.** xiv (in the list of birds) *al-marzam* 'swan' **kuw** *Bul.* 12, 3; **ku:** (?*kuw*) ditto (misvocalized *al-mirzam* 'the star Rigel') *İd.* 76; xv *tamm* 'a kind of goose' (*Steingass*) **ku** (in margin in second hand **kuğı/kuğu**) *Tuh.* 8b. 13.

Dis. V. ĞĞA-

kakı: 'to be angry (with someone *Abl.*), to abuse'. Survives, with same meaning, only(?) in SW *Osm.* See *Doerfer* III 1400. **Uyğ.** VIII ff. Bud. **övekeser kakısar** 'if he is angry' (Hend.) *Suv.* 595, 10; **Xak.** xı **ol andın kakı:đı**: 'he was angry with him (*ğadıba* 'alayhi) and annoyed (*dacıva*) with what he had done' *Kaş.* III 269 (**kakar**); in *Arğü:* **kakıyu:r**; the *Arğü:* form all the *Aors* in this chapter in this way but it is irregular and incorrect; **kakı:ma:k**: **Xwar.** xiv **kakı:** 'to be angry' *Qutb* 131; **Kom.** xiv 'to abuse' **kağı-/kaki- CGL, CCG**; *Gr.*: **Tkm.** xiv **kakı-ğadıba** *İd.* 73; *ığtāza, wāca'a* 'to be angry, hurt' **kakı-** *Bul.* 33v.: xv *al-ğayz* **ka:kımak** *Kav.* 61, 16; *ğadıba* **ka:kı-** *do.* 76, 12; *ığtāza* (**Kıp.** **yañır-**) **Tkm.** **kak-** (in margin in second hand, *ğadıba* **kakı-**) *Tuh.* 6a. 7; **Osm.** xiv ff. **kakı-** 'to be angry, to reprimand'; c.i.a.p. *TTS* I 402; II 563; III 395; IV 452; XVIII **kakı-** in *Rümi*, *xışmāk şudan* 'to be enraged' *San.* 274v. 10.

Dis. ĞĖĖ

kakaç 'dirt' and the like; perhaps a Dim. f. of **I kak** in the sense of a dried incrustation of dirt, but more likely to be a quasi-onomatopoeic, esp. considering the alternative pronunciation. **Xak.** x1 **kakaç** *al-waxx wa'l-daran* 'dirt, filth'; hence one says **to:n kakaç boldi:** 'the garment has become filthy' (*wasaxa*) *Kaş.* I 358; **kaça:ç al-daran;** hence one says **to:n kaça:ç boldi:** *darana'l-tawb*, the -ç- was altered from -k-, the original form was **kaka:ç** (*sic*) II 285; **Kip.** xv *atlas* 'worn out, shabby, dirty' **kakaç** *Tuh.* 4b. 12.

Dis. ĞĖD

D ka:ğut Dev. N. fr. ***kağ-**; survives only (?) in SW Osm. **kavut** 'roasted wheat ground to flour; a gruel made out of such flour'. See *Doerfler* III 1413. **Xak.** x1 **ka:ğut** 'a kind of food made of millet' (*al-duxn*); the millet is boiled, dried, and crushed, and the flour from it is mixed with melted butter and sugar; it is a food for parturient women (*al-nafās, sic*) *Kaş.* I 406; **kawut** dialect form (*luğa*) of **ka:ğut** (*sic*) for the food of parturient mothers (*al-nifās*); millet flour (*sawiq*) is mixed with melted butter and sugar and eaten III 163; **xiv Muh.** *al-sawiq kawut:* *Mel.* 66, 1 (*Rif.* 165 *talka:n*): **Kip.** xiv *ka:wut ma'rif wa huwa qibcāqī* 'a well-known Kip. word' *İd.* 73; *al-qāwut qibcāqīya Bul.* 8, 16; **xv sawiq** (**karuk**, below the line) **kawut** *Tuh.* 19a. 6; **Osm.** xiv ff. **kawut** 'flour made from parched grain'; c.i.a.p., esp. in diets. **TTS** I 435; II 603; III 425; IV 485; xviii **kawut** (spelt. in *Rūmi*, 'wheat and pulses made into flour and eaten', in *Ar. sawiq San.* 279r. 24.

Dis. V. ĞĖD-

D kakit- Caus. f. of **kak-**; n.o.a.b. **Xak.** x1 **ol anı: kakittı:** *ağđabahu wa ađarahu hattā a'rađa* 'anhu' 'he angered and annoyed him so that he avoided him' *Kaş.* II 308 (**kakitu:r, kakitma:k**): **Xwar.** xiv **kakit-** 'to annoy' *Qutb* 131.

D kokit- Caus. f. of **I kok-**; survives with a wider range of meanings in SW Osm. **kokut-**. **Xak.** x1 **ol ađar söğlünçü kokittı:** 'he overcooked (*qattara*) the roast meat until smoke rose from it'; also used when one extinguishes a lamp and makes a disagreeable smell rise from it *Kaş.* II 309 (**kokitu:r, kokitma:k**; the **ađar** is not translated, and seems to be superfluous); (in a grammatical section) **ol bilikni: kokittı:** 'he extinguished the lamp (lit. 'wick') and made it smell'; the base (*al-aşl*) is **ko:kdi:** and it is made Causative (*ya'mar*) as **kokit-**, the -o:- is eliminated (*saqatā*) from it II 323, 13.

D kaktur- Caus. f. of **kak-**; s.i.m.m.l.g. **Xak.** x1 **ol anı: başđa:** (? *sic*, not *başra:*) **kakturdi:** 'he urged and incited him to strike' (*'alā'l-qafı*) him on the head' *Kaş.* II 191 (**kakturur, kakturma:k**): **Çağ.** xv ff. **kaktur-** Caus. f.; *kübānidan* 'to order to strike or beat' *San.* 274r. 27 (quoton.).

Dis. ĞĖĖ

D kakığ Dev. N. fr. **kaku-**; 'anger'. N.o.a.b. **Xak.** x1 **kakığ** *al-ğadab wa'l-murāğama* 'anger, opposition'; one says **men ađar kakağında:** **bu: ı:ş kıldım** 'I did this in spite of his opposition' (*rağma(n) lahu*) *Kaş.* I 376.

?**S kağuk** See **kavuk**.

E ka:kuk error in the MS. for **ka:k kok:**; see **I kak**.

Dis. ĞĖL

D ka:ğıl Dev. N. in -**ıl** (normally Pass.) fr. ***kağ-**; basically 'a willow shoot'; in the *Hend.* **berge kağıl** in Uyğ. it must mean 'a rod used for chastisement'. N.o.a.b. **Uyğ.** viii ff. **Bud. kılıçı biçgesi kağılı tsun tsun sınar uvsanur** 'their swords, knives, and rods break into small pieces and are shattered' *Kuan.* 27-8; **berge kağıl** *TT IV* 10, 7 (**bedük**); 18 note B 7, 2-3 (**topla-**) a.o.o.: **Xak.** x1 **ka:ğıl qudbān xilāf rağb** 'fresh willow shoots' used to fasten vines (to the trellises) *Kaş.* I 409 (prov.): *KB* 1055 (**eğil-**).

PU koklık Hap. leg.; there is no clue to the meaning of this word; it has hitherto been translated 'perfumes' owing to a supposed connection with **I kok-**, but morphologically it could not be derived from that V. and that meaning could not be obtained from it. **Türkü** viii (five hundred men, led by Li Sün T'ai Chiang-chün, came from China to the funeral) **koklık** [one or two words] **altun:kümüş** **kekgek** **siz kelürti:** 'they brought large quantities of . . . gold and silver' *II S* 11.

Dis. V. ĞĖL-

D kakıl- Pass. f. of **kak-**; 'to be struck, tapped', etc. S.i.m.m.l.g. **Xak.** x1 (**ol**) **başđa:** (so read, not *başra:*) **kakıldı:** 'he was struck (*qurı'a*) on the head'; hence one says **kakıldı:** **sokıldı:** 'he was beaten (*duriba*) and struck when he was humiliated' (or 'despised' *dullıla*) *Kaş.* II 135 (**kakılur, kakılma:k**); **bu er ol telim kakağın sokulğan** 'this man is humiliated and slapped (*dalül* . . . *mulakhad*) by everyone' *I* 520; 525, 12; **Çağ.** xv ff. **kakıl-** (spelt) *kübida şudan* 'to be beaten' *San.* 274r. 24 (quoton.).

D kakla- Den. V. fr. **I kak**; 'to dry (meat etc.)'; s.i.a.m.l.g. except SW(?). Not noted before XIII but cf. **kaqlat-, kaklan-**. **Kip.** xiii *şarraha min taşrihi'l-lahm* 'to slice (meat) in order to dry it' **kakla-** *Hou.* 41, 8; xv *qaddada* 'to dry' (meat etc.) **kakla-** *Tuh.* 30a. 12.

D kaqlat- Caus. f. of **kakla-**. S.i.s.m.l. **Xak.** x1 **ol ađar et kakkattı:** 'he ordered him to dry (*bi-taqdid*) the meat' *Kaş.* II 348 (**kaklatu:r, kakkatma:k**).

D kığlat- Hap. leg.; Caus. f. of **kığla-**, Den. V. fr. **kığ-**, which survives in SW Osm. **Xak.** x1 **ol yérığ kığlattı:** *admla ađahu bi'l-sircin* 'he had his land manured with animal

dung'; and one says of **atın kışlattı**: 'he made his horse stale' (*arāṭa*) *Kaş. II* 348 (**kışlatu:r**, **kışlatma:k**).

D kaklan- Refl. f. (sometimes used as Pass.) of **kakla-**; s.i.s.m.l. **Xak. XI** et **kaklandı**: 'the meat dried' (*taqaddada*); and one says **su:v kaklandı**: *istanqa'a'l-mā' wa şāra ğudrān fi'l-aqlāt* 'the water collected and formed pools in hollows' (i.e. and then dried up) *Kaş. II* 252 (**kaklanu:r**, **kaklanma:k**).

Tris. V. ĞŪL-

D kaktı:la- 'to cackle' and the like; Den. V. fr. ***kaktı-**, an onomatopoeic cognate to **kıktı-**, q.v. Perhaps survives in SC Uzb. **kakilla-** and **kakilda-** in several NC, NW, and SW languages, *R II* 61, which are more or less synonymous. **Xak. XI** *KB* (geese, ducks, and swans fill the sky and) **kakılayu kaynar yokaru kodı** 'swirl up and down cackling' 72: xiv *Muh. na'aba'l-ğurāb* 'of a crow, to croak' **kaktı:la-** *Mel.* 31, 15; *Rif.* 116.

Dis. ĞŪN

F xağan a title of great antiquity taken over by the Türkü in the specific sense of 'an independent ruler of a tribe or people'. Its earlier history is discussed by Pulleyblank in *Asia Major IX*, Part 2, pp. 260 ff. It is first noted in an immediately recognizable form as a royal title of the Juan-juan and T'u-yü-hun round about A.D. 400, but Pulleyblank believes that a Hsiung-nu royal title *hu-yü* (Ancient Chinese *ywax-ywāy*) mentioned in connection with events at the end of the 1st century B.C. is an earlier Chinese transcription of the same word. In Türkü and Uyğ. texts it is habitually transcribed **kağan**, but as both **x-** and **k-** would have been represented by the same letter in these texts it was almost certainly **xağan**. The relationship between it and **xan**, which is practically syn. w. it, is obscure; the two cannot morphologically be connected in Turkish but may have been alternative forms in the languages from which they passed to Turkish. It became an early l.-w. in Mong. as **kağan/ka'an** (*Haenisch* 54-6) and re-entered Çağ. in the latter form. It was Arabized as **xāqān** at an early date and in that form remained one of the imperial titles until the dissolution of the Ottoman Empire. Türkü VIII **xağan** is very common; it is normally used of the Türkü ruler himself, but also of the Emperor of China, *tavğaç xağan I N 12*, the King of Tibet *Tüpüt xağan I N 12*, and junior members of the royal family installed as the rulers of subject Turkish tribes, *Türgeş xağan, Kırkız xağan I N 13*: Uyğ. VIII **xağan** was the title assumed by Uyğ. rulers when they became independent in A.D. 742 *Şu. I N 1*, etc.: VIII ff. Bud. **adınçığ idük xağan xan sıslı** 'the army of our elect, sacred ruler (Hend.)' *TT VII* 40, 123-4: xiv *Chin.-Uyğ. Dict. huang ti 'Emperor'* (*Giles* 5,106 10,942) **xağan Liğeti** 160; *R II* 71: **Xak. XI** (under **xa:n**) it is the title given to the descendants of

Afrāsīyāb, *wahwa'l-xāqān*, it is used both in the short and the long form *Kaş. III* 157: **KB xa:kān** is the title given to the poet's patron 85-6, 102-4, 115: xiv *Muh. al-malik 'king'* **xa:kān Mel.** 50, 4; *Rif.* 145 (in margin **xa:n**): **Çağ.** xv ff. **ka'an** (also a Pe. word) *xāqān wa xān Vel.* 313 (quotns.); **ka'an şāh-i şāhān** 'king of kings'; in this connection the Mongols call their own supreme Emperor (*pādişāh*) to whom other *pādişāhs* are subject **ka'an San.** 263v. 8; **xakan** alternative form (*murādīf*) of **ka'an** that is 'king of kings' (quotn.); and they call Emperors in general and the Emperor of China in particular **xakan** 222r. 23 (followed by a list of other royal titles).

?**D ka:ğun** 'melon'. S.i.a.m.l.g. except NE with great phonetic variations, but usually as **kavun/kawun**; morphologically could be a Dev. N. fr. ***ka:ğ-** but except for **xa:tu:n**, which is a l.-w., this seems to be the only Turkish word with two long vowels, and it is perhaps also a l.-w. Uyğ. VIII ff. Bud. (vegetables, fruit) **ka:ğun TT VIII K.4**: xiv *Chin.-Uyğ. Dict.* 'water melon' **kağun Liğeti** 160; *R II* 77: **Xak. XI ka:ğun al-bağfıx** 'melon' *Kaş. I* 410; about a dozen o.o. with same spelling and translation: *KB neçe körklüg erse kağun taş yüzl* 'however beautiful the outside of a melon is' (if it has no taste throw it away) 5110: xiv *Muh.(?) badru'l-bağfıx* 'melon seed' **ka:wun uruğ Rif.** 181 (only): *Tkm. XIII al-bağfıx ka:wun Hou.* 8, 11: xiv **kawun al-bağfıx'u'l-asfar** 'a yellow melon' *Id.* 76; xv ditto: **ka:wun Kav.** 63, 15; 'a yellow, or other, melon' **kowun** (between the lines 'and kawun') *Tuh.* 6b. 12.

VU?D kokun Hap. leg.; perhaps an Intrans. Dev. N. fr. **1 kok-**, but the semantic connection is tenuous. **Xak. XI kokun al-şarara** 'spark' *Kaş. I* 404.

Dis. V. ĞŪN-

D kakın- Refl. f. of **kak-**; 'to strike oneself'. Survives as **kağın-** 'to beat one's breast, clap one's hands', and the like in some NE, NC, NW languages *R II* 73. Uyğ. VIII ff. Bud. **tsuy irinçü ağır ayığ kılınçların ökünüp kakınıp bılınlı ukunup** 'repenting his sins and misdeeds, beating his breast and knowing and understanding (his own faults)' *Suv.* 139, 23 ff.; a.o. *do.* 140, 11.

Tris. ĞŪN

DF xağanlığ P.N./A. fr. xağan. N.o.a.b. Türkü VIII **xağanlığ bodun ertim** 'we were a people ruled by (our own) **xağan**' *I E 9, II E 9*; o.o. *I E 15, II E 13; I E 18; II E 24.*

D kağunluğ Hap. leg. ?; P.N./A. fr. **ka:ğun**; **Xak. XI kağunluğ er** 'a man who owns melons' *I* 499.

D kağunluk A.N. (Conc. N.) fr. **ka:ğun**; 'a melon patch'. S.i.s.m.l. **Xak. XI kağunluk al-mabtaxa** 'a melon patch' *Kaş. I* 504; a.o. *I* 505, 18.

VUD kökunluğ Hap. leg.; P.N./A. fr. **kokun**. **Xak.** xı kokunluğ ot: *nār dāt şarara* 'a fire making sparks' *Kaş.* I 409.

Tris. V. ÇĞN-

DF xağanla:- Den. V. fr. **xağan**. N.o.a.b. **Türkü VIII xağanladuk xağanın** 'their *xağan* whom they had set up' *I E 7, II E 7* (ıd-); a.o. *Onğın* 2.

D ka:ğunlan:- Hap. leg.; Refl. Den. V. fr. **ka:ğun**. **Xak.** xı er ka:ğunlandı: 'the man owned melons' *Kaş.* III 206 (ka:ğunlanu:r, ka:ğunlanma:k).

D ka:ğunsa:- Hap. leg. mentioned only in a grammatical section; Desid. Den. V. fr. **ka:ğun**. **Xak.** xı er ka:ğunsa:di: 'the man wanted a melon and longed for it' *Kaş.* I 280, 4; n.m.e.

DF xağansıra:- Hap. leg.; Priv. Den. V. fr. **xağan**; 'to be without a *xağan*'. **Türkü VIII I E 13** (élsire:-).

DF xağansırat- Caus. f. of **xağansıra:-**; n.o.a.b. **Türkü VIII xağanılığ xağansıratmış** '(we) deprived peoples who had (their own) *xağans* of their *xağans*' *I E 15, II E 13*; a.o. *I E 18*.

Dis. V. ÇĞR-

D kağur- Caus. f. of *ka:ğ-; 'to parch' (grain and the like); later, more generally, 'to bake, roast'. S.i.s.m.l., usually as **kavur-/kawur-**. Cf. **kakla:-**; the difference between the two words seems to be that **kağur-** implies the application of heat, and **kakla:-** merely exposure to the sun and air. **Uyğ.** VIII ff. **Civ.** (crush *tku* stone and) **bakır eşicte sarğar-ğınça kağurup** 'heat it in a copper vessel until it turns yellow' *H I 172-3*; a.o. *II 16, 23*: **Xak.** xı ol tarığ kağurdi: 'he parched (*qalā*) the wheat' (etc.); **kavurdi:** alternative form (*luğa*) with -v- for -ğ- *Kaş.* II 81 (**kağurur, kağurma:k**); the two Perfs. are vocalized, ? by a later hand, *koğ-/kov-*: **Çağ.** xv ff. **kawur-** (spelt) *biryān kardan* 'to roast' *San.* 278v. 13 (quotn.): **Kıp.** XIII *qallā min taqiyati'l-lahm* 'to roast (meat)' **kawur-** *Hou.* 43, 7: **xiv kawur-qalā İd.** 69 (misplaced), 76; *qalā ka:wur-* *Bul.* 72v.: **xv qalā kowur-** (*sic*) *Tuh.* 30a. 8.

D kıkır- Intrans. Den. V. fr. **kıkır**; 'to shout'. Sporadic occurrences of **kakır-** are similar Den. V.s fr. ***kakır**; cf. **kakı:la:-**. Survives as **kıyır-** in several NE languages and NC Kzx. *R II 603*; **Kır.** **kıyır-**. **Uyğ.** VIII ff. **Bud.** **katığ ünin kıkıra** 'shouting in a loud voice' *U IV 36, 89*; 38, 138; o.o. *TT X 34, 363-4*: **Xak.** xı er kıkırdı: 'the man shouted (*şāha*) calling people at the top of his voice' *Kaş.* II 83 (**kıkıra:r, kıkırma:k**); o.o. *I 142, 14*; 441, 8: **KB kıkırma** (so Fergana MS., others **kakırma**) 'do not shout (at meals)' 4113: **XIII (?) Tef.** **kıkır-** 'to shout' (to someone *Dat.*) 207: **xiv Muh.** *tanahnaha* 'to cough, clear the throat' **ka:kır-** *Mel.* 24, 13; *Rif.* 106; *za'aqa*

'to shout' (**ça:ğır-** and) **VU kığır-** 26, 15; 110 (**kığır-** in margin only): **Xwar.** **xiv kıkırt-** (?**kıkır-**) 'to shout' *Qutb* 149: **Kom.** **xiv** 'to clear one's throat' **kakır-CCG**; *Gr.*: **Kıp.** **xiv nādā bālā wa āmir(an)** 'to shout loudly, giving orders' (**çağır-** and) **kığır-** *Bul.* 85r.; **Tkm.** **kığır- nadā İd.** 73: **xv tanaxama** 'to clear one's throat' **kakır-** *Tuh.* 9a. 12: **Osm.** **xiv ff. kığır-** 'to shout, call out (to someone)'; c.i.a.p. *TTS I 455; II 623; III 443; IV 507*; **xiv kağır-** 'to clear one's throat'; in two texts *I 402; IV 452*: **xVIII kakır-** (spelt) in *Rūmi, faryād kardan* 'to shout' *San.* 274v. 10.

VUD **kakrit-** Hap. leg.; occurs in a section headed *fa'landi muşaddadatu'l-dāl fi ħarakāthi* 'of the form CVCCVC- with the last C a -t-, with various vocalizations'. The section contains about 100 V.s; vowels of all kinds occur in the first syllable; in the second syllable the vowel is usually (correctly) -a/-e-, but -i/-i- also occurs, this word has -a- in the MS., but morphologically -i- seems to be required; presumably Caus. f. in -t- of ***kakır-** Caus. f. of **kak-** lit. 'to cause to hit or tap': **Xak.** xı ol **kakritğu:** (MS. *kakratğu:*) **kakritti:** 'he beat on a watchman's drum (*sawwata ḫabla'l-nāfir*) to keep the sparrows etc. away from the sown seed' *Kaş.* II 334 (**kakritu:r, kakritma:k**).

VUD **kokrut-** Hap. leg.; in the same section as **kakrit-**, q.v., and vocalized **kokrat-** in the MS.; presumably Caus. f. in -t- of ***kokur-**, Caus. f. of 2 **kok-**; 'to reduce' or the like. Cf. **kokruş-**. **Xak.** xı ol su:vuğ **kokrutti:** *naqqaşal-mā* 'he reduced (the supply of) water', or some other liquid *Kaş.* II 334 (**kokrutu:r, kokrutma:k**).

D kağrul- Pass. f. of **kağur-**; s.i.s.m.l. usually as **kavrul-/kawrul-** 'to be roast'. **Xak.** xı **buğda:y kavrułdi:** 'the wheat (etc.) was parched'; alternative form of **kağrułdi:** (*luğa fi'l-ğayn*) *Kaş.* II 235 (**kavrułur, kavrułma:k**); (when the fire of passion takes hold of a man) **öpke: yürek kağrulur** 'his lungs and heart are roast' (*tataqallā*) *II 144, 7*: **Çağ.** xv ff. **kawrul-** (spelt) *biryān şudan* 'to be roast' *San.* 278v. 23: **Kıp.** **xv inqalā** 'to be roast' (**kowurun-**; in margin in SW(?) hand) **kawrul-** *Tuh.* 7a. 1.

D kağruş- Hap. leg.; Co-op. f. of **kağur-**. **Xak.** xı ol **maşa: tarığ kavruşdı:** 'he helped me to parch (*fi qaly*) the wheat' (etc.); **kağruşdı:** with -ğ- alternative form (*luğa fiñh*) *Kaş.* II 219 (**kavruşu:r, kavruşma:k**).

D kıkırış- Recip./Co-op. f. of **kıkır-**; 'to shout to one another, to shout all together'; it is sometimes impossible to determine which meaning is intended. S.i.s.m.l. **Uyğ.** VIII ff. (the demons) **kıkırışu U IV 8, 9**; **kıkırıştılar do. 22, 205-** (the hunters) **kıkırışup** (with loud voices) *do. 32, 4-21*: **Xak.** xı eren **kamuğ kıkırışdı:** 'the men all shouted and called out together' (*şāhat* . . . *wa şalabū*) *Kaş.* II 220 (**kıkırışu:r, kıkırışma:k**; in addition

to the *kasras*, *dammas* have been placed over the *k-*, they do not belong here and may have been placed here inadvertently instead of on the following word, q.v.).

(VU)D *kokruş-* Hap. leg.; vocalized *kakruş-*, but obviously a Co-op. f. of **kokur-*, see *kokrut-*. *Xak.* XI su.vla: *kamuğ kokruş-dı*: 'the waters ebbed' (or flowed away, *cazarat* (MS. in error *carazat*)); also used of any liquid when it becomes less (*qalla*), and of swellings when they subside (*sakanat*) *Kaş.* II 220 (*kokruşur*; *kokruşma:k*).

Tris. ĞĞR

D *kakritğu*: Hap. leg.; Dev. N. (N.I.) fr. *kakrit-*, q.v.; 'a watchman's drum'. *Xak.* XI *Kaş.* II 234 (*kakrit-*).

PUD *kağurğa:n* Hap. leg.; MS. *kakurğa:n*, lies between *taşurğa:n* and *kavurğa:n*; the obvious emendation is *kağurğa:n*, but *kat-turğa:n* is a possible alternative; Dev. N. (Conc. N.) fr. *kağur-*. *Xak.* XI *kağurğa:n* 'bread which is kneaded (*yu'can*) with melted butter and baked (*yu'box*) in an oven' *Kaş.* I 518.

D *kağurma:* Dev. N. (Conc. N.) (designating foodstuffs) fr. *kağur-*; survives in SW Osm. *kavurmaç*, same meaning; the parallel Dev. N. in *-ma:* (Pass.), same meaning, also survives in Osm. *Xak.* XI *kağurma:ç* (mis-vocalized *koğ-*) 'parched (*al-maqliya*) wheat'; *kavurma:ç* with *-v-* alternative form (*luğa*) *Kaş.* I 493; (Kip. XIII (under 'foodstuffs') *al-taqliya* 'roast meat' *kawurma:* *Hou.* 15, 18; XIV *kawurğa:* (sic, ?error) 'parched (*al-maqliw*) grain'; and 'roast meat' (*al-maqliw mina'l-laħm*) is called *kawurma:* *İd.* 76).

E *kuğursak* See *kuğuşak*.

Dis. V. ĞĞS-

D *kakşı-*: Simulative Den. V. fr. I *kak*. N.o.a.b.; it is difficult to connect the Kip. word semantically with this word. *Xak.* XI et *kakşı:di*: *taqaddada'l-laħm wa ħada dālika minhu* 'the meat dried (in the sun) or almost dried' *Kaş.* III 286 (*kakşır*; *kakşıma:k*): (Kip. xv *zanaxa* '(of oil) to be rancid' *kakşı-Tuh.* 18a. 13; *zanax wa'l-murawwah* 'rancid, odorous (oil)' *kakşıptır* (sic) *do.* 18a. 9).

Dis. ĞĞŞ

koğuş Preliminary note. *Prima facie* this word is a Dev. N. in *-uş*, but there is no trace of **koğ-*, and even if this was taken to be an alternative form of *kov-* there is no semantic connection. Equally it seems impossible to find a common basis for the two meanings of the word.

?D 1 *koğuş* 'leather'; n.o.a.b. Cf. *kön.* Uyğ. VIII ff. Bud. (just as a sound constantly arises from a drum by the combined action of the wood) *koğuşka* 'the leather' (the drumstick and the hand) *Suv.* 375, 7-8; Civ. *koğuş*

'leather' *H II* 22, 22; *Xak.* XI *koğuş* 'the hide (*cild*) of a slaughtered beast, whether tanned or untanned' *Kaş.* I 369; o.o. translated *cild* *II* 205 (*türtüş-*); *III* 140 (*kö:n*); translated *al-sarm* 'tanned leather' *II* 210 (*sürtüş-*); 355 (*yağlat-*); *III* 308 (*yağla:-*); 319, 1.

?D 2 *koğuş* basically 'a groove' with various special applications. Survives only in SW Osm., where traditional meanings are not traceable later than XVIII (see below); it now means 'a large room, hospital ward, dormitory, school room', perhaps because these are, metaph., grooves in the plan of a building. *Xak.* XI *koğuş al-ma'ab wa'l-mizāb* 'water-course, drain'; *koğuş ma'abu'l-tāħūn* 'the spout of a grinding mill', one says *teğirmen koğuşı*: *koğuş taridatu'l-nabbāl* 'an arrow-straightener used by arrow-makers' (i.e. a groove through which the shaft is forced to straighten it) *Kaş.* I 369; XIV *Rbğ.* *bu ne koğuş turur* 'what is this water-course?' *R II* 519: (*Çağ.* xv ff. *koğuş* 'gutter, drainage ditch; ground floor' *P. de C.* 433; origin obscure, no trace in any *Çağ.* authority): Osm. xvi *koğuş okı* *TTS I* 476; *IV* 174 (s.v. *çigre*) and *kovuş okı* *IV* 174 translate *Pe. nāwah* 'cross-bow arrow' (i.e. one shot from a groove): xviii *koğuş oku* *ditto* *III* 153 (s.v. *çigre*): *kovuş* translates *al-tarida I* 488.

D *koğşa:k* Dev. N./A. fr. I *koğşa:-*; survives in SW Tkm. *ğovşak*; xx Anat. *koğşak* (*SDD* 950) 'soft, weak, flexible', and the like. *Uyğ.* VIII ff. Civ. *TT VIII I.4* (*burkı:*): *Xak.* XI *koğşa:k ne:p* 'a thing in which there is softness and weakness' (*al-futūr wa'l-wahan*) *Kaş.* I 474.

Dis. V. ĞĞŞ-

D 1 *kakış-* Recip. f. of *kak-*; 'to hit one another'. S.i.s.m.l. *Xak.* XI *olār İkkı: başda:* (so read?, not *başra:*) *kakışdı:* 'they two hit one another (*taqāra'ā*) on the head' *Kaş.* II 104 (*kakışur*; *kakışma:k*): *Çağ.* xv ff. *kakış-* (spelt) 'to hit (*kūbidan*) one another' *San.* 274r. 24.

D 2 *kakış-* Recip. f. of *kakı:-*; n.o.a.b.? *Xak.* XI *eren kamuğ kakışdı:* 'the men were all angry with one another' (*tağaddaba*) *Kaş.* II 104 (followed by 1 *kakış-*).

D 1 *koğşa:-* 'to become soft, weak', and the like; presumably Den. V. fr. I *koğuş* used metaph. as something soft and pliable. Survives in SW Tkm. *ğovşa-*; cf. *keşve:-*. *Türkü* VIII ff. Man. *TT II* 6, 30 (I az): *Uyğ.* VIII ff. Bud. *ertipü koğşayurmen* 'I become very weak' *U III* 37, 6; o.o. *do.* 48, 1; *Suv.* 118, 5 (*alapađ-*): Civ. (he vomits and) *koğşar* 'becomes weak' *TT VIII I.3*; *Xak.* XI *katığ ne:p koğşa:di*: 'the hard thing became soft' *Kaş.* III 287 (*koğşar*; *koğşma:k*): Osm. xiv *koğşa-* 'to become weak' *TTS I* 476.

D 2 *koğşa:-* Den. V. fr. 2 *koğuş*; n.o.a.b. *Uyğ.* VIII ff. Bud. *kép yétiz alını kovuşarış* (sic) *teğ* 'with a broad (Hend.) brow (looking) as if it had been smoothed' *U IV* 30, 49-50:

Xak. XI er okni: kovşa:dı: 'the man straightened the arrow with an arrow-straightener' (*tarrada* . . . *bi-tarıda*); and an alternative form (*luğa*) with -ğ- *Kaş. III* 287 (*kovşa:r, kovşa:ma:k*).

D 1 koğşat- Caus. f. of **1 koğşa:-**; survives in SW Tkm. *ğovşat-* 'to soften, weaken', etc.; xx Anat. *koğşat-* 'to soften (the ground) by ploughing' *SDD* 950. **Xak. XI kuyaş anı: koğşattı:** 'the heat of the sun sapped his strength' (*avhana quvcatahu*); also used of anything hard when its strength is sapped; there is an alternative form (*luğa*) with -x- in place of -ğ- *Kaş. II* 337 (*koğşatur:, koğşatma:k*).

D 2 *koğşat- Hap. leg.; Caus. f. of **2 koğşa:-**. **Xak. XI ol ok kovşa:ttı:** 'he gave orders for the straightening (*bi-tamlis*) of the arrow in the arrow-straightener' *Kaş. II* 338 (*kovşatur:, kovşatma:k*).

D *koğşal- Hap. leg.; Pass. f. of **2 koğşa:-**. **Xak. XI ok kovşaldı:** 'the arrow was straightened (*turrida*) in the arrow-straightener so that it might become straight' (*li-yatamallas*) *Kaş. II* 236 (*kovşalu:r, kovşalma:k*).

D 1 koğşaş- Hap. leg.; Co-op. f. of **1 koğşa:-**. **Xak. XI kişi:ler kamuğ koğşaşdı:** 'the men's strength left them' (*dahabat quwā'l-ricāl*) because of the heat which overcame them or the like; there is an alternative form (*luğa*) with -x- in place of -ğ- *Kaş. II* 350 (*koğşaşu:r, koğşaşma:k*).

D 2 *koğşaş- Hap. leg.; Co-op. f. of **2 koğşa:-**. **Xak. XI ol anıy okın kovşaşdı:** 'he helped him to straighten (*fi tarrid*) the arrow in an arrow-straightener' *Kaş. II* 350 (*kovşaşu:r, kovşaşma:k*).

Tris. V. ĞĞŞ-

D koğuşlan- Hap. leg.; Refl. Den. V. fr. **2 koğuş.** **Xak. XI su:v koğuşlandı:** 'the water flowed down a channel' (reading *inta'aba* (see the translation of **2 koğuş**) for *inba'aba* 'flowed' in the MS.) *Kaş. II* 268 (*koğuşlanu:r, koğuşlanma:k*).

Dis. ĞĞZ

D kokuz (kokož) Dev. N./A. fr. 2 ko:k-; survives in SW Osm. *kokož* 'peniless, destitute', described by *Red.* and *Sami* as 'vulgar'; xx Anat. *koğuz* 'inadequate, deficient, half full', and other meanings *SDD* 950; Tkm. *kovuz* 'empty, deficient'. **Xak. XI KB kokuz** is fairly common, usually in antithesis to *tolu:* 'full', e.g. (if you love someone, his faults are virtues, his crookedness straight) *kokuzı tolu* 'his emptiness full' 536; o.o. 617 (*kağđuz*); 1626, 4718, 5206—(he said good-bye to his friend and went home) *köğli kokuz* 'in the depths of depression' 5448; Kıp. xiv *kokuz al-mavdi'ul-mustafil* (MS. *mustaqill*) *ka'l-ğūta wa'l-hajira wa'l-cūra* 'a low-lying place like a valley, hollow, or hole' *Id.* 73; *al-ğūta kokuz*

Bul. 3, 11: xv *waṭā'* 'a depression' *kokuz Tuh.* 38a. 7: **Osm. xiv to xvi koğuz** 'partly, or completely, empty'; in several texts *TTS I* 476; *III* 465; *IV* 530.

Mon. ĞL

kal 'wild, savage, mad', and the like. Survives in NE Şor, Tel. **kal** (of a man) 'coarse, shameless' *R II* 219; *Sag. xal* 'strong, daring' *Bas.* 268. **Uyg. VIII ff.** Man. (existence as) **kal ağıluğ yilkida** 'a wild, poisonous animal' *TT III* 26; a.o. *do.* 115 (télve): Chr. (blind, dumb, lame, crippled) **kal** 'insane' (diseased) *M III* 49, 4: *Bud. U III* 76, 13-14 (télve): Civ. **kal it tartmış kişi** 'a man bitten by a mad dog' *H I* 63; o.o. *do.* 55, 79: (**Xak. XI** an unvocalized word in a prov. in *Kaş. I* 409, 5 translated *al-sayx* has been transcribed **kal**; it is no doubt **kul** 'a servant (of God)'; the prov. means 'the words of a religious teacher are not disregarded; the willow shoots tying (vines) to the trellis are not untied'): **Kom. xiv** 'wild' **kal CCG**; *Gr.*

kıl 'a hair', esp. a horse hair or bristle; sometimes used as an abbreviation of **kıl kudruk** (see below). C.i.a.p.a.l. L.-w. in Pe. etc., *Doerfer III* 1607. Cf. *tür, saç. Uyg. VIII ff.* *Bud.* (the successors of the Buddhas are not cut off and) *kılça egsümez teğsilmez* 'do not decrease or change as much as a hair's (breadth)' *TT VI* 205-6. **Xak. XI kıl** 'the hair' (*al-şar*) of a man, etc.: **kıl kuş al-sabad** 'the swallow', it is a bird like the goose which comes at the beginning of spring; the *begs* (*al-umarā*) give one another presents at the beginning of spring (i.e. when it arrives); it is also called **kıl kudruğ** that is 'with a tail (like a) hair' *Kaş. I* 337: *KB* (geese, ducks, swans, and) **kıl kalığığ todu** 'swallows have filled the air' 72; **yołuğ kıldı yinçge** 'your road is narrower than a hair' 6082; a.o. 2154 (*ükek*): xiv *Muh. mu'xari'l-faras* 'the back (i.e. tail) of a horse' *kıl Mel.* 69, 14; *Rif.* 171: *Çağ.* xv ff. **kıl miy** 'hair' *Sau.* 298v. *ıı* (quottn.); **kıl kuyruk** 'a bird like the *bağrı kara* (*Red.* in Osm. ? 'wood grouse, *Tetrao urogallus*) which flies in large flocks (*javc javc*), in Pe. (PU) *xarbaça(?) do.* 17: **Xwar. xiv kıl** 'hair; string' (of a musical instrument) *Quth* 147: **Kıp. XIII al-qatā** 'sand grouse, *Pterocles bicinctus*') **kıl kuyruk**, that is 'its tail is a hair' (*şar*) *Hou.* 10, 9: xiv ditto *Id.* 74; *Bul.* 12, 4 (mis-spelt); **kıl al-şar** *Id.* 74.

ko:l properly 'the upper arm', as opposed to *eliğ* 'the forearm, hand', but in some modern languages more generally 'the arm' and even 'the hand'; also has various metaph. meanings, e.g. 'a wing' of an army. S.i.a.m.l.g. L.-w. in Pe. etc., *Doerfer III* 1571. **Uyg. VIII ff.** *Bud. kol* is common, e.g. Sanskrit *bhujā* 'arm' **kol** *TT VIII D.25; kolın yétip* 'taking him by the arm' *PP* 25, 1; 36, 3; (dancing and) **kolın sala** 'waving her arms' *UII* 24, 4; a.o.o.: Civ. (on a Snake Day the soul) **kolta bolur** 'gets into the upper arm' *TT VII* 19, 7; **kolın butın sıslatur** 'it makes his upper arms and thighs.

swell' *do.* 25, 2: **Xak.** x1 kol: *al-'adud* 'the upper arm'; kol: 'the word for what descends (*inhaba*) from the peak (*al-qulla*) of a mountain and rises (*irtafa'a*) from the bottom (*qarār*) of a valley', one says o:br: kol:lr (mis-spelt *ko:lr*): 'the upper part (*'adud*) of a valley': kol: 'the central ridge' (*al-ṣaḫiba*) of a sword or knife, it is an elongated strip (*tariqa mum-tadda*) which is often gilded (*yumawwah bi'l-ḡahab*) and is called *kiliç* kol:lr: '*adudul'-sayf* *Kaş.* III 134; (in a final note on words of the form CVVC) we call words in this section 'abbreviated' (*manqūş*) because the medial long vowel (*al-harfu'l-awsafu'l-layn*) disappears and the word becomes a biliteral in speech (not in writing) although the letters all appear in the written text (*al-satr*); for example the word for 'upper arm' is kol:lr, but one says anıy kol:lr: ald: 'he grasped him by the arm', so that it becomes like the word for 'slave' *kul* owing to the disappearance of the -o-: III 161, 15; a.o. III 288 (sıtğa-): *KB* 69 (étin-), 766 (*kavuş-tur*): XIII (?) *At.* iki kol dınār 'two armfuls(?) of money' 312; a.o. 222 (*kuç*): *Tef.* kol 'arm; (of an animal) leg; side; valley'; kol kaş 'valleys and ridges' 211-12: XIV *Muh.* *al-'adud* kol: *Mel.* 47, 7; *Rif.* 141; (among military terms) *al-cināh* 'the wing (of an army)' kol: 50, 10; 145; *Çağ.* xv ff. kol (1) 'small hills (*depler*) on the flank of a mountain which abut on the plains' (*ṣahrā*) (quotns.); (2) *saff ve alay ve taraf* 'military formation, flank'; (3) *el 'arm, hand*' (quotn.). *Vel.* 343; kol (1) 'from the tip of the fingers to the point of the shoulder', just as *él* means 'from the tip of the fingers to the wrist joint'; also used metaph. for 'hand' (*dast*) (quotn.); (2) 'hills and hillocks on the flank of a mountain abutting on the plains' (quotn.); (3) *samt* 'direction' etc. (quotns.); (4) *qalb-i laşkar* 'the main body of an army', which is the commander-in-chief's battle headquarters (quotn.) *San.* 289v. 10; a.o. 112v. 3 (*elğ*): *Xwar.* xiv kol (1) 'arm'; (2) 'valley' *Qutb* 139; *MN* 110; kol etini 'the meat of a sheep's thigh' *Nahc.* 33, 10: *Kom.* xiv 'hand' kol; 'arm' kol *CCI*, *CCG*; *Gr.* 198 (quotns.); *Kıp.* XIII *al-waddi* 'valley' *kol Hou.* 5, 18; *al-ib* 'arm-pit' kol 'with back (*muḥaxxam*) -l' *do.* 20, 10: xiv kol (*muḥaxxam*) *al-'adud ilāl-aşābi* 'the (upper) arm as far as the fingers' *Id.* 73: xv *al-yad* 'arm, hand' kol (and el) *Kav.* 61, 1; *dıra* 'forearm' (*arşın* and kol *Tuh.* 16a. 10; *zand* 'wrist' kol (and bilek) *do.* 17b. 11; '*adud* kol *do.* 24b. 7: *Osm.* xiv ff. kol (1) 'arm'; (2) 'direction'; fairly common *TTS* II 646; III 467; IV 532.

kul 'a (male) slave'; the masculine equivalent of *kün*. C.i.a.p.a.l., now usually, less specifically, 'servant'. In a Moslem context often specifically 'the slave of Allah', i.e. a devout Moslem. L.-w. in Pe. *Doerfer* III 1572. *Türkü VIII* beglik urı: oğlın kul kıl: 'they made their sons, who were fit to be *begs*, into slaves' *II E* 7, *I E* 7 (with *bolıt*: in error for *kıl*): a.o.o.: VIII ff. kul savi: 'the words of a slave' *Irkb* 54; *bitgeç*: isız yavız kul bittıslam 'I, the scribe, the wretched, worth-

less slave wrote this' *Tun. IV* 10, 11; (he sent *kul*: *elğ*nte: 'by the hand of his slave' *Toyok IV* r. 5-6 (*ETY II* 180): *Uyğ.* VIII *kulım küjüm* 'my male and female slaves' *Su. E* 1: VIII ff. Bud. (if I have made good, well-behaved people) *kul küj* *U II* 87, 51; (mother and father, members of the same family) *kün kul* (quarrel with one another) *TT VI* 64 (*VIII O.7*); a.o.o.: **Xak.** x1 *kul al-'abd* 'slave' *Kaş.* I 336; *I* 409, 5 (*kall*); *III* 161, 26 (*ko:l*); about 30 o.o.: *KB bu muḥluğ kuluğ* 'this miserable slave' 28; o.o. 152, 235, 958, etc.: XIII (?) *At.* (O God, forgive me *neçe me xatālığ kul ersem saça* 'however sinful a slave I may be to You' 38; a.o.o.; *Tef.* *kul* 'slave'; *kul küj* 216: xiv *Rbğ.* *kul* 'slave' (i.e. Moslem) *R II* 966 (quotn.); *Muh.* *ğulam* 'servant' (with Poss. Suffix.) *ku*: *Mel.* 11, 10-16; *Rif.* 85; *al-'abd* *ku* 51, 9; *ku* 147; *ku* 151 (only): *Çağ.* xv ff. *ku* ('with -u-') *'abd wa banda* 'slave' *San.* 289v. 16: *Xwar.* XIII *ku* 'slave' *'Ali* 32: xiv ditto *Qutb* 143; *MN* 71 etc.: *Kom.* xiv ditto *CCG*; *Gr.*: *Kıp.* XIII *al-mamlük* 'slave' *ku Hou.* 29, 4; 32, 15: xiv ditto *Id.* 73: xv ditto *Kav.* 44, 6-8; *Tuh.* 32b. 5; and many o.o.

Mon. V. ĞL-

kal- basically 'to remain'; with some idiomatic meanings like 'to be only, to continue to be; to stop, come to a halt; to remain behind, become obsolete'. C.i.a.p.a.l. *Türkü VIII* (when my father died) *özüm sekiz yaşda: kalmım* 'I was only eight years old' *II E* 14; a.o. *I E* 30; *Az bođun yağı: kalrı*: 'the Az people continued to be hostile' *I N* 2; (may the country which our ancestors held) *ıdılsız kalmazun* 'not remain without a master' *II E* 16 (*II E* 19 *bolmazun*); o.o. *I E* 20, *II E* 17 etc.: VIII ff. (a blood horse, exhausted in the desert) *туру: kalmış* 'came to a halt' *Irkb* 17; o.o. *do.* 9 (*kat*), 13 (*yurt*), etc.: *Uyğ.* VIII *tümen koñ kalmış* 'ten thousand sheep remained' *Su. W* 9; a.o.o.: VIII ff. *Man.*-A *anay kalmış ağı baramı* 'the property (Hend.) which he left behind (when he died)' *M III* 13, 6-7 (1): *Man.* *TT III* 46 (*ulıncığ*): *Bud.* (of the property (Hend.) in the treasury) *ağına kalrı* 'only a little remained' *PP* 7, 5-6; a.o. *do.* 30, 1 (*neğülük*); (if a man without hands reaches an island of jewels) *kuruğ kalrı* 'he remains frustrated' (because he cannot pick them up) *TT V* 26, 93; a.o.o.: *Civ.* (we have paid 100 of the 600 *yastuks* due) *kalğın beş yüz yastuk çaw kalrı* 'the remaining 500 have remained unpaid' *USp.* 12, 6; a.o.o.: *O. Kır.* ix ff. *beş yaşımta: kañsız kalıp* 'I was left fatherless at the age of five' *Mal.* 45, 2: **Xak.** x1 *er ké:đin kaldı*: 'the man remained (*bağıya*) behind'; and one says *ol oyunda: kaldı*: 'he gave up (*taraka*) in the game'; also used of anything that remains or gives up; (prov.) *él kaldı: törü: kalmıs* 'the realm has ceased to exist (*turikat*), but the traditional law does not cease to exist' *Kaş.* II 25 (*kalıır, kalma:k*); about 30 o.o.: *KB ajun kalmazını sizsiz kuruğ* 'may the world not remain empty without you' 108; (all that

is born dies) **kılır belġü** söz 'his words remain as a sign of him' 180; **olardıñ kalu keldi edġü törü** 'good traditional laws have remained from them and come to us' 269; 3702-3 (I a:r-); many o.o.: XIII(?) *At. ajunda atı kalsu* 'may his name remain in this world' 70; a.o.o.; *Tef. kal-* 'to remain' 196; xiv *Muh. baġiya wa taxallafa* ('to stay behind') **kal-** *Mel.* 24, 1; *Rif.* 105; *al-baġa' kalmak* 34, 6; 110; *Çaġ. xv ff. kal-māndan* 'to remain' *San.* 274v. 21 (quotns.): **Xwar.** XIII ditto '*Ali* 26: XIII(?) (when Öġuz Xan saw her) **usı kalmadı ketti** 'he lost his senses' 63; o.o. 254 etc.: xiv **kal-** 'to remain' *Qutb* 129; *MN* 37, etc.: **Kom.** xiv **kal-** 'to remain; to stay behind; to come to an end' *CCI, CCG; Gr.* 191 (quotn.): **Kıp.** XIII *baġiya mina'l-baġa' wa ta'xir kal-* ('with back -l-'; spelt *kol-*) *Hou.* 38, 6; xiv **kal-gābara** ('to remain, stay') *wa baġiya İd.* 74; *baġiya kal-* *Bul.* 36r.: xv *kal-baġiya wa ta'axara Kav.* 10, 5; *baġiya kal-Tu.* 8b. 3; *dāma* ('to continue'), *baġiya, inqata'a* ('to come to an end'), *ta'axara kal-do.* 13a. 7: **Osm.** xiv to xvi **kal-**, in addition to its ordinary meanings, is noted as meaning 'to be attached to (something *Dat.*)' in several texts *TTS I* 407; *II* 568; *III* 399; *IV* 457.

kıl- 'to do (something); to make (someone something) and the like; very often used, like *ét-*, q.v., to form Compound V.s with N.s, esp., in the later period, l.-w.s. C.i.a.p.a.l. **Türkü VIII** *çıġañ boġunıġ bay kultım* 'I made the poor people rich' *IS* 10, *II N* 7; *II E* 7 (**kul**); a.o.o. (this is the only usage in these texts): VIII ff. **Man.** *baş kultımız erser* 'if we have wounded' *Chuas.* 53; **kılınçın kılıfı umaz biz** 'we cannot do what they (the Hearers) do' 322; a.o.o.: **Uyg.** VIII **yok kılmadım** 'I did not exterminate' (the common people) *Su. E* 2; a.o.o.: VIII ff. **Man.** (the wind) **keġġülük yaraşı edġü yıldıġ yıparılıġ kılır** 'makes (all places and waters) fit to cross and fragrant (Hend.)' *Wind.* 29-30: **Bud.** **kıl-** is very common in two usages, (1) e.g. **ayıġ kılınç kılır** 'they perform evil deeds' *PP* 2, 1; **öġi öġi kazğanç kılmak ayu bédiler** 'they suggested various ways of making profits' *do.* 13, 1-2; (2) e.g. (then King Brahmadatta) **badra kızığı . . . üstünki yēġ kunçuy kıldı** 'made the maiden Bhadrā . . . his chief wife' *U III* 53, 4 ff.: **Civ.** **kıl-** is very common, e.g. **buyan kıl** 'do virtuous deeds' *TT VII* 28, 2; **neġü iş kılayın** 'what shall I do?' *do.* 3; **çurnı kılıp** 'reducing (various ingredients) to powder' *HI* 4, 8 etc.; **sovuk kılıp** 'chilling' *do.* 135: **O. Kir.** ix ff. **Külüġ Totok eçim kişi: kıldı:** 'my elder brother Külüġ Totok brought me up' (lit. 'made me a man') *Mal.* 6, 2: **Xak.** xi er 15: **kıldı:** '*amila'l-racul* 'the man did something'; and one says er **kızıġ kıldı:** 'the man copulated (*dāma'a*) with the girl'; this is an allusive phrase (*kināya*) for copulation, and the Öġuz therefore avoid the use of this word, and substitute *éttli*: lit. 'to put in order' (*aşlaħa*) for **kıldı:** in the sense of '*amila'l-say*'; for example, they say er **yükünç éttli:** 'the man prayed' (*aşlaħa'l-şalāt*)

while the Turks say **kıldı:** *Kaş. II* 25 (**kılır, kılma:k**); over 40 o.o.; sometimes by itself, e.g. **oş mundaġ kıl** 'act in precisely this way' *I* 36, 20; sometimes with an Object, e.g. **edġülüküġ . . . kıl** 'do good' *I* 44, 2; and sometimes to form Compound V.s, e.g. **terk kıl asrı** 'hurry' *I* 350, 6: **KB kıl-** is very common in the same usages as in *Kaş.*: xii(?) **KBVP** (everything came into existence as He wished) **kimi kim tilese kılır ol uluġ** 'whatever He wishes that Great One does' 6: xiii(?) **KBPP neni kim tiledi erse kıldı** 3-4; *At.* **kıl-** is very common, esp. in forming Compound V.s with l.-w.s.; *Tef.* ditto 208; xiv *Muh.* '*amila kıl-* *Mel.* 8, 5-6; *Rif.* 80; *al-fa'l* 'to do' **kılmak** 8, 6; 80; *fa'ala kıl-* 30, 1; 113; a.o.o.: **Çaġ.** xv ff. **kıl-(-ġuġ, etc.) eyle-Vel. 332; **kıl-hardan** 'to make, do' *San.* 297v. 27 (quotns.): **Xwar.** XIII **kıl-** 'to do' '*Ali* 12: xiii(?) ditto, and to form Compound V.s *Oġ.* **passim** (*ét-* does not occur): xiv ditto *Qutb* 147, *MN* 5, etc.: **Kom.** xiv **kıl-** 'to do; to make (something *Acc.*)'; and to form Compound V.s *CCG; Gr.* 206 (quotns.): **Osm.** xiv ff. **kıl-** 'to do, or make (something *Acc.*)' and in Compound V.s; fairly common *TTS I* 457; *II* 625; *III* 445; *IV* 509.**

kol- 'to ask for (something *Acc.*)'; there are possible traces of an alternative form **kolte-**, see **koġu:çu**; but prob. only as a Sec. f. Survives only(?) in NW Kar. L., *T. R II* 584. **Türkü VIII** ff. (a man met a god and) **kut kolmi:ş** 'asked for his favour' *İrkB* 47; **Man.** **suymuzni yazukumuzni boşunu kolmak kergēk ertl** 'it was necessary to pray to be freed from our sins (Hend.)' *Chuas.* 263-5; a.o. *do.* 288 (a similar phr. in 279-80 has **ötünmek** for **kolmak**); **krmsuxn koltı** 'he asked for pardon (Sogdian l.-w.)' *TT II* 8, 36; a.o. *M III* 22, 3-5 (ii) (**étiġliġ**): **Uyg.** VIII ff. **Man.-A** **teġzinti buşı koltı** 'he walked about asking for alms' *M I* 32, 12: **Man.** **kut kolurbiz** *TT III* 172-3; *M II* 10, 4; **kiv kolurbiz** same meaning *do.* 10, 6: **Bud.** **ađın aġılık koltı** 'he asked for another (gift of) treasure' *PP* 7, 4; **kut koltı** *do.* 51, 2; o.o. *do.* 48, 4; 64, 5; *U I* 31, 4 etc.; **Xak.** xi ol **mendin ne:ġ koldtı** 'he asked me (*sa'ala nimni*) for the thing' *Kaş. II* 25 (**kolur-, kolma:k**); o.o. *I* 224 (**ümlüġ**); 274, 17: **KB boldı kolmış kamuġ** 'all that He wished came into existence' 4; **sēni koldtı rabbđın ađın kolmadı** 'he asked God for you and nothing else' 38; **tösek koldtı yattı** 'he called for his bed and lay down' 5673, 6212; o.o. 39 (**emġek**), 432(**ereġ**), 4421 (**alış**), etc.: xiii(?) *At.* (if he is given two armfuls (see **ko:l**) of money) **üç kol kolar** 'he asks for three' 312; *Tef.* **kol-** 'to ask for' 212; xiv *Rhġ.* ditto *R II* 585 (quotns.): **Çaġ.** xv ff. **kol-(-mak) dile-** 'to ask for (permission, or a girl in marriage)' *Vel.* 342 (quotns.); **kol-xwāstan wa şalab kardam** 'to ask for, request'; the narrower meaning given by the *Rūmi* author (i.e. *Vel.*) is erroneous; it means 'to ask for' other things as well *San.* 288v. 23 (quotns.): **Xwar.** xiv ditto *Nahc.* 11, 4; 321, 12; 385, 12: **Kom.** xiv ditto *CCI,*

CCG; Gr.: Kıp. xv *şallā* 'to pray' kol- . . . ; the word means both 'to pray' (*al-şallāt*) and 'to ask for' (*al-du'ā*) Kav. 78, 5; o.o. do. 10, 5; 12, 13 (everywhere vocalized *kil-*, apparently owing to confusion with the syn. phr. *namāz kil-*).

Dis. ĞLA

(D) **kali:** the normal word for 'if' in *Xak.*, used with the Conditional mood; occasionally means 'how?'; perhaps a later form of *kalti*, q.v.; not traceable earlier than *Xak.*, in which it is very common, or later than *Muh.* It has no connection with *kal-*, or *kaltı:sız*, q.v., but perhaps has some primeval etymological connection with *kañu:* and *kaçan*, q.v. *Xak.* XI **kali:** a Particle (*harf*) meaning *kayfa* 'how?', *law* 'if', and *iđā* 'when, if'; (in a verse) **kelse:** *kali: katıǵlık* 'if (*iđā*) hardships and misfortunes come to you'; and one says **bu: sen bu: ı:şıǵ kali: kıldıñ** 'how (*kayfa*) did you do this?' (the first *bu:* seems superfluous); and one says **sen kali: barsana:sen** 'if (*law*) you go' *Kaş.* III 233; about a dozen o.o. with the Conditional meaning 'if' and usually translated *iđā: KB kali* with the Conditional meaning 'if' is common, 175, 213, 240, 295, 494, 750 (1:đ-), 783, etc.—*kali sevmeynin kör bu eđǵı kişig* 'how could I fail to love this good man?' 933; *kali kaçanca kirme* 'do not go into questions of "how?" or "whither?"' 27: XIII(?) *At. kali*, with Conditional, 'if' occurs six times: XIV *Muh. harf law yanub 'anhu* 'the place of the Particle "if" is taken by' *kali: Mel.* 16, 6; *Rif.* 93 (but the example is corrupt and contains the Conditional without *kali:*).

kula: a word for the colour of a horse's coat; s.i.a.m.l.g., usually meaning 'dun with a black mane and tail'. L.-w. in Mong., Pe., etc. *Doerfer* III 1524. Uyğ. XIV *Chin.-Uyğ. Dict. huang ma* 'a yellow (or earth-coloured) horse' (Giles 5, 124 7, 576) **kula** at R II 967; *Ligeti* 166: *Xak.* XI **kula:** at *al-farasu'l-xalıǵıyu'l-lawn* 'a dun horse' *Kaş.* III 233; Kıp. XIII (among horses' colours) *al-asfaru'l-mi'sam bi'l-sawadı'l-maxñi'l-kafal* 'with yellow legs and black stripes on the back(?) *kula: Hou.* 13, 6: (XIV VU *al-anısa akula:* (*sic*) *kaz Bul.* 12, 4 prob. contains the same word; Zaj. is no doubt right in regarding the *a-* as intrusive; *al-anısa* means 'maggpie', but *kaz* 'goose' implies a larger bird and he is prob. right in reading *al-unısa* (or *unaysa?*) 'flamingo', though the colour hardly fits).

VU **kolı:** a period of time; in the astronomical texts specifically 'a period of ten seconds', see *TT VII*, p. 61, note 8, 3, but in the phr. **ođ kolı** as indefinite as English 'moment' or 'times and seasons', though no doubt much less than a day. Pec. to Uyğ. and perhaps a l.-w.; see *kolula:-* Uyğ. VIII ff. Man.-A M I 26, 20-1 (ö:đ): Bud. *Pfahl.* 6, 1 etc. (ö:đ): Civ. **ıfki yüz altı yegırmı kolı ermişte** 'when 216 periods of ten seconds (i.e. 36 minutes) have elapsed' *TT VII* 8, 3; (on the *chi* Ox day) **tünje tokuzunç öđte yüz tört el(l)ig**

[**kolı . . .**] 'in the ninth hour of the night, when 144 [periods of ten seconds have elapsed?]' do. 9, 32-4.

Dis. V. ĞLA-

?D **ka:la:-** 'to heap up' and the like; survives with the same meaning only(?) in SC Uzb.; the other verbs of this form collected in R II 226 are l.-w.s fr. Mong. *kalaga-* 'to burn' (*Kow.* 787). Prima facie a Den. V. but not connected semantically with 1 or 2 **ka:** and hardly to be derived fr. **ka:-** *Xak.* XI **ka:la:di:** is a more correct (*afşah*) form of **ka:di:** *Kaş.* III 249 (**ka:-**); n.m.e.: **Çağ.** xv ff. **kala- (-di) biri biri üzzerine yğ-** 'to heap on one another' *Vel.* 323 (quotn.); **kala-** (spelt) *bar sar ham şidan* 'to heap on' *San.* 275r. 11 (quotns.).

kali:- originally 'to rise in the air', hence 'to jump', and the like. Survives only(?) in NE several languages *Kalı- R II* 239; *Tuv. xalı-* 'to jump', and SW *Tkm. Ğal-*. *Türkü* VIII ff. (a man's horse tired; he met a swan, and mounted its wings and) **anın kaliyu: barıpan** 'so rose in the air and went off' *Irkb* 35; (the falcon . . .) **kaliyu: barmı:ş** do. 44: **Uyğ.** VIII ff. Bud. *Hüen-t.* 1878-9 (*kalapur-*): *Xak.* XI at **kali:di:** *waşaba'l-faras wa camaha* 'the horse bucked and ran away' *Kaş.* III 272 (**kali:r**, **ka:ma:k**): *KB kayada kalıǵlı bu ımğa teke* 'the wild goats (Hend.) jumping on the rocks' 5373 (thus the Vienna MS., prob. correctly, the other MSS. have *yoriǵlı* which occurs in the same position in the two preceding lines but is inappropriate here).

Dis. ĞLB

kalva: 'a blunt hunting arrow', used to kill small game without injuring the skin; n.o.a.b. *Xak.* XI **kalva:** *al-cummäh wahwa'l-sahmu'l-ladı lä naşl 'alayhi wa naşluhu min xaşab madauwar* 'a blunt arrow, that is one without a (metal) head; its point is of rounded wood' *Kaş.* I 426; a.o. I 528, 10 (3 teg).

PUD **kolbiç** an anatomical term, n.o.a.b., associated with **bél** 'waist'; Arat translates it 'armpit' which is plausible. If so, it is prob. a misreading of **kolıtık**, q.v. Uyğ. VIII ff. Civ. **bélin kolbiçin barça aǵıtur** 'it makes the waist and armpits(?) thoroughly painful' *TT VII* 24, 23 (text fragmentary); it makes his head and eyes ache; it makes his arms and thighs swell) **yürekilen bélin kolbiçin aǵıtur** 'it makes his heart, waist and armpits painful' do. 25, 3.

kalbuz Hap. leg., but see **kalbuzla:-** *Xak.* XI **kalbuz al-luqma** 'lump, gobbet'; one says **kalbuzla:di: neǵni:** 'he cut the thing into lumps' (*ıltaqama*) *Kaş.* I 458.

Tris. ĞLB

F **kula:wuz** 'a guide'; no doubt a l.-w. *Doerfer* III 1504 points out that the word is first noted in *ibn Fadlān* (A.D. 923) in connection w. Jurjan and plausibly suggests that it

was borrowed fr. (Iranian) Khwarazmian. L.-w. in Pe. and other languages. Survives only(?) in SW Osm. **kulavuz/kulağuz**, now spelt **kılavuz**. **Xak. XI kula:buz al-dalil** 'a guide'; the **-b-** was changed from **-w-**; prov. **kalin kaz kula:wuzsu:z (sic) bolma:s** translated 'a flock of ducks (should be 'geese') does not fly except with a leader' *Kaş. I* 487; **KB** (of the stars in the sky) . . . **bir ança kulavuz** 'some are guides' . . . **bir ança kulavuz bolur yitse yol** 'some become guides if a man loses his way' 128-9; **XIV Muh.(?) al-dalil kula:wuz Rif. 155** (only); **Çağ. xv ff. kola:wuz/kulawuz** (spelt; 'both with **-o-** and with **-u-**') (1) *dalil wa balad wa rāhnumā* 'guide, escort' (quotn.); (2) 'the emergence (*bürin āmadan*) of the point of the grain from the husk' *San. 289v. 28* (**kulawuzluk** follows); **Kip. XIII dalila'l-tariğ** 'a guide on a journey' **kula:ğuz Hou. 25, 6; dalla 'alā'l-tariğ kula:ğuzla:- (sic, with kāf); al-dalil fi'l-tariğ kula:ğuz (sic) do. 40, 7; (XIV kula:wuzla-dalla Id. 74); Osm. kulavuz/kulağuz** 'guide'; c.i.a.p. in both spellings *TTS II* 662; *III* 484; *IV* 550.

Tris. V. ĞLB-

D kalbuzla:- Den. V. fr. **kalbuz**; n.o.a.b. **Xak. XI ol kalbuzla:di: ne:pni:** 'he cut the thing into lumps' (*ğitaqama*) *Kaş. III* 350 (**kalbuzla:r, kalbuzla:ma:k**); a.o. *I* 458 (**kalbuz**).

Dis. ĞLC-

kılıç 'sword'. S.i.a.m.l.g. L.-w. in Pe. etc., *Doerfer III* 1510. **Türkü VIII ff. altu:n kuru:ğsakımın kılıçın kesipen** 'cutting my golden belly with a sword' *Irkb* 8; a.o. *Miran Br. 10-11 (ETY II* 66); **Uyğ. VIII ff. Bud. süñü kılıç** 'lance and sword' *TT V* 10, 92; o.o. *U II* 78, 30-1 (**biç-**); *TT X* 356, 537; *Knan. 27: Civ. TT I* 162-3 (**üz-**); **Xak. XI kılıç al-sayf** 'sword' *Kaş. I* 359 (prov.; verse); over 20 o.o.: **KB kılıç aldı** 'he took a sword' 268; o.o. 222, 286 (**biç-**), 2139-41, etc.: XIII(?) *Tef. kılıç* 'sword' 208; **XIV Muh. al-sayf kılıç Mel. 8, 14; 71, 4; Rif. 81, 173; a.o.o.: Xwar. XIII(?) ditto Öğ. 28** etc.: **XIV ditto Qutb 147, MN 77, etc.; kılınc (sic?) Qutb 148; Kom. XIV 'sword' kılıç CCI, CCG; Gr.: Kip. XIII al-sayf kılıç Hou. 13, 14; XIV ditto Id. 74; XV ditto Kav. 31, 6; 63, 19; Tuh. 19b. 10: Osm. XIV ff. kılıç** noted in various phr. *TTS I* 456; *II* 625; *III* 444; *IV* 508.

kulaç 'fathom', the distance between the finger-tips of two outstretched arms. S.i.a.m.l.g. as **kulaç** with minor phonetic changes in the **-ç**. Both semantically and phonetically *Kaş.*'s suggestion of a connection with **kol** is impossible. L.-w. in Pe. etc., *Doerfer III* 1502. **Xak. XI kulaç al-bā** 'fathom'; its origin is **kol a:ç (sic)** 'open out the arms'; one says **blr kulaç barçın** 'a fathom of brocade' *Kaş. I* 358; **KB** (where is that man who seized other people's land?) **kulaç yér alındı yatur inçıkın** 'he has got himself (only one) fathom's length of land and lies groaning' 6439; **XIV Muh. al-bā' kula:ç Mel. 47, 9; Rif. 141: Çağ. xv ff.**

kulaç 'an expression for the distance between the finger tips when the arms are outstretched' *Sen. 289v. 19* (quotn.): **Xwar. XIII(?) Öğ. 364 (tikür-): Kip. XIII al-bā' kula:ç Hou. 20, 18; XIV ditto Bul. 9, 11; kulaç** ('with **-ç-**) *al-bā'*, and in the *Kitāb Beylik kula: Id. 73: xv bā' kulaç (sic) Tuh. 7a. 6.*

D kolçak Conc. N. fr. **kol**; survives in SW Az. **ğolçağ**, Osm. **kolçak** 'muff; gauntlet, glove', and the like. In Uyğ. it looks more like a Dim. f., but **-çak** is not noted in this meaning. L.-w. in Pe. in **Çağ. meaning, Doerfer III 1511. Uyğ. VIII ff. Bud. (the child) İki kol:ıçakın (sic) atası boy[unın] koçup** 'clasping his father's neck with his two little arms(?)' *U III* 64, 13-14; **Çağ. xv ff. kolçak** 'a piece of armour (*şilāhi*) made of steel and fastened to the forearm (*sā'id*) in battle' *San. 290r. 10.*

Tris. V. ĞLC-

D kılıçla:- Den. V. fr. **kılıç**; 'to kill with the sword'. S.i.s.m.l. **Türkü** (he lanced six men; his lance broke) **Yétinç eriğ kılıçla:di:** 'he killed the seventh with a sword' *IN* 5; **Xak. XI ol anı: kılıçla:di:** 'he struck him with a sword' (*safahu bi'l-sayf*) *Kaş. III* 331 (**kılıçla:r, kılıçla:ma:k**); **Osm. xv-xvi kılıçla-** occurs in several texts *TTS III* 444; *IV* 508 and the Recip. f. in *xvi* to *xviii*.

D kulaçla:- Den. V. fr. **kulaç**; survives in SW Az., Tkm. **ğulaçla:-**; Osm. **kulaçla-** 'to measure in fathoms, to walk fast waving the arms'. **Xak. XI ol urukın: kulaçla:di:** 'he measured the rope (etc.) in fathoms' (*abā'a . . . bi-bā'ih*) *Kaş. III* 330 (**kulaçla:r, kulaçla:ma:k**); **KB kayu yér kulaçlayu yügrür yadağ** 'some run on foot striding over the ground' 1734.

D kılıçlan- Hap. leg.; Refl. f. of **kılıçla:-**. **Xak. XI er kılıçlandı:** 'the man owned a sword' *Kaş. II* 267 (**kılıçlanu:r, kılıçlanma:k**).

Dis. ĞLD

(D) **kaltı**; normally 'how?' or '(just) as'; less often, with Conditional mood, 'when' or occasionally 'if'. Not noted later than Uyğ., and apparently an earlier form of **kaltı**; q.v. It has no connection with **kal-** but perhaps has some primeval etymological connection with **ka:ñu**; q.v. **Türkü VIII ff. kaltı: yüriñ taşığ alsar** 'if a man takes a white stone' *Toyok 14-15 (ETY II* 58); **kaltı: erklig** 'how powerful?' *Toy. III* 2v. 11-12; **kaltı: kaltı: uyırn** 'how shall I be able to get on?' *Irkb* 45; **Man. (we know) yaruklı karalı kaltı katılmıç** 'how light and darkness were mixed' *Chuas. 166-7; a.o. 170-1; ka[ıtı] etöz koğsar biz* 'when we lay aside our (human) bodies' *TT II* 6, 3; **Uyğ. VIII ff. Man.-A inça kaltı suv ı rğaç kapağın yerde açā berürce** 'just as water opens a door in the ground for bushes and trees' *MI* 13, 7-9; **kaltı . . . yarıtuırça** 'as a man makes' . . . (**kaltı . . . örtürürce . . . kaltı . . . erürçe**) **ançulayu ma** 'so also' *do.*

14, 8-13; a.o. *M III* 12, 6 (iii) ('when'; **konuk**): *Man. inça kaltı . . . yeme* 'just as . . . so' *Wind. 30-47*: *Bud. Sanskrit yathā 'as' kaltı . . . ça TT VIII A.3*; **kaltı puranı ulatı azağ nomluğlar sözleyürler** 'as the teachers of false doctrines, the Purānas, etc. say' *U II* 8, 13-14; **inça kaltı** 'for example' (in a list of sins) *TT IV* 6, 26-7; o.o. of **kaltı . . . teg İhien-ts. 324**; *TT VI* 336; **ançulayu kaltı** *USp.* 89, 11; 106, 32-3—**kaltı altı kün ertip bardı** 'when six days had elapsed' *PP* 20, 1-2; **kaltı taluy ögüzke tegip** 'when he reached the sea-(shore)' *do.* 31, 3; **kaltı . . . erser** 'when . . . is' *do.* 38, 5-7; *Civ. ançulayu bolur kaltı . . . teg TT I* 51-2.

D kaltuk (kaltok); prob. abbreviated *Pass. Dev. N./A. fr. kalit-* in the sense of something lifted up. *L.-w.* in *Pe.*, etc. in the *Çağ.* meaning, *Doerfer III* 1508. **Xak. xı kaltuk** 'the horn (garn) of a wild ox' which is hollowed out (*yutqab*), and broth (*al-xāmiz*) is drunk from it *Kaş. I* 475; **Çağ.** xv ff. **kaltak** (spelt) 'a leather attachment to the tree (*hanā*) of a saddle, the saddle-tree itself' *San.* 275r. 21.

D kiltık *Den. N. fr. kıl.* Survives in *SC Uzb. kiltık*; *NW Kk.*, *Noğ. kılışık*; *SW Az. ğılıçığ*; *Osm. kılçık*; *Tkm. ğılıçık* meaning 'the beard on a grain of wheat, rice, etc.'; a small fishbone; short, coarse hair', and the like. *Cf. kıldruk.* *L.-w.* in *Pe.*, etc. *Doerfer III* 1509. **Xak. xı kiltık** (unvocalized) *ibriyatı'l-ra's wa hazāzatuhu* 'scurf (Hend.) on the head' *Kaş. I* 475; **Çağ.** xv ff. **kiltık/kılçık** (both spelt) (1) *müy* 'a hair'; (2) *xār-i māhi* 'a fish bone'; (3) *xār-hā-i sirtiz* 'the sharp spikes on grains of rice or barley', in *Pe. dāsa San.* 298v. 16.

D koltuk *Den. N. fr. kol;* 'armpit'. The spelling **koltık** in *Uyg.* and *Kaş.* (but with *Den. V. koltukla-*) may be the original form. *S.i.s.m.l.*; *L.-w.* in *Pe.*, etc. *Doerfer III* 1575. **Uyg.** viii ff. *Civ. kımniğ koltıkı yidiğ bol-sar* 'if a man's armpits become malodorous' *H I* 28; **Xak. xı koltık (sie) al-ibiğ** 'armpit' *Kaş. I* 475; **xıii(?) Tef. koltık** ditto 212; **Çağ.** xv ff. **koltuğ/koltuk zır-i bağal** ditto *San.* 290r. 8; **Korn. xıv ditto koltuk CCG**; *Gr.*: *Kıp. xıii al-ibiğ koltuk Hou.* 20, 10; *xıv ditto Id.* 74; *xv ditto Kav.* 61, 5; *Tuh.* 4b. 2.

D kıldruk *Hap. leg.*; *Dis.*, but completely unvocalized; abbreviated *Conc. N.* in *-duruk fr. kıl.* *Cf. kiltık.* **Xak. xı kıldruk safā'l-burr** 'the beard on wheat' (etc.) *Kaş. III* 417.

D koldaş *N. of Assn. fr. kol;* 'comrade', lit. one with whom one links arms. *S.i.s.m.l.* *L.-w.* in *Pe.*, *Doerfer III* 1507. **Xak. xı koldaş** 'a comrade' (*al-qarin*); the word is used only between servants of notables *Kaş. I* 461; a.o. *III* 11, 3; **KB billıgsız kılınçı yavuz koldaş** of 'his (own) actions are bad comrades for an ignorant man' 321; o.o. 1697-8 (*adaş*) 2276; **xıii(?) Tef. koldaş** 'comrade, friend' 212; *xıv Rbğ.* ditto *R II* 600 (quotns.); **Çağ. xı koldaş yār ve yoldaş ve dastgür** 'friend, fellow traveller, comrade' *Vel.* 344 (quotns.); *hamdast* 'com-

rade' *San.* 290r. 11 (quotn.); **Osm. xıv** and *xv* ditto in several texts *TTS I* 478; *IV* 553.

Dis. ĞLD-

D kalat- (**kalat-**) *Caus. f. of ka:la-*; survives in *SC Uzb. kalat-*. **Xak. xı ol to:nuğ kalattı: ğallafal'-ıawb** 'he had the garment wrapped up'; also used of anything you have put in a wrapper or wardrobe (*lifāfa aw şiwān*); originally **ka:lattı: Kaş. II** 310 (**kala-tur**, **kalatma:k**): **Çağ.** xv ff. **kalat-** *Caus. f.*; 'to order someone to heap up' *San.* 275r. 25.

D kalıt- *Caus. f. of kalt-*; *s.i.s.m.l.* in *NE.* (**Türkü viii** this word has been incorrectly read in *T* 25, see *uğraklat-*): **Uyg.** viii ff. *Bud.* (then the king of the dragons) **kalıt(tı) élt(tı)** 'raised him in the air and carried him' *PP* 52, 3; **Xak. xı bu: er ol atın telim kalıt-ğan** 'this man constantly makes his horse buck' (*yuwañtib*) *Kaş. I* 515; *n.m.e.*

D kulad- *Hap. leg.*; *Intrans. Den. V. fr. kul.* **Türkü viii küpedmiş kuladmış bodunığ** 'the people who had become female and male slaves' *IE* 13.

D kaltura- *Caus. f. of kal-*; 'to leave behind, to leave last', and the like. *S.i.a.m.l.g.* In *SW Az.*, *Tkm. ğaldır-*; *Osm. kaldır-*, and **kaldur-** in the medieval languages mentioned below mean 'to raise, lift', and the like and are a different word; in *Tkm.* it is the *Caus. f.* of **ğal-** (**kalu-**), **kal-** and **kaltur-** being pronounced **ğal-** and **ğalıdır-**; in other cases it is commonly regarded as a crasis of ***kalktur-**, *Caus. f. of kalk-*, in some languages **kalkı-**, which is a corruption of ***kalık-**, *Emphatic f. of kalu-*. **Uyg.** viii ff. (*I* will return the vineyard) **neğüke kalturmayın** 'without retaining it on any pretext' *USp.* 6, 5; **Xak. xı ol barışda:** (*MS. yarışda:*) **kalturdu: sabaqahu fıl'-dahāb wa tarakahu xalfatn** 'he outpaced him on the journey and left him behind'; also used if one has a bet with him (*xātarahu*) about something and leaves him behind (*baqqā*) *Kaş. II* 191 (**kalturur**, **kalturma:k**): *xıv Muh. amara bi'l-kawn* 'to order to be (?stay)'; **kaldur-Mel.** 41, 4; *Rif.* 130 (mis-spelt *kaw*); **kaltur-** 131 (only); (*rafa'a* 'to lift, raise') ditto *Ali* 56; *Kıp. xv rafa'a'l-şay* **kaldır-Kav.** 76, 1; *Osm. xviii kaldur-* in *Rümi*, crasis of **kalkdur-** (in 275r. 27 **kalk-** is said to be the *Rümi f. of kalkı-*) *az cā bardāstan* 'to lift or remove from somewhere' *San.* 275v. 13).

D kultur- *Caus. f. of kıl-*; 'to cause to make, do', etc.; *s.i.s.m.l.*, usually as **kıldır-**. **Uyg.** viii ff. *Bud.* (if I have done (*kultım*) these evil deeds myself or) **adınağuka ayıp kulturturn erser** 'spoken to others and made them do them' *Suv.* 134, 22 ff.; *Civ. işke küçkö tartmağı kulturu yarlıkadımız* 'we have ordered that they shall not be recruited for forced labour' *USp.* 88, 22-3; **Xak. xı ol apar ı; kulturdu:** 'he made him do (*a'malāhu*) the work' *Kaş. II* 191 (**kulturur**, **kulturma:k**):

Çağ. xv ff. kıldur- *kunānidan* 'to order to do' *San.* 298v. 8 (quotn.): Xwar. xiv ditto *Qutb* 147.

D koltur- Caus. f. of kol-; n.o.a.b. Xak. xi ol mendin neç kolturdi: 'he ordered someone to ask me (*hattā sa'ala minni*) for the thing' *Kaş.* II 191 (kolturur, kolturma:k); xiv Rög. Ya'qubniç kızın koldura kişi yiberdi 'he sent a man to ask for Jacob's daughter in marriage' *R II* 602.

D kaldra- Hap. leg.; vocalized *kaldra-* in the MS. but in a section for Dis. V.s; apparently a Den. V. fr. *kaldur, which is presumably an onomatopoeic; cf. kaldurğai. Xak. xi to:n kaldra:di: 'the garment (etc.) rustled' (*taqa'qa'a*) *Kaş.* III 447 (kaldrar; kaldrama:k).

Tris. ĞLD

F kalıda See bakan.

S kołğuçı See kołğuçı.

VUD kaldurğai: Hap. leg.; prob. a metathesized Dev. N. A. fr. kaldra-; Xak. xi kaldurğai: to:n 'a rustling (*mutaqa'qa'*) garment'; also used for anything that rustles like a scroll of paper (*al-qirās*), etc. *Kaş.* III 442.

Tris. V. ĞLD-

D kołtukla- Den. V. fr. kołtuk; 'to carry under the arm' and the like. S.i.m.m.l.g. Xak. xi ol otuq kołtukla:di: *ta'abbata'l-xatab* 'he carried the firewood under his arm'; also used for 'to hit (someone) in the arm-pit' *Kaş.* III 351 kołtuklar; kołtukla:ma:k).

D koldaşlan- Hap. leg.; Refl. Den. V. fr. koldaş. Xak. xi ol meniç birle: koldaşlandı: 'he reckoned himself to be one of my comrades' (*aşābi*) *Kaş.* II 272 (koldaşlanu:r; koldaşlanma:k).

Mon. V. ĞLĖ-

S kalk- See kaltur-.

Dis. ĞLĖ

D kalık Dev. N. fr. kalır-; normally 'the air, atmosphere' or, occasionally by itself but usually in the phr. kök kalık, 'the (visible) sky'; in one or two cases perhaps 'a structure open to the sky' or the like. N.o.a.b. Uyğ. viii ff. Man. kabğün (sic) kođi eñtiçiz 'you came down from the sky' *TT III* 35; a.o. *do.* 129 (öñliğ); Chr. *U I S.* 15 (ö-ğä); Bud. kök kalık *U II* 37, 53-4; *TT I V.* 4, 14, 16; *X* 134 etc.; (at that time his mother the queen) bahkta ödiz kalıkta yatıp udiyur erken 'was lying asleep on a high open balcony(?) in the town' (and had a very bad dream) *Suc.* 620, 16-17; Civ. *TT I* 23 (uğ-); xiv *Chin.-Uyğ. Dict.* *ch'ing Fung* 'blue sky' (*Giles* 2, 184 6, 595) kök kalık *Ligeti* 175; *R II* 240; Xak. xi kalık *al-hawā'* 'the air, atmosphere' *Kaş.* I 383; o.o. *I* 354, 25; *III* 46, 7; *KB* (various birds) kalıkta tođi 'have filled the air' 72; kalık başı tüğdi 'the sky has wrinkled its

brow' (and pours down rain) 80; o.o. 94, 141, 5378, etc.: XIII(?) *Al. kalık kuşları* 'the birds of the air' 459; Xwar. XIII(?) (the walls of this house were gold, the smoke hole silver) kalıklar temürdin erdiler . . . aç kalık 'the windows (or balconies?) were of iron' . . . (stay here and) 'open the window (or balcony?)' *Oğ.* 250-4.

D kalık Dev. N. fr. kal-; 'conduct, behaviour, character', and the like; S.i.m.m.l. with *kalık* and *kalıq* *U II* 37, 53-4; Uyğ. viii ff. Bud. (if his mind, knowledge and) kalıkı u ornağlığ ermeser 'character are not continuously stable' *Siz.* 594, 3-4; Civ. kalıkı yaş 'his character is mild(?)' *TT VII* 17, 22; a.o. *do.* 6 (ältiç-); Xak. xi kalık *al-sıra wa'l-'isra ma'a'l-nār* 'behaviour, personal relationship'; also pronounced kalık *Kaş.* I 383; a.o. *II* 229 (tétrül-); *KB* kalıqı silih erdi kalıkı tüz-e 'his actions were pure and his character equitable' 40, 107, 149, 194, 398 (akstur-), etc.: XIII, *Al. takabbur karuğ tilde yedür kalık, kalıklarda eđğü kalık kođkük* 'pride is a character trait condemned by all, the best of all character traits is humility' 269-70; (*Tef. ağır kalıklı 'grave, solemn'* 208); xiv *Muh. xuluq wa jab* 'character, nature' kalıq *Mel.* 51, 14 (*Rif.* 150 kalıq): Çağ. xv ff. kalık *fi'l* 'actions, behaviour' *Vel.* 332 (quotn.); kalıq *'ibāyat az xawd jab'at* 'an expression for personality or character' *San.* 298v. 20 (quotn.): Xwar. xiv kalık 'conduct, character' *Qutb* 148; (Kom. xiv kalıklı 'having a (good) character' *CCI, CCG; Gr.* 206 (quotn.)); Kip. XIII *al-xuluq kiğı Hou.* 19, 16; xiv ditto; one says kalıkı eyli: dür 'his character is good', and kalıkı yaman dur 'his character is bad' *Id.* 74; (xv *xuluq kiğı Tuh.* 14a. 5; 90b. 9); Osm. xiv and xvi kalık 'character, behaviour' in two texts *TTS I* 456; *IV* 508.

S kulak See kulkak.

D kulluğ P.N./A. fr. kul; n.o.a.b. Türkü viii ol öđte: kul kulluğ (or kullığ?) bolmuş ertı: 'at that time (even) slaves had become slave-owners' *I E* 21, *II E* 18.

D kulluk A.N. fr. kul; 'slavery, the status of slave'. S.i.a.m.l.g. except NE(?) with some extended meanings. L.-w. in Pe., etc. *Dochter* III 1580. Uyğ. viii ff. Bud. kamağın eđğü ögli teğıne kulluk (sic, not kulluğ) barırbiz 'we will all go in the capacity of slaves to Buddha' *U II* 23, 24; *TT I V.* 4, 14, 16; *X* 134 etc.; (at that time his mother the queen) bahkta ödiz kalıkta yatıp udiyur erken 'was lying asleep on a high open balcony(?) in the town' (and had a very bad dream) *Suc.* 620, 16-17; Civ. *TT I* 23 (uğ-); xiv *Chin.-Uyğ. Dict.* *ch'ing Fung* 'blue sky' (*Giles* 2, 184 6, 595) kök kalık *Ligeti* 175; *R II* 240; Xak. xi kalık *al-hawā'* 'the air, atmosphere' *Kaş.* I 383; o.o. *I* 354, 25; *III* 46, 7; *KB* (various birds) kalıkta tođi 'have filled the air' 72; kalık başı tüğdi 'the sky has wrinkled its

kulak 'ear'; this seems to be the earliest form, but the word seems to have evolved rather early via kulxak (there is no parallel for -x- in such a position) into kulak, in which form it s.i.a.m.l.g. *Türkü viii közin körmedük kulakın eşidmedük* 'what the eye had not seen nor the ear heard' *II N 11*; a.o. *II S 12* (biç-): Man. közin körüp kulakın eşidip *Chuas. 312-13*: Uyğ. viii ff. Men. at kulakları 'horses' ears' *TT IX 70*: Kulak kulak *İst.* rather than kulak or kulxak ear *U 11 43, 14; III 62, 16; TT V 163, 397, 495; X 30; TM IV 254, 93; PP 50, 7; Hüen-ts. 159*: Civ. kulak *TT VIII 15*; kulak *TT VII 34, 8*; kulak *do. 9-10; HI 56, 176*; *xiv Chin.-Uyğ. Dict.* 'ear' kulak *Ligeti 169*; *R II 968*: Xak. xi kulak al-uđun 'ear'; some of them say kulxak and some kulak but the first is the most correct (*asahh*); kulak to:n 'a garment with short sleeves' (*asirul-kuramayn*; i.e. with sleeves like ears) *Kağ. I 363*, over 20 o.o. all spell kulak; *KB üüg köz kulak tutti* 'he captured the eyes and ears of the king' 436; o.o. 991, 2025, 3657; kulğak (apparently *metri gratia*) 2342, 5272: xiii(?) *At. kulak tut mağa* 'listen to me' 266; *Tef. kulak 'ear'* 216: *xiv Muh. al-uđun kulak Mel. 46, 7*; *Rif. 139*; a.o.o.: *Çağ. xv ff. kulağ güş 'ear' San. 289v. 21* (quotns. and phr.); *Xwar. xiv kulak 'ear' Quib 143*; *Kom. xiv ditto CCI*; *Gr.: Kip. xiii al-uđun kulağ Hou. 20, 1*; 'donkey' (eşek and) kulağ: uzun 'long-eared' *do. 12, 14*; *xiv kulak al-uđun*, in the *Kütüb Beylik kulağ İd. 74*; *xv al-uđun kulağ Kav. 60, 15*; *uđun kulak Tuh. 4b. 1*; *šanata 'to listen'* (triple-; in margin, in second hand) kulak *urdo. 23a. 2*; *Osm. xiv ff. kulak*, occasionally kulax noted in several phr. *TTS I 494*; *II 663-4*; *III 485-6*; *IV 550-1*.●

kalkan 'shield'; s.i.a.m.l.g. except NE(?). L.w. in Mong., Pe., etc. *Doerfer III 1518*. Uyğ. *xiv Chin.-Uyğ. Dict.* 'shield' kalkan *R II 254*; *Ligeti 161*: Xak. xi kalkan 'shield' (*al-turs*) in one of the two dialects (*al-ğugatayn*) *Kağ. I 441* (verse); kalkan *al-turs* dialect form (*ğuga*) of kalkan *III 386*; o.o. of kalkan *II 356, 19*; *III 82* (*yapım-*); 221 (*tura-*): *KB 4293* (*tayaklık*): xiii(?) *Tef. kalkan 'shield'* 196; *xiv Muh. al-turs kalkan Mel. 71, 8*; *Rif. 173*: *Çağ. xv ff. kalkan sipar 'shield'* *San. 275v. 27* (quotn.); *Xwar. xiii(?) ditto Oğ. 38, 98*; *xiv ditto Quib 129*; *Kom. ditto CCG*; *Gr.: Kip. xiii al-turs kalkan Hou. 12, 15*; *xiv al-uđun kalkan İd. 74*; *xv al-dırağa 'leather shield' kalkan*, with a sound between -k- and -ğ- but nearer to -k- *Kağ. 64, 1*; *dırağa kalkan Tuh. 15b. 7*; *Osm. xiv ff. kalkan* noted in phr. *TTS I 496*; *II 568*; *III 398*.

Dis. V. ĞLĞ-

D kolğır- Hap. leg.; Inchoative f. of kol-. Xak. xi ol mendin kolğırdı: 'he was about to ask (*hāda an yas'al*) me for something' *Kağ. II 194* (kolğırar, kolğırma:k).

Tris. ĞLĞ

D kolğı:çı: Dev. N.Ag. fr. kol-; 'beggar'; n.o.a.b.; in *KB* the two best MSS. have koltğıçı, and this spelling also occurs in *PP*; it seems however to be merely a Sec. f. (cf. külgü); in *PP* it may be a mistranscription of kolunğıçı, q.v. Uyğ. viii ff. Bud. kolğıçı *PP 7, 2-3* (üzül-); kolğıçı *do. 10, 3-5* (bar-) etc.: Xak. xi *KB* (if a ruler takes pleasure in gambling, he ruins the realm) boldı özi kolğıçı *Çağ. 193* 'and himself becomes a beggar' 2093.

D kulaklığ P.N./A. fr. kulak (kulak); 'having ears'. S.i.s.m.l. Xak. xi kulaklığ ne:n 'a thing with ears' (*uđun*) *Kağ. I 498*; *xiv Muh.(?) Rif. 139* (only); ağır).

Tris. V. ĞLĞ-

D kulakla:- Den. V. fr. kulak (kulak); s.i.s.m.l. with the same meaning. Xak. xi ol öğün kulakladı: 'he boxed his son's ears' *Kağ. III 338* (kulaklar, kulaklamak).

Dis. V. ĞLL-

D kahl- Pass. f. of kul-; n.o.a.b.; the word normally used in this sense is the Refl. f. kılın-. Uyğ. viii ff. Bud. *TT VIII A.16* (bekiz): *Çağ. xv ff. kahl- (-ur, -dı) kılın-, ya'ni eylen- Vel. 332* (quotn.); kahl- (spelt) kılın- *harda şıdan* 'to be made, done' *San. 298v. 3* (quotn.).

Tris. ĞLL

D ka:lılığ Hap. leg.; presumably a P.N./A. fr. *kalı: Dev. N. fr. kal- meaning 'having a remainder' or the like; opposite to kalı:sız, q.v. Uyğ. viii ff. Bud. (Sanskrit missing) ka:lılığ *TT VIII F.13*.

Tris. V. ĞLL-

VUD kolu:la:- n.o.a.b.; the contexts and the fact that it is used in Hend. w. sakın- suggest that it meant something like 'to meditate' or perhaps 'to investigate'. Obviously a Den. V. but with no semantic connection with kolu: above or with kol-. *Türkü viii ff.* (one of them said) men kolu:ladurkum (so read) kamağdar erliñ yultuz erniñ 'the star on which I meditated(?) had authority over everything' *Toy. III 2r. 5-9* (*ETY II 179*): Uyğ. viii ff. Bud. kođuru kolulap tırü ukar 'after meditating earnestly he fully understands' *U II 7, 6*; kođuru kolulap tırüñ 'listen, meditate earnestly' *U III 79, 9-10* (ii); sakın kolulasar biz 'if we think and meditate' (how wonderful and swift it is) *Hüen-ts. 1896*; (the countless Buddhas) kalp ödün kolulasar biğülük ermez 'cannot be known (even) if one meditates for the period of a kalpa' *Kuan. 178*; a.o. *do. 193-7* (*buylanla:-*), 216; *TT V 22, 14-21* (şırt).

Dis. ĞLM

D kalım Hap. leg.; N.S.A. fr. kal-; meaning obscure, the context suggests 'something which has been left behind or become obsolete'.

Xak. XI *KB* tapuğka manma ay tapğı telim tapuğ kılğa āxir başıñı kalım 'O man with long service, do not rely on (long) service; in the end service will make your head useless(?)' 4755.

Tris. GLM

D kalı:ma: Hap. leg.; Intrans. Conc. N. fr. kalı:-; lit. 'something up in the air'; cf. *kalık*. **Xak.** XI *kalı:ma:* *al-ğurfa* 'balcony' *Kaş.* III 174.

Tris. V. GLM-

D kılımsın- Hap. leg.; Refl. Simulative Den. V. fr. **kulum* N.S.A. fr. kıl-. Uyğ. VIII ff. Bud. siz ök kılımsındıñız yarım nom taplağın örü tikmeklik 'you seem to have been advocating satisfaction with the "half doctrine" (i.e. the *Hinayāna*) *Hüen-ts.* 2087-8.

Dis. GLN

kalın (of a solid object) 'massive, dense'; (of a crowd) 'dense' and the like; almost syn. w. *yoğun*; the difference between the two seems to emerge in *T* 13-14 where *kalın* is contrasted with *yuyka* (*yuvka*;) and *yoğun* with *ynçge*; on this basis *kalın* must mean 'dense' in the sense e.g. of weighing a good deal per cubic foot, while *yoğun* means 'thick' in the sense of having a substantial distance between the two surfaces. The semantic connection is too remote to justify the theory that this is a Dev. N./A. fr. *kal-*. S.i.a.m.l.g.; in some NE, NC, NW languages *kalıp*. **Türkü** VIII (when a thing is flimsy it is easy to crumple it up) *yuyka: kalın bolsar* 'but when the flimsy thing becomes solid' (it is difficult) *T* 13; VIII ff. Yen. *kalın yağıka: kaymatın teğipen* 'attacking the enemy and showing no respect for them' *Mal.* 28, 8; Uyğ. VIII ff. Bud. *kalın kuvrağ arasinta* 'in the middle of a dense crowd' *U* III 53, 4 (iii) (*U* II 23, 18); *kalın kunçuy[lar]ı* 'numerous consorts' *U* III 16, 19; o.o. *PP* 70, 5; *Kuan.* 43 ff., etc. (all of crowds and the like): Civ. *yüz el(1)ig kalın böz* '150 (rolls of) solid (thick) cotton cloth' *USP.* 16, 5; **Xak.** XI *kalın* 'anything dense or thick' (*taxın wa gäliz*); hence a numerically strong (*al-katıf*) army is called *kalın sü: Kaş.* I 404; five o.o.: *KB kalın yat ara* 'among a crowd of strangers' 491; o.o. 1021, 1697 (*adas*), 2178, 2170, 2861 (*yl:ğ*), 5164; XIII(?) *Tef. kalıp* 'thick' (mattress) 196; *Çağ.* xv ff. *kalın mutarakım wa anbuñ* 'thick, dense, numerous' *San.* 276r. 12 (quotns.): **Xwar.** XIV *kalıp* (of a crowd) 'dense' *Qutb* 129; **Kom.** XIV 'thick' *kalıp CCG*; **Gr.**: **Kıp.** XIII *al-cäfi* 'thick, coarse' (opposite to 'thin' *yupka*;) *kalın Hou.* 27, 9; XIV *kalın gäliz*; xv *taxın* (sic, in error) *kalın Tuh.* 9a, 3; *taxın wa gäzır* 'abundant') *kalın do.* 10b. 13; *cafir* 'sheath' (*kın*; *cäfi*) *kalın do.* 11b. 1; **Osm.** XIV and XV *kalın* 'dense, numerous'; in several texts *TT* I 406; *II* 567.

I kalıp 'bride price', that is a sum of money paid by a bridegroom to the family of his intended bride; cf. *kabın*. S.i.a.m.l.g. except SE, the modern forms varying between *kalıp*,

kalım (from which the Russian word *kalym* is derived), and *kalın*. L.-w. in Pe. etc., *Doerfer* III 1407. (Uyğ. IX *kızımın kalıpsız bértim* 'I gave my daughters (in marriage) without (demanding) a bride price' *Suci* 7); **Xak.** XI *kalıp al-mahr* 'bride price' *Kaş.* III 371 (prov.; verse); *Çağ.* xv ff. *kalın* 'a sum of money (*mālī*) which a suitor sends to the family of his (intended) bride when seeking her hand in marriage' *San.* 276r. 14; **Kıp.** XIII *mahrul-zawca kalın Hou.* 27, 19; xv *kalın al-mahr İd.* 74; xv ditto *Tuh.* 35b. 2; **Osm.** XIV to XVI *kalıp* 'bride price'; in several texts *TTS* I 406; *II* 568; *III* 398; *IV* 456.

S 2 *kalıp* See *kalın*.

kolan 'saddle-girth'. Survives in NE with some phonetic changes and in SW Osm. **kolan**; (Tkm. *ğolağ* 'the rope encircling a reed hut'). **Xak.** XI *kolan al-hizām* 'girth'; **kolan etl:** 'the part of a horse which is encircled by the girth' *Kaş.* I 404; XIV *Muh. al-hizām kola:n Mel.* 72, 1; *Rif.* 174; **Xwar.** XIV *kolañ* (sic) 'girth' *Qutb* 143; **Kom.** XIV 'girth' *kolan CCG*; **Gr.**: **Kıp.** XIII *al-hizām kola:n Hou.* 11, 8; 14, 2; XIV ditto *İd.* 74; xv ditto *Kav.* 64, 3; *hizām* (ayıl and) *kolan Tuh.* 13a. 5; **Osm.** XVII, in *Rümi*, *tang-i asb* 'girth' *San.* 289v. 27; *kolañ* (spelt) in *Rümi*, same as *kolan do.* 28.

kula:n 'the wild ass, *Equus hemionus*'. An early l.-w. in Mong. (*Haenisch* 71, *Kow.* 922) and in Pe., etc. *Doerfer* III 1574. S.i.a.m.l.g. except NE(?), see *Şcherbak*, p. 95. Cf. *tağı:*. Uyğ. XIV *Chin.-Uyğ. Dict. yeh ma* 'wild horse' (*Giles* 12,989 7,576) *kulan tağı* (misspelt *tam*) *Ligeti* 169; *R* II 974; **Xak.** XI *kula:n himāru'l-waḥş* 'wild ass' *Kaş.* I 415; four o.o. translated *al-'ayr* 'wild ass': *KB* 284 (bas-); 5375 (tağı); XIII(?) *Tef. kulan* 'wild ass' 217; XIV *Muh. himāru'l-waḥş ku:lan Mel.* 72, 8; *Rif.* 175; *Çağ.* xv ff. *kulan gür xar* ditto *San.* 289v. 26; **Xwar.** XIV ditto *Qutb* 143; **Kıp.** *himāru'l-waḥş kulan Hou.* 11, 8; XIV ditto *İd.* 74; *Bul.* 10, 8; xv ditto *Kav.* 62, 7; *himār* (eşek and) *kulan Tuh.* 13a. 4; **Osm.** XIV ff. *kulan* 'wild ass'; in several texts *TTS* I 477; *III* 467; *IV* 532 (everywhere *kolan*).

VUF xulip Hap. leg.; no doubt a Chinese phr., *ho ling* or *hu ling*?. Cf. *barçın*. **Xak.** XI *xulip* 'a word for silk of variegated colours ('*alā alwān şattā*) imported from China' *Kaş.* III 371.

kulun 'a foal' from birth to one year, younger than a *ta:y*, q.v. S.i.a.m.l.g.; see *Şcherbak*, p. 90. L.-w. in Pe., etc. *Doerfer* III 1423. **Türkü** VIII ff. *İrkB* 24 (*emig*): **Xak.** XI *kulun al-falw* 'foal' *Kaş.* I 404; o.o. translated *al-muhr* 'colt' I 215, 9; *II* 90, 11; translated *al-fulūw* *III* 92, 3; XIV *Muh. al-muhr kulun: Mel.* 69, 12; *Rif.* 170; **Kıp.** XIII (*al-muhr tay*) *al-muhrul-şağır* ('small') *ku:lun*, Dim. f. *ku:lunçak* *Hou.* 12, 9; xv *kulun al-fulūw İd.* 74; **Osm.** XIV ff. *kulun* (occasionally spelt *kulan*?) 'foal'; c.i.a.p. *TTS* I 496; *II* 665; *III* 487; *IV* 552.

?)D **kalpu**: Hap. leg., but cf. **kalpu**:lat-; possibly a crasis of ***kalin**gu: Dev. N./A. fr. ***kalin**- Refl. f. of **käl**- in the sense of something that remains or stays by itself. **Xak.** XI **kalpu**: *al-tufüw 'alä ra'si'l-mä* 'floating on the surface of the water'; hence one says **su**da: **kalpu**:la:di: 'he floated (*tafa*) on the surface of the water' *Kaş.* III 379.

D **kılınç** Dev. N. fr. **kılın**- 'act, deed, action', as opposed to **kılık** which means rather 'a course of action'; in Buddhist terminology normally translates Sanskrit *karma*, but in *U II* 8, 20 ff. *bhava*. N.o.a.b. **Türkü** VIII ff. **Man.** **yek kılınçına** 'by his devilish actions' *Chuas.* I 17; **bu kılınçın [özütü?] boşunmağay** '[his soul?] will not be freed by this act' *TT II* 6, 31-2: **Uyg.** VIII (after this my father the *xağân* died) **kara: boşun kılınç[; gap]** 'the actions of the common people . . .'. **Şu.** N 12: VIII ff. **Man.** **bu buyan edğü kılınç küçinte** 'by the strength of these meritorious and good deeds' *TT IX* 96; o.o. *do.* 100; *TT III* 11: **Bud.** **kılınç** in such phr. as **edğü kılınç** 'good deeds' and **ayığ kılınç** 'evil deeds' is very common *PP* 2, 1; 3, 7; 12, 3 etc.; *U III* 42, 2; 89, 17; *Index to TT I to V*, p. 37; *Suv.* 7, 11 (**oñar**-): **Xak.** XI **kılınç al-xuluq** 'behaviour'; hence one says **edğü kılınç** 'good behaviour' and **dalä** the opposite; **kılınç tağannuct'l-mar'a wa dalälühä** 'feminine coquetry (Hend.)'; one says to a woman **üküş kılınçlanma**: 'do not be such a coquette' *Kaş.* III 374; a.o. *II* 156 (**kılın**-): **KB** **kılınç** is common 42 (**kılık**), 105, 149, 181, 340 (**arkuk**), etc.; *xiv Muh.* (?) **xuluq wa tab'** 'behaviour, nature' **kılınç Rif.** 147 (*Mel.* 51, 14 **kılığ**): **Xwar.** XIV **kılınç** 'action' *Qutb* 148 (and see **kılıç**): **Osm.** XVI to XVI **kılınç** 'action', etc. in several texts; **kılınç et-feyle-** 'to behave coquettishly' *TTS I* 457; *II* 625; *III* 444.

D **kalpuq** Hap. leg.; apparently crasis of ***kalin**guq, Dev. N./A. fr. ***kalin**-, cf. **kalpu**; syn. w. **kiltik** but not connected etymologically. **Xak.** XI **kalpuq** (MS. in error **kalpuq**) 'scurf' (*hasäzatu'l-ra's*), and also anything like fur or hide which is matted (*inqaba*) by contamination with something viscid *Kaş.* III 383.

Dis. V. ĞLN-

D **kılın**- Refl. f. of **käl**-; usually in a Pass. sense 'to be made, created', and the like, but in the early period also (of a child) 'to form its own character, to grow up'. S.i.a.m.l.g. **Türkü** VIII ini:si: **eç:si:nteg kılınmaduk erinç oğlı: kap:nteg kılınmaduk erinç** 'apparently the younger brothers did not grow up like their elder brothers or the sons like their fathers' *I E* 5, *II E* 5; (I myself, the Counsellor **Toñukuk**) **Tavğaç ellipse: kılınım** 'grew up for (i.e. as a subject of) the Chinese Empire' *T I*; o.o. *I E* 1, *II E* 2 (**asra**); *Ongin* 4: VIII ff. **Man.** **kentü tuğmış kılınmış** 'self-born and self-created' *Chuas.* II 14: **Uyg.** VIII ff. **Bud.** **sipirgelir oşuğluğ kılınıp**

'making as if to swallow him up' *U IV* 8, 19; **Çaştanı eliğ beğig sançğalı urğalı kılınıp** 'making as if to pierce and strike King Çaştana' *do.* 40 ff.; o.o. *TT X* 359; *Suv.* 138, 18-19; 610, 7: **Civ.** **beğ bolğalı kılınıdın** 'you were making as if to become a *beğ*' *TT I* 36; **kılınıduk sayu iş büter** 'everything which you do for yourself succeeds' *do.* 138-9; a.o. *VII* 30, 3: **Xak.** XI **er tegme: kılınç kılınıd:** '*amila'l-racul min kulli'l-amal* 'the man did everything (possible)'; and if he wishes to do more than he should, one says to him **üküş kılınıma**: 'do not overdo it' (*lä tuçäwizü'l-hadd*) *Kaş.* II 156 (**kılınıur**; **kılınıma:k**); o.o. *I* 64, 13; 394, 19; 508, 3; *III* 20, 16: **KB** (do not treat life lightly) **edğü kılın** 'do good' (or make yourself good?) 1333; (look at the fair-haired beauty and) **kılın özke fäl** 'make him your mascot' 2468: XIII(?) *At.* (if you are a believer) **tawädu' kılın** 'behave humbly' 280; a.o. 414; **Tef.** **kılın**- forms Compound Pass. V.s with **Ar.** N.s 208: **Çağ.** xv ff. *San.* 298v. 3 (**kılıl**-): **Xwar.** XIV **kılın**- 'to do (for oneself)'; to be done' *Qutb* 147: **Kıp.** XIV **kılın**- **taxallaqa ma'ahu** 'to model oneself on someone(?)' *Id.* 74: **Osm.** xv and XVI **kılın**- 'to behave (in some way); to be made'; in two texts *TTS IV* 509.

D **kolun**- Refl. f. of **kol**-; survives only(?) in NW Kar. L., **T.** **kolun**- 'to ask for (something) for oneself' *R II* 593; cf. **kolunğuçı**. **Uyg.** VIII ff. **Man.** *TT III* 141 (**tüzüğü**): **Bud.** *Hüen-ts.* 231-2 (**kerğeksiz**): **Xak.** XI **er neñ kolundı**: 'the man asked for (*sa'ala*) something (for himself)' *Kaş.* II 156 (**kolunur**; **kolunma:k**); a.o. *I* 22, 3.

D **kalnu**- Hap. leg.; Intrans. Den. V. fr. **kalın**; cf. **kalna:d-**. **Xak.** XI **yuvka: neñ kalnu:di**: 'the flimsy thing became dense or thick' (*taxuna . . . wa ğaluza*) *Kaş.* III 302 (**kalnu:r**; **kalnu:ma:k**).

D **kulna**- Trans. Den. V. fr. **kulun**; n.o.a.b. Cf. **kulunla:-**. **Xak.** XI **kısra:k kulna:di**: 'the mare foaled' (*natacat . . . falw*) *Kaş.* III 302 (**kulnar**; **kulna:ma:k**); (in a note on **yeni:-**, q.v.) for a mare, since 'foal' is **kulun**, 'the mare foaled' (*natacat*) is **kısra:k kulna:di**; one should say **kulunla:di**; but the shorter word is used because -n- and -l- come from the same point of articulation (*maxrae*) so that the two interchange and the word is shortened to this *III* 92, 5: **Kıp.** XIV **kulna-walada filw** 'to foal' *Id.* 74.

D **kalna:d-** Hap. leg.; Intrans. Den. V. fr. **kalın**; cf. **kalnu:-**. **Xak.** XI **yuvka: neñ kalnatti**: 'the flimsy thing became thick' (*ğaluza*); originally **kalna:dtu**: but assimilated *Kaş.* II 350 (**kalnatu:r**; **kalnatma:k**; *sic*, no doubt in error for **kalna:dur**; **kalna:dma:k**).

Tris. GLN

?F **koluğa** 'the young shoot of a plant or tree'; n.o.a.b. The word is not of a normal Turkish shape and may be an Indo-European (?Tokharian) l.-w. connected with I.E. ***gol-**

'branch'; Armenian *kolr* 'branch'; Tokharian B *kolby* 'hair'. Uyğ. VIII ff. Man. *Wind*. 8-9 (eđeđ-); Bud. (I will create the roots, twigs, branches, and leaves of various flowers and fruits) *yana yeme 1 tariğ koluşasın* 'the young shoots of bushes and cereals' *Suv*. 529, 9.

D *kalınçu*: Dev. N./A. fr. **kalın-*, cf. *kalpu*-, *kalpuk*-, 'remainder, residue', sometimes in a pejorative sense. N.o.a.b. Cf. *kalınçsız*. Uyğ. VIII ff. Bud. Sanskrit *dvasāvāśeṣeṇa* 'for the rest of the day' *künnüñ kalınçısı üze*: *TT VIII G.7*; (in a list of demons who are unclean feeders) *kalınçu aşığlar* 'eaters of residues' *U II 61, 13*; o.o. *Hüen-ts.* 306, (*sap-*) 2011 (*çöb*); and further o.o. in note thereon); *USp.* 101, 12.

D *kulnaç*: N.Ag. fr. *kulna-*; (of a mare) 'in foal'. N.o.a.b. *Xak. XI kulnaç: kısıra:k al-'aқиq mina'l-xayl 'a mare in foal' Kaş. I 491: Kıp. XIII al-hicru'l-'uşâr 'a mare in the tenth month of pregnancy' ku:linaç: (?sic, MS. ku:nla:çıt:) Hou. 12, 8; XIV kulnaç: (unvocalized) al-hicru'l-hâmil 'a mare in foal' Id. 74.*

D *kılınçlığ* P.N./A. fr. *kılınç*; used only with preceding qualifying Adj.; n.o.a.b. *Türkü VIII ff. a:riñğ kılınçlığ 'evil doing' Toy. III iv. 2-3 (ETY II 178): Uyğ. VIII ff. Man.-A edğü kılınçlığ 'doing good works' M I 10, 3; Man. edğü kılınçlığ işlarığ işlattıñız TT III 80; o.o. do. 113-17; Bud. ayığ kılınçlığ PP 62, 5; U III 53, 6 (ii); edğü kılınçlığ iş TT IV 12, 53; a.o.o.: Civ. edğü kılınçlığ iş TT I 53, 79; Xak. XI KB 340 (arkuk).*

D *kalınçsız* Hap. leg.; Priv. N./A. fr. **kalınç* (cf. *kalınçu*). Uyğ. VIII ff. Bud. *kalınçsız* v.l. for *kalısız TT IV 12, 60*.

D *kolunğuç*: Dev. N.Ag. fr. *kolun-*; 'beggar'. N.o.a.b.; perhaps a misreading of *kolğuç*: (see *kolğuç*): but that word may be a misreading of this one. Uyğ. VIII ff. Bud. *irinç çığay buşıçı kolunğuçı tınığlar* 'miserable poor alms-gatherers and beggars' *U III 10, 4-5*.

D *kolonluğ* Hap. leg.; P.N./A. fr. **kolon* Dev. N. fr. *kol-*. Uyğ. VIII ff. Bud. [gap] *köñlün bir kolonloğ köñlin bu darını boşğutup* 'teaching this *dhârâni* with a . . . mind and a prayerful(?) mind' *TT VIII K.7*.

D *kolunluğ* P.N./A. fr. *kolun*; 'having a foal'. S.i.s.m.l. *Xak. XI kolunluğ kısıra:k ramaka mutliya*, that is 'a mare which has a foal following her' (*yatlühâ*) *Kaş. I 500*.

D *kalıñsız* Hap. leg.; Priv. N./A. fr. *1 kalıñ*; 'without demanding a bride price'. Uyğ. IX *Suci 7 (1 kalıñ)*.

Tris. V. ĞLN-

D *kılınçlan-* Hap. leg.; Refl. Den. V. fr. *kılınç*; 'to be coquettish'. *Xak. XI Kaş. III 374 (kılınç)*; n.m.e.

D *kulunla-* Den. V. fr. *kulun*; (of a mare) 'to foal'. S.i.a.m.l.g. with some phonetic changes; cf. *kulna-*. *Türkü VIII ff. IrkB 5 (2 bé): Xak. XI Kaş. III 92 (kulna-); n.m.e.: Kom. XIV 'to foal' kulunla- CCG; Gr.*

D *kalpu:la-* Den. V. fr. *kalpu*; pec. to *Kaş. Xak. XI er suvda: kalpu:la:di* 'the man floated (*tufâ*) on the surface of the water'; this happens when he kicks (*yarkud*) his legs and moves his shoulders and is stationary (*qâ'im*) being supported by the water *Kaş. III 410 (kalpu:lar, kalpu:la:ma:k; everywhere vocalized kalpu:la-); a.o. III 379 (kalpu)*.

PUD *kalapur-* Hap. leg.; the etymological suggestions in the note on the passage are unconvincing, prob. a mis-spelling of **kalpur-* Intrans. Den. V. fr. *kalpu*; 'to float' or the like. Uyğ. VIII ff. Bud. (when I heard of your good health, that which could not be seen soon brightly, as if I had seen you in the flesh) *kal[pu] kalapardı köñülümüz* 'our mind rose in the air (with joy) and floated there' *Hüen-ts.* 1878-9.

Dis. ĞLS

D *kulsığ* Dev. N. fr. **kulsı-* Simulative Den. V. fr. *kul*. N.o.a.b. *Xak. XI kulsığ er* 'a man whose character (*şulquhu*) resembles the character of a slave' *Kaş. I 465; a.o. III 128, 19 (under -sığ, cf. ersığ); KB adırmazmen beğsığ yâ kulsığ kişığ* 'I do not distinguish between the lordly and the servile man' 809.

Tris. ĞLS

D *kalısız* Priv. N./A. fr. **kalı-* Dev. N. fr. *kal-*; 'without a remainder, without exception', and the like. N.o.a.b. *Türkü VIII on ok bođunu: kalısız taşıkmiş* 'the On Ok (i.e. Western Türkü) people have taken the field in full force' *T 30; a.o. T 33; Uyğ. VIII ff. Bud. (the rulers in all Jambudvîpa) kalısız keltiler* 'came without exception' *U II 22, 23; alku nızvanılarığ idl yokıña tegi kalısız öçürüp* 'suppressing all emotions without exception to the point of complete extinction' *TT IV 12, 55-7; o.o. do. 60 (v.l. kalınçsız); TT X 129, 248; Suv. 49, 1; 137, 22; 138, 12 etc.*

VUD *kolusuz* Priv. N./A. fr. *kolı-*; n.o.a.b. In the phr. *ödsüz kolusuz* clearly 'untimely'; in the phr. *ülgüsüz kolusuz* it seems to mean rather 'not confined to a single short period; timeless, eternal'. Uyğ. VIII ff. Bud. (just as the sin of killing living things is grievous; the merit and good deed of not killing them) *ança ok ülgüsüz kolusuz tétir* 'is called equally immeasurable and eternal(?)' *Suv. 21, 16-17; in TT VI 440 kolusuz* is a v.l. for *ülgüsüz* in the phr. *ülgüsüz etöz bodisatv* 'the Bodhisattva with the immeasurable body'; o.o. *do. 348-9 (ödsüz), 439*.

Dis. V. ĞLŞ-

D *1 kalış-* Co-op. f. of *kal-*; n.o.a.b. *Xak. XI (after 2 kalış-)* also used when two men com-

pete in remaining behind (*fi'l-tark xalfa(n)*); MS. *xalqa(n)* *Kaş. II* 109 (no Aor. or Infin.): **Çağ.** xv ff. (*kalin-)/kalış-* (both spelt) *wā pasmāndan ya'nī pāy kam āwardan* 'to stay behind, that is to run off' *San.* 275r. 8.

D 2 kalış- Recip. f. of *kalı-*; s.i.s.m.l. in NE(?) *R II* 245. **Xak.** xi at *adğır kalışdı*: 'the horses and stallions jumped at one another' (*tawātabat*) *Kaş. II* 109 (*kalışu:r, kalışma:k*).

D kılış- Co-op. of *kıl-*; n.o.a.b. **Xak.** xi ol *maña: ıñ kılışdı*: 'he helped me to do something' (*fi'l-ama*); also used for competing *Kaş. II* 109 (*kılışu:r, kılışma:k*): **Çağ.** xv ff. *kılış-* Co-op. f.; *bā yak dıgar hardan* 'to do (something) together' *San.* 298r. 29 (quotns.): **Xwar.** xiv bir *birlişizke hasad kılışmañız* 'do not envy one another' *Nahc.* 412. 6.

D koluş- Hap. leg. ?; Recip. f. of *kol-*. **Xak.** xi olar *ikkı: kızı koluşdı*: 'they asked one another for a daughter in marriage' (*xatāba*; MS. *hatāba* in error); also used when two men ask (*sa'ala*) one another for something *Kaş. II* 109 (verse); no Aor. or Infin.).

Mon. ĞM

ka:m 'sorcerer, soothsayer, magician', and the like. Survives only(?) in NE, most languages *R II* 476. L.-w. in Pe., *Doerfer III* 1409. Cf. *kamla-*. **Uyg.** viii ff. Man.-A (physicians will not be able to heal him) *takı kamağ kamlar telerp neñ tırğırmeğey* 'and all the sorcerers when they assemble will certainly not bring him back to life' *M I* 15, 8-9; o.o. *do.* 33, 17-18 (*teñrilik*), 22; *Man.-uig. Frag.* 400, 9 etc.: Bud. *yekke iğgeke kamka tapıgçı tınığlar üküñ* 'worshippers of demons (Hend.) and sorcerers are numerous' *TT VI* 017-18: **Xak.** xi *ka:m al-kähin* 'soothsayer' *Kaş. III* 157; three o.o.: *KB kerek tut otaçı kerek erse kam* 'get a physician or, it may be, a sorcerer' 1065; *bu dünyā kamı* 'the sorcerer of this world' (cannot cure it) 2002; o.o. 3873, 5244: *xııı(?) Tef.* (you are not) *kähin ya'nı xam* 346: *xiv Muh. al-'arrāf* ('sorcerer') *wa'l-kähin ka:m Mel.* 5, 2; *Rif.* 75; *al-'arrāf wa'l-mu'azzim* ('snake-charmer') *kam* 58, 5; 156: **Çağ.** xv ff. *kam tabib wa mu'alic wa hakim wa dānişmand* 'physician, healer, sage, wise man' *San.* 276v. 7: **Kom.** xiv 'female exorciser' *kam katun CCG*; *Gr.*: *Kip.* xiv *kam al-tabib Id.* 75; *xv dāya* properly 'midwife, foster mother', here perhaps 'witch' *kam Tuh.* 15a. 13.

I ko:m 'camel's pack-saddle'. S.i.a.m.l.g. (SW Tkm. *ğo:m*) in the same meaning or for 'the pad on such a saddle; the fat on a camel's back'. **Xak.** xi *korm qatabu'l-ba'ir* 'a camel's pack-saddle'; it is made as follows, the camel's back-cloth (*hıls*) is taken and stuffed with straw, and both side pockets of it (*hawālayhi*) are thus raised to the level of the hump; it is called *tevey ko:mı*: *Kaş. III* 136; *Kip.* *xııı al-hidāca wa'l-barda'a* 'camel saddle, pack-saddle' *korm Hou.* 5, 16.

2 ko:m 'wave'. Survives in NE Alt. *korm R II* 667; SW Tkm. *ğo:m*. **Xak.** xi *ko:m maucu'l-mā* 'a wave' *Kaş. III* 137 (verse): *xiv Muh. al-mawc ko:m Mel.* 77, 3; *Rif.* 180: **Kom.** xiv 'wave' *korm CCG*; *Gr.*: *Kip.* *xııı al-mawc korm Hou.* 5, 15: **Osm.** xvii *korm 'wave, storm' TTS I* 496 (*kum*).

kum 'sand'. S.i.a.m.l.g. L.-w. in Pe., etc. *Doerfer III* 1525. **Uyg.** viii ff. *Man. M III* 37, 3-5 (ii) (3 al): *Bud. yeri kumı alku kümüñ* 'its soil and sand were all silver' *PP* 36, 6-7; *kum sanıñca burxanlar* 'Buddhas as numerous as (grains of) sand' *U III* 57, 12; o.o. *Hüen-tş.* 321-3 (*tepit-*); *Kuan.* 84, etc.: *Çiğil xi kum al-raml 'sand'*; the *Oğuz* do not know this word *Kaş. I* 338; seven **Xak.** o.o. translated *al-raml, al-turāb* 'dust', or *al-'ānik* 'a heap of sand': *KB* (the mind of an ignorant man is) *kum teğ* 'like sand' 975; (this man's soul) *kuruğ kumka okşar* 'is like dry sand' 3626: *xııı(?) At.* *sanarmu ediz kum uşak taş sanı* 'can one count (the grains in) a high sand-bank or small pebbles?' 60: *Tef.* *kum 'sand'* 217; *xiv Muh. al-raml kum Mel.* 75, 1; *Rif.* 178: **Çağ.** xv ff. *kum riği narm 'soft sand'* *San.* 290r. 29 (quotn.): **Kom.** xiv 'sand' *kum CCI, CCG*; *Gr.*: *Kip.* *xııı al-raml kum Hou.* 5, 15; *xiv ditto Id.* 75; *Bul.* 4, 10; *xv ditto Kav.* 58, 14; *Tuh.* 16b. 5.

Mon. V. ĞM-

kam- 'to strike down'; more vaguely 'to lower'; n.o.a.b.; cf. *kamçı*. **Uyg.** viii ff. *Bud. anta ok yerde kamdı* 'and then beat him to death on the ground' *U II* 27, 24-5: **Xak.** xi ol anı *kamdı: darabahu fa-axanahu wa awbağahu* 'he beat him unmercifully, beat him to death' *Kaş. II* 27 (*kama:r, kamma:k*); o.o. *III* 230, 18 (*tığ-*); 382, 11 (misvocalized *kum-)*: *KB kamdı köz* 'he lowered his eyes' 5799: **Xwar.** xiv *kamar köz MN* 108.

kom- Hap. leg.; homophonous w. 2 **kom**. **Xak.** xi *su:v komdı: māca'l-mā* 'the water was covered with waves' *Kaş. II* 27 (*koma:r, komma:k*).

Dis. V. ĞMA-

kama- the basic meaning seems to be 'to suffer discomfort' or the like, hence (of the eyes) 'to be dazzled'; (of the teeth) 'to be set on edge'. Survives only(?) in NC Kır., *Kzx.*, but see *kamaş-*. As the Aor. of this word and *kam-* are identical and as both are used with *köz*, it is not always certain which V. is concerned. **Xak.** xi *köz kama:di* 'his eyes were dazzled' (*ismadarrat*) by the glare of the sun; and one says *anıñ tıñı: kama:di* 'his teeth were set on edge' (*halla*) by eating something sour *Kaş. III* 272 (*kama:r, kama:mak*; prov.); o.o. *I* 340, 3 ('to be dazzled'); *II* 311, 19 (same prov.): *KB yüzi körküiğ erdi körüp köz kamar* 'his face was so beautiful that any eyes that see it are dazzled' (or anyone who sees it lowers his eyes) 464 (and see *kam-*): **Kom.** xiv 'to be dazzled' *CCG*; *Gr.*:

Osm. xvi **kama-** 'to blunt (Trans.; the point of a nail)'; in several texts *TTS I 407; IV 457*.

VU komı:- 'to long for (something)'; n.o.a.b. There is obviously no connection with the word in *Tef.* and *Nahc.* which clearly means 'to shine'. **Xak.** xı **ereviġe: komı:di: naŝaŝa'l-racul wa'rtaġa ŝawq ila bayitih** 'the man travelled about and felt a longing for his home'; also used of anyone who longs (*iŝtaġa*) for something and sets his heart (*hāca qalbahu*) on it *Kaŝ. III 273 (komı:r, komı:ma:k); er komı:di:* (MS. in error *komı:di:*) 'the man desired (*hāca fi*) something' *II 324, 7: KB takı arzuladı komıdı köñül* 'and his heart desired and longed for him' 3854; o.o. 3854-7: (XIII?) *Tef.* (he told him to put his hand in his pocket, and when he had done so and drew it out again) *elġindın nūr komıdı* 'light shone from his hand' 212: **Xwar.** xiv **koman-** (*sic*, spelt *koma:n-*) 'to long for', seems to be a Refl. f. of this V. *Qutb 143; yüzi tolun ay teġ komıyur* 'his face shines like the full moon' *Nahc. 23, 6; o.o. do. 9, 8; 54, 7; 102, 5*).

Dis. ĞMC

kamıç 'ladle'. Survives with minor phonetic changes in NE Koib., Küer., *Sag. R II 486* and *Khak.* Cf. **çömçe; kaŝık.** **Türkü VIII ff.** (a devout old woman stayed behind in a deserted camp) **yaġlıġ kamıç bulu:pan** (so read) 'she found a greasy ladle' (and kept alive by licking it) *Irkb 13: Xak. xı kamıç al-miġrafa* 'ladle' *Kaŝ. I 359; two o.o.: xiv Muh.(?) al-miġrafa kamıç Rif. 169 (only): Kıp. xiv kamuç (sic) al-miġrafa; wa 'urribat bi'l-cumcā* 'Arabicized as *cumca*' *Id. 76*.

D kamçı: Dev. N. (properly N.Ag.) fr. **kam-;** 'a whip'. S.i.a.m.l.g.; cf. **berġe:** L.-w. in Pe., etc. *Doerfer III 1527. Uyġ. VIII ff. Civ. kamçı yép* 'having been flogged' *H I 181; kamçı berġe yép ditto USp. 55, 34: Xak. xı kamçı: al-sawt* 'a whip'; **kılıç kamçı: al-mi'cal**, that is 'a whip containing a sword': **kamçı:** 'the penis (*qađib*) of a horse, bovine, or camel', but usually used of a horse; one says at **kamçı:ŝı:** *Kaŝ. I 417: XIII(?) Tef. kamçı* 'whip' 197: *xiv Rbġ. ditto R II 494 (quotn.); Muh. al-miġra'a* 'whip' **kamçı: (-c-) Mel. 11, 6-7; 72, 1; Rif. 85, 174: Çaġ. xv ff. kamçı (spelt; 'with -ç-')** 'a well known kind of whip' (*tāziyāna*) (quotn.); in *Ar. sawt*; in the Qalmāġi language *milā (Kow. 2025 milaġa)*, and in the language of Rūs *pilet (plet) San. 276v. 7: Xwar. xiv kamçı* 'whip' *Qutb 130; MN 72: Kom. ditto CCL, CCG; Gr.: Kıp. XIII al-miġra'a kamçı: (-ç-) Hou. 14, 6: xiv kamçı: (-c-) al-mixšara* 'rod, stick' *Id. 75: xv al-miġra'a kamçı: (sic) Kav. 64, 4; Tuh. 33b. 12 (also çokmar).*

Tris. ĞMC

D kamçıca:k Hap. leg.; Dim. f. of **kamıç.** **Xak. xı kamçıca:k** *al-da'miŝ* 'tadpole' *Kaŝ. I 487*.

D kamçı:ġu: Den. N. fr. **kamçı.** Survives only(?) in NE Tel. **kamçu:** (*Şor kamçı*)

'gangrene' *R II 495. Xak. xı kamçı:ġu:* 'a swelling (or blotch, *baŝra*)' which appears on the lips or fingers as the result of a violent blow, a skin irritation or fever *Kaŝ. I 491: xiv Muh.(?) al-niġris* 'a rheumatic or gouty swelling' **kamçı:ġu:** (MS. *kamcaġu:*) *Rif. 164 (only).*

D kamçılıġ P.N./A. fr. **kamçı:**; s.i.s.m.l. with some phonetic changes. **Xak. xı KB kör arslan müniġli kılıç kamçılıġ** 'see, riding a lion and using a sword for a whip' 2354.

Tris. V. ĞMC

D kamıçla:- Hap. leg.; Den. V. fr. **kamıç.** **Xak. xı ol mü:ġ kamıçla:di:** 'he ladled out (*ġaraŝa*) the broth with a ladle' *Kaŝ. III 331 (kamıçla:r, kamıçla:ma:k).*

D kamçı:la:- Den. V. fr. **kamçı:**; 'to whip, flog'. S.i.s.m.l. **Xak. xı er atın kamçı:la:di:** 'the man flogged (*sāta*) his horse' *Kaŝ. III 352 (kamçı:la:r, kamçı:la:ma:k).*

Dis. ĞMD

F kamdu: Hap. leg.; 'a currency note'; no doubt a Chinese phr., *kan* (Middle Chinese *kan*) *tu* (M.C. *du*) or the like. **Xak. xı kamdu:** 'a piece of linen (*ġita'a kirbās*) four cubits by one span in dimension, sealed with the seal of the Uyġur *xān* and used in commercial transactions' (*biġā biyā'āthum*); when it becomes worn and tattered, it is patched up (*yuraġqa*) every seven years, washed, and resealed *Kaŝ. I 418*.

Dis. V. ĞMD-

D kamat- Hap. leg.; Caus. f. of **kama:-.** **Xak. xı kün közüġ kamattı:** 'the sun dazzled (*hayyarat*) the eyes with its glare'; and one says **açıġ avey: tı:ŝıġ kamattı:** 'the sour quince (or something else) set the teeth on edge' (*ahalla. . . al-sinn*) *Kaŝ. II 311 (kamatı:r, kamatta:m:k; prov. containing kama:-); a.o. I 515, 6.*

PUD kamıt- n.o.a.b.; the first syllable is not vocalized in the Fergana and Cairo MS. and in 802 seems to be spelt *kaıyt-* in the first; in the Vienna MS. it is spelt *kaımt-*; it is, however, best explained as a Caus. f. of **kam-** in the sense of 'to cause to throw down'. **Xak. xı KB** (every three-legged stool) is incapable of leaning (emitmez) **üçeġü turur tüz kamıtız bolur** 'the three (legs) stand even and cannot make it throw (the person seated on it) down' 802; (if one of the three legs lean) **ikiŝi kamıtar uçar ol eri** 'it makes the (other) two throw the man down and he goes flying' 803.

VUD komıt- Caus. f. of **komı:-;** 'to cause (someone) to long for (something)', and more indefinitely 'to arouse, inspire (someone)'. N.o.a.b. **Xak. xı üđiġ meni: komıttı:** *hayyacıni'l-ŝawq ilā'l-maġhūb awi'l-waŝan* 'longing (for my beloved or my home) aroused me' *Kaŝ. II 311 (komıtur, komıtma:k; verse); oġul meni evke: komıtġan:* 'the boy constantly makes me long (*muŝawwiġi*) for my home (etc.)' *I 515; o.o. I 69, 8; II*

324, 7: *KB* (a man must be violent to pierce the enemy's ranks) *yitlik kerek keđ komit-sa erig* 'he must be alert to arouse the men properly' 2328; *komit-sa kögöl kör yorit-sa kişig* 'if he arouses men's minds and sets them in motion' 3701.

D kamtur- Hap. leg.; Caus. f. of *kam-*. *Xak. x1 ol anı: urup kamturdı*: 'he ordered someone to beat him until he almost died and became speechless' (*kāda an yahlik wa xafata minhu sawtuhu*) *Kaş. II* 191 (*kamturur, kamturma:k*).

D komtur- Hap. leg.; Caus. f. of *kom-*. *Xak. x1 yé:l su:vuğ komturdı*: 'the wind raised waves (*amāca*) on the water' *Kaş. II* 192 (*komturur, komturma:k*).

Dis. ĞMĞ

F kamağ (?*xamağ*) 'all'; an early l.-w. fr. Middle Persian *hm'g* (*hamāg*). The earliest indisputable evidence for initial *k-* is in the Man. Syriac script, the Runic and Uyğ. letters used might equally well represent *x-*, but there is no indisputable occurrence of *x-*. In the Man. Syriac and Uyğ. scripts the word is usually spelt in the Iranian form *kmğ* or *kma:ğ*; the form *kamuğ* with labial vowel attraction does, however, occur as early as Türkü VIII ff. Survives as *kamık/xamıx* in several NE languages and *kamu* in SW Osm. Cf. *barça*: etc. Türkü VIII kara: *kamağ bođun* 'all the common people' *IE* 8, *II* E 8; *kamağı: yeti: yüz er bolmış* 'they became 700 men in all' *IE* 12, *II* E 11; a.o. *IE* 18: VIII ff. *kamağ üze: yaruk boltu*: 'it became light over everything' *IrğB* 26; kara: *kamağ süsü*: 'his whole army' *do.* 63; o.o. *do.* 53; *Tun. IV* 7 (*ETY II* 96); *Toy. III* 2r. 7-12 (*II* 179); *kamu:ğ* (*sic*) *taşlarığ* 'of all the stones' *Toyok* 12 (*II* 58): Man. *kamağ yer üzekinliğ* 'of everything on earth' *Chuas.* 45; o.o. *do.* 194, etc.; *TT II* 6, 9 etc.; *kamağağ alapađturur* 'he weakens all' *M III* 11, 12 (l): Uyğ. ix *kamağ* (on fragments) *III* A11; *B2* (*ETY II* 37-8): VIII ff. Man. *kamağ Wind.* 6, 28; *kamiğ* (*sic*) *TT III* 35, 114; *kamiğun* ?Collective f. *do.* 61, 125; *IX* 66: Bud. *kamağ* and the ?Collective f. *kamağun* are common *U II* 65, 27; *III* 42, 13; *PP* 14, 8 etc.; *TT IV* 4, 16; 10, 28 etc.; *V* 24, 63; 26, 81: Civ. *kamağ* is common in *TT I*: XIV *Chin.-Uyğ. Dict.* 'all' *kamağ Ligeti* 161: *Xak. x1 kamuğ* a Particle (*harf*) meaning *al-kull* 'all'; hence one says *kamuğ kişi: tüz erme:s* 'all men are not equal' *Kaş. I* 376; about 60 o.o.: *KB kamuğ* 'all' is very common, 4 etc.: XIII(?) *At. kamuğ törlüğ işde* 'in all kinds of things' 115; a.o.o.; *Tef. kamuğ/kamu* 196-7: *Çağ. xv* ff. *kamuk kamuş cımlası ma'nāsına* 'all of them' *Vel.* 324; *kamuk cami* 'all' *San.* 276v. 13 (quotns.): *Xwar.* XIII *kamu* 'Ali 12: XIII(?) *kamağ Oğ.* 14: XIV *kamuğ Qutb* 130; *Nahc.* 260, 10; *kamuk MN* 43 etc.: *Kıp. xv* ff. *kamuğ al-cami*: *İd.* 75: Osm. XIV ff. *kamu* 'all, everyone'; c.i.a.p. *TTS I* 407; *II* 569; *III* 399; *IV* 457.

U *DU* *D komuk* Hap. leg.; second syllable unvocalized; perhaps Intrans. Dev. N./A. fr. *kom-* in the sense of 'something that comes in waves'. *Kaş.* also lists the well-known tribal name *Kumuk* describing it as 'the name of one of the *begs* who was a friend of mine'. Cf. *kirğ* etc. *Xak. x1 komuk rawtu'l-faras xāşşata(n)* 'dung', more particularly horse dung *Kaş. I* 383.

kamğı: n.o.a.b., but cf. *kamğır-*. *Xak. x1* anything which is 'shrunk (or creased) and crooked' (*inzawā wa a'wacca*) is called *kamğı*; hence 'a man whose mouth is distorted by a paralytic stroke' (*allađı bihi lağwa*) is called *kamğı*: *yüz:lüğ Kaş. I* 426: *Kom. xiv* 'crinkled, crooked' *Kamov CCG*; *Gr.* (no doubt a later form of the same word).

D kamğa:k Dev. N. (connoting habitual action) fr. *kam-*; lit. 'constantly throwing (or being thrown?) to the ground'; the word used for various plants the chief characteristic of which is that either their seeds, or the whole plants, are carried long distances by the wind; in the Soviet dict. the normal translation is *perekati-pole*. Survives in SE Tar. *kamğak* 'salt-wort, *Salsula oppositifolia*' *R II* 490; *Türki kamğak* 'salt-wort, *Salsula collina*' *Şaw* 223; *BŞ* 464: NC Kir. *kamğak*; Kzx. *kağbak*. Uyğ. VIII ff. Bud. (I am like) *kamğak ken-dirke tayaklıkın köntülmış* 'a salt-wort supported by a hemp plant' *Hüen-ts.* 1948: Civ. *kamğak barır teğ ediğ ketti* 'your property has disappeared as a salt-wort goes away (with the wind)' *TT I* 95-6: *Xak. x1 kamğa:k al-ğumām* 'a light grass, *Panicum dichotomum*' *Kaş. I* 475: *Çağ. xv* ff. *kamğak* (*şelot*) 'a kind of plant like a wormwood bush' (*būta-i yāūsān*) which is tangled and convoluted, with a very light weight; a gentle breeze rolls it (*ğaltanad*) across the plains *San.* 276v. 9 (quotns.): *Xwar. xiv kamğak* 'camel thorn' and the like *Qutb* 130: *Kıp. XIII* 'a dry tangled thorn bush (*al-ğawuk*) which is rolled about by the wind' *kamka:k* (*sic*); anyone featherbrained is called in derision *kamka:k başlu*: that is 'with a brain as light as *kamka:k*' *Hou.* 9, 1.

?*F* *kumğa:n* 'jug, water bottle, flask', and the like; s.i.m.m.l.g. as *kumğan* and the like. No obvious etymology, perhaps a corruption of Ar. *qumquma*. *Xak. x1 kumğa:n al-qumquma* 'jug, flask' *Kaş. I* 440; (under 2 turma): the Turks call *al-qumquma kumğan* but the Oğuz use the Pe. word *aftabı*: *I* 432; a.o. *II* 353 (*yalrııt-*).

Dis. V. ĞMĞ-

D kamğır- Hap. leg.; Intrans. Den. V. fr. *kamğı*: *Xak. x1 anıy yü:zi: kamğırdı*: 'his face was almost distorted by paralysis' (*kāda an yata'awwac wa yulqā*); also used for anything that tends (*arāda*) to be distorted' *Kaş. II* 194 (*kamğıra:r, kamğırma:k*).

Tris. ĞMĞ

D kamağun See *kamağ*.

Tris. V. ĞMĞ-

VUD komukla:- Hap. leg.; Den. V. fr. komuk. Xak. xı at komukla:di: 'the horse staled' (*rāja*); (also used for being related to Kumuk which is a man's name) Kaş. III 339 (komukla:r, komukla:ma:k).

Dis. ĞML

F kumla:k 'Hop plant, *Humulus lupulus*.' L.-w. of Germanic origin found in various forms in many Germanic, Scandinavian, Slavonic, and Finno-Ugrian languages, the earliest form being VIII-IX Latin *humlo*, *humulo*; der. fr. a Germanic V. meaning 'to creep'; lit. 'the creeping plant'. Survives in NE Alt. kumdak; NC Kir., Kz., kulmak; NW Tat. kolmak; Bashkir komalak; Çuv. xāmla. Kıp. xı kumla:k 'a plant like the bean (*al-lablāb*) which grows in the Kıp. country'; a drink mixed with honey is made from it; when the plant is put on board a ship, the sea develops waves (*yamūc*), and gets so stormy that it almost drowns the people on board Kaş. I 475 (cf. 2 kom); xiv (after çakır 'wine') 'and they have another drink made of fermented (*al-muğallā*) honey into which they put a thing from the plant, which is like the top of a sugar-cane (*riu'usu'l-qasab*); it is called kumla:k; this is more intoxicating than grape wine and they prefer it' Hou. 16, 6.

D kumlūğ P.N./A. fr. kum; 'sandy'. S.i.a.m.l.g. w. some phonetic changes. Uyğ. VIII ff. Civ. kumlūğ vaxarlığ 'belonging to the monastery (Sanskrit *vihāra*) in the sands' USp. 30, 11.

Dis. V. ĞML-

D kamıl- Pass. f. of kam-; lit. 'to be struck down', but usually more vaguely 'to fall to the ground'. N.o.a.b. Uyğ. VIII ff. Bud. (the king . . .) *đütüg teg kamılı tüştı* 'fell to the ground and lay like a corpse' PP 61, 7; *öğsirep tin-sırap kamıldılar* 'they fell to the ground unconscious and not breathing' Suv. 619, 18; o.o. do. 625, 12-14 (tokıtıl-); U III 33, 14-16 (*đütüg*); do. 60, 7 (ii): Xak. xı er kamıldı: 'the man lay prone' (*ıđtaca'a*) Kaş. II 135 (kamılu:r (?sic), kamılmak; vocalized *kamul-*): XIII(?) At. qawı erse kamılu kaçar quwwatı 'if a man is strong, (in the end) he is thrown to the ground and his strength leaves him' 196: Kom. xiv 'to stagger, totter' kamal-(sic) CCG; Gr.

D kamla:- Den. V. fr. ka:m; 'to act as a *ka:m*, make magic', and the like. Survives in several NE languages as *kamda-/kamna-R* II 490-1. Türkü VIII ff. *İrkB* 12 (erkllig); (Çağ. xv ff. *kamlamış* in the *İstılāhat-i Muğil* (sec *San.*, p. 13) *tabābat wa mu'ālica* 'medical treatment, healing' *San.* 276v. 11 illustrated by Pe. quotn.): Kıp. xiv *kamla-tābba* 'to practise medicine' *İd.* 75; *tayyaba* 'to heal' *Bul.* 58r.

Tris. ĞMR

F xuma:ru: 'legacy, memento', etc.; no doubt a l.-w., prob. Iranian. N.o.a.b. Uyğ. VIII ff. Bud. (the Prince gave generous presents to the 500 mendicants and) *barçaka xumaru* (or *kumaru*?) *sav kođtı* 'addressed (these) parting words to them all' (a speech follows) PP 76, 2: Xak. xı xuma:ru: *al-mirāī bi-'aynihi* 'a legacy' in the exact sense of the term, one says *bunı: atamđın xuma:ru: bul-dım* 'I received this from my father as a legacy': *xuma:ru:* 'a memento in the form of goods' (*tađkira mina'l-amwāl*); it is the custom of the Turks when one of the notables (*al-akābira*) of the kingdom dies for some precious (*nafis*) object from his property to be set aside for the king, and it is called *xuma:ru:*, that is a memento of him; it is also used as a masculine or feminine Proper Name; similarly a traveller leaves something as a memento with his neighbours and that is called *xuma:ru:* Kaş. I 445; a.o. III 440, 19: *KB kumaru* (so spelt) is fairly common; in 269-70 (*đütüg*) good customary laws are 'a legacy' (*kumaru*) from the dead to the living; in 1150 Aytoldı gives many *kumaru* to his friends; in 1341 a parting speech is given *kumaru atı* 'the name of *kumarı*'; Chapter 23 (1342 ff.) relates to Aytoldı's *kumaru bitig* 'will': XII(?) *KBVP* 53 (*kođun-*).

kumursğa: 'ant'; an old animal name ending in -ğa: S.i.a.m.l.g., not SE or SW?. Cf. *çüme:li*, *karıncğa*: Türkü VIII ff. *kumurs-ğa*: 'ants' (eat an old ox) *İrkB* 37: Çağ. xv ff. *kumursğa* (spelt) *mırca* 'ant' *San.* 290v. 11: Xwar. XIII *kumurska* 'ant' *Ali* 48: xiv *kumırsa* (sic) *Qutb* 148: Kıp. XIII *al-naml* 'ant' *kumurska*: (unvocalized; Tkm. *karınca*); Hou. II, 19: xiv *kumursğa*: ditto *İd.* 75; ditto *kumırsağı*: (sic) *Bul.* II, 5: xv ditto *kumruska* (sic) *Tuh.* 36b. 2.

Tris. V. ĞMR-

DF xuma:ru:lan- Hap. leg.; quoted only in a grammatical section. Refl. Den. V. fr. *xuma:ru:*. Xak. xı er *xuma:ru:landı*: 'the man received a precious object (*dağıra*) from the property of his friend or someone else' Kaş. III 205, 17; n.m.e.

Dis. ĞMŞ

kamış 'reed, cane, rush', and the like; s.i.a.m.l.g., in Çuv. *xāmāl*. L.-w. in Pe. etc., *Doerfer* III 1530. Türkü VIII ff. *İrkB* 10, 38 (ara): Uyğ. VIII ff. Bud. *iki kamış sış kılıp* 'sharpening two reeds to a point' PP 57, 8; a.o. U III 20, 10: Civ. (if a man chokes, you should pound the mixture and) *boğuzıña yürser* (sic for *ürser*) *kamış birle* 'blow it into his throat through a reed' *H* I 185; *İrk Chin.-Uyğ. Dict. chu* 'bamboo' (*Giles* 2,316; misread by R. as *ızı* 'twin' 12,319) *kamış Ligeti* 161; *R* II 487: Xak. xı *kamış al-qasab* 'a reed' Kaş. I 369; o.o. I 438 (*sargā:n*); III 193 (*kıytur-*); 391 (*sıj-*); xiv *Muh. al-qasab kamış Mel.* 78, 9; *kamı:ş Rif.* 182: Xwar

xiv **kamış** 'reed, (sugar-)cane', etc. *Qutb* 130: *Kom.* xiv 'reed, rush' **kamış** *CCG*; *Gr.*: *Kıp.* xiv *al-qaşab kamış* *Bul.* 8, 5: xv ditto *Kav.* 63, 15; *Tuh.* 28b. 10.

D **kamaşa:ğ** *Hap. leg.*; *Dev. N./A. fr. kam-şa:-*; 'insecure'. *Türkü VIII I N 3* (2 éllig).

VU?F **kumşuy** *Hap. leg.*; prob. a l.-w., ? Chinese. **Xak. XI kumşuy** 'a louse (or tick, *al-halama mina'l-qirdân*) which is full of blood'; used metaph. of a man who suffers from retention of urine and cannot urinate *Kaş. III* 241.

DİS. V. ĞMŞ-

D **kamaş-** Co-op. f. of **kama-** in the sense that the whole of the Subject is involved; s.i.m.m.l.g. meaning (of the teeth) 'to be set on edge'. **Xak. XI tıṣ kamaşdı**: 'the teeth were set on edge by eating a sour quince and the like' *Kaş. II* 111 (**kamaşu:r, kamaşma:k**) a.o. *II* 110, 5: XIII(?) *Tef. kamaş-* (of the eyes) 'to be dazzled' 116: **Çağ. xv ff. kamaş-** of the teeth 'to be set on edge' (*kund şudan*); of the eyes 'to be dazzled' (*xıra şudan*); the verb cannot be used except with teeth or eyes as the Subject *San.* 276v. 16 (quotns.). *Kıp. XIV kamaş-* 'to be dazzled' (*inbahara*) by the sun, so that one can hardly look towards it, as happens to a man with ophthalmia *Id.* 75: xv *kalla kamaş-* *Tuh.* 31b. 3.

D **komiş-** *Hap. leg.*; Co-op. f. of **kom-** in the sense that the whole of the Subject is involved. **Xak. XI ola:r ıṣka: komışdı**: 'they rejoiced (*ihtazzu*) in the work and took pleasure (*naşatü*) in it'; the origin is the phr. **su:v komuşdı**: (*sic*) 'the waves swelled (*hâcattü'l-mawc*) in every direction' *Kaş. II* 111 (**komuşu:r, komuşma:k sic**).

D **kamaş-** *Den. V. fr. kamış* in the metaph. sense of 'to move or sway' like reeds in the wind; n.o.a.b. *Türkü VIII ff. IrKB* 16, etc. (I **tur-**): *Uyg. VIII ff. Man.-A M III* 9, 15 (ii) (**çokra:-**): *Bud. TT X* 164, etc. (**tepre:-**).

D **kamşat-** *Caus. f. of kamaş-*; 'to shake (something); to allow (one's feet) to waver, or (one's thoughts) to stray'. N.o.a.b. *Türkü VIII I N 7, II E 30* (**aḍak**): *viii ff. Man. Chuas.* 187 (**orun**): *Uyg. VIII ff. Man. Wind.* 16 (**beḡüklentür-**).

TRİS. ĞMŞ

D **kamışlığ** P.N./A. fr. **kamış**; 'full of reeds (etc.), covered with reeds (etc.)'. S.i.s.m.l. *Uyg. VIII ff. Bud. tolp etözleri kamışlığ için [eğ] turğınç (sic, 'read tarkınç) ara örtenür* 'all their bodies are burnt in confusion(?) like waving(?) reeds' *TM IV* 254, 72 (*viçin* *Hap. leg.*; perhaps Sanskrit *vici* 'wave'): **Xak. XI kamışlığ yér**: 'a piece of ground forming a reed-bed' (*al-maşaaba*) *Kaş. I* 495: **Çağ. xv ff. kamışlığ (sic)**, but prob. the **Çağ. f. of an A.N. in -lik** *nayistân* 'reed-bed' *San.* 276v. 15: (**Xwar. XIV kamışlağ (sic)** 'reed-bed' *Qutb* 130).

TRİS. V. ĞMŞ-

D **kamışlan-** *Hap. leg.*; *Refl. Den. V. fr. kamış. Xak. XI yér kamışlandı*: 'the ground became a reed-bed' (*maşaaba*) *Kaş. II* 268 (**kamışlanu:r, kamışlanma:k**).

DİS. ĞMZ

kımız 'fermented mare's milk, koumiss'; s.i.a.m.l.g.; l.-w. in Pe. and many other languages, *Doerfer III* 1529, in Russian *kumys*, fr. which it passed to other European countries; the origin of the -u- is obscure; the only comparable Turkish spellings are NE Koib., *Sag. kumıs R II* 1049, but this may be a reborrowing fr. Russian. **Xak. XI kımız al-amış**, that is 'mare's milk collected in vessels (*avotāb*), fermented (*yuhammad*), and drunk': **kımız almıla**: 'a sour (*al-hāmid*) apple', so called because it is like *al-amış Kaş. I* 365; o.o. *II* 12 (**biş-**); *III* 197 (2 **ko:rlan-**): *KB* 4442 (**azar**): *xiv Muh.* 'fermented (*muhammad*) mare's milk' **kımız**; *rağwatu'l-laban* 'the scum (or skin) on milk' **kara: kımız Mel.** 63, 7-9; *Rif.* 161: **Çağ. xv ff. kımız** (spelt) 'mare's milk fermented (*turuş karda*) and drunk as an intoxicant (*maskirāt*), in Ar. *labanu'l-ramaha* ('mare's milk') *San.* 298v. 26: **Xwar. XIII(?) kumuz Oğ. 80; kımız do. 93** (**çubikan**): *Kıp. XIV kımız* 'fermented mare's milk' *Id.* 75: xv **kımız** is included among the translations of *laban Tuh.* 32a. 1: *Osm. XIV ff. kımız* 'koumiss'; in several texts *TTS I* 458; *II* 626; *IV* 509.

TRİS. V. ĞMZ-

D **kımızlan-** *Hap. leg.*; *Refl. Den. V. fr. kımız. Xak. XI er kımızlandı*: 'the man owned *amış*', that is fermented (*al-hāmid*) mare's milk *Kaş. II* 268 (**kımızlanu:r, kımızlanma:k**).

MON. ĞN

I **ka:n** 'blood'; c.i.a.p.a.l. *Türkü VIII kanığ suvça: yügürtü*: 'your blood flowed like water' *IE* 24 (*II E* 20, but with **öğüzce**: 'like a river'); a.o. *T* 52 (**tök-**): *viii ff. Man. kan irig* 'blood and pus' *MI* 5, 10-14; 6, 4: *Uyg. VIII ff. Bud. kan akıp üntü* 'blood poured' (from his eyes and nose) *U II* 27, 22; (among the demons) **kan içteçiler** 'blood drinkers' *do. 60, I* (iii); *PP* 3, 4 (**akit-**); a.o.o.: *Civ. H I* 83 (**ötgek**); a.o.o.: *xiv Chin.-Uyg. Dict.* 'blood' **kan Liğeti** 161: **Xak. XI ka:n al-dam** 'blood' *Kaş. III* 157 (prov.); about 20 o.o.: *KB* (the partridge) **kızıl ağız kan teg** 'with his blood-red beak' 76; **kayu aydı kan tutmuş emdi munı açā bergü İğçil** (*Arat ekçek*, but the two best MSS. have *igçil*) **akitğu kanı** 'some said "he has high blood pressure, now we must open the invalid's (vein) and let the blood flow out"' 1058; **tökme kan** 'do not shed blood' 1395: *xiii(?) Tef. kan* 'blood' 197: *xiv Muh. al-dam ka:n* *Me.* 45, 14; *Rif.* 139; **haccām** 'blood letter' **ka:n alğuçı**: 57, 4; 155: **Çağ. xv ff. kan xün** 'blood', in Ar. *dam San.* 277v. 15: **Xwar. XIII ditto** 'Ali 35: *xiv ditto Qutb* 130; *MN* 72, etc.: *Kom. xiv ditto CCI, CCG*;

Gr.: Kıp. XIII *al-dam ka:n* *Hou.* 21, 18; *al-fāsīd* 'blood letter' *ka:n* *alçı* that is 'taker of blood' *do.* 23, 10; XIV *kan al-dam* *Id.* 74: xv ditto *Kav.* 61, 12; *Tuh.* 15a. 12; 18b. 8.

2 *ka:n* See *xan*.

F *xan* a title at first practically syn. w. *xağan*, q.v., but later used mainly for a subordinate ruler; for the etymological connection between the two see *xağan*. There is no reasonable doubt that the original and normal pronunciation was *xa:n*. An early l.-w. in Mong. (*Haenisch* 59, *Kow.* 718); no longer a royal title, but still used as a title of honour in many Moslem countries, not all Turkish-speaking. *Türkü* VIII *xan* does not occur in *I* or *II*, but occurs six times in *T* in contexts where *xağan*, which also occurs in *T*, might have been expected, e.g. (the *Türkü* people) *xan:n* *bulmayın* 'because they had no *xan* of their own' (parted from the Chinese and appointed a *xan*; then) *xan:n* *kođup* 'abandoned their *xan*' (and submitted again) *T* 2: VIII ff. *xan olu:rupan* 'a ruler, taking the throne' *Irkb* 28; o.o. *do.* 34, 63; Man. *él(ı)ıgler xanlar* 'kings and rulers' *M III* 19, 14; *él(ı)ıg Böğö Xan* 'king Böğö Xan' *TT II* 6, 33; a.o. *do.* 10, 88; Yen. *Tüpü:t xanka:* 'to the king of Tibet' *Mal.* 29, 8; Kara: *Xan do.* 30, 4; 37, 1, prob. the eponymous founder of the Karakhanid dynasty; a.o.o.: *Uyg.* VIII *xan* occurs six times in *Şu.* referring to foreign rulers, including *Tavğaç xanı* 'the Emperor of China' *W* 3: IX *xanka:* *tap* 'serve (your) ruler' *Suci* 9; a.o. *do.* 1: VIII ff. Man.-A *uluğ él(ı)ıg teprı xanı* *Ezrwa* 'Zurván the great king, the ruler of the gods' *M I* 25, 32; *Kaşu xanı* 'the ruler of Kaşu' *do.* 27, 6; Chr. *él(ı)ıg xan Maşıxa* *teprıke* 'to the divine king (Hend.) the Messiah' *U I* 6, 16-17; a.o. *do.* 7, 2; Bud. *erklıg xan* lit. 'independent ruler', the title of the lord of the underworld, Sanskrit *Yama U II* 33, 7 (this title had a long history in Turkish Buddhism and still survives in Mong. as *erlıg kan*); (*él(ı)ıg beg U III* 68, 4-8), *él(ı)ıg beg xan do.* 11, *xan do.* 16; many o.o. in which it is often combined, or alternates, with *él(ı)ıg*: Civ. *erklıg xan eşıgıl* 'the threshold of Yama' *TT I* 13, 33-4; o.o. *do.* 29, 11; 30, 15; *TT I* 60 (*busuş*): xiv *Chin.-Uyg. Dict.* *chün* 'ruler, prince' (*Giles* 3, 269) *xan* *Liğeti* 161: *Xak. xi xa:n al-malıku'l-a'zam minhum* 'their (the Turks') supreme ruler'; anyone who is descended from Afrāsiyāb is given this title, *wahu'l-xa:kā:n*; both the long and the short forms are used *Kaş. III* 157; over 20 o.o. translated *al-malik*: *Çağ.* xv ff. *xan* means 'emperor' (*pādīşāh*) and for this reason they call the emperors of the Turks *xan*; since the Sultans of Rüm are descended from the Türkmen people (*él*) they call themselves *xan*; after they captured Arabıstān and the Hıjāz they added to *xan* the title of *sultān*, which means 'emperor' in Ar. Now in Persia governors and notables of the realm (*hukkām wa a'yān-i dawlat*) are called *xan*; there can be no other reason than this for the fact that when the Sultans of Rüm

as a sign of respect for their own *amırs* and notables gave them an imperial (*pādīşāhi*) title they called them *paşa* which is a shortened form of *pādīşāh*. After the empire of İrān passed to the Şafawı dynasty they too, contrary to the wishes of the Sultans of Rüm, called the notables of their realm *xan* and lower placed persons *sultān*. After the Sultanate of Hind passed to the house of Gurgān they called themselves *pādīşāh*, and the notables and chiefs of the realm they distinguished by the title of *xan San.* 222v. 1: Kom. xiv *kan/xan* 'emperor' *CCI*; 'king' *CCG*; *Gr.*: Kıp. XIII (in the list of Proper Names) *temür xan* 'iron king' *Hou.* 30, 7; xiv *kan* ('blood', also used for) *al-malıh* *Id.* 74: xv *sultān kan* *Tuh.* 18b. 8; *malik kan do.* 32b. 3; 41b. 6.

1 *kağ* 'father'; the oldest Turkish word in this sense; it was gradually displaced in *Uyg.* by *ata*: q.v. and did not survive into *Xak.* although *kağdaş*, *kağsık* did. Cf. 1 *öğ*. *Türkü* VIII *kağ* is common in *I* and *II*, e.g. *kağım Eterış Xağan IE* 11, *IE* 10: VIII ff. *öğ:ne: kağ:pa: tegü:rmı:ş* 'it brought him to his mother and father' *Irkb* 35; o.o. *do.* 58 (2 ö), etc.: *Uyg.* VIII *kağım xağan Şu.* N. 12: VIII ff. Man.-A *yarlıkancauçı kağamaz* 'our merciful father' *M I* 10, 3 (of God); Man. *köplümin yarutuglı kağım* 'my father who enlightens my mind' *M III* 24, 9 (ii); a.o.o.: Bud. *kağ*, often in association w. *ög*, is common; e.g. (the Princess said to her father (ata) the *beg*) *kağım U II* 21, 3; (if I have sinned against) *ögke kağka baxsılarka* 'my mother, father, or teachers' *do.* 77, 16; Civ. *ögđin kağdın edğü sav eşitür* 'he hears good news from his mother and father' *TT VII* 35, 3: O. Kir. IX ff. *kağım Mal.* 13, 3; a.o.o.

2 *kağ* onomatopoeic; ?Hap. leg. *Xak. xi ka:z kağ* *ettı*: 'the goose (*Kaş.*, in error, 'duck') made a noise like that' (*şawwata ka-dälıka*); it is an onomatopoeic for any such sound *Kaş. III* 358.

1 *kın* 'sheath, scabbard'. S.i.a.m.l.g.; although *Kaş.* lists both *kın* and *kın*, the second form, which survives in SW Tkm., was no doubt the original one. *Uyg.* VIII ff. Bud. *kınının yitli bıçekın* [artıp] 'drawing his sharp knife from its sheath' *U III* 64, 9; *Xak. xi kın cıfınu'l-sayf wa'l-sıkkın* 'the scabbard of a sword and (sheath) of a knife'; one says *kılıç kını*: (*sic*) 'sword scabbard' *Kaş. I* 339; *kın* same translation *III* 140; two o.o. of *kın* and four of *kınka*: *KB* (if a *beg* does not make his men love him) *kılıç kında çıkmaz* 'the sword does not leave the scabbard' 2138; *kılıç kınka kırır* 'if the sword is sheathed' 2144; 'xiv *Muh.* (?) (in one MS. only) *ğimdu'l-sayf* 'sword scabbard' *kın Mel.* 71, 4; *Çağ.* xv ff. *kın* 'the sheath (*ğılaf*) of a knife, sword, or the like' *San.* 290r. 28 (quotn.): *Xwnr.* xiv ditto *Qutb* 148: Kom. xiv ditto *CCG*; *Gr.*: Kıp. XIII *ğılafu'l-sayf wa ğayrıhi kın* *Hou.* 13, 14; xiv *kın qıwabu'l-sıkkın* 'the sheath of a knife' *Id.* 74: xv in *Tuh.* 11b. 1 the text should be

restored as *cafir* 'sheath (kın; *cāfi* 'thick') *kalin*.

2 *kın* (*kı:n*) 'punishment, torture', and the like; the variations in spelling point clearly to an original form *kı:n*, cf. 1, 2 *ko:n*. Survives in NW Kaz. *kıyn* 'punishment' R II 718 and prob. NC Kir., Kzx.: NW Kk., Kumyk, Nog. *kıyn* 'difficult, embarrassing, complicated'. L.-w. in Pe. and other languages, *Doerfer* III 1609. *Türkü VIII kıynıñ köplünçe: ay* 'prescribe punishments as you think fit' T 32: *Uyg. VIII kıyn aydım Şu. E 2: VIII ff. Bud. kın kızığ béréyin* 'I will inflict punishment (Hend.)' U II 26, 14; o.o. do. 20, 1 (ii) (*teğür-*); U III 56, 7; TT VI 10-11, 255; *Civ. kıyn eñç bolur* 'the pain dies down' TT VII 22, 15 (medical); *ağır kıynka teğip* 'receiving severe punishment' USp. 78, 16; o.o. do. 111, 10; 115, 20; *Xak. XI KB isizke bu kın berge zindān yéğl* 'for the wicked this punishment; flogging and imprisonment are best' 893; *yağız yér katında kıyn yér basa* 'afterwards he suffers punishment below the brown earth' 6140; o.o. of *kıyn* 3818; *kın* 5548 (*evir-*): XIII(?) *Tef. kıyn* 'torture' 207; *Çağ. xv ff. kın cerime ve işkanca ve zahmat ve maşakkat* 'punishment, torture, pain, suffering' *Vel.* 333 (quotns.); *kın işkanca wa 'adab* ('punishment') *San.* 299r. 26 (quotns.); *Xwar. XIV kın* 'pain, torture' *Qutb* 148; *Kom. XIV* 'suffering, martyrdom' *kın CCG*; *Gr.* 206 (quotns.); *Osm. XIV kın* 'torture, pain'; in two texts *TTS I 458*.

E *kın* in the phr. *kıy közin* in U IV 38, 128 is no doubt an error for *kıyır*, as suggested in a note thereon; the supposed Instr. form *kıyn* quoted therein is no doubt a misreading of that word.

1 *ko:n* generically 'sheep', and specifically 'ewe'. One of the animals of the 12-year cycle. An early l.-w. in Mong. as *kon(n)* (*Haeusch* 66). S.i.a.m.l.g. in SW Az., Tkm. *ğoyun*; *Osm. koyun*; elsewhere normally *koy*. L.-w. in Pe. (for the Sheep Year only?) and in other languages, *Doerfer* III 1590. *Türkü VIII* (my father the Khağan's troops were like wolves and his enemies) *koñ teg* 'like sheep' I E 12, II E 11; *koñ yılka*: 'in the sheep year' I NE; this is also the date in *Ogin* 12, misread by R. as *lül yılka*: VIII ff. *bay er koñi*: 'a rich man's sheep' *Irkb* 27; a.o. do. 29 (ut-); *bir koñ* 'one sheep' *Tun. IV 9* (*ETY II 96*): *Uyg. VIII koñ yılka*: *Şu. N 9*; *W 2*; a.o. do. *W 9* (*kal-*): VIII ff. *Man.-A M I 8*, 8 (*w:d*); *III 11*, 10 (i) (*öpin-*): *Bud.* (some people kill) *koy lağzin* 'sheep and pigs' *PP 3*, 1; *koy yılka iğidser* 'if a man keeps sheep and cattle' do. 13, 5—in other texts the form is *koyun* U II 80, 60; *TT IV 8*, 55; *Suv.* 4, 11 etc.: *Civ.* in a calendar text *TT VIII P.5*, 29, etc. in the 12-animal cycle *koyn* (*sic*); elsewhere *koyun* *TT VII* and *USp.* in dating formulae; *M III 33*, 2 (ii); *USp.* 36, 2; *H I 42*, 138, etc.: *Xak.* XI the people of *Arğū*: change every medial and final *y* to *n*; thus the Turks call 'sheep' (*al-ğanam*) *koy*, but they call it *ko:n* *Kas. I*

31, 10—*ko:n al-ğāt* 'sheep' in *Arğū: III 140*; a.o. *I 309*, 25 (*örüle:-*)—*koy al-ğanam*; *koy yılı*: 'one of the twelve years in Turkish' III 142; over 70 o.o.: *KB koy* 'sheep' 449 (*börl-*), 1412, 4353 (*erkeç*), 4765: XIII(?) *Tef. koy*, *koyun* 'sheep' 211: *xiv Muh. na'ca* 'ewe' *koyun Mel.* 78, 11; *ko:yun Rif.* 97; *al-ğanam koy yıl 70, 14*; *ko:y* in margin *koyun* 172 (adding *na'ca kısır*); *sanatu'l-ğanam ko:yın yılı*: 81, 1; 186: *Çağ. xv ff. koy koyun Vel.* 347-8 (quotns.); *koy gısfand* 'sheep' *San.* 292v. 3 (quotn.); *koyun* . . . (4) 'sheep' do. 23 (quotn.): *Xwar. XIII koy* 'sheep' 'Ali 19: *xiv ditto Qutb* 138 (and *koyun*); *MN 14* etc.; *Nahc.* 252, 2; *Kom. xiv* 'sheep' *koy CCI, CCG*; *Gr.* 198 (quotns.): *Kıp. XIII al-ğanam mutlaqa(n)* 'sheep in general' *koyun* . . . *al-na'ca tişi*: *koyun* that is 'female sheep' *Hou.* 14, 23 ff.: *xiv koyun al-ğanam İd.* 76; *al-ğanam koyun (al-na'ca sağlık, mis-spelt) Bul.* 7, 11: *xiv al-xarıf* 'lamb' (should be *al-ğanam?*) *koyun (al-radi'* (so read) *kuzı*): . . . *al-na'ca tişi*: *koyun Kav.* 61, 22 ff.; (*ğaniyu'l-ğanam* 'two-year-old sheep' *koyun Tuh.* 11a, 3; *dā'in* 'sheep' *koyun, koy do.* 23a. 8.

2 **ko:n* 'bosom' and the like; does not survive in this form, but the close parallelism between the later forms of this word and 1 *ko:n* strongly suggest that it, too, must originally have been *ko:n*; the earliest recorded form *koy* seems to exclude the possibility that it was originally **ko:dn* *Dev. N. fr. ko:d-* in the sense of 'the place' where one puts things'. S.i.a.m.l.g. as *koyun* with minor phonetic variations. *Türkü VIII ff. Man. koyinta ölüğ yatur* 'a corpse was lying in his bosom' *M I 6*, 3-4: *Uyg. VIII ff. Bud. yek kızin koyinta kötürü atıp* 'he picked up and carried off the demon's daughter in his bosom' U II 25, 17; (when I reached that *beg*) *koyunıntın bir keğde bitig üntürüp* 'he took a paper document out of his bosom' (and read it to me) *Suv.* 6, 8-9: *Xak. XI koy hacru'l-qabā* 'the bosom of a robe'; hence one says *eliğ ko:yka: suk* 'trust your hand in the bosom of your robe' *Kas. III 142*; o.o. *I 199* (*açın-*); *II 339* (*karvat-*); 346 (*suğlit-*); *III 18*, 2; 297 (*suğlit-*): *KB* (he took his son) *koyuğa* (so read) *kuça* 'clasp[ing him to his bosom' 1500; a.o. 3570 (*töşne:k*); XIII(?) *Tef. koyn* (?*koyun*) 'bosom' 211: *Çağ. xv ff. koyn* (spelt) (1) *bağal* 'armpit; embrace' (quotn.); (2) *aqūs* 'bosom' (quotn.); also spelt *koyun San.* 292v. 16; *koyun* (spelt) (1) *bağal* (quotn.); (2) *aqūs*; in both cases also spelt *koy* do. 292v. 19: *Xwar. xiv koyun* 'bosom' *Qutb* 139: *Kıp. XIII* ('sheep') *koyun* which also means 'ubbu'l-insān 'a man's bosom' *Hou.* 14, 23: *xiv koyun* 'the space (*al-xalā*)' between the stomach and the garment'; one says *koyunmda: bésledim* 'I cherished him in that place'; it is what people call *al-'ubb İd.* 77: *xv 'ubb koyun Tuh.* 25a. 5.

VU?F *xu:n* *Hap. leg.*; an unusual form, perhaps Persian *xūn* 'blood' used metaph., but not described as *Oğuz*, which is the language most likely to have such a l.-w. *Xak. XI xu:n* *iş al-amru'llađi lā rişq fihī* 'an action with no

compassion in it'; hence one says **xu:n xara:** (*sic*) **işlama:** 'do not act harshly' (*amal fihî'l-xurq*) *Kaş. III* 138.

koş survives in NC Kır./Kzx. **koş/koş eti** 'the thick part of the thigh'; there is also a Kır. phr. **koş karğa** 'rook'; the connection between the two meanings is not obvious. **Xak. XI** **koş et al-âdala mîna'l-laḥm** 'muscle, firm flesh' *Kaş. III* 358; **Çağ. xv ff.** **koş** ('with- η ') **kuzğun** 'raven' *Vel.* 345 (quotn.); **ğoş** (spelt) 'a large black raven' (*kalâğ*); also called **ğuz-ğun** (*sic*) *San.* 262v. 14; a.o. 287r. 26 (**kuz-ğun**).

Mon. V. ĞN-

ka:n- 'to be satisfied, satiated', and the like, both in a concrete and an abstract sense. S.i.a.m.l.g. **Uyg. viii ff.** **Man. közüürteki küşüleri kanzun** 'may their desires in the present world be satisfied' *TT IX* 116; a.o. *do.* 47; **Bud. köp küşüleri kanar** *TT V* 24, 54; o.o. *U I* 27, 9; *TT VII* 40, 130 (**büt-**); **Civ. küşüşü barça kantı** *TT I* 115; o.o. *do.* 175; *VII* 27, 14 etc.; **su v içip ka:nmaz** 'when he drinks water, he is not satisfied' *VIII L.2: Xak. XI* **ol su vudın ka:ndı: ba'da'l-raḥul mîna'l-mâ wa rawiya** 'he quenched his thirst with the water and was satisfied' *Kaş. III* 184 (**ka:nar, ka:nma:k**); o.o. *I* 377, 1; *III* 261, 13 ff. (in a grammatical section where it is pointed out that **ka:nar** (*sic*) is the Aor. both of **ka:n-** and of **kana:-**): **KB arzüm kanıp** 'my desires being satisfied' 591; o.o. (with **su v**) 5516, 6035; **Çağ. xv ff.** **kan-(mağuş) kan-** *Vel.* 324; **kan-** 'to be satisfied' (*sir şudan*); the word is used of being satisfied with something other than food (for which the word is **toy-** (**to:d-**)), for example 'to be satisfied with water', and **sir-i ma'nâ şudan** 'to be satisfied' in an abstract sense *San.* 276v. 15 (quotns.): **Xwar. XIII kan-** 'to drink to satiety' *Ali* 30; **XIV ditto Qutb** 130; **Kıp. XIV kan-rawiya** *İd.* 74.

*kañ- See **kayın-**, *kañak.

kın- 'to long for (something)' and the like; survives in NE Küer., Sag., Şor **kın-** *R II* 725; **Khak. xın-** 'to wish; to love (someone)'. It is also stated in *Zenker* (*R. loc. cit.*) that the word existed in SV Osm.; this cannot be confirmed but see **kıntur-**. **Uyg. viii ff.** **Bud. turkaru kınmak katıglanmakka** (mistranscribed *kađulanmakka*) **tükellig bolup uluğ nirvanig bulmaki bolur** 'it is to attain the great *nirvāna* by being perfect in constantly longing and striving' *U II* 46, 57-9; **kentü köpüllerintin kétergeli kınmak** 'they must remove desire from their own minds' *Suv.* 247, 13-14; **tarğarğalt kınmak erür** 'it is a longing to suppress' (all such emotions) *Suv.* 255, 9-10; a.o. *USp.* 101, 23(?) (**Xak.?**) **XIV Muh. (?) haraşa** 'to long for, covet' **kın-** (unvocalized) *Rif.* 107; **Kıp. xiv kın- inba'a'a** 'to be aroused' *İd.* 74 (cf. **kıntur-**).

*ko:-, cf. **ko:d-**; (of a bird)
~ (for the night

on a journey), 'to settle down' (somewhere for an indefinite period). S.i.a.m.l.g., with various extended meanings; in some languages used as an Aux. V. **Türkü viii** (*I myself*) **Ötügen yerig konmiş** 'settled down in the Ötügen country' *T 17*; o.o. *I S 5, II N 4* (**yağru:**); *I S 6, II N 5* (**çoğay**); *II E 40*: viii ff. (a falcon) **kaya:ka: konu:pan** 'settling on a rock' *İrkB* 64; a.o. *do.* 61 (töşne:k); **Uyg. viii ff.** **Bud. kuş kuzğun konsa** 'if the birds and ravens settle' (on the trees) *PP* 80, 4; a.o. *do.* 6; **nirvanig konuklukta konar** 'he will settle in the resting place of *nirvāna*' *Pfahl.* 8, 8-9; **Civ.** (the swan has flown away and) **köllige konmaz** 'does not settle on its lake' *TT I* 216; **Xak. XI kuş ko:ndı:** 'the bird settled' (*waqa'a*) on something, and one says **boğun ko:ndı:** 'the tribe settled down after being nomadic' (*nazalat . . . ba'da'l-za'n*) *Kaş. III* 184 (**ko:nar, konma:k**); o.o. (of birds) *I* 319, 18; *II* 331, 22; *XIII(?) At.* (birds) **karika konar ham kafaska kirür** 'settle on the (fowler's) wrist and enter the cage' 460; **XIV Rbğ. kon-** (of a bird or fly) 'to settle' *R II* 532 (quotns.); **Muh. nazala mîna'l-raḥil** 'to settle down after a migration' **ko:n-** *Mel.* 32, 12-17; *Rif.* 117; a.o.o.: **Çağ. xv ff.** **kon- nişastan wa manzil kardın** 'to settle down, to alight at an inn' *San.* 290v. 11 (quotns.); **Xwar. XIII kon-** 'to settle down' *Ali* 30; **XIV ditto Qutb** 139; *MN* 242; **Kom. xiv ditto CCG**; *Gr.* 199 (quotns.); **Kıp. XIII sakana min sakni'l-bayt** 'to take up residence in a house' **kon-** *Hou.* 37, 17; **XIV kon- nazala** *İd.* 75; **nazala mîna'l-manzil kon-** *Bul.* 83r.: **xv daraba'l-xām** 'to pitch a tent' **kon-** *Tuh.* 67b. 6; **bāta** 'to spend the night' **kon-** *do.* 69a. 1; **Osm. xiv ff.** **kon-** (of a traveller) 'to stop for the night'; c.i.a.p. *TTS I* 480; *III* 472; *IV* 536.

kun- 'to steal, carry off'; n.o.a.b. As the vowel is short -u- might be expected and this is confirmed in *TT VIII*. **Uyg. viii ff.** **Bud. Sanskrit ācchidya** 'carrying off' **kuñup** (*sic*) *TT VIII D.10*; (the hero Arjuna) **kuñup éltü bardı** 'has gone carrying off' (your daughter) *U II* 25, 23-4; (demons) **karintaki kençig kundaçlar** 'who steal unborn children' *do.* 60, 1 (ii); o.o. *do.* 76, 1 (tel-); *TT X* 443, 463, 541, etc.: **Xak. XI oğrı: tava:r kundr:** 'the thief carried off (*salaba*) the property' *Kaş. II* 29 (verse); **kuna:r, kunma:k**).

Dis. ĞNA

(D) **kani:** See **kañu:**.

kañu: (1) Interrog., 'which? what?'; (2) Indefinite 'some' and the like; with other Interrog. functions in oblique cases. The word is cognate to **kaç, kaçan, kalı, kaltı, kanı**; and the whole group seems to go back to an earlier stage in the language when different Suffs. were in use. **kañu:** became **kayu:** at a fairly early date, but the oblique cases, which, except **kañça:**, are included here, retained -n- side by side with -y- much longer, the two alternating in a most confusing fashion. In one form or another some of these words

s.i.a.m.l.g., but the relationship of some modern forms like SW Osm./Rep. Turkish *hangıl* 'which?' to the original word is most obscure. *Türkü VIII* *kani*: 'where?' *I E 9, II E 8-9* (1 é!); *kantan kelli/kelipen* 'coming from where?' *I E 23, II E 19* (almost the only *Abl.* in -tan in *Türkü*): *viii ff. Man. kanyuda* 'wherever?' *TT II 6, 11* (damaged); *kanyu kişil kim* 'whoever' *M III 19, 13* (ii): *Uyg. IX kañu*: [rap] *III C 3* (*ETY II 38*): *viii ff. Man. kayu ol* 'what is?' *TT II 16, 36*; *kayu tınlıg tüşer* 'what mortal falls' (into the three evil ways?) *M III 44, 5* (ii): *Bud. Sanskrit yatra gatvā* 'wherever he goes' *kayūda: ba:ri:p TT VIII A.36; ko tu(?) me* 'who is mine?' *kayu: erir inçip meni:p do. C.13*; in the '*Nidāna* series', *U II 4 ff.*, *kanyuda törüyür* 'in what circumstances does it come into existence?' 6, 13-16 alternates w. *negüde törüyür*, same meaning, in parallel passages; *ne başlıkin kayu başutçin* 'from what beginning and with what helper?' *U II 9, 10-11*; *kaçan kayu kün* 'if some day' *U II 79, 54*; *kayu kişil* 'whatever person' (*V. in Cond.*) *PP 11, 4*; *kim kayu tınlıgırlarka* 'to all people' *do. 35, 3*; *kayusına* 'for each of them' *do. 6, 2*; *kayular ol on* 'what are those ten?' *TT V 20, 2*; *kanda: erser* 'wherever he is' *TT VIII F.7*; *o.o. TT IV 12, 45*; *VI 79* (étiglig); *Suv. 475, 15*; *478, 16* etc.: *Civ. kayu kişil* 'whatever person' (*V. in Cond.*) *TT VII 12, 5*; *27, 12* etc.; *kim kayu kişil sögüt tikser* 'if anyone plants a tree' *do. 28, 41-2*; *kayuda bolsa* 'wherever it is' *USp. 17, 10*; *kim kayu çam çarım kılma:zun* 'let no one object' *do. 61, 4*; in *TT VIII L* the word is spelt *kayo* (five times), *kayo, kayu, kanta: 'when'* (*V. in Cond.*) *do. 11*: *Xak. XI* (after *I ko:ñ, q.v.*) and the Turks say *kayu: neñ ayy sayı* 'what thing?' and they (the people of *Argu*): say *ka:nu: Kaş. I 31, 14-Argu: XI ka:nu:* a Particle (*harf*) meaning *ayy*; hence one says *ka:nu: kişil*: 'what person?', the -n- being changed fr. -y- *III 237-Xak. XI kayu:* alternative form (*luğa*) of *xayu:* (*Hap. leg.*; n.m.e.) the k- being changed fr. x-; the *Oğuz* and *Kıpçak*, who are a section (*tabqa*) of the *Xalaç* change k into x and say *xızım* 'my daughter' while the Turks say *kızım*; and they say *xanda: erdiñ* 'where (*ayna*) have you been?' while the Turks say *kanda: erdiñ III 218* (misplaced, among words with -t- as the second consonant); *düg miñ kayu: tümenler*: 'several thousands and some tens of thousands' *III 367, 10-kanı:/kanı:* a Particle meaning 'where?' (*ayna*); one says *oğlum ka:ni*: 'where is my son?' *III 237*; *a.o. (I bu):-kanda:* an Interrog. Particle of place meaning 'where?'; one says *kanda: erdiñ* 'where have you been?', the -n- changed fr. -y-, *kayda:*, originally *kayūda: I 418*; *o.o. III 218* (above); *III 173* (below); *I 46, 20*; *III 69, 2-kayūda: I 99, 26* (ağruk); *418* (above); *III 173* (below)-*kayda:* a Particle meaning 'where?'; hence one says *kayda: erdiñ* 'where were you?'; alternative forms *kanda:* with -n- and *kayūda: III 173*; *o.o. I 52, 11*; *418* (above); *KB kayu* is common, usually as a Relative, e.g.

kayuka bu baksa 'whomever he looks at' *133*; *kayu öfte erse* 'at whatever time it was' *220*; (look for yourself and see) *kayusı kolur* 'which of them you want' *239*; *o.o. 251, 301*, etc.; often repeated for 'some . . . others' e.g. *kayusı kopar kör kayusı konar kayusı çapar kör kayu suv içer* 'some of them (the birds) soar, some settle, some swim, and some drink water' *73*; *o.o. 97, 138*, etc.—*Loc. kayda* and *Abl. kayudın* (*sic*, the difference in length ?*metri gratia*) occur, e.g. *kayudın kopar kopsa kayda barur* 'whence does it arise, and when it has arisen where does it go?' *1834*; *o.o. kayda 154*; *kayudın 583-kanı* 'where?', e.g. *anundı ka:ni emdi kaçgu yolum* 'where has my way of escape been prepared?' *1170*; (the rulers of the world before you) *ka:ni kaçca bardı ka:ni ol küçl* 'where are they? whither have they gone? where is their strength?' *5137: XIII(?) KBVP kim erse muni teğ etermü ka:ni* 'has anyone made a book like this, and where?' *25*; *kayu kend* 'each town' (has given it a different name) *26*; *a.o. 35: XIII(?) KBPP* (when this book reached) *kayu pädişahlıkka wa kayu iklimka* 'each Empire and climate' *16: At. kayu* 'which' and *ka:ni/kayda* 'where?' are fairly common; *Tef. kayu* 'which?'; *kayu erse* 'any?'; *kayusı . . . kayusı* 'some . . . others'-*kayda/kayuda* 'where?'; where, wherever—*kanda* ditto—*ka:ni* 'where?'—*kaydın* 'whence?' *194-8: XIV Muh. ayy kay/kay Mel. 5, 4*; *17, 14*; *ka:yu:/kayu:/kay Rif. 75, 96-ayna kanda;* *min ayna kandin* *15, 4*; *91: Çağ. xv ff. kayu/kay bir kañsın* (quotn.)—*kaydın kandin* (quotn.)—*kay sarı kañı tarafa* (quotn.) *Vel. 326-7*; *kanda* 'where?' (and 'in blood') *San. 277v. 20* (quotn.); *kandin* 'whence?' (and 'from blood') *do. 22* (quotn.); *kay Interrog. Pron. kudām* 'who?' (quotn.), also pronounced *kay*; also used for *kuçā* 'where?', e.g. *kayda dur* 'where is it?' *281r. 18*; *kay bir* 'every one' (quotn.) *do. 27*; *kayda* 'where?' *do. 29* (quotn.); *kaydın* 'whence?' *281v. 1* (quotn.); *kayısı kudāmın* 'which of them?' *do. 5* (quotn.); *kayu* (spelt *kudām* *do. 12* (quotns.)); *kayı* (spelt) ditto *do. 15-kanı* 'where?' *278r. 14* (quotns.); *Xwar. XIII kayda* 'where?'; *kaysıñız* 'which of you?'; *ka:ni/kanda* 'where?'; *kandin* 'whence?' *Ali 17, 32: XIV kayu* 'who? which?' *Qutb 129*; *ka:ni, kayda, kandin* *do. 128, 131*; *kayda MN 111*, etc.; *Nahc. 343, 4*; *kaya* 'wherever' *MN 111: Kom. XIV kayın* 'who?'; *kaysı* 'which (Relative); which?'; *kayda* 'where; where?'; *kaydan* 'whence?'; *kayma* 'any' *CCI, CCG; Gr. 189* (quotns.); *Kip. XIV* (under *kañca*) *kayda* and *kanda:* also mean *ayna*, and in *Tkm. karu*, a crasis of *kay yérke: Id. 75*; *kayı: ayy* *do. 76*; *ayna kanda: Bul. 15, 12: xv ayna kayda: Kav. 16, 15*; *Tuh. 5a. 4* (a.o.o.)—*fi ayna ka:ni* (in margin *hant*) *28a. 4* (a.o.o.)—*ayy kaysı 65b. 7*; *89b. 4: Osm. XIV ff.* the word equivalent to *ka:ñu:* is *kañı/kankı*; other forms noted are *kanda, kandin, ka:ni*; *c.i.a.p.*; *kayda* is noted only once, in *xiv TTS I 410 ff.*; *II 572 ff.*, *604*; *III 401 ff.*; *IV 460 ff.*

Dis. V. ĞNA-

D **kana:**- Den. V. fr. **kan:**; originally Trans., 'to bleed (a patient, animal, etc.)'. An early l.-w. in Mong. as *kana-*, also Trans. (*Haenisch* 59, *Kow*, 719). In the medieval period it became Intrans., the Caus. f. **kanat-** being used as Trans.; the first signs of this transition are in *Kaş.*, q.v. S.i.a.m.l.g., everywhere Intrans. except in NE Leb., Tel., *R II* 109, where the word may have been borrowed fr. Mong. Cf. **kanı:**-. Uyğ. viii ff. Civ. *TT VII* 21 describes the consequences of bleeding and other forms of treatment (see 2 **baş**, **töğne-**) on various days of the month; **kanasar** 'if one bleeds him' 21, 11-14; a.o. *H II* 20, 3; **Xak. XI ol atın kana:dı**: *wadaca farasahu wa faşadahu* 'he cut his horse's vein and bled it' *Kaş. III* 273 (**kanar**, **kana:mak**); a.o. *III* 261, 17 (see **kan-**); (in a section on forming the Caus. f. of V.s ending in vowels) **er burnı**: **kana:dı**: (*sic*) 'the man's nose bled' (*Hend. ra'ufa . . . wa damiya*); one puts it in the Caus. and says **er burnın kanattı**: 'he made the man's nose bleed' (*admā*); in the Imperat. **anın burnın kanat** 'make his nose bleed', the *alif* (i.e. -a-) is omitted fr. **ka:nadı**: *II* 323, 3 ff. (this would make better sense if **ka:nadı**: is taken as an error for **kana:dı**:): **Çağ. xv ff. kana-** (-p) *kana- Vel.* 324; **kana-** (spelt) *xinin şudan* 'to be bloody, blood-stained' *San.* 277r. 5 (quotns.): **Kıp. xiv kana-** *carā damuhu* 'of one's blood, to flow' *İd.* 75: **xv indamā** 'to bleed' (Intrans.) *Tuh.* 5b. 13.

D **kanı:**- Hap. leg.; Den. V. fr. **kan:**; *Kaş.* clearly distinguishes this V. fr. **kana-**, q.v., but there does not seem to be any clear evidence that -ı-, a rare Den. Suffix, was properly Intrans. and -a:- Trans. **Xak. XI burun kanıdı**: (MS. in error *kanadı*:) 'the nose bled' (*ra'ufa*), also used of any other place in the body when it bleeds (*damiya*); originally **ka:nadı**: but abbreviated *Kaş. III* 273 (**kanır**; **kanı:mak**).

D 1 **kına:**- Den. V. fr. 1 **kın:**; 'to sheathe' (a sword, etc.); survives only(?) in NC Kır., Kzx. **kına-** 'to wrap (clothing) tightly round (someone)'. Cf. **kınlar-**: **Xak. XI ol biçce:kın kına:dı**: 'he put a sheath (*cafn*) on his knife' *Kaş. III* 273 (**kınar**, **kına:mak**).

D 2 **kına:**- Den. V. fr. 2 **kın:** (**kırın**) 'to punish, torture', and the like. S.i.a.m.l.g., in SW Az. **ğına:**; Osm. **kına-**; Tkm. **ğına-**; elsewhere **kiyna-** and the like, with some extended meanings. Uyğ. viii ff. Bud. (if a man has committed grave offences against the *begs*, and they) **örlüğell azu kınağalı sakınsar** 'contemplate killing or punishing him' *Kuan.* 27; **[tınığ]larığ kınağucı bukağucı boltumuz erser** 'if we have become torturers or gaolers of people' *TT IV* 8, 61; **Xak. XI beg anı kına:dı**: 'the *beg* tortured him' (*ađdabahu*); and one says **teprı: anı kına:dı**: 'God punished him' (*ağabahu*) *Kaş. III* 273 (followed by 1 **kına-**): *KB kınağ* 'you must

punish' 642; **kınama yalavaç** 'do not punish an ambassador' (because he speaks the truth) 3817; a.o. 639 (**erk**): XIII(?) *At.* 446 (**ulaş-**); *Tef. kiyna-* 'to punish' 207; a.o. 77 (**emğel-**): *xiv Muh. 'ağaba kına:* (or *kiyna-*) *Mel.* 28, 15; *Rif.* 112: **Çağ. xv ff. kına-** (spelt) *şikanca kardan wa ta'dib kardan* 'to torture, to punish' *San.* 298v. 27 (quotns.): **Xwar. xiv kına-** (or **kiyna-**) 'to torture' *Quib* 147; **Kom.** *xiv ditto kına-/kiyna- CCG*; *Gr.* 205 (quotns.): **Kıp. XIII cannā minā'-cināya** 'to punish' **kına:**- *Hou.* 39, 10: **xv ađaba** (?read *ađdaba*) **kına- Tuh.** 26a. 2: **Osm. xiv ff. kına-** c.i.a.p.; originally 'to punish', later rather 'to censure, blame' *TTS I* 458; *II* 629; *III* 445; *IV* 510.

Dis. ĞNC

D **kañça** 'whithersoever; whither?' and the like. Morphologically an Equative, but a very old word fr. the same base as **kañu:**, q.v. S.i.s.m.l., but meaning 'how many?' (cf. **ne:çe**). **Türkü viii ff. kañça**: **barı:rmen** 'where am I going?' *İrkB* 42: Uyğ. viii ff. **Bud. kañça bardı** 'where has he gone?' *PP* 53, 6; **kañça barırsız do.** 78, 1; o.o. *U II* 25, 21; *III* 36, 10; *IV* 14, 144—**bu kañça barğay kentü ölgey** 'wherever he goes, he will die' *PP* 57, 6-7: **Xak. XI kañça bardıq** 'where (or why?) have you gone?' *I* 74, 17; **kañça bardı: belğü:süz** 'no one knows where it has gone' (*ilā ayy ciha tattacih*) *I* 354, 17; **kañça: barsa**: 'wherever it goes' *III* 40, 1; a.o. *I* 224 (**ümlüg**); n.m.e.: *KB* 27 (**kalı:**), 206, 5137 (**kañu:**), 5202: XIII(?) *At. kani kañça bardı* 'where and whither has he gone?' 386; *Tef. kañça (**bar-**) 'whither?; wherever' 198; *xiv Muh. ilā ayna kañça: (-c-) *Mel.* 17, 15; *Rif.* 96: **Xwar. XIII kañça/kançaru** 'whither?' *Ali* 17, 32: **xiv kañça barursen Nahc.** 410, 3; **Kıp. xiv kañça**: (-c-) **barursen ayna tađhab İd.** 75: **Osm. xiv to xvi (only) kanca/kançaru** are common *TTS I* 409; *II* 570; *III* 400; *IV* 459.**

D **kıncı:** (**kırıncı**): N.Ag. fr. 2 **kın**, 'punisher, torturer'. Survives in NE Kumd., Tel. **kıynçı R II** 697. Uyğ. viii ff. **Bud.** (then the demons below the earth) **kıynçılar** (v.l. **kıncılar**) **örlütçiler alku kêtgey** 'the torturers and executioners will all go away' *TT VI* 89.

D **koñçı:** N.Ag. fr. 1 **koñ**; 'shepherd'. S.i.s.m.l. with the same phonetic changes. **Türkü viii ff. koñçı:lerke**: (*sic*) 2 **yarık** 'two suits of armour (were issued) to the shepherds' *Miran C* 5 (*ETY II* 67): **Xak. XI KB bođun koy sanı ol begi koycıstı** 'the people are like sheep and their *beg* is their shepherd' 1412: XIII(?) *Tef. koyçı* 'shepherd' 211: *xiv Muh.*(?) *rā'i* 'shepherd' **koymañçı:** (*sic*) *Rif.* 156 (Zeror for **koyuñcı:**; *Mel.* 57, 11 has **yilkırcı:**): **Çağ. xv ff. koyçı şobān** 'shepherd' *Vel.* 348; **koyçı** (spelt) *şabān wa rā'i-yi rama* 'shepherd, herdsman' *San.* 292v. 10 (quotn.).

kañçık 'bitch'. S.i.a.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe. etc.,

Doerfer III 1532. **Xak.** XI **kançık** 'bitch' (*al-kalba*); and when a woman is abused (*subbat*) she is compared to one and called **kançık** (MS., in error, *ku:ncık*) *Kaş.* I 475; a.o. I 188 (III-): **Çağ.** xv ff. **kançık** (spelt) *sag-i mada* 'a bitch'; in *Rümi* used more generally for the female of any animal *San.* 277v. 20: **Kom.** XIV 'bitch' **kançık** *CCG*; *Gr.*: **Kıp.** XIII *al-kalba kançık*: (-ç-) *Hou.* 11, 10: **Xiv** **kançık** (-ç-) ditto *İd.* 74; *Bul.* 10, 12: **xv** **kançık** is one of several words translating 'dog' *Tuh.* 30b. 12.

C **kançok** *Hap.* leg.; crisis of **kança**: and **2 ok.** **Xak.** XI **kançok kaçar**: ol **tutar**: 'wherever he flies to, (we) catch him' *Kaş.* I 195, 4; n.m.e.

F **kuñcu**:y the Chinese phr. *kung chu* 'daughter of the emperor' (*Giles* 6,568 (q.v.) 2526), which reached the **Türkü** when actual (or more often alleged) daughters of the Chinese Emperor were sent as brides to favoured *xağans*. It soon came to be used for 'consort, wife', even when neither husband nor wife were in fact royal. N.o.a.b., but also noted in *Pe.*, *Doerfer* III 1585. **Türkü** VIII (their ruler was Bars Beg) **xağan atıg bunta**: **biz bértimiz, sıñılm kuñcu**:y:ğ **bértimiz** 'we thereupon gave him the title of *xağan* and my younger sister as consort' *I E* 20, *II E* 17; (my mother, the *xatun*, my stepmothers, my elder sisters, my daughters-in-law) **kuñcuylarım** 'my consorts' *I N* 9: VIII ff. (*a beg* . . . came to his residence) **üçlüñç kuñcu**:y: **urılanmıñ** 'his third wife had given birth to a son' *İrkB* 5: **Man.** (in a list of dignitaries, etc.) **kuñcuylar** 'the royal consorts' *TT II* 8, 64; (in a similar list) **tepriken kuñcu** 'the devout royal consort' *M III* 36, 4 (ii): **Yen.** **kuñcu**:y, often in the phr. **kuyda**: **kuñcu**:yım 'my consort in the women's apartments' (see *I kuy*), is included in the standard list of persons from whom the deceased is parted by death *Mal* 27, 2 etc.: **Uyğ.** VIII ff. **sizler lu xanı kuñcu**:yı **mu sizler** 'are you consorts of the dragon king?' *PP* 43, 3-4; **İçliğ kuñcuylar** 'pregnant wives' *TT X* 37-8; a.o. *U III* 54, 5 (*II* 23, 19, *kıl*-): **Civ.** (if a child is misplaced) **kayu kuñcuylarınıñ karnına** 'in the womb of any married woman' *TT VII* 27, 15; a.o. ? **kuñşı** *TT I* 156 (utlı:lığ): **O.** **Kır.** IX ff. as in **Türkü** VIII ff. **Yen.**: **Xak.** XI **kuñcu**:y *al-sayıda mına'l-nisâ* 'a noblewoman' one step (*bi-daraca*) below the *xâtün*; hence one says **ka:tun kuñcu**:y *Kaş.* III 240.

Dis. ĞND

kanat (?kana:d) properly 'a bird's wing', but also used in extended senses like 'a fish's fin, the fly of a tent', etc., and even abstractly for 'protection' and the like. S.i.a.m.l.g.; in *SW Az.* **ğanad**; *Osm.* **kanat** (before vowels **kanad**-); *Tkm.* **ğanat**. L.-w. in *Pe.* etc., *Doerfer* III 1531. **Türkü** VIII ff. *İrkB* 35 (ur-): **Man.** (the heat of the sun will come down on you) and **seniñ kanatınıñ küyürgey** 'burn your wings' *M III* 23, 3 (ii): **Xak.** XI **kanat** *al-canâh* 'wing' *Kaş.* I 357; o.o. *II* 3

(**sap**-), 183 (**saptur**-); *KB* 3005 (1 er): XIII (?) *Tef.* **kanat** 'wing' 197: **xiv** *Muh.* (?) *al-canâh* **kanat** *Mel.* 4, 19; 73, 8; *Rif.* 75; 176: **Çağ.** xv ff. **kanat** (1) *bâl-i-tuyur* 'a bird's wing'; (2) *dâmana-i xayma* 'the wall of a tent'; (3) *xayma-i alâqûğ* 'a felt tent' *San.* 277v. 15 (the last two phr. are prima facie metaph. meanings of this word, but there may be some confusion with *Ar.* *qanâd*(t), properly 'a reed', but with some other meanings as a s.l.-w. in *Pe.*): **Xwar.** **xiv** **kanat** 'wing' *Qutb* 130: **Kom.** **xiv** 'wing' **kanat** *CCG*; *Gr.*: **Kıp.** XIII *al-canâh* **kanat** *Hou.* 10, 19: **xiv** **kanâğ** ditto *İd.* 75; *Bul.* 12, 6: **xv** ditto *Tuh.* 11b. 5.

D **konat** (**konot**) *Active Dev.* N. fr. **ko:n-**; n.o.a.b. **Xak.** XI **konat** 'any group (*şirm*) of people who bunch together (*talabada*) with one another'; hence one says ol **meniğ konatım** (*sic*) ol 'he is one of the group (*cumla*) of those who bunch together with me' *Kaş.* I 357: *KB* (be generous to the poor and they will intercede for you; do not ask them for wealth in return) **yanuti bayat berge eđğü konut** (?**konot**) 'God will give you in return good companions (in paradise)' 4471.

D **kanta**, **kantin** See **ka:nu**.

kandır *Hap.* leg. **Xak.** XI **kandır** 'the membrane on the flesh (of a slaughtered beast, *cildü'l-lahm*) which remains after the hide which is suitable for tanning has been stripped off it' *Kaş.* I 457.

D **kañdaş** *Hap.* leg.; N. of *Assn.* fr. **kañ**; 'half-brother', son of the same father and a different mother. Cf. **öğdeş**. The word **kadaş** seems superfluous, and is perhaps a gloss incorporated in the text. **Xak.** XI **kañdaş kadaş** (*sic*) *banü'l-'allât* 'half-brothers with the same father' *Kaş.* III 382 (prov.).

kunduz 'beaver'. S.i.a.m.l.g. including *Çuv.* **xântâr**, *Ash.* XVI 340. L.-w. in *Pe.* etc., *Doerfer* III 1534. **Uyğ.** VIII ff. **Bud.** (there were three friends, an ape, a Siberian panther, and) **kunduz** 'a beaver' *U IV* 44, 6; a.o.o.: **Civ.** **kunduz kayırı** 'castoreum' *H I* 125: **Xak.** XI **kunduz** *al-quđâ'a wa hiya kalbatu'l-mâ* 'a beaver', that is aquatic dog: **kunduz kayırı**: *al-xazmiyân mına'l-adwiya* (*MS.* *al-harmiyân mına'l-awdiya*) 'castoreum', a kind of drug *Kaş.* I 458: **Çağ.** xv ff. **kunduz** (spelt) 'beaver' (*sag-i âbi*), the fur of which is sewn on the edge of caps and coats, and used to make fur-coats; 'castoreum' (*cund-i bidastar*) is its secretion (quon.); (also a geog. Name); **kunduz kayırı** 'the secretion of the beaver called *cund-i bidastar*' *San.* 291r. 26; a.o. 76v. 2 (**oğul**): **Xwar.** **xiv** **kunduz** 'beaver' *Qutb* 144.

Dis. V. ĞND-

D **kanat**- *Caus.* f. of **kana-**; 'to make (something) bleed'. S.i.s.m.l. **Uyğ.** VIII ff. **Civ.** (the patient must be given various beverages and) **kan** **kanatmıñ** **kere:k** 'must be bled' *TT VIII I.24* (text damaged, the tentative reading *ka:na:rmıñ* is no doubt an error): **Xak.** XI ol

anıñ burnın kanattı: 'he made his nose bleed' (*admā*) *Kaş.* II 313 (**kanatu:r**, **kanatma:k**); **bu ot ol burun kanatğān:** 'this drug makes the nose bleed constantly' (*mura* 'if') I 515; a.o. II 323, 6 (**kana:-**); **Çağ.** xv ff. **kanat-** Caus. f.; *xūn ālūd kardān* 'to make blood-stained' *San.* 277r. 18 (quon.).

D kanit- Hap. leg.; Caus. f. of **ka:n-**; cf. **kantur-**. **Xak.** XI öğdi: **ol erig kanitğān** 'praise always makes that man cheerful' (*muhizza*) *Kaş.* I 515; n.m.e.

D kınat- Caus. f. of **2 kına:-**; survives in NE Tel. *kıyanat*. *R* II 696. **Xak.** XI **beğ anı: kınattı:** 'the beğ ordered that he should be punished' (*bi-'iqābihi*) *Kaş.* II 313 (**kanatu:r**, **kınatma:k**).

D konat- (**konot-**) Hap. leg.; an unusual Caus. f. of **ko:n-**, the form perhaps influenced by **konat**, q.v. Cf. **kontur-**. **Xak.** XI **ol özılpe: konum konattı:** *askana hawla baytihi 'aşıra wa man talabbada bihim wa yu'nuhum* 'he settled round his residence a group of people who bunched together, and he helped them' *Kaş.* II 313 (**konatu:r**, **konatma:k**).

VU kondı:- Hap. leg.; not quite syn. w. **bile:-**, etc. **Xak.** XI **ol kılıç kondırdı:** *calā'l-sayf bi'l-miduas* 'he polished the sword with a whetstone' *Kaş.* III 277 (**kondır:**, **kondı:-ma:k**).

D kantur- Caus. f. of **ka:n-**; 'to satisfy, satiate'. S.i.a.m.l.g. with some extended meanings. **Uyg.** VIII ff. Bud. köpülteki küstüsin **kanturğalı sakınar** 'if he contemplates satisfying the desires in his mind' *PP* 14, 5-6; similar phr. *U* III 29, 19; *IV* 44, 24 (**kurınc**); *Hien-ts.* 284; *TT* VII 40, 87-91; *USp.* 104, 6; 106, 25; **Xak.** XI **ol menı: suvka: kanturdı:** 'he satiated me (*rawwāni* . . . *wa abda'ani*) with water'; originally **kandurdı:**; also used of other things besides water *Kaş.* II 192 (**kanturur**, **kanturma:k**); **Çağ.** xv ff. **kandur-** Caus. f.; 'to satisfy' (*sir kardān*) in the sense of 'to satiate with water' and in an abstract sense *San.* 277r. 4; **Xwar.** XIV ditto *Quth* 130; **Kıp.** XIV **kandur- arwā ğayrahu** *İd.* 74: *xv rawwā kandır- Tuh.* 17b. 9.

D kintur- Caus. f. of **kın-**; 'to arouse desires (in someone)' and the like. Survives in some NE languages and until recently in SW Osm. **Uyg.** VIII ff. Bud. (well-disposed people who preach the Mahāyāna doctrine and) **burxan kutıña kinturğalı** 'make them desire the divine favour of Buddha' *TT* V 22, 19; **kinturur erdi aruk tıtsılarığ ertrinilig otruğka** 'he inspired the weary disciples to long for the island of jewels' *Hien-ts.* 1914-15; **Kıp.** XIV **kındur- ba'ata ğayrahu** 'to arouse, or incite, someone' *İd.* 75; **Osm.** XIV to early XIX **kındur-/kındır-** 'to arouse, or incite (someone) to do (something *Dat.*)'; c.i.a.p. *TTS* I 459; *II* 627; *III* 446; *IV* 511.

D kontur- Caus. f. of **ko:n-**; 'to settle (people somewhere); to put (someone) up for the

night', etc. S.i.a.m.l.g. **Türkü** VIII **konturmış** 'they settled' (the people eastwards as far as the Kadirkan mountain forest and westwards as far as the Iron Gate) *IE* 2, *IE* 4; a.o. *IE* 21, *IE* 18: VIII ff. (a *xan* went to war, he conquered the enemy and) **köçirü: konturu: kelir:** 'comes back making them migrate and settle (on the land)' *İrkB* 34; **Xak.** XI **ol evinde: kuş kondurdı:** 'he made the bird perch (*awqā'a*) in his house'; and one says of **altu:n üze: çaş kondurdı:** 'he set (*raşsa'a*) the turquoise in gold'; also used for anything that is set in something *Kaş.* II 192 (**kondurur**, **kondurma:k**); **Çağ.** xv ff. **kandur-** Caus. f.; *nişāndan* 'to settle (people)' *San.* 290v. 25 (quon.); **Xwar.** XIV **kondur-** 'to receive as a guest' *Quth* 140; **Kom.** XIV ditto *CCG*; *Gr.* 199 (quots.); **Osm.** XIV ff. ditto; fairly c.i.a.p. *TTS* I 480; *III* 471; *IV* 536.

Tris. ĞND

VUD kondı:ğu: Hap. leg.; N.I. fr. **kondı:-**. **Xak.** XI **kondı:ğu:** *al-miduas* 'whetstone' and the like *Kaş.* I 491.

D kanatlığ P.N./A. fr. **kanat**; 'having wings'. S.i.s.m.l.g. with minor phonetic changes. **Türkü** VIII ff. **altu:n kanatlığ talım kara: kuş men** 'I am a predatory(?) eagle with golden wings' *İrkB* 3; (**Xak.**) XIII(?) *Tef. kanatlu* 'having . . . wings' 198.

Tris. V. ĞND-

D kanatlan- Refl. Den. V. fr. **kanat**; s.i.s.m.l. meaning both literally 'of a bird, to grow wings', and metaph. 'to hurry away, take wing'. **Xak.** XI **er kanatlandı:** 'the man had a fiery (*fāriha*) horse, flew (*tāra*) on it, or was on the point of going (*aşrafa 'alā'l-dahāb*) to his destination'; and one says **kuş kanatlandı:** 'the bird grew wings' *Kaş.* II 267 (**kanatlanu:r**, **kanatlanma:k**).

Dis. ĞNG

D kana:ğ Hap. leg.; N.Ac. fr. **kana:-**; 'blood-letting'. **Uyg.** VIII ff. *Civ.* *TT* VII 42, 3 (*tamar*).

D *kanak Dev. N. fr. ***kañ-**; 'the skin on milk, clotted cream', and the like. The later form of such a word might be expected to be ***kaynak**, but it is in fact **kaymak** which s.i.a.m.l.g. L.-w. in Pe., etc. *Doerfer* III 1417. **Xak.** XI **kayak al-dawāya** 'the skin on milk' *Kaş.* III 167 (verse); a.o. *III* 32, 3 (**bişrıl-**); **Arğu:**, **Bulğar** XI **kanak al-dawāya**, with -n- substituted for -y- *I* 383; **xiv Muh.(?) qaştatı'l-laban** 'cream on the top of milk' **kayma:ğ** *Mel.* 66, 9 (one MS. only); **Çağ.** xv ff. **kaymak** 'a thin skin (*parda*) which forms on the surface of milk'; in *Ar. haşta* and *rağwa* and in *Pe. tū San.* 281 v. 8; **Xwar.** XIV **kaymak** 'cream' *Quth* 128; **Kıp.** XIV **kaymak** 'cream (*al-qaş*) on the top of milk' *İd.* 77; *xv al-qaşta kaymak* *Kav.* 63, 1; **qaş kaymak** *Tuh.* 29a. 4.

D **kaniğ** n.o.a.b.; prima facie a Dev. N. fr. **kan-**; the translation 'cheerfulness, satisfaction' suits this etymology well, but in *Irkb* it obviously means some kind of animate creature and may have this second meaning also in *Kaş.*, perhaps 'a favourite, a favourite horse', or the like. *Türkü* viii ff. **kaniğ**: ölmüş köge:ki: (sic, read köne:ki:) toğmı:ş kaniğ: nellük öğey ol beğll:ğ ol köne:ki: nellük toğğay ol küneşke: olu:ru:r 'his *kaniğ* has died and his pail has frozen. Why should his *kaniğ* die? It belongs to a *beg*. Why should his pail freeze? It sits in the sunshine' *Irkb* 57: **Xak.** xı **kaniğ** *al-aryaḥiya* 'cheerfulness, satisfaction'; **tutç**: yağar bulı:ı: altun tamar arığ aksa: anıç akı:rı: kandi: menliğ kaniğ it describes the generosity of the queen and says 'the cloud of her generosity rains pure gold; if her stream flow over me my cheerfulness (*naşāfi*) is complete, and I draw drafts of happiness' (*rawitu mina'l-surūr*) *Kaş.* I 376 (there is an obvious pun between the physical clouds and the clouds of generosity and there may be a parallel pun between a physical **kaniğ** which has been satisfied and the abstract meaning).

D **kiniğ** N./A. Ac. fr. **kin-**; 'longing, desire', and the like. N.o.a.b. Uyğ. viii ff. **Man.** (having eyes like copper and) **kiniğ** [gap] *TT IX* 63; **Bud.** (if the Buddhas look on anyone they become honest(?) in their speech, good and gentle in their minds, and) **katığ** **kiniğ** **sakinçliğ** 'with thoughts of strong longing' *U III* 73, 17 (mistranscribed *kaçığ*(?)); **kiniğ** **köpüllüğ** **arvışın** **sid** **sadan** **kılıp** 'performing the ceremony of *siddhisādhana* (obtaining magical power) by a *dhārani* of longing thoughts' *UIV* 22, 268; o.o. *do.* 38, 132; 48, 83; **yiti** **kiniğ** **töliükte** **turup** 'standing under the pressure of sharp desire' *Suv.* 615, 6.

D **konak**/konuk (konok) Preliminary note. *There is no reasonable doubt that etymologically the words meaning 'millet' and 'guest' and the like are identical, both representing an Intrans./Pass. Dev. N. fr. kon-, in the first case in the sense of 'something planted in the ground'. Both became early l.-w.s in Mong. as *konok* (konog) (Haenisch 66, Kow. 868), and survive in the same forms in modern languages, but it is more convenient to list them separately.*

D I **konak** (konok) some sort of cereal, originally 'millet', of which there are several kinds, but now sometimes used for other sorts. The normal Ar. word for 'millet' is *al-duxn* (see *üyür*, *tarığ*), *al-cāwars* is a l.-w. fr. Persian *gāwars*, also 'millet', perhaps of a different kind. Survives in NE Tuv. **xonak** 'Timothy grass'; SE *Türki* **konak** 'maize'; NC *Kır.* **konok** 'Italian millet' (in some places 'maize'; sorghum'); SC *Uzb.* **künok** ditto; NW *Kk.* **konak** 'a particular kind of millet'. Uyğ. viii ff. **Civ.** **konak** **méni** 'millet flour' *HI* 67, 94; **konak** **tüğis** 'husked millet' *TT VII* 14, 17 and 79; *xiv Chin.-Uyğ. Dict.* *chi*

'panicked millet' (*Giles* 904) **konak** **Ligeti** 168; *R II* 535: **Xak.** xı **konak** *al-cāwars* 'millet' *Kaş.* I 384 (prov.); o.o. *III* 167, 7 (mis-spelt *koyak*); 347, 18; *xiv Rbg.* (their tears turned into) **konak** 'millet seeds' *R II* 535 (quotn.); *Çağ.* xv ff. **konağ**/konak (ı) *cāwars* *San.* 291r. 17.

D 2 **konok**/konuk (konok) from an early period both (1) 'a guest, a person who comes to stay', and (2) 'the place where one settles down (usually for a short time), lodging' and the like. S.i.a.m.l.g., in NE **konok**/konak; NC *Kır.* **konok**; elsewhere normally **konak**; SW *Osm.* seems to be alone in having both **konuk** 'guest' and **konak** 'guest; inn; large house, official residence' and even 'a day's stage in a journey'. L.-w. in *Pe.*, etc. *Doerfer III* 1539. Uyğ. viii ff. **Man.-A** **kaltı** **konak** (k)a **olur-sar** 'when he sits down at a stopping-place' *M III* 12, 6 (iii): **Xak.** xı **konuk** *al-dayf* 'guest' *Kaş.* I 384 (verse); o.o. *I* 45 (ağırılığ); 46 (1 ö:z); 85, 4; 517, 19; *II* 312 (tünét-); **kış** **konuku**: ot 'winter hospitality (*diyāva*) is a fire' *I* 332, 9: *KB* **keçliğ** **konuk** 'the passing guest' 817; o.o. 3529, 5844; **yaşıl** **suv** **kızıl** **otka** **bolmaz** **konuk** 'green water does not become the guest (or lodging?) of red fire' 2250: **xiii**(?) *Tef.* **konuk** 'lodging; guest' 212: *xiv Rbg.* **konukka** **barurmen** 'I am going visiting' *R II* 340; *Muh.* *al-dayf* **konuk** *Mel.* 38, 17; 65, 10; *Rif.* 126, 164: *Çağ.* xv ff. **konağ** **konuk** *ya'ni* **manzil** . . . *wa* **mihmān** 'lodging; guest' *Vel.* 345 (quotn.); **konağ**/konak (2) **mihmān** *San.* 291r. 17 (quotn.); *Xwar.* *xiv* **konak** 'guest; night's lodging' *Qutb* 139; **konuk** 'guest' *do.* 140; *Nahc.* 235, 4; 253, 12: **Kıp.** **xiii** *al-dayf* **kona:k** (MŠ. *kana:k*) *Hou.* 32, 9; *xiv* **konuk** *al-dayf* *ld.* 74: *xv* ditto **konak** *Kav.* 23, 19; *Tuh.* 23a. 9 (in margin 'also with -u-'); *Osm.* *xiv* ff. **konak** 'dwelling, lodging', etc.; **konuk** 'guest'; c.i.a.p. *TTS I* 479, 480; *II* 647; *III* 470-3; *IV* 535-7; **konak** 'guest' *III* 470: **xviii** **konağ**/konak . . . (3) in *Rümi*, also 'house, palace (*sarā*), resting place' *San.* 291r. 17.

D **konuk** *Hap.* leg.; Dev. N. fr. **kun-**; 'robber'. **Xak.** xı *KB* (some men spend their life in the army . . . some grow old in fortresses) **kayu** **oğrı** **tevlig** **karakçı** **konuk** 'some are thieves, cunning brigands, and robbers' 1737.

D **konğu**: *Hap.* leg.; Dev. N. fr. **kon-**. Uyğ. viii ff. **Man.-A** (in the monasteries) **arığ** **yaruk** **küçliğ** **vrestiltlerniğ** **konğusu** 'the dwelling-place of pure, bright, mighty angels' (Iranian l.-w.) *M I* 27, 33-5.

Tris. ÇNÇ

D **kana:ğu**: N.I. fr. **kana-**; 'lancet'. N.o.a.b.; completely displaced by l.-w.s, usually Persian *ništār*. **Xak.** xı **kana:ğu**: *al-mibda* 'lancet' *Kaş.* I 447; *xiv Muh.* *al-mištār* ditto **kana:ğu**: *Mel.* 62, 7; *Rif.* 160.

D **kanı:ki**: *Hap.* leg.; N./A.S. fr. **kant**: (ka:ñu); 'situated where?'. **Xak.** xı (the light of my eyes has gone and taken my soul with

him) **kanda: erinç kanı:** *ayna huwa al-ân* 'where is he now?', lit. 'where can he be, and where situated?' *Kaş. I 46, 20.*

D konukluğ P.N./A. fr. **konuk (2 konak)**; n.o.a.b. **Xak. xı konukluğ ev** 'a house containing guests' (*adıvâf*) *Kaş. I 498.*

D konukluk A.N. (and Conc. N.) fr. **konuk (2 konak)**; survives in NE Bar. **konıklık** 'a day's journey'; SW Osm. **konaklık** 'hospitality; a guest-chamber'; Tkm. **ğonaklık** 'the status of guest'. *Uyg. VIII ff. Bud. Pfahl. 8, 8-9 (ko:n-):* **Xak. xı konukluk ev baytu'l-điyâfa** 'a guest house' *Kaş. I 504; a.o. I 274, 18 (qirâ 'entertainment'): KB konukluk aşı 'food given in entertainment' 4574: **xiv Muh.** (under 'food and drink') *al-da'wa* 'invitation' **konukluk** *Mel. 65, 9; Rif. 164 (mis-spelt konu:luk): Çağ. xv ff. konağlık (sic) mihmâni 'hospitality' *San. 291 r. 19; Xwar. xiv konukluk ditto Qutb 140: Kom. xiv 'inn' konaklık CCI; Gr.: Kıp. xiv konukluk al-điyâfa Id. 74: Osm. xiv ff. konukluk is noted as meaning 'hospitality', and, until xvi, 'the status of guest' *TTS II 648; III 474; IV 538.****

Tris. V. ĞNĖ-

(**D konakla:-** in a grammatical para., *III 347, Kaş.* says that morphologically as a Dev. V. fr. **I konak** this V. could be used in such phr. as at **konakla:di:** 'the horse ate millet', but that in fact it did not exist.)

D konukla:- Den. V. fr. **konuk (2 konak)**; 'to entertain (a guest)'. Survives in SW Osm. **Xak. xı beğ meni; konukla:di:** 'the beğ (etc.) entertained me' (*adıfâni*); and in languages other than *Oğuz* it means 'to spend the night (*yubit*) in a house against the wishes (*karha'n*) of its owner' *Kaş. III 339 (konuklar; konukla:ma:k; verse); a.o. 347, 19: XIII(?) Tef. konukla- ditto 213; Rif. 103; al-điyâfa konuklamak 38, 17; 126; Xwar. xiv konakla-/konukla- 'to receive as a guest' Qutb 140: Kom. xiv ditto konakla- CCI; Gr. (CCG kondur-): Kıp. XIII đayyafa mina'l-điyâfa konukla:- (MS. kanakla:-) Hou. 41, 20: xiv konukla- *adıfa Id. 74: xv ditto konakla- Tuh. 5a. 11: Osm. xiv ff. konukla-* 'to entertain as a guest'; c.i.a.p. *TTS I 482; II 648; III 473; IV 538.**

D *kañaklan- See *kayaklan-*.

D konuklaş- Hap. leg.; Recip. f. of **konukla:-**. **Xak. xı olar: ikki: konuklaşdı:** 'they entertained (*adıfa*) one another' *Kaş. II 258 (konuklaşu:r, konuklaşma:k; followed by a note saying that this V. and salımlaş- are the only two V.s of this form fully conjugated; others are used only in the Ger. in -u: to state the stake in a bet).*

Dis. ĞNL

kañlı: 'wagon, cart, carriage', and the like. There is also a Tribal Name **Kañlı:** and it is an open question whether the tribe was so called

because it used carts, or whether, as is more prob., carts were so called because the **Kañlı:**, a western tribe, were the first Turks to use them, see Clauson, 'The Name *Uğur*', *J.R.A.S.*, 1963, p. 147. As such n.o.a.b., but a later form **kaña:**, which perhaps came into existence owing to a false etymology, see *Oğ.* below, still survives in NE *Kaç.*, *Koib.*, *Sag. R II 80* and *Khak.* Elsewhere it has been completely displaced by l.-w.s, usually **araba**, a corruption of Arabic '*arrâda*, see *San. 36v. 6. Uyg. VIII ff. Bud. Sanskrit śakaṣa* 'wagon' **ka:ñlı TT VIII A.4; ratha** 'chariot' **ka:ñlı do. A.34;** the word is fairly common meaning 'a (royal) carriage' *U II 22, 7;* 'a wagon for carrying goods' *U III 40, 28 (urtur-);* more generally 'wheeled vehicle' *TT V 26, 115-16 (boyunduruk); Suv. 133, 20 (tilgen); 625, 5 etc.; in Hüen-ts. 2119-21 (siğun)* it translates Sanskrit *yāna* 'vehicle': **Civ. kañlı** 'a wagon for carrying goods' *USp. 55, 24; 92, 6; kañlı yolu* 'a road for wheeled vehicles' *do. 107, 20; 116, 5: xiv Chin.-Uyg. Dict. ch'ê* 'wheeled vehicle' (*Giles 574*) **kañlı Ligeti 161; R II 84; Xak. xı kañlı:** 'a wagon (*al-acala*) for carrying heavy loads': **Kañlı:** 'the name of a great man among the Kıpçak' *Kaş. III 379: xiv Rbğ. kañlı* 'carriage; wagon' *R II 84 (quots.): Çağ. xv ff. kanıklı/kañlı (both spelt) 'arrâda wa gardün* 'wagon; chariot'; also the name of a tribe (*tâ'ifa*) of Turks *San. 278r. 4 (quots.)*; an account of the origin of the name, quoted fr. the *Oğuz Nâme*, seems to be a summary of that in *Oğ.:* **Xwar. XIII(?) in Oğ. 277 ff.** there is a story of a man who made and loaded **kaña**, 'wagons', leading up to the invention by *Oğuz* Xan of the tribal name **Kañğalığ (sic): Kıp. XIII 'the wagon' (al-'acala)** on which grain is loaded (**araba:**; also **kañlı: Hou. 9, 13: xiv kanlı:** (?representing **kañlı:** *al-acala*, the sort which is loaded, not 'speed', opposite to *al-bu'* 'slowness' *Id. 75.*

D ka:nlığ P.N./A. fr. **I ka:n;** 'bloody, blood-stained', with preceding qualifying word—'having . . . blood'. S.i.a.m.l.g. w. minor phonetic changes. *Uyg. VIII ff. Man. kanlığ (PU) baçana teğ karakı* 'his eyeballs like a bloody?' *M II 11, 17-18: Bud. U IV 34, 52-3 (türütün-): Xak. xı ka:nlığ,* not specifically translated, occurs in two proverbs *Kaş. I 70, 24; III 43, 2; n.m.e.: Çağ. xv ff. kanlığ/kanlık xünin . . . kanlu ma'nâsma . . . bir daxı xünı yel'mı kan eylem's* 'blood-stained; bloody; bleeding' *Vel. 324; kanlığ (1) xünin (quots.); (2) xünxwâh* 'bloodthirsty'; in Ar. *talib îar* (quots.); (3) *qatıl wa xünı* 'murderous, bloody' (quots.) *San. 278r. 10: Kom. xiv 'bloody' kanlı CCG; Gr.*

DF xanlık A.N. fr. **xa:n;** s.i.s.m.l. meaning (1) 'a kingdom'; (2) 'the position of *xan*'. **Türkü VIII ff. xanlık süsi:** 'the army of the kingdom' *Irkb 63 (ün-): Uyg. VIII ff. Civ. (in a list of payments, mostly of taxes) yana xanlık tıp yarım böz bértim* 'I also gave half a roll of cloth, as payment to the *xan*' *USp. 38, 16: Xwar. xiv xanlık* 'sovereignty,

reign' *Qutb* 54: **Kom.** xiv 'kingdom, kingship' **xanlıq/xanlıx** CCG; *Gr.* 192 (quotns.).

D kınlık (kılınlık) A.N. (Conc. N.) fr. 2 **kı:n**; survives in NC Kir. **kiyındık** 'hardship, difficulty'. *Uyg.* viii ff. Bud. **kınlıkta yatsun** 'let him lie in prison' *PP* 63, 4; a.o. *do.* 63, 6; **kınlıkta kirip** 'being put in prison' *Kuan* 37.

D koñılg P.N./A. fr. 1 **ko:ñ**; 'owning sheep'. S.i.s.m.l. with the same phonetic changes. *Uyg.* viii [gap] **koñılg** [gap] *Şu.* N 6: **Xwar.** xiv **koyluğ kişi bürüidin korkğay** 'the sheep-owner will fear a wolf' *Nahc.* 11, 10.

Dis. V. ĞNL-

D kınla:- Den. V. fr. 1 **kı:n**; survives in SW Osm. 'to make a sheath (for something); to sheathe'. **Xak.** xi **ol biçe:k kınla:di**; 'he made a sheath (*cafn*) for the knife (etc.)' *Kaş.* III 299 (**kınlar:**, **kınla:ma:k**): **Çağ.** xv ff. **kınla-** (spelt *ğılaf hardan* 'to make a sheath, to sheathe' *San.* 299r. 16.

DF xanlan- Hap. leg.; Refl. Den. V. fr. **xa:n.** **Türkü viii** (the **Türkü** people, because they had no **xan** of their own, separated from China and) **xanlantı:** 'got themselves a **xan**' *T* 2.

Tris. ĞNL

D *kañlı:çr: Hap. leg.; N.Ag. fr. **kañlı:** *Uyg.* viii ff. Bud. Sanskrit *smṛti āraḥṣārathi* 'who has a charioteer with thought as his protection' **ög üze: közetiglig (küze:tiğlig) kañlaçır:** *eriser* *TT VIII* A.34.

Dis. ĞNM

D konum N.S.A. fr. **ko:n-**; lit. 'a single act of stopping, settling', etc. Survives in SC Uzb. **künim** 'a halt on a journey; a place where one stops or spends the night'. In *Kaş.* there seems to be an antithesis between **uğuş**, 'a group of people related by blood, a clan', and **konum**, 'a group of people living close together'. **Xak.** xi **koşni: konum uğuşka:** (MS. *ağışka:*) **kılğıl apar ağırılık ahsin ilā 'aşiratik wa akrimhum** 'be kind to your tribe and have regard for them' *Kaş.* I 114, 16; (he fought to the limit of his powers and) **uğuş ko:num okıştı: tadā 'atī'l-'aşira** 'summoned the tribe (to help him)' *II* 103, 25; *II* 313 (**konat-**), n.m.e.: **xiv Muh. (?)** (under 'kinds of people'; *huwa min mahallati* 'those from my district' (or my quarter of the town) **ko:nda:ş**); *min waṭanı* 'from my country' **konu:m** *Rif.* 144 (only).

Tris. ĞNN

D kañıçsız Priv. N./A. fr. ***kañıç** Dev. N. fr. ***kañın-** Refl. f. of **ka:n-**; 'insatiable'. N.o.a.b., and apparently used only of sight. *Uyg.* viii ff. Man. **körü kañıçsız körgle (sic) körküğüznı** 'your lovely beauty which we never tire of seeing' *TT III* 81; Bud. (the beautiful Buddhas who are loved by all and are) **körü kañıçsız** *U III* 71, 9; (looking at the Buddha) **kañıçsız közüm** 'with eyes that could not look long enough at him' *TT X* 152.

Dis. ĞNR

kıtır 'crooked', originally of the eyes in the sense of 'squinting', and hence 'angry (looking)'; later used more generally in such contexts as 'curved (sword), crooked (road)', and the like. S.i.a.m.l.g., in NE **kiyır** *R II* 719. *Uyg.* viii ff. Bud. (the king, his eyes suffused with blood, looked at the maral deer) **kiş(ır) közün** 'with angry eyes' *U IV* 38, 128 (see note regarding omission of (ır)); **yekler rakşaslar kanlağ közün kıtır** (so read) **körüp** 'the demons (Hend.) look askance with bloodshot eyes' *do.*, p. 43, note C.128, l. 6: **Xak.** xi **kıtır er** 'a man with a squint' (*al-aḥwal*); and if you wish to say 'with a double squint' (*al-aqbal*) you say **iki: közli: kıtır** 'with both eyes squinting' (*aḥwalān*) *Kaş.* III 363; **kıtır közün bakıştı:** 'they looked at one another with angry bloodshot eyes' (*bi-'ayn ẓazar*) *I* 170, 18; 183, 6; 359, 16; (he does not look to his neighbours but finds wealth an incentive) **kadaş tapa: it kibi: kırır:** **bakar:** 'he looks at his kinsmen with angry bloodshot eyes as if they were dogs' *III* 23, 2 (**kırır:** is Hap. leg. and perhaps an error for **kıtır**): **Kom.** xiv 'crooked' **kıtır**; 'squinting' **kıtır** CCG; *Gr.*: **Kıp.** xv *aşqam* 'with a crooked jaw' **kıtır enek** *Tuh.* 4a. 8; a.o. 3b. 5.

I koğur (koğor) originally of a horse's coat 'dark chestnut' or the like; later used for a rather wider range of colours of a wider range of objects, e.g. fabrics. S.i.a.m.l.g. w. some phonetic changes, e.g. **kor/xor:** in most NE languages. An early l.-w. in Mong. as *koğor* (*Haensch* 66, *Kow.* 873). L.-w. in Pe. etc., *Doerfer III* 1536. **Xak.** xi **koğur ko:y** 'a brown (*al-aşhab*) sheep'; also used of other things *Kaş.* III 363; **xiv Muh. (?)** (in a list of horse's coats) **muxālifu'l-nuqaṭ** 'dappled' **koğur:** *Rif.* 171 (only): **Çağ.** xv ff. **koğur (sic, spelt)** 'a horse of which the colour verges on black' (*mā'il ba-tiraği ast*) *San.* 291 v. 2 (the spelling is unusual and the supporting quotn. Pe., fr. *Waşşāf*): **Kıp.** xiii *al-aşhab koğur (sic)* *Hou.* 31, 10 (the position in the text suggests that it means (of a man) 'sunburnt'): **xv ahlā** (of eyes) 'bluish, light grey' **koğur** *Tuh.* 20b. 6 (the word also sometimes means 'squinting'; if so here, this might be an error for **kıtır**): **Osm.** xiv ff. **koğur** 'chestnut' in three texts *TTS I* 482; *II* 649.

2 koğur Hap. leg.; but see **2 koğra:-, koğrağ:**. **Xak.** xi **koğur ü:n** *al-sawtu'l-abacc* 'a harsh, raucous sound' (or voice) *Kaş.* III 363.

?E **kıtır:** See **kıtır**.

(D) **kıpra:k** prob. Dev. N. fr. ***kıpra:-** Den. V. fr. **kıtır** in the sense of something curved or something which cuts crookedly; survives in NE Tel. **kıprak** *R II* 709; NC Kir. **kıparak/kıtırak** 'a rough two-edged knife used for cutting felt, scraping hides and sheepskins, and the like'. **Xak.** xi **kıpra:k şafra miñla'l-sātur** 'a knife like a butcher's cleaver', used for cutting meat and dough

Kaş. III 382 (in the text *kırğa:k*, corrected in the margin to *kırğr:k*).

VUD *koğra:k* unvocalized, but almost certainly Dev. N. fr. 2 *koğra:-*; the Ar. translation is uncertain, but prob. *al-cank* 'harp, lute, cymbal', a l.-w. fr. Pe. *çang*. Survives in SE *Türki koğrak/koğrak*; SC *Uzb. küğirök* 'a bell', esp. one hung on an animal's neck. L.-w. in Pe. etc., *Doerfer III 1537*. Cf. *koğrağur*. *Xak. XI koğra:k al-cank(?) Kaş. III 383*.

Dis. V. ĞNR-

?E *kanar-* See *kanat-*.

VU *koğur-* (*koğor-*) 'to uproot'; n.o.a.b. Cf. *koğrul-*. *Xak. XI er yığaç koğrud-* 'the man uprooted (*qala'a*) the tree' (etc.); also used of the wind when it uproots something *Kaş. III 392* (*koğurur, koğurma:k*); XIII(?) *Tef. koğur-* 'to uproot, destroy' 213 (and 198 mistranscribed *kağur-*); *Çağ. xv ff. koğar-(-dı, -ay)* (VU) *koğur-, koğar-* 'to uproot, tear (a door from its hinges)' *Vel. 345* (quotns.); *koğğar-/koğar-* (both spelt; 'with -ğ-) *az cā kandan* 'to dig up, or tear out from its position' *San. 290v. 27* (quotns.); *Xwar. XIV boynını koğur-* 'to twist (someone's) neck' *Qutb 140*.

D 1 *koğra:-* Hap. leg.; Den. V. fr. 1 *koğur. Xak. XI koy koğra:dı* 'the sheep was brown' (*aşhaba*) *Kaş. III 402* (*koğrar:r, koğra:ma:k*).

D 2 *koğra:-* Den. V. fr. 2 *koğur*. Survives in several NE languages as *koğra-/koğro-* R II 523-4; *Khak. xoğra-* 'to jingle, tinkle, ring', and the like. *Xak. XI oğla:n ünü: koğra:dı* 'the boy's voice became husky' (*ğaluza*), as happens when he approaches puberty *Kaş. III 402* (followed by 1 *koğra:-*).

VUD *koğrul-* Pass. f. of *koğur-*; n.o.a.b. *Uyg. VIII ff. Bud.* (she dreamed that) *azığ tışları ağızında koğurulup tüşer bolur* 'her back teeth were torn from her mouth and fell out' *Sırv. 620, 19-20*; *Xwar. XIV* (oh Muhammad, let this date-palm) *yerindin koğurulup kelsin* 'be torn from the ground and come (to do obeisance to you)' *Nahc. 35, 13*; a.o. (*koğurulup*) 441, 1-2.

Tris. ĞNR

D *koğra:ğu*: Dev. N. (N.I.) fr. 2 *koğra:-*; s.i.s.m.l. with some phonetic changes, usually meaning 'bell'; syn. w. *koğra:k*; SE *Türki* seems to be the only language in which both words survive. Cf. *çağ. Xak. XI koğrağur: al-calācil* 'bells' (usually specifically those hung on animals' necks); *koğrağur: al-xaşa* 'in margin, that is *al-xuşa*' 'the prominent bone behind the ear' *Kaş. III 387* (the latter metath. because of its shape?); o.o. II 358 (*çıprat-*); III 402 (*çıpra:-*); *Xwar. XIV koğrağur* ('camel) bell' *Qutb 144*; *Kom. XIV* 'a small bell' *koğrov CCG*; *Gr.*: Kip. *xiv konraw* (?*koğraw* intended) *al-caras* 'bell', also called *çıprağur: İd. 75* (and see *çıpra:-*).

Dis. ĞNS

D *kağsık* Dev. N. fr. **kağsı:-* Simulative Den. V. fr. *kağ*. N.o.a.b.; *Kaş.* gives the same translation of this word and *öğey*, q.v., but the latter is the wider term and can also be used for females. *Xak. XI kağsık ata: al-rābb* 'stepfather'; *kağsık oğul al-rābb* 'step-son' *Kaş. III 383*.

D *kağsız* Priv. N./A. fr. *kağ*; n.o.a.b. *Uyg. VIII ff. Bud. PP 77, 6* (I *öğsüz*): O. Kır. IX ff. *üç yaşında: kağsız boldum* 'I became fatherless at the age of three' *Mal. 6, 1*; *béş yaşında: kağsız kalıp* 'being left fatherless at the age of five' *do. 45, 2*.

Dis. ĞNŞ

D *koñşı*: 'neighbour'; Dev. N. abbreviated, fr. *konuş-*. The phonetic history of the word is complicated, and *Kaş.*'s statement that the *Xak.* form was *koñşı*: is hard to explain, unless it is a simple metathesis. S.i.a.m.l.g. in a wide range of forms; NE *Sag. koncık*; *Khak. xoncık*; SE *Türki koşna/koñşı*; NC *Kır. koñşu*; SC *Uzb. küşni*; NW *Kk., Nog. koñşı*; *Kumyk koñşu*; SW *Az. ğoñşu*; *Osm. komşu*; *Tkm. ğoñşı. Uyg. VIII ff. Bud. eviñe yakın bir koñşısı bir bağayıt bolur erti* 'he had a neighbour near his house, a rich man' *Usp. 109b. 8-9*; *koñası (sic) él(i)ğler* 'neighbouring kings' *Hüen-tš. 2009*: Civ. (your sons and daughters are joyful; your elder sisters and sisters-in-law are happy) *koñşı kız utılığ* 'your neighbours (?) and daughters dutiful' *TT I 156* (but *koñşı* here is prob. a Sec. f. of *kunçuy* 'consorts'); *Xak. XI koñşı: al-cār* 'neighbour'; the *Oğuz* invert the -n- and -ş- and say *koñşı*; both forms are regular and correct (*qiyāsi ḥasan*) *Kaş. I 435*; *böri: koñşının yem:es* 'a wolf does not eat his neighbour, out of respect for neighbourliness' *III 220, 17*: *KB kör arslan bile koñşı buğ-day başı* 'see the Ear of Wheat (i.e. Virgo) is a neighbour of the Lion (i.e. Leo)' 140; *yakin koñşısı* 'a close neighbour' 4097; o.o. 4546, 4618; XIII(?) *Tef. koñşı* ditto 213; *xiv Rbğ. koñşı (sic) R II 525*; *Muh. al-cār koñşı: Mel. 49, 15*; *Rif. 145*; *Çağ. xv ff. koñşı* (spelt) *hamsāya* 'neighbour', also called *koñşı San. 291 v. 10*; *koñşı* (spelt) *hamsāya do. 288v. 13* (quotns.); *Oğuz XI* see *Xak.*: *Xwar. XIV koñşı* 'neighbour' *Qutb 140*; *koñşı Nahc. 91, 16*: *Kom. XIV* 'neighbour' *koñşı/koñşu CCI, CCG*; *Gr.*: *Kip. XIII al-cār koñşı: Hou. 32, 12*; *xiv ditto İd. 74*; *xiv cār koñş (sic?) Tuh. 11b. 12*: *Osm. XIV ff. koñşı/koñşı* common till XVI *TTS I 481*; *III 472*; *IV 537*.

Dis. V. ĞNŞ-

D *kınış-* Hap. leg.; Co-op. f. of *kin-*. *Xak. XI yigitler: ıřka: kınıřdı*: 'the young men were brisk (*irtāha*) at the work', that is when they enjoyed (*ihtāzā*) the affair *Kaş. II 113* (*kınıřur*?, *kınıřmak*).

D *kunuş-* Recip. f. of *kun-*; 'to rob one another'; n.o.a.b. *Uyg. IX kunu:řmak tartıř-*

mak 'robbing and fighting one another' III C 9 (ETY II 38): **Xak.** x1 olar ikki: tavar kunuşdi: 'those two plundered (*salaba*) one another's property'; also used for competing or helping *Kaş.* II 112 (kunuşur, kunuşma:k): **Kıp.** xiv kunuş-*karra* 'to return to the attack(?)' *Id.* 74 (meaning obscure; *Id.* is also apparently the earliest authority for *kunuş-cawara* 'to be neighbours', also noted as *Çağ.* in *San.* 290v. 25).

Dis. ĞNZ

koşuz 'beetle'; prob. a generic term covering several varieties; s.i.a.m.l.g. except SW; in NE with much phonetic change, e.g. *Khak.* xo:s; in *Çuv.* only in the phr. *xurt xâmâr* (i.e. **1 kurt koşuz**) 'insects, bees'. L.-w. in *Pe.*, *Doerfer* III 1538. **Türkü** VIII ff. *Toy.* 29 (ETY II 59; ağı:luğ): **Uyg.** VIII ff. *Man.* **konkuz** (*sic*); context obscure) *TT* III 93: *Bud.* (in a list of harmful insects) **koşuz** *U* II 35, 23; *yoriğma kurt koşuz* 'crawling worms and beetles' *U* III 32, 3: **Xak.** x1 **koşuz al-xunfusâ** 'black-beetle' *Kaş.* III 363: **Çağ.** xv ff. **koşğuz** (spelt; 'with -ğ-') a black creature (*cânwar*) called in *Ar.* *cû'al* ('black-beetle') and *xunfusâ*, and in *Pe.* *ğugâdânâk* ('dung beetle') *San.* 291 v. 8: **Kıp.** xiv *al-xunfusâ* *konuz* *Bul.* 11, 5.

Mon. ĞR

1 kar 'snow'; c.i.a.p.a.l. **Türkü** VIII I E 35, I E 27 (*batım*); *T* 25 (1 sök-): **Uyg.** xiv *Chin.-Uyg. Dict.* 'snow' *kar Ligeti* 162: **Xak.** x1 **kar al-tale** 'snow' *Kaş.* III 148; over ten o.o.: *KB* 6013 (1 bu:z): XIII(?) *Tef.* *kar* 'snow' 199: xiv *Muh.* *al-wafr* 'heavy snow' (?; properly 'abundance') *kar* *Mel.* 79, 10; *Rif.* 184 (and 75): **Çağ.** xv ff. **kar barf** 'snow' *San.* 270v. 10: *Xwar.* xiv ditto *Qutb* 131: *Kom.* xiv ditto *CCI*; *Gr.*: **Kıp.** XIII *al-tale* *kar* *Hou.* 5, 8; xiv ditto *Id.* 74; *Bul.* 2, 16: xv ditto *Kav.* 58, 5; *Tuh.* 10b. 11.

2 kar Hap. leg. in the onomatopoeic *kar kor*; the resemblance to *Ar.* is prob. coincidental. **Xak.** x1 **kar kor etti**: *karin* 'the stomach rumbled' (*qarqara*); this word agrees (*wâfaqat*) with *Ar.* in sound and meaning *Kaş.* I 324.

E 3 kar See *karin*.

kir Preliminary note. *There are two common words of this form meaning respectively 'high ground' and the like, SW Tkm. Ğir, and 'grey', Tkm. Ğir: Kaş. gives two other meanings which can hardly be connected with either word. In a number of modern languages kir also means 'edge', see R II 733, but this may be an extension of the first meaning.*

1 kir originally 'an isolated mountain or block of mountains'; in this sense and more generally for 'high ground' s.i.a.m.l.g., but in some languages, including NW *Nog.*, SW *Osm.* it hardly means more than 'plain, steppe, wilderness' without any connotation of height. L.-w.

in *Mong.* *kira* (*Kow.* 2546) and *Pe.*, etc., *Doerfer* III 1598. **Xak.** x1 **kir al-hağba mina'l-cibâl** 'an isolated mountain' *Kaş.* I 324; (you have crossed . . .) **kir**:*ar* **ediz be:diik al-atwâda'l-ğum** 'the high, lofty mountains' I 94, 3; (the clouds) **kirka**: **kođtı**: ol *karin* 'deposited snow on the mountain' (*li'l-cabal*) III 39, 14: *KB* 69, 96 (*opri*): xiv *Muh.* *al-su'ud* 'rising ground' **kir ağış** *Mel.* 74, 11; *Rif.* 177: **Çağ.** xv ff. **kir** (1) *bulandı sar-i küh* 'a height, the top of a mountain' (quon.) (2) the Turks of *Kaşğar* use it for *bulandı-i hanâr-i kardü* which is an expression for *marad* 'illness' (meaning uncertain, lit. ?'the height of the edge of a knife' (?reading *kardü*)) *San.* 295r. 4: **Xwar.** xiv **kir** occurs three times; (this world is like) **kararmış kir** 'mountains which have become dark'; (sometimes admiring her) **kir teğ karakın** 'eyes like ?'; **kirđın kar** 'snow from the mountains' *Qutb* 148: **Kıp.** XIII (between 'heaven' **kök** and 'sun' **kün**) *al-falak* **kir** *Hou.* 5, 2 (*al-falak* should here mean 'firmament', but there may be some confusion with its rarer meaning 'a rounded hill'): xiv **kir ra'su'l-râbiya** 'the top of a mountain'; and in **Kıp.** (*sic*) *al-arđu'l-şahşâh* 'level ground' *Id.* 70; *al-arđu'l-şahşâh kir* *Bul.* 3, 8: xv in *Tuh.* 7a. 12 **kir** is inserted in the margin opposite to *barriya* 'desert, waste ground': **Osm.** XVIII **kir** . . . (3) and, in *Rümi*, *biyâbân-i bi-âbi* 'waterless desert' *San.* 295r. 6.

2 kir (?**kir**) 'grey' and the like, particularly as the colour of a horse's coat. Survives in NE *Koib.*, *Sag.*, *Şor kir* *R* II 734; SW *Az.* **ğir**; **Osm.** **kir**; **Tkm.** **ğir**: L.-w. in *Pe.*, etc., *Doerfer* III 1596. Cf. **bo:z, çal.** **Xak.** x1 **kir** at *al-farasu'l-samand* 'a dun (Pe. l.-w.) horse' *Kaş.* I 324: **Çağ.** xv ff. **kir** . . . (4) *dü müya* (of a man) 'beginning to go grey' (lit. two-coloured) *San.* 295r. 7: **Kıp.** xv (under 'colours of horses') *al-ağdar* 'dark-grey' (**temir boz** and) **kir** *Tuh.* 4b. 4.

3 kir Hap. leg., unless this is merely an extended meaning of **1 kir**. **Xak.** x1 **kir al-'arim wa'l-musannât** 'a dam' (Hend.) *Kaş.* I 324.

4 kir Hap. leg. **Xak.** x1 **kir yağı**: *al-'adiwu'l-mukâşih* 'an enemy who bears a secret grudge' *Kaş.* I 324.

1 kor 'loss, damage', and the like. Survives in NE *Tel.* **kor** *R* II 550; *Tuv.* *xora*; and recently revived in SW *Rep.* Turkish but not an *Osm.* word. **Uyg.** VIII ff. *Bud.* (how can they kill that man or) **ađın kor yas kilu usar** 'do other damage or harm to him?' *Kuan.* 35; o.o. *U* II 58, 4-5 (i) (**tutuş**); *TT* VI 63 (**egsü**-): *Civ.* (all your affairs prosper and) **korı yok** 'bear no loss' *TT* I 148; **kor bolur** *VII* 28, 4, 10, and 52: **Xak.** x1 **kor**: *al-xusrân* 'a loss'; hence one says **er kor**: **kıldı**: 'the man made a loss' *Kaş.* III 122: *KB* **sağa bolğa kor** 'you will suffer loss' 193; o.o. 1297, 1316, 1706: xiv *Muh.* *al-xasâra kor*: **étmek** *Mel.* 39, 2; *Rif.* 126: *Xwar.* xiv **kor** 'damage, harm(?)' *Qutb* 140 (might be **2 kor**): **Kıp.**

xiii *al-xasāra* (opposite to 'profit' *asığ*) *kor*, a dialect word (*luğa*), the ordinary word is *zıyān*, which is Tkm. and a Pe. l.-w. *Hou.* 28, 2: (xiv see *kut* *ld.* 68 where the word may occur in a phr.).

2 *kor*: apparently both 'the residue of sour milk used to make *yoğurt*' and '(baker's) yeast, leaven'. Survives in the first meaning in SW Tkm. *ğor* and in the second in NE Bar.; NC Kzx., *Tara R* II 549, and Kır. *Xak.* xi *kor*: *xanuru'l-rā'ib* 'the solids in (sour) milk', that is the residue of curdled milk (*şubāba mina'l-rā'ibi'l-mudrik awi'l-amışi'l-hāmiđ*) which is left in the bottom of a jar; then fresh milk is poured on it so that the solids are coagulated and sour milk (*yoğurt*) is made *Kaş.* III 122: *KB sinamış karılar sözl söz kori* 'the words of experienced old men are the leaven of conversation' 723: *xiv Muh.* (under 'cooking materials') *al-xamir* 'yeast' *kor*: *Mel.* 64, 5; *Rif.* 163.

1 *kur* 'belt, girdle'; originally only that worn by a man, later more generally for 'the girth round a *yurt*' and the like. S.i.s.m.l. Cf. *kur-şağ.* *Üyğ.* viii ff. Civ. (if a mouse) *kur işırsar* 'gnaws the belt (of a garment)' *TT VII* 36, 13; *Xak.* xi *kur al-mintağa* 'a belt'; *iç kur al-ıvışāh* 'a sash' *Kaş.* I 324; five o.o., same translation, spelt *kur*: *KB ajunka badı kör tükel kut kuru* 'he girded the world with a belt of complete divine favour' 461; *katığ kur badı* 'he tightened his belt' 542; o.o. 1456, 1588 (*umunçluğ*); it is difficult to distinguish between 1 and 2 *kur* in *KB*: *xiv Rbğ. kur-şanıp kulluk kurın* 'girding himself with the belt of service' *R II* 917; *Muh. al-hiyāşa* 'belt' *kur*: *Mel.* 67, 9; *Rif.* 167: *Çağ.* xv ff. *kur* 'a belt (*kemer kuşak*) of gold and silver which they call *kur kuşak* *Vel.* 338 (quots.); *kur* (1) *kamarband* 'belt, girdle', also called *kuşak* *San.* 285v. 21 (quots.); a.o. 286r. 11 (*kur-şağ*): *Xwar.* xiv *kur* 'belt' *Qutb* 144; *Nahc.* 81, 11: *Kom.* 'belt, baldrik' *kur CCL, CCG*; *Gr.*: a.o. (altın): *Kip.* xiii *al-hiyāşa* (*kuşak*); *kur*, (*bél* ba:ğı:) *Hou.* 19, 3: *xiv kur* ditto *ld.* 70: *Osm.* xiv and xv *kur*, esp. in the phr. *kur kuşak*, occurs in several texts *TTS I* 497; *II* 666; *III* 488.

2 *kur* meaning rather indefinite, basically perhaps 'rank' (as in 'high rank') and 'stage' (one of a number), hence 'a line, a course of brick-work', and the like. In texts like *KB* it is easily confused with 1 *kur*, and some of the medieval translations are hard to fit into this framework though they seem to belong here. Survives at any rate in SE, SW. Cf. *kurdaş-*. *Üyğ.* viii ff. *Bud.* (faith is the primary requirement) *kut bulmış tüzünler kurınta kezginte barmaknıñ* 'of the progress of good men who have found divine favour through the various stages (of existence)' *TT V* 20, 6; (if they intend to embark) *burxan kutılığ* (*sic*) *kurka kezıgke* 'on the stages (leading to the blessed state of Buddha)' *do.* 22, 25: *Xak.* xi *kur al-martaba* 'rank'; hence one says *menliñ kurım uluğ* 'I have a high (*aşima*) rank'

Kaş. I 324: *KB kezikçe kelir bu ölümütüñ kuru* 'the stage of death comes in due course' 1476; (what is understanding's face, shape, character, and conduct?) *yağı kuru boğ sin avınıñ ne ol* 'what is its age, rank, stature, size, and kindly disposition?' 1849; *kıçığı kur uluğlar ara kirmese* 'let not (men of) lowly rank mingle with the great' 2587; *bu beglik kuru* 'this rank of *beg*' 5139; o.o. 2586 (*yortuğ*), 4066, 4760: *xiii*(?) *Tef.* 'isä yaşka kurğa tegdi' 'Jesus reached years of discretion' 217: *Çağ.* xv ff. *kur aqrān ve amışıl* 'equals, contemporaries' *Vel.* 338; *kur* . . . (3) *şina-đitvār va asās wa bunyād* 'a course (of masonry, etc.) in a wall or foundation'; . . . (5) *halqa halqa nişastan* 'to sit in circles' (at a feast); (6) *maıl wa kafı* 'an equal' as in *tép kur aqrān wa amışıl* *San.* 285v. 21 ((1) is 1 *kur*; (2) 'weapon' is a misunderstanding of *Mong. kor* 'quiver'; (4) is *kor* 'hot embers', a word now widely distributed but not noted before the medieval period): *Kıp.* xiv *kur* 'belt', and also *al-waqt* *ld.* 70; *kur al-waqt wa'l-sinn ya'nı al-umr*; one says *bu kurdaş dur hādā lida do.* 71 ('time, age, life' are all remote from the true meaning and seem to be an inference from the translation of *kurdaş* as 'contemporary' when in fact it means 'of the same rank or social class'): *Osm.* xiv ff. *kur* 'rank', and perhaps 'equal in rank' occurs in several xiv and xv texts *TTS I* 497; *II* 667; meaning 'course (of masonry, etc.)' it is common fr. *xvi* onwards *I* 485; *II* 651; *III* 447; *IV* 541 (transcribed *kor*).

?S 3 *ku*: this might be an unusual abbreviation of *kurug* as *Kaş.* suggests; but it is more prob. that it was inferred to provide a (false?) etymology for *ku:rbaka*, q.v. *Oğuz* xi *ku: al-yābis* 'dry'; an abbreviation of *kurug*; prov. *ku:lan kuduğka: tüsse ku:rbaka: ayğır bolur* 'if a wild ass falls into a well, the land frog (*al-ğifda'u'l-barri*, i.e. toad?) becomes a stallion' *Kaş.* III 122: *xiii*(?) *Tef.* (wherever that fish went) *kurug yol* 'the dry road' (behind him disclosed him . . . they went after him) *kur yérde* 'on dry land' 217 (perhaps a simple graphic error).

Mon. V. ĞR-

1 *kar-* (?ka:r-) 'to mix (something with something else)'. Note *Kaş.*'s remarks. The *Hend.* I *kat-* 1 *kar-* seems now to be obsolete, but *kor-* in SC Uzb. is the only word for 'to mix', and in SW *Osm. kar-* in this and extended meanings and in Tkm. *ğar-* exist as well as 1 *kat-*. The *der. f.s* of 1 *kar-* are more widely distributed. *Xak.* xi (in a para., s.v. 2 *turma*), on the *Oğuz* language the Turks, when they speak of 'mixing' (*xalağa*) something with something else say *kattı: kardı:*; *kattı:* is the word for 'mixing' (*xaltı*) and *kardı:* is a jingle (*taba*) after it; the *Oğuz* say *kardı: xalağa'l-şay bi'l-şay*, and leave out the main word *Kaş.* I 432, 16; n.m.e.: *xiii*(?) *Tef. kar-* 'to mix (something with (birle) something)' 199: *xiv Muh. farrağa* 'to empty, or pour (something into something)' *kar-* *Mel.*

30, 1; *Rif.* 113; *Çağ.* xv ff. **kar-** (-mak) *karıştır-* 'to mix' *Vel.* 321 (see *Osm.*): *Kip.* xiv **kar-** *xalağa*; and one says *kattı: kardı: damma wa xalağa* 'he collected and mixed', and *kata: kara: yedi:* 'he collected and mixed (various foodstuffs) and eat them' *İd.* 70; in *Bul.* 69v. *farğağa tüken-* (q.v.) and **kar-** is a muddle of *farğağa tüken-*; *farrğağa kar-*: *Osm.* xiv ff. **kar-** 'to mix (something with something)' is common until xvi (when it was displaced by *karıştır-*) *TTS I* 426; *II* 593; *III* 417; *IV* 478: xviii **kar-** in *Rümi*, *mamzic wa dâxil kardan* 'to mix, to insert' *San.* 270v. 8 (*Rümi* quotn.).

2 kar- 'to overflow' and the like. Survives only(?) in SW xx Anat. **kar-** (of water) 'to pile up behind an obstacle' *SDD* 841. **Xak.** xi *er suvka: ka:rdı:* 'the man choked (*şarığa*) with the water'; and one says *suv arıktın ka:rdı:* 'the water overflowed (*fâda*) from the canal in the summer'; this happens when the snow and water have been frozen (in the canal) and water flows down over them until it overflows' *Kaş.* III 182 (**karar:**, **karma:k**; sic but in a section containing *Mon. V* with a long vowel); a.o. *II* 197, 27: xiv *Muh.*(?) *şabba'l-mâ* 'the water (over) flowed' *şu: kardı: Rif.* 111 (only): *Osm.* xv ff. **kar-** (of the tide) 'to rise', in three texts between xiv and xviii *TTS I* 426.

3 *kar- See **2 karı:**, **karış**, **karış-**, **1 karış:**, etc.

kır- originally 'to scrape, strip (hair)', and the like; in the medieval period it acquired more violent meanings 'to break, smash, annihilate', and the like. S.i.a.m.l.g. w. one or both meanings. Cf. **kırt**, **kırk-**. **Xak.** xi *er yérig kırdı:* 'the man scraped (*qarğaşa*) the ground (etc.)' *Kaş.* II 7 (**kıra:r**, **kurma:k**); (my dog seized the wolf and threw it down) *anıñ tü:sin kira: yuldi: halağa şa'rahu* 'it stripped off its hair' *II* 24, 4; (they followed and surrounded him) *saçın kira: meğdedi: natafüt şa'rahu* 'and plucked out his hair' *III* 401, 13: xiv *Muh.*(?) *rahada* 'to trample on' **kır-** *Rif.* 109 (*Mel.* 26, 14 **ça:p-**); *al-qasş* 'to cut off, clip' **kır-** (unvocalized) 122 (*Mel.* 36, 13 **kırk-**); *al-maqtül* 'killed' **kurmu:ş** 146 (only): *Çağ.* xv ff. **kır-** (1) *xarâşidan* 'to scrape, shave'; but *xarâşidan* used of an arrow, stone, etc. which grazes or passes close to something is **kırp-**; (2) *qat-l-i 'âm kuşı-ş-i mufrıt* 'to massacre, exterminate'; (3) *şikastan* 'to break' *S.* 293v. 17 (quotns.); a.o. 294r. 17 (**kırp-**): *Xwar.* xiv **kır-** 'to destroy, kill' *Qutb* 149: *Kip.* xiii *maħaqa* 'to annihilate' **kır-** *Hou.* 38, 3: xiv **kır-** *hañğara'l-qat-l* 'to massacre' *İd.* 70: xv *afnâ* 'to annihilate' **kır-** *Tuh.* 6a. 13; *fanâ* (sic, 'to perish') **kır-** *do.* 28b. 4: *Osm.* xiv to xvii 'to massacre, destroy'; common *TTS I* 462; *II* 631; *IV* 514.

kur- the basic meaning seems to be something like 'to put (something) in working order' with particular applications of which the commonest is 'to string (a bow)'. S.i.a.m.l.g. except *NE*(?) usually meaning 'to erect (a building, tent, etc.)'; to establish (a society, etc.)'. *Uyg.* viii ff.

Man.-A (then the sorcerers . . . took bows and arrows and) **yasın kurdı** 'strung their bows' *Man-ug. Frag.* 401, 7: **Bud. katığ yasın kurup** 'stringing their strong bows' *U III* 55, 4; a.o. *U II* 78, 31 (at-): *Civ. TT I* 162 (at-): **Xak.** xi *xan sü:sin kurdı:* 'the king mobilized (*cama'a*) his army'; and one says **xam çowa:ç kurdı:** 'the king untied and opened (*halla wa naşara*) his royal umbrella' (**kura:r**, **kurma:k**; **kır-** follows); **er ya: kurdı:** 'the man strung (*watara*) a bow' *Kaş.* II 7 (**kura:r**, **kurma:k**); the phr. **ya: kur-** is common in paras. on conjugation *II* 37 ff., etc.; a.o. *III* 62 (3 yov-): **KB** (the brilliant spring) **wana kurdı dawlat yasın** 'has strung again the bow of the changing seasons(?)' 65: xiii(?) *At. katığ ya kurup* 462; *Tef. kur-* 'to set up' (scales) 217: xiv *Muh. awtara'l-gaws yay kur-* *Mel.* 23, 11; *Rif.* 105 (reading *ya:*): *Çağ.* xv ff. **kur-** ('with -u-') (1) *ârâstan* 'to set in order'; (2) *naşb kardan* 'to set up, erect'; and of a bow (*kamân*) *çilla kardan* 'to string'; and so they say **maclıs kur-** 'to organize a meeting', **ya kur-** 'to string a bow'; the exact meaning cannot be determined without knowing the Object *San.* 284r. 8 (quotns.): **Xwar.** xiii **kur-** 'to set up' *Ali* 30: xiv ditto *Qub* 144: **Kom.** xiv 'to organize (a meeting); to string (a bow)' **kur-** *CCG*; *Gr.* 203: **Kip.** xiii *watara min watr'l-gaws kur-* *Hou.* 37, 20: xiv **kur-** *awtara'l-gaws wa naşaba'l-facc* ('to set a snare') *İd.* 70: xv *awtara kur-* *Tuh.* 6a. 11; *naşaba'l-câm* 'to set the wine cups in order' **kur-** *do.* 36b. 13.

Dis. ĞRA

kara: 'black', primarily in a physical sense, but with a great many metaph. meanings, often pejorative, e.g. **kara: bodun** 'the ordinary people' (as opposed to the aristocracy). C.i.a.p.a.l.; an early l.-w. in Mong., and in Pe., etc., *Doerfer* III 1440. There are many collections of phr. containing this word, e.g. *R II* 132-42; *Red.* 1448-50. **Türkü viii kara: bodun** 'the common people' *II E* 41; **kara: kamağ bodun I E 8, II E 8**; o.o. *II N* 11; *S* 12 (teylın); *T* 52 (tök-): viii ff. **kara:** 'black' is common in *Irkb* and *Toyok*; **kara: kuş** 'eagle' *Irkb* 3 (described as 'golden-winged'), 43: *Man. yaruklı karalı* 'light and darkness' *Chuas.* 166, 170-1, etc. a.o.o. of **kara** 'dark'; **kara bodun TT II** 8, 69; 10, 81: *Yen. kara: bodun Mal.* 32, 6; o.o. *do.* 30, 4; 37, 1 (**xa:n**): *Uyg.* viii **kara: églil bodunıg** 'the ordinary common people' *Şu. E* 2; o.o. *E* 5, *N* 12: viii ff. **Bud. kara** 'black' is common; **kara kuş U II** 31, 54; **kara bodun U III** 27, 3 (ii); *TT X* 170, etc.: *Civ.* **kara** 'black' is common; **yilkı kara TT VII** 28, 43; 29, 6; 33, 19 is a collective term for 'livestock', perhaps 'horses and cattle'; **kara baş** 'slave' (male or female) *USp.* 61, 3 ff.; 73, 3 ff.; 110, 3 ff.; **kara** also occurs as a component in P.N.s in *USp.*: xiv *Chin.-Uyg. Dict.* 'black' **kara**; 'lynx' **kara kulak Liğeti** 162; *R II* 134: **O. Kir.** ix ff. **kara bodun Mal.** 3, 6 etc.; **ürüğü:m kara:m** in *do.* 11, 3; 45, 7, 'my white and black', seems to be a phr. for

'livestock': **Xak. xi kara:** 'black' of anything; and the *Xākāni* kings are called by it, one says **Buġra: Kara: Xākān;** there is a story (*al-qibṣa*) about this: **kara: kuṣ al-ʿuqāb** 'eagle' (prob. specifically 'the golden eagle'); **kara: kuṣ** 'the star Jupiter' (*al-muṣṭarī*), it is the one that rises at dawn, and is called **kara: kuṣ yulduz:** (Oġuz phr. here): **kara: orun** 'the grave' (*al-qabr*) (verse), originally **kara: orun** meant 'dark' (*al-muṣṭalim*) place': **kara: ba:ṣ** a word for 'slave' (*al-mamlūk*), both male and female, it means 'black head': **kara: ot** 'aconite' (*al-biṣ*); it is a vegetable poison: **kara: ya:ğ al-naft** 'naphtha': **Kara: Seḡir** the name of a place in Barsġa:n (see *seḡir*): **kara: ʿtme:k** the name of a kind of bread made as follows; meat is cooked to rags (*hattā yataharāra*); then flour, butter, and sugar are added to it until it thickens in the boiling (*yuglāz bi'l-ğalayān*); then it is taken out and eaten; and one says as a jingle (*ji'l-itbā*) **kara: kura: Kaṣ. III 221-2;** o.o. *I* 331 (**kuṣ**); 150 (**ʿeḡetlik**); *III* 33, 2 (**buṣ**); 40 (**yultuz**); **kara:** also occurs in tribal and geographical names and is fairly common elsewhere: **KB kara** 'black' is common 22, 77, etc.; **kara** as an abbreviation of **kara boḡun** 250, 256 (2 *tura:*); 778, 988 (*to:d-*); **kara** 'black ink' 2715; **kara kuṣ** 'Jupiter' 5675, 6219; **kara kuṣ ʿöpi** 'eagle-coloured' (i.e. 'dark') 3949; **xiii(?) Ar. kul kara baṣ** 298; **Tef. kara** 'black'; **kara baṣ/ kara kul** 'slave' 190-200: *xiv Rbğ. kara baṣ* 'slave'; **yilki kara** and **kara** 'cattle' *R II* 140-1 (quotns.); *Muh. al-aswad kara: Mel.* 10, 17; 68, 2; *Rif.* 84, 168; **al-cāriya** 'slave girl' **kara: ba:ṣ** (mis-spelt *ğū:*) 51, 9; *al-surriya* ('concubine') *wa'l-cāriya ma'a(n)* **kara: ba:ṣ**; 147; *al-ʿuqāb kara: kuṣ* 72, 13; 175; **al-xarkāh** 'tent' **kara: ew** 76, 11; 180: **Çağ. xv ff. kara** (1) *siyāh* 'black' (quotn.); (2) *illat-i hābis* 'a nightmare' caused by over-eating or flatulence (quotn.); (3) metaph. *midād* 'ink' (quotns.) . . . (5) they say as a jingle (*itbā*) **kele kara marā'i wa mawāṣi** 'livestock' (quotn.); **kele** (?l-w. fr. *pe. galla*) can be used by itself in this sense, but **kara** only in this phr.; (6) **kiṣi kara atbā' wa sā'ru'l-nās** 'followers and the rest of the people' *San.* 270v. 12, followed by over 30 phr. beginning with **kara** including **kara baṣ** in Iran 'maid-servant', and other meanings, **kara kuṣ ʿuqāb**, **kara kulağ** 'a predatory beast larger than a cat which follows the lion about and eats the residue of its kill': **Oġuz xi kara: koṣ** (*sic?*) 'the sides (*aṭraf*) of a camel's foot' *Kaṣ. III* 221: **Xwar. xiii(?) kara** 'black', common in *Oğ.*: *xiv* ditto *Qutb* 131, *MN* 7, etc.; **kara-waṣ** *Qutb* 132; **kul kara-waṣ** *Nahc.* 17, 8; 284, 5 etc.; **yilki kara do.** 17, 8; 309, 10: **Kom. xiv** 'black' **kara:** 'eagle' **kara kuṣ;** 'ink' **kara;** 'maidservant' **kara-waṣ** and several phr. *CCI, CCG; Gr.* 193: **Kip. xiii al-ʿuqāb kara: kuṣ** *Hou.* 10, 1; (under 'colours of horses') **al-adham** 'black' **kara:** 13, 6; **al-aswad kara:** 31, 2; a.o. 31, 5 (*kap*); **al-asmar** 'brown, swarthy' **kara: ya:ğiz** 31, 10; **al-cāriya** (*kirna:k* and) **kara-waṣ/kara:ba:ṣ** 32, 17; (there are several P.N.s beginning with **kara:**

in 29): **xiv kara: al-aswad;** **kara etmek al-nayda** 'a kind of wheat paste' (see *Bul.*, p. 38; *Dozy, Supplement II* 741), that is 'black bread'; a.o. (**ya:ğiz**) *Id.* 69; **kara-waṣ** 'an expression for slaves in general' (*ʿammātī'l-raqiğ*) *do.* 70; **al-sawdā** 'black (i.e. copper) coins' **kara: yarmak** *Bul.* 4, 9; 'black cheese' **kara: kurut** *do.* 8, 4; **al-nayla kara: etmek** *do.* 8, 15; **al-ʿuqāb kara: kuṣ** *do.* 7, 10 (*kav*) **al-aswad kara: Kav.** 59, 18; o.o. 5, 9 (*xp*); 59, 18 (**ya:ğiz**); **'abd** 'slave' **kara: do.** 39, 7; **al-ʿuqāb kara: kuṣ** *do.* 62, 13; 'cane syrup' (*ʿasli'l-qaṣab*) of all sorts' **kara: ba:l** *do.* 62, 19; **aswad kara** *Tuh.* 4a. 1; **adham kara** *do.* 4b. 5, etc.; **'abd kara** *do.* 24b. 6; **ama** 'slave girl' (*kirna:k* and) **karawaṣ** *do.* 3b. 13; **'uqāb kara-waṣ** (*sic*) *do.* 25b. 9; and other phr. w. **kara:** **Osm.** *xiv* ff. **kara ev, kara kulak, karawaṣ,** and other phr. w. **kara** are listed in *TTS I* 415 ff.; *II* 579 ff.; *III* 407 ff.; *IV* 467 ff.: *xviii kara* . . . (4) in *Rūmi, sāhil-i daryā* 'the sea shore' (*Ar.* l-w. *qāra*) *San.* 270v. 17 (*Rūmi* quotn.).

I kari: 'old', normally only of human beings and animals; s.i.s.m.l.g.; in SW Az., Osm. specifically 'old woman', hence sometimes 'wife'. Not to be confused with **kari** 'strange' in some NE languages, which is a Mong. l-w., or *Ar. qārī* 'a reader or reciter of the Koran'. **Türkü viii özümlü kari: boltım uluğ boltım** 'I myself have become old and advanced in years' *T* 56: *viii ff. bir kari: ökü:zü:ğ* 'an old ox' *Irkb B* 37: *Uyg. viii ff. Man.-A M I* 28, 19 (**āğdiuk**): *Bud. sekiz on yaşayur kari ertü* 'he was an old man eighty years of age' *PP* 24, 4-5; **kim beğleri azu kari başları erser** 'who are their begs or elders' *TT VI* 9-10; a.o. *do.* 96; Sanskrit *vrddhatamāih* 'by the oldest' **kari:lar:** *üze: TT VIII F.2;* a.o.o.: *Civ. it kari bolsar yatıp ürür* 'when a dog gets old it barks lying down' *TT VII* 42, 6; *xiv Chin.-Uyg. Dict. lao* 'aged' (*Giles* 6,783) **kari Liğeti** 163: **Xak. kari: al-musinn** 'aged' of anything; hence one says **kari: er** 'an old man' (*al-ṣayx*) and **kari: at** 'a fully grown (*al-mudakkā*) horse' (etc.) *Kaṣ. III* 222; *II* 30 (*bun-*) and three o.o.: **KB sinamiṣ kari** 'an experienced old man' 723; o.o. 4387, 6111: *xiii(?) Tef. kari* 'old woman' 201: *xiv Muh. al-ṣayx kari: Mel.* 48, 15; *Rif.* 143 (adding *wa'l-acūz* 'and old woman'); 152; *Rbğ. kari abuşka/kari uluğ* 'old man' *R II* 167 (quotns.): **Çağ. xv ff. kari koca** 'old man' *Vel.* 319 (quotn.); **kari** (1) *pir wa musinn* ditto *San.* 272v. 6 (quotn.); **Xwar. xiii(?) kari bolğum-din** 'because I have become old' *Oğ.* 333; **xiv kari** 'old' *Qutb* 133: *Kom. xiv* 'old man' **kari CCI; Gr.: Kip. xiii** (after 2 **kari:**) also *al-ṣayx Hou.* 20, 12; **xiv kari: al-ṣayx** *Id.* 70: **xv 'acūzhu kariṣi:** *Kav.* 44, 17; **ṣayx kari** (and someone older than oneself is **abuška** and **kartay**) *Tuh.* 20b. 3: **Osm. xiv ff. kari** 'aged', sometimes specifically 'old woman'; c.i.a.p. *TTS I* 422; *II* 589; *III* 413; *IV* 474.

?D 2 **kari:** perhaps *Dev. N.* fr. 3 ***kar-**, cf. **kariṣ;** originally 'the forearm', but more often used as a unit of measurement 'a cubit, the

distance from the elbow to the finger tips'. Survives in some NE languages; NC Kir.; SC Uzb.; NW Kk., Kumyk, Nog., with various meanings, 'forearm, upper arm, cubit, half-fathom (the distance from the middle of the chest to the finger tips)'; SW Tkm. ğarı means (1) 'the lower leg of a quadruped from the knee downwards'; (2) 'half-fathom'. See *Doerfer* III 1477. Uyğ. viii ff. Civ. *yéti kari böz* 'seven cubits of cotton fabric' *USp.* 91, 35; a.o. *do.* 13, 2-3 (*uzun*): *Xak.* XI *kari*: *dirā'u'l-yad* 'the forearm': *kari*: 'the cubit (*al-dirā*)' with which linen is measured (*yudra*), taken from the first meaning; as in Ar. the same word is used in both meanings *Kaš.* III 223; a.o. *I* 117 (1 *ellig*): XIII(?) *At.* 460 (*ko:n-*); *Tef. kari* (1) (a dog's) 'forelegs'; (2) 'a cubit' 201: XIV *dirā* 'cubit' *kari*: *Mel.* 82, 11 (only): *Çağ.* xv ff. *kari/karu kol ve bāzū* 'arms; upper arm' *Vel.* 217 (quotn.); *kari kariş . . . ve bannā arşum* 'a span; a builder's cubit' *do.* 319 (quotns.); *kari* (2) *dar* ('error for *dirā*' 'cubit') (quotn.); (3) the name of an implement (*ālati*) used to measure things (quotn.); (4) *bāzū*, a word for 'the arm from the shoulder to the finger tips' (quotns.) *San.* 272v. 6: *Kom.* xiv 'cubit' *kari CCI*; *Gr.*: Kip. XIII (under 'parts of the body') *al-sā'id* 'the forearm' (bille:k and *kari*: which is also *dirā'u'l-qumās* 'a cubit of fabric' (and 'an old man') *Hou.* 20, 12; (under 'professions and crafts') *al-dirā* 'cubit' *kari*: (and *arşun* (l.-w. fr. *pe. araş* 'cubit')) *do.* 23, 13: XIV *kari*: . . . also *al-dirā* *Id.* 70.

VU 1 **kuri*: 'west'; like **ber* and 1 **yir* known only in der. fs, the Directional f. *kuri:ğaru*: 'westwards' and a Locative(?) in -*ya*: (see *bérye*): 'in the west'. N.o.a.b. *Türkü* VIII *kuri:ğaru*: 'westwards' occurs six times by itself in *I* and *II* and also in a phr. *IS* 2, *II* N 2 and 11 (*batsık*): *öpre: kutañda: berye: tağvaçda: kuriya:* (PU) *kordanta: yırya: oğuzda:* 'among the Kitan's in the east, the Chinese in the south, Khotan(?) in the west, and the Oğuz in the north' *T* 14; a.o. *IN* 12 (*batsık*)—*kuriyaki*: . . . *bođun* 'the people in the west' *T* 17: Uyğ. VIII *kuriya*: on *ok(k)a: kirtl:* 'they joined the On Ok (Western Türkü) in the west' *Şu.* N 11; *kasar kurri:đın* 'to the west of Kasar' *do.* E 8 (see E *aksirak*).

VU 2 *kuri*: in the Reduplication *kuri: kari*:; n.o.a.b.; obviously onomatopoeic; the word *du'ā* has prob. fallen out of the MS. before *al-falıw*, which occurs at the beginning of a line, in the main entry. *Xak.* XI in *Kaš.* I 9 it is said that *h* is not really a Turkish sound but occasionally occurs in pause (*h'l-waqf*) at the end of one or two onomatopoeics including *du'ā'u'l-falıw* 'a call to a foal' *kurih kurih* (a *taşdıd* has been placed over both *rā's*, prob. by a second hand); *kuri: kari*: (a call to a foal when it has been left behind by (*taxallafa* 'an) the mare'; also *kurih kurih*, the *yā* replaced by *hā*) III 223.

VU?S *koru*: Hap. leg.; as this is a Kip. word it may be a Sec. f. of *koriğ*, q.v.; if so, of the

various meanings of *al-ħasak* 'hatred; a star thistle; *chevaux de frise*; prickly hedge' the last is likeliest. Kip. XI *koru: al-ħasak Kaş.* III 223.

Dis. V. ĞRA-

F *kara-* 'to look at', exactly syn. w. *bak-*. This common Mong. V., noted as early as XIII (*Haensch* 60), is first noted in Turkish in *Çağ.*, *San.* 268r. 21, with the alternatives *karaş-/karala-*, and s.i.a.m.l.g. except SW. There is no reason to suppose that it is a native Turkish word and the base of 1 *karak*. *Karak*, translated 'looking at him', was read by *R* in *USp.* 97, 3, but is certainly one of several mistranscriptions in this text. The supposed occurrence in *Kom.* (*R* II 142) rests on a misreading by Kuun of the entry of *kari-*, q.v.

kari- 'to be, or become, old', properly used only of human beings or occasionally animals; homophonous w. 1 *kari-*. S.i.s.m.l., but not in NW, SW. *Türkü* VIII *ix.* 3 (*beñt*): Uyğ. VIII ff. *Bud. kariyuk biz* 'we have grown old' *U* III 55, 19; o.o. *U* II 5, 14 etc. (*tuğ*): *Xak.* XI *er kari:đı* 'the man (etc.) grown old' (*sāxa*) *Kaş.* III 263 (*kari:đı, kari:ma:k*; prov. *arşlan kari:sa* 'when a lion grows old'); *kari:mas* 'does not become decrepit' (*lā yahram*) *I* 147, 6: *KB kari-* 'to grow old' is common; of men 181, 294 (*bun-*), 347, 1640 (*opra-*); of good fortune or happiness 943, 1331; of this world 5133: XIII(?) *At. ħarişlik karımaz idiş kariş* 'avarice does not grow old when its possessor grows old' 306; a.o. 448 (*bun-*): XIV *Muh. sāxa kari:- Mel.* 27, 9; *Rif.* 110: *Çağ.* xv ff. *kari-* (-p) *kari- ya'ni koca-Vel.* 319 (quotns.); *kari- pır şudan* 'to become old' *San.* 269v. 18 (quotns.): *Xwar.* XIV however old a man may get (*kari:sa*) these two bad habits do not get old (*karımaz Nahc.* 433, 8-9: *Kom.* XIV *karıđım Latin senüi* 'I grew old' *CCG* (see *kara-*); 'old age' *karımak CCI*; *Gr.*: Kip. XIV *kari- sāxa Id.* 69; *kabira* 'to be advanced in years' *kari- Bul.* 77v: xv 'acaza (of a woman) 'to grow old' *kari- Tuh.* 26a. 11.

D *kora-* Den. V. fr. 1 *kor:*; 'to suffer loss, be diminished', and the like. Survives in NE Koib., *Sag.*, *Sor kora-* *R* II 551; *Khak. xora-*. Uyğ. VIII ff. *Bud. övkkesi korayur* 'his anger abates' *Kuan.* 65: Civ. under the hexagram *koramak TT I* 54; *kiş kiçü korasar* 'if a man's strength diminishes' 56; (if he goes to battle, he is wounded, if he is in the town) *korayur* 'he suffers losses' 68: *Xak.* XI *KB* (his illness increased and) *koradı kiçü* 1062; *koradı sevinç* 'happiness has diminished' 6486: *Kom.* XIV 'to be weakened' *xora-CCG*; *Gr.*: Kip. XIV *kora- naqaşa* 'to decrease' (Intrans.) *Id.* 70.

korı- 'to fence in, or protect (a piece of ground)', and the like. S.i.a.m.l.g., usually as *koru-*, with the same and extended meanings. *Türkü* VIII *Oğın* 12 (*ataç*): *Xak.* XI (ol) *otiğ korı:đı: ħamā'l-kala* 'he protected (or

fenced in) the pasture' (etc.) *Kaş. III 263* (**korı:r**, **korı:ma:k**): *Çağ. xv ff. koru-* ('with -o-') *man' wa harâsat kardan* 'to restrict, protect' *San. 285r. 19.*

kuri:- 'to be, or become, dry'. S.i.a.m.l.g., usually as **kuru-**, often with extended meanings. *Uyg. viii ff. Civ. suv tamırı kurisar yaş yavışğu kuriyur* 'if the supplies of water dry up, the fresh foliage dries up' *TT I 55-6*; *ağızı kuriyur* 'his mouth dries' *VII 25, 5*; o.o. *do. 28, 8*; *VIII I.2, 6 (işirken-)*; *7*: **Xak. xi kuri:di**: *ton* 'the garment (etc.) became dry' (*caffa*) *Kaş. III 263* (**kuri:r**, **kuri:ma:k**); *do. 264* (**kuzi:-**) and three o.o.: **KB kuri-** 'to be, or become, dry' is common, *67 (ığaç)*, *118* (of trees); *133* (of greenery); *943* (metaph. of desire), etc.: *xiii(?) At. kurup yulları* 'its springs are dried up' *387*; *Tef. kuri-* (of a tree) *217*: *xiv Muh. yabisa* 'to be, or become, dry' *kuru- Mel. 32, 7*; *Rif. 116*; *al-yabıs kurımak 37, 5*; *123*; *al-muqallâ 'parched' kurumış 65, 12*; *kurumış 164*: *Çağ. xv ff. kuru-(-p) kuri- Vel. 339* (quotn.); **kuru-** ('with -u-') *kuşık yudan* 'to become dry' *San. 285r. 19* (quotns.): **Kip. xv kuri-yabisa**; **kuri-** (*MS. kur-*) *dabba* 'to be parched, faded'; . . . *kuru- naşafa* 'to sink in, be absorbed, dry up' *Id. 69-70*: *xv caffèa kuru- Tuh. 12a. 9*; *naşafa kuru- 36b. 12*; *yabisa kuru- 39b. 12.*

Mon. V. ĞRB-

S kırp- See **kır-**, **kırk-**.

Dis. ĞRB

?**F karwı**: n.o.a.b.; there is hardly any doubt that *Kaş.* is right in describing this as an Ar. l.-w. **Xak. xi karwı**: *ya: al-qawu'l-fucwâ* 'a recurved (i.e. unstrung) bow'; and one says **karwı**: *kaşlığ kiş*: 'a man with arched (*azacc*) eyebrows'; this agrees with Ar. because *al-qarw* is the word for anything curved (*muqawis*) (Ar. quotn.) *Kaş. III 239*; a.o. *I 195, 1* (*çowaç*).

PU?C kırba:s Hap. leg.; this word is deliberately listed under final -s, preceding the cross-heading -Ş, but it must surely be an error for **kırbaş** compounded of **2 kır** and **1 baş** 'grey-head'. *Kaş. xi kırba:s er* 'a man whose hair is falling out, and thin not thick' (*yatanâtar . . . fa-yasiff wa lâ yakattı*) *Kaş. I 459.*

Dis. V. ĞRB-

karva:- originally 'to grope for (something which you cannot see)' later more broadly 'to grasp with the hands or teeth' and the like. S.i.a.m.l.g. w. a curiously wide range of phonetic changes; NE **Kür.**, **Leb.**, **Sag.**, **Şor karba- R II 213**; **Khak. xarba-** (still with the original meaning); **Tel.** and all other language groups except **SW karma- R II 216** (which is sometimes confused with **karma:la:-**); the modern **SW** forms are **Az. ğavra-**; **Osm. kavra-** (from about **xvi?**); **Tkm. ğabra-**. *Uyg. viii ff. Bud. (Hari-*

candra's consorts said) él(i)ğ beg uzatı bıznl bürter ertli karvayur ertli 'the king has for a long time been in the habit of feeling us and groping for us' (with his delicate hands) *U III 17, 15-16*: **Xak. xi ol karwıku:da: karva:di**: 'he groped for it' (*awdaqahu*) in the dark, and touched it feeling for it (*lamasahu řalıba(n)*) with his hand in the darkness'; also pronounced **karwa:di**; as we have already explained, anywhere where there is a -v- it is permissible to replace it by -w- *Kaş. III 290* (**karva:r**, **karva:ma:k**): *Çağ. xv ff. karma-* (spelt) *rubüdan* 'to seize, snatch' *San. 269r. 19* (quotns.): **Xwar. xiv karba-** 'to grasp, seize' *Qutb 133*: **Kom. xiv 'v'** to touch, grope for (something) **karma- CCG**; **Gr.**: **Kip. xv cassa** 'to feel (something) with the hand' (*yoka-* and) **karma-** (and **karmala-**) *Tuh. 12a. 13*: **Osm. xiv to xvi karva-** 'to grasp, touch, feel'; common *TTS I 429*; *II 594*; *III 418*; *IV 479.*

D karvat- Caus. f. of **karva:-**; survives in **SW Tkm. ğabrat-**. **Xak. xi ol anıq ko-yunda: neğ karvattı**: 'he urged the man to search (*yařlub*) for something in his bosom'; also used for anyone who makes someone feel (*amassa yadahu*) for something in a place which he cannot see with his eyes *Kaş. II 339* (**karvatu:r**, **karvatma:k**): *Çağ. xv ff. karmat- Caus. f.; *rubâyânidan* 'to order to seize or snatch' *San. 269v. 1* (quotn. and correction of *Vel.*'s form **karmayğıl**).*

D karvan- Refl. f. of **karva:-**; s.i.s.m.l. as **karban-** (**Tkm. ğarban-**)/**karman-**. **Xak. xi ol yançık (sic) içre: yarma:k karvandı**: 'he searched for money in his leather bag'; also used for anyone who reaches back and gropes (*ared'a wa 'ayyařa*, *MS.* in error *ğayyaba*) looking for, something *Kaş. II 250* (**karvanu:r**, **karvanma:k**): **Osm. xiv karvan-** 'to grasp'; in one text *TTS I 429.*

D karvař- Co-op. f. of **karva:-**; s.i.s.m.l. as **karbař-/karmař-**. See **karmař-**. **Xak. xi ol mağa: suvda: neğ karvařdı**: 'he helped me to grope (*fi'l-'awdaqa*) for something in the water'; also in the dark when one searches (*yařlub*) for something with one's hands *Kaş. II 221* (**karvařu:r**, **karvařma:k**): *Çağ. xv ff. karmař- (**-ıp**) *karvař- ve tutuř-* 'to grasp or seize one another' *Vel. 321*; **karmař-** 'seize or snatch (*rubüdan*) together, or one another'; and metaph. *kuřtı giriftan* 'to wrestle'; the metaph. meaning is commoner *San. 269v. 5* (quotn.): **Osm. xiv karvař-** 'to grasp one another'; in one text *TTS I 429* (and see *Çağ., Vel.*).*

Tris. ĞRB

C kurbaka: some kind of frog or toad, prob. the latter; **baka:** means 'frog', and *Kaş.* suggests that this is a Compound of **3 kır** and **baka**; but the status of **3 kır** is very dubious and it is prob. a Compound with **1 kır** meaning 'a frog with a belt', or the like. S.i.s.m.l.; in **NC Kır.**, **Kzx.** and some **NW** languages **baka** means 'frog' and **NC kurbaka**; **NW**

kırbaka 'toad', but in SC Uzb. and SW languages both mean 'frog' and the latter only 'toad' when preceded by some word like **kara**: or **yér**: L.-w. in Pe., *Doerfer* III 1449. **Oğuz** XI *Kaş. III* 122 (3 **kur**): XIII(?) *Tef. kırbaka* 'frog' 209: XIV *Muh.* (under 'aquatic animals') *al-difda* 'frog' **kurba**:ka: *Mel.* 77, 6; **kurba**:ka: *Rif.* 180: **Çağ.** xv ff. **kurbağa wazağ** 'frog' *San.* 285v. 28 (quottn.): **Kıp.** XIII *al-difda* **kurbağa**: *Hou.* 7, 5: XIV ditto *İd.* 71; *Bul.* 5, 4: xv *difda* (**bağa**); below in second hand) **kurbağa Tuh.** 23a. 7.

C **karabaş** See **kara**.

Mon. ĞRC

karç Hap. leg.; onomatopoeic in the Reduplication **karç kurç**. **Xak.** XI one says **er** (VU) **turmuzni: karç kurç yé:di**: 'the man crunched (*akala* . . . *bi-xađd*) the gherkin' *Kaş.* I 343.

kurç 'tough, hard', originally in the physical sense, but also metaph. S.i.a.m.l.g. except SW; particularly applied to metals; in some languages now means specifically 'steel'. L.-w. in Mong. (*kurça*, *Kow.* 972), Pe., etc., *Doerfer* III 1459. **Xak.** XI 'steel' (*al-hadiu'l-dakar*) is called **kurç temür**; and it is used to describe strong (*al-cilād*) men, they are called **kurç eren** 'hard (*şilāb*) men'; also anything which is solid and hard (*muşmat şalb*) *Kaş.* I 343; a.o. III 287 (kevşe:-): **KB atım alp katıg kurç** 'a hard, strong, tough marksman' 1949; similar phr. 2271, 5911: XIV *Muh. fülād* 'steel' **kurç temür** *Mel.* 61, 8; *Rif.* 160; **Kom.** XIV 'steel' **kurç CCG**; *Gr.*: **Kıp.** XIII *al-fulād kurç* *Hou.* 31, 15.

Dis. V. ĞRC-

D **kırça**:- Hap. leg., but see der. f.s. There is a clear semantic connection w. **kir**:-; there is an odd alternation between -ç- and -ş- in **yapşin**-, **yapşur**-, q.v., and it seems clear that this is a Sec. f. of ***kırşa**:-, Den. V. fr. ***kırış**, Dev. N. fr. **kir**-. **Xak.** XI ol ok **amaçka**: **kırça:di**: 'the arrow hit the side of the target (*cāniba'l-hadaş*) and passed on' (*mađā*); that is it was a glancing (*al-zālic*) shot *Kaş.* III 276 (**kırça:r**, **kırça:ma:k**).

D **kurça**:- Hap. leg.; Den. V. fr. **kurç**-. NE **kurça**- *R II* 953 is a Sec. f. of **kurşa**:- and not connected. **Xak.** XI **yumşak neñ kurça:di**: 'the soft thing became hard' (*şaluba*) *Kaş.* III 276 (**kurçar**, **kurça:ma:k**); in the MS. the Perf. and Aor. are misvocalized **karça**:-).

D **kırçat**-Hap. leg.; Caus. f. of **kırça**:-. **Xak.** XI ol **anıñ kaşın kırçattı**: 'he threw a stone at him and hit the side of his eyebrow and split it' (*şaccahu*); so translated by *Kaş.*, it should be 'he made (a stone) graze his eyebrow', also of other things; (verse); one also says **ok ama:çıg kırçattı**: 'the arrow hit the side of the target and passed through it'

(*naşada minhu*) *Kaş.* II 328 (**kırçatu:r**, **kırçatma:k**).

D **kırçal**- Hap. leg.; Pass. f. of **kırça**:-; the grammar of the phr. quoted is odd. **Xak.** XI **anıñ başına: taş kırçaldı**: translated 'the stone hit (*aşāba*) his head and split it' (*şaccahu*) *Kaş.* II 234 (**kırçalur**, **kırçalma:k**).

Tris. ĞRC

D **kara:çt**: apparently N.Ag. fr. **kara**: in its special sense of 'the common people', but the form is odd. An early l.-w. in Mong. as **karacu** (*Haenisch* 60) which is discussed in *Doerfer* I 274 (where it is not realized that it is a Turkish word); in Mong. it seems to mean 'a man of the common people, not related to the family of Chinggis', which perhaps explains the curious translation in the *Chin.-Uyğ. Dict.* In Turkish n.o.a.b. **Uyğ.** XIV *Chin.-Uyğ. Dict.* *tsai hsiang* 'Prime Minister' (*Giles* 11,490 4,249; presumably so called because not a member of the royal family; clearly the Mong. word) **karacu Ligeti** 162 (q.v.); *R II* 162: **Xak.** XI **kara:çt**: *al-sā'ilu'llađi yañıñu'l-abwāb* 'a beggar who goes from door to door' *Kaş.* I 445: XIV *Muh.*(?) *sāāni* 'beggar' **kara:çt**: (unvocalized) *Rif.* 156 (only): **Çağ.** xv ff. **karaç ricāl-i sāyira** 'nomads' *San.* 271r. 11 (one Turkish, one Pe. quottn.); Mong. form and meaning?; (**Kom.** XIV see **karacı**): **Tkm.** XIV **karabçı**: (-c-; sic) *al-faqir* 'a poor man' *İd.* 70.

Mon. ĞRD

?D I **kart** 'an ulcer', that is a swelling which breaks the skin, as opposed to **béz**, one which does not; perhaps an Active Dev. N. fr. 2 **kar**:-; survives only(?) in NC **Kir. kart/ kakart** 'the scab on a wound'. Another word **kart** meaning 'old' first appeared in Western dialects in the medieval period and is still current in NC, NW, SW; it is clearly cognate to I **kari**: but cannot morphologically be derived from it. **Uyğ.** VIII ff. *Bud. TT VI* 443 (**örmen**): Civ. **kart** 'ulcer' is common in *H I* and *II*, e.g. *II* 8, 6-7 etc. (**ötgürgü**); 20, 10 etc. (**örmen**): **Xak.** XI **kart al-qarh** 'an ulcer'; hence 'a bad-tempered (*al-şakisu'l-xuluq*) man' is called **kart er** *Kaş.* I 342; four o.o. translated *qarh/qarha*: XIV *Muh. al-aqr* 'injury, sore' **kart** *Mel.* 65, 3; *Rif.* 164: **Çağ.** xv ff. **kart** (spelt) 'illat-i rišta' filariasis, the disease of Guinea worm (*Filaria medinensis*), in *Pe. piyuk* *San.* 271 v. 20: (**Xwar.** XIII(?) **bir kart kişl** 'an old man' *Oğ.* 313: **Kom.** XIV 'old' **kart CCI**; *Gr.*: **Kıp.** XIII *al-şayxu'l-haram* 'a decrepit old man' **kart** (misvocalized *kort*); also used of horses *Hou.* 24, 18: xv **haram kart** (and **aşıka**) *Tuh.* 37b. 8: **Osm.** XVII **kart** 'an old man'; in one text *TTS I* 428: XVIII **kart** . . . and, in *Rümi*, *zişt wa qavî haykal* 'ugly, of formidable appearance' *San.* 271 v. 20).

2 **kart** Hap. leg.; onomatopoeic in the Reduplication **kart kurt**; cf. **karç kurç**. **Xak.**

kartal *Mel.* 72, 13: **Çağ.** xv ff. **kartal** abbreviation of **kara tal**, called in Ar. 'uqāb and in Pe. *dal* 'a large black eagle' *San.* 271 v. 21 (apparently an attempt to provide a false Pe. etymology for the word): **Tkm.** XIII *al-nasr* 'eagle' (**Kıp.** *köçgen*) **kartal** *Hou.* 9, 20: XIV **kartal** *al-uqāb* *İd.* 70; *al-nasr* (*köçgen* and) **kartal**: *Bul.* 11, 4: XV *raxm* 'vulture' (*kerğes*, Pe. l.-w., and) **kartal** *Tuh.* 17a. 6; in *do.* 36a. 13 **kartal** is added in a second hand below *nasr*: **Osm.** XVIII **kara tal** in *Rümi*, 'a bird with a strong body' (*qawi-yi cufta*), called in Ar. 'uqāb and in *Çağatay (sic)* *börgüt* *San.* 271r. 4 (*börgüt* is a Mong. word meaning 'golden eagle'; there is no trace of this spelling in any Osm. authority).

2) **D kirtış** lit. 'the surface' of the human skin, the ground, a fruit, and the like; hence 'complexion'; survives in the first meaning in several NE, NC, and NW languages. Morphologically it might be a Dev. N. fr. ***kirt-** Caus. f. of **kır-** with which there is some slight semantic connection. **Uyg.** VIII Bud. **kirtışı sarğarur** 'his skin (or complexion) turns yellow' *U I* 37, 13; **öpl kirtışı** 'his colour and complexion' *U III* 23, 1 (ii); a.o. *Surv.* 593, 21: **Xak.** XI **kirtış** 'the colour of a man (etc.)'s face'; one says **körkölüg kirtışliğ kişi** 'a man with a good complexion' (*hasan lawmî'l-wach*); and one says **yér kirtışı**: 'the surface (*adım*) of the ground' and the like; but it is not used of the surface of anything else *Kaş.* I 460: **KB kayu başka kirse kuğu kirtışı** 'when the colour of a swan comes to a man's head' 1101; **ajun kirtışı boldi Zangi yüzi** 'the world turned the colour of a negro's face' (i.e. became dark) 3948; similar phr. 4891, 4961, 6213; o.o. 5449, 5669: XIV *Muh.* (?) **başaratu'l-wach** 'the epidermis' **kirtış Rif.** 140 (only): **Çağ.** xv ff. **kirtış** (spelt) (1) *rişa* 'down' (on the surface of the body) (quotns.) and also *sabza-i tāza damida* 'a newly sprouting beard' which will soon become down; (2) *tarāši* 'tanning material' (?) which they put on leather to tan it *San.* 295r. 20: **Kıp.** XIII **qisru'l-battix** 'the rind of a melon' **kirtış Hou.** 8, 12 (MS. in error *qisru*): xv *Tuh.* 15b. 1 (**ya:ğ**).

korday a large bird, perhaps originally 'pelican'. Survives in NE Alt., Tel. **kordoy** 'heron'; SE Tar. **kordoy** 'pelican' *R II* 576; SE Türki **koday** 'swan' *Shaw* 214, *Jarring* 250. **Xak.** XI **korday** *al-havāşil* (see **kuğu**): *Kaş.* III 240 (verse); a.o. *II* 177, 11: **KB kuğu korday erse** 5377.

Dis. V. ÖRD-

D karit- Caus. f. of **karit-**; 'to make (someone) old'. Survives in NC Kır.; SC Uzb. **Xak.** XI **öğlek anı karittı**: 'time made him an old man' (*şayx*) *Kaş.* II 304 (**karitu:r, karitma:k**; prov., see **talk-**): **KB üküş beg karittı karımaz özl** '(this-world) has made many *begs* old, but does not itself grow old' 404; a.o. 5133: **Çağ.** xv ff. **karit-** Caus. f.; *pir kardān*

'to make old' *San.* 270r. 6: **Xwar.** XIV ditto *Qutb* 134.

E kurat- See **kuvrat-**.

D kurit- Caus. f. of **kurit-**; 'to dry (something Acc.)'. S.i.a.m.l.g., usually as **kurut-** and sometimes with extended meanings. Cf. **kurir-**. **Uyg.** VIII ff. Civ. **kuritip** 'drying' is a stage in the preparation of various remedies *H I* 52, 77, 79 (tūl), in 60 metathesized as **kuritip**: **Xak.** XI **kün to:nuğ kurittı**: 'the sun dried (*caffat*) the garment (etc.)' *Kaş.* II 304 (**kuritu:r, kuritma:k**); o.o. *I* 19, 9 (**kurittı**); 514, 5; 524, 25: **KB kuritma közüp** 'do not dry your eyes' 1239; **ëliğ seni sözleyü şük kuritmaz tillğ** 'the king, when speaking of you, does not let his tongue dry up in silence' 3476; (the king, learning of Aytoldi's death, said) . . . **kapuğum kurititip kor ettiñ orun** 'you have left my door dry (i.e. unwatched) and made your place a loss' 1558 (note pun): XIII(?) *Tef. kurit-* 'to dry' 217: XIV *Muh. caffata kurut-* *Mel.* 25, 1; *Rif.* 107: **Çağ.** xv ff. **kurut-** (spelt) *suxş kardān* 'to dry' *San.* 285v. 18: **Kıp.** XIV *naşşafa* 'to dry (e.g. clothes)' **kurut-** *Bul.* 84v.

D karta- Den. V. fr. **I kart**; 'to remove the scab from (a wound)' and the like; n.o.a.b., but cf. **kartal, kartal-, kartan-**. **Xak.** XI (the pain of misfortune burnt my innermost heart) **bütmiş başiğ (MS. yetmi:ş yaşığ) kartadı**: *naka'ati'l-qarha* 'it removed the scab from the healed wound' *I* 245, 15; **bağrim başın kartadım naka'tu qarha kibdi ba'd indimālihä** 'I removed the scab from the wound in my liver after it had healed' *I* 272, 16; a.o. *II* 255, 8 (**kartan-**); n.m.e.

D kurtğar- 'to rescue' and the like. Obviously cognate to **kurtul-** 'to be rescued', q.v.; the latter is a quite regular Pass. f. of ***kurt-**; but **-ğar-** is not a regular Caus. Suff. and it is not obvious why the Active f. of **kurtul-** should be a Caus. f. S.i.a.m.l.g.; in SW Az. **ğurtar-**; **Osm. kurtar-**; **Tkm. ğutar-**; elsewhere **kutkar-**, but in SE Türki only, and SC Uzb. alternatively, **kutkaz-**, w. some extended meanings in most modern languages. **Uyg.** VIII ff. Man. **kurtğardı yarut(tı)** 'he rescued and enlightened' *M III* 35, 1 (ii); **kutğar-/kutkar-** *TT III* 39, 61 (2 tap-); 67 (1 tüğ), 119 (ulıncığ); Bud. common in *Kuan.*, the normal form is **kutğarur**, v.l. **kurtğarur** in some MSS. in 104, 121; **kutğarıp** 'rescue me' *PP* 51, 7; **kutğaraymen (sic)** 'I will save' (you all) *do.* 76, 6; a.o. *Surv.* 166, 5 (özğür-); **Xak.** XI **teñri meni: kutğardı**: 'God rescued me (*naccāni*) from suffering' *Kaş.* II 192 (**kutğarur, kutğarma:k**); a.o. *II* 201, 13; in a rather confused discussion of Caus. Suffs. in *II* 199 it is said that the **-ğ-** is introduced for the sake of euphony and that if this had not been done the word would have been **kut-rardı**; the basis of this statement is obscure but it may indicate that *Kaş.* was aware of the form **kurtğar-**: XIII(?) *Tef. kurtar-/kutkar-/kutar-* 'to rescue' (from sorrow, misfortune,

x1 **elg kurt kurt etti**: *tafarqa'ati'l-aşabi* 'the finger snapped' *Kaş. I 342*.

D **kirt** Dev. N./A. fr. **kir-**; survives with the same meaning in NW Kaz. *R11 755* (where it is falsely described as 'onomatopoeic'). Cf. **kirk-Xak**. x1 **kurt** of *al-nabtu'l-qaşir* 'short grass'; and 'short hair' is called **kirt saç**; and a 'miser of bad character' (*al-baxilul-sayyu'l-xulug*) is called **kirt kişi**: *Kaş. I 342*.

I kurt (kurd) 'worm'. S.i.a.m.l.g. **Türkük VIII Toy. 28** (*ETY II 59*; ağuluğ); **Uyg. VIII ff. Bud. U III 32, 3** (**kopuz**); Civ. **tuşni kurt yeşer** 'if a worm consumes a tooth' *H I 70*; (in *do. 82 kurt* is a mis-spelling of **kurut**); **Xak. XI kurt** 'worm' (*al-dūd*) among all the Turks; and the **Oğuz kal** 'the wolf' (*al-dī'b*) **kurt** *Kaş. I 342*; a.o. *III 6, 3* (**tiril-**): *KB* (when the body gets fat) **ilyan kurt anuk** 'snakes and worms (get) ready (to devour it)' 5844: xiv *Muh. dabibu'l-ard* 'things that creep on the ground' **ye: kurti**: *Mel. 45, 8*; *Rif. 138*; *al-dūd kurt 74, 6*; 177; **Çağ. XV ff kurt** ('with -u-') (1) *kirm* 'worm', in *Ar. dūd San. 286r. 1* (quotn.). **Xwar. xiv kurt** 'worm' *Qutb 145*; **Kom. xiv ditto CCI, CCG**; *Gr.*: **Kip. XIII kurt** . . . is also *al-dūd Hou. 11, 3*; xiv **Tkm. kurṭ** (both *al-dī'b* and) *al-dūd Id. 70*; **Kip.(?) al-dūd kurṭ** (d) (*sic*) *Bul. 11, 5*; xv *al-xunfus* 'black-beetle' **doğuzlan kurti**: *Kav. 62, 9*; **dūd kurt** (and other words) *Tuh. 15b. 3*; *sūs wa'l-dūd* 'weevil, worm' **kurṭ do. 19b. 1**.

2 kurt (kurd) 'wolf'. A purely Western (Oğuz) word, early occurrences clearly representing Oğuz elements in the languages concerned. It is not clear whether both this and **I kurt** go back to some more general word for 'an unpleasant creature', or whether **I kurt** was given this additional meaning in Oğuz for some unknown reason, or whether the words are entirely independent from one another. Survives only in SW Az. **ğurd**; Osm. **kurt** (**kurd-** before vowels); **Tkm. ğurrt** (? a false long vowel). **Oğuz XI Kaş. I 342 (I kurt)**: xiii(?) *Tef. kurt* 'wolf' 218: xiv *Rbğ. ditto see Tef. 218*; *Muh. al-dī'b kurt Mel. 72, 4*; **ku:rt Rif. 174**; **Çağ. xv ff kurt** ('with -u-') . . . (2) *gurg* 'wolf', in *Ar. dī'b San. 286r. 1*; **Xwar. xiii(?) kurd** 'wolf' *Āli 42*; **Tkm. xiii al-dī'b . . . kurṭ** (**Kip. börü:**) *Hou. 11, 3*; xiv **kurṭ al-dī'b** (and also *al-dūd*) *Id. 70*; *al-dī'b* (**börü:**, also **kurṭ** (d) (*sic*) *Bul. 10, 6*; xv *al-dī'b* (**börü:**, also **kurṭ** (MS. *kurut*) *Kav. 62, 7*.

Dis. GRD

?F **karit** Hap. leg.; the word has no obvious Turkish etymology, and *Kaş.* may be right, but *al-ğāra* properly 'invasion, raid, plunder'. **Tkm. XI karit sabh** 'abuse, insult'; I reckon that it is plagiarized (*manhūla*) from the *Ar. ġārat Kaş. I 356*.

I) kurut Dev. N. fr. **kuri-**; 'dried curds used as a kind of hard cheese'. S.i.a.m.l.g., normally as **kurut**, but **kurt** in some NC, NW languages. L.-w. in Mong., Pe., etc. *Doerfer III*

1472. **Uyg. VIII ff. Civ. nuşadir toğrağū kurt** (*sic*) **birle katıp** 'crush sal ammoniac (Iranian l.-w.) and mix it with dried curds' *H I 81-2*; **kurut** is mentioned among articles subject to tax *USp. 14, 12*; 21, 12 (**tütün**): **Xak. XI kurut al-iqit** 'cheese made of dried curds' *Kaş. I 357*; o.o. *II 15* (**soğ-**); 81 (**soğur-**): *KB 4442* (**azar**): xiv *Muh. al-maşl* 'concentrated' whey' **kurru:it Mel. 66, 9**; *Rif. 166*; **Çağ. xv ff. kurut kaşk** 'dried curds' *San. 286r. 23*; **kara kurut** 'whey which they boil and make into curds'; and the liquid they boil again until it coagulates; it is very acid and disagreeable (*sard*) and dry, and lowers the blood pressure (*musakkin-i hiddat-i xūn*), called in *Ar. maşl do. 271 v. 1*; a.o. 207 v. 26 (syn. of **çakiltak** a word not noted earlier than *San.*): **Kip. XIII al-iqaṭ wa huwa'l-(VU) cartān** (unidentifiable, see *Hou.*, p. 90) **kurut**; and they have another very black substance which they make from milk and sour cream (? *al-maşş*) and store in cleaned bladders (*al-kurūş*) and cut in pieces with a knife; it is more acid than pomegranate seeds and they call it **kara: kurut**: that is 'black *cartān*' *Hou. 16, 14*; xiv **kurut al-iqaṭ**; **kara: kurut** 'a black, very acid kind' *Id. 70*; **black (VU) cartān, very acid**: **kara: kurut(d) Bul. 8, 3**; xv **iqāṭ kurut** (and **bişlak**) *Tuh. 5a. 3*; Osm. xv ff. **kurut** 'dried curds' in several *Ar.* and *Pe.* dicts. *TTS I 501*; *IV 556*.

?D **kardu**: Hap. leg.; perhaps Den. N. in **-du**: fr. **I kar:**, but the existence of this *Suff.* is doubtful. **Xak. XI kardu**: 'pellets (*habbāt*) of ice of the size of hazel-nuts which form on the surface of water in sudden extreme cold' (*fī'l-zamharir*) *Kaş. I 419* (verse).

(D) **kurtğa**: 'old woman'; the feminine equivalent of **avıçğa**; and, like it, an old word ending in **-ğa**; n.o.a.b. **Türkük VIII ff. Irk B 13** (**tepril:lig**): *Man. M III 11, 15* (i) (E *ersi-*): **Uyg. VIII ff. Man. M II 11, 16**, etc. (**tétrü:**): **Xak. XI kurtğa**: *al-acüz* 'the old woman' *Kaş. III 259, 19*; n.m.e.: *KB bu kurtğa* 'this old (world)' 1547; a.o. 399 (**érsel**): xiii(?) *Tef.* (my wife is) **kurtka**: (*sic*) 'an old woman' 218: xiv *Rbğ. ditto R II 948* (quotns.). **Çağ. xv ff. kurtğa**: (spelt) *taciza wa pirzāl* ('an old man of authority') *San. 286r. 5*; **Xwar. xiv kurtğa/kurtka** 'old woman' *Qutb 145*; **Kom. xiv** 'old woman' **kurtka CCG**; *Gr.*

D) **karta:l** prima facie *Pass. Dev. N./A. fr. karta-*; if so, perhaps originally 'spotted, striped', or the like; except in *Kaş.* it consistently means some kind of 'eagle' or 'vulture', perhaps originally 'a spotted or striped bird'. Survives only(?) in SW Az. **ğartal** 'eagle'; Osm. **kartal** 'the Arabian vulture, *Vultur monachus*' (*Red.*). L.-w. in *Pe.*, etc., *Doerfer III 1454*. **Xak. XI karta:l et al-lahmū'l-mucazza** 'sliced meat' (?this is the normal meaning, but *Steingass* gives the alternative meaning 'spotted'): **karta:l** **ko:ye al-arqaṭ minal-ğanam** 'a black and white spotted sheep' *Kaş. I 483*; xiv *Muh.(?) al-uqāb* 'golden eagle' (**kara: kuş**; one MS. adds)

etc.) 218-19; xiv *Rbğ. kutkar-* (sic) 'to rescue' *R II 994* (quoton.); *Muh.* (?) *xallaşa* (MS. *xalaşa*) *wa faraqa* 'to rescue; to separate' *kutğar-Rif. 108* (only); *Çağ. xv ff. kutkar-(-u) kurtar-Vel. 336* (quoton.); *kutkar-* Caus. f.; *xalāş kardān* 'to release' *San. 282v. 28* (quotns.); *Xwar. xiv kurtkar-* 'to release, rescue' *Qutb 145*; *kutğar-* do. 146; *Nahc. 254, 13*; 370, 14; *kutkar- Qutb 146*; *Kom. xiv 'to release, redeem' kutkar-/kutar- CCG; Gr. 205* (quoton.); *Kip. xv taxallaşa kutkar- Tuh. 10b. 6*; *xallaşa* ditto 14b. 13.

D kartal- Hap. leg.; Pass. f. of *karta-*. **Xak. XI anıy kartı:** *kartaldı: nuki'at qarhatuhu* 'his ulcer had the scab removed from it' *Kaş. II 234* (*kartalur*; *kartalma:k*).

D kurtul- Pass. f. of **kurt-*, see *kurtğar-* 'to be rescued, saved', and the like. S.i.s.m.l.g. except NE; in SW Az. *ğurtul-*; Osm. *kurtul-*; Tkm. *ğutul-*; elsewhere *kutul-*. *Uyğ. VIII ff. Man.-A* (may our souls attain) *kurtulmak boşunmak* 'salvation and liberation' *MI 29, 32*; *Man. [gap] kutrultı TT III 25*; [gap] *kutrultıçı [gap] TT IX 28*; *Bud. both kurtul- and kutrul-* 'to be rescued, saved' are common, e.g. *kurtulmak yol* 'the way of salvation' *PP 52, 1*; *kurtul-* is common in *TT VI* and *Kuan.* and occurs in *TT X 273*, but in one MS. of *Kuan.* the form is consistently *kutrul-* which also occurs in *U III 26, 23*; *TT V 24, 78* (*egrik*); *VII 40, 32*; *Civ. kutrultı TT I 92*; *Xak. XI urağut kurtuldi: waladati'l-mar'a* 'the woman was delivered of a child'; and one says *er emğektin kurtuldi*: 'the man was relieved (*nacā*) of pain'; (verse); the origin was *kutaldı* (sic) *Kaş. II 233* (*kurtulur*; *kurtulma:k*)—*er emğektin kutuldi*; same translation (*kutulur*, *kutulma:k*); one also says *urağut kutuldi*: 'the woman was delivered of a child and saved from the weariness of child-bearing'; there are two points of view (*wachān*) about this word; one is that it is an abbreviation of *kurtul-* 'to be relieved from pain' and the other that it is a crasis of the expression *kut bul-* 'to find good fortune' (*wacada'l-baxtı*) when one is saved *Kaş. II 121*; a.o. *I 520: KB* (all the Prophet's anxiety was for the common people) *kutulmak tiler erdi* 'he constantly wished for their salvation' 40; *kutuldi özüy* 'you have been saved' 671; a.o. *1040: XIII(?)* (if I have Thy favour) *kutuldi özüüm* 'my soul has been saved' 39; *Tef. kurtul-/kutul-* 'to be saved; to be delivered-of a child' 218-19; *Çağ. xv ff. kutul- kurtul- Vel. 336* (quoton.); *kurtul-* (spelt) *xalāş şudan* 'to be released', also pronounced *kutul- San. 284v. 4* (verse, *Vel.*'s spelling *kutul-* corrected); *kutul-* (spelt) ditto; also pronounced *kurtul- do. 282v. 11* (quoton.); *Xwar. xiv kurtul-* 'to be saved' *Qutb 145*; *kutul- do. 146*; *kurtul-/kutul- MN 176*, etc.; *Kom. xiv 'to be freed, to escape' kutul- CCI; kuttul- CCG; Gr. 205* (quoton.); *Tkm. xiv kurtul-*, also pronounced *kurtul- nacā*; *Kip. kuful- Id. 70*: *xv (xallaşa kutkar- and) [xallaşa] kutul- Tuh. 14b. 13*; *nacā kuful-/kurful- do. 37a. 13*.

D kartla- Hap. leg.; Den. V. fr. **1 kart. Xak. XI ol erig kartla:di:** *nasabahı ilā şakāsati'l-xulğ* 'he accused the man of being bad-tempered'; also used when one treats an ulcer (*aşlaħa'l-qarħa*) *Kaş. III 445* (*kartlar*; *kartla:ma:k*).

D kurtla- Den. V. fr. **1 kurt**; s.i.s.m.l. as *kurtla-* (of fruit, meat, etc.) 'to be worm-eaten, full of worms'. Cf. *kurtan-*. **Xak. XI tewey kurtla:di:** 'he rid (*naza'a*) the camel (etc.) of worms' *Kaş. III 447, 3* (in a grammatical section); n.m.e.

D kartan- Refl. f. of *karta-*; n.o.a.b. **Xak. XI er kartın kartandı:** 'the man treated (*dāwā*) his own ulcer'; and one says to someone *öz kartıy kartan* 'treat and cure (*dāwı wa 'ālic*) your own ulcer', meaning merely 'don't be unreasonable' (*lā ta'du tawak*) *Kaş. II 248* (*kartanur*, *kartanma:k*); (in a para. on the Refl. f.) for example the phr. *er kartın kartandı:* 'the man treated (*aşlaħa*) his own ulcer', (the Refl. f. being used) in place of the Trans. (*al-lāzim*) V. *karta-* *II 255, 5*.

D kurtan- Hap. leg.; Refl. Den. V. fr. **1 kurt**; cf. *kurtla-*. **Xak. XI küy kurtandı:** 'the maidservant deloused herself' (*ihtakhat . . . mina'l-qaml*); originally it meant 'looked for worms on sheep' (*talaba'l-dūd mina'l-ğanam*) *Kaş. II 248* (*kurtanur*; *kurtanma:k*).

D 1 kartur- Hap. leg.; Caus. f. of **1 kar-**; cf. *kattur-*. **Oğuz XI ol apar yağ talkanka:** *karturdi:* 'he told him to mix (*acdaħahu*) oil with the crushed grain' *Kaş. II 190* (*karturur*, *karturma:k*).

D 2 kartur- Caus. f. of **2 kar-**; n.o.a.b. **Xak. XI ol anı: suvka:** *karturdi: ağaşahu bi'l-luqma wa aşraqahu bi'l-mā'* 'he made him choke with a goblet or with water' *Kaş. II 190* (followed by **1 kartur-**; the two Ar. V.s are synonymous, but seem to be used with solids and liquids respectively).

D kirtur- Caus. f. of *kır-*; s.i.s.m.l. with the same range of meanings as *kır-*. **Xak. XI ol apar yér kirturdi:** *kallařahu 'alā qaşrı'l-ard* 'he set him to scrape the ground' (etc.) *Kaş. II 190* (*kirturur*, *kirturma:k*).

D kurtur- Caus. f. of *kur-*; s.i.s.m.l. **Xak. ol mařa: ya: kurturdi:** 'he ordered me to string (*alā tawtir*) the bow'; and one says *xān apar çowa:ç kurturdi:* 'the king ordered him to open (*bi-naşr*) the royal parasol'; and one says *xān begke: süsin kurturdi:* 'the king ordered the *beg* to mobilize (*bi-cam*) his army' *Kaş. II 190* (*kurturur*, *kurturma:k*); a.o. *II 198, 15*; *Çağ. xv ff. kurdur-* Caus. f. of *kur-* *San. 284v. 2* (no translation).

D kurdaş- Hap. leg.; Co-op. Den. V. fr. **2 kur**; it is unusual for Den. V.s to be formed with -da- fr. N.s ending in -r. **Xak. XI ol beg birle: kurdaşdı:** *calasa ma'a'l-amir fi martabatıhi wa ğayruhu* (sic?) *ğayrihi* after *amir* intended) 'he sat with the *beg* (etc.?) in his

(proper) position' *Kaş. II* 218 (kurdaşu:r, kurdaşma:k).

Tris. ĞRD

D kurutluğ Hap. leg. ?; P.N./A. fr. kurut. **Xak. xi** kurutluğ kişl: 'a man who owns dried curds' (*al-iqil*); 'it is the equivalent to the Ar. phr. *racul tāmīr wa lābin* that is 'who owns dates and milk' *Kaş. I* 494.

D kirtışlġ P.N./A. fr. kirtış; survives in NC Kir. kirtıştu; (land) 'with the surface intact' (i.e. not ploughed); Kzx. kirtıştı 'covered with a layer' (of turf, fat, etc.). **Xak. xi** *Kaş. I* 461 (kirtış).

Tris. V. ĞRD-

D kurutsa:- Hap. leg.; Desid. Den. V. fr. kurut. **Xak. xi** er kurutsa:di: 'the man longed for dried curds' (*al-aqil*) *Kaş. III* 332 (kurutsa:r, kurutsa:ma:k).

D kirtışla:- Den. V. fr. kirtış; survives in NE Alt., Tel.; NC Kir. kirtışta-; Kzx. kirtışta- 'to remove the superficial layer (of something)', e.g. fat from a hide. **Xak. xi** ol sağrını: kirtışla:di: 'he scraped the surface (*qaşşara adim*) of the raw hide' (etc.) *Kaş. III* 350 (kirtışlar:, kirtışla:ma:k).

D kirtışlan- Refl. f. of kirtışla:-; survives in several NE and NC languages (*R II* 756-7) with the same and extended meanings. **Xak. xi** kız kirtışlandı: *hasuna rawnaqu'l-cāriya wa nađara wachihā* 'the slave girl had a glowing, bright face' *Kaş. II* 272 (kirtışlanu:r, kirtışlanma:k).

Mon. ĞRĞ

kırk 'forty'; c.i.a.p.a.l.; in some NE and NW languages pronounced kırık. Türkü VIII kirk artuku: yēti: yoli: sülemiş 'he made forty-seven campaigns' *I E* 15; a.o. *I NE*: VIII ff. Man. İki kırk tışın 'with 32 teeth' *Chuas.* 54-5; Yen. sekiz kırk yaşma: 'in my 38th year' *Mal.* 29, 4; Uyğ. VIII ff. Bud. the pages of the chapters of *Suv.* are numbered İkiinti ülüş otuz 'II 30'; İkiinti ülüş bir kırk 'II 31'; etc.: Civ. the pages of *TT I* are similarly numbered İki kırk '32' 108 ff.: O. Kir. IX ff. tokuz kırk yaşında: 'in my 39th year' *Mal.* 10, 5; 23, 1; a.o.o.: **Xak. xi** kırk *al-arba'un fi'l-adad* 'forty' *Kaş. I* 349 (prov.): *KB* kimiğ kırkta keçse tiriglik yaşı 'whoever passes the age of forty' 364; XIV *Muh. arba'un kırk* *Mel.* 81, 13; *Rif.* 187; *Çağ.* XV ff. kırk 'forty'; (also the name of an Özbek clan) *San.* 295r. 27; *Xwar.* XIII(?) kırık (*sic*) 'forty' *Oğ.* 11 ff.: *Kıp.* XIII *arba'un kırk* *Hou.* 22, 11; XIV ditto *İd.* 70; *Bul.* 12, 12; XV ditto *Kav.* 39, 4; 65, 8; *Tuh.* 60b. 9.

Mon. V. ĞRĞ-

D kırk- Emphatic f. of kır-; 'to shear' (sheep and the like). S.i.a.m.l.g., occasionally as kırık-; in SW the forms are Az. ğırp-; Osm. kırk-/kırp-; Tkm. ğırk-/ğırp-, the forms

in -p- with some extended meanings. Cf. **yuğla:-**. Türkü VIII ff. Man. (they lay the sheep down and) yuğın kırkarlar 'shear their wool' *M III* 33, 4 (ii); **Xak. xi** ol koyun (MS. *koyun*) kırkdi: 'he sheared (*cazza*) his sheep' (etc.). *Kaş. III* 422 (kırka:r, kırkma:k); XIV *Muh. al-qaşş* 'to cut off, clip' kırkma: *Mel.* 36, 13 (*Rif.* 122 kır-); **Çağ.** XV ff. kırk- (spelt) *tarāşidan wa mü suturdan* 'to shave or shear, to remove wool'; *tarāş* of a carpenter (*naccāri*, i.e. 'to plane, shave down wood', etc.) is *yon-* *San.* 294r. 29 (quotr.). a.o. 346v. 28 (*yon-*)—*kırp-* (spelt) *xarāşidan az xurudan wa guđastan-i tir wa sang* 'to graze' in the sense of an arrow or stone which hits and passes on, but *xarāş* 'to scrape', etc. of a file (*sühān*) and the like is kır- 294r. 17; a.o. 293v. 17 (kır-); **Kom.** XIV 'to shorten' kırk- *CCG*; *Gr.* I. *Kıp.* XIII *cazza* 'to shear' in the sense of shearing wool off a sheep kırk- *Hou.* 39, 8; XIV kırk- *cazza'l-şif* *İd.* 70; kırp- ('with -p-') *xaffaşa'l-şar* 'to shorten (lit. lighten) the hair' *do.* 71; XV *cazza ayya'l-şar wa'l-şif* kırk- *Tuh.* 12b. 1; *qaşşa kırk-* *do.* 30a. 1 (with a marginal note 'also with -p-').

kork- 'to fear, be afraid of (someone or something)' with the Object in the *Dat.* in the earliest period, and normally the *Abl.* later. C.i.a.p.a.l., occasionally as koruk-. Türkü VIII neke: korku:rbiz 'what are we afraid of?' *T* 39; korkmadımız 'we were not afraid' *T* 41; VIII ff. kiş: korkmış korkma: tēmiş 'the man was afraid; he said "do not be afraid"' *İrk B* 2; a.o. *do.* 19; Man. korkmak 'fear' *Chuas.* 181; korkmatın 'without fearing (God)' *do.* 211; o.o. *TT II* 6, 32 (bez-); *M I* 6, 9 (bellple-); Uyğ. VIII ff. Bud. nızvanılarka ertigü korkup 'being very much afraid of the emotions' (Sogdian l.-w.) *U III* 75, 6-7; ölüm adaka korksar 'if (you) fear the danger of death' *PP* 32, 4; a.o. *do.* 11, 1-2 (boğun); *Suv.* 5, 10, etc. (bellple-), etc., esp. in *TT X*: XIV *Chin.-Uyğ. Dict.* *chü p'a* 'afraid' (*Giles* 3,021 8,539) korkup eymenip *Ligeti* 168: **Xak. xi** kul tepridin korkdi: 'the slave (i.e. Moslem) feared (*xāfa* . . . min) God' *Kaş. III* 421 (korkar, korkma:k; prov. verse); (the mouse born in a mill) kö:k kökrekişe: korkma:s 'is not afraid of thunder' *III* 282, 20; two o.o. (in all the Object is twice in the *Dat.* and twice in the *Abl.*, the latter perhaps influenced by the Ar. idiom *xāfa min*): *KB* (if you look at the begs) korku tur kalı korkmasa sen küçün korkitur 'stand in fear of them; if you do not fear, they will frighten you by their strength' 656; bu til yasıña korksa emdi özüğ 'if you yourself now fear the damage done by this tongue' 983; o.o. (no Object) 773, 2288, 2299: XIII(?) *Tef. Kbk.* (once spelt *ka:rk-*) 'to fear' (202), 214; XIV *Rög. la'natdın özi korkmadı* 'he did not himself fear the curse' *R II* 563; *Muh. xāfa* kor:k- *Mel.* 25, 11; *Rif.* 108; *al-xatuf* korkmak 13, 12; 36, 5; 89, 122; **Çağ.** XV ff. kork-tarıdan 'to fear' *San.* 285r. 6 (quotr.): **Xwar.** XIII(?) calağ bulañdın korukmaz (*sic*) turur (?d-) 'he fears nothing and nobody'

Oğ. 307: XIV **kork-** 'to fear' *Qutb* 141; *Nahc.* 11, 10 (koñliġ): *Kom.* XIV 'to fear' (with *Abl.*) **kork-** *CCI, CCG*; *Gr.* 200 (quotns.): *Kıp.* XIII *xäfa minä'l-xawf kork-* *Hou.* 39, 18; XIV **kork-** *xäfa* *Id.* 70: XV ditto *Kav.* 11, 5; 77, 12; *ixtaşä* ('to be afraid') *wa xäfa koruk-* (*sic*) *Tuh.* 6a. 1; *xawf korukumak* 14a. 6; *xäfa koruk-* 15a. 2; *häba* 'to dream' **koruk-** 38a. 2: *Osm.* XIV ff. **kork-** (XIV sometimes **korx-**) c.i.a.p. *TTS* I 485; II 651.

Dis. ĞRĖ

E **karag** See **karġu:** II E 37.

D I **karak** 'eyeball'; prob. Dim. f. fr. **kara:** lit. 'little black thing'; not to be connected w. F **kara:-**. Survives in NE; NC *Kır.*; SW *Tkm.* (**ġarak**); in SE, NC *Kzx.* and SC forms of the Dim. f. **karacık** are used instead; in NW usually phr. like **köz karası** and in SW *Az.*, *Osm.* **bebek** (Pe. l.-w.). *Üyğ.* VIII ff. *Man.* M II 11, 18 (**ka:nliġ**): *Bud.* (of a dying man) **karakı aktarılar yürüp karakı örü yoklayur** 'his eyes roll and the whites of his eyes turn upwards' *TT* III, p. 26, note 5, 11; o.o. *U IV* 38, 127-8 (**kuđul-**); *Suv.* 595, 13: *Xak.* XI **karak al-muġla** 'eyeball': **kara:** **karak sawädu'l-'ayn** 'the iris (lit. black) of the eye': **ürüg karak** 'the white of the eye': **üt karak näziru'l-'ayn** 'the pupil (lit. hole) of the eye' *Kaş.* I 382; a.o. (**kara:k**) III 29, 5: *KB körüġli karak* 'the seeing eye' 374; o.o. 121 (**yalin-**), 2368 (**basın-**), 2205 (**üster-**): XIV *Rbġ.* **karakları cän alur** 'his eyes steal the soul away' *R II* 148: *Çaġ.* XV ff. **karag/ġarak mardumak-i çaşm** . . . *wa mullaq göz* 'the eyeball' and more generally 'eye' *Vel.* 316 (quotns.); **karag mardumak-i çaşm** *San.* 271r. 24 (and see 2 **karak**; quotns.): *Xwar.* XIV **karak** 'eyeball' *Qutb* 132; *MIN* 133, etc.: *Kıp.* XIII *al-hadaqa* 'the pupil of the eye' **karag** (*MS. kirig*) *Hou.* 20, 4: XIV **karak sawädu'l-'ayn** *Id.* 71: XV **näziru'l-'ayn karak** (*Tkm.* **bebek**) *Tuh.* 36a. 9: *Osm.* XIV and XV **karak** 'eye' (rather than 'eyeball') in several texts *TTS* I 416; II 582; IV 469.

2 **karak** 'brigandage' and the like, hardly to be regarded as morphologically identical with 1 **karak**; not noted before the medieval period but see **karakçı:** **karakla:-** and cf. **karma:**. N.o.a.b. *Çaġ.* XV ff. **karak** means 'brigandage, pillage' (*yaġma ve tälän*) since 'brigand' (*harämi*) is called **karakçı** *Vel.* 317 (two quotns. containing **karakçı**); (under **karag** (1 **karak**)) 'the *Rümi* author (*Vel.* 317) translated **karag** 'arm' (*bäziü*) the reason being that 'highwayman' (*rähzayn*) is called **karagçı**, and also translated it 'brigandage, pillage' and said it meant 'black'; *Naşiri* followed him; all three translations are unknown and inappropriate (*machül wa ġayr ma'qil*) *San.* 271r. 26.

D **kırık** Pass. Dev. N./A. fr. **kır-**; lit. 'scraped' or the like, and in the medieval period 'broken, destroyed'. Survives in NC *Kır.* **kırık** 'slaughter, extermination' *R II* 740, but in *Yud.* 'close cropped pasture'; and

SW *Az.* **ġırığ**; *Osm.* **kırık**; *Tkm.* **ġırık** 'broken, fractured; a break; a broken piece, splinter'. It is doubtful whether the *Çaġ.* word fits in here, the first meaning looks like a misreading of **kıdıġ**, see 2 **kırığa:**, and the second is a l.-w. *Xak.* XI **kırık er al-raculu'l-aşall** 'a cripple, disabled man'; and one says **kırık adak al-riçli'l-a'sam** 'a withered leg' *Kaş.* I 382: *KB* 1737 (**basımçı:**): *Çaġ.* XV ff. **kırığ/kırık** (1) *kanâr* 'edge, side, shore', etc. (quotns.) also called **kırığ/kırak**; (2) 'a dry desert without water or vegetation' in general, in this meaning it is a Turcization of Ar. *qaraq/qariq* 'a level plain' (*Qämus* quoted); and in particular (the name of) a desert between Tashkend and the city of Qüyä(?) which is seven days' journey in length; ((3) the name of a Türkmen tribe; (4) in Mong. 'bound' (quotn. *Waşşäf*) *San.* 295v. 7.

D **koriġ** (**korı:ġ**) Dev. N. fr. **korı:-**; 'an enclosure, enclosed area', particularly one enclosed by a ruler. An early l.-w. in Mong. as *kori'a(n)* 'courtyard, enclosed space' (*Haensch* 67, *Kov.* 958); survives in SC *Uzb.* **kürük** 'virgin soil'; SW *Az.* **ġoruġ** 'game reserve, prohibited area of forest or pasture'; *Osm.* **koru** 'an enclosed area of forest or pasture'. L.-w. in Pe., etc. in a wide range of forms, *Doerfer* III 1462. Cf. **koru:** *Türkü* VIII I 8, II E 31 (1 *imġa:*); *Ongin* 12 (**ataç**): *Xak.* XI **koriġ al-himä li'l-umarä** 'the private property of chiefs' (etc.); and any enclosed (*mañiä*) place is called **koriġ** *Kaş.* I 375; similarly their word **koriġ al-himä**; if you say **korı:ġ** it is permissible (*cäza*), but the word with the short vowel is more correct (*afşah*) than that with the long one I 18, 20: XII(?) *KBVP* (kings organizing) **koruġı** 'their private property' (and affairs) 36: XIII(?) *At.* (its owner has gone and) **kaldı koruġ teg yeri** 'his land has remained like a private estate' 202: *Çaġ.* XV ff. (after **kuruk**) **koruk man** *wa hiraşat* 'prevention, guarding' (quotn. with note saying the word is pronounced with -o-, but rhymes with *füriġ* in this verse); and metaph. 'a meadow or pasture which is protected from grazing for the sake of the cattle of the Sultan's overseers' *San.* 286r. 26; (**korıya kori, himä ma'nasina** *Vel.* 337 (quotn.)); **korıya düvär-i nay-basta** 'a reed fence' *San.* 286v. 11 (quotns., correction of *Vel.*'s translation): *Xwar.* XIV **koruġ** 'royal estate' (?); *Zaj.* 'ambush' *Qutb* 141: *Kıp.* XIII **koru:** also *al-himä* *Hou.* 6, 1; 27, 1 (**koruġ**).

D I **kurug** (**kurı:ġ**) N./A.S. fr. **kurı:-**; 'dry', with extended metaph. meanings. S.i.a.m.l.g. w. minor phonetic changes. *Türkü* VIII ff. *Man.* **kurug öl yer** 'dry and moist ground' *Chuas.* 58, 316: *Üyğ.* VIII ff. *Man.*-A **kurug otuġ** 'dry firewood' *M I* 17, 12: *Man.* İki **kurug tözin** 'the two dry (i.e. non-existent?) roots' *TT III* 159: *Bud.* **kurug** physically 'dry' is common, e.g. **kurug yeriġ suvayu** 'watering the dry ground' *PP* 1, 3, etc.; it is also often used in a metaph. sense, e.g. (if the treasure is exhausted) **aġılık kurug bolġanın** 'because the treasury has been drained

dry' *PP* 7, 8; *tünli künlü kuruğ ertürser* 'if he spends nights and days aimlessly' *U III* 28, 19; o.o. *TT V* 26, 93 (kal-); 96 (tüşsüz); the Buddhist technical term *śūnyatā* 'emptiness, non-reality', and the like is translated *yok kuruğ TT VI passim*; *uluş kuruğ kılıp* 'laying waste to the country' *TT X* 54; Civ. *kuruğ* (physically) 'dry' is common *H I* 83, etc. (üzüm); *TT VIII I.19* (ođđurak): **Xak.** x1 *kuruğ ev* 'a house which is empty (*xālf*) of people or goods'; and one says *kuruğ olma*: 'a dry (*yābis*) jar'; the origin of the phr. is that any vessel which is emptied of its contents is called *kuruğ*; *kuruğ 'dry'* (*al-yābis*) of anything; the first meaning corresponds (*rāci'a*) to this one *Kaş. I* 375; *kuruk* (*sic*) *kaşuk ağızka*: *yarama:s kuruğ sō:z kulakka*: *yakısma:s* 'a dry (*yābis*) spoon is no use to the mouth, a remark which serves no purpose (*lā manfa'a fihi*) does not reach the ear' *I* 383, 5; a.o. *III* 82 ('false' *yalal-*) and others translated *yābis*: *KB* (why am I wandering about) *kuruğ* 'aimlessly'? 467; o.o. 108 (kal-), 1576 (iril-): *xiii*(?) *Tef. kuruğ* 'dry' 219; a.o. 217 (3 kur): *xiv Muh. al-yābis kuru*: *Mel.* 54, 13; *kuru*: *Rif.* 151; *al-qadid* 'dried meat' *kuru*: et 65, 10; 164 (mis-spelt *kurud et*); a.o. 78, 9; 182 (üzüm): *Çağ.* xv ff. *kuruğ/kuruk kuş* 'dry' *Vel.* 339 (quotns.); *San.* 286r. 24 (quotns.): *Xwar. xiv kuru/kuru/kuruğ* 'dry; useless' *Qutb* 145; *MN* 8: *Kip. xiii al-barr* 'dry land' *kuru*: also (*al-himā*, see *kuriğ*), and *al-yābis wa'l-nāşif* 'absorbent' *Hou.* 6, 1; a.o. *do.* 27, 1 (opposite to 'moist' *ya:s*): *xiv kuru*: *al-xayin* ('rough') *wa'l-yābis* *Id.* 69; *Bul.* 8, 7 (üzüm); 8, 9 (1 kak): *xv camād* 'dry (soil, etc.)' *kuru Tuh.* 12a. 3; *Kav.* 63, 8 (üzüm): **Osm.** xv ff. *kuru* 'dry, empty, empty-handed, valueless', and the like; 'dry land'; c.i.a.p. *TTS I* 499; *II* 668; *III* 469; *IV* 555.

İD 2 **kuruğ* See *kuruğluğ*.

karğa: properly 'crow', but sometimes also used for other large black birds like 'rook' and 'raven'; an old animal name ending in -ğa: L.-w. in Pe., etc., see *Doerfer III* 1386. Cf. *kuzgun*. *Uyg.* viii ff. Bud. (one of seven undesirable forms of rebirth) *karğanıñ* 'as a crow' *U II* 32, 55: **Xak.** x1 *karğa*: 'crow' (*al-ğurāb*) *Kaş. I* 425 (prov., verse); o.o. *I* 254, 20; 467 (?), *tarmak*); *II* 26, 2: *xiv Muh. al-ğurāb karğa*: *Mel.* 73, 1; *Rif.* 175: *Çağ.* xv ff. *karğa kalāğ* 'crow' *San.* 272r. 8: **Xwar.** *xiv ditto Qutb* 133: **Kip.** *xiii al-ğurāb karğa*: *Hou.* 10, 8; *xiv ditto Id.* 70; *Bul.* 11, 11; *xv ditto Kav.* 62, 14; *ğurāb karğa* (and *kuzgun*) *Tuh.* 26b. 3.

karğu: 'a watch-tower with a beacon on the top to give raid warnings'. *Kaş.*'s alternative form *karğuy* is *Hap. leg.* but perhaps an earlier form, since in *II E* 37 the word looks more like *karğūñ* than anything else and an evolution *karğūñ > karğuy > karğu*: is quite plausible. **Türkü** viii *Selepe: kođı yorıpan karğūñ(?) kisılta*: 'marching down the Selenga river I blocked the watch-towers' (and destroyed their dwellings and

movable property there) *II E* 37; *karğu*: *T* 34 (eđđü:tlı); 53 (ođğurt-): *Uyg.* viii *Kem(?) karğusında*: 'at the watch-tower of Kem(?)' should perhaps be read in *Şu. S I* for *kem(?) karğu*:...du: **Xak.** x1 *karğu*: 'a thing built in the shape of a minaret (*al-manāra*) on the top of a mountain; a fire is lit on it when the enemy approaches, so that everyone can stand to arms (*ya'xud* . . . *uhbatu*) *Kaş. I* 426; *karğu*:y similar translation *III* 241.

VU(D) *korğu*: n.o.a.b.; *prima facie* a *Dev. N./A.*; not semantically connected with *kurb-* but perhaps a crasis of **korkğu*: fr. *kork-*. **Xak.** x1 *korğu*: er *al-raculu'l-şayyās* 'a heedless, irresponsible man' *Kaş. I* 426: (example of a word ending in -u:) *al-raculu'l-naziğ ditto korğu*: *I* 18, 12.

D *karğa:ğ* *Dev. N.* fr. *karğa:-*; 'a curse'. Survives in *NW Kk.*, *Kaz. karğaw*; *Kumyk*, *Nog. karğav*; cf. *karğış*. **Xak.** x1 *karğa:ğ* (*MS. karğa:k*, but among words ending in -ğ) 'a curse' (*al-la'n*); 'hence one says *teğri*: *karğa:ğıpa*: *İlme*: 'do not incur the curse of God' *Kaş. II* 288; (a.o. *I* 467, error, see *karğa*).

D I *kirğa:ğ* *Hap. leg.*; *Dev. N.* fr. **I** *kirğa:-*. **Xak.** x1 *kirğa:ğ* 'the anger (*ğadab*) of a chief or king directed at his subordinates'; hence one says *xan an: kirğa:di*: 'the king was angry (*ğadaba*) with him, and shunned him' (*a'rađa anhu*); they distinguish between the curse of God on His servants and the curse of one servant (of God) on another of his own kind, by placing a *fatha* (on the *qāf*) in the first case and a *kasra* in the second; just as they distinguish between the envoy (*rasul*, i.e. Prophet) of God, and the envoy of a king, and call the first *yala:vaç* (-f-) and the second *yala:var* (-f-) in the *Uyg.* language *Kaş. II* 288.

D 2 *kirğa:ğ* *Hap. leg.* but see *kirğa:ğlığ*; *Dev. N.* fr. **2** **kirğa:-*; there is an obvious connection with *Çağ. kiriğ/kirik* (see *kırık*) which looks like a *Seg. f.* of *kıdığ*; the sound change *đ > r* is not well attested in Turkish, but *đ > z* does occur in some languages and *z > r* in the whole *l/r* Turkish group (*Studies*, pp. 37 ff., etc.). **Xak.** x1 *kirğa:ğ kifāfu'l-tawb wa turrāhi* 'the selvages of a garment and its edge' *Kaş. II* 288.

D *kurğak* (*kurğak*) *Dev. N.* fr. *kurğa:-*; 'dry land; dryness, drought'. Survives in *NE, NC, NW kurğak*; *SC* *Uzb. kurğok*; *SW Az. ğurağ*; *Osm. kurak*; *Tkm. ğurak*; *Kaş.*'s *PU kurka:ğ* seems to belong here, but is a dubious form, it is out of alphabetical order and the *qāf* is not vocalized; *kurğag* would be a more plausible form. *Uyg.* viii ff. Bud. (if I have killed creatures that live in the water) *kurğakda kemışip* 'by throwing them on dry land', or *kurğakdaki tnlğlarağ* 'creatures that live on dry land' (by throwing them in the water) *U II* 77, 28; 86, 45-6; *TT IV* 10, 9-10: **Xak.** x1 *kurğak yilın fi 'ami'l-qaht* 'in a year

of drought' *Kaş. III* 60, 2; (PU) **kurka:ğ** *al-marī*, that is 'a desert (*al-mafāza*) containing neither water nor vegetation' *I* 465; **Xwar.** xiv **kurğak** 'dry, waterless' *Qutb* 144; **Kom.** xiv 'drought' **kurğak CCG**; **Gr.**: **Kip.** xiv **kurak** *al-sanatū'l-cadba* 'a year of drought' *Id.* 71; (after the four seasons) *al-yuḥs* 'drought' *yobrak Bul.* 14, 1 may, as suggested by Zaj. be a scribal error for **kurak**, but looks more like **toprak**; **Osm.** xviii **kurak** in *Rūmī, xuṣḫī* 'dryness, drought' *San.* 285v. 27.

D korkuğ See **korkınç**.

D kırğıl Den. N./A. in **-ğıl** (associated with colours) fr. **2 kır**; 'grey haired, turning grey'. Now displaced in Osm. by **kırıl** (a modern word). **Xak.** xi **kırğıl er al-kahl minā'l-ricāl** 'a man of mature years' *Kaş. I* 483; **KB** **yağıcı ürün kırıl erislerigler yağika alın kıl** 'confront the enemy with battle-hardened white- and grey-haired warriors' 2371; a.o. 2372 (**yağıcı**): **Kip.** xiii (between 'decrepit old man' and 'youth') *al-kahl kırıl Hou.* 24, 19; **Osm.** xiv to xviii **kırğıl** 'turning grey; a grey-haired man'; common, esp. in Ar. and Pe. dicts. *TTS I* 460; *II* 630; *III* 448; *IV* 513.

D korkluk 'coward'; n.o.a.b.; irregular, Dev. N./A. with a Den. Suffix. **Xak.** xi **korkluk er al-racul'l-xäyifū'l-cabān** 'a timid and cowardly man' *Kaş. III* 417; **KB** 2292 (alplik).

D kırıklım Hap. leg.; abbreviated N.S.A. fr. **kırıl-**; lit. 'a single act of being shaved off', hence 'of which the surplus contents have been scraped off, so that the vessel is full but not heaped'. **Xak.** xi **kırıklım sa:ğū: mikyāl cammān balāğ'a'l-kayl tuğāfahu** (MS. *tuğāfahu*) 'a full measure, of which the contents reach the brim' *Kaş. III* 418.

D kırğın Dev. N./A. fr. **kır-**; s.i.a.m.l.g. except NE(?) meaning 'massacre, extermination; epidemic or epizootic disease'. The only early occurrence seems to mean 'punishment or torture'. **Uyg.** viii ff. **Bud.** (they subdue and suppress wicked men and) **kıyn kırğın** (v.l. **kızğın**) **teğürür** 'inflict severe punishment and torture on them' *TT VI* 255.

kırkın originally 'maiden, young woman', later perhaps more specifically 'slave girl'. N.o.a.b. Cf. **kırna:k**, **1 kız**. **Türkü** viii ff. **Man.** **ekı yéğlrmi teğri kırkın** 'the twelve divine maidens' *M III* 16, 8 (ii); **Uyg.** viii ff. **Bud.** in *U III* 42, 23-4 the **küydék** (sic) **yinçge kırkınlar** 'the delicate ladies of the harem' rank below the queen and before the **téğins** and **buyruks**; o.o. *do.* 13, 4 (ii); 14, 16 (i); 69, 3; in the account of the palace of the dragon king in *PP* 41 ff. the successive doors are guarded by: (1) 'pure maidens' (**kızlar**) 41, 1-2; (2) 'four beautiful **kırkın**' 42, 1-2; (3) 'eight beautiful, marvellous, pure maidens' 42, 8 ff., described in 44, 6 as **kapāğı kırkınlar**; **Xak.** xi (he became my relation by marriage) **kırkın takı: koluştı:** 'and asked for my daughter's hand' *II* 110, 4; a.o. *I* 326

('slave girl', **1 kız**): **Xwar.** xiv **kırkın** 'maid-servant' *Qutb* 149.

D korkınç/korkunc N.Ac. fr. **korkun-**; 'fear'. S.i.s.m.l. in SE, NC, NW, and SW. The more regular form **korkuğ** N.Ac. fr. **kork-** is not noted earlier than xiii(?) *Tef.* 214; xiv, **Xwar.** *Qutb* 141; **Kom.** *CCG*; **Gr.**; **Osm.** *TTS I* 485; *II* 652; *III* 477; *IV* 541; it s.i.s.m.l. in NE, SE, SC, NW, and SW. In languages having both words **korkınç** sometimes means 'danger, terrible', and the like. **Türkü** viii ff. *Irkb* 36 (**uçru:ğlu:ğ**): **Uyg.** viii ff. **Man.** **üç yavlak yolka korkınçım** 'out of fear of the three evil ways' *TT III* 143; **Bud.** *U II* 39, 93-4, etc. (**ayınç**); o.o. of **korkınç** in *TT VIII, X*: **Xak.** xi **korkınç** (second *qāf* unvocalized) *al-xawf* 'fear' *Kaş. III* 387; a.o. *III* 168 (**kuyım**): xiii(?) *Tef.* **korkunc** 214; xiv **Muh.** *al-xawf korkunc Mel.* 52, 9; *Rif.* 148; **Çağ.** xv ff. **korkunc xawf Vel. 337 (quoting); (**korku/korkuğ**) **korkunc** (so spelt) *xawf wa hirās wa bim* 'fear, terror' *San.* 286r. 17 (quoting); **Kom.** xiv 'fear' **korkunc CCI**; **Gr.**: **Kip.** xiv **muxif** 'terrible, terrifying' **korkunç** (sic) *Tuh.* 39a. 9.**

D karğış Dev. N./A. fr. **karğa-**; 'a curse'; often, but not always, 'God's curse'. S.i.a.m.l.g. **Xak.** xi **karğış al-la'n** 'a curse'; hence one says **teğri: karğışı: anıñ üze:** 'God's curse be upon him'; it also occurs as an Adj. (*sifa*), so one says **karğış kışl:** 'an accursed (*mal'im*) man' *Kaş. I* 461; **karğış kilur ömeiler:** 'guests curse' (*yal'an*; a stingy host) *I* 274, 18; **KB** (when a notorious sinner dies) **karğış bolur** 'he becomes accursed' 246; xiv **Muh.** *du'a radi* 'a curse' **karıkış** (sic) *Mel.* 30, 3; *al-du'a* 'alayhi ditto **karıkış** (sic) *aytmak Rif.* 126; **Çağ.** xv ff. **karğış bad du'a** 'curse'; (and 'confusion, quarrel') *Vel.* 318 (quoting.); **karğış** (spelt) *nafrin* 'curse' *San.* 272r. 11 (quoting) and statement that only *Vel.*'s first translation is correct): **Xwar.** xiv **karğış** 'curse' *Qutb* 133; *Nahc.* 12, 12; 250, 6; (**Kom.** xiv **karğışlı/karğışlu** 'accursed' *CCI, CCG*; **Gr.**): **Kip.** xiii ('span') **karış**, also *du'a'u'l-si* *Hou.* 20, 18; xiv **karış** ('span') and *du'a radi* *Id.* 69; xv in a para. on *al-du'a Kav.* 18, 1 ff. the V. **alğış eyle-** is continually used as an example, but **karğış eyle-** occurs once, untranslated; *du'a'u-sarr* (in margin *al-la'n*) **karğış Tuh.** 15b. 10.

S karğuy See **karğū**.

kırğuy 'sparrow-hawk, *Accipiter nisus*'; s.i.a.m.l.g. except NE, usually as **kırğūy**, but in SE alternatively **kurğuy**; SW Az., Tkm. **ğırğı** (lacking in Osm.). In NE and some other languages displaced by the Mong. L-w. **karğıyay.** L-w. in Mong. (*kırğuy*; *Kow.* 2552; Pe., etc., *Doerfer III* 1461. Cf. **1 çavlı**; etc. **Xak.** xi **kırğuy** (mis-spelt *kırku-y*); but under the heading **-ğ-**; the first *qāf* has both *fatha* and *kasra*) *al-bāşiq* 'sparrow-hawk'; and *al-yu'yu'*, prob. 'the merlin' is called **çibek kırğuy** *Kaş. III* 241; a.o. *I* 388 (**çibek**); **kırğuy** **sunğurka: karışma:s al-bāşiq lā**

tiŕq lahu ma' ahbari'l-buzâh 'a sparrow-hawk does not quarrel with the biggest of the falcons' *II* 95, 8; xiv *Muh. bâşiq kirġu: Mel.* 72, 13; *Rif.* 175: *Çağ.* xv ff. *kirġu* the name of a hunting bird of the same kind as a falcon (*bâz*) but smaller, which they call 'a sparrow hawk' (*bâşa*) *San.* 295r. 24: (Kom. xi 'nightingale' *korġuy* (an inexplicable error) *CCG*; *Gr.*): *Kip.* xiv *kirġi:* (?; vocalized *koruġi:*) *al-bâşiq Id.* 70; ditto *kirġi:* (*sic*) *Bul.* II, 15; xv ditto *Tuh.* 7b. 2.

Dis. V. ĞRĞ-

D karık-. Intrans. Den. V. fr. I *ka:r*; lit. 'to be affected by snow'. Survives in some NE, NC languages, same meaning. **Xak.** xi *er kô:zl: karıktı:* 'the man's eyes were dazzled by the snow' (*qamarat . . . mina'l-tîc*); if this is derived from 'snow' it should be *ka:riktı:* (and is taken from a shortened form (*mina'l-manġûs*); but if it is taken from the word *karak* 'an eyeball', then it is taken from the correct form (*mina'l-sahîh*) *Kaş.* II 115 (*karıka:r, karıkma:k*; an etymological connection with *karak*, which would be quite normal in Ar. is, of course, impossible in Turkish): *Çağ.* xv ff. *karıġ/karık(-dî, -mak)* *kara çok bakmadan göz alın-* 'to be dazzled by looking at the snow for a long time' *Vel.* 318 (quotns.); *karık-* (spelt) *ba-barf uftâdan-i ġaşm* 'of the eyes, to be dazzled by snow'; the V. cannot be used by itself, the Subject 'eyes' must be mentioned *San.* 270v. 1 (quotns.).

karġa- 'to curse'. S.i.a.m.l.g., usually as *karġa-*, but SW Az. *ġarġi-*; Osm. *karġi-*; Tkm. *ġarġa-*. See *kirġa-*. **Xak.** xi *tenri: anı: karġa:dı:* 'God cursed him, (*la'anahu*) *Kaş.* III 290 (*karġa:r, karġama:k*); a.o. I 284 (2 arka-): *Çağ.* xv ff. *karġa(-dî) bad du'â eyle-, ilen-* 'to curse' *Vel.* 317 (quotn.); *karġa- nafrın hardan* ditto *San.* 269r. 7 (quotns.); *Xwar.* xiv *karġa-* 'to curse' *Qutb* 133; Kom. xiv ditto *CCG*; *Gr.*: *Kip.* xiv (after *karıŕ*) hence *kara- da'â 'alayhi* 'to curse'; one says *tenri anġa: karasun*; and in the *Kitâb Beylik karġa- da'â 'alayhi Id.* 69; xv *la'ana karġa- Tuh.* 32a. 13.

S kirġa- 'to curse'; n.o.a.b. There is no other trace of a distinction of the kind suggested, and in I 284 *karġa-* is used with a human Subject. **Xak.** xi *beġ anı: kirġa:dı:* 'the *beġ* cursed him and treated him roughly and shouted at him' (*ab'adahu . . . xaşuna 'alayhi wa zacarahu*); do you not see how they had distinguished between God's curse and the persecution (*tard*) by one servant (of God) of another servant like himself by putting a *fatha* on the former and a *kasra* on the latter? *Kaş.* III 290 (*kirġa:r, kirġama:k*; in all three places spelt *kızġa-* in the MS.); a.o. II 288 (I *kirġa:ġ*).

D kurġa- Dev. N. fr. *kurug*; 'to be, or become, dry'. S.i.s.m.l. in NE, NC. **Xak.** xi *yê:r kurġa:dı:* 'the ground became dry

(*yabisat*) for lack of rain' *Kaş.* III 290 (*kurġa:r, kurġama:k*).

D karġat- Caus. f. of *karġa-*; s.i.s.m.l. **Xak.** xi of *ye:kni: karġattı: al'ana'l-ġayyan* 'he had the devil cursed' *Kaş.* II 338 (*karġatu:r, karġatma:k*).

D(S) kirġat- Hap. leg.; Caus. f. of *kirġa-*. **Xak.** xi of *anı: kirġe: kirġattı:* 'he urged the *beġ* to be angry with him and shun him' (*hanıġa 'alayhi wa a'rada 'anhu*) *Kaş.* II 338 (*kirġatu:r, kirġatma:k*).

D kurġa:d- Hap. leg.; Intrans. (here Inchoative) Den. V. fr. I *kurug*; cf. *kurır-*. **Xak.** xi *yer: kurġattı:* 'the ground began to dry out (*axaġat . . . fi'l-cafa*) and was parched (*qahıtat*) for lack of moisture'; the original form was *kurġa:dttı:* then it was assimilated (*udġima*) *Kaş.* II 338 (*kurġatu:r, kurġatma:k* (*sic*); this seems to be an error, the *-d-* should be preserved, at any rate in the Aor.).

D korkıt- Caus. f. of *kork-*; 'to frighten (someone)'. S.i.a.m.l.g., usually as *korkut-* often meaning 'to threaten'. **Türkü** viii ff. *Man. Chuas.* 87-8 (*ürkıt-*): **Xak.** xi of *anı: korkuttı:* 'he frightened him' (*xawwafahu*) *Kaş.* II 339 (*korkutu:r, korkutma:k*; a.o. II 365, 10: *KB* 656 (*kork-*): xiii(?) *Tef. korkıt-/korkut-* 'to frighten, to let oneself be frightened' 214-15; (xiv *Muh. al-tahşil* 'to obtain, acquire' *korkutmak*, an obvious error, prob. for *kazġanmak Mel.* 36, 1; *Rif.* 121 has *karanmak*, an error for *kazanmak*): *Çağ.* xv ff. *korkut-* Caus. f.; *tarsânidan* 'to frighten' *San.* 285r. 17; Kom. xiv ditto *CCG*; *Gr.*: *Kip.* xiii *xawwafahu korkut- (?; MS. kort-)* *Hou.* 39, 19; xv ditto *korkuŕ-* *Kav.* 77, 14.

D karġal- Pass. f. of *karġa-*; 'to be cursed'. Survives in SC Uz. and some NW languages; see *karġan-*. **Xak.** xi *ye:k karġaldı:* 'the devil (etc.) was cursed' (*lu'ina*) *Kaş.* II 236 (*karġalu:r, karġalma:k*).

D kırkıl- Pass. Y. of *kırk-*; 'to be sheared'; s.i.m.m.l.g. **Xak.** xi *yuwġ kırkıldı:* translated 'the sheep or some other animal was sheared' (*cuzza*) *Kaş.* II 236 (*kırkılu:r, kırkıлма:k*).

D korkul- Pass. f. of *kork-*; used only as an Impersonal V.; survives with the same usage in SW Osm. **Xak.** xi *ıŕdın korkıldı: xıfa mina'l-amr* 'the affair was feared' *Kaş.* II 236 (*korkulu:r, korkulma:k*).

D karġan- Refl. f. of *karġa-*; survives in some NE and NW languages, but only in a Pass. sense. *Uyg.* viii ff. *Man.-A M I* 9, 9 etc. (I *alkan-*): (O. *Kır.* ix ff. *kadaşlarınıŕ karġanu:r* is read in *Mal.* 25, 6, but this part of the text is quite unreliable; ?read *kazġanu:r*): **Xak.** xi *er özin karġandı:* 'the man cursed (*la'ana*) himself because penitence came to him' (*li-nadâma waqa'at lahu*) *Kaş.* II 249 (*karġanu:r, karġanma:k*).

D korkun- Refl. f. of *kork-*; s.i.s.m.l., e.g. NE *Tel. korkun-* 'to fear for oneself' *R II*

564. **Xak. XI er ıñđımar korkundu; aħassa'l-raculü'l-xawf wa ađmara fıı nafsıhi** 'the man had a sensation of fear (over the matter) but concealed it within himself' *Kaş. II* 250 (**korkunu:r, korkunma:k**).

VUD kurğur- (?**kurğar-**) Hap. leg.; abbreviated Den. V. in fr. **I kuruğ;** 'to be dry', in contrast to **kurğad-** which means 'to become dry'; the MS. has -ı- in the second syllable, but the normal vowel would be -a-. **Xak. XI yer: kurğirdi:** 'the ground (etc.) was dry (*yabısar*) for lack of moisture' *Kaş. II* 193 (**kurğırar, kurğırma:k**).

VUD korğur- Hap. leg.; Intrins. Den. V. fr. **korğu:**; the MS. has -ı- everywhere in the second syllable, but in view of the etymology this must be an error. **Xak. XI er korğurdı:** 'the man (etc.) was heedless and irresponsible' (*tāşa*) *Kaş. II* 194 (**korğurır, korğırma:k**).

D karğaş- Hap. leg.; Recip. f. of **karğa-**. **Xak. XI olar: ikki: karğadı:** 'the two cursed one another' (*talā'anā*) *Kaş. II* 220 (**karğaşur, karğaşma:k**).

D kirğaş- Hap. leg.; Recip. f. of **kirğa-**. **Xak. XI olar: ikki: kirğadı:** 'arada kull wāhid minhumā šāhibahu meaning obscure; 'arada with the Acc. normally means 'to meet'; 'arada means 'to shun', but is followed by 'an, see **I kirğag;** the sentence must, however, mean 'those two cursed (or were angry with, or shunned) one another' *Kaş. II* 220 (**kirğaşur, kirğaşma:k**).

D kırkıř- Hap. leg. ?; Co-op. f. of **kırk-**. **Xak. XI ol maña: yuñ kırkıřdı:** 'he helped me to shear the wool and hair' (*fi cazzi'l-şif wa wabar*) *Kaş. II* 221 (**kırkıřur, kırkıřma:k**).

D korkuř- Recip. f. of **kork-**; 'to be afraid of one another'; s.i.s.m.l. **Xak. XI olar: ikki: korkuřdılar:** 'those two were afraid (*xāfa*) of one another' *Kaş. II* 221 (**korkuřur, korkuřma:k**): **Çağ. xv ff. korkuř- bā-ham tarsıdan** 'to be afraid together' *San.* 285r. 17.

Tris. ĞRĠ

D kara:ğü: Den. N./A. fr. **kara;** **kara:ğünü:** in *Kaş.* is obviously the *Acc.* of this word misunderstood. Survives in SE Tar. **kariğü R II** 185; **Türki kariğü BŞ** 472; **kariğü Jarring** 240; 'blind'. Cf. **teğlük, közsüz.** **Uyg. VIII ff. Civ.** (if an ear is blocked) **karağü sıçğannıñ ötin tamıřsar açılır** 'if one drops into it the gall of a blind (?; 'black' is more prob.) mouse, it is cleared' *H I* 56-7; **Xak. XI kara:ğü: al-zāc** 'sulphate of iron': **kara:ğü: al-a'mā** 'blind' *Kaş. I* 446: (among words of the form *fa'ülali*) **kara:ğünü:** 'the name of a children's game which they play in the dark' (*aşıya(n)*) *III* 243; **KB sözüğ bolsu közsüz karağuka köz** 'let your words become an eye for the eyeless blind man' 178; **billiğsiz karağü turur** 'the ignorant man is blind' 179, 271; o.o. 493 (**billiř-**), 1861:

xııı(?) Tef. al-a'mā karağü közsüz 200: **xıv Rbğ.** (Adam looked at them and) **ba'đını karağü kördi** 'saw that some of them were blind' *R II* 152.

kira:ğü: 'hoar frost'. Etymology obscure. S.i.a.m.l.g. L.-w. in Mong. (*kirağü(n)*) *Kow.* 2548) and Pe., etc., *Doerfer III* 1600. **Uyg. xıv Chin.-Mong. Dict. shuang** 'frost' (Giles 10, 120) **kirağü Ligeti** 166: **Xak. XI kira:ğü:** 'the hoar-frost (*al-calid*) which falls from the sky in cold weather' *Kaş. I* 446: **Çağ. xv ff. kiraw kirağü** which falls from the sky to the ground on cold nights and whitens the round' *Vel.* 330 (quotns.); **kiraw** (spelt) *gabnam-i barf*, 'hoar-frost'; in Ar. *şaiğ San.* 295r. 16: **Xwar. xıv kirağü ditto Qutb** (131 error), 149: **Kom. xıv** 'hoar frost' **kirov CCG**; **Gr.: Kip. xıv al-zumitā** 'hoar frost' **kirawu: Bul.** 14, 1: **xv zumitā kiraw Tuh.** 17b. 10: **Osm. xvııı kirağü** in *Rümi*, 'hoar frost' *San.* 295r. 11.

D kurı:ğü: Hap. leg.; Dev. N./A. fr. **kurı-**. **Xak. XI kurı:ğü: neñ:** 'a thing which is on the point of drying' (*alā şarafıl-cafāf*); also 'the time when a thing dries' *Kaş. I* 446.

D karakçı: N.Ag. fr. **2 karak;** in spite of the dubious status of that word there is no alternative etymology; 'brigand, highwayman'. S.i.a.m.l.g. L.-w. in Pe., etc., *Doerfer III* 1445 (with an ingenious but dubious etymology). **Xak. XI KB** (keep the roads safe and) **karakçığ sekerçiğ arıtğıl arığ** 'make a clean sweep of the brigands and?' 5577; a.o. 1737: **Çağ. Vel.** 317; *San.* 271r. 27 (**2 karak**): **Xwar. xıv karakçı** 'brigand' *Qutb* 132; *MN* 135: (**Kom. xıv** 'beggar' **karakçı** (error for **karaçı**; q.v.) *CCG*; **Gr.:** **Osm. xıv karakçı** 'brigand'; in three texts *TTS II* 583.

D koriğci: N.Ag. fr. **koriğ;** survives in SW Osm. **korıcı/korucu** 'the guardian of a fenced tract of pasture or forest'. **Xak. XI koriğci:** (*MS. koriğci*) **hāmi'l-himā** 'a guardian of private property' *Kaş. III* 242.

F kuruğjın 'lead' (metal); the -j- and form of the word show that it is a l.-w. An early l.-w. in Mong. as *korğolci*, (*Kow.* 969) unless this is an independent borrowing fr. the same foreign language. S.i.a.m.l.g., in most cases with minor phonetic changes, but some NE languages use the Mong. word and SW Osm. has **kurşun**, Tkm. **ğurşun**, and Az. **ğurğuşun**. In some languages also used for 'tin', usually qualified by **ak** 'white'. L.-w. in Pe., etc. in various forms, *Doerfer III* 1466. **Xak. kuruğjın**, 'with -j-', *al-usruf* 'lead'; the Oğuz leave some letters out and say **koşun** (*sic*, in margin **korşun**, which was perhaps the original reading) *Kaş. I* 512; a.o. **1293 (bat-): xıv Muh. al-raşās** 'lead' **korşun**; *al-usrub kara: korşun Mel.* 75, 6; *Rif.* 178: **Çağ. xv ff. korğaşun kurşun Vel.** 338 (quotns.); ditto (spelt) **surb** 'lead' *San.* 286r. 11 (quotn.); **Oğuz XI** see **Xak.: Kom. xıv** 'lead' **korğaşın**; 'tin' **ak korğaşın CCI, CCG**; **Gr.: Kip. xııı al-raşās korğaşun**; Tkm. **kurşun Hou.** 31,

13: XIV *korğuşun* (sic) *al-raşas*; Tkm. *kurşun* *Id.* 70; *al-raşas*; *kurşun* *Bul.* 4, 11; XV *al-raşas*; *korğaşın* (sic) *Kav.* 58, 13; *raşas*; *korğaşın* and *kurşun* *Tuh.* 17a. 1.

D *kirğaglıg* Hap. leg.; P.N./A. fr. 2 *kirğag*; 'having a selvedge or border'. Türkü VIII III N 11 (*kutay*).

karğıla: 'swallow, swift', and similar birds; this is the earliest form of the word, with the ending *-laç*, which also appears in other bird names; it was very soon metathesized to *karlıgaç*, prob. because *-gaç* was a familiar, though in this context inappropriate, Turkish Suff. S.i.a.m.l.g., often with large phonetic changes, e.g. SC Uzbek *kaldırğoc*; SW Az. *ğaranğuş*; Osm. *kırlanğic*; Tkm. *ğarla-vaç*. L.-w. in Pe., etc., *Doerfer* III 1513. Uyğ. VIII ff. Civ. *karlıgaç etin* 'swallow's flesh' *H I* 94; a.o. *do.* 95 (*I uya*); *Xak.* XI *karğılaç al-watwāt* 'swallow'; *karlıgaç* metathesized alternative form (*luğa bihi* 'alā-l-qalb') *Kaş.* I 526; (in verse) *karğılaç al-xuttāf* 'swift' *I* 529, 6; *III* 178, 15; *Çağ.* xv ff. *karluwaç/karluğaç* (spelt) *piristüh* 'swallow' *San.* 272r. 18 (quotn.); *Xwar.* XIV *karluğaç* ditto *Nahc.* 42, 17; *Kip.* XIII *al-sunimū* 'swallow' *karla:gaç* *Hou.* 10, 10: XIV *karluğaç al-xuttāf*; *karlawuç* ditto *Id.* 70; ditto *karlıgaç* *Bul.* 11, 15; xv 'the black sparrow' (*uşür*) called *al-xuttāf* 'karlağas' *Kav.* 62, 15; *sunimū huwa* 'uşürü'l-bayt(?) . . . (three words illegible) 'the swallow; it is a house(?) sparrow' *karla:gaş* (in margin, in different hands, *al-xuttāf* and *karluğaç*) *Tuh.* 19a. 13; *Osm.* XIV ff. c.i.a.p.; XIV *karluğaç* (once): XIV to XVI *karlağuç*; XVI ff. *karlanğuc* *TTS* I 425; *II* 592; *III* 416; *IV* 478.

D *karaklıg* Hap. leg. ?; P.N./A. fr. 1 *karak*. *Xak.* XI *karaklıg* 'any animal which has eyeballs' (*muqla*) *Kaş.* I 497; (*Çağ.* xv ff. *karaglık qahıt wa galā* 'famine, drought' *San.* 271r. 28 (quotn.); the meaning is inferred fr. the quotn. which contains the phr. *qahıt wa karaglık* but the word is clearly an A.N. fr. 2 *karak* meaning 'brigandage').

D *korağlıg* Hap. leg.; P.N./A. fr. **korağ* Dev. N./A. fr. *kora*:- Uyğ. VIII ff. Civ. (if a boy) *korağlıg bolsar* 'becomes sickly, loses weight' (put donkeys' hair on his head and) *koranmaz bolur* 'he ceases to lose weight' *H I* 103-4.

D *koriğlıg* Hap. leg.; P.N./A. fr. *koriğ*; 'privately owned' or the like. Uyğ. VIII ff. *Bud.* *Chuas.*, Berlin, 27, 8-9 (evinliğ).

D *kuruğlıg* P.N./A. fr. 2 **kuruğ*, Dev. N. fr. *kur*:-; n.o.a.b. *Xak.* XI *kuruğlıg ya: al-qawsu'l-muwaitar* 'a strung bow' *Kaş.* I 496; a.o. *I* 501, 4-5.

D 1 *kuruğluk* A.N. fr. 1 *kuruğ*; 'dryness'. S.i.s.m.l. *Xak.* XI *kuruğluk* 'dryness' (*caşaf*) of anything *Kaş.* I 503; a.o. *I* 505, 6.

D 2 *kuruğluk* A.N. fr. 2 **kuruğ*; 'bow-case'. N.o.a.b. Cf. *kurman*. *Xak.* XI *kuruğluk*

al-miqwas 'bow-case'; hence one says *kéş kuruğluk* 'quiver and bow-case' *Kaş.* I 504; in *I* 501, 6 mis-spelt *kuruğluğ*, although *kuruğluk* is clearly intended.

VUD *korğuluk* A.N. fr. *korğū*;; n.o.a.b. *Xak.* XI *korğuluk al-tayş wa'l-zaqzaqa* 'heedlessness, irresponsibility, volubility' *Kaş.* I 528: *KB* 2078 (yénik).

?D *karakān* perhaps Den. N. fr. *kara*;; some kind of tree or bush. An early l.-w. in Mong. as *karagana* 'thicket, scrub' (*Haenisch* 60); ditto, also *karagana*, *karğana* 'the false acacia of Siberia', *Robinia caragana* (*Kov.* 831-2, 844); see *Doerfer* I 275. Survives in NE Şor, Tel. *karagan* 'Robinia sibirica' *R II* 151; *Khak.*, *Tuv.* *xaragan* 'a kind of ocacia bush', unless these are reborrowings fr. Mong. *Xak.* XI *karakān* 'a kind of mountain tree' *Kaş.* I 448.

D *korkinçig* Dev. N./A. fr. *korkin*:-; 'frightening, terrible'. N.o.a.b. Türkü VIII ff. *Man.* *M III* 45, 4 (i) (E etin): Uyğ. VIII ff. *Man.* *korkinçig sansar* 'the terrible *samsāra* (chain of rebirths)' *TT III* 141: *Bud.* *korkinçig yel* 'a terrible wind' *PP* 18, 3; o.o. *do.* 18, 5; 26, 5-6 (adalıg), etc.

D *korkinçig* P.N./A. fr. *korkinç*; 'terrified, full of fear'. Pec. to Uyğ. Uyğ. VIII ff. *Bud.* *Kuan.* 43-4 (*busuşluğ*); *Suv.* 620, 22.

D *korkinçsiz* Priv. N./A. fr. *korkinç*; 'fearless', sometimes rather in the sense of 'lacking (proper) awe'. N.o.a.b. Türkü VIII ff. *Man.* *korkunçsuz köpülümüz için* 'because our minds lack (proper) awe' *Chuas.* 253-4: Uyğ. VIII ff. *Bud.* *korkinçsiz köpülin* 'with minds lacking (proper) awe' *U III* 17, 18; same phr. 'fearlessly' *do.* 55, 2; a.o. *Kuan.* 52 (2 *buşi*):

D *kuruğsak* 'stomach'; as *Kaş.* says, a Dev. N. fr. *kuruğsı*:-. S.i.a.m.l.g., usually as *kursak* and the like; cf. *karin*. Türkü VIII ff. *IrğB* 8 (*kılıç*): *Xak.* XI *kuruğsak al-ma'ida*, 'stomach'; and *qānisatu'l-tayr*, 'a bird's gizzard', is called *kuruğsak Kaş.* I 502; o.o. *I* 17, 2; *III* 334 (*kuruğsı*:-): *KB* 375 (öç-); XIV *Muh.* *al-ma'ida kursak*: *Mel.* 47, 15; *Rif.* 142: *Çağ.* xv ff. *kursak hawşala wa am'ā* 'stomach, intestines' *San.* 286r. 9 (quotns.): *Xwar.* XIV *kursak* 'stomach' *Qutb* 145: *Kom.* XIV 'stomach, bladder' *kursak CCI, CCG; Gr.*: *Kip.* XIII (under 'birds') *al-hawşala kursak Hou.* 10, 14: XIV *kursak al-kabid* 'liver'; and in the *Kitāb Beylik al-hawşala*, and in another place *al-ju'ād* 'heart' *Id.* 70; *Bul.* 12, 7 (*bökük*): xv *ra'su'l-ma'ida* 'the upper part of the stomach' *kursak Tuh.* 16b. 8; *ma'ida* ditto 32b. 8: *Osm.* XIV ff. *kursak* 'stomach', and *hawşala* in the metaph. meaning 'intelligence'; c.i.a.p. *TTS* I 498; *III* 489; *IV* 554.

D *karaksız* Hap. leg.; Priv. N./A. fr. 1 *karak*. *Xak.* XI (after *karaklıg*) and one says *karaksız teğ köür: yatağamaz* (sic, not *yata'āmā* as in printed text) *fi'l-harb wa ğayrihi*

ka'annahu lā yadri (corrected in margin to *yara*) *l-muhārabīn wa uhbatahum* 'he blinks in the battle (etc.) as if he did not know (see) the combatants and their weapons' *Kaş. I* 497.

D **karıksız** Hap. leg.; Priv. N./A. fr. ***karık**, Dev. N. fr. I **kar-**. **Xak.** XI *KB* 3899 (**katik-sız**).

D **karğaşa**: Dev. N. fr. **karğaş-**; 'quarrel, dispute', lit. 'cursing one another'. Survives in SW Osm. There are only three earlier occurrences, all prob. of xiv. **Uyg.** VIII ff. Civ. in a late document, D. Z. Tikhonov, *Khozyaistvo i obshchestvennyi stroi uigurskogo gosudarstva, X—XIV vv.*, Moscow—Leningrad, 1966, p. 240, bu borlukta **çamm** (*sic?*) **karğaşa yok** 'there is no objection or dispute regarding this vineyard' ll. 6–7; (let not any of my relations) **çam karğaşa çalmazunlar** l. 10: **Kom.** xiv 'a quarrelsome man' **karğaşa CCG**; *Gr.*: **Osm.** xiv ff. **karğaşa** (rarely **karğaşa**) 'quarrel, dispute'; in several texts xiv to xviii *TTS I* 421; *III* 416; *IV* 477.

Tris. V. ĞRĞ-

D **karakla-**: Den. V. fr. 2 **karak**; 'to pillage' and the like. Survives in NE Tel. **karakta-** 'to destroy' *R II* 149. **Yağma**: XI **tawarış karakla:di**: *qaşa'a'l-fariğ wa axada'l-māl* 'he cut the road and took the property' (?or livestock) *Kaş. III* 338 (**karaklar**; **karakla:ma:k**): **Xwar.** xiv **karakla-** 'to steal' *Qutb* 132.

D **kuruğla-**: Den. V. fr. 1 **kuruğ**; survives in NE Bar. **kurula-** 'to give a child a dry napkin' *R II* 932. **Xak.** XI **kuruğla:di**; **ne:pnli**: *ista'mala'l-şay' fi cafañi* 'he used the thing in its dry state' *Kaş. III* 336 (**kuruğlar**; **kuruğla:ma:k**).

D **kirğiltat-**: Hap. leg.; Caus. Den. V. fr. **kirğil**. **Uyg.** VIII ff. Bud. (many years and months have passed and) **başımız takı kara saçımız uçı bölüki kirğil(1)atyuk** 'have turned the ends and (other) parts of our heads and black hair grey' *U III* 55, 15–16.

D **kuruğlan-**: Hap. leg.; Refl. f. of **kuruğla-**. **Xak.** XI ol ötmekni: **kuruğlandi**: 'he reckoned that the bread was dry (*qifār*) and did not eat it' *Kaş. II* 268 (**kuruğlanu:r**; **kuruğlanma:k**).

VUD **korğulan-**: Hap. leg.; Refl. Den. V. fr. **korğu**. **Xak.** XI er **korğulandi**: *taşa'l-racul wa abādā* (MS. *aydā min nafsihī al-naşq* (MS. *al-zaq*) 'the man behaved heedlessly and irresponsibly and displayed levity' *Kaş. III* 201 (**korğulanu:r**; **korğulanma:k**; emendations in printed text are convincing).

D **karağur-**: Hap. leg.; Intrans. Den. V. fr. **karağū**: 'to be blind'. **Xak.** XI *KB* (do not forget death, make your preparations for it; do not forget yourself, know your own fundamental nature) **karağurma dünyāka sukluuk kilip** 'do not be blind, setting your heart on

this world' (it remains, but you go, screaming in penitence) 6092.

D **kuruğsı-**: Hap. leg.; Simulative Den. V. fr. 1 **kuruğ**; cf. **karğaiğ-**. **Xak.** XI **kuruğsı:di**: <ne:ğ> *tawaccaha'l-şay' li'l-cafañ* 'the thing started to dry'; the stomach (*al-mi'da*) is called **kuruğsı:k** after it, because it dries (*taciff*) hour after hour, and a desire for food arises from it *Kaş. III* 334 (**kuruğsı:r**; **kuruğsı:ma:k**).

Dis. ĞRL

D **karlığ** P.N./A. fr. 1 **kar**; 'snowy, covered with snow, inclined to snow'. S.i.a.m.l.g. **Uyg.** VIII ff. *Suv.* 590, 4–5 (**buzluğ**).

D **korluğ** P.N./A. fr. 1 **ko:r**; 'loser, liable to loss', and the like. N.o.a.b. **Uyg.** VIII ff. Civ. **korluğ** and the opposite **korsuz** occur in a standing formula relating to the incidence of loss arising from a contract in *USp.* 16, 30, 107, 108, 110, 114; it provides that one party **korluğ bolzun** 'shall be responsible for any loss', and that the other **korsuz bolzun** 'shall not be responsible': (**Xak.**) xiv *Muh. al-xāşir* 'loser' **korluğ Mel.** 52, 5; *Rif.* 148: (Kıp. xv *al-mahqūr* 'despised, slighted' **korluk Tuh.** 33a. 2; prob. a P.N./A. fr. Pe. *xwur*, same meaning).

D **korluk** A.N. (Conc. N.) fr. 2 **ko:r**. **Xak.** XI **korluk** 'an old skin container (*al-şann*) in which sour milk (*al-amiş*) is stored' *Kaş. I* 473.

Dis. V. ĞRL-

D **karıl-** (**ka:rıl-**) Pass. f. of 1 **kar-**; 'to be mixed (with something)'. Survives in SC Uzb. **koril-**; SW Osm. **karil-**; Tkm. **ğaril-**. **Uyg.** VIII ff. Bud. *Suv.* 133, 15 (**katil-**): **Xak.** XI *Kaş. II* 134 see **Oğuz**: *KB* (undoubtedly Thou art one, oh Everlasting Ancestor) **katilmaz karilmaz sakışka** (VU) **şeçü** 'Thou art not mingled (Hend.) with plurality' 10 (the meaning of the last word is obscure); **bularnıñ bile sen katil ham karil** 'associate freely (Hend.) with these people' 4401: **Oğuz XI bñr neş birke; karildi**: 'one thing was mixed (*ixtalaşa*) with another'; and the Turks use this word in Hend. (*'alā fariğ'l-i-ibā'*) and say **katildi; karildi: Kaş. II 134 (**karilur**, **karilma:k**): **Xwar.** xiv **karil-** 'to be mixed with (something *Dat.*)' *Qutb* 134: **Kom.** xiv **ünl karildi** 'his voice was hoarse' *CCG*; *Gr.* (perhaps Pass. f. of 2 **kar-**): **Kıp.** xv *ixtalaşa karı-* (*sic*, and **katil-**, with **karil-** added in the margin, and *şaxa* 'to be old' written below **karı-** in a second hand) *Tuh.* 6b. 12; *izwarra* (of food?) 'to go the wrong way' **karil-** 5a. 12; *ğaşsa* 'to be choked' **karil-** 27a. 9 (the last two Pass. f.s of 2 **kar-**): **Osm.** xiv **karil-** 'to be mixed; (of animals) to mate'; c.i.a.p. *TTS I* 423; *II* 590; *III* 414; *IV* 475.**

D **kiril-**: Pass. f. of **kir-**; s.i.s.m.l.g. with the same extended meanings as **kir-**. **Xak.** XI **kirildi**: **ne:ğ** 'the thing was scraped' (*quşıra*); and one says **kar: kirildi**: 'the snow was scraped (*curifa*) off the ground'; and **er**

kırıldı: 'the man was impoverished' (*iftaqara*), that is when his property is taken from him *Kaş. II 134* (**kırılır, kırılma**): **Çağ.** xv ff. **kırıl-** (spelt) 'to be scraped' (*xarāšida şudan*); 'to be massacred' (*qatl-ı mufrif-şudan*); 'to be broken' (*şikasta şudan San. 294r. 13* (quoton.): **Kom.** xiv 'to die' (*inter alia*) **kırıl- CCG**; **Gr.:** **Kip.** xiv **kırıl- uhlīka** 'to be destroyed' *Id. 70*.

D kurul- Pass. f. of **kur-**; s.i.m.m.l.g. with the same wide range of meanings as **kur-**. **Xak.** xi er eligt: **kuruldu:** translated 'his hands and feet were stiff' (or deformed, *taşannacat*); and one says *ya kuruldu:* 'the bow was strung' (*wuttira*) *Kaş. II 134* (**kurulur, kurulma**); a.o. *I 520* (**sişir**): xiv *Rhb.* (a snake came and) *ol yerde kurulup yattu* 'settled itself on that ground and lay down' *R II 932: Çağ.* xiv **kurul- murattab wa ārasta şudan** 'to be put in order, arranged'; and *naş şudan* 'to be erected' *San. 284v. 2* (quoton.): **Xwar.** xiv **kurul-** (of a bow) 'to be strung' *Qutb 145*; (of guests) 'to be assembled' *MN 21: Kip.* xv(?) *xadara* 'to remain, stay put' **kurul- Tuh.** 15a. 9 in margin.

D karla- Den. V. fr. 1 **kar:**; 'to snow'. S.i.s.m.l. **Xak.** xi **bulit karla:di:** 'the cloud snowed' (*aşlacat*) *Kaş. III 298* (**karla:r, karla:ma:k**); o.o. *I 463, 11; III 319, 1*.

D kırila- Den. V. fr. 2 (and 3) **kır:**; survives in NE Sag. **kırila- R II 753**; **Khak.** **xırila-** 'to travel through the mountains'. **Xak.** xi **ol yéririg kırila:di:** 'he made furrows (*axādīd*) in the ground', for melons and the like, also used for making a dam (*'arim*) *Kaş. III 298* (**kırila:r, kırila:ma:k**).

D kurla- Den. V. fr. 1 **kur:**; s.i.s.m.l. **Xak.** xi **ol kaftanıg kurla:di:** 'he made a belt (*mintaga*) for the robe and fastened it over it' *Kaş. III 298* (**kurla:r, kurla:ma:k**); **Xwar.** xiv **kurla-** 'to gird (oneself)' *Qutb 145*.

D karlat- Hap. leg.; Caus. f. of **karla-**. **Xak.** xi **tepr:** **kar karlatu:** 'God made it snow' (*aşlaca . . . al-şile*) *Kaş. II 347* (**karlatu:r, karlatma:k**).

D kırilat- Hap. leg.; Caus. f. of **kırila-**. **Xak.** xi **ol arık kırilatı rafa'a li'l-nahr 'arim wa şaft** 'he erected a dam and banks for the canal' *Kaş. II 347* (**kırilatu:r, kırilatma:k**).

D karlan- (*sic*) Hap. leg.; Refl. f. of **karla-**. **Xak.** xi **art ka:rlandi:** 'the mountain pass was full of snow' (*dāt şale*) *Kaş. III 197* (**ka:rlanu:r, ka:rlanma:k**).

D kırılan- Refl. f. of **kırila-**; survives in NE Alt., Tel. **kırılan-** (of mountains) 'to come to a peak' *R II 754*. **Xak.** xi **yér kırilandi:** 'the ground contained dams and furrows' (*şarat . . . dāt 'aram* (*sic*) *wa axādīd*) *Kaş. II 251* (**kırılanu:r, kırılanma:k**).

D 1 korlan- (**ko:rlan-**) Refl. Den. V. fr. 1 **kor:**; NE **korlan-/korlon-**; NC **Kzx.** **korlan- R II 575**; **Kir.** **kordon-** 'to be offended, ashamed, humiliated, insulted' may

be survivals of this word but are more likely to be Den. V.s fr. Pe. **xwur** (see **korluğ**). **Xak.** xi er **tavari:ğa korlandi:** translated 'the man regretted that something was beyond his reach (*taħassara . . . 'alā fawt*) and reckoned that it was lost' (*xusrān*); originally **ko:rlan- Kaş. II 250** (**korlanu:r, korlanma:k**); er **tavari:ğa ko:rlandi:** 'the man was sorrowful and regretted the loss of (*talahhafa wa tahassara*) his property when it disappeared' (*dahaba*) *III 197* (2 **ko:rlan-** follows); (**xiii(?) Tef.** **xorlan-** 'to be despised', fr. Pe. **xwur 348**).

D 2 korlan- (**ko:rlan-**) Refl. Den. V. fr. 2 **kor:**; n.o.a.b. **Xak.** xi **yoğrut korlandi:** *ğaluza'l-rā'ib* 'the curdled milk thickened' *Kaş. II 250* (no Aor. or Infin., follows 1 **korlan-**); **kımız korlandi:** *hamuđa'l-amış min xamir kâna fihi* 'the sour milk fermented because of the yeast that was in it'; also used of curdled milk when it thickens (*xaşura*) *III 197* (**ko:rlanu:r, ko:rlanma:k**).

Tris. ÖRL

D karılık A.N. fr. 1 **karı:**; 'old age'. S.i.s.m.l.; in SW Osm. meaning 'womanhood, wifehood'. **Xak.** xi **KB** (whatever youth may have collected for me) **karılık kelip aldı** 'old age has come and taken from me' 372; a.o. 1079; **xiii(?) Tef.** **karılık** 'old age' 201; **Xwar.** xiv ditto *Qutb 134*.

S karlıgaç See **karlıgaç**.

Tris. V. ÖRL-

D kara:la- Den. V. fr. **kara:** s.i.s.m.l. for both (physically) 'to blacken, defile' and (metaph.) 'to denigrate, defame'. **Xak.** xi **ol kara:la:di:** **ne:gni:** 'he blackened (*sawwada*) the thing' (**kara:la:r, kara:la:ma:k**); followed by 1, 2 **kara:la-**; **it kara:la:di:** 'the dog defecated' (*salaha;* no Aor. or Infin.) *Kaş. III 324*; a.o. 329, 14.

D 1 karı:la- Hap. leg.; Den. V. fr. 1 **karı:**. **Xak.** xi **ol erig karı:la:di:** 'he reckoned that the man was advanced in years (*kabir*) and attributed an advanced age (*hibar*) to him' *Kaş. III 324* (**karı:la:r, karı:la:ma:k**); a.o. 329, 29.

D 2 karı:la- Hap. leg.; Den. V. fr. 2 **karı:**. **Xak.** xi **ol yéririg karı:la:di:** *dara'a'l-ard* 'he measured the ground (etc.) in cubits' *Kaş. III 324* (followed by 1 **karı:la-**); a.o. 329, 15.

PE 3 **karı:la-** Hap. leg.; follows the second half of the entry of **kara:la-**; prob. an error for **karla-**; inserted here by a later scribe. **Xak.** xi tüpl: **karı:ğ karı:la:di:** *al-rih nafaħati'l-şak bi-dawī wa hafif* 'the wind blew the snow with a confused rustling noise' *Kaş. III 324* (**karı:la:r, karı:la:ma:k**).

Dis. ÖRM

D karım N.S.A. fr. 2 **kar-** 'a moat, town ditch', and the like; lit. (a moat filled by) 'a single overflow of water'. Survives with this meaning in NE Tel. *R II 183*. **Uyg.**

Bud. (all kinds of poisonous dragons and snakes lie) **ol baltık** (erasure leaving -e at the end; **teğre** would suit the sense) **yeme yéti kat karam** (Uyg.-A form) **içinte** 'round(?) that town and in the seven-fold moat' **PP** 39, 4-5: **Xak.** x1 **KB** (if in a dream you drink half a goblet of water, half your life has finished as a debt; if you drink the whole of it) **tökedi tiriglık kazıldı karım** 'your life is finished and a grave (lit. ditch) been dug' 6063 (Arat reads **kırım**, but the word, which is unvocalized, rhymes with **yarım** and **bérim**): XIII(?) **Tef.** **bir uluğ karım** (unvocalized) **kazdırdı** 'he had a great ditch dug' (and a great fire lit in it) 209 (mistranscribed **kurım**).

D kura:m Hap. leg.; N.S.A. fr. ***kura:-**, Den. V. fr. **2 kur**; lit. 'a single act of placing people according to their rank'. **Xak.** x1 **kura:m kişile:** *al-nâsu'l-culûs 'alâ'l-marâtib* 'people sitting according to (i.e. in the order of) their ranks' as they sit at the king's gate (*bâb*); hence one says **kişile:r kura:m olturdı:lar** 'the people sat according to their ranks' *Kaş.* I 413.

korum 'a massive rock, or pile of rocks'; survives in NE Alt., Leb., Şor, Tel. **korum R II** 561; **Khak. xorım** *Tuv. xorum*; **SE Turki koram/koyam/kuram** *Jarring* 252; the second element in the well-known name of the town Karakorum, originally an Uyg. capital, but mentioned in Mong. as early as XIII (*Haenisch* 176). **Xak.** x1 **korum al-saxr** 'a massive rock'; and 'abundant wealth' (*al-mâlu'l-camm*) is called **korum**; one says **ol korum buldı: wacada mâl camm** 'he has made a pile' *Kaş.* I 398; o.o. **III** 61, 20; 105 (**yuvluş-:**); **KB** (whatever country my laws reach) **ol él barça étlür taş erse korum** 'that country is completely organized, even if it is (only) stone and rock' 830: XIII(?) **Tef. korum taş** 'a rock' 215.

?**D karma:** 'pillaging; theft'; etymologically connected with **2 karak**; not connected with SW Osm. **karma** in the phr. **karma karışık** 'muddled, confused' which is a Dev. N./A. fr. **1 kar-**; n.o.a.b. **Xak.** x1 **karma: al-nahb** 'pillaging, theft'; hence one says **ne:ğ karma:la:dı:** 'he stole (*nahaba*) the thing' *Kaş.* I 433; **ka:ğun karma: bolsa:** 'if a melon has been stolen' (*muhiba*) I 410, 11.

D kirma: Pass. Dev. N./A. fr. **kır-**; lit. 'scraped' i.e. to a particular shape. In Ar. *xarafa* means 'to turn (on a lathe)' and *maxrūt* normally 'conical', but with 'ball' it must mean 'spherical'. Survives in SW Az. **ğırma** 'pellet, shot'; Osm. **kirma** 'pleat, fold, crease; broken'. **Xak.** x1 **kirma: al-maxrūt** 'turned on a lathe' of anything; hence one says **kirma: tobik kura maxrūta** 'a spherical ball' *Kaş.* I 433.

F kurma:n 'bow-case'; there is an apparent etymological connection with **kurugluk**, same but the word itself, which is only 'dry', seems to be a corruption of

Pe. *qurbân*, and that word, though not so far traced in Ar. with this meaning, seems to be derived fr. *qaraba*, which *inter alia* means 'to put (something) in a sheath or case'. The word seems therefore to be by origin Ar., or at any r. e. Pe.-Ar., and one of a number of such words in Oğuz (see **2 turma:**), and the connection with **kurugluk** illusory. The long note on the word in P. Pelliot, *Notes sur l'histoire de la Horde d'Or*, Paris, 1950, p. 42, must be corrected accordingly. See also the discussion of Pe. *qurbân* in *Doerfer* III 1451. N.o.a.b. **Oğuz/Kıp.** x1 **kurma:n al-miqwas**, 'bow case'; one says **ké:ş kurma:n** 'quiver and bow case'; its origin is fr. **ku:rma:n** (*sic*; error for **ku:rma:k**) *şuddi'l-minṭaqa fi'l-wasaṭ* 'to fasten a belt round the waist' *Kaş.* I 444; a.o. **III** 16 (**yasık**): (**Xwar.** xv **kurban** 'bow-case' *Qutb* 141); **Kıp.** xv **tirkâş** (Pe. l.-w.) 'quiver' (*sic*) *kurman Tuh.* 8b. 11.

Dis. V. GRM-

S karma:- See **karva:-**.

S(D) karmaş- as such Hap. leg.; at a later period a Sec. f. of **karvaş**; *Kaş.*'s etymology is, in doubt, correct. **Xak.** x1 **ol meniğ birle: tava: karmaşdı:** 'he competed with me in pillaging (*fi nahb*) property'; also used for helping (**karmaşur**, **karmaşma:k**); originally **karma:laşdı:** (**karma:laşur**, **karma:laşma:k**) *Kaş.* II 221.

Tris. GRM

D kırmaçı: Hap. leg.; N.Ag. fr. **kirma:**; presumably 'turner', or perhaps more generally 'carpenter'. **Xak.** x1 **KB** 4458 (in a list of craftsmen; blacksmiths, bootmakers, and **kirmaçı** (painters, decorators, arrowmakers, bowmakers).

D kara:muk Den. N. fr. **kara:**; originally 'tares, corn-cockle', and the like. S.i.m.m.l.g. **Xak.** x1 **kara:muk zivânul-la'âm** 'tares among the wheat' *Kaş.* I 487; **Çağ.** xv ff. **karamuk** (1) 'a red-coloured fruit like a sour cherry' (*âlü bâlü*), in Ar. *za'rür* ('wild plum'); (2) 'black seeds which appear in wheat', in Pe. *şaylam* ('tares, darnel') or *zivân*, beneficial when mixed with sulphur as an ointment for leprosy; (3) metaph., 'a dangerous black pimple which appears on children' (?smallpox) *San.* 271 v. 12; o.o. 209 v. 17 (syn. w. *Rûmi* *çevrünti* 'tares'); 224 v. 19 (syn. w. *Rûmi* *delüce* ditto); **Osm.** xv ff. **karamuk** (1) 'tares'; (2) 'wild plum'; (3) (once, XVI) 'pimple, rash'; in several texts *TTS* I 417; *II* 585; *III* 409; *IV* 470.

D korumluğ Hap. leg.; P.N./A. fr. **korum.** **Xak.** x1 **korumluğ ta:ğ cabal dū canadil** 'a mountain covered with loose rocks' *Kaş.* I 498.

Tris. V. GRM-

D karma:la: Den. V. fr. **karma:**; 'to pillage, steal'. As such pec. to *Kaş.*; NE Tel. **kar-mada-**; SC Uzb. **karmala-**; NW Kaz.,

Kırım karmala- 'to grope about' *R II* 218 are ultimately der. fr. *karva-*, although their morphology is obscure. *Xak. xi ol karmala-ladī: ne:pnī:* 'he pillaged (or stole, *nahaba*) the thing' *Kaş. III* 354 (*karma:lar, karmala:ma:k*); a.o. *I 433 (karma:)* (Kom. xiv 'to hurry' (*sic?*) *karmala- CCG; Gr.: Kip. xiv karmala-massa* 'to touch' *Id.* 69: xv *cassa* 'to feel, grope' (*yoka-*, *karma-*, and) *karmala-Tuh.* 12a. 13).

D *karmalaş-* Co-op. f. of *karmala-*; n.o.a.b. Uyğ. viii ff. Bud. (Sanskrit missing) *élig uluşuğ kirmalaş* [gap; *sic*] *TT VIII E.17* may belong here, since 'pillaging the realm and country' seems a likely meaning, and a connection with *kırma:* is improbable: *Xak. xi Kaş. II* 221 (*karmaş-*).

D *karımsın-* Hap. leg.; Refl. Simulative Den. V. fr. **karım*, N.S.A. fr. 2 *kar-*; quoted only as an illustration of this form of V. *Xak. xi er suvka: karımsındi:* 'the man pretended to choke over the water' (*an yaşraq bi'l-mā*) *Kaş. II* 260, 24; n.m.e.

Dis. ĞRN

karın 'belly, abdomen'; a general term for the lower part of the body and its contents, less specific than *karuğsa:k* 'stomach' and *bağır-suk* 'entrails'. S.i.a.m.l.g., often more specifically for 'womb'. *Türkü viii ff. adıuğ karın:* *yarılmış* 'the bear's belly was slit open' *Irkb 6: Uyğ. viii ff. Bud. Sanskrit darbhe* 'in the womb' *karında: TT VIII D.35; köğullerin karınların irintürdüm . . . erser* 'if I have distressed their minds and feelings' *Suv. 136, 10-11; o.o. U II* 44, 28-9 (1 ö:ğ); *U III* 43, 24 (*kéber-*); Civ. *karın* is common in *H I* for 'stomach', e.g. *aç karınka* 'on an empty stomach' 19, 64, 170; and 'womb', e.g. (if a foetus dies) *kısınıñ karında* 'in a woman's womb' 61; (in an unfavourable omen) *kar içinde ig kirdi:* 'read *karın*, 'if an illness has entered the belly' *TT I* 18; o.o. *TT VII* 22, 16 (1 öt-); 27, 15 (*arkuru:*); *Xak. xi karın al-batn* 'the belly'; *karın atmak* a beast is slaughtered and its paunch (*karıjuhu*) is set up as a target and shot at, and anyone who hits it gets a share of the meat *Kaş. I* 403; 16 o.o., same translation: *KB* (character and knowledge) *karında törümış* 'which are formed in the womb' 883; *kara karını tođsa* 'when the common people's bellies are full' 988; *ana karını* 'his mother's womb' 1387; xiii(?) *At. karın toklukın* 'a full belly' 186; *Tef. karın aç-* 'to be hungry' 201; xiv *Muh. al-batn karın Mel.* 47, 15; *Rif. 141; al-cāyī* 'hungry' *karınca:* (crasis of *karın: a:c*) 54, 16; 152; *al-haml* 'foetus' *karında:ki: oğla:n* 143; *Çağ. xv ff. karn* (spelt) *şıkam wa şıkamba* 'belly' (Hend.); also called *karın San. 272r. 23* (quotn.); same entry reversed 272v. 14; *Xwar. xiv karın* 'belly' *Qutb 134: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii al-batn karın Hou. 20, 19; 51, 2; al-kırş karın 21, 17: xiv karın al-batn Id.*

70: xv ditto *Kav. 61, 5; Tuh. 7a. 5; al-kırş karın 61, 11; 30b. 5* (also *kebe*).

D *kurun* Intrans./Pass. Dev. N. fr. *kur-*; 'soot', lit. something which establishes itself (on a wall, etc.). Survives as *kurun* in some NE languages, but everywhere else as *kurum* (properly a N.S.A.). Cf. 2 *ış. Xak. xi kurun* 'traces of smoke (*aṭaru'l-duxān*) which adhere to the walls' *Kaş. I* 404: (Kom. xiv 'soot' *kurum CCG; Gr.*).

D *kurinç* Hap. leg.; Dev. N. fr. *kurin-*. Uyğ. viii ff. Bud. *közlüg kurinçimizni sēni körmekliğ yağmur üze kanturalım* 'let us satiate (i.e. alleviate) the dryness of our eyes with the rain of seeing you' *U IV* 44, 22-4.

D *karna:k* Hap. leg.; Dev. N./A. fr. **karna-*, Den. V. fr. *karın*; the preceding entry is *Karna:k balda min bilādi'l-ğuzziya* 'one of the Oğuz villages (or districts?)'. Cf. *karna:ğu: Xak. xi karna:k* er 'a man with a large belly' ('*azımu'l-batn*) *Kaş. I* 473.

?F *kırna:k* 'a slave girl'; a specifically Western word, surviving only(?) in SW Osm. *kırnak*; Tkm. *ğırnak*. Perhaps a corruption of Ar. *ğurnūq* 'a good-looking boy, or girl'. L.-w. in Pe., *Doerfer III* 1470. *Basmul, Çumul, Ka:y, Kip., Oğuz, Yaba:ku: xi kırnak al-cāriya* 'slave girl' *Kaş. I* 473: xiii(?) *Tef. kırnak* 'girl' 209: xiv *Muh. al-surriya* 'concubine' *kırna:k Mel.* 51, 9; *Rif. 147; al-cāriya* (opposite to *élti:* 'lady') *kırna:k 152* (only): *Çağ. xv ff. kırna:ğ/kırna:k* (spelt) *kanıza* ('girl') *wa cāriya*; also called *ğırnak San. 295v. 7; ğırnak* 'a word occurring in two languages (*muštara:ka*), in Turkish *kanıza wa cariya*, in Ar. *mard-i camil* 'a handsome man' 262v. 17; *Kip., xiii al-cāriya kırna:k* (/kara:wa:s/; /kara:ba:s/; /tüge:) *Hou. 32, 17: xiv kırnak al-cāriya Id. 70: xv ditto Kav. 64, 10* (vocalized *karnak*); *Tuh. 87a. 5; ama* 'slave girl' *kırnak* (and *karawaş*) *do. 3b. 13: Osm. xiv ff. kırnak* 'slave girl'; c.i.a.p. *TTS I* 462; *II* 632; *III* 449; *IV* 514.

E *kırpa:k* See *kırpa:k*.

Dis. V. ĞRN-

D *kırın-* Refl. f. of *kır-*; survives only(?) in SW Osm. *kırın-* 'to cringe'; Tkm. *ğırın-* 'to cut (etc.) for oneself'. *Xak. xi ol ne:pnī: kırındı:* 'he pretended to scrape (or peel, *yuaqşır*) the thing' *Kaş. II* 155 (*kırınur, kırınma:k*).

D *koran-* Hap. leg.; Refl. f. of *kora-*; 'to lose flesh'. Uyğ. viii ff. Civ. *H I* 104 (*korağ-lığ*).

D *korın-* (korı:n-) Refl. f. of *korı-*; s.i.s.m.l. as *korın-/korun-* 'to defend oneself'. *Xak. xi er tava:riğa: korındı:* (MS. *korundı:*) 'the man was miserly and niggardly (*basıla . . . wa đanna*) with his money' *Kaş. II* 155 (*korınur* (*sic*), *korınma:k*); *Çağ. xv ff. korun kendini sakın hiż eyle* 'protect, defend yourself' *Vel.*

339; korun- *mamnū' wa mahriūs şudan* 'to be restricted, protected' *San.* 285v. 19.

D *kurin-* Refl. f. of *kurı-*; survives in SW Osm. *kurun-* 'to dry oneself'. *Xak. xi er kurundi:* (*sic*) 'the man dried himself (*tacafafa*) after washing' *Kaş. II* 155 (*kurınur*; *kurinma:k*); *kurindi:* *ne:p* 'the thing dried' (*caffa*) *I* 505, 7; *kurin* 'dry yourself' *II* 160, 7.

Tris. ÖRN

S *karınça* See *karınçğa*.

D *kurunçı:* Hap. leg.; N.Ag. fr. *kurun*; morphologically this should mean 'something which catches or collects soot' or the like. *Xak. xi kurunçı:* 'felt which has been blackened (*istwadda*) from the smoke in a tent (etc.)' *Kaş. III* 242.

S *karınçak* See *karınçğa*.

karınçğa: 'ant'; specifically a Western word; an old animal name ending in *-ğa:*; the form in *Kaş.* is aberrant. Survives only(?) in SW Az. *ğarışğa*; Osm. *karınca*; Tkm. *ğarınca*. Cf. *çüme:li*; *kumursğa*. Oğuz *xi karınçak al-naml* 'ant', also called *karınça*: *Kaş. I* 501; *karınça:* 'ant' *III* 375; *xiv Rbdğ. karınçka (sic) meñtlik uşak* 'as small as an ant' *R II* 174; *Muh. al-naml sarıncak* (one MS. ad *karınca*): *Mel.* 74, 6; *sırıncğa*: *Rif.* 177 (*Muh.* gives no word for 'locust'; the text prob. originally read *al-naml <karınça>*; *al-carād*) *sarıncak*): *Çağ. xv ff. karınçğa* (spelt *mürça* 'small ant'; also called *kumursğa* *San.* 272v. 14; *Xwar. xiv karınçka 'ant'* *Qutb* 134; Tkm. *xiii al-naml karınca*: (Kıp. *kumurska*): *Hou.* 11, 19; *xiv al-naml (kumırşağı*; and) *karınca*: *Bul.* 11, 5; *xv al-naml karınca*: *Kav.* 72, 10; *karıncak* (Kıp. *kumruşka*) *Tuh.* 36b. 2.

D *kirindi:* Pass. Dev. N./A. fr. *kırın-*; survives in SW Osm. *kirindi/kirinti*; Tkm. *ğtrindi* 'small fragments, crumbs'. *Xak. xi kirindi:* *qaşara kull şay* 'scrapings of anything' *Kaş. I* 449.

D *karındaş*: N. of Assn. fr. *karın*; lit. 'associated in the womb', that is 'a brother (or sister, usually as *kız karındaş*) by the same mother', irrespective of seniority and so a more general term than *eçli*; *inli*; *eke*; *siñil*, etc. S.i.a.m.l.g., sometimes with a more restricted meaning, e.g. Kk. only 'sister' or a more general one e.g. Osm. also 'comrade'; in SW and some NW languages abbreviated to *kar-daş*. L.-w. in Pe., etc., *Doerfer III* 1471. *Uyg. viii ff. Civ. oğul kardaş yepeçim* 'my son, brother, and sister-in-law' *Fam. Arch.* 125-6. *Xak. xi* (after a note on the suffix *-daş*) hence two children (*waladayn*) out of the same womb are called *karındaş*; *karın* means *al-batn* and when *-daş* is added to it, it gives the meaning *muşahibu'l-batn* 'associate of the womb' *Kaş. I* 407; *xiii(?) Tef. karındaş/ karındaş 'brother'* 200-2; *xiv Muh. al-xāla 'maternal aunt' karındaş ana*; *al-'amm 'paternal uncle' ata: karındaş*: (*Mel. kar-*

daş); *al-uxt 'sister' kız karındaş*; *al-ax 'brother' karındaş* *Mel.* 49, 6-7; *Rif.* 144; *Çağ. xv ff. kardaş biradar* 'brother', an abbreviation of *karındaş* meaning *ham-şikam* 'from the same womb' *San.* 271 v. 26 (quoting.); *karındaş 'brother'* 272v. 15 (quoting.): *Xwar. xiii(?)* (Urum Kağan had) *bir karındaşı* 'one brother' *Oğ.* 173; *xiv karındaş 'brother'* *Qutb* 134; *Kom. xiv 'brother' karındaş*; 'sister' *kız karındaş CCI, CCG*; *Gr.: Kıp. al-'amm (açkı:f) ata: karındaş*; *al-ax karındaş*; *al-uxt kız karındaş*; *awlādi'l-'ahmā* 'brothers-in-law' *kayın karındaşlar* *Hou.* 31, 19; *xiv karındaş al-āx mina'l-batn* *Id.* 70; *al-āx karındaş*; *al-'amma ata: karındaş(geçli)*; *al-'amma ata: kız karındaş*; *al-xāla ana: kız karındaş(ışğa:za)* *Bul.* 9, 2; *xv biñli kardaş*: 'the bey's brother' *Kav.* 27, 5; *āx kardaş*; *uxt kız kardaş* *Tuh.* 3b. 12; Osm. *xiv ff. karındaş* common till *xvi*, sporadic till *xviii*; *kartaş* once in *xv TTS I* 424; *II* 591; *III* 414; *IV* 476.

D *karāñu:* der. fr. *kara*: but morphologically obscure; 'dark, darkness'. An early l.-w. in Mong. as *karāñu/karāñuy* (*Haenisch* 60; *Kov.* 838); s.i.a.m.l.g. *Uyg.* *viii ff.* Bud. *karāñu kararıñıñ tarğarñu üçün* 'in order to dissipate the dark darkness' *Hüen-tš.* 185; o.o. *Suv.* 101, 16 (bilgi:sizlik); *USp.* 102a. 34 (emgeklig): *Xak. xi karāñu: al-zulma 'darkness'* *Kaş. III* 388; (a bribe will settle) *karāñku: (sic) ıñıñ al-amra'l-muzlim 'a nefarious affair'* *III* 217, 1; a.o. *III* 290 (*karva:-*): *KB karāñku tüni* 'the dark night' 35, 288; *karāñkuda erdim* 'I was in darkness' 383; *karāñku ev 'a dark house'* 1840; *xiii(?) Tef. karāñu/karāñku* 'dark, darkness' 200; *xiv layl muzlim 'a dark night'* *karāñu: tüni* *Mel.* 80, 9; *Rif.* 185 (tunle); *al-zalām* (opposite to 'light' *ayduñ*) *karāñu: 152* (only); *Çağ. xv ff. karāñu karāñu Vel.* 320; *karāñu zulma wa tārīh 'darkness'* *San.* 271 v. 14; *Xwar. xiv karāñu 'dark'* *Qutb* 131; *Kom. xiv 'darkness' karāñu/karāñu CCI, CCG*; *Gr.: Kıp. xiii (light ayduñ) al-zulma kara:ñu: Hou.* 26, 17; *xiv al-zalām karın*: *Bul.* 14, 1; *xv zulma karāñu: Tuh.* 24a. 11; Osm. *xiv karāñu/karāñuluk 'darkness'*; c.i.a.p. *TTS I* 417; *II* 585; *III* 419; *IV* 471.

D *karnağ:* Hap. leg.; Dev. N./A. fr. **karna-*: cf. *karna:k*. *Xak. xi karnağ:* er *al-raculu'l-batın* 'a man with a large stomach' *Kaş. I* 491.

D *karınlığ* P.N./A. fr. *karın*; s.i.s.m.l., usually for 'pregnant'. *Xak. xi bedük (sic) karınlığ er* 'a man with a large stomach' (*al-batın*) *Kaş. I* 499.

D *kurunluğ* P.N./A. fr. *kurun*; 'sooty'. Survives in SW Az. *ğurumlu*; Osm. *kurumlu (sic)*. *Xak. xi kurunluğ ev* 'a house blackened (*mustvadd*) by dense smoke' *Kaş. I* 499.

Tris. V. ÖRN-

D *karınla-*: Dev. N. fr. *karın*; survives in SW Rep. Turkish for (of a ship) 'to collide

with' (a jetty, etc.). **Xak.** xi (in a para. on the various meanings of Den. V. s in -la-) ol anı: **karımladı:** *bañanahu*, 'he struck him in the stomach' *Kaş. III* 345, 27; n.m.e.

Dis. V. ĞRR-

D kara:r- Intrans. Den. V. fr. **kara:**; 'to be, or become, black or dark'. S.i.s.m.l. Uyğ. viii ff. Man. **kararmış köñüllüg** 'with darkened minds' *TT III* 89; Bud. (of a dying man) **tılı ağızı kararıp** 'his tongue and mouth become black' *Suv.* 595, 14; **Xak.** xi **tü:n karardı:** 'the night was dark' (*azlama*); and one says **tü:n karardı:** 'the garment (etc.) was black' (*isvadda*) *Kaş. II* 77 (**kararur** (*sic*), **kararma:k**): **xııı(?) Tef.** **karar-** 'to become dark' 200; **Çağ.** xv ff. **karar-** (spelt) 'to become black or dark' (*siyâh wa tira*) *San.* 268v. 18 (quotns.); **Xwar.** xiv ditto *Qutb* 132; **Kom.** xiv ditto *CCI, CCG; Gr.: Kıp. xv *isvadda* **karar-** Kav. 5, 14; (the Den. V. fr.) **kara** is **karar-** *Tuh.* 83b. 5.*

D kurır- (**kurır:r-**) Hap. leg.; Inchoative f. of **kurı:-**; cf. **kurğa:d-**. **Xak.** xi **kurırdı:** ne:ğ 'the thing began to dry' (*tawaccaha . . . li'l-caff*) *Kaş. II* 77 (**kurır:rur** (*sic*), **kurırma:k**).

D karart- Caus. f. of **karar-**; 'to darken, or blacken'. S.i.s.m.l. **Xak.** xi **ol anıñ tü:nin kararttı:** 'he blackened (*sawwada*) his garment' (etc.) *Kaş. III* 431 (**karartur**, **karartma:k**): *KB* (the king was angry and) **artuk kararttı meñiz** 'made his face even blacker' (i.e. fiercer) 629; a.o. 639; **xııı(?) Tef.** **karart-** 'to blacken' 200; **Çağ.** xv ff. **karart-** Caus. f.; *siyâh hardan* 'to blacken' *San.* 269r. 4 (quotns.); **Xwar.** xiv ditto *Qutb* 132.

Tris. ĞRR

D kararığ Dev. N./A. fr. **karar-**; 'dark, darkness'. N.o.a.b. Uyğ. viii ff. Man.-A *M III* 9, 1 (**tüneriğ**); *do.* 19, 11 (**i**) (**alapađtur-**): Man. **kararığ nızvanıları** 'their dark passions' *TT III* 114; Bud. **yekniñ içgeknliñ kararığ işına** 'the dark doings of demons and vampires' *TT VI* 273; (in this world the sky is called 'light', and the brown earth below) **kararığ** 'darkness' (the sun is called 'light', and the moon 'darkness', man 'light', and woman 'darkness') *do.* 319-21; o.o. *Kuan.* 66 (**kögüzliğ**); *Hüen-ts.* 185 (**kararığ**).

Mon. ĞRS

1 kars some kind of 'garment'; n.o.a.b. L.-w. in Pe., *Doerfer III* 1457. Uyğ. viii ff. Bud. *PP* 2, 4-5 (**bođut-**): **Xak.** xi **kars** 'an outer garment (*al-kisâ*) of camels' hair or sheeps' wool' *Kaş. I* 348; (patch brocade with brocade) **kars yamağı:** **karska:** 'and a woollen (garment, *al-şif*) with woollen (fabric)' *Kaş. III* 28, 17 (MS. has **karış** which makes no sense and is obviously an error for **kars**): **Çağ.** xv ff. **kars** (rhyming with *pârs*) 'a shawl (*şâl*) and anything (similar) which they wrap round their waists' *San.* 271 v. 29.

2 kars an onomatopoeic for clapping; s.i.a.m.l.g. except NE, SW. L.-w. in Pe.(?), *Doerfer III* 1458. **Xak.** xi one says of **kars kars aya:** **yaptı:** 'he clapped (*şaffaqa*) his hands'; it is an onomatopoeic for the sound of clapping *Kaş. I* 348; **Çağ.** xv ff. **kars** (rhyming with *dars*) *dast bar-ham zadan* 'clapping the hands', also called **karş**, in Ar. *şaffaqa San.* 271 v. 29.

Dis. ĞRS

karsak 'the steppe fox, *Canis corsac*'. An early l.-w. in Mong. as *kirsa* (*Studies*, p. 232; *Kow.* 2553) and in Russian as *korsak*. S.i.a.m.l.g. except NE where Tel. has the Mong. form **kirsa**; in NC Kir. **karsak** is a generic term for 'fox, wolf', etc. and **kirsa** 'fox' (a word mainly used by women). L.-w. in Pe., etc., *Doerfer III* 1459. Uyğ. viii ff. Bud. **karsak** is included in a list of predatory animals with wild cat, Siberian panther, and fox in *Suv.* 599, 16; **Xak.** xi **karsak: al-fanak** 'steppe fox' *Kaş. I* 473; **Çağ.** xv ff. **karsak** the name of an animal larger than a squirrel (*şincâb*) which they import from the Rûs and Türk (*sic*) countries; its skin is red, white, or parti-coloured, and more sweet smelling and warmer than those of squirrel or ermine; called in Pe. *fanak San.* 272r. 2; **Kom.** xiv 'steppe fox (fur)' **karsak CCI**; *Gr.: Kıp.* xv *banât âwâ* 'jackals' **karsak** (*şakal*) *Tuh.* 7b. 9.

S kursak See **kuruğsak**.

D korsuz Priv. N./A. fr. **1 kor:**; 'not responsible for loss'. Uyğ. viii ff. Civ. *Usp.* 16, etc. (**korluğ**, q.v.).

Dis. ĞRŞ

(D) **karış** perhaps Dev. N. fr. 3 *kar-, see **2 karı:**, **karış-**; 'a span, the distance between the tips of the outstretched thumb and little finger'. S.i.a.m.l.g. w. minor phonetic changes. **Xak.** xi **karış al-şibr** 'a span'; one says **bir karış** 'one span' *Kaş. I* 369; a.o. *II* 365, 9; (in *III* 28, 17 **karış** is an error for **kars**, q.v.): *xiv Muh.* **al-şibr karış Mel.** 47, 7; **karış Rif.** 141; *Kıp.* **xııı al-şibr karış Hou.** 20, 18; *xiv ditto Id.* 69; *Bul.* 9, 10; *xv ditto Kav.* 39, 12; *Tuh.* 20b. 8.

D 1 karşı: Dev. N./A. fr. **karış-**; primarily a N./A. meaning 'opposed, opposite; the opposite, a place opposite', e.g. the opposite bank of a river and the like, but often used as an Adv., 'against' and the like. A l.-w. (not early) in Mong. w. extended meanings 'obstacle, delay; evil, harm, ill-treatment', etc. (*Kow.* 847); s.i.a.m.l.g. w. minor phonetic changes. **Türkü** viii ff. **karışın** 'his adversary(?)' *Irkb* 19 (a very obscure para.): Uyğ. viii ff. Civ. **beğl kişiğe yaraşmaz karşı bolur** 'he does not agree with the *beg* or people, he becomes hostile' *TT VII* 12, 7-8; **adası karşısı** [gap] perhaps 'danger' (*Hend.*) *do.* 17, 10; in *do.* 24, 7(?); 25, 22 **ölüm karşısı** 'danger of death(?)'; (on the dragon day) **kişi bile karşı bolur** 'he gets at

cross-purposes with people' *do.* 32, 7; in *TT VIII P.*, an astrological text, the phr. **köç karşı:** occurs in 24, and **köç ka:n karşıla:r** in 11, 33, the first phr. being followed by 'the peach tree flowers'. This can hardly be 1 **köç** 'migration', and is prob. 2 **köç** 'the hour is hostile'; **ka:n** may be 'king' or some unknown word (?Chinese): **Xak. xı karşı:** *al-didd* 'the opposite'; one says *tün kü:nnüñ karşı:sı:* ol 'night is the opposite to day'; **karşı:** 'a disagreement (*al-ixtilâf*) between two chiefs'; one says *ol beg anıñ birle:karşı:ol* 'that beg disagrees (*muxâlif*) with him' *Kaş. I 423; karşu:* (*sic*, in error?) *süle: ağzıulayhi mukâfahahu* 'take the field and meet him face to face' *III 272, 2: KB bu dîn dâli dunyâ dâli karşı ol* 'the branch of religion and the branch of the world are opposed to one another' 5311: *xııı(?) Tef.* (they will sit) *yüzleri biri birine karşı karşı* 'facing one another'; *karşu keldiler* 'they came to meet him' 202: *Çağ. xv ff. karşu* (spelt) *bar-â-bar wa mutahâdi* 'face to face, opposite' *San. 272r. 7: Xwar. xııı(?) Oğuz xağanka karşı keldiler* 'advanced against Oğuz Nağan' *Oğ. 265-6: xiv karşu* (usually with *Dat.*) 'against' *Qutb 133: Kom. xiv karşı bardı* 'went to meet him' *CCG; Gr.: 194* (quotn.): *Kıp. xiv karşı muqâbil* 'opposite' *Id. 70; al-muxâlif li'l-şay' karşu Bul. 14, 8: xv muqâbiluk karşında: Kav. 36, 1; muqâbil karşı (sic) Tuh. 35a, 13; 73b. 9* (a.o.o. with *Poss. Suff.s*): *Osm. xiv ff. karşı karşı* (ol-, bar-, etc.); c.i.a.p. *TTS I 427; II 594; III 417; IV 478.*

?F 2 **karşı:** ('royal' palace'; prob. a l.-w. fr. Tokharian B *kerçıye* same meaning; an early l.-w. in Mong. (*Haenisch 62, Kow. 847*) but becoming obsolete so early in Turkish that in *San.* it is described as Mong. l.-w. in *Pe., Doerfer III 1460. Uyğ. viii ff. Bud. bara vaydurı ertinin étılmış karşı* 'a palace adorned with choice cat's eyes' (Sanskrit *vara vaidürya*) *TT V, p. 30, note B 31, 1-2: xiv Chin.-Uyğ. Dict. tien 'palace' (Giles 11,202) karşı Liçeti 163; R II 207: Xak. xı karşı: qarşu'l-malik* 'a king's palace'; *Kaş. I 423; o.o. I 255 (emgen-); III 374, 7: KB karşıka kirdi* 'he entered the palace' 11111; o.o. 4118; 5263 (ordu): *xıı(?) KBVP* (in every town, country, capital) *karşı 'palace' (and place) 26: xııı(?) Tef. karşışı (sic) 'palace' 202: Çağ. xv ff. karşı* the name of a district (*wilâyat*) in Transoxiana to the south of Samarkand, also called Nasaf and Naşxab . . . in Mong. it means *gür xâna* 'mausoleum' (*Babur cited as the authority*); the author of the *Rawdatu'l-Safâ* said that the district was so called after a 'castle' (*qasr*) built there, in Mong. *karşı*, and *İwâşşâf* said that *karşı* in Mong. meant *kâx-i xân wa bârgâh-i şaltanat* 'the king's palace and royal court' *San. 272r. 3: Xwar. xiv karşı 'palace' Qutb 133.*

D **karşut** *Hap. leg.*; abbreviated Active *Dev. N. fr. karşı-*; *syn. w. I karşı:* **Xak. xı karşut** *al-didd* 'the opposite', like night and day *Kaş. I 451.*

D **karşa:ğ** *Hap. leg.*; *N.Ac. fr. karşı:-. Xak. xı karşı:ğ* *gabru'l-tawb* 'measuring a garment in spans'; hence one says *anıñ karşı:ğı: kö:r* 'see how he measures garments (etc.) in spans' *Kaş. I 464.*

D **kurşa:ğ** *Dev. N. fr. karşı:-*; survives in NE, several languages, **kurçak/kurçağ/kurçu:**; *NC Kir. kırço:/kurço:*; *Kzx. kur-saw* all meaning 'barrel hoop; girth of a tent'; *SW Az. ğurşağ*; *Osm. kuşak*; *Tkm. ğuşak* 'belt'. *L.-w. in Pe., etc., Doerfer III 1565. Xak. xı kurşa:ğ* *al-tanattıq bi'l-mintaqa* 'girding oneself with a belt': **kurşa:ğ** 'a strip (*turra*) woven from wool used as the girth of a tent' (*minţaqatu'l-xibâ*); it is called **ev kurşa:ğı:** *Kaş. I 464: xiv Muh. al-minţaqqa kuşa:ğ Mel. 67, 7* (only); *al-hıyâsa* 'belt' v.l. in one MS. **kurşak** *do. 67, 9* (see **I kur:** **Çağ. xv ff. kurşak kamarband** 'a belt'; also abbreviated and called **kur San. 286r. 11; a.o. 285v. 22** (**I kur:**) **Kıp. xııı al-hıyâsa kuşakı/kur/bél** *ba:ğrı: Hou. 19, 3; xiv kuşak al-minţaqqa Id. 72* (for **kuşa:k Hou. 21, 5** and **kuşak Kav. 63, 18** see **kuçak**).

Dıs. V. ĞRŞ-

D **karış-** *Recip. f. of 3 *kar-*, cf. **karşı:**, **karşut**, etc.; 'to disagree with one another, to be opposite to one another', and the like. *S.i.a.m.l.g.* except *SC Uzb.* and *SW where ğarış-/karış-* is the *Recip. f. of I kar-*, 'to mix with one another'. *Uyğ. viii ff. Bud.* (pacifying all quarrels and) **karışmakığ** 'disagreements' *U II 58, 5* (i); (mother and father, kin and kinsmen, maids and man servants) **bir ikintike karışur** 'quarrel with one another' *TT VI 64; o.o. do. 324* (**kaşıs-**), etc.; Sanskrit *blinnâ* 'disunited, set at variance' **karış-mışlar:** *TT VIII G.13; a.o. do. E.15: Civ. İki köpül karışdı:* 'two minds were at variance' *TT I 71: Xak. xı böri: tışı: karış-dı:* 'the teeth of the wolf were at cross purposes' (*ixtalafat*); this happens during its fasting days, because for one week in each month the wolf does not eat and during that period lives on air; and one says **tün küñ birle: karışdı:** 'night and day are opposites' (*ixtalafa*); (in a verse) **yay kış bile: karışdı:** 'summer and winter had a disagreement and contended with one another' (*ixtalafa wa tanâzarâ*); and one says **İkki: begler karıştı-lar:** 'the two begs quarrelled and fought one another' (*ixtalafa . . . wa taqâtalâ*); and one says **ol maña: yo:lda: karıştı:** 'he met me (*istaqbalanı*) on the road' *Kaş. II 97* (**karışur**, **karışmak:**); *o.o. I 367, 23; II 95, 8* (**kırğı: y:**); *III 11, 3: KB karışmaz yağlar* 'enemies who do not meet' 145; *o.o. 1053* (**İçin**), 2290 (**2 kadıt-**), 2310 (**esri:**), 2384 (**bodul-**), etc.: (**Çağ. (?)**) *xv ff. karış- mamzic wa dâxil şudan* 'to mix, mingle' (*Intrans.*) *San. 270v. 10* (prob. *Rümi*, immediately follows **I kar-** which is so described); *Xwar. xiv karış-* 'to be mixed with' (*birle*) *Qutb 134: Kıp. xiv ixtalata* 'to mix' (*Intrans.*) **karış- Bul. 32r.**; *Kom. xiv* 'to meet, defend' (?) **karış- CCI; Gr.**

D kırış- Co-op. f. of kır-; s.i.s.m.l. with meanings based on the later meanings of kır-. **Xak. XI ol maña: yér kırışdı:** 'he helped me to scrape (fi qasr) the ground' (etc.); also used for competing *Kaş. II 98* (kırışur, kırışma:k).

D koriş- Hap. leg.; Co-op. f. of kori:-. **Xak. XI ol maña: koriğ korişdı:** 'he helped me to protect the private property' (fi *hıfzı'l-himā*) *Kaş. II 98* (no Aor. or Infin.).

D 1 kuruş- Co-op. f. of kur-; s.i.s.m.l. with meanings derived from the later extended meanings of kur-. **XI ol menñ birle: ya: kuruştı:** 'he competed with me in stringing (fi *tawtir*) a bow'; also used for helping *Kaş. II 98* (kuruşur, kuruşma:k); a.o. *II 97, 14*.

D 2 kuruş- (kuriş-) Co-op. f. of kuri:-, in the sense of simultaneous action of all parts of an organism. N.o.a.b. **Xak. XI etme:k kamuğ kuruştı:** *tacāffa'l-xubz ba'duhu fi ba'q acā'ihī* 'the bread became dry in all its parts' *Kaş. II 98* (kuruşur, kuruşma:k).

D karşa- Hap. leg.; Den. V. fr. karış; cf. karışla:-. **Xak. XI ol to:nuğ karşadı:** *şabara'l-tawb* 'he measured the garment (etc.) in spans' *Kaş. III 286* (karşar, karşma:k).

D kurşa- Den. V. fr. *kuriş apparently a Den. N. fr. 1 kur; for a similar pair of words cf. 1 bağ, 1 bağış. Survives w. much the same meaning as kurşa- in some NE languages and NC Kır.; SE Türki kurşa-; SW Az. ğurşa-; Osm. kuşa-; Tkm. ğuşa-. **Xak. XI ol kaftan kurşadı:** *şadda minṭaqata'l-qabā'* 'he fastened the belt of the robe' *Kaş. III 287* (kurşar, kurşma:k); *Çağ. xv ff.* kurşa- (spelt) (1) *kamar bastan* 'to bind the waist'; (2) *iḥāta kardan wa dar miyān giristan* 'to surround, encircle' *San. 284v. 8*.

D karşat- Caus. f. of karşa-; n.o.a.b. **Xak. XI ol bō:züğ karşattı:** *aşbara'l-kirbās* 'he had the linen (etc.) measured in spans' *Kaş. II 337* (karşatur, karşma:k); same phr.; but *adra'a* properly 'had measured in cubits' *II 365, 7*.

D kurşat- Caus. f. of kurşa-; survives in much the same languages. **Xak. XI men aḡar kur: kurşattım** 'I told him to put on a belt (bi'l-tanaṭṭuq) and he did so' *Kaş. II 337* (kurşatur, kurşma:k); *Çağ. xv ff.* kurşat- Caus. f.; *kamar basta şaxtan wa iḥāta farmudan* 'to cause to bind the waist; to order to encircle' *San. 284v. 21*.

D kurşan- Refl. f. of kurşa-; survives in much the same languages. **Xak. XI er kurın kurşandı:** 'the man put on his belt' (*tanaṭṭaqa . . . bi-minṭaqatihī*) *Kaş. II 249* (kurşanur, kurşanma:k) a.o. *II 255, 11*.

Tris. ĞRŞ

D karşısız Hap. leg.; Priv. N./A. fr. 1 karşı. **Uyğ. VIII ff.** Man. [gap]lar birle karşısız 'without quarrelling with the . . .' *TT III 106*.

Tris. V. ĞRŞ-

D kurşatıl- Hap. leg.; Pass. f. of kurşat-; 'to be surrounded' **Uyğ. VIII ff.** Bud. *U II 30, 29-30* (kavzatıl-).

E karışıklan- in **Uyğ. VIII ff.** Bud. *USP 43, 6* is an error for **katıġlan-**; this is the word required by the context and **karışık** is not a likely **Uyğ.** word.

D karışla- Den. V. fr. karış; 'to measure in spans'. S.i.a.m.l.g. with minor phonetic variations. Cf. karşa:-. **Xak. XI ol barçın karışla:dı:** 'he measured the brocade (etc.) in spans' (*şabara*) *Kaş. III 335* (karışlar, karışla:ma:k); *xiv Muh. şabara karışla-Mel. 27, 9; Rif. 110: Çağ. xv ff.* karışla- (spelt) *wacab kardan* 'to measure in spans' *San. 270r. 7: Kıp. xiv şabara karışla- Bul. 50v.*

Tris. ĞRY

VUD kuriya:/kuriya:kı: See 1 *kuri:-.

Tris. ĞRZ

D karıza- Hap. leg.; there is no doubt about the form of this word which is listed under the heading *fa'ilān* after the cross-heading -Z-; Den. N. fr. 1 karı; but there is no other trace of a Suf. -za:n or anything resembling it. **Xak. XI karızan al-sayxu'l-haram** 'a decrepit old man' *Kaş. I 448*.

Mon. ĞS

kas: 'the bark of a tree', less specific than **to:z** 'birch bark'. The word is entered under the cross-heading -S in *Kaş.*; the spelling **ka:z** is prob. due to the fact that after long -a- a -z might be expected. There is no widely accepted word for 'bark' in Turkish, most modern languages use **kabık/kabuk** a Dim. f. of **ka:b** and not an ancient word. N.o.a.b. **Uyğ. VIII ff.** Civ. **kas** 'bark' *H II 16, 17: Xak. XI ka:z* 'the bark (*qırf*) of any tree'; hence it is quoted in the prov. **ka:dıñ ka:şıña** ('the birch tree for its bark'); [the *zāy*] was changed [into] *sin*, because the *zāy* came first (?*sabaqaḥā*) and improved the euphony in speech (?*istawfat hażzahā min'a'l-kalām*) but when *sin* followed it there was no room (*maḍl*) for it in speech and the *zāy* was changed into *sin*, just as [in Ar. *zāy* and *şād* interchange]; (examples follow) *Kaş. III 151* (the text is partially corrupt, but *Kaş.* seems to have been confused by the fact that after words ending in vowels an euphonic -s- is introduced before Poss. Suffs. and suspected the presence of a similar -s- in **ka:şıña**); o.o. of the same prov. *I 356, 21; III 134, 14; 369, 22; a.o. I 382, 26* (**kasuk**, q.v.).

Mon. V. ĞS-

***kas-** See **kaşığ**, **kasna:-**, etc.

kıs- 'to compress, squeeze, pinch', and the like; almost syn. w. **sık-**, but the metathesis is prob. fortuitous. S.i.a.m.l.g. **Türkü VIII** (the leader of the revolt was the *şad*; he said

'collect the people' and I collected them) **xağan-mu: kısıy:ın tedim** 'I said (to myself) "Shall I press (him to become) *xağan*?"' *T* 5; similar phr. *T* 6; **usar idı: yok kısıalım** 'if possible, let us completely annihilate them' *T* 11; similar phr. *I E* 32 and 34; *II E* 25; *T* 21; **balbal kısıdı:** 'thrust a memorial stone (into the ground)' *O* 3; **Xak. xı kapuğ anıq ada:kın kısıdı:** 'the door pinched (*dağata*) his foot'; also used of anything that pinches something; and one says of **anıq to:nlukin kısıdı:** 'he reduced (*naqaşa*) his allowance for the purchase of clothing'; also used when anything is held back (*muni'a*) from an allowance *Kaş. II* 11 (**kısıa:r, kısıma:k**): *KB* *özün kısığan er* 'a self-controlled man' 965; **kalt kısıtaçı bolmasar** 'if (a father) does not control (his son)' 1220; (if a king is wicked, he ruins the world) **kısığılısı bolmasa** 'if there is no one to restrain him' (he strays from the path) 5282; a.o. 6366: *xııı*(?) *Tef. kısı-* 'to squeeze' 209; *xıv Muh. al-'aşr* 'to squeeze, press' **kısımak** *Mel.* 35, 1; *Rif.* 120: **Çağ. xv ff. kısı-** *tang fajurdan* 'to squeeze tight' *San.* 296v. 24 (quoton.): *Xwar. xıv ditto Nahc.* 7, 16: *Kom. xıv* 'to compress' **kısı-** *CCI, CCG*; *Gr.: Kıp. xıv kısıdı: dağata*; *kısıtı:* (spelt *kašti:*) 'to shorten (*qaşşara*) a long garment' *İd.* 72: *xv hazaqa* 'to compress' **kısı-** *Kav.* 76, 14 (mis-spelt *xaraqa*); *Tuh.* 13b. 8; *hāqin* 'suffering from retention of urine' **kısıptır do.** 12b. 8: *Osm. xıv* to *xvi kısı-* 'to compress, squeeze'; in several texts *TTS I* 462; *III* 450; *IV* 515.

kus- 'to vomit'; s.i.a.m.l.g.; cf. **yarsı-**. *Türkü* *viii ff.* *Man. M I* 7, 13 (**ançai**): *Uyğ.* *viii ff.* *Bud.* (some mortals have gone to the next world) **isig kan kusup** 'vomiting their life blood' *TT X* 40: *Civ. kusup ölü* 'he vomits and dies' *TT VII* 21, 7; **kusa:r a:şağ ya:rsır** 'he vomits and regurgitates the food' *VIII* 18: **Xak. xı er kısıdı:** 'the man (etc.) vomited' (*qā'a*); and one says **bođuğ kısıdı: naşala'l-xidāb** 'the dye faded' *Kaş. II* 10 (**kusa:r, kusma:k**): *xıv Muh. qā'a kus-* *Mel.* 30, 3; *Rif.* 114: **Çağ. xv ff. kus-** *gay kardan* 'to vomit' *San.* 287v. 3; *Xwar. xıv ditto Nahc.* 395, 5; 389, 9: *Kom. xıv ditto CCI*; *Gr.: Kıp. xııı taqayya'a* 'to vomit' **kus-** (mis-spelt *kus-*; also *yandur-* (*sic*); 4 *yantur-*) *Hou.* 38, 20: *xıv kuş-* *qā'a İd.* 72; *taqayya'a kuş-* *Bul.* 41r.: *xv ditto Kav.* 10, 9; *Tuh.* 10a. 9; 83b. 8.

Dis. ĞSA

kası: *Hap. leg.*; possibly a l.-w. *Kaş. xı kası:* 'a wooden enclosure' (*hazıra*) for sheep and other (animals); hence one says **kası: ba:dım** 'I fitted together (*caqadı*) an enclosure' *Kaş. III* 224 (followed by **Kası:** the name of a place (*maṛḍi*) of ours).

Dis. V. ĞSD-

D kısıtur- *Caus. f. of kısı-*; s.i.m.m.l. **Xak. xı beg anıq ada:kın kısıturı:** 'the beg ordered that his leg should be compressed' (*bi-dağıt riclıthi*); also used when he tortured him with a noose (*'āqabahu bi'l-wahq*); and one says

(ol) **anıq aşın kısıturı:** 'he ordered a reduction (*bi-naqs*) in the food (etc.) assigned to him'; and one says (*MS.* in error? *aşluhu* 'its origin is') of **anıq to:nın kısıturı:** 'he ordered the shortening (*bi-taqşır*) of his garment' *Kaş. II* 190 (**kısıturur, kısıturma:k**).

D kısıtur- *Caus. f. of kus-*; s.i.m.m.l. **Xak. xı süçig erig kısıturı:** 'the wine made the man sick' (*awqa'a . . . fı'l-qayy*); also used of anything when it makes a dye fade (*anşala'l-xidāb*) *Kaş. II* 190 (**kısıturur, kısıturma:k**).

E kısıtaş- See **kasnaş-**.

Dis. ĞSĞ

?) **kasığ** morphologically a *Dev. N. fr. *kas-* or **kasi-*; cf. **kasna-**; an anatomical term with a wide range of meanings; in *II* 350 *R.* suggests that it was basically a part of the body on which there are folds in the skin or wrinkles, but **kasna-** suggests that it was a part which wobbles. Survives in *NW Kaz. kasık* 'the lower part (external) of the stomach'; and *SW Az. ğasığ*; *Osm. kasık*; *Tkm. ğa:sık* 'groin'; and in *Az.* also 'scrotum' and 'frontal bone'. *Uyğ. viii ff. Civ. in H I* 95-6 a remedy for **kasığ ağrığ**(ı) lies between remedies for an itching ulcer and tooth-ache; here perhaps 'a pain in the jaw'; **Xak. xı kasığ al-sahr**, that is, 'the inside (*dāxil*) of the mouth on the right and left' *Kaş. I* 375; (in a note on *Den. V.*'s in *-la-*;) like the expression of **anı: kasığla:dı: wakazahu** 'he hit him with his fist'; for **kasığ al-mālīgān** 'the jaws, mandibles' *III* 345, 6: *xıv Muh.*(?) *aşlı-l-faxd* 'the base of the thigh' **kasık** (*MS. ka:sık*) *Rif.* 142 (only): **Çağ. xv ff. kasığ/kasık tahigāh** 'the hypochondria'; in *Ar. xāstra* ('waist'); and the people of the *New World* call their chiefs **kasık** (*Haitian cacique*) *San.* 273v. 9.

D kasuk *Dim. f. of ka:s*; *lit.* 'a small (piece of) bark'. *N.o.a.b. Uyğ. viii ff. Civ. kasuk* 'bark' occurs several times in *II I*, (of a tree or shrub) 26 (*iğa:ç*), 191 (*çüşüm*); also 'peel' (of a peach) 38 (*1 erük*), (or garlic) 44 (*oşgun*), and 'the skin' (of a snake) 109 (spelt *kasık*): **Xak. xı kasuk** 'a thing like a water-skin (*al-rāwıya*) made of horse-hide in which milk, fresh or sour, is stored': **kasuk** 'the bark (*lihä*) of any tree'; its origin is **ka:s** and the *qāf* is a *Suff.* (*ziyāda*) *Kaş. I* 382.

D kısığ *Dev. N. fr. kısı-*; 'constriction, confinement', and the like. *N.o.a.b.*; **kısıık** 'confinement, compressed' in several *NW* and *SW* languages is a parallel *Dev. N./A.* in *-uk* (*Pass.*) and not a later form of this word. *Uyğ. viii ff. Man. TT III* 103-4 (*ün-*): *Bud. TT IV*, p. 15, footnote, 1. 5 (*tañığ*); *VI* 110-11 (*kavriğ*): **Xak. xı kısığ al-habs wa'l-diq** 'imprisonment, confinement'; one says of **beg kısığında kaldı:** 'he remained in the *beg*'s prison', and payment for something was demanded from him *Kaş. I* 376: **Çağ. xv ff. kısıık şiddat** 'difficulty, hardship' *San.* 297v. 8 (quoton.): *Osm. xıv* to *xvi kısıu* 'pain,

embarrassment', and the like; in several texts *TTS I 463; II 633; IV 516*.

D **kusıǵ** N.Ac. fr. **kus-**; 'nausea, vomiting'. N.o.a.b. Uyǵ. VIII ff. Bud. (demons) **kusuǵ aşıǵlar** 'who devour vomit' *UII 61, 11*; **Xak. XI kusıǵ al-quyá** 'vomiting'; one says **anı: kusıǵı tuttı**: 'he had an attack of vomiting' *Kaş. I 376*.

kusık a word used for several kinds of tree fruit. Survives in most NE dialects as **kuzuk** normally 'cedar nut', but in Şor 'pine kernel'. L.-w. in Pe. as **qusıq** 'pine kernel', *Doerfer III 1490*. **Xak. XI kusık al-cillawz** 'pine-kernel'; slave girls (*al-âmâ*) are named after it *Kaş. I 382*; (Den. V.s in -la- cannot be formed from all N.s) e.g. it is not permissible to form a V. **kusıkla:dı**: fr. **kusık al-cillawz III 347, 12**.

D **kısğa**: N./A.S. fr. **kıs-**; 'short' and the like. S.i.a.m.l.g., usually as **kıska**, but SW Az. **ğısa**; Osm. **kısa**; Tkm. **ğısğa**. **Türkü VIII İx. 23 (uvul-)**; Uyǵ. VIII ff. Bud. *U II 42, 27-8 (özlüg)*; **Xak. XI (prov., cut wood long (uzu:n) but) temür kısğa**: kes 'cut iron short' (*qaşır*); i.e. shorter than you need because it can be made longer *Kaş. II 11, 20*; n.m.e.: *KB yaşı kısğa isız* 'the short-lived sinner' 348; **eliǵ kısğa tuttum** 'I have not been grasping' 6079; o.o. 964 (*yaşlıǵ*), 1533: XIII(?) *Tef. kıska* 'short' (not long; not tall) 209; XIV *Muh. al-qaşır* (opposite to 'long' *uzu:n*) **kısğa**: *Mel. 48, 10*; *kıska*: *Rif. 142* (in margin *kısa*); **kısğa**: 152 (only); *qaşura* 'to be short' **kısǵal-** (crasis of **kısğa**: ol-) 30, 7; **kısal-** 114; **Çağ. xv ff. kıska kütâh** 'short' *San. 207v. 8*; **Xwar. xiv kıska/kısxa** 'short' *Qutb 149*; *Nahc. 435, 16*; 436, 2; **Kom. xiv 'short' kısğa/kıska CCI, CCG**; **Gr.: Kıp. XIII al-qaşır** (opposite to 'long' *uzu:n*) **kıska**: *kısa*: *Hou. 25, 15*; **xiv kısğa**: *al-qaşır*, in the *Kitâb Beylik kıska*; **Tkm. kısa**: *Id. 72*; **xv qaşır kıska**: *Kav. 28, 4*; a.o.o.; *Tuh. 29a. 2*.

D **kısğa:ç** N.I. fr. **kıs-**; s.i.a.m.l.g. w. minor phonetic changes for 'pincers, tongs, (a crab's) claw', and the like; occasionally also for animals like 'the crab', and metaph. 'grasping, avaricious'. Uyǵ. VIII ff. Man.-A *M I 8, 10 (ol)*; Bud. 'shafts' (?) *TT V 26, 116 (boǵuz)*; **Xak. XI kısğa:ç al-halbatân** 'tongs, pincers' *Kaş. I 455*; **xiv Muh. (?) halbatân kısğa:ç Rif. 160 (only)**; **Oǵuz XI kısğa:ç** 'a small black animal (*duwaybba sawdâ*) which bites men' *Kaş. I 455* (?crab); **Kom. xiv 'tongs' kıskaç CCI**; **Gr.: Kıp. xiv kısğaç al-mi'sâr** 'a wine, or olive, press'; **kıskaç al-saraţân** 'crab' *Id. 72*; **al-saraţân kıska:ç Bul. 5, 1**; **xv al-baxıl** 'miserly' **kızǵaş** (sic, vocalized *kazǵış*) *Kav. 60, 7*; **Tkm. saraţân kıskaş** (in margin **kısaş**); **Kıp. ilenǵış** (for **ilingeç*, not an ancient word, with *yepiş* in margin) *Tuh. 19a. 9*; **Osm. xv ff. kıskaç** 'pincers, tongs'; c.i.a.p. *TTS I 462; II 632; III 449; IV 515*.

D **kısǵak** Hap. leg.; N./A. of Habitual Action fr. **kıs-**; 'mean, stingy, grasping'; cf. **kısǵan-**

Uyǵ. VIII ff. Bud. (generous men who give alms are scarce) **kısǵak buşı bérmez tınıǵlar** 'mean men who do not give alms are numerous' *TT VI 5* (some MS. read **kız kıvırǵak saran** for **kısǵak**).

D **kusǵak** N./A. of Habitual Action fr. **kus-**; n.o.a.b. Uyǵ. VIII ff. Civ. (his legs ache, his mouth is dry) **kusǵak bolur** 'he becomes prone to nausea' *TT VII 25, 5*; **Kıp. xv** side-note (in same hand) to the discussion in *Tuh. 83b.* of V.s and Dev. N.s, and **kukşak** (metathesis of **kuşkak**) from **kuştı**.

Dis. V. ĞSG-

D **kısǵan-** abbreviated Refl. Den. V. fr. **kısıǵ**; 'to be mean, grasping', and the like. S.i.s.m.l. in NE and SW. **Türkü VIII ff. Man. M III 21, 1-4 (i) (aǵı)**: Uyǵ. VIII ff. Man.-A (hide your hidden treasure) **arıǵ nomka: kısǵanmatın** 'without being miserly regarding the pure doctrine' (?) *M III 11, 8 (ii)*; **Xak. XI er tava:rın kısǵandı**: 'the man was miserly about spending money' (*tađayyaqa bi-infâqı--mâl*); also about other things *Kaş. II 250 (kısǵanur, kısǵanmak)*; **Kom. xiv 'niggardly' kısǵanıp CCG**; **Gr. 208. Kıp. xiii hasada** 'to envy, grudge' **kıska:n-** *Hou. 36, 7*; **xiv kışkan- ğara mina'l-ğira** 'to be jealous, to grudge' *Id. 72*; ditto **kısǵan-** *Bul. 65r.*: **xv baxıla** 'to be miserly' **kızǵan-** (sic) *Tuh. 8b. 4*; **şahha wa baxıla** ditto. **kızǵan-** in margin *do. 21b. 11*: **Osm. xviii kışkan-** (spelt) in *Rümi, raşk wa hasad burdan* 'to be envious, jealous' *San. 297v. 5*.

Tris. ĞŞĞ

D **kasukluǵ** Hap. leg.; P.N./A. fr. **kasuk**. **Xak. XI kasukluǵ er** 'a man who owns a skin vessel (*râwiya*) full of sour milk' *Kaş. I 497*.

D **kusıklıǵ** Hap. leg.; P.N./A. fr. **kusık**. **Xak. XI kusıklıǵ er** 'a man who owns pine-kernels (*cillawz*)' *Kaş. I 497*.

Tris. V. ĞSG-

D **kasıǵla-** Hap. leg.; Den. V. fr. **kasıǵ**. **Xak. XI ol kulin kasıǵla:dı**: *wakaza* 'abdahu *wakza(n)* 'he punched his slave (on the jaw)' *Kaş. III 336 (kasıǵla:r, kasıǵla:ma:k)*; a.o. 345, 4 (**kasıǵ**).

Dis. ĞSL

D **kısıl** Pass. Dev. N. fr. **kıs-**; 'a narrow gorge'. N.o.a.b., but also used as a geographical name of a place near Kucha, now called Kızıl, mentioned in an Uyǵ. Bud. colophon, *U I 14, 9* and a Civ. document *USp. 17, 8-9*. Uyǵ. VIII ff. Bud. **Hımavant taǵ kısılında kırıp** 'entering a narrow gorge in the Himalayas' *U II 26, 3*.

Dis. V. ĞSL-

D **kısıl-** Pass. f. of **kıs-**; 'to be squeezed, compressed', and the like. S.i.a.m.l.g. Uyǵ. VIII ff. Bud. *TT IV, p. 15*, note, l. 5 (**tañıl-**): Civ.

(if a man's hair is cut on a Leopard day) *öz yaş kısılır* 'his life is shortened' *TT VII*, 33, 6; a.o. *H II 8*, 27; *Xak. XI elig kapuğka: kısıldı*: 'his hand was pinched (*indağata*) in the door'; also used of anything when it is squeezed (*tađayyaqa*) between two objects and cannot get out (*bađıya fıhi*) *Kaş. II 135 (kısırlur, kısılmak)*: *KB trirlik kısıldı*: 'life is for a limited period' 6486; *Çağ. xv ff. kısıl* (spelt) *tang faşurda şudan* 'to be squeezed tight' *San. 297r. 5* (quotn.).

D kısılt- Caus. f. of *kısıl-*; 'to blockade' (a fort) and the like. Survives in NW *Kaz. kısılt-* 'to force one's way into (something)' *R II 806. Türkü VIII II E 37 (karğur)*.

D kısıln- Hap. leg.; abbreviated Refl. f. of *kısıl-*. *Xak. XI kısıldı: ne:ğ* 'the thing was squeezed and pinched (*tađayyaqa wa indağata*) between two objects', as for example the foot is held (*tabqā*) between the two straps of a stirrup or between the door and the threshold *Kaş. II 251 (kısılnur, kısılmak)*; the reference seems to be to a primitive loop-strap stirrup without a stirrup iron; see *kısma:k*.

Dis. ĞSM

D kısma:k Conc. N. fr. *kıs-*. Survives in NE *Şor kısapak* 'gorge, defile' *R II 817* (cf. *kısıl*); for the meaning see *kısıln-*. *Xak. XI kısma:k sayrayı'l-rikābi'l-'aridayn yakūni'l-'rikāb baynahumā* 'the two broad straps of the stirrup between which is the stirrup'; ('stirrup' here must be something like a platform on the stirrup leather, not a stirrup iron of modern shape): *kısma:k al-wahaq* 'a noose' *Kaş. I 474*; a.o. *II 219 (kısruş-)*.

Dis. ĞSN

F xasnı: Hap. leg.; no doubt an Iranian l.-w. cognate to Pe. *kāsni* 'endive, chicory'; *al-'uhka* means normally 'a skin for making butter in'; its meaning here is obscure. *Xak. XI xasnı*: 'an Indian drug (*davā*)' put in a child's 'uhka so that he can suck it and put on flesh' *Kaş. I 435*.

Dis. V. ĞSN-

D kısın- Hap. leg. ?; Refl. f. of *kıs-*; cf. *kısğan-*. *Xak. XI er tavarın kısındı: baxıla'-racul bi-infāq sil'atıhi* 'the man was mean about spending his property'; also used of a man suffering from strangury (*al-hāqin awi'l-hāqib*) when his urine is retained *Kaş. II 155 (kısınur, kısınmak)*.

D kasna:- Den. V. fr. **kasın* Dev. N. fr. **kas-* or **kası-*; cf. *kasığ*, *kasıncığ*; 'to shiver with cold'. This V. and its der. f.s are all pec. to *Kaş.*; it is possible, but semantically improbable, that NE Bar. *kasnal-* 'to be chipped, slightly broken' *R II 354* is the Pass. f., since this V. is Intrans. *Xak. XI er tumluğka: kasna:dı* *đaraba'l-racılı'l-hanakal-'a'lā 'alā'l-asfal minal-'bard* 'the man struck his upper jaw against the lower because of the cold' (i.e. his teeth chattered); also used of

a dog when it whines (*harra*) because of the cold *Kaş. III 302 (kasna:r, kasna:mak)*; *kırdı: bođun kasnayı*: 'the people came in shivering with cold' (*irta'ada . . . minal-'bard*) *II 223, 11* (misvocalized *kusnayı*); *III 147, 15*.

D kasnat- Hap. leg.; Caus. f. of *kasna:-*. *Xak. XI tumluğ anı: kasnatı*: 'the cold made him shiver (*ar'adahu*) so that he struck his upper teeth against the lower with the cold' *Kaş. II 350 (kasnatır, kasnatmak)*.

D kasnaş- Hap. leg.; Co-op. f. of *kasna:-*; mis-spelt *kustaş-* in the MS. *Xak. XI it kamuğ tumluğdın kasnaşdı*: 'the dogs all whined (*harra*) because of the cold and shivered' (*irta'adat*); also used of others *Kaş. II 221 (kasnaşdı: sic for kasnaşu:r) kasnaşma:k*.

Tris. ĞSN

D kasıncığ either Den. N./A. fr. **kasın*, see *kaşna:-*, or Dev. N./A. fr. **kasın-* Refl. f. of **kas-*; n.o.a.b. *Uyg. VIII ff. Man. kasıncığım ü[cün] kađğurarmen* 'I am uneasy because of my timidity' *M II 8, 5*: Bud. (the power of Kuan-şi-im to bestow divine grace) *kasıncığ uluğ tétir* 'is called terrifyingly great' *Kuan. 60*; in v.l.s. to *TT VI 88-9*, 'demons below the earth, torturers and killers' *kasıncığlar* is inserted in one MS. and *korıncığlar* in another, both meaning 'terrifiers'.

D kusıncığ Hap. leg.; a N./A. of the same character as *kasıncığ* ultimately der. fr. *kus-*; 'revolting' *Xak. XI kuş bala:sı: kusıncığ* 'a nestling before it is fledged is something by which everyone who sees it is revolted' (*şay yastağdır minıhu man ra'āhu*; with a puppy it is the other way round) *Kaş. III 232, 14*; n.m.e.

Dis. ĞSR

?**D kısır** perhaps Dev. N. fr. *kıs-* in the sense of having the sexual organs constricted; 'sterile, barren', of a woman or animal. S.i.a.m.f.g. in the same sense, also more widely of trees, etc.; cf. *arsalık*. L.-w. in Pe., etc., *Doerfer III 1491*. *Xak. XI kısır* 'barren' (*al-'aqim*) of a woman or any quadruped; and one says *kısır kısra:k* 'a barren mare' (*yamaka hā'il*) *Kaş. I 364*; a.o. *III 88 (yoza:-)*; in *I 236, 3 adđır kısır* is an error for *adđır kısra:k*; *xiv Muh.(?) al-na'ca 'ewe'* *kısır Rif. 172* (only; this is an addition to the original text, prob. some words have fallen out between the two parts of this entry); *Çağ. xv ff. kısır* 'an animal which is not pregnant' (*ābistan*) *San. 297v. 8*; *Kıp. XIII al-hicrül-'āqır* 'a barren mare' *kısır kısra:k Hou. 12, 8*; *XIV kısır al-hā'il Id. 72*; *xv 'aqim kısır Tuh. 24b. 9*.

D kısra:k Dim. f. of *kısır*; originally 'a young mare which has not foaled', later, more generally, 'a mare'. Survives in its original meaning in NE, NC, some NW languages and SW Az. *ğısrağ* and for 'mare' in SW Osm., not used in SE, SC. Cf. *bé*. *Xak. XI kısra:k al-yamakul-'fatiya* 'a young mare',

and in Oğuz 'a mare of any kind' *Kaş. I 474* (prov.); about 10 o.o. nearly always translated 'mare', in some contexts clearly a mare which has already foaled: xiv *Muh. al-ħicra* 'mare' *kısırak Mel. 69, 12; Rif. 170* (adding 'a mare in foal or with a foal' bē): *Çağ. xv ff. kısırak mādyān* 'mare'; the Türk-i Moğol use yunt and Rūmi yund *San. 297v. 6; Xwar. xiv kısırak* 'mare' *Qutb 149; Kom. xiv* 'a young mare' *kıstrak (sic) CCI; Gr. Kip. xiii al-ħicr kısırak* (and 'a mare with a foal' bē): *Hou. 12, 7; a.o. do. 12, 8 (kısır)*; xiv *kısırak al-ramaka İd. 72; xv al-ħicra kısırak Kav. 61, 19; Tuh. 13a. 3.*

Dis. V. ĞSR-

D *kısır-* Caus. f. of *kıs-*; 'to shorten, abbreviate'. S.i.s.m.l. *Xak. xi ol uzun ne:pnī: kısırdı*: 'he shortened (qaşsara) the long thing' *Kaş. II 78 (kısırur, kısırma:k)*; *KB 176 (uzatıl-), 4052*; (Kip. xv in the discussion in *Tuh. 83b.* of V.s and related Dev. N.s *kısır-* in *kıska, kısar-* seems to be a later form of **kısğar-*, cf. *kısğan-*, rather than this word).

D *kısırsu-* Hap. leg.; Co-op. f. of *kısır-*. *Xak. xi ol apar kısırma:k kısırsuđı*: 'he helped him to shorten his stirrup leather' (*fi qaş sayrı'l-rikāb*; etc.) *Kaş. II 219 (kısırsu:r, kısırışma:k sic)*.

Tris. ĞSR

D *kasırkı*: (?*kasırgo*): 'whirlwind'; listed in *Kaş.* under -K-, which excludes the possibility of a scribal error, but *a dialect form of *kasırgū*: Dev. N. fr. **kasır-* Caus. f. of **kas-*. Survives in SW Az. *ğasırgā*; Osm. *kasırğa*; the -a suggests an earlier -o-, for which there is other evidence in the case of this Suff. *Xak. xi kısırkı: al-i'sār* 'whirlwind' *Kaş. I 489; Kip. xiii al-zawba'a* 'hurricane' *kaşırka*: (unvocalized) *Hou. 5, 13; xiv kaşırka al-zawba'a İd. 72; Osm. xviii kaşırğa* (spelt) in *Rūmi, gird-bād* 'whirlwind', also spelt *kaşırğa*, in *Ar. i'sār San. 273v. 6; kaşırğa* is another word for *Rūmi VU dola* 'whirlwind' *do. 225v. 19* (*dola* is not traceable elsewhere).

Tris. V. ĞSR-

D *kısıraklan-* Hap. leg.; Refl. Den. V. fr. *kısırak. Xak. xi er kısıraklandı*: 'the man became the owner of a mare' (*ramaka*) *Kaş. II 275 (kısıraklanu:r, kısıraklanma:k)*; a.o. 279, 8.

D *kısırkan-* Refl. Dev. V. fr. *kıs-*; 'to be miserly' and the like. Survives only(?) in SW Osm. *kısırgan-*. Cf. *kısğan-, kısın-*. *Xak. xi er tava:rın kısırkandı*: 'the man took great pains to preserve (*taşaddada . . . fi tahaffuz*) his wealth and was afraid to spend it' *Kaş. II 263 (kısırkanu:r, kısırkanma:k; verse)*.

Mon. ĞŞ

I *ka:ş* properly 'eyebrow', hence metaph. 'the edge or side' of a thing (cf. 'the brow of a hill'

in English). S.i.a.m.l.g. in both meanings, except that in NE the Mong. l.-w. *kōmōsge* is generally used for 'eyebrow'; metaph. meanings include 'the brow (of a hill), saddle bow', and the like; in some it is used in oblique cases with Poss. Suffs. In such phr. as *kaşım-da* 'in my presence, near me'. SW Tkm. *ğaş:ş. L.-w. in Pe., etc., Doerfer III 1391. Türküz VIII* (when I die, my relations', *beg's* and people's) *közi: kaşı: yavlak boltaçı*: 'eyes and eyebrows will be sore (with weeping)' *IN 11 Uyğ. VIII ff. Man. kaşı körtlem* 'my lovely eyebrowed one' *M II 8, 7; Bud. TT X 436-7 (tü): Civ. oğdın kaş tepreser* 'if the right eyebrow twitches' *TT VII 34, 11; xiv Chin.-Uyğ. Dict. mei 'eyebrow' (Giles 7,714) kaş Ligeti 164; Xak. xi ka:ş häcibu'l-ayn* 'eyebrows'; (2 *ka:ş* follows here); *ka:ş* the side, edge, summit, etc. (*harf . . . wa şafiruhu*) of anything'; hence one says *yar ka:şı*: 'the edge of an eroded river-bank' (etc.) *Kaş. III 152; I 424 (kaşı:); 524, 6; II 328 (kırçat-)*; *KB* (the partridge with blood-red beak and) *kaşı kap kara* 'dead black eyebrows' 76; *tügme kaşıp* 'do not frown' 191; o.o. 69 (*étin-*), 80 (*kalık*), 770 (*açıt-*), etc.: *xiii(?) At. 205 (alın); Tef. kaş* 'eyebrow; mountain ridge' 206: xiv *Muh. al-ħacib ka:ş Mel. 46, 1; Rif. 140: Çağ. xv ff. kaşıda yanında* 'by his side' *Vel. 322* (quotns.); *kaş (1) abru* 'eyebrow' (quotn.); (2) *bar-ā-bar wa huđür* 'facing, (in the) presence (of)' (quotn.) *San. 273v. 23; Xwar. xiii kaş* with Poss. Suffs. 'beside' *M II 22: xiii(?) kaş 'eyebrow' Oğ. 6; xiv ditto Qutb 134, MN 104, etc.: Kom. xiv 'eyebrow' kaş; 'saddle-bow' kaş CCI; Gr. 195* (quotn., see 3 al): *Kip. xiii al-ħacib ka:ş* which also means ((1) see 2 *ka:ş*); (2) *qunatu'l-cabali'l-mumtadda tula(n) la irtifa'a(n)* 'the brow of a mountain stretching horizontally not perpendicularly' *Hou. 20, 2; xiv kaş al-ħacib*, also 'the crest of a hill' (*ra'su'l-rābiya*) *İd. 72; a.o. do. 41 (çat-)*; xv *al-ħacib ka:ş Kav. 60, 11; 74, 18; Tuh. 12b. 5; şaqif* 'a large rock' *kaş do. 20b. 2* (prob. (*korum*?) : *şafir*) omitted): *Osm. xiv ff. kaş* 'eyebrow' and with metaph. meanings noted in several phr. *TTS I 430; II 595-6; III 418; IV 480.*

2 *ka:ş* properly 'jade'; survives with this meaning, usually in the phr. *kaş taş*, in SE Türki; in other areas, where jade is unknown, it came in the medieval period to mean more generally 'precious stone', and in particular 'the bezel of a finger ring'; in these meanings survives in NC Kır., some NW languages, and SW Az. *ğaş; Osm. kaş; Tkm. ğaş:ş; see 2 ya:t. Uyğ. xiv Chin.-Uyğ. Dict. yü shih* 'jade stone' (*Giles 13,630 9,964*) *kaş taş Ligeti 163; R II 389; Xak. xi ka:ş hacāra şāfiya* 'a translucent precious stone', white and black; the white sort is used in finger rings (*yuxtam*) as a protection against thunderbolts, thirst, and lightning; *ka:ş öğüz*: two rivers which flow one each side of the city of Khotan; one is called *ürüp kaş öğüz*, the white translucent stone is found in it, and the river is called after it; the other is called *kara: kaş*

ögüz; the black translucent stone is found in it; this precious stone is not found in any part of the world except these two rivers *Kaş. III 152*; o.o. *I 330, 25 (savur-, q.v.)*; *kimin bile: ka:ş bolsa: yaşın yakmas: 'if anyone has ka:ş with him, that is a white translucent stone used in finger rings (yataxattum bihi), lightning does not strike him', because this is its nature; and if it is wrapped in linen and put in a fire, it does not burn and neither does the linen II 22, 4; xiv Muh. al-yaşın 'jade' ka:ş Mel. 75, 9; Rif. 178; al-faşş 'bezel' gö:z ka:ş 53, 8; 150; Çağ. xv ff. ka:ş . . . (3) nigin-i anguŝtar 'the bezel of a finger ring' San. 273v. 27; (Xwar. xiv ka:ş in neçe kaş içre ğawhar izlegeyin looks like a misreading of taş 'in howevers many stones I search for jewels' Qutb 134): Kıp. xiii faşşul-xātim 'the bezel of a ring' ka:ş Hou. 17, 20; a.o. do. 20, 2 (I ka:ş): xv ditto kays (sic); and 'a ring with a bezel' is kayşlı: yūzük Kav. 64, 11.*

kış 'winter'; c.i.a.p.a.l. *Türkü VIII* (in my 38th year) *kışın* 'in the winter' *II S 2*: *Uyg. VIII ff. Civ. ak kışın az* 'you have few white winters' *TT I 159*: *xiv Chin.-Uyg. Dict. 'winter' kış Ligeti 166*; *Xak. xi kış al-şitā* 'winter' *Kaş. I 332* (prov.); about 10 o.o., once spelt *kı:ş*: *KB yayı boldı kış* 'his summer has become winter' 367: *xiii(?) Tef. kış 'winter' 210*: *xiv Muh. al-şitā kış Mel. 28, 15; 79, 15; Rif. 184*: *Çağ. xv ff. kış* is the three months of the winter (*zamistān*) season, and *yaz* the three months of the summer season; they also call the first six months of the (Pe.) year *yaz* and the second six months *kış* *San. 297v. 22* (quotns.): *Xwar. xiv kış 'winter' MN 36, etc.*: *Kom. xiv ditto CCI, CCG; Gr. 208* (quotns.): *Kıp. xiv kış al-şitā*; *kış* ('with a long *kasra*') *faşıl-şitā* 'the season of winter' *Id. 72; al-şitā kış Bul. 13, 6*: *xv ditto Kav. 36, 16; Tuh. 21a. 6.*

ko:ş 'a pair; one of a pair', and the like; s.i.a.m.l.g. with some extended meanings; l.-w. in Pe., etc., *Doerfer III 1361*. Cf. *ko:ş*. *Xak. xi ko:ş*: at the name used for 'a king's led, or spare, horse' (*canābatu'l-malik*): *ko:ş* 'a pair' (*al zawc*) of anything; hence in *Oğuz* 'scissors' (*al-miqrad*) are called *ko:ş* *biçe:k* that is 'a pair of knives' *Kaş. III 126* (prov.); *ko:ş (sic) kiliç al-sayfān* 'two swords' *I 359, 4*: *xiii(?) Tef. ko:ş koş anlarđın* 'some families of them' 215: *Çağ. xv koş* 'two full cups at a banquet which they call çift' (*Pe. çift*) (quotns.); *koş koş beraber beraber ve řifta řifta* 'in pairs' (quotn.) *Vel. 340-1*; *koş* ('with -ow-') (1) *xāna wa manzil* 'house, dwelling' (there is no other trace of this meaning); (2) *çift wa zawc* (quotn.); (3) metaph. *dü piyāla* 'two cups' which the wine-bearer gives in immediate succession (quotns.); (4) *çift-i ğāv-i kār* 'a pair of working oxen' (quotn.) and also *maħall-i zira'at* 'an arable field' *San. 288r. 19*: *Oğuz xi Kaş. I 331 (kuş); III 126* (see *Xak.*); 221-2 (*kara*): *Xwar. xiv koş* (1) 'a pair' (of anything); (2) 'a double drink' (as a toast) *Qutb 141; MN 48, etc.*: *Kıp. xiv*

(1) *ko:ş al-farasu'l-cānib* 'a led, or spare, horse'; (2) *koş al-qirān* 'a conjunction of planets' *Id. 72*; (2) only *Bul. 2, 15*.

kuş 'bird'; often used as a sort of appendage to specific names of birds. C.i.a.p.a.l. l.-w. in Pe., etc., *Doerfer III 1561*. *Türkü VIII ff. kuş oğlı*: either generically 'birds' or specifically 'young birds' *Irkb 15*; *ögüz kuşı*: 'river birds' *do. 43*; several occurrences as appendage, e.g. *toğan kuş do. 4, 44* etc.: *Uyg. VIII ff. Man.-A takıĝu kuş* 'domestic fowl' *M I 36, 2* etc.: *Bud. uçuĝma kuş kuşĝun* 'flying birds and ravens' *U III 32, 4*; a.o.o.: *Civ. kök kalıkta uçar kuş* 'birds flying in the sky' *TT I 23*; a.o.o.: *Xak. xi kuş* 'bird' (*al-tayr*) a generic term; then some of them have specific names (*yusfaraĝ*); 'the white falcon' (*al-bāzi*) is called *ürüĝ kuş*; *kara: kuş* 'eagle' (*al-ūqāb*); *tevey kuş* 'ostrich' (*al-na'am*); (PU) *yön kuş* 'peacock' (*al-tā'is*); (VU) *il: kuş* 'vulture' (*al-raħama*); *kara: kuş al-muštari mina'l-mucüm* 'the planet Jupiter'; one says *kara: kuş tuĝdı*: 'Jupiter has risen' (*řala'a*), it rises at dawn (*inda'l-řubh*) in their country; (*Oğuz* phr. follows); *kız kuş* 'a bird like the finch (*abū barāĝis*) in colour' *Kaş. I 331*; many o.o.: *KB ular kuş* 'the partridge' 75: *xiii(?) At. (fortune) kuş teĝ uçar* 'flies away like a bird' 224; *Tef. kuş* 'bird' 219: *xiv Muh. al-tayr kuş Mel. 72, 13; Rif. 175*: *Çağ. xv ff. kuş parvāna* 'moth' *Vel. 340* (quotn.; as pointed out in *San.*, a mistranslation); *kuş* ('with -u-') *yuyır* 'bird(s)' *San. 288r. 24* (quotns.; correction of *Vel.*): *Oğuz* xi although the following entry is embedded among names of birds it seems to belong to *ko:ş*; *kara: koş ařraf axřāfi'l-ibil* 'the sides of camels' feet' *Kaş. I 331*: *Kom. xiv 'bird' kuş*; 'eagle' *kara kuş CCG*; *Gr. Kıp. xiii al-tayr muřlaqa(n)* 'bird' in general *ku:ş . . . al-ūqāb kara: kuş . . . al-qubaysa* 'little screech owl' *bay kuş* (and many other names without *kuş* appended) *Hou. 9, 19 ff.*: *xiv kuş al-tayr*; *kuş kuyruĝı*: ('bird's tail') *al-dummal 'ulcer' Id. 72; Bul. 11, 9*; 10, 2; *al-macarra* 'the Milky Way' *kuş yolu: do. 2, 13*; *xv (muřlaqu'l-) řā'ir kuş Kav. 39, 8*; 62, 12; *Tuh. 23b. 6*; *al-ūqāb kara: kuş*; *al-na'am dewe: kuş Kav. 62, 13-14*.

Mon. V. ĞŞ-

kış- 'to deviate' and the like; n.o.a.b. *Xak. xi er yoıldın kışdı*: 'the man deviated (*māla*) from the road'; also used of the sun when it declines from the zenith (*zālat 'an kabidi'l-sama'*) *Kaş. III 182 (kışar: kışma:k)*: *xiii(?) Tef. kış-* 'to turn away' (from God) and the like 210.

koş- 'to conjoin, unite (two things); homophonous w. *ko:ş*. S.i.a.m.l.g. w. this and extended meanings, e.g. 'to string together (verses), to compose (a poem), to harness (animals)'. *Uyg. VIII ff. Civ. (if I fall behind in my payments) birke bir koşup berürmen* 'I will pay two (rolls of cloth) for every one (overdue)' *USp. 8, 7*; *üptip kuşnuş süđükün yıpar birle koşup* 'combine hoopoe's bones

with musk' (and rub them on the face) *TT VII 23, 6*: **Xak. XI ol koyka: eçkü: koşdı:** 'he united (*qarana*) the goats and the sheep'; also used for uniting anything with something else; and one says ol **YıR koşdı: nazama'l-ğazal wa'l-şir** 'he composed an ode or poem' *Kaş. II 14* (**koşar, koşmak**): *KB ukar erse şir ham koşar erse öz* 'if he understands poetry and composes it himself' 2631; **Çağ. XIV koş-** (1) *amwât-râ nubûha kardan* 'to eulogize the dead'; (2) *ham-râh hardan wa âmixtan* 'to put (travellers) on the road together, to mix' *San. 287v. 5* (quotns.): **Xwar. XIV koş-** 'to compose (poetry)' *Qutb 141*: **Kıp. XIV koş-canaba** 'to lead (a horse) beside someone' *wa qarana İd. 72*; a.o. *do. 7* (**ebe**): *xv qarana koş- Tuh. 30a. 11*; (*alqâ* 'to meet') **koş- do. 5b. 12** and *rassama ay alqâ koş- do. 17b. 5* are prob. mis-spellings of **kavuş-**: **Osm. XIV ff. koş-** 'to add (one thing to another), to associate, to attach (someone to someone else)'; c.i.a.p. *TTS I 486; II 652; III 478; IV 542*.

Dis. ĞSA

D koşa: Gerund fr. **koş-** used as a N. or Adv.; s.i.s.m.l. L.-w. in Pe., etc., *Doerfer III 1567*. **Xak. XI** (the mother being deceitful makes the bread thin; the son being intelligent) **koşa: kapar** 'filches a double ration' *Kaş. III 33, 27*; **kutluğka: koşa: yağar** 'the man favoured by heaven gets a double ration of rain' *III 60, 24*; n.m.e.: **Xwar. XIV koşa kaşında** 'in your two eyebrows' *MN 271*: **Osm. XIV to XVI koşa** 'a pair, double'; in several texts *TTS I 485; II 652; IV 542*.

Dis. V. ĞŞA-

***kaşa-**: See **kaşan, kaşan-**.

kaşı- 'to scratch' and the like; s.i.a.m.l.g. except NE(?) w. minor phonetic changes, including final -i- > -a-: **Xak. XI ol meni: kaşı:** 'he scratched (*hakk*) me' *Kaş. III 267* (**kaşır, kaşımak**; prov.); same group. *I 438, 15*; *xiv Muh. hakk* **kaşı-** *Mel. 25, 7*; *Rif. 108*; *al-hakk kaşımak* 36, 5; 122: **Çağ. xv ff. kaşıp kaşıyup Vel. 323**; **kaşı-** (spelt *xârîdan* 'to scratch'; **boyun kaşı-** 'to scratch one's neck' is an idiom for *şarmanda şudan* 'to be confused, disconcerted' *San. 273v. 10* (quotn.): **Xwar. XIV kaşı-** 'to scratch' (oneself) *Qub 135*: **Kom. XIV** 'to scratch' **kaşa-/kaşı- CCI, CCG**; **Gr.: Kıp. XIII masağa min mashi'l-faras** 'to curry-comb a horse' **kaşin- Hou. 36, 16**; *hassa min hasi'l-faras ditto kaşı-*; **hakk** **kaşı-** *do. 39, 13*; **xiv kaşı- hakk İd. 72**; *xv ditto Tuh. 13b. 3*; *Kav. 77, 9* (-ş- represented by *hâ* 'with three superposed dots and the remark 'between *cim* and *şin*').

Dis. ÇŞÇ

D kuşçı: N.Ag. fr. **kuş;** 'falconer'. S.i.s.m.l. L.-w. in Pe., *Doerfer III 1564*. **Uyg. VIII ff. Bud.** (in lists of people who kill animals) **kuş[çı] PP 1, 7**; **kuşçı TT IV 8, 57**; **Xak. XI KB** (in a list of royal servants) **kuşçı 4148**.

Dis. V. ĞŞD-

D kaşıt- Caus. f. of **kaşı-**; s.i.s.m.l. **Xak. XI er tanın kaşıtı:** 'the man had his body scratched' (*ahakka*) *Kaş. II 307* (**kaşıtuir, kaşıtma:k**); a.o. *I 514*: **Çağ. xv ff. kaşıt-** Caus. f.; *xârîdan* 'to order to scratch' *San. 273v. 20*.

Dis. ÇŞÇ

kaşak ?pec. to **Kaş**; but a l.-w. in Buriat Mong. as *xalaxan*; the context in *II 328, 17* suggests that *al-halfâ* here means 'bulrush' rather than 'alfalfa'. **Xak. XI kaşak al-halfâ Kaş. I 383**; a.o. *II 328, 17* (**terjek**).

D kaşığ Dev. N./A. fr. **kaşı-**; pec. to **KB**. It clearly has a metaph. meaning of some kind, perhaps 'trim, conscientious'. **Xak. XI KB** 'if a *wazir* is clean-shaven, he is **kaşığ**; if a *wazir* is **kaşığ**, he does his work well' 2217; 'a brave man must be **kaşığ** and clean-shaven; his reputation must be widespread and he must be famous. He must be **kaşığ** to evil-doers, so that they fear him, and kind to the well-behaved so that they love him' 2298-9.

D kaşuk Pass. Dev. N. fr. **kaşı-**; 'spoon', lit. 'something which has been hollowed out by scratching'. S.i.a.m.l.g. except NE, usually as **kaşık**, SE Türkî **kaşuk/koşuk**. L.-w. in Pe., etc., *Doerfer III 1393*. **Uyg. VIII ff. Civ. bir kaşukça** 'about one spoonful' *H I 169*; a.o. *II 18, 63* (**aşnu**): **Xak. XI kaşuk al-mil'aga** 'spoon' *Kaş. I 383* (prov.): *xiv Muh. al-mil'aga kaşuk Mel. 68, 14*; *Rif. 169*: **Çağ. xv ff. kaşuk ma'rûf** 'well-known' (i.e. as a l.-w. in Pe.) *San. 274r. 4* (quotn.): **Kom. XIV 'spoon' kaşuk CCI**; **Gr.: Kıp. XIII al-mil'aga kaşuk Hou. 17, 10; *xiv kaşuk ditto İd. 72*; *xv ditto kaşuk Kav. 54, 16*; 64, 7; *Tuh. 348. 6*.**

D koşuğ Dev. N. fr. **koş-**; normally 'poem, song' but with other potential meanings, see **koşuğluğ**. Survives as **koşu** with several such meanings in SW Osm. The forms **koşuk/koşak**; NW Kk. **kosak** in some modern languages seem rather to be the Pass. Dev. N. which would have the same meaning. **Xak. XI koşuğ al-şir wa'l-racaz wa'l-qaşâ** 'poem, metre, ode' *Kaş. I 376* (verse): **Çağ. xv ff. koşuk ürgüştak usûlunda irlanan terkib** 'a composition sung in the *ürgüştak* mode' *Vel. 342* (quotns.); **koşuk** 'a kind of composition' (*taşnif*); a technical description by *Nawâî* follows *San. 288v. 5* (quotn.).

kaşğa: originally (of an animal) 'with a white head and darker body' or 'with a white blaze on the forehead'. An old word ending in -ğâ; s.i.a.m.l.g. except SW w. the same meaning, and sometimes (of a man) 'bald-headed'. L.-w. in Pe., etc., *Doerfer III 1495*. **Xak. XI kaşğa: kozy al-arxam mina'l-ğanam** 'a sheep with a white head and a black body'; **kaşğa: at al-farasul-mubarqa** 'a horse with a white blaze on the forehead'; a camel with a white blaze (*al-aşqa*) is also called this *Kaş. I 426* (followed by **Kaşğa: Buğra**; the name of

two places): **Çağ**. xv ff. **kaşka** (spelt) (1) 'a horse or other animal with a blaze of white or some other colour on the forehead'; ((2) *Rümi*); (3) 'a kind of weapon (*silâh*) made of iron which they fasten on a horse's forehead on the day of battle' *San.* 274r. 1: **Kom.** xiv 'bald' **kaşka CCG**; **Gr.**: **Kıp.** xiv **kaşka**: *al-ğurra* 'a blaze on a horse's forehead' *Id.* 72: xv ditto *Tuh.* 26b. 6: **Osm.** xviii **kaşka** . . . (2) in *Rümi*, *dilir piş-cang* 'a brave advance-guard' *San.* 274r. 2.

D kışkı: N./A.S. fr. **kış**; 'wintry' and the like. S.i.s.m.l. in NE. **Uyg.** viii ff. **Bud.** üç aylar bolur kışkı öđler 'three months are the winter season' *Suv.* 589, 12-13: **Xak.** x1 **KB** (of the signs of the Zodiac) üç kışkı 'three belong to the winter' 142: xiii(?) *Tef.* (in the summer you gave me) **kışkı ni'matnı** 'the amenities of the winter' 210.

D kuşğa:ç unusual Dim. f. of **kuş**; 'sparrow'; s.i.s.m.l. in NE, SE. **Xak.** x1 **kuşğa:ç al-üşfür** 'sparrow' *Kaş.* I 455: xiv *Muh.*(?) *al-üşfür* (serçe; in margin) **kuşka:ç Rif.** 175 (only).

VUF kışğun a corruption, or dialect form, of **işğun**, q.v., an Iranian l.-w.; neither word is vocalized. N.o.a.b. **Kaş.** x1 **kışğun** 'fresh reeds (*al-qaşab*) which are eaten by cattle'; **kışğun** dialect form (*luğa*) of **işğun** 'sorrel' (*al-ribâs*) *Kaş.* I 440.

Tris. ĞŞĞ

D kaşukluğ Hap. leg. ?; P.N./A. fr. **kaşuk**. **Xak.** x1 **kaşukluğ aya:k qaş'a dât mil'aqa** 'a bowl with a spoon' *Kaş.* I 497.

D kaşukluk A.N. (Conc. N.) fr. **kaşuk**; s.i.s.m.l. in such meanings as 'spoon rack'. **Xak.** x1 **kaşukluk** (MS. *kaşıklık*) **müñüz** 'a horn suitable for making into a spoon' (*al-mil'aqa*) *Kaş.* I 504.

D koşuğluğ P.N./A. fr. **koşuğ**; n.o.a.b. **Uyg.** viii ff. **Bud.** yüğrük atların koşuğluğ kañlida oluruq 'seated in a chariot harnessed to swift horses' *Suv.* 625, 5: **Çağ.** xv ff. **koşukluk mamzüc wa âmixta** 'mingled, mixed' *San.* 288v. 9.

D kaşğalak Dev. N. fr. a Den. V. fr. **kaşğa**; 'coot, bald coot'. S.i.s.m.l.; e.g. SC Uzb. **kaşğaldok**. L.-w. in Pe., etc., *Doerfer* III 1493. **Xak.** x1 **kaşğalak** 'a kind of water-bird smaller than a duck' *Kaş.* I 528 (verse): **Çağ.** xv ff. **kaşğaldag** (*sic*) 'a black water bird, the flesh of which is rose-scented', in Pe. *mâğ* 'a kind of cormorant; a kind of pigeon', *Steingass*) *San.* 273v. 29.

Tris. V. ĞŞĞ-

D kaşukla- Hap. leg.; Den. V. fr. **kaşuk**. **Xak.** x1 **ol ba:liğ kaşukla:dr**: 'he licked (*al'aqa*) the honey in the spoon' (*al-mil'aqa*) *Kaş.* III 338 (**kaşukla:r**, **kaşukla:ma:k**).

D kaşuklan- Hap. leg.; Refi. f. of **kaşukla:-**. **Xak.** x1 **er kaşuklandi**: 'the man owned

a spoon' (*mil'aqa*) *Kaş.* II 268 (**kaşuklanu:r**, **kaşuklanma:k**).

Dis. ĞŞL

D kaşlığ P.N./A. fr. **I kaş**; usually preceded by a qualifying word, 'having . . . eyebrows'. S.i.s.m.l. **Uyg.** viii ff. **Man. toliğı bulit teg** (PU) **tonki kaşlığ** 'with frozen(?) eyebrows like a cloud full of hail' *M II* 11, 16-17 (**tonki** is Hap. leg., perhaps a misspelling of ***tonki**, N./A.S. fr. **I toq**): **Xak.** x1 *Kaş.* III 239 (**karvı**): (xiv *Muh.* (*al-kundur* 'frankincense' **sakız**); *xidâbu'l-hâcib* 'dye for the eyebrows' **kaşlık Rif.** 162 is the parallel A.N. (Conc. N.); in *Mel.* 63, 15 *xidâbu'l-hâcib* has fallen out and **kaşlık** comes below *al-kundur*; see **sakız**).

D kışla:ğ Conc. N. fr. **kışla:-**; 'winter quarters'; opposite to **yağla:ğ**. S.i.a.m.l.g. with some phonetic changes and extended meanings, e.g. in SW Osm. **kışla** is merely 'barracks'. L.-w. in Pe., etc., *Doerfer* III 1496. **Türkü** viii ff. (I am a predatory eagle . . .) **kızı:l kaya: kışlağım** 'a red rock is my winter quarters' *IrKB* 51; a.o. *do.* 56 (**kuşluğ**): **Xak.** x1 **kışla:ğ al-maşattâ** 'winter quarters' *Kaş.* I 464 (prov.); two o.o.: xiv *Muh.* *al-maşattâ* **kışla:ğ Mel.** 76, 1; **kırışla:ğ Rif.** 179: **Çağ.** xv ff. **kışlak** 'a warm place in which one spends the winter', in Ar. *maşif* (error, *maşif* is 'summer quarters') *San.* 297v. 25.

D kışlık A.N. (Conc. N.) fr. **kış**; survives in some NW and SW languages. Cf. **kışla:ğ**. **Xak.** x1 **kışlık** 'a residence for the winter' (*baytu'l-şatawî*); also anything that has been made ready (*u'idda*) for the winter *Kaş.* I 474: **Kıp.** xiv **kışlık al-maşattâ** 'a winter station' *Id.* 72.

D kuşla:ğ Conc. N. fr. **kuşla:-**; n.o.a.b. **Xak.** x1 **kuşla:ğ al-maşira**, that is 'a place where there are many birds and they are hunted' *Kaş.* I 465: **Çağ.** xv ff. **Xucandniy awlağı kuşlağı bisiyâr yaxşı dur** 'in Khojend the areas for hunting game and wild birds are particularly good' *R II* 1029, quoting *Bâbur*.

D kuşluğ P.N./A. fr. **kuş**; 'full of birds'. S.i.s.m.l. **Türkü** viii ff. (I am a stallion . . .) **kuşlı:ğ iğaç kışlağım** 'trees with lots of birds in them are my winter quarters' *IrKB* 56.

D kuşluk A.N. (and Conc. N.) fr. **kuş**; a specifically Western word surviving only(?) in SW Osm. **kuşluk**; Tkm. **ğuşluk** (1) 'the early part of the day' (when birds are most active) (2) 'aviary, place haunted by birds', and the like. **Oğuz** x1 **kuşluk al-dağwa** 'the early part of the forenoon' *Kaş.* I 474: xiii(?) *Tef.* ditto 219: xiv *Muh.* *al-ğadâ* 'early morning meal' **kuşluk Mel.** 65, 10; *Rif.* 164; *al-dağâ* 'forenoon' **kuşluk** 80, 1; **kuşluk** 184: **Çağ.** xv ff. **kuşluğ** (*sic*) (1) **çâştğâh** 'the time of the mid-morning meal'; (2) **murğiyat wa tayriyat** 'a bird-like character' (quott.) *San.* 288v. 9; a.o. *do.* 178v. 10, where it is described as *Rümi*: **Kıp.** xiii *al-dağâ* **kuşluk**, derived

(muştıqq) from the fact that the birds then go to look for food *Hou.* 28, 14: xiv kuşluk (1) *daḥwatu'l-nahār*; (2) *al-naşlu'l-'arîd* 'an arrow with a broad head used for shooting birds' *İd.* 72: xv *al-daḥā kuşluk Kav.* 36, 13; *Tuh.* 72b. 10; *al-daḥwatu'l-hubrā ulu: kuşluk Kav.* 36, 13.

Dis. V. ĞSL-

D koşul- Pass. f. of koş-; 'to be joined, united (to something)', and the like; also Intrans. 'to join (something *Dat.*)'. S.i.a.m.l.g. Uyğ. VIII ff. Bud. Sanskrit *dharmayukta* 'yoked to *dharma*' (the true doctrine) *nom üze: koşolmış TT VIII A.33: Xak.* xı bir neç birke: koşuldi: 'one thing joined (*qarina*) another'; also used when someone else joins them (*qaranahu ğayruhu*); hence one says yır koşuldi: 'the ode was composed' (*nuşıma*) *Kaş.* II 135 (koşulur, koşulma:k); bu kuzı: ol saġlık birle: koşulġan 'this lamb is constantly in the company (*yuġarın*) of that ewe' I 520; ölüġ birle: koşuldi: 'he has been united with the dead' II 128, 5; saġlık sürüġ koşuldi: 'the flocks have been collected (*dummat*) for milking' III 102, 19; Çaġ. xv ff. koşul-(-ġuçu) koşul-ve ula- *Vel.* 341; koşul-/koşuş- (both spelt) *ham-râh şudan wa âmixta şudan* 'to be fellow travellers, to be intermingled' *San.* 287v. 28 (quotns.): Kıp. xiv koşul- *ıqtarana İd.* 72.

D kaşla:- Den. V. fr. 1 kaş; survives in NE *kaşla-/kaşta-* 'to fit a saddle-bow; to fasten the reins to the saddle-bow; to walk along the bank (of a lake, etc.)' *R II* 396-8; and SW Osm. *kaşla-* 'to make a sign with the eyebrows' (also 'to fit a bezel to a ring', which is a Den. V. fr. 2 kaş). *Xak.* xı arık kaşla:di: 'he made a side bank (*arım*) for the canal'; also used for hitting a man on the eyebrow (*al-ḥacıb*) *Kaş.* III 299 (kaşlar, kaşla:ma:k).

D kışla:- Den. V. fr. kış; 'to spend the winter, to go into winter quarters'. S.i.s.m.l.g. *Türkü VIII I N 8; II E 31 (1 imġa): Uyğ.* VIII *Şu. E 7 (1 imġa): Xak.* xı er evinde: kışla:di: 'the man spent the winter (*taşattâ*) at home' (etc.) *Kaş.* III 299 (kışlar, kışla:ma:k); xiv *Muh.(?) 'abara'l-şitâ* 'to pass the winter' kışla:- *Rif.* 112 (only); Çaġ. xv ff. *kışla- kışlak kardân*, that is 'to spend the winter in a warm place' *San.* 297v. 9 (quotns.): *Kom.* xiv 'to spend the winter' kışla- *CCG; Gr.: Kıp.* xiv *şattâ* kışla- *Bul.* 52r.

D kuşla:- Den. V. fr. kuş; 'to hunt birds'. S.i.s.m.l. *Türkü VIII ff. toġan öġüz kuşı: kuşlayu: barmı:ş* 'a falcon went hunting river birds' *İrkB* 43: *Xak.* xı beġ kuşla:di: 'the beġ hunted (*şada*) birds' *Kaş.* III 299 (kuşlar, kuşla:ma:k); *Xwar.* xiv kuşla-dito *Qutb* 146.

D kışlat- Caus. f. of kışla:-; s.i.s.m.l. *Xak.* xı ol anı: evinde: kışlattı: 'he accommodated him for the winter (*şattâhu*) in his house', that is he took care of him and looked after him

(*ta'ayyarahu wa ḥafazahu*) *Kaş.* II 348 (kışlatır, kışlatma:k).

D kuşlat- Hap. leg.; Caus. f. of kuşla:-. *Xak.* xı ol apar kuş kuşlattı: 'he urged him to hunt (*'alâ işiyâd*) birds' *Kaş.* II 348 (kuşlatır, kuşlatma:k); a.o. II 343, 16.

D koşlan- Hap. leg.; Refl. Den. V. fr. koş. *Xak.* xı er öziġe: at koşlandı: 'the man provided himself with a spare, led horse' (*canıba*) *Kaş.* II 252 (koşlanu:r, koşlanma:k).

D koşlun- Hap. leg.; Refl. f. of koşul- in its Intrans. sense. *Xak.* xı iki: neç koşlandı: 'junction was effected between (*qarina bayn*) the two things'; this is Intrans. (*lâzim*), just as one says that one sheep is close in the company (*yuġarın*) of another and their heads are kept level (*yastawı*) on one rope; also of two horsemen when they bring their horses together (*aqranâ*) and travel in such a way that their heads are level *Kaş.* II 251 (koşlunu:r, koşlunma:k).

Tris. V. ĞŞL-

D kışlaġlan- Hap. leg.; Refl. Den. V. fr. kışla:ġ. *Xak.* xı ol bu: yérirġ kışlaġlandı: 'he reckoned that this place was his winter quarters (*maşattâhu*) and spent the winter in it' *Kaş.* II 273 (kışlaġlanu:r, kışlaġlanma:k).

D kuşlaġlan- Hap. leg.; Refl. Den. V. fr. kuşla:ġ. *Xak.* xı xarı:n bu: yérirġ kuşlaġlandı: 'the *xar:n* took this place as a hunting place for birds' (*mişâd muṭayyara*) and hunted birds in it *Kaş.* II 273 (kuşlaġlanu:r, kuşlaġlanma:k).

Dis. ĞŞN

D kaşan Dev. N./A. fr. *kaşa:- which must have meant something like 'to relax (something), to relieve the pressure on (it)', cf. *kaşan-*; 'lazy, sluggish, idle', of men, horses, etc. S.i.s.m.l. in SE, NC, NW w. this meaning. L.-w. in Mong. *kaşan*, same meaning (*Kow.* 767). From this basic meaning it came to mean 'underdeveloped, lean' and became a l.-w. in Pe. and other languages as *qaşang* 'slim, elegant' *Doerfer III* 1498. Cf. erinçġ. *Xak.* xı when a slave is being abused (*şubba*) you say to him *kaşan* 'you vile fellow' (*yâ la'im*) *Kaş.* III 370: Çaġ. xv ff. *kaşan* (spelt) *xıra wa şumuc* 'lazy, unpleasant' *San.* 273v. 28 (quotns.).

?E koşu:n See koruġju:n.

S koşni: See koşni:.

Dis. V. ĞŞN-

D kaşan- Refl. f. of *kaşa:-, cf. *kaşan*; 'to urinate', esp. of horses. Survives in SW Az., Osm.; cf. *şıd-*. Uyğ. VIII ff. Civ. (a woman suffering from stranguary . . .) *bat kaşanur* 'promptly urinates' *H I* 39; a.o. do. 128: *Xak.* at kaşandı: 'the horse urinated' (*bâla*), also of other animals, but particularly horses *Kaş.*

II 155 (kaşan-u:r, kaşanma:k): Çağ. xv ff. kaşan- (spelt *baul hardan* 'to urinate', in general but esp. of horses *San. 273v. 22: Xwar. xiv kaşan-* (of a horse) 'to urinate' *Qutb 134: Kıp. bâla'l-faras aṭ kaşandı: Hou. 12, 21.*

D kaşin- Refl. f. of *kaşı-* 'to scratch oneself'. S.i.s.m.l. in NW, SW, often as *kaşan-*. *Xak. xı kaşınma:k al-hikka* 'irritation' *Kağ. I 261 (emrıt-); n.m.e.: XIII(?) Tef. kaşin-* 'to scratch oneself' *210: Çağ. xv ff. kaşin-xıvud-râ xâridan* 'to scratch oneself' *San. 273v. 21.*

Tris. GŞN

D kaşanığ Dev. N. (Conc. N.) fr. *kaşan-*; n.o.a.b. *Uyğ. viii ff. Bud. (demons) kaşanığ içteçler* 'who drink urine' *U II 61, 13: Civ. kaşanığ yolu* 'the urinary duct' *H I 38.*

Mon. ĞY

F 1 kay 'street'; l.-w. fr. Chinese *chieh* 'street' (*Giles 1,434; Middle Chinese kâi*), see *U IV, p. 54 (Index). N.o.a.b. Uyğ. viii ff. Bud. kay beltir sayu* 'every crossroads' *U IV 8, 13; kaydaki oğlanıñ* 'children in the streets' *U III 65, 5 (ii); kay* (mistranscribed *kıy*) *sayu bodun sayu barğı* 'going to every street and every people' *USp. 97, 33.*

S 2 kay See *ka:d*.

S 3 kay See *ka:ñu*.

S 1 ko:y See *1 ko:ñ*.

S 2 ko:y See *2 *ko:ñ*.

kuy Preliminary note. *Kuy* 'the women's apartments, the private part of a dwelling', a l.-w. fr. Chinese *kuai*, same meaning (*Giles 6,440; Middle Chinese kuai*) is very common in *O. Kir.* and occurs in *Türkü viii ff. Yen. It is also prob. that it reappears in Uyğ. as küy, but Müller transcribed this as kün, and was perhaps right, see 2 kün. It is possible that, with their different social arrangements, the Turks took this l.-w. as meaning merely 'a secluded spot' and that 2 kuy below is the same word.*

F 1 kuy 'the women's apartments', Chinese l.-w., see above. Occurs only in the *Loc.* in the stock phr. below. *Türkü viii ff. Yen. (I have been parted from) kuyda: kunçuy[ıma:]* 'my consorts in the women's apartments' *Mal. 27, 2: kuyda: kadaşıma: kunçuyıma:* 'from my kinsfolk and consorts in the women's apartments' *do. 29, 3: O. Kir. ix ff. the phr. occurs nearly a dozen times, kuyda: kunçuyım Mal. 3, 1; kuydaki kunçuyımğa: 6, 4; kuyda: kunçuyımğa: 7, 4 etc.: Uyğ. viii ff. Bud. küydeki U III 42, 23-4 (kırkın).*

2 ku:y basically perhaps 'a secluded spot' or the like. Survives in most NE languages as *kuy* 'a cave' *R II 887; Khak. xuy; Tuv. kuy;* perhaps also behind other longer words like *SW Osm. kuytu* 'sheltered from the wind;

a sheltered nook', although the morphology of such words is obscure. *Xak. xı kuy qarârü'l-wâdi* 'the bottom of a valley' *Kağ. III 142; (who can withstand his arrows?) tağıg atıp uğrasa: ð:zi: kuy: yırtılu:* 'when he shoots purposefully at a mountain, the centres and bottoms of the valleys (*avuştu'l-wâdi wa qarârühu*) are torn to pieces' *III 106, 15; a.o. III 65, 14 (oğruğ).*

Mon. V. ĞY-

kay- (*2 *ka:d-*) although it has not actually been noted, various deriv. f.s make it certain that this V. must originally have been **ka:d-*. The basic meaning was prob. 'to bend or turn oneself', hence 'to bend in respect' and 'to turn away or back'. Survives in NE Alt., Tel. *kay-* 'to turn back' *R II 4; Khak. xay-* 'to pay attention to (something)'; *Tuv. xay-* 'to visit, supervise; to deviate from'; (to look) *xaya* 'backwards'; and in SW Osm. *kay-; Tkm. ğay-* with some extended meanings hard to connect with the original one. *Türkü viii ff. Yen. Mal. 28, 8 (kalın): Uyğ. viii ff. Bud. kirtü nomuğ* (v.l. *nomka*) *kaymadın* 'paying no respect to the true doctrine' *TT VI 41-2: Xak. xı kadaşıpa: kaydı:* 'he showed respect (*aṭafa*) to his kinsmen'; prov. *kadaş* (MS. *kağaş*) *té:miş kayma:duk, kađın té:miş kaymıs* 'if you said "kinsman", he showed no respect to him (*lä yaltafit ilayhi*); if you said "relative by marriage", he showed respect (*aṭafa*) to him'; (verse); and one says *ké:ru: kaydı:* 'he turned back' (*iltafata halfa(n)*) *Kağ. III 245 (kaya:r, kayma:k); o.o. I 403, 22 (same prov.); II 45, 26 (ayık); and see 2 kaya: Osm. xiv kay-* 'to turn aside or away'; in two texts *TTS II 607.*

S kıy- See *kıd-*.

S koy- See *kođ-*.

1 kuy- (of a horse) 'to shy'. Survives in NE Sag. *kuy- R II 880; Khak. xuy-. Xak. xı at kuydı:* 'the horse (etc.) shied' (*nafara*) *Kağ. III 246 (kuya:r, kuyma:k).*

S 2 kuy- See *kuđ-*.

Dis. ĞYA

1 kaya: 'a rock', more particularly 'a sharp upstanding rock or rocky cliff'. An early Mong. word *kada* (*Haenisch 55, Kow. 770*) has exactly the same meaning. This suggests that this was originally **kađa:*, perhaps a Dev. N. fr. *2 *ka:d-* in the sense of 'a leaning object'. S.i.a.m.l.g. except SE, NC. *Türkü viii ff. IrkB 49 (1 imğa:); 51 (kısta:ğ); a.o.o.: Yen. bepkü kaya:* 'memorial rock' *Mal. 39, 1; mepkü: kaya: do. 5: Uyğ. viii ff. Civ. kuruğ kayada suv akar* 'water flows among the dry rocks' *TT VII 29, 13: Xak. xı kaya: al-sald mina'l-cabal* 'a hard, bare place on a mountain' *Kağ. III 170; o.o. III 7 (yalıt); 19 (yalım); KB* (some are born wise, some tough, some brave and) *kaya teg yalım* 'as hard as a rock' *6393; a.o. 1535: XIII(?) Tef. kaya* 'cliff' *193:*

Çağ. xv ff. *kaya küh-i buland* 'a high mountain' *San.* 281r. 21 (quoton.); *Körn.* xiv 'rock' *kaya CCG*; *Gr.*: *Kip.* XIII *al-ğaxr* 'a mass of rocks' *kaya*: *Hou.* 17: xiv *kaya*: *al-ğaxra* 'a rock' *Id.* 76: xv *ğaxrā* 'a broad desert' *kaya Tuh.* 22a. 1; (after *al-nahr* 'river') *mawđi'ul-sayl* 'the bed of a torrent' *kaya do.* 36a. 6; *wādī* 'valley' (tere (d-) and) *kaya do.* 38a. 7.

D 2 *kaya*: *Ger. fr. kay-*, used only in the phr. *kaya*: bak-, kör-, and the like in the sense 'to look back, or behind one'. Such phr. survive in NE Tel., *Tuv. R II* 89 (*xaya Pal.* 454). It seems clear that this is the only form and that the spelling *kay* (which might be taken as a similar *Ger. fr. kiy-* (küd-) is an error. *Uyg.* VIII ff. *Çr.* (they threw the stone in the well) *aña barıp kaya kördiler* 'and so going on they looked backwards' *U I* 8, 11 (Müller, in error, *kay* 'what?'): *Xak.* XI *kaçış bolsa*: *kaya*: *körmes*: 'if there is a panic, no one stops (*yu'arrie*; should be 'looks back') for anyone else' *Kaş.* I 369, 8; (the hunted wolf) *kaya*: *körüp baku*: *ağdı*: turned back towards me (*iltajata ilayya*) and when he saw me he climbed' *III* 219, 17: *KB* 4095 (*ışımsın-*; *Arat kıya*, but the *MSS.*, though they vary, do not confirm this): XIII(?) *Tef. kaya bak-* 193.

S *kayu* See *kañu*.

Tris. ĞYC

D *kaya*: *çuk* morphologically *Dim. f. of I kaya*: but meaning 'a small rock plant'. *R II* 92 lists a SW Osm. phr. *kayacak ağacı* 'a kind of tree', not noted elsewhere. *Xak.* XI *kaya:çuk* 'a sweet-scented mountain plant' (*nabt*); I reckon (*añsbuhu*) that it is *al-zarnab* (translations vary widely, the most plausible are 'saffron' (*Steingas*) and 'the fragrant leaf *Flacourtia cataphracta* (Red.)' *Kaş.* III 177.

Mon. V. ĞYD-

D *kayt-* See *kađıt-*.

Dis. ĞYD

E *kıyıt* in the phr. *emğekler kıyıtlar* in *Suv.* 117, 15 seems to be an error for *kıyın* (*kıñ*), 'pains and tortures'.

SD *kayda*, *kaydan* See *kañu*.

Dis. V. ĞYD-

D *kuyıt-* *Hap. leg.*; *Caus. f. of I kuy-*; vocalized both *kuyıt-* and *kuyut-*. *Xak.* XI ol atıg *kuyıttı*: 'he made the horse shy' (*anfara*) *Kaş.* II 326 (*kuyıttur*, *kuyıttma:k*).

D *kaytar-* *Caus. f.* (with unusual vocalization) of *kayt-* (*kađıt-*); 'to turn, turn back' (*Trans.*). S.i.a.m.l.g. except NE. *Oğuz* XI ol atıg *kaytardı*: 'he turned (*şarafa*) the horse from the direction in which it was going' (*an waçihii*); the Turks say *katardı*: *Kaş.* III 193 (*kaytarur*, *kaytarma:k*); a.o. (not marked *Oğuz*) *Oğrak sü:sin kaytarğan* 'he drove back

(*radda*) the *Oğrak* army by his firmness' *I* 516, 3; in *I* 517, 16 the *Xak. form kaytarğan*, which is the only possible one in this section, seems to have been altered to *kaytarğan* by a second hand: XIII(?) *Tef. kaytar-* 'to turn (someone) away' 194: *Çağ.* xv ff. *kaytar-* (*-mak* etc.) *döndür-* 'to turn back' (*Trans.*) *Vel.* 327 (quoton.); *kaytar-* (spelt) *Caus. f.*, *bar-gardānidan* ditto; and metaph. *qay wa istifrāğ kardān* 'to cause to vomit' *San.* 280r. 6 (quoton.); *Xwar. xiv kaytar-* 'to turn, turn back, return' (*Trans.*) *Qutb* 129; *Nahc.* 286, 17: *Kip.* XIII *arca'a ğayrak* 'to turn someone back' *kaytur-* (*sic*) *Hou.* 34, 17; *radda kaytur-* (*sic*) *do.* 40, 13; xiv (*ka:yıt- raca'a*); *kaydur-* (*sic*) *radda*; the *Imperat.* of the first is *ka:yıt* and of the second *kaytar* (*sic*); the original form was *ka:yıttur*, then the *-d-* was assimilated to the *-t-* and it became *ka:yıttur*; then it was shortened by omitting one of the assimilated (*-t-s*), the second, and it became *kaytur*, then the *-u-* became *-a-* for the sake of euphony (*talaba(n) l'l-taxfif*); we reckon that it was the second *-t-* that was elided for two reasons, (1) the first (*-t-*) is part of the root (*aşliya*) and the second of a suffix (*zā'ida*), and the suffix part would be elided before the root part; (2) there is a precedent for the elision of the *-t-* and the retention of the *-r-* in such words as *içür-*, *keçir-* *Id.* 77: xv (*radda* in the meaning of *raca'a kayt-*), but *raddada*, *Caus. f.* in the sense of 'closing a door or bale of merchandise (*raddada'l-bāb awi'l-sal'a*) is *kaytar-* *Kav.* 78, 2.

D *kaytur-* *Caus. f. of kay-*; survives in SW Osm. *kaydır-*; *Tkm. ğaydır-* but only in extended senses. *Xak.* XI *apar kaytırdı*: translated 'he urged him to help his brother and show respect to him' (*añfihi 'alayhi*) *Kaş.* III 193 (*kayturur*, *kayturma:k*): (*Kip.* see *kaytar-*, *mis-spelt*).

D *kıytur-* *Caus. f. of kıy-* (*kıđ-*); survives only(?) in NE Tel. *kıyırđ-* (1) 'to order to cut on a slant'; (2) 'to lose one's way' *R II* 699; *Khak. xıyırđ-* (1) only, and *NC Kz. neke kıyırđ-* 'to have a marriage celebrated' *R II* 699 (*neke* is *Ar. nikāh* 'marriage'). *Xak.* XI ol *apar kamış kıytırdı*: 'he ordered him to cut the reed (etc.) on a slant' (*bi-qañ*) . . . *muğarrafa(n)*) *Kaş.* III 193 (*kıyturur*, *kıyturma:k*).

D *kuytur-* *Caus. f. of 2 kuy-* (*kuđ-*); s.i.s.m.l. for 'to order (someone) to smelt (metal)'. *Xak.* XI ol *meniñ eliğke: su:v kuytırdı*: 'he ordered (someone) to pour (*bi-şabb*) water on my hands' *Kaş.* III 193 (*kuyturur*, *kuyturma:k*).

D *kaytart-* *Caus. f. of kaytar-*; survives in NW *Kaz. R II* 35. *Xak.* XI *itka: keyik kaytartısun yuğrıya'l-kalb 'alā raddi'l-şayd ilaynā* 'let him incite the hounds to drive the game back to us' *Kaş.* III 429, 5; n.m.e.

D *kaytış-* *Hap. leg.*; *Recip. f. of kayt-* (*kađıt-*); vocalized *kayıtış-*, but in a section

containing Dis. V.s. **Xak.** ix **ola:** **ikk:** **kaytırdı:** 'they two turned round and looked ('*aqaba*) at one another' *Kaş.* III 195 (**kaytışur:**, **kaytışmak:**).

Tris. V. ĞYD-

D **kaytarıl-** Pass. f. of **kaytar-**; survives in NW *Kaz.* R II 35. (**Xak.**) XIII(?) *At.* **kađa kaytarılmaz katıg ya kurup** 'fate cannot be turned back when it strings its strong bow' 462; *Tef.* **kaytarıl-** 'to be turned back' 195.

Dis. ĞYĞ

S **kayak** See **kañak**.

VUD **kayığ** Dev. N./A. fr. **kay-** (2 *ka:ğ-); the existence of this word is doubtful; in the entry in *Kaş.* the *qif* carries a *fatha* and the *yā* is unvocalized, but this entry follows **koyuğ** and the normal order of words with the same consonants in *Kaş.* is the usual one, *fatha*, *damma*, *kasra*; in this position therefore **kıyığ**, a Sec. f. of **kıdığ**, would be expected, and the resemblance between the translations of this word and **kıyıık** in *Kaş.* makes this all the more probable. The word in *Vel.*, if correctly translated, is more likely to be a Pass. Dev. N./A., but *San.* does not mention this meaning and lists only **kayuk** (**kayğuk**), and it is very prob. that *Vel.*'s is a mistranslation. **Xak.** xi **kayığ** (?**kıyığ**) **yér al-mawđi'u'l-muhkari** 'anıl-cadda wa ğayrihi' 'a place at an angle from the (main) road, etc.' *Kaş.* III 166: **Çağ.** xv ff. **kayıık/kayuk** *kayki* . . . *ardına egilmiş ma'nāsınā* 'bent backwards' *Vel.* 329.

S **kayıık/kayuk** See **kayğuk**.

S **kıyığ** See **kıdığ**.

D **kıyıık** (***kıdıık**) Pass. Dev. N./A. fr. **kıy-**; 'crooked, cut on a slant', and the like. Easily confused with **kıyığ** (**kıdığ**) in some modern languages. NE Tel. **kıyıık** 'anger' *R II* 716; **Khak.** **ıyııx** 'injury, insult' may belong here; the word certainly survives in SW Osm. **kıyıık** 'minced, chopped up' (the translation 'fainting fit' in *R II* 716 is not confirmed elsewhere); Tkm. **ğıyık** 'crooked'. **Uyğ.** VIII ff. **Civ. kım-niğ** **közın ağızın yél tartıp kıyıık kılmuş erser** 'if a man's eyes or mouth are made crooked by demoniacal possession' (i.e. a paralytic stroke) *H I* 124: **Xak.** xi 'a breach of promise' (*xulful-wa'd*) is called **kıyıık**; and it is used as an Adj. (*yüşaf*), one says **kıyıık kış:** 'a man who breaks his promises' (*muxlāf li'l-ida*): **kıyıık ne:ğ** 'anything crooked', for example a reed-pen cut at an angle (*muhbarraf*) *Kaş.* III 167; a.o. *I* 70, 10: **KB** (he served his master faithfully and) **kayıırça kıyıık kılmađı** 'did nothing which was as crooked as a sand-dune' 1723: **Çağ.** xv ff. **kıyıık sıh kışa** 'triangular' (quotn.); also used for a triangular towel or woman's veil (quotn.) *San.* 300r. 4.

kuyağ 'breastplate, cuirass'; an early l.-w. in Mong. (*Haenisch* 74, *Kow.* 945); survives as

kuyak in most NE languages (including Tuv.); SE *Tar.*; NC *Kzx.* *R II* 901. Cf. **küpe:**, **2 yarık**. **Xak.** xi **KB** (he gave him the rank of *wazir*, a seal, a title, and together with a standard a drum and) **kuyağ** 'a breastplate' 1036: **Çağ.** xv ff. **kuyak** 'a piece of armour (*şilāh*) like a **katlaw** which they wear on the day of battle'; the difference between it and the **katlaw** is that they sew the scales (*barghā*) of the latter on its surface, and those of the former they put between (the layers of fabric, *dar miyān mi-ğudarand*) *San.* 292r. 6 (**katlaw** is a medieval word, presumably der. fr. **1 kat** 'layer, fold').

D **koyuğ** (**kođuğ**) Dev. N./A. fr. **koy-** (**ko:d-**); of a liquid, 'thick, viscid'; the semantic connection is not close, but cf. **koyul-**. S.i.a.m.l.g. with minor phonetic changes and extended meanings. L.-w. in *Pe.*, etc., *Doerfer* III 1589. **Uyğ.** xiv *Chin.-Uyğ. Dict.* 'thick, viscid' **koyuğ Liğeti** 168; *R II* 528: **Xak.** xi **koyuğ ne:ğ al-taxını'l-ğalız minā'l-māyi'āt** 'a thick, viscid liquid'; hence *al-rubb* 'fruit syrup' is called **koyuğ süçiğ sarāb raqiğ ğalız** 'a weak (?non-alcoholic) thick drink' *Kaş.* III 166: **KB** (listen to the man) **bilgi koyuğ** 'with profound knowledge' 3829; XIII(?) *Tef.* **koyu yaşıl** 'dark green' 211: **Çağ.** xv ff. **koyuk** 'viscid' (*ğalız*) of a liquid, also 'what has sediment at the bottom' *San.* 292v. 18: **Xwar.** xiv **koyuğ kan takı iriğ kustu** 'she vomited thick blood and pus' *Nahc.* 395. 5.

S **kuyuğ** See **kuđuğ**.

kuyka: 'skin; fur'. A l.-w. in Mong. *kuyika* 'the skin of the scalp' (*Kow.* 853, *Haltod* 212). NE *Kaç.*, *Koib.*, *Sag.* (and Tuv.) **kuyğa** *R II* 890; NC *Kir.*, *Kzx.* **kuyka**, with the latter meaning, seem to be reborrowings fr. Mong. **Xak.** xi **kuyka:** basically (*fi ašli'l-luğā*) 'skin' (*al-cild*); 'fur' (*al-furwa*) is called **kuyka:** after it; hence one says **ol koyuğ kuyka:lād:** 'he burnt (*ahraqa*) the hair off the sheep so that the skin appeared, but did not flay it' (*lam yashux*); that is the process of roasting (*al-tasmit*) *Kaş.* III 173: (**kuyğa:** 'town gate' in *Rif.* 179 is an error for **kapğa:** and **koyğa** in *Vel.* 334 a misprint of **kobğa** (*kovğa*)).

D **kayğuk** Dev. N. (Conc. N.) fr. **kay-**; 'a small boat'; etymologically perhaps (a boat of which the prow, and perhaps stern are) 'turned upwards'; smaller than a **kemi:**. S.i.a.m.l.g. except NE (where only **keme** (*sic*) is used) w. some phonetic changes. L.-w. in *Pe.*, etc., *Doerfer* III 1415. Cf. **uçan:** **Xak.** xi **kayğuk al-zawraq** 'a small boat' *Kaş.* III 175; o.o. *I* 100 (**böğ-**); 186, 13: xiv *Muh.* (?) (after 'ship' **kemi:**) *al-zawraqul-kabir* 'a large boat' **kayğak** (*MS. ka:ğnā:k*); 'small boat' **kıç:** **kemi:** (*Rif.* 161 (only)); **Çağ.** xv ff. **kayuk** (spelt) 'a small boat' (*zawraq*); the *Rümi* spell it **kayıık** *San.* 281v. 14 (quotn.).

Dis. V. ĞYĞ-

S **kayğur-** See **kađğur-**.

D **koyğaş-** Recip. f. of **koyğa-**; Den. V. fr. 2 **koy** (2 **ko:ā**); 'to embrace one another'. **Koyğa-** 'to embrace' survives in NE Şor R II 503, and **koyğaş-** in that language and Tuv. (**koyğaş-**). **Xak. xı koyğaşıp yatsa:** anıñ yüzü:ñpe: *man dāca'ahu wawā'i wachihi* 'whoever lies by his side face to face with him' *Kaş. I 243, 10; n.m.e.: Kom. xiv 'we lay with one another' biz koyğaşıp yattık CCG; Gr.*

Tris. ĞYĖ

D **koyuġluk** A.N. fr. **koyuġ**; 'viscosity'. S.i.s.m.l. **Xak. xı koyuġluk** 'viscidly' (*al-faxāna*) of liquids *Kaş. III 178*.

D **kıyksız** Priv. N./A. fr. **kıyık**; 'unswerving; not guilty of breaches of faith; loyal'. Pec. to *KB*. **Xak. xı KB** (anyone entering the royal service . . .) **tapınsa kıyksız yarutsa yüzin** 'must serve loyally and cheerfully' 482; **tapındı kıyksız bağırsaklıkım** 'he served with unswerving kindness' 608; a.o. 952.

Tris. V. ĞYĖ

D **kuyka:la-** Hap. leg.; Den. V. fr. **kuyka:**. **Xak. xı Kaş. III 173 (kuyka); n.m.e.**

D **kayaklan-** Hap. leg.; Refl. Den. V. fr. **kayak** (**kañak**); everywhere misvocalized *kayuklan-*. **Xak. xı süit kayaklandı:** 'skin (*al-dawāya*) formed on the surface of the milk' *Kaş. III 197 (kayaklanur; kayaklanma:k)*.

Dis. V. ĞYL-

D **kıyıl-** Pass. f. of **kıy-** (**kıd-**); s.i.m.m.l.g. with rather various meanings (cf. **kıd-**). Uyġ. VIII ff. Bud. **baxşımızın kıyıldı** 'our teacher has died' *Hüen-tz. 1887-8* (the *Acc.* form must be a scribal error; 'our teacher (*Nom.*) has been cut off (from life)' could have this meaning); **Xak. xı kün kıyıldı:** 'the sun sank (*zālat*); and one says öđ kıyıldı: 'the time passed' (*mađā*); and **yıġa:ç kıyıldı:** 'the wood was cut on a slant' (*muħarrafa(n)*); and **söz kıyıldı:** 'the promise was broken' (*uxlifa'l-ida wa'l-kalām*) *Kaş. III 190 (kıyılur; kıyılma:k)*; *KB* (from this day forward) **kıyılma tapın** 'serve and do not fail in your duty' 597; o.o. 607 (*érte*); 1652.

D **koyul-** (**kođul-**) Pass. f. of **koy-** (**ko:d-**); s.i.a.m.l.g. except NE(?), usually 'to be placed', etc., but in NC Kir., Kxz. also 'to be thick, viscid'. **Xak. xı yuġrut koyıldı:** 'the *yoġurt* coagulated' (*xatıra*), also used of other liquids when they become viscid (*ġaluza*) *Kaş. III 190 (koyulur; koyulma:k)*; Çaġ. xv ff. **koyul- ġudāsta sudan** 'to be relinquished, abandoned' (and, of water, 'to be poured out', i.e. **kuyul-** Pass. f. of 2 **kuy-** (**kuđ-**)) *San. 292r. 21*; *Kom. xiv* 'to be placed' **koyul-CCG; Gr.:** (*Kıp. xiv kuyul- harra* 'read *hurra*' 'to be poured out' *İd. 77; hazza* 'to shake, brandish', error for *hurra kuyul- Bul. 86r.* (the dot of *z* is not at all clear)); *Osm. xiv ff. koyul-* (1) 'to be placed'; (2) 'to attack'

(and **kuyul-** 'to be poured out'); in several texts *TTS I 489; III 481; IV 545*.

D **koyluş-** (**kođluş-**) Hap. leg.; Co-op. f. of **koyul-**; vocalized *kuyuluş-* but in a section containing Dis. V.s. **Xak. xı süitler koyluşdı:** 'the milks (or any other liquids) all coagulated' (*xatırat*) *Kaş. III 195 (koyluşu:r, koyluşma:k)*.

D **kuyluş** (**kuđluş-**) Hap. leg.; Co-op. f. of **kuyul-** (**kuđul-**); vocalized *kuyuluş-*, but see **koyluş-**. **Xak. xı ta:ġdın su:vlar kamuġ kuyluşdı:** 'the waters (or other liquids) all streamed down (*inşabbat*) from the mountain' *Kaş. III 195 (kuyluşu:r, kuyluşma:k)*.

Dis. ĞYM

D **kuyım** Hap. leg.; the *qāf* is unvocalized, but there is no doubt that this is a N.S.A. fr. 1 **kuy-**. **Xak. xı kuyım** 'fear and panic' (*al-xawf wa'l-faza'*) which breaks out among the people of a province on the approach of an enemy; one says **korkınç kuyım boldı:** *Kaş. III 168*.

D **kıyma:** (**kıdma:**) Pass. Dev. N. fr. **kıy-** (**kıd-**); lit. 'cut on a slant', but normally the name for a form of foodstuff so prepared. S.i.a.m.l.g. L.-w. in Pe., etc., *Doerfer III 1608*. **Xak. xı kıyma: ügre:** 'the name of a kind of noodles (*al-iñriya*), the dough for it is cut on a slant (*muħriya(n)*) like sparrows' tongues; it is called **kıyma: ügre:** (*sic*) *Kaş. III 173*; Çaġ. xv ff. **kıyma** 'meat cut into small pieces' (*riş riş karda*) *San. 300r. 2*; **Kıp. xiv kıyma:** 'a well-known form of cooked meat' (*al-fabix*) *İd. 77*; xv *mudaqqqa* 'minced meat' *kıyma Tuh. 35a. 4*.

D **kuyma:** (**kuđma:**) Pass. Dev. N. fr. 2 **kuy-** (**kuđ-**); s.i.s.m.l. in SE, NC meaning 'cast (metal), a cast'. **Xak. xı kuyma:** the name of a kind of cake made with butter (*al-xubzu'l-musanman*) made as follows; the dough is flattened in (pieces) the size (*'alā qawām*) of the dough for sweet cakes (*al-qađāyif*) and placed in butter heated in a pot, flattened until it is thoroughly cooked, sprinkled with sugar, and eaten. And any tool (*āla*) made of bronze (*falizzi'l-ard*) which is cast (*mafruġa*) and not forged with a hammer, for example a mortar or candlestick (or lamp, *al-siyāc*) or hammer is called **kuyma:** *Kaş. III 173*; (there is a cognate form in Kıp. xiv **kuymak** 'a thick soup (*harıva*) cooked with butter'; also 'a sweet pancake' (*al-zalābiya*) *İd. 77*; 'dough cooked with butter', also 'a sweet pancake' **kuymak Bul. 8, 15**).

D **kıymaç** (**kıdmaç**) Dev. N./A. fr. **kıy-** (**kıd-**); an unusual use of a Suff. normally used for names of foodstuffs. N.o.a.b. **Xak. xı kıymaç bōrk** 'a white hat (*qalanusuwa*) of goats' hair' (*al-mar'izzi*) worn by the Çigil *Kaş. III 175*; Çaġ. xv ff. **kıymaç qaşm-i aħwal** 'an eye with a squint' *San. 300r. 2*.

S **kaymak** See **kañak**.

Mon. ĞYN

S kıyn See 2 k1:n (k1:n̄).

S koyñ See 1 ko:n̄.

Dis. ĞYN

S kayın See kađın.

S kayıđ See kađıđ.

koyan (kođan) 'hare'; not actually noted before the medieval period but certainly much older for two reasons: (1) some NE forms go back to ***kođan** which must be an old word; (2) while **kuyan** is a fairly recent word in Çuvaş there is evidence for the existence of a really old Çuvaş form **xoran** (with -r- fr.-d̄), see V. G. Yegorov, *Etimologičeskii slovar' chuvashskogo yazyka*, Cheboksary, 1964, p. 122. Survives in NE Alt., Leb., Tel. **koyon/köyön** *R II* 526, 1240; Koib., Sag., Şor **kozan** *do.* 629; Khak. **xozan**; Tuv. **kodan/koyğun**; in some NC, SC, NW languages **koyan** and the like. Cf. **tavişgan**. (Uyg. viii ff. Man.-A **koyan** in *M I* 8, 8 is the Man.-A form of **koyun** (1 ko:n̄): (Xak.?) *xiv Muh. al-arnab* 'hare' *ko:ya:n Mel.* 72, 10; *Rif.* 175 (mis-spelt *ko:ba:n*): Çag. xv ff. **koyan** (inter alia) *tayşan* 'hare' *Vel.* 346; **koyan** (spelt) *xarguş* 'hare' *San.* 292v. 7; Xwar. *xiv ditto Qutb* 138; Kom. *xiv ditto CCI*; Gr.: Kip. *xiii al-arnab koyan* (Tkm. *taşşan*) *Hou.* 11, 4; *xiv koyan al-arnab İd.* 76; ditto (also called *dawuşğan*) *Bul.* 10, 6; *xv arnab* (*taşşan* and) *kiyan* (*sic*) *Tuh.* 4b. 8.

S 1 koyun See 1 ko:n̄.

S 2 koyun See 2 *ko:n̄.

S kıynçı See k1:n̄çı.

Dis. V. ĞYN-

kayın- (*kañ-) 'to boil' (Intrans.); the main entry in *Kaş.* is **kayın-** and this form is confirmed by the Caus. f. **kayıntur-**, but everywhere else, even in *Kaş.* (unless these other passages have been misvocalized), the form is **kayna-**, the form in which the V. s.i.a.m.l.g. This situation is best explained by assuming that the original form was **kañ-**; cf. **kañlak**. Uyg. viii ff. Bud. (the pot called *upanat* (Sanskrit L-w.) full of ashy water) **üzüksüz tolu kayınar** 'is continuously full and boiling' *TM IV* 255, 132; Xak. *xi* (between *tayan-* and *kuyun-*) **eşiş kayındı**: (later revocalized *kaynadı*: 'the pot (etc.) boiled' (*ğalā*); in a prov. *kaynar: öğüz* 'a river which is swollen and in high flood' (*yacıŋ wa yafür mā'uhu*) *Kaş. III* 191 (*kaynar*, *kayınma:k*, later revocalized *kaynama:k*); *kaynar: eşiş I* 166, 12; 248 (*amrul-*); 390, 18; *köplüm aqar kaynayu*: (*sic*, rhyming with *oynayuy*, *boynayu*): 'my heart boiled (*cāya*) for him' *I* 225, 27; *kaynap yana: yumşalım* 'let us intensify (*naştad*, our attacks) and then make peace' *I* 441, 10; a.o. *III* 280 (*çokra:-*); (in *III* 302 *kayna:-* is an error for *katna:-*): *KB* 72

(*kakr:la:-*): *xiii(?) Tef. kayna* (-r, -yu) 'to boil' 194; *xiv Muh. ğalā kayna- Mel.* 29, 9; *Rif.* 113; *mā' mađli* 'boiling water' *kaynar: su:* 77, 10; 181; Çag. xv ff. *kayna-* (spelt) *cüđidan* 'to boil' *San.* 281r. 6 (quotns.): Xwar. *xiv kayna-* 'to boil' (Intrans.; lit. and metaph.) *Qutb* 128; *MN* 119; Kom. *xiv ditto CCG*; Gr. 190 (quotn.): Kip. *xiv kayna- ğalati'l-qıdr İd.* 77; *ğalā'l-mā' Bul.* 66v.: *xv ğalā kayna- Tuh.* 27a. 3.

D **kuyun-** (*kuđun-*) Hap. leg.; Refl. f. of **2 kuy-** (*kuđ-*). Xak. *xi* ol *öziŋe: su:v kuyındı*: 'he made it his business to pour (*şabb*) water over himself' *Kaş. III* 191 (*kuyunur*, *kuyunma:k*).

S **kayna-** See **kayın-**.

D **kaynat-** Caus. f. of **kayna-** (**kayın-**); 'to boil' (Trans.). S.i.a.m.l.g.; cf. **kayıntur-**. Xak. *xi* ol *eşiş kaynatı*: 'he boiled (*ađlā*) the pot' *Kaş. II* 357 (*kaynatır*, *kaynatma:k*); Kom. *xiv* 'to boil' (Trans.) *kaynat- CCI*; Gr.: Kip. *kaynat- ađlā İd.* 77; *ađlā'l-mā' kaynat- Bul.* 28v.

Tris. V. ĞYN-

D **kayıntur-** Caus. f. of **kayın-**; pec. to Uyg.; cf. **kaynat-**. Uyg. viii ff. Bud. (you must administer) **kayınturmuş yağlarıđ** 'boiled oil' (to sufferers from jaundice) *Siv.* 592, 17; a.o. *TM IV* 254, 100; Civ. **kayıntur-** is common in *H I*, e.g. **kayınturup** 'boil' (two joints of goat's meat in one cup of wine and one cup of water) 17; o.o. *do.* 106-7, 112, 135-6; **kayınturup TT VIII M. 33-4.**

Dis. ĞYR

kayır Preliminary note. *Neither of the words below can be explained as Sec. f.s of kađır; but NE Leb., Tub. kayır, Tel. kayır in the alternative meanings of 'steep, precipitous' R II 20, 94 are such Sec. f.s.*

1 kayır survives in NE Tuv. **kayır/kayır/ xayır** 'a salt steppe or marsh in the mountains' *R II* 20, 95; *Pal.* 445; and **kayır** 'sandbank' (on land or in a river) in NC Kzx.; NW Kk., Nog.; SW Osm. Xak. *xi* **kayır al-dahās mina'l-ard** 'soft level ground' among the Turks; the Öğüz call 'sand' (*al-raml*) **kayır Kaş. III** 165; o.o. *I* 158 (*eşil-*); 166 (2 *eş-*); in both cases translated 'sand' although these words are not specifically Öğüz: *KB* 1723 (*kıyık*) Öğüz *xi* see Xak.: Kip. *xiii al-ğaşbā* 'small pebbles' **kayır Hou. 5, 16; *xiv kayır al-ramlū'l-ğalıž*** 'coarse sand' *İd.* 77; *al-raml kayır* (and *kum*) *Bul.* 4, 10; *xv Jalak* 'hillock' **kayır** (or *kır*?) *Tuh.* 27b. 2; Osm. *xiv* to *xvi* **kayır**, usually in Hend. with **kum**, 'coarse sand, fine pebbles'; fairly common *TTS I* 437; *II* 605; *III* 426; *IV* 486.

2 kayır 'castoreum, the odorous secretion of the beaver'; survives only(?) in NE Sag. **kayır**; Tob. **kayr R II** 19, 95. Uyg. viii ff. Civ. *H I* 125 (**kunduz**); Xak. *xi* *Kaş. I* 458

(kunduz); n.m.e.: **Çağ**. xv ff. *San.* 291r. 26 (kunduz).

D **kuyar** Hap. leg.; Dev. N./A. (Aor. Participle) fr. 2 **kuy-** (kuđ-). **Xak.** xi **kuyar**: *sabb yusabb bihi* 'a term of abuse' addressed to animals and slaves; hence one says **bu: kuyar** (MS. *kuyar:ı*): *hādā sābb wa māc bi-fihī* (MS. *bituhū*) 'this man who dribbles and froths at the mouth'; taken fr. the phr. **surv kuydı**: 'he poured out water' (etc.). *Kaş.* III 171 (as convincingly amended by Atalay).

S **kayrak** See **kađrak**.

Dis. V. ĞYR-

S **kayrıř-** See **kađrıř-**.

Tris. ĞYR

D **kayırılığ** Hap. leg.; P.N./A. fr. 1 **kayır**. **Xak.** xi **kayırılığ** *yēr arđ dahsa* 'soft level ground' *Kaş.* III 178.

Dis. ĞYŞ

S **kayaş** See **kadaş**.

S **kayıř** See **kađıř**.

kuya:ř originally 'the blazing heat of the (mid-day) sun'; later, more generally, 'the sun'. S.i.a.m.l.g. except NE, SW in the latter sense as well as, or instead of, 1 **kün**. **Uyğ.** viii ff. Civ. **ıřığ kuya:řka: emgenmiş kiři** 'a man suffering from sun-stroke' *TT VIII* I.10: **Xak.** xi **kuya:ř hamaratu'l-qayz wa řidda waq'ıl-řams** 'intense midsummer heat and the violent impact of the sun' *Kaş.* III 172; o.o. *I* 155 (usit-); 353 (türk); *II* 337 (1 **koğřat-**): **Çağ**. xv ff. **kuyař** it is generally known that they use this word for **güneř** 'sun' *Vel.* 346 (quotn.); **kuyař āftāb** 'the sun' *San.* 292v. 5 (quotns.): **Xwar.** xiii **kuyař 'sun'** (but **kün** commoner) *Ali* 49; xiv ditto *Quib* 143; *MN* 16, etc.: **Kom.** xiv 'sun' **kuyař** (and **kün**) *CCG*; **Gr.**: **Kıp.** xiii **al-ři'ā** 'the sun's rays' **kuya:ř** (Tkm. **küne:ř** (MS. **küne:s**)) *Hou.* 5, 2: xiv **kuyař batğanda**: 'at sunset'; **kuyař ři'ā'u'l-řams** also used for **al-řams** *Id.* 77, a.o. 85 (1 **küne**); **ři'ā'u'l-řams kuyař** *Bul.* 2, 11: xv ditto *Kav.* 58, 8; **ři'ā** (yarık and) **kuyař** *Tuh.* zob. 1.

Dis. V. ĞYŞ-

D **kayıř-** Recip. f. of **kay-**; s.i.a.m.l.g., usually for 'to bend, bow', occasionally 'to show sympathy to'. **Xak.** xi ola:ř ikki: **bl:r bl:rke: kayıřdı**: 'they showed respect (*ātafa*) to one another' *Kaş.* III 188 (**kayıřu:r**, **kayıřma:k**; verse).

S **kıyıř-** See **kıđıř-**.

D **kuyuř-** Co-op. f. of 2 **kuy-** (kuđ-); s.i.s.m.l. **Xak.** xi **ol apar řuv kuyuřdı**: 'he helped him to pour out (*fi sabb*) water' (etc.) *Kaş.* III 189 (**kuyuřu:r**, **kuyuřma:k**).

Mon. ĞZ

Ƿ **1 kaz** 'goose'. S.i.a.m.l.g.; *Kaş.* consistently translates 1 **kaz** *al-bađđ* 'duck' and

ördek *al-iwazz* 'goose', but this must be an error. The word is generic, particular species being identified by preceding qualifying words. Almost certainly an early l.-w. fr. some Indo-European language, prob. Tokharian, cf. Sanskrit *haṃsa*, Old English *gōs*, German *Gans*. L.-w. in Pe., etc., *Doerfer* III 1389. **Uyğ.** viii ff. **Bud. kazlar beğiře oxřatı** 'like the leader of (a flight of) geese' *TT X* 133; a.o. *do.* 160 (**tizig**); o.o. *Pfahl.* 6, 6 etc. (**üyür**, q.v.); *Suv.* 4, 12 (**ördek**): Civ. *TT VIII M.25* (**üyür**): **Xak.** xi **kaz al-bađđ** (see above) *Kaş.* III 149; about a dozen o.o.: **KB kaz** 'geese' (ducks, swans, and swallows) 72: xiv *Muh.* (under 'water birds') *al-bađđ wa'l-iwazz kaz* *Mel.* 73, 5; *Rif.* 176: **Kom.** xiv 'goose' **kaz CCI**; **Gr.**: **Kıp.** xiii *al-iwazz kaz* *Hou.* 10, 5: xiv **kaz al-wazz** (sic, Sec. f. of *iwazz*) *Id.* 71; **karaca: kaz al-lağlağ** (according to the *Kāmūs* not the same as *al-lağlağ* 'stork', but not further specified) *do.* 70; ditto (both entries) *Bul.* 11, 11: xv *al-iwazz kaz* *Kav.* 39, 4; 62, 12; *Tuh.* 4b. 11 (and **töpe kaz**).

1 kızı basically 'girl, unmarried woman', but often used with a more restricted meaning 'daughter, slave girl', and the like. Although the main entry in *Kaş.* is **kız** the original form was certainly **kız**, SW Tkm. still **ğı:z**. C.i.a.p.a.l.; cf. **kırkın**, **kırnak**. L.-w. in Pe., etc., *Doerfer* III 1601. **Türkü** viii **sılık kız oğlı:n** 'their pure (i.e. virgin) daughters' (as opposed to **urı: oğlı:n** 'sons') *IE* 7, *II* E 7; (I wedded) **kızımın** 'my daughter' (to the *Turğez* *xağan* and took) **kızın** 'his daughter' (to marry my son) *II* N 9-10; a.o. *T* 48 (**ağı:**): viii ff. **ol kız** 'that girl' *Toyok IV* 1r. 6 (*ETY II* 180): **Uyğ.** viii ekl: **kızın tapığ berti:** 'he gave his two daughters to serve me' (i.e. as hostages) *řu.* *W* 4-5; a.o. *do.* *E* 3 (**kođuz**): ix (I had three sons and) **kızım üç** 'three daughters' *Suci* 6; a.o. *do.* 7: viiii ff. **Man-A** (the Light Goddess) **amrak kızı** 'the benign daughter' (of the God *Zurvan*) *M I* 25, 33: **Bud.** **kız** 'girl' is common, e.g. **Badra kız** 'the maiden *Bhadra*' *U II* 20, 2; o.o. in *PP* 41 ff. (**kırkın**); it also often means 'daughter', e.g. (said by a mother) **amrak kızım** *U III* 84, 9; o.o. *TT VI* 146 (**tüzün**): Civ. **kız** is common in *TT VII*, usually for 'daughter'; a.o. *TT I* 156 (**utlılığ**): **O. Kir.** ix ff. (I could not stay with) **oğlanım küdeğü:lerim kız kelınlerim** 'my sons, sons-in-law, daughters, and daughters-in-law' *Mal.* 3, 6; **kız oğlım** 'my daughters' *do.* 22, 1; a.o. *do.* 16, 1 (**yalpu:s**): **Xak.** xi **kız al-cāriya** 'slave girl'; hence one says **kız kırkın al-cawāri**; **kız al-bint** 'daughter'; one says **menliğ kızım** 'my daughter'; and 'a virgin' (*al-ādrā*) is called **ew** (sic) **kızı**: that is: 'a girl kept (*muxaddara*) in the home'; **yincğe: kız al-surriya** 'concubine'; this word is used both for 'a young free woman' (*al-hurratu'l-fattiya*) and 'a slave girl' (*al-cāriyatu'l-mamlūka*), but originally meant 'virgin' (*al-ādrā*) and the other meanings were taken metaphorically (*ustu'ira*) from it: **kız kuř** the name of a bird which flutters

(*yatakāfh*) round a man as if it wishes to alight on him (*yaqa' 'alayihi*) *Kaş. I* 326; the word, nearly always spelt *kız*, is very common in *Kaş.*; both *I* and *2 kız* occur in the prov. *kalıp bérse: kız alır kerek: bulsa: kız alır* 'if a man pays a bride price he gets a virgin for a bride (*al-'arūs bikra(n)*); if he wants something and must have a (*huwa muhtāc ilayhi*), he inevitably pays high for it' (*yaşariyahu ġāliya(n)*) *III* 371, 20; the Oğuz and Kıp., who are a section (*tabaqa*) of the Xalaç, say *xızım* 'my daughter', and the Turks say *kızım* *III* 218, 21: *KB* (the Prophet gave him) *iki kızın* 'his two daughters' 56; (the partridge calls its mate) *sıllık kız okır teg köñül bermişin* 'as a pure maiden calls him to whom she has given her heart' 75; o.o. 564 (2 *kız*), 2380, 4477 (ev *kızı*): *XIII*(?) *Tef. kız* 'daughter' 207; *xiv Muh. al-bikr* 'virgin' *evdeki kız* *Mel.* 53, 1-13; *aru: kız Rif.* 149; *arı: kız* 150; *al-bint kız* 49, 9; 144; a.o. *do.* (*karında:ş*): *Çağ. xv ff. kız duxtar-i bākira* 'unmarried daughter' *San.* 296v. 3: *Kom.* 'virgin, daughter' *kız*; 'sister' *kız karandaş* (*sic*); 'maid-servant' (*sic*) *evdeği kız CCI, CCG; Gr.: Kıp. XIII al-bint kız Hou.* 24, 21; 32, 3; *al-bikr kız oğlan* *do.* 25, 1; a.o. *do.* 32, 1 (*karında:ş*): *xiv kız al-bint wa'l-bikr*; one says *kızı kız-mu durur* 'is his daughter a virgin?' *Id.* 71; *al-bint kız Bul.* 9, 2; o.o. *do.* (*karında:ş*): *xv al-bikr kız Kav.* 59, 14; *Tuh.* 7a. 4; a.o. *do.* 3b. 4 (*karında:ş*).

2 kız basically 'costly, expensive', hence 'rare', and by a further extension, 'miserly'. N.o.a.b.; it survived until recently in SW Osm. but is now displaced by *kıt*, not an old word. *Uyg.* VIII ff. *Bud. TT VI* 5 v.l. (*kısğa:k*): *Xak. XI* an 'expensive' (*al-ğāli*) thing is called *kız ne;*; hence one says *bu at kız aldım* 'I bought this horse for a high price' (*ğāliya(n)*) *Kaş. I* 326; a.o. *III* 371, 20 (*1 kız*): *KB* (men like this) *bolur idli kız, bu kız kızlığı kıldı kız atı kız* 'are very rare, the rareness of virgins made the word *kız* mean "virgin"' 564; 'men are not *kız* ('girls'), it is kindliness that is *kız* ('rare'); men are not *az* ('ermine', a pet name for a slave girl), it is uprightness that is *az* ('rare') 866: *XIII*(?) *At.* (a combination of skill and luck never occurs) *kamuğ kızda ol kızrak ol* 'that is the rarest of all rarities' 444; a.o. 480 (*çuz*): *xiv ġālā kız ol- Mel.* 29, 9 (only); *al-ğāli* (opposite to 'cheap' *u:çuz*) *kız* 55, 9; *Rif.* 153; *Kıp. XIII* ('daughter') *kız*, also *al-şay'u'l-ğāli Hou.* 24, 21; *al-ğāli* (opposite to 'cheap' *u:çuz*) *kız do.* 24, 2: *xiv kız al-ğāli Id.* 71; *galā'l-si'ar* 'the price was high' *kız oldı Bul.* 66v.: *xv ġāli kız* 26b. 12; *ğālā* (*kayna-* 'to boil' and) *kız bol-* (and *kiçl-*, q.v.) 27a. 3; *Osm.* *xiv ff.* *kız* 'costly, rare'; fairly common down to *xvi TTS I* 466; *II* 636; *III* 452; *IV* 518; *xviii kız* . . . (2) in *Rūmi, kamān* 'rare, costly', opposite to *arzān* 'cheap' *San.* 296v. 3.

F ko:z 'nut', and more specifically 'walnut'; a corruption, prob. Oğuz, of *Ar. cawz*, cf. the Pe. corruption *gauz*. First noted in *XIII*; survives in NW Kk. *ğoz*; Krim, Kumyk, Nog. *koz*; SW Az. *ğoz*; Osm. *koz*; Tkm.

xo:z. (*Uyg.* VIII ff. *Civ. R's* reading and translation of *Usp.* 50, 2 *koz yarmış üçtüpü tört bakır bérdim* 'I paid four copper coins for a nut-cracker' is certainly wrong, the first word is prob. *koş*; the second and third (which must be *Dat.*) prob. mistranscribed): *xiv Muh. dahnu'l-cawz* 'nut oil' *koz yağı: Mel.* 66, 7; *Rif.* 165; *al-cawz koz* 78, 13; 183; (*al-cawzā* 'Genini' (in the signs of the Zodiac) *koz* 183 (only) is either a transcription of *al-cawzā* or an error for *koş*): *Çağ. xv ff. koz ġirdġān* 'walnut', in *Ar. cawz San.* 287r. 22: *Kom.* *xiv* 'nut' *koz*; 'nut oil' *koz yağı CCI, CCG; Gr.: Kıp. XIII al-cawz koz Hou.* 8, 3; *xiv koz al-cawz*, Turcicized (*mutarrak*) fr. the *Ar.* by substituting *k-* for *c-* *Id.* 71: *xv cawz koz Tuh.* 11b. 11.

kuz (*kuz?*) 'the northern side of a mountain seldom reached by the sun'. Perhaps still survives in SW Osm.; base of the word (etymology obscure) *Az. ġuzey*; *Osm. kuzay/ kuzey*; *Tkm. ġuzay* 'north, northern'. *Türkü VIII T* 7 (*çoğay*): *Xak. XI al-maġnu-watu'l-cabal* 'the shady side of a mountain' is called *kuz ta:ğ*, that is the side which the sun does not reach until it has passed the zenith, and is to the left ('*an yasār*) of the sun; frost and snow reign there; prov. *kuzda: kar eġsü:mes* 'there is no shortage of snow on the shady side of a mountain' *Kaş. I* 325; *kuz ta:ğ* same translation *III* 124; *KB* 5372 (*kotuz*): *Kıp. XIV kuz* 'a place which the sun does not reach when it first rises' *Id.* 71: *Osm.* *xiv* to *xvi kuz* 'a place which the sun does not reach'; in several texts *TTS II* 672; *III* 492; *IV* 558: *xviii kuz* . . . (2) in *Rūmi*, ('a part of) the mountains on which the sun does not shine', and, more generally, 'shade' (*sāya*) *San.* 287r. 22.

Mon. V. ĞZ-

kaz- 'to dig, dig out'; s.i.a.m.l.g. with some extended meanings. Cf. 3 eş-. *Uyg.* VIII ff. *Bud. toprak kaza* 'digging up the earth' (to lay the foundations of a house) *TT VI* 82: *Civ. kuđuğ kazsar* 'if he digs a well' *TT VII* 39, 4; a.o. 29, 2 (*1 bulak*): *Xak. er arık kazdı*: 'the man dug (*hafara*) a canal' (etc.); and one says *at kazdı*: 'the horse was restive (*camaha*) and dug up the ground with its feet' *Kaş. II* 10 (*kazsar, kazma:k*): *KB* 1734 (*tupul-*) *XIII*(?) *At.* (paradon the sins of the sinner and) 'adāwat kökinü kazıp sen köçür 'dig up and remove the root of hostility (to God) 338: *xiv Muh. hafara kaz- Mel.* 9, 3-7; 20; 12; 25, 7; *Rif.* 81, 100, 107; (among kinds of dogs) *al-hāfir kazğa:n* 174 (only): *Çağ. xv ff. kaz-handan* 'to dig' *San.* 272v. 16 (quots.). *Xwar. XIII* ditto *Ali* 30; *xiv* ditto *Qub* 137: *Kıp. XIII hafara kaz- Hou.* 37, 17; *xiv* ditto; *kazdı: atını*: 'he stopped (*istatqafa*) his horse'; and a horse which is stopped is called *kazağuç* (so vocalized) *Id.* 71 (this seems to be a misunderstanding of *Kaş.*'s second meaning; *kazğuç*, *Dev. N./A.*, would be apt to describe a horse which paws the ground): *xv hafara kaz- Tuh.* 13b. 5.

kız- basically 'to be red'; hence (1) 'to be red hot'; (2) 'to be red' (with anger, shame, etc.). S.i.a.m.l.g. (in SE Türkî **kızı-**; SC Uz. **kızı-**) usually 'to be hot', but NE Tuv. 'to blush'; SW Osm. 'to blaze with anger'. See **kızğur-**. Türkü VIII T 40 (ört): **Xak. xı KB kızgu meqlz** 'his complexion will be ruddy' 480; o.o. 1100, 1164, 2385, 3845 (1 öñ-), 4524 (eñllg), 5761 (all relating to the face); xiv *Muh.*(?) *al-dafa* 'to be warm' **kızmak Rif.** 119 (only; MS. *hırmak*): Çağ. xv ff. **kız(-ğan) kız-**, *garm ol-* 'to be hot' *Vel.* 331; **kız-/kızış-/kızıt-** *garm şudan San.* 295v. 29 (quotns.): **Kom.** xiv 'to glow with heat' **kız-CCG**; **Gr.:** **Kıp.** xiv **kız- hamiya** 'to be hot' *İd.* 71; **Osm.** xv **kız-** 'to be hot; to be red' in two texts *TTS IV* 520.

Dis. ĞZA

kazı: s.i.a.m.l.g. except SE, SW meaning 'the fat on a horse's belly', hence 'a sausage made from such fat'. L.-w. in Pe. as *ğazi*, *Doerfer III* 1356. **Xak. xı kazı:** 'rolls of fat (*ukün*) on a man's belly, and fat (*siman*) on a horse's belly'; hence one says **yund kazı:** **ya:ğ** 'the fat on a horse's belly is (real) fat' (*samm*); it is the favourite meat of the Turks *Kaş. III* 223.

kuzı: 'lamb'; a very old, First Period, l.-w. in Mong. as *kuriğan* (*Haenisch* 72; *Studies*, p. 235). S.i.a.m.l.g., in some SE, NC, NW languages as **kozi**, which is prob. a Sec. f.; some NE languages use the Mong. word borrowed, see *Schcherbak*, p. 113. Uyğ. VIII ff. **Man.-A kuzı buzağ** 'a lamb and a calf' *M I* 8, 4; a.o. 18, 4 (ii): **Man. kuzı etin yepür** 'eat the flesh of a lamb' *M III* 39, 2 (iii): **Civ.** (small numbers of various animals) **bêş kuzı** 'five lambs' *USp.* 36, 3; **Xak. xı kuzı al-hamal** 'lamb' *Kaş. III* 224; *I* 444 (**bakla:n**); 520 (**koşul-**); *III* 270 (**bula:-**); a.o.o. sometimes translated *al-saxla* 'lamb': **KB kuzı** is common both in its lit. meaning 461, 1040, etc.; as a term of endearment **az kuzı** 'my darling!' 695; and for the constellation 'Aries' 66, 139; XIII(?) **Tef. kuđı** 'lamb' 210 (*rodı*): xiv *Muh. al-hamal kuzı:* *Mel.* 70, 14; *Rif.* 173; ditto ('Aries') **kuzı:** 79, 4; 182: **Çağ.** xv ff. **kuzı bara** 'lamb' (quotn.), also 'Aries' (*burc-i hamal*), and metaph. 'a human child' *San.* 287r. 28: **Xwar.** xiv **kuzı** 'lamb' *Qutb* 142: **Kom.** xiv 'lamb' **kozi** (*sic*) *CCI, CCG*; **Gr.:** **Kıp.** XIII **al-xaruf** 'lamb' **kuzu:** *Hou.* 15, 2: xiv **kuzı:** *al-xaruf*; **kuzu:** (*sic*) **kułuğ:** *al-hummayd* 'sorrel', that is 'lamb's ear' *İd.* 71; 'middle-sized lamb' **toklı:** 'small one' **kuzı:** *Bul.* 7, 13; xv there is some confusion in the list of animals in *Kav.* 61, 19 ff. (22 'donkey' **eşek**); *al-xaruf koyun*; 62, 1 *al-ramıs* (unintelligible, ? read *al-radı* 'suckling') **kuzı:**.

Dis. V. ĞZA-

?S **kazı:**- both semantically and phonetically half-way between **kaz-** and **kaşı-**, perhaps a Sec. f. of the former; survives in SW Az. **ğazi-** 'to carve, engrave'; Osm. **kazı-** 'to scrape, scrape off, şhove off, erase'. **Xak. xı**

ol yé:riğ kazı:dı: 'he dug (*harafa*) the ground and scraped it' (*bahajaha*); also used when one scratches off a scab (*ankâ'l-qarha*) and the like *Kaş. III* 264 (**kazı:r**, **kazı:ma:k**); xiv *Muh. qala'a* 'to pluck up, uproot', and the like **ka:zi-** *Mel.* 30, 9 (*Rif.* 114 **kap-**): **Kıp.** xv *carada* 'to strip off (e.g. bark); to clean (e.g. the ground of weeds)' **kazı-** *Tuh.* 12b. 2.

D kızı:- Hap. leg.; Den. V. fr. 1 **kız.** **Xak. xı ol kızığ kızı:dı:** 'he deflowered (*iftadda*, MS. *iqtadda*) the virgin' *Kaş. III* 265 (**kızı:r**, **kızı:ma:k**).

D kızı:- Hap. leg.; Den. V. fr. 2 **kız.** **Xak. xı tava:r kızı:dı:** *ğalat as'aru'l-sila* 'the price of the merchandise went up' *Kaş. III* 265 (**kızı:r**, **kızı:ma:k**).

S kuzı:- Hap. leg.; Sec. f. of **kuzı-**; an interesting case of an -r/-z- interchange in reverse in a standard Turkish language; misspelt **kuzı:** in the MS. but listed between **kazı:**- and **kızı:**-. **Xak. xı anıñ boğzı:** **aşka kuzı:dı:** 'his throat dried (*caffa*) with the food'; this word is in current use (*al-musta'mal*); but the correct form is with -r- (not -z-) and this word is irregular (*saddat*) just as the phr. **süt emizdi:** *arđa'ahu* 'he made him drink milk' is irregular *Kaş. III* 264 (**kuzı:r**, **kuzı:ma:k**).

Dis. V. ĞZD-

(S)D **kuzıt-** Caus. f. of **kuzı-**; n.o.a.b. Uyğ. VIII ff. **Bud. lêsip tözlüg igligik kuzıtgu emler yaraşur** 'for someone suffering from an illness caused by mucus (Tokharian l.-w.) drying drugs are beneficial' *Suv.* 592, 19-20: **Xak. xı ol anıñ boğzın kuzıttı:** *aşhahu'l-fa'am* 'he excited a desire for food in him'; the original (sound) of the -z- was -r-, as if someone had dried (*caffa*, i.e. emptied) his throat of food and he longed for it; this is irregular (*şadđ*) because (*sic*) the Caus. f. of Intrans. V.s is formed only with -r- *Kaş. II* 306 (**kuzı-tur**-, **kuzıtmak-**); in all cases spelt *kuzıt-*, but under the cross-heading -Z-).

D kaztur- Caus. f. of **kaz-**; s.i.a.m.l.g. **Xak. xı ol apar kuđuğ** (MS. apparently *kađuğ*) **kazturdı:** 'he gave him the task of digging (*hafr*) a well (*Kaş.* inadvertently 'canal') and he dug it' *Kaş. II* 190 (**kazturur**, **kazturma:k**); XIII(?) **Tef. kazdur-** ditto 193: **Çağ.** xv ff. **kazdur-** 'to order someone to dig' (*kandan*) *San.* 273r. 1.

Dis. ĞZĞ

D kazuk Hap. leg.; Pass. Dev. N./A. fr. **kaz-**; not to be confused with later forms of **kazğuk**. Cf. **kađık**. **Xak. xı kazuk arık** 'a canal which has been dug' (*mahfür*) *Kaş. I* 38z.

D kızığ Dev. N. fr. **kız-**; 'punishment', lit. 'something which makes a man blush'. N.o.a.b. Uyğ. VIII ff. **Bud. U II** 26, 14 etc. (2 **kın**): **Xak. xı kızığut** 'al-nakâl' a public or exemplary punishment'; the man is

publicly disgraced (*yufdah*) for a crime, and punished for it (*yu'āqab 'alayhā*), while others look on and reproach him (*yanzacir minhu*) *Kaş. I 451*.

D **kazğuk** Conc. N. fr. *kaz-*; 'a peg driven into the ground'. S.i.a.m.l.g. usually as **kazık** (not to be confused with **kazuk** above). L.-w. in Hungarian as *kari*. The *Xak.* form is Hap. leg. and seems to be a parallel Dev. N. fr. **kazin-**. Cf. **tağuk**. *Uyg.* VIII ff. Man. (her black-coloured nipples are) **kazğuk teg M II 11, 18**; Bud. (I cut the magic spells of all these demons with a sword and) **vacır üze kazğuk tokiyurmen** 'peg them down with a *vajra*' *U II 61, 18*; a.o. *do. 62, 19* (on p. 102 there is a picture of such a **kazğuk**; there are others in *Pfahl*); (just as when one) **temir kazğukuğ yerke tokisar** 'drives an iron peg into the ground' *TT IV 12, 42-3*; Civ. **yerde kazğuk bekürü tokiyurmen** 'I will fasten a peg firmly in the ground' *TT I 185-6*; *xiv Chin.-Uyg. Dict.* 'the Pole Star' **altun kazuk** (lit. 'golden peg') *Ligeti 165*; *R II 383*; **Xak. xi kazğuk** (vocalized *kazğuk*, but under *fa'la*) 'a peg' (*al-watad*); hence the Pole Star (*al-ğutb*) is called **temür kazğuk** (ditto), that is 'iron nail' (*mismār*) because the sky revolves on it *Kaş. III 383*; a.o. *III 40* (**yultuz**: *xiii(?) Tef. kazuk* 'tent peg' 193; *xiv Muh. al-watad kazuk Mel. 69, 3*; *Rif. 169*; *watadu'l-xayma* 'tent-peg' **kazuk 76, 11**; 180; *al-ğutb temür: kazuk 79, 8*; 183; **Çağ. xv ff. kazuk** (spelt) (1) *mix-i buzurg* 'a large nail'; (2) *sitāra-i quṭb-i şimālī* 'the Pole Star', which is an expression for *cudayy* (same meaning); they also call it **temür kazuk San. 273v. 1**; (in 45v. 14 it is said that *ekseri*, a Greek L.-w. in *Rūmi*, means 'a small nail (*mix*) used in carpentry', and that large ones fixed in the ground are called **kazuk**): **Xwar. xiii(?)** (a mole on the forehead) **altun kazuk teg Öğ. 49**; **Kip. xiv kazık al-watad İd. 71**; *xv al-cudayy temir xazuk*, meaning that it is fixed and does not set *Kav. 58, 7*.

E **kızğak** See **kışğak**.

D **kızğıl** Dev. N./A. fr. *kız-*; 'reddish'. Survives with the same meaning in NC Ktr., Kzx. **kızğıl** (*sic*); in other languages prob. absorbed by **kızıl**. *Uyg.* VIII ff. Civ. **közi kızğıl (kızıl) bolur** 'his eyes become reddish' *TT VIII 1.6*; **Xak. xi kızğıl** (MS. *kızğıl*) at 'a horse which is somewhere between blackish and greyish' (?; *al-aṭhal wa'l-aṣḥab*) *Kaş. I 483*.

D **kazğan** Dev. N. fr. *kaz-*; in its etymological meaning noted only in *Kaş.* and *San.*; *San.*'s first translation seems to supply the transition to 'cauldron', which is the meaning elsewhere. This meaning, which s.i.a.m.l.g., must be a very old one, as the word in this meaning survives in *Çuv. xuran Ash. xvi 216*. L.-w. in Pe., etc., *Doerfer III 1390*. **Xak. xi kazğan yér** 'ground which is full of banks undermined by water, crevices, and cracks' (*cıruṣ wa axāqıq wa şuḡıqı*) *Kaş. I 439* (prov.): *xiii(?) Tef. kazın* 'cauldron' 192; *xiv Muh.*

(among household utensils) *al-qāzğān (sic) ka:za:n Mel. 68, 14*; *Rif. 169*; **Çağ. xv ff. kazğān** 'a circular object made of wood and reeds'; when they take a cauldron (*dig*) off the stove (*ḡatāğ*) they place it on it; the author of the *Burhān-i Qāfi* recorded it as Pe. and translated it *dig*; it also means 'digging, dug, to dig' (*kananda wa kanda wa kandan*) *San. 273r. 27*; **kazan** (1) 'a kind of small large-bore cannon' (*tüp*) (quott.); (2) *dig-i ṭabāxi* 'a cauldron for cooking'; (3) 'a large goblet' (*rikāb-i pahn*); (4) a tribe of the Salur Türkmén use this word as a rallying cry for one of their sections (*fırqa*) when they pitch camp; (5) the name of an emperor (*pādīşāh*) of the family of Çingiz (details given); (6) one of the kingdoms (*mamlakat*) of Rūs; in all six meanings also pronounced with *ğayn*, i.e. **kazğān do. 273r. 22**; **Xwar. xiv kazan** 'cauldron' *Qutb 137*; *Nahc. 125, 9*; **Korn. xiv ditto CCI**; *Gr.: Kip. XIII al-ğidru'l-nahās wa'l-mircal* 'a copper cooking-pot or cauldron' **kazğān**, also called **kazan Hou. 17, 8**; *xiv kazan* 'a large copper cooking-pot' *İd. 71*; *xv* (among household utensils) *al-dast* 'copper pot' **kazan Kav. 64, 6**; *ğidr kazan Tuh. 29b. 4*.

kuzğun properly 'raven', but also used for other large black birds. S.i.a.m.l.g. w. minor phonetic changes, sometimes metaph. for 'greedy' and the like. L.-w. in Pe., *Doerfer III 1480*. **Türkü VIII ff. kuzğun:uğ iğacka: bamiš**; 'they tied a raven to a tree' *İrkB 14*; a.o. *do. 54* (**yalvar-**): *Uyg. VIII ff. Bud. kuzğun 'raven', usually in the Hend. **kuş kuzğun** 'birds and ravens', is fairly common *PP 1, 4*; *75, 3*; *80, 4* (*kon-*); *U III 32, 5*; *TT VI 59*; **Xak. xi kuzğun al-ğudāf** 'raven' *Kaş. I 439* (prov.); a.o. *III 240, 26*; **KB kara kuzğun erdim** 'I was a black raven' 1098 (see **ça:1**); a.o. 365 (**tü:**): *xiii(?) Tef. kuzğun* 'raven' 216; *xiv Muh. al-zāğ* 'rook, carrion crow' **kuzğun Mel. 73, 3**; *Rif. 175*; **Çağ. xv ff. kuzğun** (spelt) 'a large black raven' (or crow, *kuḡāğ*) also called **ğup San. 287r. 26** (quott.); reverse entry 262v. 16; **Xwar. xiv kuzğun** 'raven' *Qutb 147*; **Kip. xiv kuzğun naw** 'mina'l-ğurbān a variety of crow', with a long bill and a long tail *İd. 71*; *xv al-ğurābu'l-aswad* 'black crow' **kuzğun Kav. 62, 14**; *Tuh. 26b. 3* (**karğā**).*

D **kazğanç** Dev. N. fr. **kazğān-**; survives only(?) in SW Az. **ğazanç**; Osm. **kazanç**; Tkm. **ğazanç** 'profit, gains, earnings'. **Türkü VIII ff. çığañ er oğlı: kazğançka: barmiš** 'a poor man's son went out to earn money' *İrkB 30*; *Uyg. VIII ff. Bud.* (the common people . . .) **kazğanç tileyür** 'seek to earn money' *TT VI 13*; (or if he goes trading) **kazğançı üklüyür aşıur** 'his profits increase' (*Hend.*) *do. 104*; o.o. *PP 12, 2* (**üze**); *13, 1-2*; *16, 4*; *Kıyan. 77* (**kazğān-**): **Xak. xi kazğanç al-kasb** 'earnings, profits' *Kaş. III 380*; **KB sarāy ol ajuñ kör bu kazğanç yerl** 'this world is a merchants' inn, a place for making profits' 1444; *xiii(?) Tef. kazğanç* (mis-spelt *karğanç*) 'profits' 193, 201; *xiv Muh. al-kasb kazğanç Mel. 85, 1*; *Rif. 191*; **Çağ.**

xv ff. **kazanç/kazançlığ/kazğanç/kazğançlık tahşil** wa *iktisab* 'profit, gain, earnings' *San.* 273r. 26: **Kıp.** XIII *takassaba* 'to seek to earn' (**kazan-**) **kazanc eyle-** *Hou.* 38, 16.

Dis. V. ĞZĞ-

E kızğa:- See kırğa:-.

D **kazğan-** basically 'to earn (wages by labour), to gain (profits by trade)', with some more general meanings; Refl. f. of ***kazğa-**; morphologically this could be a Den. V. fr. ***kazığ** Dev. N. fr. **kazb-**, but the semantic connection is tenuous and it is more likely to be a very old V. in -ğaz-: Survives only(?) in SW Az., Tkm. **ğazan-**; Osm. **kazan-**. **Türkü VIII kazğan-** is fairly common; (1) without an Object it seems to mean 'to strive for success'; e.g. (when I came to the throne I did not sleep by night or rest by day, together with Kül Tegin and the two *şads*) **Ėlü: yétü: kazğantım ança: kazğantıp** 'I nearly worked myself to death; and so striving . . .' *I E* 27, *II E* 22; (2) governing **Ėl**, with or without **törü:**, it means 'to strive to acquire', e.g. *I E* 9 (I **Ėl**); *II E* 36 (**yéğed-**); (3) otherwise it means 'to acquire', e.g. **kaşımız Ėçümiz kazğanmış bodun atı: küli: yok bolmazın:** 'may the fame and reputation of the people whom my father and ancestors acquired not perish' *I E* 26, *II E* 22; a.o.o.: VIII ff. Yen. **Ėlñiz üçün kazğanu:** 'striving for success on behalf of your realm' *Mal.* 26, 4; **Ėl-çor Ėliñe: kazğantım** 'I strove for the success of Ėl-çor's realm' *do.* 32, 8; **Uyg.** VIII ff. Bud. **kazğan-**, which is common, normally means 'to acquire, earn', e.g. **kaş kazğansar** 'if a father acquires (wealth)' *PP* 8, 3; **ağı barım kazğansar** 'if one acquires treasures and property' *do.* 12, 7; a.o. *do.* 14, 4; **yığmış kazğanmış** 'collected and acquired' *U II* 34, 13; **atamız kazğanmış tavariğ** 'the property acquired by our father' *U III* 81, 13; (Kuan-şi-im Bodhisattva) **ertipü üküş edğü kulinç kazğanç kazğanur** 'acquires (i.e. performs) very many good deeds' *Kuan.* 77; **al çeviş bilge bilig kazğanç ertipü üküş kazğanmış üçün** 'because he has acquired very many (clever) devices (Hend.) and (much) wisdom' *do.* 187-8; O. Kir. IX ff. (I went to the emperor of China and because of my manly virtues and toughness) **kazğandım** 'I acquired' (gold, silver, etc.) *Mal.* 11, 9; **xanıpız yoklayar: kadaslarıñız kazğanur** 'your *xan* rises in importance, your kinsmen gain (wealth)' *do.* 25, 6 (so read, but the text is not reliable); **Xak. XI er tawar: kazğandi:** 'the man acquired (*kasaba*) wealth' *Kaş.* II 249 (**kazğanur**; **kazğanma:k**; verse); **KB** (if a man takes my words for his companion) **kümüş kazğanur** 'he acquires silver' 189; (the sword holds the realm and) **bodun kazğanur** 'acquires people' 2714; o.o. 3666, 3923: XIII(?) *At.* **kamuğ kazğaniğlt ajun mälını** 'after acquiring all the wealth in the world' (he could not enjoy it) 273; *Tef.* **kazğan-/kadğan-/kazan-** 'to acquire' (wealth) 192-3; XIV *Muh.* **haşşala** 'to acquire'

kazan- *Rif.* 107 (MS. *karan-*); **al-tahşil kazğanmak** (this must have been the translation, the edition has *korkutmak*) *Mel.* 36, 1; **kazanmak** *Rif.* 121 (MS. *karanmak*): **Çağ.** xv ff. **kazğan-** (spelt) *kaş* wa *tahşil kardan*; also pronounced **kazan-** *San.* 273r. 3 (quotns.): **Kom.** XIV 'to acquire' **kazan- CCI**; **kazğan-CCG**; *Gr.*: **Kom.** XIII *takassaba* 'to seek to acquire' **kazan-** (MS. *karan-*) (and **kazanç eyle-**) *Hou.* 38, 16: xv **haşşala kazan-** *Tuh.* 13b. 12.

D **kızğur-** Hap. leg.; Caus. f. of **kız-**, lit. 'to cause to blush'; cf. **kızğut, kızıl-**. **Xak.** XI of **anı: bu: ırsta: kızğurdi:** 'he inflicted exemplary punishment on him (*nakala bihi*) for this act, and made him experience the evil consequences of it so that he should not do it again' *Kaş.* II 194 (**kızğurur, kızğurma:k**); a.o. 200, 22.

SD **kuzğır-** (**kuğğır-**) Hap. leg.; Inchoative f. of **kuz-** (**kuğ-**); the word is clearly spelt **kuzğır-** and, as it is **Kıp.**, this may be correct, but it is listed between **kadğur-** and **kurğır-**, so the original text should have had **kuğğır-**. **Kıp.** XI **kar: kuzğırdı:** (in the MS. the -ğ- has both *fatha* and *kasra*) 'the snow came in masses like flocks of birds' (*şābīb bi-tayrān*) *Kaş.* II 193 (**kuzğırar:**, **kuzğırma:k**).

Tris. V. ĞZĞ-

D **kızğutlan-** Hap. leg.; Refl. Den. V. fr. **kızğut**. **Xak.** XI er **ıstın: kızğutlandı:** 'the man was deterred (*imtanā'a*) from the act, when he realized the evil consequences of it and was put to shame (*iftadaha*) over it' *Kaş.* II 271 (**kızğutlanur**, **kızğutlanma:k**).

Dis. ĞZL

D **kızıl** Intrans. Dev. N./A. fr. **kız-**; 'red'. S.i.a.m.l.g.; l-w. in Pe., etc., *Doerfer* III 1481. Cf. 2 al: **Türkü VIII kızıl kuzım** 'my red blood' *T* 52: VIII ff. **kızıl kaya:** 'a red rock' *İrkB* 51: **Uyg.** VIII ff. Bud. **kızıl sağızğan** 'the red magpie' (name of a star) *TT VI* 95: Civ. **kızıl orduluğ** 'having a red palace' *TT VII* 13, 34; **kızıl çından** 'red sandalwood' *H I* 91; a.o.o.: XIV *Chin.-Uyg.* *Dict. ch'ih* 'red' (*Giles* 1,967) **kızıl Ligeti** 167: **Xak.** XI **kızıl al-aħmar** 'red' of anything (prov., verse); **Kızıl** the name of a river in *Kaşğar* (verse) *Kaş.* I 394; *I* 40 (2 ep), a.o.o.: *KB* (in spring the trees adorn themselves with mauve, crimson, yellow, blue, and) **kızıl 67**; o.o. 120, 954, 2312 (**alçır**); etc.: XIII(?) *At.* 26 (2 ep); *Tef.* **kızıl** 'red' 207; XIV *Muh.* **ahmaru'l-şar** 'red-haired'; **kızıl saç** *Mel.* 46, 5; *Rif.* 139; o.o. 68, 2-6; 78, 1; 168; 181: **Çağ.** xv ff. **kızıl (ı) surx** 'red'; (2) **āşkar wa şadid** 'manifest, intense'; (3) 'a kind of red bird'; (4) 'a kind of falcon' *San.* 296v. 9 (quotn.); followed by several phr. beginning with **kızıl**: **Xwar.** XIII(?) **ātaş kızıl** 'as red as fire' *Oğ.* 6; **kıp kızıl** 'deep red' *do.* 166: **Kom.** XIV 'bright red' **kızıl CCI**; *Gr.*: **Kıp.** XIII **al-aħmar kızıl** *Hou.* 31, 2: XIV ditto; **kıp kızıl al-şadidu'l-ħumra** *İd.* 71:

xv fi ta'hidi'l-*hümra* kıp kızıl Kav. 5, 9; *aşmar* kızıl Tuh. 68b. 3; a.o.o.

D kızıl:k Hap. leg.; ?abbreviated Dim. f. of kızıl; 'reddish'. Xak. xı Kaş. I 473 (köt); n.m.e.

D kızılık Preliminary note. Kızılık the A.N. of 1 kız 'virginity, the duties of a girl', etc. s.i.s.m.l.g., but is not noted before Kıp. xiv İd. 71; the A.N. of 2 kız survived until recently in SW Osm. but has now been displaced by kıtlık, a modern word.

D kızılık A.N. fr. 2 kız; 'costliness, rarity', and the like. Xak. xı KB 564 (2 kız): XIII(?) Tef. kızılık 'famine, scarcity' 207; Xwar. XIII kızlık 'costliness' 'Ali 48; xiv ditto Qutb 150; Kıp. XIII al-ğalâ 'costliness' (opposite to 'cheapness' uçuzlık) kızılık Hou. 27, 3; xiv kızılık al-ğalâ (also al-bikâra 'virginity') İd. 71; Osm. xiv ff. kızılık 'costliness, rarity, scarcity'; c.i.a.p. down to XVIII TTS I 467; II 639; III 454; IV 520; XVIII kızılığ ((1) Çağ. 'virginity'); (2) in Rûmi, girâni 'costliness, rarity' San. 296v. 7.

E kozluğ in Uyğ. VIII ff. Bud. tellim kozluğ ükmeklerig seems to be an error for közlüg, a P.N./A. fr. 2 köz not recorded elsewhere; 'many heaps of burning embers' TM IV 253, 47 (the text is damaged at this point).

Dis. V. ÇZL-

D kazıl- Pass. f. of kaz-; 'to be dug'. S.i.s.m.l.g. Xak. xı arık kazıldı: 'the canal (etc.) was dug' (hufira) Kaş. II 135 (kazılır, kazılma:k); KB 6063 (karım); Çağ. xv ff. kazıl- (spelt) kanda şudan 'to be dug' San. 273r. 2.

D kızıl- Pass. f. of kız-; n.o.a.b.; modern NE kızıl- is a Sec. f. of kısıl-. For meaning cf. kızgıt, kızgır-. Xak. xı er yazuktın kızıldı: 'the man was given an exemplary punishment' (nukhila 'alâ'l-racul) and experienced the evil consequences of his offence Kaş. II 135 (kızılır, kızılma:k); a.o. 200, 20.

D kazla- Hap. leg.; Den. V. fr. 1 kaz; like other Den. V.s fr. the names of animals used only in the Ger. in -u; 'like a swan('s neck)'. Xak. xı İvrık başı: kazlayu: 'the ewer (Pe. l.-w.) with its neck vertical (muntazib) like a swan's' Kaş. I 100, 6; n.m.e.

D kazılın- Hap. leg.; Refl. f. of kazıl-, and practically syn. w. it. Xak. xı yér kazıldı: 'the ground was broken up (inxaraqat, MS. ? inhazaqat) and holes (hufar) formed in it' Kaş. II 251 (kazılınur, kazılma:k).

D 1 kızlan- Refl. Den. V. fr. 1 kız; survives in SW Osm. for 'to be shy, modest, delicate like a girl'. Xak. xı ol an: kızlandı: taban-nâhâ ay ittaxadâhâ bint 'he adopted her' Kaş. II 251 (kızlanur, kızlanma:k); same phr. translated 'he reckoned the girl as one of his daughters' III 108, 14.

D 2 kızlan- Hap. leg.; Refl. Den. V. fr. 2 kız. Xak. xı ol bu: atıg kızlandı: 'he reckoned that this horse was expensive' (ğâli) Kaş. II 251 (followed by 1 kızlan-).

D kızlaş- Hap. leg.; Recip. Den. V. fr. 1 kız; prob. used only in Ger. in -u. Xak. xı ol menig birle: ok attı: kızlaşu: 'he had an archery competition with me, making the stake a slave girl' (wa ca'âlâ'l-xatar baynanâ'l-câriya) Kaş. II 221 (kızlaşur, kızlaşma:k).

Tris. ÇZL

D kızla:muk Den. N. (pejorative) fr. kızıl; 'measles'. The -l- was elided at an early date. Survives as kızamuk or the like in SC Uzb.; NW Kaz., Kumyk; SW Osm., Tkm.; most other languages use kızılça in this sense, but SE Türki kızıl (ağrıgı), and the NE languages the Russian l.-w. kor'. Uyğ. VIII ff. Civ. kızamuk ünüp karını ötmeser 'if a man develops measles and becomes constipated' TT VII 22, 16; Xak. xı kızla:muk al-ğaşba wa buñür miğluhâ 'measles and similar eruptions' Kaş. I 528; Çağ. xv ff. kızamuk 'illat-i ğaşba San. 296v. 4.

D kızılığ Hap. leg.; Simulative Den. N./A. fr. kızıl 'reddish'. Türkü VIII Toyok 15-16 (ETY II 58; ün-).

Tris. ÇZM

S kızla:muk See kızlamuk.

Dis. ÇZN

S şazan See kazğan.

S şazın See kađın.

F kaznak 'treasury'; the Ar. word xazina seems to have become kaznak or the like in some Middle Iranian language, fr. which it was borrowed by Turkish. N.o.a.b., but l.-w. in Pe., etc., Doerfer III 1485; the original Ar. word was also an early l.-w. in Turkish, the first occurrence being in Xak. XII(?) KBVP 13; 51. Uyğ. VIII ff. Bud. kaznakka (transcribed kiznakka) klrip (a thief) 'entering the treasury' U II 76, 2; xiv Chin.-Uyğ. Dict. k'u 'treasury, storehouse' (Giles 6,279) kaznak Liğeti 165; Xak. xı KB açtı ağı kaznakı 'he opened the treasury' (and distributed alms) 1034; (if a skilled Secretary watches the incomings and outgoings) kaznak tolur 'the treasury fills' 5913; XIII(?) Tef. kađnak(k)a (sic) kirğil 192.

D kaznuk See kazğuk.

Dis. V. ÇZN-

D kazın- Refl. f. of kaz-; s.i.s.m.l.g., usually as a Pass. Xak. xı (ol) özige kuđug kazındı; 'he made it his business to dig (hafır) a well for himself', also for 'to pretend (to dig)' Kaş. II 155 (kazınur, kazınma:k).

VÜ(D) kozan- (kozan-) Hap. leg.; no obvious etymology, prob. a mere jingle with

bezen- **Xak.** x1 **ura:ğut bezendi: kozandı:** 'the woman adorned and ornamented herself' (*tabarracat . . . wa tazayyanat*) *Kaş.* II 155 (**koza:nur, kozanma:k**).

Tris. ĞZR

D kazındı: Pass. Dev. N./A. fr. **kazın-**; survives with same meaning in SW Osm. **Xak.** x1 **kazındı: toprak nabîğatu'l-turâb** 'soil that has been dug out and heaped up' *Kaş.* I 449.

PUD kazıñku: Hap. leg.; this word shares a separate section with **karañğu:** and final **-ğu:** might have been expected; if so, Dev. N./A. fr. **kazın-**, but the semantic connection is nebulous. **Xak.** x1 **yıp kazıñku: boldı:** 'the string was knotted (*in'aqada*) and very much tangled' (*iltawā*) so that it could not be disentangled (*yanşarih*) *Kaş.* III 388.

Dis. ĞZR

D kızrak Comparative f. in **-rak** of **2 kızı:**; n.o.a.b. **Xak.** x1 **KB tiriğlikte kızrak bütün çin kişi** 'one who is the rarest of living creatures, an honest, upright man' 1724: xiii(?) *At.* 444 (**2 kızı:**).

Dis. V. ĞZR

D kızar- 'to be, or become, red'; obviously connected w. **kız-**; prob. Intrans. Den. V. fr. a homophonous N. ***kız** different fr. 1 and **2 kız.** S.i.a.m.l.g. **Xak.** x1 **kızardı: ne:ğ** 'the thing was, or became, red' (*iħmarra*) *Kaş.* II 77 (**kızarur, kızarma:k**); 'verbs ending in **-r-**

fall into three classes; (1) there is a N./A. (*ism*) and the verb is compounded (*rukiba*) from it, e.g. **to:n kızardı:** 'the garment was red' (*aħmarra*), the origin is **kızıl erdi: ğara aħmar,** the *lām* and *hamza* were elided, and it became a genuine (*maħd*) verb' II 163, 14: **Çağ.** xv ff. **kızar- surx ğudan** 'to be, or become, red' *San.* 295v. 15 (quotns.): **Xwar.** xiv ditto *Qutb* 149: **Kom.** xiv 'to glow with heat' **kızar- CCG;** *Gr.:* Kıp. xiv **kızar- iħmarra** *Id.* 71: xv ditto *Kav.* 5, 13; **ħammara kızar- Tuh.** 13b. 5; a.o.o.

D kızart- Caus. f. of **kızar-**; s.i.a.m.l.g. **Uyğ.** viii ff. Bud. (the lords of hell beating them) **kızartmış t[emir]liğ bergin** 'with red hot iron rods' *TT IV*, p. 18, note B 7, 7: **Xak.** x1 ol **kızarttı: ne:ğni: ħammara'l-ğay** 'he made the thing red' *Kaş.* III 431 (**kızartur, kızartma:k**): **KB** (when the rulers are not wicked) **İsiz ol elde sevinçin kızartmaz meñiz** 'they do not make the wicked man's face glow with pleasure in that realm' (or 'the wicked man does not make his own face glow . . .') 892; o.o. 1287, 2185, 2384: **Çağ.** xv ff. **kızart-** (spelt) **surx ħardan** 'to make red' *San.* 295v. 27 (quotn.): **Xwar.** xiv ditto *Qutb* 149.

Dis. V. ĞZŞ-

D kazış- Co-op. f. of **kaz-**; s.i.s.m.l. **Xak.** x1 ol **maña: yér kazışdı:** 'he helped me to dig (*fi ħafr*) the ground' (or something else); also for competing *Kaş.* II 100 (**kazısu:r, kazışma:k**): **Çağ.** xv ff. **kazış-** (spelt) **bā-ħam ħandan** 'to dig together' *San.* 273r. 2.

INITIAL POST-PALATAL PLOSIVES

Preliminary note. *As pointed out in Studies, pp. 131, etc. there is good evidence that, although in Türkü there was only one, unvoiced, Post-palatal initial, and the position was prob. the same in Uyğ. and Xak., in an earlier stage of the language both voiced and unvoiced Post-palatal initials existed. Where such evidence exists regarding a particular word, (ğ-) is added after the heading.*

Mon. GE

*ké: (ğ-) 'back, behind', and the like; not noted in the unsuffixed form but see ké:đin, ké:n, ké:rü:

kü: 'rumour; fame, reputation', and the like. Fairly common down to XI both by itself and in Hend., but survives only in NC Kır. kü:; syn. w. çə:v, q.v. The theory in *TT X*, p. 29, note 440 that this is a l-w. fr. Chinese hao 'mark, designation; to call out' (*Giles* 3,884; Middle Chinese *yau*) is unconvincing. *Türkü VIII taşra; yorıyru:r téyen kü eşidip* 'hearing the rumour that he had marched out' *I E* 12; (because he fought so much against the Chinese and displayed toughness and manly virtues) kü: bunça: tutdı: 'he acquired so great a reputation' *Ix*. 12; o.o. *I E* 25, *II E* 21 (1 a:t); *II E* 22, 36: Uyğ. IX küm soru:ğum 'my fame and reputation' *Suci* 4: VIII ff. Man.-A küsin 'his reputation' *M I* 21, 1 (ii); a.o. *do.* 26, 27-8 (1 a:t): Bud. ol edğü kü at tört buluñda yađıldı 'that good reputation was spread in all quarters of the world' *PP* 7, 1-2; o.o. *Hüen-ts.* 156 (*kellig*), etc.: Civ. atıñ küñ *TT I* 43; 156: Xak. XI kü: al-sit bayna'l-näs 'fame among the people'; hence one says kü:lüg bilge: 'a famous sage' *Kaş. III* 212: *KB küsi çavı* 'his fame and reputation' 87, 102, 458, 1711, etc.

Mon. V. GE-

VU kü- pec. to Uyğ. and used only in Hend. w. közed-, usually in the phr. küyü közedü tut- 'to protect and keep', but apparently the basis of 3 kü:ğ, q.v. Uyğ. VIII ff. Man. kop ađa tudadin yarın keçe küyü közedü tutmaqları bolzun 'may they be protected and kept from all dangers (Hend.) early and late' *M III* 36, 4-6 (iii) (*I* 31 4-6 (i)); a.o. *TT IX* 55: Bud. küyü közedü, usually w. tut- is common *U IV* 36, 81-3 (*açın-*); o.o. *Suv.* 192, 20; 401, 8; 448, 5; 562, 7: *UŞp.* 60, 1b., 6-7; 106, 14; öz etözün kümek közedmek 'to protect (Hend.) his own body' *Tiş.* 50a. 1-2.

Mon. GB

klib (ğ-) originally 'mould, model' in a concrete sense, in Oğuz it early acquired the metaph. meaning 'likeness, resemblance', and

with the Poss. Suff. -i: klibi: (ğlibi:) came to be used as a Postposition meaning 'like'. As a N. n.o.a.b., but the Postposition survives in SW Az. klibi; Osm. ğlibi and in some other languages in altered forms like NW Kaz. kébék/kük (?for klibi ök). Cf. sa:n. Uyğ. VIII ff. Bud. (later teachers must realise that you are) yağ kib yalñuklarda üstünki kişi 'supreme among men who are models and examples' *Hüen-ts.* 2110-11: Xak. XI klib: 'a mould' (*qālib*) for anything; one says kerpiç klibi: 'a brick mould' *Kaş. III* 119 (and see Oğuz: XIII(?) *Tef. klibi* (Bor. *kebi*) 'like' 168; bigi 'like' 100: *Çağ.* xv ff. kibi an Adv. of Comparison meaning 'like, resembling' (*miñ wa mānand*) placed after words *San.* 311v. 1 (quotn.); bigin mānand *do.* 148r. 10 (one *Çağ.*, one *Rümi* quotn.): Oğuz XI klib: 'likeness, resemblance' (*al-miñ wa'l-şibh*); hence one says bu: er anıñ klibi: 'this man is like him' *Kaş. III* 119 (but yağmur kibi: 'like rain' *I* 272, 18; kuşlar kibi: 'like birds' *I* 483, 22; it kibi: 'like a dog' *III* 23, 2; korum kibi: 'like boulders' *III* 61, 20 are all in Xak. verses): Xwar. XIII kibi (ğlibi) and once bigin 'like' *'Ali* 47: XIV kibi *Qutb* 97; kibin *MN* 167; bigin *do.* 345: *Kom.* XIV kibi 'like' *CCJ*, *CCG*; *Gr.* 142 (quotns.): Kıp. XIV kibi (?; text *keb*) *al-qālib*; kibi: *miñ Id.* 78; *harful'-taşbih* 'Adv. of comparison' ğlibi: (*şif*) *Bul.* 16, 2: xv in a note on comparisons in Turkish it is said that there is no *harf* for this purpose but N.s like kibi:klibik are used *Kav.* 28, 9; a.o. *do.* 25, 1; qālib *keb* (*şort*) *Tuh.* 29b. 3; *şif wa'l-nāzir wa'l-miñ* 'sic, kind, likeness' (*teğ* and kibi *Tuh.* 22a. 13; 'the indicators of comparison (*al'amatu'l-taşbih*) are (oşar, Tkm. oşsar, menzer, *teğ* and kibi for what is near (*li'l-qarib*) and klibik for what is distant (*al-ba'ıd*) *do.* 89a. 11-13: Osm. XIV ff. bigi 'like'; very common down to XVI *TTS I* 96; *II* 138; *III* 90; *IV* 101; ğibi is not listed in *TTS*.

I köp originally 'abundant, luxuriant', and the like. S.i.a.m.l.g. except SW for 'much, a great deal, many'. Although listed in *Red.* it became obsolete in Osm. in about XVI, and is described by *Sami* as *Çağ.* Uyğ. VIII ff. Man. (in the spring the trees become) semiz öplüg yağlığ küçlüğ köp bedük 'swelling, colourful, full of sap and vigour, luxuriant and large' *Wind.* 19-20: Civ. urubumuz köp boltı anıñ teğ ök bağların köpi kalıtı 'our taxes (Ar. *rub*' 'quarter (share)') have become heavy, and like this most of the gardens have come to a standstill' (*UŞp.* 22, 49 ff. as revised in) *Rahmeti* (Arat), *Uygurca yazılar arasında*, Istanbul, 1957, lines 56 ff.: Xak. XI köp ne:ğ 'anything luxuriant and abundant'; hence one says köp saç 'thick (*cañal*) hair'; (in a prov.) köp söğütke: kuş konar: 'the bird alights

on the willow-tree with luxuriant branches' (*al-mulaffati'l-ağşân*) *Kaş.* I 319; a.o. II 328, 17 (terpek): *KB* (all this work) *baş ağrığ köp ol* 'is a severe headache' 421; *bu beğlik işiğe takı köp kilin* 'make yourself abundant-ly helpful) in the affairs of this government also' 430; *köp altun kümüş* 'quantities of gold and silver' 1564a. (spurious verse): XIII(?) *At. Postscript köp élini körürbüz* 'we see many people' 511; *Tef. köp māl* 'abundant wealth' 185; *Çağ. xv ff. köp* ('with -p') *çok* 'much, many' *Vel.* 326; *köp* (spelt) *bisyâr* ditto *San.* 302r. 21 (quotn.): *Xwar.* XIII *köp* 'many' *Ali* 49: XIII(?) ditto, common in *Oğ.*, 20, etc.: xiv ditto *Qutb* 100; *MN* 34, etc.; *Nahc.* 33, 11: *Kıp.* XIII *al-kañir* 'abundant, much' *köp* (also *üküş*; *Tkm.* te:llm, bol (MS. yö:l): xiv *köp* ('with -p') *al-kañir*; *bu: köp-tür* *hādā kañir*; also *çohtur* ('with ç-), *üküştür* and *delimür* all *hādā kañir* *Id.* 78: xv *kañir köp* (*şok/xayıl, sic*) *Tuh.* 30b. 3; *kañura* (*şok bol-*) *köp bol-* *do.* 31b. 3: *Osm.* xiv to xvi *köp* 'many, much' in several texts *TTS* I 490; II 658.

2 *köp* Reduplicating Prefix see *kök*.

küp (kü:p) 'an earthenware jar or jug'. There seems to be good evidence both for -ü:- and -p. Survives only(?) in SW Az. *küpe*; *Osm. küp*. *Türkü* VIII ff. Iki: *küp beğni*: 'two jars of beer' *Tun.* IV 10 (*ETY* II 96): *Uyg.* VIII ff. Civ. *yarım küp bor* 'half a jar of wine' *USp.* 32, 11; *bir küp küçü bor* 'one jar of Kucha wine' *do.* 35, 5 (third word uncertain, but certainly not 'strong' as R. suggests): *Xak.* XI *kü:b* (or *kü:p*?) *al-dann* 'earthenware jar' *Kaş.* III 119; I 154 (açıt-); III 253 (azı:-); 325 (çift:la:-) and three o.o. all spelt *küp* and translated *al-dann* or *al-hubb* 'large jar': *Muh.*(?) (under 'wine merchants' equipment') *al-xābiya* 'a large jar' *kü:b Rif.* 162 (only): *Tkm.* XIII *al-xābiya* *wa huwa'l-zir* (same meaning) *küp* (-b) *Hou.* 17, 5: *Kıp.*(?) xiv *küp* ('with -p') *al-zir* *Id.* 78: xv *zir küp* (-b) *Tuh.* 18a. 8.

Mon. V. GB-

kev- (g-) 'to chew', with some extended meanings; survives only(?) in SW *Osm. gev-* *Xak.* XI er sö:züğ *kevdi*: 'the man was indistinct (*talaclaca*) in his speech'; its origin is the phr. *tañçunı: kevdi*: 'he chewed (*lāka*) the gobbet of meat in his mouth but did not swallow it' (*lā yabtalı*) *Kaş.* II 16 (kever-, *kevme:k*); *küçü*: *kevdim avhantı quw-watahu* 'I weakened his strength' I 167, 10; *küçün kever*: *yuda'ifuhu* 'it weakens him' III 288, 15.

köp- 'to swell, foam, boil over'. Not noted before xiv, but see *köptük*; survives in NE, SE, and NC *Kır.* *Kom.* xiv 'to swell' *köb-CCG*; *Gr.*: *Kıp.* xv *fāra* 'to boil over' (*taş-f*) *köp-* (-b) *Tuh.* 28b. 1: *Osm.* xvi *köp-* 'to swell'; in one text *TTS* II 658.

Dis. GBE

kébe (gebe) See *kéber-*.

kibe: pec. to *Kaş. Oğuz.* XI *kibe*: *al-nadra mina'l-ayyām* 'a short period of time, a few days'; hence one says *kibe*: *boldi: mađat burha mina'l-zamān* 'a (short) period of time passed' *Kaş.* III 217; a.o. *do.* (büte).

D *kibi*: See *ki:b*.

küpe: originally 'a small metal ring'; hence, by itself 'an earring' and in the phr. *küpe: yarık* one of the 'rings' making up chain-mail. An early l.-w. in Mong. (and thence Pe.) as *kühe*, see *Doerfer* I 346. Survives in NE *Şor kübe* 'a ring in harness'; NC *Tara, Tob.*; NW *Kar. L. kübe* 'chain-mail' *R* II 1517; SW *Osm. küpe* 'earring'. *Türkü* VIII ff. *Miran* A.8 (*ETY* II 64; *yarık*): *Xak.* XI *küpe: al-qurt* 'earring'; *küpe: yarık al-dir' mina'l-hadid* 'an iron coat of mail' *Kaş.* III 217; a.o. III 15 (*yarık*): xiv *Muh.* (after *al-caşan yarık*) *al-zaradiya* 'a coat of mail' *küpe: (-b) yarık Rif.* 173 (only); against *halqatu'l-udn* 'earring' 1: *şirğa*: (not an ancient word) one MS. has *küpe*: in the margin *Mel.* 53, 9: (*Çağ.* xv ff. *köbe* 'fringe, edging' in *San.* 302v. 6 is a Mong. l.-w.; *kühe* the Mong. form occurs in the *Çağ.* translation of the *Muqaddimatul-Adab*, see *Doerfer*, op. cit.): *Kom.* xiv 'a coat of mail' *kübe CCI*; *Gr.*: *Kıp.* XIII (under 'military equipment') *al-zaradiya küpe: (-b) Hou.* 13, 15; (under 'clothing') *al-halaq wa'l-aşnāf* 'rings, earrings' *küpe: (-b) (işirğa:k)* *do.* 18, 1: xiv *küpe* (-b) *al-qurt fi'l-udn* also used for *şiyābu'l-harb* 'battle clothing' *Id.* 78: xv *al-zaradiya küpe* (-b) *Tuh.* 18a. 5: *Osm.* XVIII *küpe* ('with -p-') in *Rümi güşwāra* 'earring' *San.* 302v. 8.

Dis. V. GBE-

kebl- 'to become more or less dry, to dry partially' (Intrans.); usually of clothing(?). Survives as *keb-*, *kep-*, and the like in SE *Türki*, NC *Kzx.* and some NW languages. *Xak.* XI to:n *keblidi: caffè a'ālī'l-tawb mina'l-balal wa ğayrihi ba'da'l-cafāf* 'the surface of the garment dried from the moisture (etc.) partially' *Kaş.* III 257 (*kebl:r*, *kebl-me:k*).

**küve-*: See *küven-*, *küvenç*, *küve:z*.

kübl- 'to quilt, oversew', and the like. Survives only(?) in NE *Tob. kübi-* 'to whip, oversew' *R* II 1519. *Xak.* XI ol to:n *küblidi: ğarraba'l-tawb tadriba(n)* 'he quilted the garment' *Kaş.* III 257 (*kübl:r*, *kübl:me:k*): *Kıp.* xiv *kübl- ğarraba'l-tawba'l-mubattān* 'to quilt a lined garment' *Id.* 78.

Dis. GBC

küveç survives in SW Az. *küvec*; *Osm. güvec* 'a flat, shallow earthenware cooking pot'. The exact meaning in *Xak.* is obscure; as *Brockelmann* points out *al-nayraki* is an error for *al-nayzakı* (*Dozy* II 631); the meaning is prob. 'a curb bit'. The connection between the two meanings is obscure. The spelling with -w- in *Kaş.* is deliberate, since it is under the

heading *fa'al mina'l-wāw*, but cf. *küveçliĝ*. The word may be foreign; cf. *kuzec*. **Xak.** x1 *küveç yügün: al-licāmi'l-nayzaki* (so read) 'a curb bit(?)' *Kaş.* III 163; **Xwar.** xiv *küveçniĝ* (so spelt) *aĝzi açılıms erdi* 'the mouth of a cooking pot was open' (and a sparrow fell in it and died) *Nahc.* 193, 6; o.o. 28, 17; 29, 17.

VU?F küvlij Hap. leg.; the -j suggests that it is a Sogdian l.-w. **Xak.** x1 *küvij* ('with -j') *wasat kull şacara bāliya* 'the interior of a rotten tree', for example a decaying willow; and one says *küvij turma*: 'a rotten (*al-fāsīd*) radish' (etc.) when it has lost its taste *Kaş.* I 366.

?**F kevcil**: Hap. leg.; prob. a foreign unit of weight, but morphologically unlike Chinese. The *rişl* varies widely from place to place, and its value here is unknown. **Xak.** x1 *kevcil: mişyal li-Kaşĝar ilā Uyĝür* 'a Kaşĝar unit of weight' used as far as the Uyĝür (country); it contains ten *rişls* *Kaş.* I 417.

?**F köpçuk** survives in NC Kır. *köpçük* 'under-saddle horse-cloth'; Kzx. and NW Kk. *köpşik* 'pillow' Nog. ditto 'saddle-pad; nave of a wheel'. The obvious semantic connection w. *köpen*, *köpsün*, inexplicable by Turkish morphology, suggests that all three are l.-w.s. **Oĝuz** x1 *köpçük al-miştara* 'under-saddle horse-cloth' *Kaş.* I 478.

Tris. GBC

D küveçliĝ Hap. leg.; P.N./A. fr. *küveç*. **Xak.** x1 *küveçliĝ kürlime:s al-licām idā kūna nayzaki* (sic) *fa-inna'l-faras lā yacmah wa lā yarmah* 'when the bit is a curb(?) the horse does not run away or kick' *Kaş.* III 256, 4; n.m.e.

Dis. GBD

kebit 'shop'; a l.-w. as *kebid* in XIV Mong., see N. Poppe, *The Mongolian Monuments in hp'ags-pa Script*, Wiesbaden, 1957, p. 125, but not later. Survives in NE *Tob. kibit*; NW Kar. *kebit*; Kaz. *kibet R II* 1197, 1400, 1416; most modern languages use l.-w.s., generally Pe. *duhān*, for 'shop'. xiv *Chin.-Uyĝ. Dict.* p'u mien 'shop' (Giles 9,493 7,886) **kebit Liĝeti** 171; **Xak.** x1 *kebit al-hānūt* 'a shop' *Kaş.* I 357; **KB** *kebit keĝ bezedim* 'I have ornamented my shop well' 5108; XIII(?) *Tef. kebit* 'shop' 168; **Xwar.** xiv ditto *Nahc.* 267, 4; **Kom.** xiv ditto *CCI*; *Gr.*

?**F kövdöĝ** (g-) 'the trunk, that is the human body without its extremities', and, in the early period, more particularly 'a dead body'. Survives in NC Kır. *kövdön* and in distorted form in NC Kzx. *kewde*; SW Uzb. *gavda*; NW Kk. *gewde/kewde*; Kaz. *gewde*; Nog. *kewde*; SW Az. *köwde*; Osm. *göwde* and perhaps Tkm. *göwre*. There is an obvious semantic connection with *köwre*, inexplicable by Turkish etymology, which suggests that both are l.-w.s. The evidence for g- is unusually strong. **Uyĝ.** VIII ff. Bud. Sanskrit *uparatāni kaḍeparāni* (for *kalevarāni*) 'dead

bodies' ölmüş kövtöĝle:r erme:se:r (-t- = -d-) *TT VIII D.26*; ol tünliĝların kövdöĝ etözl üze saĝsar 'if one makes a libation over the (dead) bodies of those mortals' *U II* 44, 39-40; **Xwar.** XIII (PU) *köwde* 'body' *Ali* 55 **Kıp.** XIII (among 'parts of the body') *al-cutta* 'the trunk' (VU) *kewde*: (unvocalized) *Hou.* 21, 20.

Dis. V. GBD-

D kebit- Hap. leg.; Caus. f. of *kebl-*. **Xak.** x1 *yél: tonuĝ kebitt:* 'the wind partially dried (*acaŝfa* . . . *ba'da'l-caŝaf*) the garment' *Kaş.* II 298 (*kebitür*; *kebitme:k*).

D köpe:d- Hap. leg.?. Intrans. Den. V. fr. *köp*. **Xak.** x1 *KB* (his realm is well organized) *xazina köpeĝür kutadıur yılı* 'his treasures become abundant, and his years are divinely favoured' 2262.

D kübit- Hap. leg.; Caus. f. of *kübl-*. **Xak.** x1 ol tonın kübitt: 'he gave orders for the quilting (*bi-taĝrib*) of his garment' *Kaş.* II 298 (*kübitür*; *kübitme:k*).

D kevtür- (g-) Hap. leg.; Caus. f. of *kev-*. **Xak.** x1 ol anıĝ kü:cün kevtürdi: *kallafa man wahana quvcatalu* 'he made someone weaken his strength' *Kaş.* II 195 (*kevtürür*; *kevtürme:k*).

Dis. GBG

kepek properly 'bran'; metaph. 'scurf, dandruff'. S.i.a.m.l.g. with minor phonetic changes. L.-w. in Pe., etc., *Doerfer III* 1615. Cf. *kavik*. **Xak.** x1 *kepek al-nuxāla* 'bran'; **kepek yinçü**: 'seed pearls': **kepek hazāzatu'l-ra's** 'scurf' *Kaş.* I 390; o.o. II 310 (*çilat-*); III 93 (*yélpitr-*); 101 (*yélpis-*); xiv *Muh. al-nuxāla kepek Mel.* 64, 7 (so spelt); *Rif.* 163; **Kom.** xiv 'bran' *kebek CCI*; *Gr. Kıp.* xiv *kepek (-b-)* *al-nuxāla Id.* 78; *Bul.* 8, 8; xv ditto *Kav.* 63, 14; *Tuh.* 36b. 3.

VU keviĝ Hap. leg.; not to be connected, as *Atalay* suggested with 'Çağ'. **kevek** 'empty, hollow' *R II* 1201, which is the Pe. word *kāvak* used by *Bābur*. **Xak.** x1 *keviĝ (vā'* unvocalized) 'with -g' *ğndrişfa'l-anf* 'the cartilage (?septum) of the nose' *Kaş.* I 391.

S? kévük See 2 *küvük*.

köbek (g-) 'navel'; a purely Western (?**Oĝuz**) word, not noted before XIII but prob. older. Survives only(?) in SW Az. **köbek**; Osm. **göbek**; Tkm. **göbek**. Cf. *kındik*. xiv *Muh. al-surra* 'navel' **köbek Mel.** 47, 15 (mis-spelt *köte:l*); *Rif.* 141; **Çağ.** xv ff. **göbek** (spelt) *nāf* 'navel' *San.* 302r. 27; Tkm. xiv *al-surra göbek* (*Kıp. kındik*) *Hou.* 21, 2; xiv **köbek al-surra Id.** 78; Osm. xv ff. **göbek** often noted in phr. *TTS I* 313; *II* 440; *III* 301; *IV* 345.

D kü:biĝ (sic, under *fā'il*) Hap. leg.; Dev. N. fr. *kübl-*. **Xak.** x1 *kü:biĝ taĝribü'l-tawh* 'quilting a garment' *Kaş.* I 408.

D **köpük** Intrans. Dev. N. (Conc. N.) fr. **köp-**; 'froth, foam', and the like. S.i.a.m.l.g. w. minor phonetic changes; SW Az., Osm., Tkm. **köpük**. L.-w. in Pe., etc., *Doerfer* III 1656. **Türkü** VIII ff. (I am a camel stallion) **ürüñ köpükü:m:n** saçarmen 'I scatter my white froth' *IrKB* 20: Uyğ. VIII ff. Civ. (scatter pepper on the liver of a black goat, plunge it in the fire and) **köpikln alıp** 'take the froth from it' *H I* 35; a.o. *II* 12, 103; **Xak.** XI **köpük zabadu'l-mâ** 'foam on water': **köpük tufâhatu'l-qidr** 'froth on a cooking pot' *Kaş.* I 390; a.o. *III* 135 (kô:l): **Çağ.** xv ff. **köpük** ('with -p-') 'the foam (*kafi*) which appears on the surface of water or oil'; in Ar. *zabad San.* 302v. 4: **Xwar.** xiv **köpük** 'foam' *Qutb* 100: **Kıp.** xiv **köpük** ('with -p-') *al-rağwa* 'foam' *Id.* 78; *Bul.* 8, 11 (misvocalized *köpek*): xv ditto *Tuh.* 17a. 2.

VU 1 küvük n.o.a.b.; (**VU**) **müş** is Çigil; this word is so described in *I*, but not *III*. **Çigil** XI **küvük müş**; *al-daywan* 'a tom cat' *Kaş.* I 391; **küvük müş**; *al-daywan III* 165.

VU 2 küvük (?küvük) 'straw'; n.o.a.b.; except in *Kaş.* the first vowel is -e-; as in *Kaş.* this word follows **I küvük** the -ü- can hardly be an error for -e- but might be an error for -é-; cf. **saman**. **Oğuz** XI **küvük al-tibn** 'straw' *Kaş.* III 165; xiv *Muh.*(?) *al-tibn ke:wük* (*waw* unvocalized) *Rif.* 181 (only): **Kıp.** XIII *al-tibn kewük* (unvocalized); also **şalam** (Russian *soloma*); Tkm. **sama:m:n** *Hou.* 9, 14; xiv **kewük al-tibn Id.** 86; *Bul.* 7, 2.

D **kevgë:k** (ğ-) Hap. leg.; Dev. N./A. (connoting Habitual Action) fr. **kev-**. **Xak.** XI **kevgë:k** (MS. *hefge:k*) *al-afğa'u'lladî yulaclic bi-kalamihî* 'a stammerer who is indistinct in his speech' *Kaş.* II 289.

D **kevgîn** (ğ-) Hap. leg.; Pass. Dev. N./A. fr. **kev-**; lit. 'which is, or has to be, thoroughly chewed'. **Xak.** XI **kevgîn aş ta'am gayr nâci** 'indigestible food', opposite to **çivğîn**, *wa kađâlîka'l-nabî* 'also a plant' *Kaş.* I 443.

Tris. GBC

D **kepeklîğ** P.N./A. fr. **kepek**; survives in SW Az., Osm. **kepeklî** (of flour) 'mixed with bran'. **Xak.** XI (after **kepeklîk**) and with -ğ 'an owner (of bran)'. *Kaş.* I 508.

D **kepeklîk** Hap. leg.; A.N. (Conc. N.) fr. **kepek**. **Xak.** XI **kepeklîk** 'a place where bran (*al-nuxâla*) is produced' *Kaş.* I 508.

Dis. GBL

kevel pec. to **Xak.** **Xak.** XI **kevel** at *al-farasu'l-râyî'u'l-cavûad* 'a well-bred fast horse' *Kaş.* I 395; a.o. *II* 133, 13; *KB* 5369 (büktel), 5803 (I arkun).

F **kevli**: Hap. leg.; no doubt a l.-w., prob. Iranian (see **çorvli**). **Gancâkî** XI **kevli**: *fûhatu'l-nahr* 'the mouth of a canal' (or river) *Kaş.* III 442.

D **köplüg** Hap. leg.; dubious, if genuine, P.N./A. fr. **köp**; 'abundant'. The A.N. **köplük** is well authenticated. Uyğ. VIII ff. Man. *TT IX* 85 (2 ağu): (**Xak.** XIII(?) *Tef.* **köp-lük** 'abundance' 185; **Xwar.** xiv **alarnıñ köplükindin tēpredi yēr** 'the earth shook because they (the army) were so numerous' *Qutb* 100).

VU(D) küvlük Hap. leg.; prima facie a Den. N. in -lük or a Dev. N. in -ük but with no obvious etymology. **Xak.** XI **küvlük** 'a lump (*bunduğa*) of mud used as a missile' (*yurmâ bihi*) either after being dried or before it *Kaş.* I 479.

Dis. V. GBL-

D **kevil-** (ğ-) Pass. f. of **kev-**; n.o.a.b. Uyğ. VIII ff. Bud. **küçim küsünim kevlî** **tükettî** 'my strength (Hend.) has been completely undermined' *Hüen-ts.* 2071-2; a.o. *Suv.* 586, 21; **Xak.** XI **er küçi**: **kevlî**: 'the man's strength was weakened' (*da'ufat*) *Kaş.* II 137 (verse; no Aor. or Infin.); o.o. *I* 397, 8; *II* 13, 14 (same verse): **Kıp.** xiv **kevl-** *harima* 'to be, or become, decrepit' *Id.* 86.

D **kübül-** (**kübil-**) Hap. leg.; Pass. f. of **kübi-**; perhaps misvocalized in MS. **Xak.** XI **anıñ to:nı kübüldi**: 'his garment was quilted' (*durriba . . . tađriba(n)*) *Kaş.* II 120 (**kübülür**, **kübülme:k**).

Tris. GBL

?F **kepe:lî**: 'butterfly'; except in some NE, languages which use Mong. l.-w.s, the standard word for 'butterfly' in all Turkish languages, but in such a wide range of forms as to suggest that it is a l.-w. Survives as NE Alt., Leb., Tel. **köbölök R II** 1317: SE **Türki kēpilek BŞ** 523; **kēpile/kēpile** *Jarring* 170: NC **Kır. köpölök**; **Kzx. köbelek**: SC **Uzb. kapalak**: NW **Kk. gübelek**; **Kaz. kübelek**; **Kumyk gümelek/göbelek**; **Nog. küpelek**: SW **Az. kepenek**; **Osm. kelebek**; **Tkm. kebelek**. **Xak.** XI **kepe:li**: *al-farâşatu'llatî yañır* 'butterfly' *Kaş.* I 448: XIII(?) *Tef.* **kebelek** 'butterfly' 168: xiv *Muh. al-farâş kele:bek Mel.* 74, 8; *Rif.* 177 (Ar. corrupt): **Çağ.** xv ff. **ğöpeleğ** (so spelt) *kebelek Vel.* 362 (verse); **köpelek** (so spelt) 'an animal like a moth (*parvâna*) but bigger, with coloured wings, found in gardens' *San.* 302r. 28 (quom.): **Kom.** xiv **köbelek CCG**; *Gr.*

Dis. GBN

F **kebin** See **kabın**.

?F **köben** (?köpen) prob. a l.-w., see **köp-çuk**; survives in NE Leb. Sag. **köböñ** 'feather bed' *R II* 1316; **Khak. köber**: 'the lining of the skirt of a garment'; SW **Az. köbe** 'a felt rug' *R II* 1315. **Oğuz** XI **köben** 'a saddle-pad (*hîs*) for a camel; and a pack-saddle (*al-barda'a*) or similar equipment for a pack-animal' *Kaş.* I 404.

D **küvenç** (ğ-) Dev. N. fr. **küven-**, q.v. for the development of meaning. N.o.a.b. Uyğ.

viii ff. Bud. Sanskrit *icchā mānāsa vardhante* 'their desires and pride increase' **kūsüşlerli küvençleri yeme: öklüyür** *TT VIII E.2*; (in a list of vices) küvenç 'pride' *U II 76, 14; 86, 32*: **Xak. xı KB küvenç** is fairly common and is a virtue rather than a vice, 'legitimate pride, self-respect', and the like, 95, 123 (avinç), 937, 1038, 1424 (uđın-), etc.: **Çağ. xv ff. güvenç** (spelt) *nāziş wa muřāxira* 'boasting, arrogance' *San. 31or. 29* (quotn.); **Xwar. xiv küvenç** 'legitimate pride, joy' *Qutb 104; MN 65*: **Kıp. xiv küvenç** (a small *dāl* below the *kāf* perhaps indicates *ğ-*) *al-farah* 'joy, cheerfulness' *Id. 86*: **Osm. xiv to xvi güvenç** 'joy, pleasure(?)' *TTS II 480; III 328*.

Dis. V. GBN-

D küven- (**ğ-**) Refl. f. of ***küve-**: originally, in a pejorative sense 'to be proud, arrogant', a meaning still surviving in some languages; later in a laudatory sense 'to have legitimate pride, enjoy self-respect'; thence 'to be glad, rejoice'. In the last sense survives, with a change of vowel position, in SC Uzb. **kuvon-**; NW Kk., Kaz. **kuwan-**; Kумыk, Nog. **kuvan-**; SW Az. **küven-** means (1) 'to be proud, to boast'; (2) 'to rely on (someone *Dat.*)'; Osm. **güven-** (2), and (3) 'to be confident, to dare'. The evolution of (2) is obscure. **Uyg. viii ff. Bud. Sanskrit darpa** 'pride, arrogance' **küvenmeki** *TT VIII D.30*; (he walks) **artukrak küvenip** 'very proudly' *X 438*: **Xak. xı ol menip birle: küvendil: iftaxara bi** 'he boasted (in competition) with me' *Kaş. II 157* (**küvenür**, **küvenmek**): **KB** (then the world . . .) **sevinip küvenip edilge bakıp** 'happy and proud and looking at its treasures' 81; (when chiefs are kind to the people . . . the latter) **küvenür özün** 'feel proud of themselves' 603; **küvenme bu kutka** 'do not boast of this divine favour' (it comes and goes) 604; o.o. 1332, 4090, 5212: **xiii(?) Tef. muhtāl** 'cunning, deceitful' **küvengen** 187; **xiv Rbg. küwengü nerse** 'a thing on which one can rely' (sic?) *R II 1522*: **Çağ. xv ff. kuwan-** (spelt) *faxr kardan wa muřāhāt kardan* 'to be proud, to boast' *San. 291v. 1* (quotns.); **güven-** (spelt) the same as **kuwan-** meaning *muřāxirat kardan* 'to be proud' *do. 31or. 27*: **Kıp. xiv kuwan-/kuvan-** 'to be happy, pleased', etc. *Qutb 146-7*; **küven-** 'to boast' *Nahc. 373, 9; 376, 9*: **Kıp. xiv küven-** (a small *dāl* below the *kāf* perhaps indicates *ğ-*) *farīha* 'to be happy, to rejoice' *Id. 86*: **Osm. xiv to xvi güven-** (1) 'to boast'; (2) 'to rejoice at (something *Dat.*)'; (3) 'to rely on (something *Dat.*)'; in four texts *TTS II 480; IV 378*.

Tris. GBN

D küvençliğ (**ğ-**) P.N./A. fr. **küvenç**; n.o.a.b. **Uyg. viii ff. Man.** (to those blinded by the glare from) **küvençliğ suv** 'the water of pride' *TT III 55*: Bud. Sanskrit *dypta* 'proud, arrogant' **küvençliğ** *TT VIII D.27*; **bramanlar küvençliğ bolurlar** 'the Brahmins become arrogant' *TT X 474*; **billiğsiz**

küvençliğ kılınçı artuk küçlüğ erip 'his ignorant, proud deeds being extremely strong' *TT VI 72* (the loop of the -I- was inadvertently omitted and the word is transcribed *küvençey*): **Xak. xı KB küvençliğ tirliğlik kötürdi özlın** 'happy, self-confident life has taken itself off' 1073.

Dis. GBR

VU ?F kövre: (?**ğ-**) listed under **-R-** but obviously connected semantically with **köv-döğ**, which suggests that both are l.-w.s. Survives in SW Tk. **ğövre** (see **köv-döğ**). **Xak. xı kövre:** 'the body (*şabac*, MS. in error *şayac*) of any animal when it has died and the internal organs have disappeared, and the dried flesh remains on the bones' *Kaş. I 422*.

D kevrek (**ğ-**) Dev. N./A. fr. **kevre-**; survives in NE Khak. **kıbrek**; SW Osm. **ğevrek** 'friable, fragile'. **Xak. xı kevrek** *ne:ş* 'any fragile (*rixtu*) sort of tree like the castor oil plant, *Ricinus communis* (*al-xarwa*), etc.' *Kaş. I 479*: **Kıp. xiv kevrek** (?), MS. *kevrük*) *al-baqsımāt* 'biscuit' *Id. 86*; *baqsımāñu'l-rukab* 'ship's biscuit' *kevrek Bul. 8, 16*: **Osm. xviii kevrek** (spelt) in *Rūmi, şurd wa şikanda* 'broken' *San. 301v. 13*.

VU kevrık Hap. leg.; the first *kāf* is unvocalized. **Xak. xı kevrık** *al-arfac min'al-şacar* 'a tree, the *Vitex agnus castus*' (so *Red. for Osm.*) *Kaş. I 479*.

D köprüğ 'a bridge'; morphologically Dev. N. fr. **köpur-** but with no obvious semantic connection. S.i.a.m.l.g. with minor phonetic changes. A First Period l.-w. in Mong. as *ke'ürge* (*Studies*, p. 238); l.-w. in Pe., etc., *Doerfer III 1623*. **Uyg. viii ff. Man.** (to those blinded with the glare from the work of pride) **köni nomluğ köprüğüğ kökrıttıñliğ** (sic) 'you have shown the bridge of the true doctrine' *TT III 55-6*: Civ. *ÜŞP. 15, 2* (**öğdün**): **xiv Chin.-Uyg. Dict.** *ch'iao* 'bridge' (*Giles 1,398*) **köprüğ Liğeti 175**: **Xak. xı köprüğ al-qantara** 'a large arched bridge' *Kaş. I 478*: **xiii(?) Tef. köprü** 'bridge' 185; **xiv Muh. al-qantara köprü:** *Mel. 76, 16; Rif. 180*: **Çağ. xv ff. köprük** (so spelt) *höprü Vel. 362* (quotn.); ditto *pül* 'bridge', in *Ar. qantara San. 302r. 26* (quotn.): **Xwar. xiv köprüğ köprü** 'bridge' *Qutb 100-2*: **Kom. xiv 'bridge' köprü CCI**; **Gr.: Kıp. xiii al-cisr 'bridge' köprü:** (*-b*) *Hou. 6, 9*: **xiv köprü:** ('with -p-') *al-cisr*, in *Tkm. al-qantara Id. 78*; *al-qantara wa'l-cisr köprü:* (*-b*) *Bul. 4, 4*: **xv cisr wa qantara köprü** (*-b*) *Tuh. 11a. 10*; *qantara* ditto 28b. 10.

küvrüğ 'drum'; n.o.a.b.; an early l.-w. in Mong. as *ke'ürge/hö'ürge* (*Haenisch 100-5*) / *körge* (*Studies*, p. 239); this later became *keşgerge* (*Kotw. 2447; Haltod 181*). The earlier form was reborrowed in **Çağ.**, see below, and the later in NE **Tuv. Cf. tümrüğ.** **Türkü viii** the word read **küvrüğsi:** in *II W 4* might contain this word misread, but this part of

the inscription is fragmentary: Uyğ. VIII ff. Bud. Sanskrit *ratir ghoṣa* 'a joyful noise' *küvrüg üni teğ yapkuluğ* 'resounding like the sound of a drum' *TT VIII G.70*; o.o. *PP* 31, 8 (tokit-); *Suv.* 375, 9 (ün), etc.: *XIV Chin.-Uyğ. Dict. ku* 'drum' (*Giles* 6,241) *kür-büg Liğeti* 176: *Xak.* XI *küvrüg al-küs wa'l-tablu'llađi yudrab* 'the kettle-drum and drum which are beaten' *Kaş. I* 479: *KB küvrüđi birle* 'together with his drum' 1036 (cf. *kuya:ğ*): *XIV Muh.(?) al-küs küvrüg (-f-)* *Rif.* 146 (only): (Çağ. xv ff. *kewürge* ('with k- -g-') *küs-i şahi* 'a royal kettle-drum' *Vel.* 349 (quotn.); *kewürge/küwürge küs-i buzurg San.* 301v. 12 (quotn.)): *Xwar.* XIV (PU) *küwrü* 'drum' *Qutb* 103 (*körü*): *Kip.* *al-küs wa'l-dabada* (mis-spelt *al-dabda*, 'drum') *küwrü: Bul.* 6, 8: *Osm.* XIV *küslar ke:vrügl-ler (sic) çalıp* 'beating the drums'; in one text *TTS III* 440.

Dis. V. GBR-

D *kéber-* (ğ-) Intrans. Den. V. fr. *kebe*. The latter word is first noted in *Kip.* (see below) and survives in SW *Osm.* *gebe* 'pregnant'; *Tkm.* *gebe* 'swollen, inflated, a balloon'; it seems originally to have meant 'with a swollen stomach'. *Kéber-* survives in SW *Az.* *keber-* 'to exhale, die'; *Osm.* *geber-* 'to die' (of an animal or contemptuously of a human being); *Tkm.* *geber-/ğüber-* 'to be swollen, inflated'. *San.* describes it as the *Rümi* form of *kabar-*; the words are syn., but it is unlikely that *kebe*, *kéber-* are Sec. f.s of *kabar*, *kabar-*. Uyğ. VIII ff. Bud. (of a corpse) *karını kéberip* 'its belly swells' *U III* 43, 24; *TT X* 548: *Kip.* XIV *kebe*; *muntaficu'l-baṭn* 'with a swollen stomach'; hence *keberdi*: *kebermek al-naḫsa* 'to be inflated' *Id.* 78: *Osm.* XVIII *keber-* (ğeber-) *waram kardan* 'to swell', in Çağ. *kabar-* *San.* 300r. 8.

D *köpür-* Caus. f. of *köp-*, but practically syn. w. it; 'to froth, foam', and the like. S.i.a.m.l.g. except NE, SE. See *kötl-*. *Xak.* XI *eşiç köpürdi*: 'the cooking pot, etc. frothed (or foamed, *zabadat*)'; and one says *süt köpürdi*: 'the milk formed cream' (*tazab-badat*); also used of a man when he foams (*tazab-bada*) *Kaş. II* 72 (*köpürür*, *köpür-me:k*): Çağ. xv ff. *köpür-* ('with -p-') *kaf hardan ab wa dahan* 'of water or oil, to froth' *San.* 302r. 9 (quotn.): *Kip.* XIV *köpür-* ('with -p-') *arğā* 'to foam, froth' *Id.* 78.

D *kevre-* (ğ-) Den. V. fr. **kever* Dev. N. fr. *kev-*; 'to be, or become weak'. Survives only(?) in SW *Az.* *küvre-* (sic) 'to become weak, brittle' *R II* 1524; *Osm.* *gevre-* 'to become dry and crisp'. *Xak.* XI *aniğ kü:çi: kevre:di*: 'his strength weakened' (*wahanat*); also used of anything hard (*şub*) when its strength weakens *Kaş. III* 282 (*kevre:er, kevre:me:k*); o.o. *I* 103, 1; *III* 41, 18: XIII(?) *Tef. kevre-* 'to become weak' 168.

D *köpürt-* Caus. f. of *köpür-*; s.i.s.m.l. *Xak.* XI *ot eşiçni: köpürtti*: 'the fire made the

cooking pot froth' (*azbadat*); also used when something makes the mouth or water foam *Kaş. III* 430 (*köpürtür*, *köpürtme:k*): *KB* (when a brave man sees the enemy) *köpürtir (sic) iziğ* 'he makes his steps froth' (i.e. raises the dust) 2382: Çağ. xv ff. *köpürt-* (spelt) is its (i.e. *köpür-*s) Caus. f. *San.* 302r. 20.

D *kevret-* (ğ-) Hap. leg. ?; Caus. f. of *kevre-*. *Xak.* XI *ot aniğ kü:çin kevre:ti*: 'he weakened (*awhana*) his strength' *Kaş. II* 334 (*kevre:tür*;*r, kevre:me:k*; verse).

Tris. GBR

VU *kövürge:n* 'wild onion'; both forms pec. to *Kaş.*; the second occurrence, where the first *kāf* carries a *faṭha*, is given as an example of a word in which -*ge:n* does not connote Habitual Action or the like. The Mong. syn. *kömel* (*Kow.* 2610, *Haltod* 231) cannot be borrowed direct from this word, but may be borrowed from an earlier form; alternatively both may be borrowed from a third language. *Xak.* XI *kövürge:n al-'unşul wahwa'l-başalı'l-cabali* 'the wild onion'; in *Oğuz kömürge:n Kaş. I* 522; a.o. 525, 24.

Dis. GBS

VU?F *köpsün* Hap. leg.; semantically connected with *köpcük* (q.v.), *köpen* and perhaps a l.-w. *Xak.* XI *köpsün: al-ḥaşiya wa'l-firāşu'l-mawfu'* 'a soft bolster or mattress' *Kaş. I* 437.

Dis. GBŞ

D *kevşek* (ğ-) Dev. N./A. fr. *kevş-*; 'soft' and the like, both lit., 'soft, limp', etc. and metaph. 'soft-hearted, mild, gentle'. Survives with some vocalic changes in NE *Tel.* *köşpek R II* 1315: NW *Kaz.* *küşpek R II* 1517: SW *Az.* *kövşek*; *Osm.* *gevşek*; *Tkm.* *ğovşak*, all meaning 'soft, friable, fragile'. Uyğ. VIII ff. Bud. *kég kövşek [kılı]klığ* 'with an open-hearted, gentle character' *Hüen-tš.* 1901 (a.o.o. in note thereon); *Suv.* 619, 22 (*tokuluğ*): *Xak.* XI *kevşek ne:ğ* 'anything distinguished by softness and limpness' (*lin wa futür*) like a thin (*al-raqiğ*) garment: *kevşek* (MS. *köşek*) et 'tender (*fihī rixāwa*) meat': *kevşek* (MS. *köşek*) et *me:k* 'bread the dough of which is (mixed) with superior yeasts' (*xamir hasan*) *Kaş. I* 479; a.o. *III* 287 (*kevşe:-*): *Osm.* XVIII *gevşek* in *Rümi*, *narm wa sust* 'soft, gentle', etc. *San.* 301v. 16; the word is also noted in several xv to XVIII texts, the *TTS* transcription *gevşek* is no doubt an error for *gevşek* spelt *gegşek TTS I* 302; *II* 427; *III* 287; *IV* 332.

kevşen Hap. leg.; unvocalized in the MS. and spelt *kfsng*, but placed under the cross-heading -ş; *Atalay III* 386, footnote says that it survives in the same meaning in NW Bashkir as *kefeş*. *Xak.* XI *kevşen* the word for 'a gift of food' to someone who comes to stack the crop after the fields are cleared (*ḥadara'l-kuds ba'da'l-tanqiya*) *Kaş. III* 385.

Dis. V. GBŞ-

D kübüş- Hap. leg.; Co-op. f. of kübl-; so spelt, perhaps in error, but cf. kübül-. **Xak.** XI 01 *mağa: to:n kübüşdi: 'he helped me to quilt (fi tadrib) the garment'; also used for competing Kaş. II 88 (kübüşür, kübüşme:k).*

D kevsē- (g-) Den. V. fr. keviş, Dev. N. fr. kev- which survives in SW Osm. *geviş*; Tkm. *geviş* 'chewing the cud'; with two quite different meanings (1) 'to chew the cud' (of a ruminant); (2) 'to become limp, soft', and the like. In the first meaning survives in (NE Tuv. see *kevsen-*); SE Türki *köşe-/köşi-Jarring 178*; NC Kir. *kepşe-*; Kzx. *küyşe-*; SC Uzb. *kavşa-*; NW Kk. *güyşe-*; Kaz. *küşe-*; Kumyk *güyşe-*; Nog. *küyşe-*; SW Az. *kövşe-*; Tkm. *gevişe-*; (Osm. uses the phr. *geviş getir-*); in the second only(?) in SW Osm. *gevsē-*; Tkm. *gövşa-* (and *köşe-* 'to lie down, rest, be at ease'). **Xak.** XI *tevey ot kevsēdi: 'the camel chewed (ictarra) the forage'; and one says kurç ney kevsēdi: 'the hard thing became weak and soft' (fatara . . . wa şara raxv); hence 'good leavened bread well baked and made with butter' is called kevsēk etme:k Kaş. III 287 (kevsē:r, kevsēme:k); Çağ. xv ff. *gevsē-* (spelt *nişvür hardan 'to chew the cud' San. 301 v. 1: Kip. xiv kevsē-* (of a camel, sheep, etc.) *ictarra*; one says *dewe: kevsēr 'the camel is chewing the cud' Id. 86: Osm. xv and xvi gevsē-* 'to chew the cud' and *gevsē-* (spelt *gevsē-*, mistranscribed *gevsē-*) 'to be soft' and the like; in several texts *TTS I 302-7; II 427; III 292; IV 338; XVIII gevsē-* (after Çağ.) and, in *Rimî, narm wa sust sudan 'to be soft, gentle', etc. San. 301 v. 1.**

D kevsēt- (g-) Caus. f. of *kevsē-*; s.i.s.m.l. in the first meaning of *kevsē-* and in the second meaning in SW Osm. *gevsēt-*; Tkm. *gövşat-*. **Xak.** XI 01 *katıg ne:ni: kevsētti: 'he weakened the strength (avhana'l-quwva) of the hard thing' (kevsētur, kevsētmē:k); and one says ot teveysin kevsētti: 'he urged his camel to chew' ('al'äl-ictirār) with the same (Aor. and) Infin. Kaş. II 338.*

D kevsen- (g-) Refl. f. of *kevsē-*; s.i.s.m.l., including NE Tuv. *geğjen-* 'to chew the cud'. **Xak.** XI *tevey kevsēndi: 'the camel (or other animal) chewed the cud' (ictarra) Kaş. II 252 (kevsēnür, kevsēnme:k); o.o. 255, 16; 256, 20: Kip. xv ictarra kevsen- Tuh. 6b. 10.*

D kevsēş- (g-) Co-op. f. of *kevsē-*; survives in SW Tkm. *gövşaş-* 'to begin to grow weak', and the like, *köşēş-* 'to rest, lie down together', and the like. **Xak.** XI *tevey ot kevsēşdi: 'some of the camels chewed (the forage, ictarra) in the sight (bi-ru'ya) of the others' Kaş. II 351 (kevsēşür, kevsēşme:k).*

Dis. V. GBY-

PUS küfyen- See (küfyen-)/küymen-.

Dis. GBZ

ʔF *kebez:* 'cotton seed'; prob. like *bamuk* 'cotton', q.v., a l.-w. Survives in SE Türki *kebez/kevez Jarring 168*; NC Kir. *kebez*. **Uyg.** VIII ff. Civ. (as I, Bay Temür, required) *kebez tarıgu yer 'land to plant cotton' USP. 2, 2-3; o.o. do. 70, 6 (bütgür-), etc.: Xak. XI kebez: zar'u'l-qujn 'cotton seed' Kaş. I 293 (uruğla-); I 303 (uruğlan-); qujna 'cotton' I 510 (biliklik); n.m.e.*

VU *keviz* 'carpet, rug', and the like; survives, only(?) in NE Alt. *kebis R II 1197*; Khak. *kibis*; Tuv. *kevis*; the forms with rounded vowels are clearly Sec.; the original first vowel was prob. -e- and the rounded substitute -ö- rather than -ü-. **Xak.** XI *keviz al-zarbiya 'a large carpet' Kaş. I 366* (the first vowel is *fatha*, not *kasra* as in the printed text); *köwüz 'a large carpet, or any mattress or sofa (firâş aw mihād) woven of wool' III 164: Kom. XIV 'carpet' köwüz CCI; Gr.: Kip. XIII al-bisâf 'carpet' köwüz (mis-spelt kö:r) Hou. 16, 21: xiv kewüz ditto Id. 86: xv ditto köyüz Tuh. 8a. 2.*

D *küvez:* (g-) Dev. N./A. fr. **küve:-*; 'proud, pride' (reprehensible or justified, see *küven-*). N.o.a.b. **Uyg.** VIII ff. Bud. (in a list of Bodhisattvas) *vacir tumşuklıg kēy küvez* 'with a *vacra* beak, open-handed(?) and (rightly) proud' *U II 60, 2 (i); a.o. Suv. 619, 23: Xak. XI küvez al-mutakabbir 'proud' Kaş. I 411; köđül küvez (sic) utruki'l-hibr 'lay aside pride' II 140, 9; o.o. I 252, 18; 325, 3: KB kür küvez erdi 'he was brave and (rightly) proud' 409; o.o. 1706 (uluğsığ), 2381, 4725.*

Tris. GBZ

D *kebezliğ* Hap. leg.; P.N./A. fr. *kebez:*. **Xak.** XI (after *kebezlik*), and when it is used as an Adj. (*tuşifa*) one says *kebezliğ er 'a man who owns cotton' (qujn) Kaş. I 507.*

D *kebezlik* Hap. leg.; A.N. (Conc. N.) fr. *kebez:*. **Xak.** XI *kebezlik al-maqtana 'a cotton plantation' Kaş. I 507.*

küvezlik (g-) Hap. leg.; A. N. fr. *küve:z*. **Xak.** XI *küvezlik 'insolence' (al-başar) Kaş. I 507* (verse).

Tris. V. GBZ-

D *küvezlen-* (g-) Refl. Den. V. fr. *küve:z*; pec. to KB. **Xak.** XI *KB (if fortune smiles on you) küvezlenmeğil 'do not get proud' 1330; a.o. 5211.*

Mon. GC

ké:ç (gé:c) 'late, lateness', and the like; homophonous w. 2 *ké:ç-*, q.v. S.i.a.m.l.g.; SW Az. *ké:c*; Osm. *geç*; Tkm. *gıç*; **Uyg.** VIII ff. Bud. (months and years have passed and) *ür kéç boldı 'a long time has elapsed' Hüen-ts. 25; o.o. do. 1990 (abamuluğ), 2040; PP 62, 1 (öğlen-); U III 82, 14: Civ. TT VII 27, 16 (urnay): Xak. XI *ké:ç al-but 'lateness, delay'; hence one says ké:ç keldi:**

ahfa'a fi'l-luḥūdī 'he was slow in coming' *Kaş.* III 121; *alim kéc:kalsa*: 'if a debt remains (unpaid) for a long time' (*zamān awtal*) I 294, 1: *KB* (when you go to bed at night) *kéc yat* 'go late' (and get up early) 1506; o.o. 556 (*uzar*-); 1553 (*uzuzun*); 1585; XIII?: *Tef. kéc* (Izal) 177: *Çağ.* xv ff. *géc* (spelt) *qurūn axşamdan sonra géc waqt* 'the late evening' *Vel.* 355 (quotns.); *kéc dir wa dir waqt* 'slow, late; a long time' *San.* 312r. 29; *kéc qurūn* 'evening' (*waqt-i şām*) and 'a long time' 312v. 4 (quotns.): *Kom.* xiv 'late' *keç/keçe CCI*; *Gr.*: *Kip.* xv *bu' keçrek Tuh.* 7a. 8; *amsā* 'to be evening' *keş* (*sic*) *bol-* do. 67a. 10; a.o.o.

1 kōç (g-) 'migration' and the like; homophonous w. *kōç-*, q.v. S.i.a.m.l.g.; SW Osm., Tkm. *gōç*. L.-w. in Pe., etc., *Doerfer* III 1660. (Uyğ. viii ff. Civ. sec 2 *kōç*): *Xak.* xi *kōç al-za'n wa'l-irtihāl* 'migration, emigration'; hence (*sic*) one says *sū*: *kōçtl*: 'the army marched off' (*irtahala*) *Kaş.* I 321: *KB* (a man who travels from one city to another) *kōçin öğdün idsa éter uz işi* (must mean) 'manages his affairs skilfully if he sends his heavy luggage (or his baggage train) ahead' 4814: *Çağ.* xv ff. *kōç* ('with -c') *naql wa harakat* 'migration' *San.* 303v. 11: *Xwar.* xiv *kōç* 'migration' *Qutb* 100: *Kip.* xiii (among the Proper Names) *kōçbe*: *amirul-qufl* 'the leader of the caravan' *Hou.* 29, 15 (and see 1 *küç*): xiv *kōç* ('with -ç') 'migration (*al-za'n*) when the women are included' *Id.* 79; *al-raḥil* 'migration' *kōç* ('with -ç') *Bul.* 6, 6: *Osm.* xiv ff. *gōç* 'migration', etc., by itself and in phr.; c.i.a.p. *TTS* II 441; III 301; IV 345.

VU 2 kōç 'an hour'; n.o.a.b. Uyğ. viii ff. Civ. *TT VIII P11*, etc. (1 *karşı*): *Xak.* xi *kōç al-sā'a* 'an hour'; hence one says *bir kōç küğğil* 'wait for an hour' *Kaş.* I 321.

1 küç (gü:c) 'strength' in a physical or abstract sense, with some extended meanings; see Clauson 'The Concept of "Strength" in Turkish' in *Németh Armağanı*, Ankara, 1962. An early l.-w. in Mong. as *güçin* (*Haenisch* 51), also in Pe., *Doerfer* III 1662. S.i.a.m.l.g.; SW Az. *küç*; Osm. *güc*, but *güc* . . . before vowels; Tkm. *güyc*. *Türkü* viii *teğri küç bértük üçün* 'because Heaven gave him strength' I E 11, II E 11; el(l)ig yıl işig *küçig bérmiş* 'for fifty years (the Türkü) gave their efforts (Hend.)' (to the Chinese) I E 8, II E 7-8; a.o.o. (I 1 s): viii ff. *teğri: küçlince*: 'by strength (given) by Heaven' *Irkb* 17: *Man.* (the Five Gods are, *inter alia*) *küçl* 'the strength' (of everyone on earth) *Chuas.* 47: *Yen.* (you were a tough archer) *utsar küç ertliç* 'you were strong in conquering' *Mal.* 28, 2; the word also occurs as an element in P.N.s: Uyğ. viii *Şu. E 5* (*bér-r*): viii ff. *Man.-A bés teğri küçin M* I 16, 17; a.o.o.: *Man.* *TT III 170* (*üstel-*); a.o.o.: *Bud.* *küç* is common, e.g. *PP* 37, 2 (*alapad-*), and see *küsün*: Civ. *küçl yétmeser* 'if his strength is insufficient' *TT VII 25*, 18; a.o.o. *TT I 64-5* (*artat-*): *Xak.* xi *küç: al-quwwa* 'strength': *küç: al-zulm* 'violence, oppression

(prov.); hence *al-zālim* 'the violent, oppressive man' is called *kücemçit*; and *al-qawwī* 'strong' *kü:çluğ Kaş.* III 120; about 20 o.o., nearly half spelt *küç*, usually before Suffixs; *Küç Tégin* P.N. I 413, 27: *KB küç* 'strength' is common, e.g. *yigittlik küçl* 'the strength of youth' 362; o.o. 247 (*üzül-*), 380, 600, 656, etc.—*küç kilğan* 'a violent, oppressive (man)' 848: xiii *At. küç emgek teğürme kişlike* 'do not inflict violence or pain on people' 331; *Tef. küç* 'strength; violence, oppression' 190: xiv *Muh. al-quwwa güç: Mel.* 52, 3; *Rif.* 148 (*kü:c*): *Çağ.* xv ff. *küç* (with k-) (1) *zur* 'strength, violence'; (2) *kār u bār wa muhim* 'business, important affairs'; in this sense it cannot be used by itself, but only in the Hend. *iş küç San.* 303v. 10 (quotn.); a.o. 106v. 17 (1 1 s): *Xwar.* xiv *küç* 'strength; force, violence' *Qutb* 105; *MN* 39; *Nahe.* 196, 17; 390, 1-2: *Kom.* xiv 'strength; work; compulsion' *küç CCI, CCG*; *Gr.* 157 (quotns.): *Kip.* XIII (among the P.N.s) *Küçbi*: . . . *amir qawwī* 'strong lord', it is an idiom (*luğa*) *Hou.* 29, 15 (and see 1 *kōç*): xiv *küç al-quwwa*; and one says *küç bérđil: naşarahu qiwwawu* 'he helped him with his efforts' *Id.* 79; xv *ş'a'b* 'difficult' (*şarp* and) *küş* (*sic*) *Tuh.* 22b. 2: *Osm.* xiv ff. *güç* 'strength' (once in xiv); 'violence, oppression'; common by itself and in phr. *TTS* I 335; II 470; III 301; IV 345.

?F 2 *küç*: 'sesame seed'; prob. a l.-w. cognate to *künçit*, q.v., which is Tokharian. N.o.a.b. *Çiğil* xi *küç: al-simsin* 'sesame seed'; hence 'sesame oil' (*duhu'l-hall*) is called *küç: ya:ğt*; and 'castor seed' (*hamlu'l-xarwa*) is called *inge:k kü:çl*: 'cow sesame-seed' because of its large size *Kaş.* III 121: *Xwar.* xiv *bir ağırtıltun köp yaxşı durur yüz élli batman köçdün* 'one gold coin is better than 150 *batmans* of sesame seed'. Seyfi Serâyî, *Gülistan Tercümesi*, Ankara, 1954, p. 205, ll. 11-12; see E. N. Nadzhip, *Arkhaitzmy v leksike tyurkoyazychnogo pamyatnika XIV v.*, 'Gülistan' Seyfa Sarai, p. 84; where the word is misunderstood.

Mon. V. GC-

1 keç- (g-) both 'to pass away, elapse' (Intrans.), including 'to pass through (something Abl.)' and 'to cross, pass over' (something Acc., Trans.). In the early period specifically for crossing rivers; contrast I a:s-. S.i.a.m.l.g. w. minor phonetic changes; in SW Az. *keç-*; Osm., Tkm. *geç-*. Cf. I öt-. *Türkü* viii *Yinçil: öğüz keçe*: 'crossing the Pearl River' I S 3-4, II N 3; a.o.o.: Uyğ. viii *Selenge: keçe*: 'crossing the Selenga River' *Şu. E 4*; a.o.o.: viii ff. Uyğ. *Man. kamağ yer suv keçğütük yaraşı* 'capable of crossing all lands and waters' *Wind.* 28-9: *Bud. anıy arasında bu sav takı keçmezken* 'meanwhile and before this story had reached (the public)' *Şuv.* 623, 1-2; *Sindu öğüz suvin keçer erken* 'while crossing the Indus' *Hien-ts.* 2021-2: *Xak.* xi a:y *kün: keçti*: 'months and days passed' (*madā*); and one says *er suv: keçti*: 'the man crossed (*abara*) the water'

(etc.); and one says *er keçti*: 'the man passed away' (*madâ*), that is died (*mâta*) *Kaş. II 5* (*keçer*; *keçme:k*); *I 80* (1 a:g); about 20 o.o., usually 'to cross' (Trans.), occasionally 'to pass' (Intrans.): *KB özüg terk keçer* 'you yourself quickly pass away' (from this dream-like world) 231; *ylgıtlık keçer* 'youth passes' 361; *negü teg keçer bu keçigil küniñ* 'how does this passing day of yours pass?' 1583; o.o. 693, 954: XIII(?) *At. keçer yıl keçer teg maza muddatı* 'the time for enjoyment passes as the wind passes' 194; 178 (*tüş-*) a.o.o.: *Tef. keç-* 'to pass, cross', etc. (Intrans. and Trans.) 177: *xiv Muh. 'abara keç-* *Muh. 28, 15* (aş- in text, *keç-* in margin *Rif. 121*); *al-'ubür géc:meğ* (sic) 13, 12; 35, 1; *geçme:k* 89, 120: *Çağ. xv ff. kéc-* (-tı, etc.; 'with k-') *ger-* in all its meanings *Vel. 356*; *kéc-* (spelt *gudaytan wa 'ubür kardan* 'to pass, pass away; to cross' *San. 312r. 13* (quotn.); the spelling due to confusion with 2 *kéc:-*): *Xwar. XIII keç-* (?geç-) 'to cross' *'Ali 33: XIII(?) ditto Oğ. 206*: *xiv keçigil* 'past' (year) *Qutb 92*; *kéc-* 'to pass; to cross' *do. 95*; ditto, and *w. Abl.* 'to renounce' *MN 37*, etc.; *keçken tün* 'last night' *Nahc. 426, 14*; *Korn. xiv* 'to pass, pass through' *keç- CCI, CCG; Gr. 135* (quotns.): *Kıp. XIII 'abara keç- Hou. 33, 17* (mis-spelt *hür-*); 37, 19 (-c-); *al-'ahru'l-mâdi* 'last month' *keçken ay do. 28, 9* (-c-); *xiv keç-* ('with -ç-') 'to pass *wa madâ wa nafada* ('to pass through'), also pronounced *keş- İd. 79*; a.o. *do. 14* (aşnu:ki); 'abara keç- (-c-) *Bul. 62v.:* *xv keş-* 'adâ wa caza 'to cross' *Kav. 9, 8*; *caza keş-* (and aş-) *Tuh. 12a. 7*; 'adâ ditto *do. 25b. 13*: *Osm. xiv ff. geç-* 'to pass on, pass into, pass over, surpass, pass one's life, renounce'; in a number of texts *TTS I 295*; *II 419*; *IV 327*.

2 kéc:- (géc:-) 'to be late' and the like; homophonous w. *kéc:*. N.o.a.b., during the medieval period displaced by the Emphatic f. *keçik-*, which w. minor phonetic changes (SW Osm. *gecik-*) s.i.a.m.l.g. except NE. *Xak. xi er kéc:ti: abta'a'l-racul fi'l-amr* 'the man was slow about the business' *Kaş. III 180* (kéc:er; kéc:me:k); *KB* (the moon's brightness disappears) *tuğar kèce azın yana ok tolur* 'by degrees it rises later and later, and then becomes full again' 734: XIII(?) *At. İsliz edğü işke yanut kécmez ol* 'the requital for good and evil deeds is not slow in coming' 374; a.o. 180 (1 öñ): *xiv Muh. abta'a géc:- Mel. 21, 15* (only); *al-bu' géc:me:k* 35, 16; *Rif. 121* (kéc:me:k); *Kıp. XIII abta'a mina'l-bu' kéc- Hou. 37, 19*; *kec- do. 38, 4*; *xiv kec-* (-di) *abta'a* (and *kécik-* (-di)) *tabta'a* 'to be slow in doing something' *İd. 79*; *abta'a kec- Bul. 28v.:* (xv *abta'a kecik- Tuh. 5a. 12*; *gâba* 'to be absent' and the like *kecik- do. 26b. 13*).

köç- (g-) 'to change one's abode, migrate'; with some extended meanings like 'to be nomadic', and metaph. 'to die' (i.e. migrate from this world to the next); homophonous w. 1 *köç*. S.i.a.m.l.g.; SW Osm., Tkm. *göç-*. *Xak. xi sü: köçti:* 'the army (etc.) marched

off' (*rahila*); the correct practice (*al-aşwab*) with the unvoiced consonants (*hurüfü'l-şalâba*) is to convert the -d- in the Perfect into -t- to facilitate the pronunciation; the unvoiced letters are -p-, -ç- and velar and post-palatal -k-; but there is this difference about these letters that the correct usage is to form the Caus. verb (*al-fi'lu'l-wâcib*) with -d- because this is preferable (*acwad*) *Kaş. II 5* (*köçer*; *köçme:k*; verse. It is only exceptional for this rule to be respected in the surviving MS. of *Kaş.*; for example the Perf. of *tık-* is shown as *tıktı*; it should be noted that -t- is not mentioned, although in this case the suffix is almost always -tı/-tı; and that -ş- and -ş- are not described as unvoiced): *KB 4814* (*uluş*), 6112 (*köçütçil*): XIII(?) *At.* (this world is an inn) *tüşüp köçgünlük* 'the man who lodges there must travel on' 177: *xiv Muh. rahala göç- Mel. 26, 10*; 32, 13 ff.; *Rif. 109, 117* (*köç-*); *al-rahil géc:me:k* 36, 5; 122: *Çağ. xv ff. köc-* ('with -c-', sic) *küç kardan* 'to set out, migrate' *San. 303r. 15* (quotn.): *Xwar. xiv köç-* (and, *metri gratia*, *köçe-*) 'to migrate' *Qutb 100*: *Korn. xiv* 'to migrate', and metaph. 'to die' *köç- CCG; Gr. 149* (quotn.): *Kıp. XIII rahala köç-* (so spelt) *Hou. 37, 19*; *xiv köç-* ('with -ç-') *za'ana* 'to set out, migrate' *İd. 79*; *sâfara bi-ma'nâ râha . . . wa aktaş mâ yusta mal fi rahl* 'to travel, go', usually in the sense of 'to migrate' (*safar et-/ket-İ*) *köç- Bul. 47v.* (the last six words follow the Turkish translation and are followed by *köçti* (repeated); they prob. refer only to *köç-*); *xv köş-* (sic) *rahala Kav. 9, 8*; *Tuh. 17b. 4*; *Osm. xiv ff. göç-* 'to depart, migrate'; metaph. 'to die'; c.i.a.p. *TTS I 315*; *II 441*; *III 301*; *IV 346*.

Dis. GCE

1 keçe: 'felt'; specifically *Oğuz*, survives only (?) in SW Az., Osm., Tkm. *keçe*; cf. *kıldız*. *Oğuz x1 keçe* (al-*libd* 'felt' *Kaş. III 219*; *xiv Muh. Mel. 78, note 2* (edrim); (*İabâbâdi* 'felt maker, or merchant' *keçeçi*: (-c-, -c-) *Rif. 157*): *Çağ. xv ff. keçe* (so spelt) *namd* 'felt' *San. 312v. 7*: Tkm. *al-lubbâd* 'saddle-felt' *keçe*: (so spelt; *Kıp. kiyiz*) *Hou. 17, 4*; *xv ditto İd. 79*: *Osm. xvi keçe* (sic) in two Pe. dicts. *TTS IV 520*.

VU 2 keçe: Hap. leg.; the first vowel is unmarked and as this word follows 3 *keçe*: it is unlikely to be -e-, and more likely to be -é- or -i-. *Xak. x1 keçe:* 'a basket (*al-şarica*) used to transport melons, cucumbers and the like' *Kaş. III 220*.

D 3 keçe: (gége:) Dev. N./A. fr. 2 *kéc:-*; in the earliest period used as an Adv. 'late in the evening', but soon after as a N. for 'the late evening', the period preceding *tün*, 'the night'. S.i.a.m.l.g. with some phonetic and semantic variations; e.g. in NE *keçe* means 'evening, in the evening, yesterday'; in NW Nog. 'evening' is *keş* (*kéc:*) and 'night' *keşe* and *tün*; in SW 'evening' is Az., Osm. *aşsam*; Tkm. *ağsam*; 'night' *kece*, *gece*,

gı:ce and 'yesterday' *dünen, dün, düyn*. *Türkü VIII ff. yarın kéçe*: 'early in the morning and late in the evening' *IrKB 1, 2, 22*; *Uyg. VIII* (we fought) *kéçe: yaruk batar erikil*: 'in the evening as the light failed' *Şu. E 1*; *VIII ff. Man. yarın kéçe M III 36, 5* (iii) (*I 31, 4* (i)): *Bud. tünle kéçede* 'late at night' (in antithesis to *taşda érte* 'early in the morning') *Hüen-ts. 1964-5*: *Civ. kayu kişl kéçe edğü körmeser* 'if a man does not see well when the light is failing' *HI 33*; (make a liniment and) *üç kéçe yakzun* 'run it in on three (successive) evenings' *do. 41*; *bir kéçe taşın salkımka teğürüp ikinti kün* 'put it out in the cold one evening, and the next day . . .' *do. 178*; in *TT VII 35* the times of day mentioned are *taşda* 'at dawn', *kün ortuda* 'at midday' and *kéçe* 'in the evening'; a.o.o.: *Xak. XI kéçe: al-layl*, 'night'; (in a verse) *kéçe: turup yorir erdim qumtu asrı layla(n)* 'I got up at night and set out' *Kaş. III 219: KB kéçe yattı* 'late in the evening he went to bed' 489; o.o. 1506, 6016; (the secretary must be at the (king's) door) *keçe taşda 2731: XIII(?) At. 184 (érte): Çağ. xv ff. geçe* (so spelt) *şab* 'night' *San. 312v. 8: Xwar. XIII(?) kırk kün kırk kéçe (?g-)* 'for forty days and nights' *Oğ. 369*; o.o. *do. 18, 65*; *xiv kéçe* 'night' *Qutb 95: Kom. xiv* 'night' *keçe CCI*; *kiçe CCG*; *Gr. 135* (quoth.) *Kıp. XIII* ('night' *tün*; 'day' *kündüz*) *hâdâ'l-layl* 'to-night' *bu: kéçe: (spelt fatħa yâ)*; 'yesterday night' *tün kéçe:*; 'to-morrow night' *kelgen kéçe: Hou. 28, 19-20: xiv keçe:* ('with -c-') *al-masâ* 'evening' *Id. 79: xv al-masâ* *keçe: (-c-) Kav. 36, 13; layl* *keçe* (and *tün*) *Tuh. 32a. 3: Osm. xiv ff. geçe* 'night' in several phras. *TTS I 294; III 281-2; IV 325.*

S keç: See eçkü.

F küjl 'incense'; no doubt a l.-w., prob. Sogdian. L.-w. in Mong. as *kiici* (*Kou. 2619, Haldot 237*). N.o.a.b., *Uyg. VIII ff. Chr. altun zmurān küjl* (so spelt) 'gold, myrrh, and incense' *U I 6, 14-15: Bud. U II 40, 105-6 (tütsüç)*; *Civ. sarıç küjl* 'yellow incense' *H I 91*; *yürüp küjl . . . kara küjl* 'white . . . and black incense' *do. 111: xiv Chin.-Uyg. Dict. hsiang* 'incense' (*Giles 4,256*) *küjl R II 1513; Ligeti 179 (küşi).*

Dis. V. GCE-

kiçl:- (gicl:-) 'to itch'. This verb and/or the Co-op. f. *kiçlş-* s.i.a.m.l.g., but almost everywhere with back vowels, perhaps under the influence of *kiçt*: 'mustard'. The only modern forms with front vowels are NE *Tuv. kiji-*; SW *Az. kiçlş-*; *Tkm. gıce-*; for Osm. *Sami 1222* lists *gıclş-* with the Dev. N. *gıcl/gıclık*; *Red.* has the same entries with *kiçik* as an alternative form, but in Rep. Turkish the accepted spellings are *gıcık* (and *gıcıkla-*). *Xak. XI etim kiçl:di*: 'my flesh itched' (*iptakka*); also used of any animal (*haywān*) *Kaş. III 259* (*kiçir, kiçirme:k*); *Kom. xiv* 'to itch' *kiçl- CCG*; *Gr. 142* (quoth.): *Kıp. xiv kiçl:di* (-c-) *akalahu cismuhu* 'his body

itched', and one says *eti: kiçl:di*: 'his flesh itched', and *etlm kiçlr* 'my hand itches' *Id. 79: xv ğalâ* 'to boil over; to be expensive' is translated *kayna-* 'to boil over'; *kız bol-* 'to be expensive' and *kiçl-*; there is no other evidence that either word had a meaning matching the other *Tuh. 27a. 3.*

D küçe:- (güçe:-) Den. V. fr. I küç; 'to oppress, use violence towards (someone *Acc.*)'. N.o.a.b. *Türkü VIII ff. Man. küçedukinte ötrü* 'because of his violence' *MI 5, 7: Uyg. VIII ff. Bud. küçeyü kunup* 'robbing with violence' *U II 24, 9*; o.o. *PP 32, 5-6 (élet-); Suv. 219, 23-4*: *Civ. kücemiş yolında* 'by violence' *UŞp. 77, 13*; a.o. *H II 20, 2: Xak. XI ol anıñ tavarın küçe:di: şalama mâlahu* 'he took his property by force'; and one says *oğlanıñ küçe:di*: 'he copulated (*facara*) with the boy or female slave by force' (*zulma*(n)) *Kaş. III 258* (*küçer: küçeme:k*; verse: *KB küçemezmen* 'I will not force (you)' 3708; *küçeyü möni* 'using violence towards me' 3961; o.o. 4004, 6008: *XIII(?) At. özüñ küçe* 'restrain yourself' 182; *Tef. küçe-* 'to use violence (towards)' 190; *Kom. xiv* 'to compel' *küçe- CCG*; *Gr.: Osm. xv güçe-* 'to compel, force (someone)'; in two texts *TTS III 321.*

Dis. GCD

D keçüt See keçlç.

D köçüt (g-) Active Conc. N. fr. *köç-*; lit. 'something which travels or migrates', in practice 'a caravan horse'. Survives in SC *Uzb. köcat* and see *Doerfer III 1663*. Cf. *köçütçil-, kölük*. *Xak. XI köçüt* (*cim* unvocalized) *al-faras* 'a horse' *Kaş. I 357*; a.o. *II 75* (*köçür-*): *KB köçüt teğ bolur kut tübi ham tözi* 'the fundamental character (Hend.) of fortune is like that of a caravan horse' (i.e. it never stays long anywhere) 1704.

Dis. V. GCD-

D 1 keçit- (g-) Hap. leg.; *Caus. f. of 1 keç-, cf. keçtür-* and the normal form *keçür-*. *Xak. XI ol añar su:v keçitti*: 'he made him cross (*a'barahu*) the water' *Kaş. II 300* (*keçitür, keçitme:k*; largely unvocalized).

D 2 kéçit- (g-) Hap. leg.; *Caus. f. of 2 kéç-; cf. kéçür-*. *Xak. XI ol ı:ı:ğ kéçitti*: (misvocalized *keçitti*;) *abta'al-amr* 'he delayed, or was slow about, the affair' *Kaş. II 300* (*keçitür, keçitme:k*; separated from 1 *keçit-* by *küçet-* which confirms that the vowel was *kasra*).

D kiçit- (g-) *Caus. f. of kiçl:-; s.i.s.m.l. with back vowels*. *Xak. XI anıñ uduzı: kiçitti* 'his itch irritated him' (*aşakkahu*) *Kaş. II 300* (*kiçitür, kiçitme:k*).

D küçet- Preliminary note. *A V., which occurs several times in Uyg. and has no Caus. meaning, has hitherto been transcribed küçet-, but this is clearly not the Caus. f. noted in Xak. and should be transcribed küçed-*.

D **küçed-** (g-) Trans. Den. V. fr. I **küç;** 'to grip, take firm hold of (someone *Acc.*'. N.o.a.b. Uyğ. VIII ff. Man. *TT II* 16, 13-14 (1 ağü); do. 17, 55 (aşıl-): Bud. (diseases caused by wind (or demoniacal possession?)) begin in the summer season) **küzkü ödte küçedür** 'in the autumn they grip (the sufferer)' *Suc.* 591, 13-14; a.o. do. 133, 19.

D **küçet-** (g-) Hap. leg.; Caus. f. of **küçe-**; **Xak.** XI of anıñ tava:rın küçetti: 'he urged him to seize (*alâ ğaşb*) his (a third party's) property' *Kaş.* II 300 (küçetü:r, küçetme:k).

D **keçür-** (g-) Hap. leg.; Caus. f. of I **keç-**; cf. **keçit-** and the normal form **keçür-**. **Xak.** XI of anı: **suvdın keçürdi:** 'he ordered him to cross (*bi-'ibara min*) the water' *Kaş.* II 104 (**keçtürür, keçtürmek**; the *Abl.*, translated *min*, seems to connote 'to pass by', rather than 'to pass over', which would require an *Acc.*).

Tris. GCD

D **köçütçi:** (g-) N.Ag. fr. **köçüt;** 'the man who leads, or drives, the horses in a caravan'; pec. to *KB*. **Xak.** XI *KB* (take what you need for the day which is passing) **köçütçi kelirke étigik kılın** 'make your preparations for the coming of (death) who will drive your horse (to the next world)' 3788; **özün köçgü atın senin köçgün ol, köçütçi ölüm keligü axır kün** of 'you yourself will migrate (to the next world), your reputation (1 at; pun with 2 at 'horse') is transitory; death will come to drive your horse (to the next world); that will be the Last Day' 6112.

Dis. GCG

D **keçig** (g-) Dev. N. fr. I **keç-**; lit. 'crossing place, ford'; metaph. 'access, way round', and the like. S.i.a.m.l.g. with minor phonetic changes except SW Az. **keçid**, Osm., Tkm. **ğeçit**, which are survivals of a cognate Dev. N. in -lüt which is first noted in the medieval period, see also *Doerfer III* 1621. Uyğ. VIII ff. Bud. intın kidiğniñ keçigü (sic?) **keçü-ği** (sic?) erür 'it is the ford which must be crossed to the other bank' (i.e. Nirvāna) *Hüen-tš.*, p. 23, note 1810, 3: **Xak.** **keçig al-ma'bar** 'a ford' *Kaş.* I 390 (prov.); *KB* **kamuğ beğ beđükke meniñdin keçig** 'access to all *beğs* and great men is through me' 674; **ölümñdin kaçığıñ keçig bulmadı** 'he found no way round to escape death' 4837; o.o. 249 (ütül-), 4042 (oñar-), 5208: (**Çağ.** xv ff. **keçit ma'bar-i āb** 'ford' *San.* 312v. 8A (quoton.); **Kıp.** XIII *al-maxāda* 'ford' **keçit:** (-c-); (Tkm. **keçüt** (-c-)) *Hou.* 6, 20: (xiv **keçit al-maxāda** . . . **keçit** (MS. *kici*) ditto *Id.* 79; ditto **keçüt** (-c-) *Bul.* 4, 15).

kiçig 'small', with some extended meanings like 'puppy'. S.i.a.m.l.g. with some phonetic changes; SW Osm. alone has the form **küçük**; this and the medieval forms with rounded vowels are obviously somehow connected with the syn. Pe. word *kūçak*; it is prob. that the resemblance is purely fortuitous and that Osm.,

etc. **küçük** is a Pe. l.-w.; the final -k is hard to explain in any other way. See *Doerfer III* 1620, 1664. **Türkü VIII kiçig atlıg** 'having as a name in childhood' *II E* 41 (damaged); o.o. *I S* 3, etc. (**teğ-**); VIII ff. **kiçig dıntar** 'the young Hearer' *Irkb Postscript*: Man. (all mortals) **uluğka kiçigke teği** 'from great to small' *Chuas.* 86-7; **kiçig baçağ ertli** 'it was the lesser fast' *TT II* 8, 62; *M III* 38, 5 (ii): Uyğ. VIII ff. (Man. **kiçig[lye]m** 'my little one' *M II* 8, 13 (ii)): Bud. (I am a delicately brought up) **keñç kiçig** 'young woman' *U III* 82, 17; **evindeki uluğ kiçigke** 'to the great and small in his house' *PP* 67, 7-8; o.o. *Kuan.* 122; *TT V* 8, 54, etc.: Civ. (major (uluğ) undertakings . . .) **kiçig iş küdükler** 'minor undertakings' *TT I* 73; in the calendar texts *TT VII* 4 and 5 there is constant mention of **uluğ** and **kiçig ay** ('month'); a.o.o.: **Xak.** XI **kiçig** 'small' (*al-şağir*) of anything *Kaş.* I 390; **kiçigde fi şigārihi** in 'childhood' *II* 268, 20; *III* 87, 26; about 8 o.o. translated *şağir* or *xasis*, 'paltry': **KB kiçig oğlanıg** 'a small boy' 293; **uluğka kiçigke** 500; o.o. 611, 707 (**basit-**), 1493 (**öğret-**), 4042 (**oñar-**), etc.: XIII(?) *At.* **uluğka kiçigke** 356; **Tef.** **kiçig** 'small; childhood' 181; *XIV Muh.* *al-şağir* (opposite to 'great' **uluğ**) **ğl:çi/ğl:çig** (sic *Meł.* 55, 13; *Rif.* 153 (*ki:ci:*); 'small boat' **kiçil**: **geml**: 62, 10; 161: **Çağ.** xv ff. **kiçik** ('with k- -k') **küñk Vel.** 356; **küçük** (spelt *sag-i baçça* 'puppy' *San.* 303v. 17; **kiçik** ('with -c-') corrupt and Turcized form of *kūçak*, meaning *haqir* 'little, small' do. 312v. 17 (quoton.); **Xwar.** XIII **kiçil** 'small' *Ali* 58; **xiv kiçig/kiçil** *Qutb* 97; *MN* 64: **Kıp.** XIII *carvā'l-kalb* 'puppy' (VU) **kiçig** (-c-, unvocalized); **Tkm.** **enük** (MS. *etük*) *Hou.* 11, 10; (*al-tifl*) 'child' **k.ç oğlan**; prob. an error for **keñç oğlan** but could be read **kiçil** do. 24, 20: **xiv kiçil**: ('with -ç-') *al-şağir*; *Dim.* f.s **Kıp.** **kiçigine**; **Tkm.** **küçük**, the former also used in P.N.s. . . **küçük** (-c-) *al-carv* . . . **küçük** (-c-) *al-abtar* 'bob-tailed', used as a P.N., and one says **küçük it kalb abtar**, that is one without a tail *Id.* 79; **xv carv küçük** (*juruk/enük*) *Tuh.* 11b. 6; a.o. 30b. 13; (*şağir* **küçük/kiçkez** 22a. 2): **Osm.** xv ff. **kiçük** 'small' once in *xiv*; **kiçil** very common till *xvi*, rare in *xvii*, *xviii* *TTS I* 467; *II* 640; *III* 454; *IV* 521.

D **küçe:k** Hap. leg.; Dev. N./A. fr. **küçe-**; 'strong, strongly'. Uyğ. VIII ff. Bud. *TT VIII I.10* (**buzluğ**).

VU?F **küjek** 'a lock of hair' and the like; prob. an Iranian l.-w. cognate to Pe. *kij* 'crooked, curved, a hump', with Iranian Dim. Suff. N.o.a.b. **Arğu:** **xv küjek** *al-quz-a mina'l-şar wa'l-şudg* 'a lock of hair; the hair on the temples' *Kaş.* I 391: **Xak.** **xv KB** (when it rains let the flowers open and) **kurımış yıçağtın salınsu küjek** 'let bunches (of leaves) burst from the desiccated trees' 118; **küjek yazdı Rūmī kızı** 'the Greek girl let loose her tresses' 488; **xiv Muh.** (?) the people of Turkistan call *al-du'āba* 'the forelock' **küje:k**, and the Turks of our country **küse:k**

Rif. 79 (only); *al-qu'abatān kü:je:k* (MS. *gü:ze:k*) *do.* 139.

P(U)D|köçük 'the [b]uttocks'; prob. a crasis of *kötçük Dim. f. of köt; completely unvocalized in the MS. but between keçiğ and kiçig, which would be correct; survives only (?) in NE Sag., Şor köçük R II 1289. Cf. köçükle:-. **Xak.** xı *KB* *al-alyatān wa ridful-insān* 'a man's buttocks' (Hend.) *Kaş.* I 390.

D **kéçki:** (g-) N./A.S. fr. *ké:ç*; survives only (?) in NW Kaz. *kiçki* 'evening' (meal, etc.) R II 1383. **Xak.** xı *KB* *ıdı kéçki söz ol mañalda kelir* 'a very old saw comes in the proverb' 110 (the proverb follows); a.o. 5133 (kovı:).

D **köçgün** (g-) Intrans. Dev. N./A. fr. *köç-*; 'migratory, transitory', and the like. N.o.a.b. **Xak.** xı *KB* 6112 (*köçütçit:*): (Kıp. xiv *köçgen* (sic) *al-nasr* 'eagle'; might be this word misvocalized *İd.* 79).

D **küçgey** (g-) Den. N./A. fr. *kü:ç*; 'violent', 'difficult', etc.; n.o.a.b. **Xak.** xı *KB* *özl küçgey erse* 'if he himself is violent (or oppressive)' 814; o.o. 2030-5, 5521: XIII(?) *Tef. küçey* 'difficult' 190: **Xwar.** xiv ditto *Qutb* 105; *Nahc.* 214, 16; 298, 2; 304, 15.

Tris. GCG

D **kiçiglik** A.N. fr. *kiçig*; s.i.s.m.l. meaning 'smallness, a little'. **Xak.** xı *KB* (if greatness comes to you) *kiçiglik anuk tut üriip bolğuka* 'retain humility until you become white-haired' (or 'in order that you may live to become . . .') 552; *kiçiglik kılıp* 'acting humbly' 1702.

D **keçiğsiz** (g-) P.N./A. fr. *keçiğ*; n.o.a.b. **Türküviii** *İrtiş ögüzig keçiğsizin keçdimiz* 'we crossed the River İrtiş without using a ford' T. 35: **Xak.** xı *kayna:r ögüz keçiğsiz bolma:s* 'there is no rushing river without a crossing-place (*manfad*) somewhere' I 390, 18; III 191, 6 (with *ma'bar* 'ford' instead of *manfad*); n.m.e.

Tris. V. GCG-

D **kiçigle:-** Den. V. fr. *kiçig*; survives in SE, SW. with the same meaning as in **Xak.** xı *ol anı kiçigle:di* 'he considered that he was small' (*sağır*) *Kaş.* III 341 (*kiçigler:*, *kiçigle:me:k*): **Çağ.** xv ff. *küçükle:-* (spelt) *baçça kardan sag* 'of a bitch, to pup' *San.* 303v. 9: **Xwar.** xiv *kiçigle:-* 'to consider small' *Qutb* 97.

D **köçükle:-** Hap. leg.; Den. V. fr. *köçük*; fully vocalized. **Xak.** xı *ol oğın köçükle:di* 'he beat his son on the buttocks' (*'alā alyatıhi*) *Kaş.* III 341 (*köçükler:*, *köçükle:me:k*).

Dis. GCL

D **kü:çlüğ** (g-) P(N./A. fr. *kü:ç*; 'strong, powerful; violent, oppressive, and the like. S.i.s.m.l.; SW Az. *küclü*; Osm. *güçlü*; Tkm.

güycll. See *Doerfer* III 1676. **Türküviii** *küçlüğ* [alp] *xa[ğani]mda:* 'from my strong, tough *xağan*' *Ongın* 12: VIII ff. *anta:ğ* *küçlüğ men* 'I am so strong' *İrkB* 3, 20, 60: **Uyğ.** VIII *küçlüğ boltu:* 'he became powerful' III C 5 (*ETY II* 38): VIII ff. *Man. Wind.* 19-20 (I köp): Chr. *uluğ küçlüğ tepr* 'oh great, mighty God' *M III* 49, 6: **Bud.** on *küçlüğ* translates Sanskrit *daśabala* 'having ten (kinds of) strength' *U III* 34, 1 (ii); *uluğ küçlüğ kutluğ bodısavt* 'a great, mighty, blessed Bodhisattva' *PP* 45, 2-3; **artuk küçlüğ övkeçli** 'with a very violent temper' *Kuan.* 64; a.o.o.: Civ. *küçlüğ yağı* 'a strong enemy' *TT I* 122: O. Kir. ix ff. *küçlüğün üçün* 'because he was strong' *Mal.* 49, 4: **Xak.** xı *anıy yeli: kü:çlüğ* 'its wind is strong' (*qawwiya*) *Kaş.* III 161, 29; o.o. I 509 (*bilek-liğ*); III 120 (I *kü:ç*); n.m.e.: *KB* (anyone who has a backer) *küçlüğ bolur* 'becomes powerful' 1699: XIII(?) *Tef. küçlig/küçlüğ* ditto 191: xiv *Muh. al-qawwi* (opposite to 'weak' *gü:csüz*) *kü:çlü:* *Mel.* 55, 5; *kü:çlüğ Rif.* 152: **Çağ.** xv ff. *güçlük* (spelt) *qawwatlu Vel.* 363; *küçlük zürmand* 'strong' *San.* 303v. 14: **Xwar.** xiv *küçlüğ* 'strong' *Qutb* 105: **Kom.** xiv 'strong' *küçlü CCI, CCG*; **Gr.:** **Kıp.** XIII *al-qawwi* (opposite to 'weak' *küçsiz*): *küclü:* *Hou.* 32, 7; xv ditto *küçli:* (sic) *Kav.* 60, 4; *küçli dū qurwa Tuh.* 68a. 10.

D **küçlük** (g-) A.N. fr. *kü:ç*; n.o.a.b. **Uyğ.** VIII ff. *Man.-A* (within a man's body are many) *küçlükler köğüller biligler sa-kınçlar* 'strengths, minds, knowledges, and thoughts' *M III* 9, 14-15 (ii).

Dis. V. GCL-

D **1 keçil-** (g-) Pass. f. of *1 keç-*; s.i.s.m.l. **Xak.** xı *surv keçildi:* 'the water was crossed' *Kaş.* II 136 (*keçilür* (sic?)), *keçilme:k*): **Çağ.** xv ff. *keçil-* (spelt) '*ubür şudan* 'to be crossed' *San.* 312r. 27.

D **2 keçil-** (g-) Pass. f. of *2 keç-*; survives in NW Kk. *keçil-* 'to be postponed, delayed'. **Xak.** xı *ış keçildi: ubi'afi'l-amr* 'the matter was delayed' *Kaş.* III 195 (*keçilür:*, *keçilme:k*).

D **küçle:-** (g-) Pass. f. of *küçe:-*; survives in SW Tkm. *güçel-* 'to be strengthened, intensified'. **Xak.** xı *er tavarı: küçeldi:* 'the man's property (etc.) was taken by force' (*zulima*) *Kaş.* II 136 (*küçelür* (sic)), *kuçe:ilme:k*): Osm. XVIII *güçel-* 'to be complicated, made difficult'; in one text *TTS IV* 368.

D **küçle:-** (g-) Den. V. fr. *kü:ç*; not noted before the medieval period, but see *küçlen-*; s.i.s.m.l. in NE, NW, e.g. Tel. *küçte-* 'to compel' R II 1497. Cf. *küçe:-*. xiv *Muh. zalama wa qahara* 'to ill use, oppress' *gü:çle:-* *Mel.* 28, 13; *Rif.* 112 (*kü:çle:-*): **Kıp.** xv *qawiya* 'to be strong' (*kañ-ıkañı bol-f*) *küçle:-* *Tuh.* 29b. 10: Osm. xiv *güçle-* 'to compel'; in one text *TTS I* 335.

D **küçlen-** (g-) Refl. f. of *küçe:-*. S.i.s.m.l.; in SW Osm. *güçlen-* 'to be or become,

difficult'. **Xak.** XI **er küçlendi:** 'the man (etc.) was, or became, strong' (*qawiya*) *Kaş. II* 252 (**küçlənür**, **küçlənme:k**): XIII(?) *Tef. küçlən-* ditto 191; *Çağ.* XV ff. **küçlən-** (*sic*) **şähb-i zür sudan** ditto *San.* 303v. 8: **Xwar.** XIV **küçlən-** 'to gather strength' *Quth* 105; **Kıp.** XV *taqawra* 'to become strong' **küçlən-** (-c-) *Tuh.* 10b. 1; *qawiya* ditto *do.* 30a. 1.

Tris. GCM

D küçemçl: (g-) N. Ag. fr. ***küçem**, N.S.A. fr. **küçe-;** 'a violent, oppressive man'. Pec. to **Xak.** **Xak.** XI *Kaş. III* 120 (1 **küç**): **KB** (my frowning brows, my ugly and unfriendly looks) **küçemçl kelirre** 'are for the man who comes as an oppressor' 816.

D keçimlîg (g-) Hap. leg.; P.N./A. fr. ***keçim** N.S.A. fr. 1 **keç-**; lit. 'that passes only once'. **Xak.** XI **KB** ('Oh king') **bu dünyâ keçimlîg turur** 'this world is transitory' 3782.

Dis. GCN

D küçün (g-) Instr. of 1 **küç**; used as an Adv., 'violently, by force'; survived as an Adv. long after the *Instr.* ceased to be an ordinary declensional case. Survives in SW XX Anat. **güçün** *SDD* 679; obsolete elsewhere. **Xak.** XI **kürçün** *bi'l-quwva* 'by force' *Kaş. II* 289 (**küsçük**); four o.o. spelt **küçün**, three spelt **küçin**; n.m.e.: **KB** (a good man repents because he is good) **atılmış isiz öknür âxır küçün** 'the notorious sinner repents in the end under compulsion' 928; a.o. 838: *Çağ.* XV ff. **güçün** (spelt) *güçle* in the sense of influencing by compulsion (*bi'l-çurûri*) (quotn.); *güçlü quwvatlu* 'by force' (quotn.) *Vel.* 363; **güçün** (spelt) *az rüy-i zür wa 'unf* 'by force, under compulsion' *San.* 303v. 18 (quotns.): **Osm.** XIV, XVI **güçün** 'by force, with difficulty'; in two texts *TTS II* 469.

Dis. V. GCN-

D keçin- (g-) Refl. f. of 1 **keç-**; survives in SW Osm. **geçin-** 'to earn one's living; to get on well (with people); to pass for (e.g. an expert)'. **Xak.** XI **er suv keçindi:** 'the man pretended to cross (ya'bur) the water' *Kaş. II* 156 (**keçinür**; **keçinme:k**; the -ç- carries a *damma* in the Perf. and is unvocalized elsewhere).

D kiçin- (g-) Refl. f. of **kiçl-**; s.i.s.m.l. with back vowels (cf. **kiçl-**). *Uyg.* VIII ff. Civ. **kayu tîşî kartı kiçinür** (so read for *kiçirir*, see facsimile) **bolsar** 'if a woman's ulcer becomes itchy' *H I* 93; **Xak.** XI **ura:ğut kiçindi:** 'the woman was wanton' (*bağat*); hence one says **kiçinme:** *lâ tabğî'l-darb* 'don't ask for trouble'; the origin is the phr. et **kiçindi:** 'the flesh itched' (*ihlakka*) *Kaş. II* 156 (**kiçinür**; **kiçinme:k**).

D küçen- (g-) Refl. f. of **küçe-**; s.i.a.m.l.g., usually meaning 'to exert oneself', but in NE 'to rely on one's own strength' *R II* 1492, and SW Osm. **güçen-** 'to be offended'. *Uyg.*

VIII ff. Man. [gap] **küçenip utru keltiler** meaning obscure *TT IX* 86; Civ. **senip borlukuñı él küçenip Inalğuçka katdı** 'the government has seized your vineyard and transferred it to Inalğuç' *USp.* 24, 3; **Xak.** XI at **küçendi:** *faturat quwvatul-faras* 'the horse's strength diminished' because it carried a heavy load; and one says **ol anıñ tavarın küçendi:** *zalama mâlahu* 'he seized his property by force'; the first is Intrans., the second Trans. *Kaş. II* 156 (**küçe:mür** (*sic*), **küçenme:k**): **KB** in the description of the physical causes of dreams in 606f ff. **küçen-** seems to mean 'to become dominant' of bile, gall, phlegm, etc.: **Kom.** XIV 'to exert oneself' **küçen-** *CCG*; **Gr.**: **Kıp.** XIV **küçen-** (-c-) *da'afa* 'to be weakened' by heavy burdens *Id.* 79.

Tris. GCN

D keçinçsiz (g-) Hap. leg.; Priv. N./A. fr. ***keçinç** Dev. N. fr. **keçin-**; 'hard to cross' or the like. *Uyg.* VIII ff. Bud. *TT VI*, p. 62, footnote, l. 2 (toğur-).

Dis. GCR

D köçrüm (g-) Hap. leg.; N.S.A. fr. **köçür-**; lit. 'a single (event) causing migration'. **Xak.** XI **köçrüm al-fasa'a** 'panic', that is the people of the country districts (*al-yasâtiğ*) are scared and come into the town' *Kaş. I* 485.

Dis. V. GCR-

D 1 keçür- (g-) Caus. f. of 1 **keç-**; s.i.a.m.l.g. with a wide range of meanings; physically 'to make (someone) cross (something), to pass (something) through (something)', and abstract 'to pass (time), to forgive (sins)', etc.; in SW Osm., Tkm. **geçir-**. *Uyg.* VIII [gap] **toğur-ğ:ğ keçürü:** 'leading [my army?] across the Toğurçu: River(?)' *Şu. S.* 12: VIII ff. Man. *TT III* 51 (taluy); **Xak.** XI **ol menl: suvdin** (MS. *sudân*) **keçürdi:** 'he made me cross (MS. *a'barahu 'an*) the water'; and one says **beg anıñ yazukın keçürdi:** 'the beg pardoned (*şafaha 'an*) his offence' *Kaş. II* 75 (**keçürür**, **keçürme:k**); **anıñ ıñın keçürdim amdıyıtı amrahı bi'l-qal** 'I concluded his affair by killing him' *I* 47, 15; **bu: be:ğ ol yazuk keçürge:** 'this beg is constantly pardoning (*şafuh 'an*) offences'; and one says **bu: er ol telim ıñ keçürge:** 'this man is constantly altering, changing and settling affairs' (*huwval qullab faşşıl xufta*); one also says **evürge: tevürge:** *Kaş. I* 521 (verse): **KB keçür-** is common in several meanings; (my Lord, who creates, nurtures, and) **keçürge:** 'pardons' (mankind) *124* (also 1, but out of place there); o.o. of. 'to pardon' 28, 1155 (**tüzünlük**), 2122, etc.—(this world has made many begs old, but does not age itself) **telim beg keçürdi kesilmez sözi** 'it has made many begs pass away, but does not stop talking' 404—(hear what the experienced man says) **başında keçürmiş yetürmiş yaşı** 'who has passed through much and reached maturity' 426; (you have done evil) **keçürmiş künñ**

'during the day which you have just lived through' 3787; o.o. 649, 1155, 1192: XIII(?) *At. keçürgeñ idim 37; yazukın keçür 337; keçür sen me 'umruş' 'and pass your life' (in uprightness) 154; Tef. keçür-/keçür- 'to pardon' 177; Çağ. xv. ff. keçür- (spelt) *gudârânidan wa 'ubür farmûdan* 'to cause, or order, to pass over or cross' *San. 312r. 24* (quotns.); *Xwar. XIII(?) keçür- (?ğ-)* 'to bring, to pardon' *'Ali 49: xiv keçür-* 'to pass(time); to bring over; to allow to exceed', etc. *Qutb 96; 'to pardon' MN 426: Kom. xiv 'to bring across; to forgive' keçür- CCG.; Gr. 135* (quotns.): *Osm. xiv ff. geçür-* (1) *xiv 'to pardon'; (2) xiv 'to shoot (an arrow) through (someone)'; (3) xvi 'to cause to forget' TTS I 294; II 419.**

D 2 ké:çür- (ğ-) Caus. f. of 2 ké:ç-; n.o.a.b. Cf. kéçit-. Uyğ. VIII ff. Civ. one of the standard phr. in contracts is (I will repay what I have borrowed on a stated date) *bermedin keçürsermen* 'if I delay and do not pay' (I shall incur certain penalties) *USP. 1, 5-6; 7, 5; 8, 6-7; 10, 6-7, etc.: Xak. XI ol 1:şığ ké:çürdi:* 'he delayed (or was slow about, *ahş'a*) the business' *Kaş. III 187 (ké:çürür, ké:çürme:k).*

E klıçir- See klıçin-.

D köçür- (ğ-) Caus. f. of köç-; 'to cause to migrate', with some extended meanings. S.i.s.m.l.; SW *Az. köçür-*; *Osm., Tkm. göçür-*. *Türkü VIII ff. Irk B 34 (kontur-): Xak. XI ol anı: evdin köçürdi:* 'he made him move (*hawwalahu*) from his residence, and made him migrate and leave home' (*anqalahu wa aş'anahu*); one also says *ol bitig köçürdi:* 'he copied (*nasaxa*) the book'; also used when one conveys (*naqala*) something from one place to another, e.g. *ol köçüt köçürdi:* 'he moved the caravan horse from one place to another' *Kaş. II 75 (köçürür, köçürme:k, misvocalized keç-); a.o. I 522, 5 (I to:y): XIII (?) At. 338 (kaz-): Çağ. xv ff. göçür-* (-ğün); spelt) *göçür- Vel. 364* (quotn.); *göçür-* (spelt) *kiçânidan* 'to cause to migrate' *San. 303r. 25* (quotns.); *Kom. xiv 'to transfer' göçür- CCG.; Gr. 150* (quotn.): *Osm. xv ff. göçür-* 'to transfer, or move, from one place to another'; fairly common *TTS I 315; II 442; III 302; IV 347.*

D keçürt- (ğ-) Hap. leg.; Caus. f. of keçür- *Xak. XI ol añar suv keçürtti:* 'he made him cross (*a'barahu*) the water' (etc.); also used when he entrusts a task to someone else (*amdâ li-ğayrihi amr*) *Kaş. III 431 (keçürtür, keçürtme:k).*

D keçürş- (ğ-) Recip. f. of keçür-; pec. to *Kaş. Xak. XI olar bür bir: ke: yazu:kın keçürşdi:* 'they forgave (*şafaha*) one another's offences'; also used when they help one another to cross a canal (*fi'l-i'bar 'ani'l-nahr*) *Kaş. II 222 (keçürşür-, keçürşme:k); ol anı: suvdin keçürşme:k erdi:* 'he wished to help him to cross the water' *II 257, 5; a.o. II 225, 24.*

Tris. GCR

D köçürme: (ğ-) Pass. Dev. N./A. fr. köçür-; survives w. different meaning in SC Uz. *Doerfer III 1669. Xak. XI köçürme: oçuk* 'a fireplace (*al-kânin*) which is transported (*yunuql*) from place to place': *köçürme: oyun al-arba'a 'aşara* 'fourteen'; the name of a kind of game. Four lines are drawn on the ground in the shape of a castle (*al-hıřm*); and ten gates (*abwâb*) are made in it; the game is played with nuts (*al-banâdiq*) and the like *Kaş. I 490.*

Tris. V. GCR-

D keçürmsin- (ğ-) Hap. leg.; Refl. Simulative Den. V. fr. *keçürüm N.S.A. fr. keçür-; mentioned only as a grammatical example. *Xak. XI ol anı: yazukın keçürmsindi:* 'he pretended to pardon (*yaşfah*) his offence without actually doing so' *Kaş. II 261, 11; n.m.e.*

D keçürse- (ğ-) Hap. leg.; Desid. f. of keçür-. *Xak. XI kara: tünüg keçürse:dım* 'I wished to make the dark night pass' (*istam-saytu*) *Kaş. III 247, 22; n.m.e.*

Dis. GCS

D küçsüz (ğ-) Priv. N./A. fr. I küç; 'weak, feeble'. S.i.s.m.l. Uyğ. VIII ff. *Man. TT III 87 (2turuk); M III 37, 17 (i) (öpsüz): Bud. U III 35, 22 (ınçıkla-); (Xak.?)* *ıv Muh. al-'aciz* 'feeble' (opposite to 'tough' *tığrak*) *ğü:csüz: Mel. 54, 1; Rif. 150; al-da'if* 'weak' (opposite to 'strong' *kü:clü:*) *ğü:csüz 55, 5; 152: Kıp. XIII al-da'if* (opposite to 'strong' *küclü:*) *kü:csüz (-c-),* that is 'without strength'; *Hou. 26, 8: xv al-da'if* (opposite to 'strong' *kuşli:*) *küşsüz (sic?); MS. küşsüz) Kav. 60, 4.*

Dis. V. GCS-

D keçse: (ğ-) Hap. leg.; Desid. f. of 1 keç-. *Xak. XI ertiş suvin keçse:di:* (the enemy) 'intended to cross (*hâda . . . an ta'bur*) the River İrtiş' *Kaş. I 155, 18; n.m.e.*

D keçset- (ğ-) Hap. leg.; Caus. f. of keçse:-. *Xak. XI ol menî: suvdin keçsetti:* 'he inspired me with a wish to cross (*mannâni 'ubür*) the water' (etc.) *Kaş. II 336 (keçsetür, keçsetme:k).*

Tris. V. GCS-

D küçsire- (ğ-) Priv. Den. V. fr. I kuç; 'to be weak, lack strength'. N.o.a.b. Uyğ. VIII ff. *Bud. küçsiremiş alapadıms aç bars* 'the weakened and debilitated hungry tigress' *Suv. 610, 22; a.o. do. 586, 21: Civ. köz küçsirep yaş aksar* 'if the eyes are weak and water' *HI 155.*

Dis. GCŞ

D keçiş (ğ-) Dev. N. fr. I keç-; n.o.a.b. Cf. keçlğ. *Xak. XI keçiş* 'a ford, crossing place over a canal or river' (*ma'baru'l-nahr wa'l-wâdi*) *Kaş. I 369* (prov.; see élet-); *KB tirigke bu neşdin keçiş yok kadaş* 'my

comrade, a human being cannot get on without these things' (clothes and food) 3665; (death is certain) **keçiş yok adın** 'there is no other (possible) outcome' 6076.

Dis. V. GCŞ-

D keçiş- (ğ-) Co-op. f. of **I keç-**; n.o.a.b. *R II* 1148 lists 'Çağ. kéçiş- 'to pardon one another', but it is not traceable elsewhere, and could hardly have this meaning (cf. **keçrüş-**). **Xak. XI ol meniñ birle: su:v keçışdı:** 'he competed with me in crossing (*fi ubür*) the water' *Kaş. II* 93 (**keçışür**; **keçişme:k**).

D küçeş- (ğ-) Hap. leg.; Co-op. f. of **küçe-**. **Xak. XI olar ikki: tavar: küçeşdi:** 'those two competed with one another in forcibly seizing (*fi gashb*) property' *Kaş. II* 93 (**küçeşür**; **kuçeşme:k**).

Dis. GCY

S küçey **Sec küçey.**

Mon. GD

F ked l.-w. fr. Sogdian *k'dy*, 'very, extremely', see *Caf.*, p. 78; originally used in the same meaning to qualify both Adj.s and V.s, it soon came to mean 'extremely good' and the like. *Kaş.*'s statement that it was also pronounced **ked** confirms its foreign origin since final **-d**, except in the cluster **-nd** did not exist in **Xak.**, but final **-d** was not a Sogdian sound either. Now **žobsolete** everywhere; the latest trace seems to be SW XIX **Az. ğey** 'very, extremely' *R II* 1551. **Uyg. VIII ff. Čer. ked köpül teğürüp tilepler isteğler** 'seek (Hend.) him applying your minds vigorously' *U I* 6, 1; a.o. *do.* 9, 16 (**añığ**): **Bud. Ked Yegen Totok P.N. Pfahl.** 23, 24; a.o. *Siv.* 4, 9-10 (**ölütçil**): **Civ. ked tığrak** 'very tough' *TT VII* 17, 8; **er kişl er işine ked bolaym tésér** 'if a man says "I wish to become very potent" (sexually)' *H I* 75; **süt ked bolğu em** 'a remedy to ensure that (a mother's) milk becomes copious' *do.* 105; **Xak. XI ked/ked** with both (*ma'a(n) dāl* and *dāl*; an Emphatic Particle (*harf ta'kid wa muhālağa*) used in describing (*fi waşf*) a thing; hence one says **ked at** 'what a good horse' (*ni'ma'l-faras*) and **ked neñ** 'what a good thing' *Kaş. I* 321; the later form **key** may occur in a verse **biğas bitig kilurlar, and key yeme: bürürler yakubün kitāba'l-'ahd wa'l-bay'a an al-lā yuxalifil-malik** 'they sign a treaty and (swear) an oath that they will not oppose the king' *I* 459, 7; and see *I* 244 (**erpel-**): **KB ked** is common in three usages; (1) qualifying Adj.s, it means 'very', e.g. **ked bağırsak kadaş** 'a very compassionate comrade' 317; (2) qualifying V.s it strengthens the meaning, e.g. **tiliñ ked ködeğil** 'keep a firm control of your tongue' 176; (3) qualifying N.s it means 'very good' or the like, e.g. **boğunda talusi kişiniñ kedl** 'chosen among the people, the best of men' 34; XIII(?) *At.* (1) w. Adj. **ked berklig** 'very unyielding' 254; (2) w. V. **ked aň-a** 'understand thoroughly' 18; four o.o.: *xiv Muh. al-cayyid* '(very) good' **ğey**

Mel. 18, 6 (*Rif.* 97 **edğü**): **Xwar. XIII key** (1) 'good'; (2) qualifies V. '*Ali* 58; *xiv ditto* (2) only *Qub* 93; **Kıp. (?) XIII al-cayyid** (opposite to 'bad' *yaman/iyawuz*) (**eyğil**): **key Hou.** 25, 10; *xiv key cayyid*; one says **bu: key dūr** 'this is good'; **Kıp. eyğil Id.** 86 (the inference is that **key** was **Tkm.**): **Osm.** *xiv ff. key* usually qualifying Adj.s, or V.s, but occasionally 'good'; very common till xv, rare later *TTS I* 451; *II* 621; *III* 440; *IV* 504.

köt (ğ-) 'backside, buttocks'; s.i.a.m.l.g., but like other similar words rarely listed in modern dicts.; SW **Osm. gōt** (*Acc. gōtü*). See **köçük**. See *Dnerfer III* 1657. **Xak. XI köt al-dubur** 'backside, buttocks' *Kaş. I* 321; **kōti: kızla: k al-hummara min'al-tayr**, that is 'with a red tail'; a bird, species uncertain, hardly 'the red-headed finch' which is the normal meaning *I* 473, 20; **Kom. xiv 'backside' köt CCG**; *Gr.*: **Kıp. XIII al-ist** 'buttocks' **kōt** (*MS. kit*) *Hou.* 21, 5; *xiv köt al-dubur Id.* 78; *xv ditto Kav.* 61, 7; *Tuh.* 15a. 12.

Mon. V. GD-

ke:d- (ğ-) 'to put on, or wear (clothing)'. S.i.a.m.l.g.; **NE kit-**; **SE Türki key-/kly-/ki-**; **NC, SC kly-**; **NW Kk.**, **Nov. kly-**, **Kumyk ğly-**; **SW (Az. keyin-)**, **Osm.**, **Tkm. ğey-**. **Türkü VIII ff.** **Man. munça arıñ ton kedmişin** (sic) 'his wearing so clean a garment' *M I* 7, 14; **al [gap] kedip** 'putting on a scarlet [robe]' *TT II* 8, 67-8; **Uyg. VIII ff.** **Bud. yarık kedip** 'putting on a breastplate' *U II* 78, 30; 86, 48; *TT IV* 10, 12; **arıñ ton kedip Ü I** 29, 12; o.o. *U II* 42, 33; *TT X* 312; *USp.* 105, 10; **Civ. ked:miş** (*MS. ke:miş*) **ke:rek** 'he must wear' (warm clothing) *TT VIII* 120; **Xak. XI er to:nın ketti:** 'the man put on (*labisa*) his clothes'; originally **kedti:** *Kaş. II* 296 (**kedér**; **kedme:k**); **er to:n ketti:** 'the man put on clothes' (etc.) *III* 441 (**kedér**; **ke:dme:k**); **KB kök al kedip** 'putting on blue and scarlet' 69; o.o. 84, 519, 4425 (**ığ**), 4774; XIII(?) *At.* 167; (**to:n**); a.o.o., with some v.l.s of **key-**; **Tef. ked-** 'to wear' 169; **kez-** ditto; **kly-** ditto 178; (*xiv Muh. al-malbūs* 'clothing' **ğeymek Mel.** 66, 13; **PU teykü Rif.** 166); **Çağ. xv ff. key-** (**-ğülük**) *ğey- Vel.* 353, 13; **key-** ('with -é-') *püşidan* 'to put on, wear'. *San.* 301 v. 16 (quotns.): **Xwar. xiv ked-/kéd-/k-ey-** ditto *Qub* 93-7; **ked-** *Nahc.* 267, 13; **Kom. xiv ditto key-/kly-/CCI, CCG**; *Gr.* 136 (quotns.): **Kıp. XIII labisa key-Hou.** 33, 19; *xiv ditto Id.* 86; *Bul.* 78 v.; **keymek al-lıbs Id.** 86; *v labisa key- Kav.* 10, 1; 75, 4; a.o. 63, 18; **kiyedir**, untranslated, example of *Pres. Tuh.* 74b. 4.

I ket- (**ğed-**) 'to notch, chip, gash (something)', and the like, not noted before *xiv* but see **ketü;** **ketüt;** **ketme-**. More or less syn. v. **kert-**, but unlikely to be a *Sec.* of it, since elision of **-r-** is unlikely at so early a date, and **kert-** always has initial **k-**. Survives in *SW Osm. ğed-*, *Sami* 1152; *Red.* 1531 and *Tkm. ğet-* (**ğe:d** . . . before vowels), same meaning. **Kıp. xiv (kedük al-talma** 'a notch') the V. fr.

it is *ked-* *ld.* 79: Osm. xv ff. *ged-* 'to chip, notch'; in two texts *TTS I* 296; *II* 420.

2 kêt- (*g-*) 'to go', usually specifically 'to go away'; more or less syn. w. *bar-*. Survives in SE Tar., Türki *ket-*; NC *kêt-*; NW Kk., Nog. *ket-*; Kaz. *kit-*; Kumyk *ğet-*; SW Az. *kêt-*; Osm., Tkm. *ğlt.* (Aor. *ğlder*). In some modern languages used as an Aux. V. following a Ger. in -p but this seems to be a recent usage. Uyğ. VIII ff. Man. [gap] *ketipen* 'going away' *TT IX* 74: Bud. (all kinds of diseases and dangers) *kétkey* 'will depart' *TT VIII K.9*; *kétme-se:r do.* 10-12; o.o. *TT X* 233-4, etc. (*tarik-*); *U II* 49, 28; *U III* 48, 12 etc.: Civ. *ig ağıriğ ketti* 'disease and pain have gone away' *TTI* 11; o.o. *do.* 123; *VII* 23, 5; *két-* of disease, pain, etc. 'to go away, disappear' is very common in *HI*: O. Kir. ix ff. *sizlime: kêt(t)im* 'I have departed from you' (my family) *Mal.* 15, 1-2: *Xak. xi er yérindin ketti*: 'the man went away (*zâla*) from his place and withdraw himself' (*tanahhâ*) *Kaş. II* 296 (the Aor. and Infin. are spelt *keđer*, *kédmek* owing to a scribal error, since most V.s in the same section end in -d-); *yipar kette: ida dahaba'l-misk* 'if the musk leaves (the bladder) *III* 48, 22: *KB körümeğli közlerde ketti usi* 'sleep has left the eyes (of those) that cannot see him' 102; (in old age) *ukuş ketti* 'understanding has gone' 294; *kete bardı* 247: xiv *Muh. ba'uda* 'to go away' *ğét-Mel.* 24, 1; *két-Rif.* 105: *dahaba kêt-* 109 (only): *Çağ. xv ff. kêt-* (-*ğüm*, etc.) *git-Vel.* 355 (quotn.); *két-raftan* 'to go' *San.* 311 v. 2 (quotns.): *Kom.* xiv 'to go away, withdraw' *ket-CCI*; *Gr.* 141 (quotn.); *Xwar. XIII gêt-* (*ğéd-*) 'to go' *Ali* 32: xiii(?) *kêt-* (?*ğét-*) is common in *Öğ.* both for 'to go away', and more neutrally for 'to go' e.g. *avka ketti* 'went hunting' 70: xiv ditto *Qutb* 97; *MN* 95, etc.: *Kip. XIII rāha* 'to go, go away' (*bar-f*) *kêt-Hou.* 40, 12: xiv *két-rāha wa dahaba ld.* 78; a.o. *Bul.* 47v. (*köç-*) *xv rāha kêt-Kav.* 9, 3; *ket-do.* 11, 12; *dahaba ket-Tuh.* 16b. 3, and many o.o. illustrating conjugal forms.

kü:d (*g-*) (1) 'to wait' (Intrans.); (2) 'to wait for (someone *Acc.*)'; (3) 'to wait on, attend to (guests, sheep, etc.)'. S.i.a.m.l.g., but quite exceptionally in two forms, the regular form *küy-* (which is also the modern form of *küñ-*) and *küt-* (*küd-*), a rare case of the evolution -d->-d->-t-; in some languages both forms survive with the same or different meanings. The modern forms are NE Alt., Kumd., Leb., Tel. *küt-* 'to tend, or pasture, (animals) *RII* 1480: SE Türki *küt-* 'to wait (for)' *BŞ* 556: NC Kir. *küt-* (1) 'to wait (for)'; (2) 'to tend, wait on (animals or guests)'; (3) 'to possess'; *küy-* (1) only; *Kzx. küt-* 'to wait on'; SC Uzb. *kut-* 'to wait (for)'; to wait on (guests, etc.); NW Kk. *küt-* ditto; *küy-* 'to wait on, look after (someone)'; Kaz. *köt-* 'to wait (for)'; Nog. *küt-* ditto: SW Az. *küd-* 'to lie in wait for (someone)'; to track down, watch; to wait on, protect (someone); Osm. *ğüt-* (Aor. *ğüder*) 'to wait on, watch over, cherish, pasture (animals)'. Uyğ. VIII eki: *ay küt(t)im kel-*

medl: 'I waited for two months but they did not come' *Şu. E* 5 (printed text *kütüm* but facsimile quite clearly *kütüm*): VIII ff. Man. *küdüğli ertinğiz* 'you have been waiting' *MII* 6, 10; a.o.(?) *Wind.* 32-3 (açın-): Bud. *neğü küdersizler* 'what are you waiting for?' (Stab him quickly) *U IV* 10, 42: *Xak. xi ol menl:* *küdtl: intazarani* 'he waited for me' *Kaş. III* 441 (followed by *Oğuz* meaning); *menl: küdtl:* (*sic*) *intazarani II* 87, 14; *kizlep nelük kütersen* (*sic*) 'why are you hiding and waiting?' (not translated in the Ar.; this could be the meaning, but the form is so odd for *Xak.* that this is prob. an error for *ketersen*) *II* 264, 1; *yakın yağuk körmedip ne:ni: küdür:* 'he shows no respect to his neighbours and kinsmen but concentrates his attention on property' (*yarā himmatahu fi'l-māl*) *III* 23, 1; a.o. *I* 321 (2 *köç*): *KB ne kim işler erse tükellin küder* 'whatever business there is he waits for its completion' 1050; (in 2347, 'he should not send his men far (from the camp) but restrain (*tıdşa*) and concentrate them', the v.l. *küde* in the Vienna MS. is clearly an error): xiii(?) *At.* (if misfortune comes endure it) *farahka küdüp, farahka küdüp tur* 'waiting for happiness (to follow); go on waiting for happiness' 349-50 (v.l. *kütüp, küyüp*); *Tef. küz-* 'to wait, wait on (someone *Dat.*)' 187: *Çağ. xv ff. küt- çarānidan* 'to lead (animals) out to pasture' *San.* 302v. 13 (quotns.): *Oğuz xi ol koy: küdtl:* 'he tended (*ra'a*) the sheep' (etc.) *Kaş. III* 441 (*kü:der, kü:dmek*): *Xwar. XIII (?) yilkilar küde-ye turur erdi* 'he was constantly tending the livestock' *Öğ.* 15-16 (the -*ye* is merely a line filler): xiv *küy-* 'to await an event (*Acc.*)' *Qutb* 100 (*köy-*); *küt-* 'to tend (sheep) *MN* 14: *Kom.* xiv 'to tend (sheep) *küt-CCG*; *Gr.* 160 (quotn.); 'to wait (for)' *küy-CCI, CCG*; *Gr.* 157 (quotn.): *Kip. XIII talabata* 'to wait'. *küy-Hou.* 38, 19: xiv *şabara* 'to endure patiently' *küy-Bul.* 53r.: xv *ra'a mina'l-ra'y gü-t* ('with *ğ-*') *Kav.* 76, 10; *ra'a (kütle-);* in margin in second hand) *küt-Tuh.* 17b. 8: Osm. xv ff. *ğüt-* (Aor. *ğüder*) 'to respect, pay attention to' (advice, etc.) in several texts up to xvii *TTS I* 341; *II* 480; *III* 328; *ğüdüp gözle-* 'to take care of' (someone) *IV* 370; *ğüy-* (*TTS*, in error *küy-*) 'to wait (for)'; very common until xvi, occasionally later *I* 506; *II* 677; *III* 495; *IV* 561: xviii *ğüd-* (spelt) in *Rümi, çarānidan, Çağ. küt-San.* 303v. 21.

Dis. GDE

?D *ketü:* Hap. leg.; perhaps a Dev. N./A. fr. **1 ket-**; being *Kip.* it might represent an early **ketiğ*. *Kip. xi ketü: al-aşall* 'crippled, with a disabled hand' *Kaş. III* 219.

VU *köti:* unvocalized in the MS., but perhaps an earlier occurrence of SW Osm. *köti/kötü* 'bad', which is otherwise not noted in any early text. *Xak. xi (bürt* 'nightmare') also called *köti: bürt Kaş. I* 341 (*bürt*).

VU *kötü:* 'the roof of a house'; pec. to *Xak.*? There is no widely distributed Turkish word

for 'roof'. **Xak. XI kötü:** *al-saḥ* 'the roof of a house' *Kaṣ. III 219; v.o. I 269 (oyul-); 278 (ense:-)*.

Dis. V. GDE-

E keđi- in Uyğ. VIII ff. Bud. 11ğacda törümlş tüş yemişler keđiyur 'the fruits (Hend.) which have formed on bushes and trees grow bigger' *Suv. 517, 9-10 (and U I 27, 4, the same text)* is no doubt a mis-spelling of beđüt-, q.v.

E I küde-, read tentatively in Uyğ. VIII ff. Bud. *U IV 8, 36*, is an error for bödu-; the line reads *oyun oynayu böđiyu ayaların yapınıp* 'playing games, dancing, singing, and clapping their hands'.

2 *küde:- See küde-gü; küde:n.

E kötl- it is suggested in *Hüen-ts.*, p. 25, note 146 that this is a V. of which kötür- is the Caus. f.; prima facie it is improbable that the basic f. of a V. as common as kötür- should be Hap. leg., but the only suggested occurrence of this V. is in Uyğ. VIII ff. Bud. (even since Buddhism was brought from India, everyone respects the doctrine of the Mahāyāna; its method of meditation is sweet) *çaxşapatlığ yıparları bura kötlüyü [turur, uncertain]* *Hüen-ts. 146*, there translated 'the odours of its commandments rise fragrantly'. It is prob. a misreading of köpürü, 'the fragrances of its commandments constantly steam and froth'. This is more probable than böđiyü 'dance'.

Dis. GDG

SF küdeç See küzeç.

D kötlç (ğ-) Hap. leg., but vulgar words like this are usually omitted fr. dictis.; Dim. f. fr. köt. **Xak. XI** when a boy is abused he is called kötlç 'you who stink like the buttocks' (*yā muntin ka'l-şamāray*); his ancestry is traced back to the backside (*yunsab ilā'l-dubur*) *Kaṣ. I 360*.

Dis. GDD

D keđüt (ğ-) Active Dev. N. fr. keđ-; lit. 'something which you wear, wearing apparel'. Pec. to **Xak.**; other languages use other Dev. N. s fr. keđ-, esp. keđim. **Xak. XI keđüt** 'any kind of wearing apparel' (*kull mā yulbas mina'l-atwāb*), but used particularly in connection with a wedding (*fi'l-urs*); that is the female relatives (*qarābāt*) of the bridegroom and bride put on (special) clothes in their honour (*ikrāma(n) lahum*); hence one says keđüt bērdi: 'he gave him ceremonial clothing' (*libāsa'l-karāma*) *Kaṣ. I 357*: (under 'words formed with suffixed tā') 'a suit of clothes (*al-kisṭa*) is called keđüt, taken from their word keđti: *labisa'l-tawb I 12, 4*.

D ketüt (ğ-) Hap. leg.; Active Dev. N./A. fr. I ket- in the sense of 'causing wrinkles to form'. **Xak. XI ketüt kişi:** *al-raculu'l-mutaqabbađu'l-ulfüf* 'a frowning, churlish man' *Kaṣ. II 284*.

Dis. GDG

D keđük (ğ-) Pass. Dev. N. fr. keđ-; lit. 'something put on', in practice 'a felt cap', but see keđüklüg; pec. to **Kak. Xak. XI keđük** (MS. *keđüh*) *al-lubbāda* 'a felt cap': keđük (ditto) 'a head-covering of feathers' (*ğifāra mina'l-ris*);? 'a bird's crest' because it is like it *Kaṣ. I 390; a.o. III 38, 21 (opra:k)*: keyük *al-lubbāda* in the language of those (tribes) who change -đ- to -y- *III 168: KB körü barsa barça urur bu keđük ukuşluğ biliglig kör aşı keđ öğ* 'if you look carefully, everyone puts on this cap; the basis of the man of understanding and knowledge is a very good intellect(?) 299.

D ketük (gedük) Pass. Dev. N./A. fr. I ket-; 'notch, chip; notched, chipped', and the like. Not noted before XIII(?) ; syn. w. kertük. Survives in NC Kır. *ketik* 'gap, guppy', etc.; Kzx. *ketik* 'toothless' *R II 1130*; Bar. *keđik* ditto 1137; SW Osm., Tkm. *gedik* 'crack, breach, gap; gappy (teeth), and the like. (Xak.) XIII(?) *Tef. keđük sinuk* translates *lihā min furic* 'cracked, gappy' 169; Kıp. XIV *ketik al-afram* 'with gappy teeth'; *ketük al-ḥalm* 'gap, notch' *Id. 78*; *keđük al-ḥalma* (and the V. fr. it is *ked-*) *do. 79: xv muḥlam* 'dented, notched' *ketik Tuh. 33a. 12; 35a. 13; 48b. 11; (ketil-* is der. fr. *ketik do. 84a. 2*).

D küdük presumably Pass. Dev. N./A. fr. küd-; lit. 'something waited for, looked after', but used only in the phr. *iş küdük* meaning, rather vaguely, 'affairs, undertakings', and the like. N.o.a.b. **Türkü VIII ff.** Man. *işke küdüğe (sic) tıltanıp* 'being involved in (worldly) affairs' *Chuas. 267: Uyğ. VIII ff.* Man. (if there are) *işler küdükler* 'affairs' (or 'tasks', which give pain to mankind) *TT II 16, 44-5*: Bud. the phr. is rather common *U I 34, 17-18 (teğme); TT V 20, 9; 24, 50-1, etc. VI 79 (étiglig)*: Civ. *iş küdük* is common *TT I 51, 72-3, etc.*: **Xak. XI al-şuğl wa'l-'amal** 'business, undertaking, task', and the like, is called *iş küdük* (MS. *küdük*); *küdük* is not used alone (*lā yufrad*) but only in the Hend. *Kaṣ. I 391: KB ukuş birle işle kamuğ iş küdük* 'carry out all your undertakings with understanding' 161; (Aytoldı enquired into) *kamuğ iş küdük* 'everything that was going on' 1038; a.o. 2220.

PU?D ketki: (?ketgi): Hap. leg.; perhaps der. fr. I ket-, but -ki/-ğl: is not a normal Dev. Suff. **Xak. XI ketki:** at *al-aqaş mina'l-xayl* 'a horse with a hollow back and high hind-quarters' *Kaṣ. I 430*.

D keđgü: (ğ-) Conc. N. fr. keđ-; 'clothing' in a broad sense. N.o.a.b., cf. keđim. Uyğ. VIII ff. Bud. (they provide people with useful things) *keđgü tonagu ulatı* 'clothing (Hend.) etc.' *TT VI 392: Xak. XI keđgü:* 'clothing (*al-malbūs*) of any kind whatever' *Kaṣ. I 430: KB 1264 (muğadıtur-); a.o. 4773*.

PU kötki: 'hillock' or the like; n.o.a.b.; perhaps a l.-w., there is no obvious Turkish

etymology. Uyğ. VIII ff. (if a man [gets lost] in the mountains, forests, snow deserts, sanddunes, or) *kötkide* 'low hills' *TT VI*, p. 74, l. 13; *xiv Chin.-Uyğ. Dict.* 'high ground; plateau' *kötki Ligeti 176; RII 1281; Xak. XI kötki: al-tall mina'l-turâb 'an earth hill' Kaş. I 430; KB 21 (opr):*.

Dis. V. GDG-

PU *kedğir-* n.o.a.b.; morphology and origin obscure; largely unvocalized in the MS. of *Kaş. Uyğ.* VIII ff. Bud. (the deer, pursued by hunters) *yügürü kedğirerler* 'run away in confusion' *U IV 32, 13 (damaged)*; (the rich man running away from robbers in the dark, ran into a dead tree and) *yılıtızına kedğirip* 'stumbling over its roots' (put one eye out on a branch) *TT III*, p. 28, note 71, 3; *Xak. XI at kedğirdi: 'the horse ran away' (or was uncontrollable, camaha) Kaş. II 196 (kedğirer, kedğirme:k).*

S *kötgür-* See *körtgür-*.

Tris. GDG

(D) *küde:gü:* (g-) morphologically Dev. N. fr. **kude-*, cf. *küde:n*; properly 'son-in-law' in the sense of 'daughter's husband', in some NW languages 'younger sister's husband', but sometimes used, more indefinitely for 'bridegroom'. A very old word; an early l.-w. in Mong. as *güree(n)* (*Haenisch 52*, fr. an intermediate f. **küze:gü:*) s.i.a.m.l.g. with many phonetic changes, NE Kç., Koib., Sag., Şor *küze: R II 1505; Alt. küyü; Tuv. küde: SE Türki küy; NC Kır. küyö; Kzx. küyeu: SC Uz. kuyov; NW Kk. küyew; Kaz. kiyaw; Kumyk gıyev; Nog. kiyev; SW Az. küreken (sic; Mong. f.); Osm. güyev; Tkm. gıyev, köreken; Çuv. kërü 'the husband of my daughter, younger sister, or any younger female relative' Ash. VII 284. Cf. yezne; and see *Doerfer I 340. Uyğ. VIII ff. Bud.* (the marriage ceremony will be performed) *kızıl küdegüllike* 'for your daughter and son-in-law' *TT VI 344*; (in a list of names) *küdegümliz* 'our sons-in-law' (followed by several names) *Pfahl. 23, 13; Civ. küdegüm USp. 61, 12; O. Kır. IX ff. Mal. 3, 6 (1krız); Xak. XI küde:gü: xatan 'son-in-law' Kaş. III 12 (yövüşlüt); III 166 (taya:k); n.m.e.: KB İki kađın erdi küdegü İki 'two (of the Prophet's Companions) were his fathers-in-law, two his sons-in-law' 50: XIII(?) *Tef. küdegü/ küzegü 'son-in-law' 187; xiv Muh. al-şıhr 'son-in-law' güyey:gü: Mel. 49, 10; Rif. 144; Çağ. xv ff. küyew ('with k-') güyegü Vel. 376 (quotn.): küyew (spelt) *dämäd 'son-in-law' San. 311r. 8 (quotn.): Xwar. xiv küdegü 'bridegroom' Qutb 105; Kom. xiv 'son-in-law' küyegü CCI; küyöv (also 'bridegroom') CCG; Gr.: Kır. XIII al-şıhr wa'l'aris ('bridegroom') küyey:gü (jyézne) Hou. 32, 3; Tkm. al-za'tar 'thyme' küyey:gü otı: that is 'the bridegroom's herb', because of its heating qualities and potency as an aphrodisiac on the wedding night *do. 9, 5:*****

xiv küyewü: (one MS. adds 'also *küyegü:*') *al-'aris İd. 84* (misplaced, under *kaf-lâm*): *xv hamü wa huwa'l-şıhr (hamü is properly 'father-, or brother-, in-law') küyew; in margin in second hand, 'also küyegü' Tuh. 12b. 4; şıhr küyew; Tkm. küyegü do. 22a. 5; 'aris küyew do. 24b. 10; Osm. xiv ff. güyegü 'son-in-law; bridegroom', and güyegü otı 'thyme', common down to XVIII *TTS II 481; III 329; IV 379; xviii güyew otı, in Rumi, sa'tar 'thyme', a mountain plant with narrow leaves and a sweet smell San. 311r. 9.**

D *kedükklüg* P.N./A. fr. *kedük*; pec. to *Kaş. Xak. XI* (after *kedükklük*) 'and its owner with -g' *Kaş. I 508; kedükklüg öl:me:s 'the owner of a lubbâda who protects himself with it does not get wet' III 256, 4* (the implication of this prov. is that *al-lubbâda* means rather 'felt waterproof clothing' than, more narrowly, 'a felt cap').

D *kedükklük* Hap. leg.; A.N. (conc. N.) fr. *kedük. Xak. XI kedükklük kıldız* 'felt used for making waterproof clothing' (*al-mimşar*) *Kaş. I 508 (MS. kedükklük).*

D *küdükklüg* Hap. leg.; P.N./A. fr. *küdük. Xak. XI ı:şlığ küdükklüg er* 'a man who is engaged in business' (*dü şığl wa 'amal*); *küdükklüg* is not used by itself (*mufrada(n)*) *Kaş. I 509.*

D *kedgüllük* Hap. leg.(?) A.N. (Conc. N.) fr. *kedgü: Xak. XI KB yarın bolğa edgü yegü kedgüllük* 'to-morrow you will have good food and clothing' 232.

Dis. GDL

D *kötlük* (g-) A.N. (Conc. N.) fr. *köt*; survives in SW Osm. *götlük* 'saddlepad'. *Xak. XI kötlük* a term of abuse (*sabb*) meaning 'you effeminate creature' (*yâ muşannaf*); but it really means 'one on whom sodomy is committed' *Kaş. I 478.*

Dis. V. GDL-

D *keđil-* (g-) Pass. f. of *ke:d-*; s.i.m.m.l. w. the same phonetic changes. Uyğ. VIII ff. *Man.-A M I 21, 3-5 (üze): Man. buzağur kım arslanka keđilip* 'a calf which is reincarnated as a lion' *M I 18, 3 (2); waxşegler kım apar keđilmis 'the spirits (Sogdian l.-w.) which were reincarnated in him' Man.-uig. Frag. 400, 1: Civ. ton üze ton keđilti sağa 'one garment after another was put on you' TT I 149; Xak. XI to:n keđildi: 'the garment (etc.) was put on (lubisa) Kaş. II 136 (keđilür, keđilme:k); Çağ. xv ff. keyil-püşida şudan 'to be put on, worn' San. 302r. 1.*

D *keđle-* Hap. leg.; Den. V. fr. *keđ. Xak. XI er keđle:di: ictahada'l-racul wa fa'ala fi'la'l-aqwıyâ 'the man exerted himself and did what strong men do' Kaş. III 299 (keđle:r, keđle:me:k).*

D *kötle-* (g-) Den. V. fr. *köt*; n.o.a.b. *Xak. XI <ö> oğla:nıg kötle:di: naka'l-ğulam 'he*

committed sodomy with the boy' (etc.) *Kaş. III 299* (kötle:r, kötle:mek); *Kıp. xiv kötle- ista'mala'l-dubur* 'to commit sodomy' *Id. 79*: xv *xani'a* 'to be effeminate' (or pathetic?) (tökle-; Hap. leg., ?metathesis of)/kötle-Tuh. 15a. 9 (also *taxanna'a töklen-/kötlen-9b. 10*).

D kötlet- (g-) Caus. f. of kötle-; n.o.a.b. **Xak. xi ol oğla:nıg kötletti:** *anaha'l-ğulām* 'he made the boy (etc.) submit to sodomy' *Kaş. II 348* (kötletür, kötletme:k); **Kıp. xiv kötleddi:** (*sic*) *faqqa'a* 'to break or burst' (Trans.) *Id. 79* (seems to belong here; *faqqa'a* may have some unrecorded sexual meaning).

Dis. GDM

D **keđim** (g-) N.S.A. fr. *ke:d-*; lit. 'a single act of putting on', in practice 'a garment'; syn. w. to:n. S.i.a.m.l. as *keyim/kiyim/ki:m*; SW Osm. *geyim/ğiyim*; ?Tkm. *geyim*. Cf. *keđüt, keđük, keđü*. **Türkü VIII** (his favourite charger was a grey horse.) **keđim** [zap] *Ix. 4*: **Uyg. VIII ff.** Bud. **arığ ton keđimlirig keđip** 'putting on clean clothes' (Hend.) *U II 42, 32-3*; a.o. *TT VIII D.38* (to:n); **Xak. xi KB yetürse iğürse keđürse keđim** (a general) 'should provide food, drink, and clothing' 2280; **eğinke keđim** 'clothes for one's back' 3664; a.o. 4773; XIII(?) *At. 167-8* (to:n); *Tef. keđim* 'clothing' 169, 308 (to:n); *Xwar. xiv keđim tonlar Qutb 93*.

D **ketme:n** (g-) Dev. N. (N.I.). fr. 1 *ket-*; 'a mattock'. S.i.a.m.l.g. with some phonetic changes and extended meanings; in SW Osm. **geđmen** 'a stone-mason's pick' *Sami 1152, Red. 1531*. **Uyg. VIII ff.** Civ. (in a list of farm property; one horse, one bull, one cow) **bir keđmen** 'one mattock' *USp. 55, 10*; **Xak. xi ketme:n** 'a mattock' (*al-mi'zaq*) with which the ground is dug up (*yu'zaq*) *Kaş. I 444*: **Çağ. xv ff. keđmen** 'a spade (or mattock, bil) with which they dig up the ground' *San. 312r. 13*.

Tris. V. GDM

D **keđimlig** (g-) P.N./A. fr. **keđim**; s.i.s.m.l. with the same phonetic changes. In VIII it prob. meant 'wearing protective clothing', linen armour, and the like. **Türkü VIII** (thirdly, Kül Tegin mounted) **Yeğensillig beğli keđimlig toriğ** at 'Yeğensillig Beg's armoured bay horse' *I E 33*: **Uyg. VIII beş yüz keđimlig yađaq** '500 lightly-armoured (?) infantry' *Şu. S. 9*.

Dis. GDN

VU?D **keten** Hap. leg.; so vocalized in the MS, but if it is a Dev. N. fr. 1 *ket-* in the sense of 'being chipped, cracked', which seems a possible etymology of the word, **ketin** might have been expected. Syn. w. **kük. Xak. xi keten al-miħna** 'hardship, distress'; hence one says of a destitute man (*al-mumtaħan*) **keten kördi: kere:ku: yüđti:** 'he was so badly off that he had to carry his tent framework on his

own back for lack of a baggage animal' (*min qilla mālihi*) *Kaş. I 404*.

D **ke:đin** (g-) Den. Adj./Adv. fr. ***ke:**; 'behind', usually of place, less often of time, 'afterwards'; when used to describe one of the cardinal points in the early period 'westwards, to the west' in the array based on the rising sun (cf. **öğdün**), and 'northwards, to the north' in the array based on the midday sun (cf. **kündün**). In the geographical usage sometimes treated as a N. and given Suff. In the medieval period sometimes spelt **ke:đin**, this was etymologically an error, but may have been a popular pronunciation which led to the evolution **ke:đin** > **keyin** > **keyn**; the final form may have been no more than a mis-spelling or mispronunciation of **ke:n**, q.v. The NE forms, *Küer., Şor kezin*; *Kç., Koib., Sag. kəzin*; *Alt., Leb., Tel. kin* 'behind'; *hinder part*; *back(wards)* *R II 1176, 1344* and *NC Kir. kiyin* 'after, afterwards'; *Kzx. keyin* 'backwards; behind; after' suggest that this evolution did take place. **Uyg. VIII Şu. E. 9** (**iđuk**): VIII ff. *Man.-A. keđin* in *MI 21, 2* (ii) seems to mean 'afterwards': *Chr. M III 48, 1* (v) (**batısk**; 'westwards'): *Bud.* occasionally 'behind', e.g. (letting his long hair loose) **keđin arkasında** 'down his back' *U II 25, 15* — usually in a directional sense **keđin**: (1) 'westwards' *TT VI 83-5, 291*; *Şw. 466, 5-10*; *PP 13, 7* (**öğdün**); (2) 'northwards' *TT VI 94-5* (**oñdun**); **ucayan balık keđinite** 'to the west of the city of Ujjayini' *U IV 8, 1-2*: *Civ. keđin* 'westwards' *TT I 6, 142-3*; *USp. 109, 8-10*; a.o.o. in *TT VII*: **Xak. xi ke:đin telim öküdi:** 'then (*tumma*) he was very repentant' *I 200, 18*; a.o. *I 225, 17* (**ođgar-**)—**ke:đin** 'behind' (*xalfa(n)*) *II 25* (*kal-*)—İş **keđine:** the consequences of the action' *II 142* (**bakın-**); n.m.e.: **KB** (Thou art before all others) **sen öğdün keđin** 'Thou art in front and behind' 8; a.o. 18—(the Prophet was in front of all leaders and) **keđin boldı tamğa kamuğ savçika** 'was after, and became the seal of all the prophets' 45; **keđin keldeçle** 'to those that come after' 192; **menigde keđin** 'after I have died' 1217 (the Fergana MS. consistently has **keđin**, the Cairo MS. **keđin**): XIII(?) *At. ökünmez keđin* 'and is not sorry afterwards' 114; six o.o.—(first he gives you honey to taste) **keđinrek** 'and later' (poison) 208 (the Ar. script MSS. habitually have **keđin/keđin**); *Tef. keđin* (*sic*) 'behind; after, afterwards' 169; *xiv Rbğ. keđin* 'after' (with *Abl.*) *R II 1138* (quotns.): **Çağ. xv ff. keyn** ('with k-') *ard . . . pas ma'nāsina* 'behind, thereafter(?)'; **keyin arıdan Vel. 354** (quotns.); **keyn/keyin** (both spelt) 'aqab' 'hinder part, behind' *San. 302r. 6*; *Xwar. xiv keđin/keđin* (*sic*) 'after, afterwards' *Qutb 93-6*; *Nahc. 29, 17*.

D **küde:n** Dev. N. in -n fr. ***küde-**; cf. **küde:ğü:**; (1) 'entertainment, feast', originally perhaps specifically 'wedding feast'; (2) 'a guest'. N.o.a.b. **Uyg. VIII ff.** *Bud. küden* 'guest' *PP 69, 3* (I ür); *Hiien-ts. 2060-2* (**térıştür-**): *Civ.* (if you sneeze in the evening)

küden kelir 'a guest is coming' *TT VII 35*, 13; *xiv Chin.-Uyg. Dict.* 'guest' **küden** *Ligeti 177: R II 1486*; **Xak. x1 küden** (MS. *küden*) *al-walima* 'feast, entertainment' *Kaş. I 404*; *KB kelin kız sevinçli küden tünleri* 'the bride's delight is in the nights of the wedding feast' 2380; (there are various kinds of meals for guests) *olarda birisi küdenke aş ol* 'one is the meal for a wedding' (another for a circumcision or the birth of a son) 4575; *xiv Muh.(?) da'watul-'urs* 'a wedding invitation' *kü:yein* (MS. *kü:be:n*) *konu:klu:kı: Rif. 164* (only).

Tris. GDN

D keđind: (g-) Hap. leg.; Pass. Dev. N./A. fr. the Refl. f. of *ke:d-*. **Xak. x1 keđind:** *to:n* 'a garment which has been worn a good deal' (*al-malbüs hařira(n)*) *Kaş. I 449*.

D kédinki: (g-) N./A.S. fr. *ké:đin*; 'situated behind (of place); subsequent (of time)'. N.o.a.b. Cf. *kénki*: **Xak. x1 Kaş. III 14** (*yalıg*): *xiii(?) Tef. wa mā xalfahum* 'what was subsequent to (or followed?) them' *anlarda kezinki* (*sic*) 169.

D küdenlik Hap. leg.; A.N. (conc. N.) fr. *küde:n*. *Uyg. viii ff. Bud.* in the instructions for building a house *küdenlik* 'a place for housing, or entertaining, guests' is mentioned between the kitchen and the great and small doors *TT VI 86*.

Dis. GDR

D kötrüg Hap. leg.; N.Ac. fr. *kötür-*, abbreviated; mentioned only as an example of this type of N.Ac. **Xak. x1 anıg yük kötrügi:** *kör* 'observe how he lifts the load' (*raf'ahu'l-haml*) *Kaş. II 166, 12*.

D keđrim Hap. leg.; N.S.A. fr. *keđir-*; abbreviated. **Xak. x1 keđrim** (MS. *-d-*) et *al-laħmi'l-maslıx* 'meat which has been skinned' *Kaş. I 485*.

D küdrüm noted only in association with *üđrüm* and perhaps invented merely as a jingle with that word, etymologically N.S.A., abbreviated, fr. **küđür-*, Caus. f. of *küd-*; 'commanding attention or respect'. **Xak. x1 KB** (next among the Prophet's four Companions was Faruğ) *kiři üđrümü till könl bir teg kiři küđrümü* 'choicest of men; his tongue and mind were as one, the most respected of men' 53; *ne üđrüm ne küđrüm ne ersig eren* 'what a choice, respected and gallant man' 279; *bodun küđrümü* (rhyming with *üđrümü*) 'respected by the people' 417, 1689.

D kötrüm Hap. leg.; N.S.A. fr. *kötür-*, abbreviated; in the sense of something which is raised above the ground. **Xak. x1 kötrüm** *al-dukkānu'lladī uclas 'alayhi* 'a bench on which one sits' *Kaş. I 485*.

Dis. V. GDR-

keđir- Hap. leg.; but see *keđrim*, *keđril-*, *keđriř-*. **Xak. x1 ol ko:yuğ keđirdi:**

calařa'l-řāt wa qaddadahā 'he skinned the sheep and cut (the meat) into strips' *Kaş. II 76* (*keđire:r*, *keđirme:k*).

D keđür- (g-) Caus. f. of *ke:d-*; 'to dress (someone *Dař.*) in (something *Acc.*)'. Survives in several NE languages, *R II 1177*, and *Khak.* as *kežir-*; *Tuv. keđir-*; in other languages, in which *ke:d-* has become *key-* or the like, the Caus. Suff. *-dür-*, or the like, is normally used. *Türkü viii ff. Man.* [gap] *sınından amranmak biligiğ üntürüp tintura [teņri] üze keđürür* 'from his . . . organ he produces the disposition to love, and clothes the God of the Zephyr with it' *M III 16, 1-3* (i); o.o. *do. 6-11* (i); **Xak. x1 ol mağa: to:n keđürdi:** 'he dressed me (*albasani*) in a garment' (etc.) *Kaş. II 76* (*keđürür*, *keđürme:k*): *xiii(?) Tef. keyür-* ditto 179; *Xwar. xiv keđür-/keđür-/keđür-/keydür-* ditto *Qub 93-6*; *keyür-* *MN 48*; *Osm. xiv ff. geýür-/giýür-* ditto was the normal Caus. f. until *xvi* and is noted once in *xviii TTS I 313*; *II 439*; *III 300*; *IV 344*.

D kéter- (g-) Caus. f. of *ké:t-*; 'to send away, take away, remove', and the like; *-er-* is a very unusual Caus. Suff., and was perhaps due to a conscious effort to avoid confusion with *ketür-*, a Sec. f. of *keltür-*, which has exactly the opposite meaning, but this word seems to be a good deal older than that Sec. f. Survives in SE Türki *keter-* *Shaw 175* (only) *NC Kır. ketir-*; *NW Kk.*, *Nog. ketir-*; *Kaz. kiter-*; *SW Osm. gider-*; other languages use other Caus. f.s, e.g. *ketkür-*. In some languages there is a confusing convergence of meaning with *kötür-*. *Uyg. viii ff. Bud.* [Sanskrit lost] *öñi u:ğul (sic) kéterip erser: yeme:* 'even if one has removed the child' *TT VIII F.3*; Sanskrit *apahara* 'take away' *öñi kéter:ğil do. G.17*; (the Buddha) *alku korkınçlarığ kéterdeçli* 'who drives away all fears' *TT X 122*; o.o. *do. 182, 279*; *U III 48, 19*; *IV 39, 39 TT VII 40, 93*; etc.; *Civ.* (wrap various ingredients in paper, heat them) *keğdesin kéterip* 'remove the paper and' *H I 152*; a.o.o.: **Xak. x1 ol tařıg yo:ıdan** (MS. *yo:ıdan*) *kéterdi:* 'he removed (*nahħā*) the stone from the road'; also used when one removes (*fi zāla*) anything from its place *Kaş. III 187* (*kéterür*, *keđerme:k*): *billiğsizlik kéter:* (*sic*) 'drive (*adfa*) ignorance out of your mind' *I 440, 20*; a.o. *III 164, 4* (*nahħā*): *KB řari* 'at yüzindin kéterdi eřük' 'he removed the veil from the face of the religious law' 54; *kéterse tuman* 'he must disperse the fog' 285; *kétürür tatıg* 'it takes away the taste' (of a meal) 4113; o.o. 285 (*ajuñçr:*), 385 (2 *azuk*), 6075 (*osa:ñuk*): *xiii(?) At.* (God makes the night dark) *küntüñ kéterip* 'taking away your day (or sun)'; *tüntüñ kéterip* 'dispelling your night' (he makes the dawn bright) 15-16; *Tef. kéter-* 'to take away, remove' 176; *xiv Muh.(?) ab'ada* 'to send away' *ké:ter-* *Rif. 102* (only); *ba''ada* 'to drive away' *ké:ter-* 105 (MS. *ké:tür-*); *řarařa wa 'azala* 'to dismiss, remove' (esp. from an office) *ké:ter-* (unvocalized) 111; *Çağ. xv ff. kéter-* (-*gey*) *gider-* *Vel. 355*:

kéter- *burdan* 'to carry off, remove' *San.* 311 v. 15 (quotns.); there is much confusion in *San.* between **kéter-** and **kötür-**, due perhaps to the fact that *burdan* also means 'to carry'; *San.* adds here 'in *Rümi göter-*': *Xwar.* xiv **kétir-** 'to remove' *Qutb* 97; *MN* 150; *Kom.* xiv 'to remove' *ketir-* *CCG*; *Gr.* 142 (quotn.; perhaps to be assigned to **ketür-**): *Kıp.* xiii *zâha* 'to remove' **ketür-** (*sic*) *Hou.* 40, 14; *nahhâ min izâlâti'l-şay' min mahânihi ketür- (*sic*) *do.* 44, 4; xv **keter-** *adhâbâ'l-şay'*, *mutâ'addî* 'to remove something', *Caus. Kav.* 9, 18; 76, 4; *Osm.* xiv ff. **gider-** 'to remove, destroy, dismiss'; common *TTS* I 311; II 436; III 397; IV 341.*

S ketür- See **keltür-**.

kötür- (**kötör-**; **g-**) 'to lift up, raise', with various extended meanings; *prima facie* a *Caus. f.*, but no convincing etymology based on this hypothesis has yet been suggested. *S.i.a.m.l.g.*, often in such forms as **köter-**, which point to an original **kötör-** (the form in NC *Kır.*); NW *Kumyk göter-*; SW *Osm. götür-*; *Tkm. göter-*. See **kéter-**. *Türküviii* (Heaven) **yügerü:** **kötürmiş erinç** 'must have raised up' (my father and mother) *I E* 11, *II E* 10; similar *phr. do.* 25, 21; xviii ff. *Man. basin* (*sic*) **yokaru kötürüp** 'raising his head' *M* 1 6, 2; *Uyg.* viii ff. *Man.-A* [gap] **emgek kötürmeyin** 'let me not (have to) bear the pain of (?)' *M* II 6, 14 (ii); *Man. arkuluğ tağığ kötürüp 'raising the mountain surrounded by valleys' *TT IX* 77; *Chr. kötürü umadılar* 'they could not lift' (the stone) *U* I 8, 2; *Bud. kötürü alıp* 'lifting and taking' (the demon's daughter to his bosom) *U* II 25, 17; (the wind) **kötürü étip** 'lifting and carrying off' *TT V* 10, 85; **tamadaki emgekin tükel kötürür** 'he endures all the pains of hell' *TT VI* 446; *o.o. do.* 451; *VII* 40, 141; *X* 125; *USp.* 105b. 4 etc.; **Xak. xi er yük kötürdi:** 'the man carried the load' (*hamala'l-ñim*); also used of a woman when she is pregnant (*hamilat*) *Kaş.* II 75 (**kötürür, kötürme:k**; *prov.*); *a.o.o.*; **KB** (he subdued the enemy and) **kötürdi özü'n** 'raised himself up' 101; (keep those who love him safe and) **yağısın kötür** 'remove his enemies' 117; **körüşme-yağular kötürdi öçin** 'enemies who do not see one another get rid of mutual malice' 145; **bu küçgey küçini bođun kötürmez** 'the people cannot endure the violence of the violent man', 2030; *a.o.o.* (common in all these shades of meaning): *xiii(?) At. niqâb kötrür aju'n* 'this world wears a veil' (and from time to time uncovers its face) 221; **kötürür idî** 'God raises' (the humble) 281; *o.o.* 242 (*uzal-*), 332, 447; *Tef. kötür-*; 'to lift, to carry' 187; *xiv Muh. al-ihtimâl* 'to carry' **götürmek** *Mel.* 13, 12 (and 35, 14 v.l.); *Rif.* 89; *hamala wa rafa'a* ('to lift') **götür-**, 25, 11; 108; *şâla* 'to lift' *do.* 27, 9; 110; *al-raş'* **götürmek** 36, 5; 122; *Çağ.* xv ff. **köter-** (**-gün, -dl**) **götür-Vel.** 363; **köter-** (*spelt*) *bar dâştan* 'to raise, pick up, carry off', etc. *San.* 302v. 27 (quotns.); *Xwar.* xiii **köter-** 'to raise, remove, carry off' *'Ali* 7, 24; *xiv köter-/kötür-* ditto *Qutb* 104;*

Nahc. 106, 8 ff.; *Kom.* xiv 'to raise; to take away; to be pregnant with' **köter-/kötür-/kötür-** *CCI, CCG*; *Gr.* 156 (quotns.); *Kıp.* xiii *rafa'a kötür-* *Hou.* 36, 7; *şâla kötür-do.* 41, 6; *xiv kötür-* *hamala* *Id.* 78; *xv kötür-hamala wa naşafa* ('to absorb') *Kav.* 9, 18; 74, 8; *Tuh.* 13b. 6; *şâla wa hamala kötür-do.* 21b. 1; *Osm.* xiv ff. **götür-** 'to move, remove, carry, lift'; *c.i.a.p.* *TTS* I 327; II 457; III 313; IV 358.

D kü:ttür- (**g-**) *Hap. leg.?*; *Caus. f.* of **kü:d-**; **Xak.**, but in a meaning described by *Kaş.* as **Oğuz xî ol apar koy kü:ttürdi:** 'he made him tend (ar'âhu) the sheep' (etc.) *Kaş.* III 187 (**kü:ttürür, kü:ttürme:k**).

D kedrül- *Hap. leg.*; *Pass. f.* of **keđür-**; unvocalized throughout. **Xak. xi koy keđrildi:** *quđdati'l-şat minâ'l-qadid* 'the sheep's flesh) was cut into strips' *Kaş.* II 237 (**keđrülür, keđrülme:k**).

D keđrül- *Hap. leg.?*; *Pass. f.* of **keđür-**. **Xak. xi tom keđrildi:** 'the garment (etc.) was put on' (*lubisa*) *Kaş.* II 237 (**keđrülür, keđrülme:k**).

D kötrül- (**g-**) *Pass. f.* of **kötür-**; *s.i.s.m.l.* but usually as a *Tris.*; SW *Osm. götürül-*; *Tkm. göteril-Uyg.* viii ff. *Bud.* [Sanskrit lost] **a:tt:** (*spelt a:đhi*) **kötrölmış** 'whose name is exalted' (a common epithet of the Buddha) *TT VIII A.22*; *X* 107; *USp.* 60 II a 10 etc.; *Civ. atıñ küñ kötrülgey* (MS. by inadvertence *köt-lürgey*) 'your name and fame will be exalted' *TT I* 43; (**Xak.**) *xiii(?) At. kédin künde xayr iş me kötrülgülük* 'in the Last Day good deeds shall be exalted' 390; *Tef. kötürül-* 'to be raised; to be removed' (from somewhere *Ab.*) 187; *Xwar.* xiv **kötrül-** 'to be raised' *Qutb* 104; *Kom.* xiv 'suspended, hung up' **kötrülmış CCI**; *Gr.*: *Osm.* xiv to **xvi götrül-/götürül-** 'to be removed, put aside'; in several texts *TTS* II 457; III 312; IV 358.

D keđriş- *Hap. leg.*; *Co-op. f.* of **keđür-**; fully vocalized. **Xak. xi ol mağa: et keđrişdi:** 'he helped me to cut the skinned meat into strips' (*bi-taqđidi'l-maşlûx*) *Kaş.* II 222 (**keđrişür, keđrişme:k**).

D keđrüş- (**g-**) *Hap. leg.*; *Recip. f.* of **keđür-**. **Xak. xi ola: ikki: tom keđrüşdi:** 'they two dressed one another' (*albasa . . . taub*) *Kaş.* II 222 (**keđrüşür, keđrüşme:k**).

D kötruş- (**g-**) *Hap. leg.*; *Co-op. f.* of **kötür-**. **Xak. xi ol mağa: yük kötrüşdi:** 'he helped me to lift (*fi rafa'a*) the load' (etc.) *Kaş.* II 222 (**kötrüşür, kötrüşme:k**).

Tris. GDR

D kêtirtî: (**g-**) *Hap. leg.*; *Adv. fr.* ***ké:**; 'behind, in the rear'. *Uyg.* viii ff. *Civ. TT I* 122 (*tepre-*).

D kötürğü: (**g-**) *Hap. leg.*; *Conc. N. fr.* **kötür-**. **Xak. xi kötürğü** *al-minqala* 'a means of transport' *Kaş.* I 490.

Tris. V. GDR-

D **keđürse-** (g-) Hap. leg.; Desid. f. of **keđür-**. **Xak.** x1 ol **mapa: to:n keđürse:di:** 'he wished to dress me' (*yaksini'l-tawb*) *Kaş.* III 332 (**keđürse:r**, **keđürse:me:k**).

D **kötürse-** (g-) Hap. leg.; Desid. f. of **kötür-**; quoted only as a grammatical example. **Xak.** x1 er **yük kötürse:di:** 'the man wished to carry the load' (*yahmilu'l-himl*) *Kaş.* I 280, 19; n.m.e.

Dis. V. GDŞ-

D **kétiş-** (g-) Recip. f. of **két-**; s.i.s.m.l.; SW Osm., Tkm. **gldiş-**; but this V. in Osm. in the sense of 'to itch' is a Sec. f. of the Co-op. f. of **kılçt-**. **Uyg.** VIII ff. Civ. (you should quickly become associated with the well-disposed and) **terk öpkeçl kêtışgüçl** 'and separate yourself from the quick tempered' *TT VII* 17, 23 (the grammar is very rugged; translated fr. Chinese): **Xak.** x1 **olar bir ekindî:di:n ketişdi:** 'they parted (*tafarraqa*) from one another' *Kaş.* II 89 (**kêtışür:**, **kêtışme:k**; so vocalized).

D **küdüş-** Hap. leg. ?; Recip. f. of **kü:d-**. **Xak.** x1 **olar bir bir:riğ küdüşdi:** 'they waited (*intazara*) for one another' *Kaş.* II 94 (**küdüşür:**, **küdüşme:k**; MS. everywhere -d-).

Dis. GDZ

kidiz 'felt'. S.i.a.m.l.g. except SW (where the Oğuz word **I keçe**; q.v., is used) in a wide variety of forms ranging fr. NE Tuv. **kidis** to NW Kk. **kiz** with **kiyiz** as the commonest form. **Türkü** VIII ff. *Irkb* 33 (**ur-**): **Uyg.** VIII ff. Civ. (in a contract; 'as I required') **kidiz** 'a felt' *USp.* 63, 2; a.o. *do.* 79, 11-12 (**uyukluk**): **Xak.** x1 **kidiz al-libd** 'felt' *Kaş.* I 366; six o.o.: **KB** 4442 (**azar**): **xiv Muh. al-hubbād** 'felt' *gilyiz Mel.* 67, 15; **kiyiz Rif.** 168: **Çağ.** xv ff. **kiz** ('with k-') **keçe** 'felt' *Vel.* 357 (quotn.); **kiz** 'felt' (*namad*), in *Ar. libd San.* 314r. 7 (same quotn.): **Xwar.** xiv **kiyiz** 'felt' *Qutb* 98; **Nahc.** 31, 7: **Kom.** xiv 'felt' **kiyiz CCI**; **Gr.**: **Kıp.** XIII **al-hubbād kiyiz** (or **kiz**?) *Hou.* 17, 4; xiv (under **kaf zāl**) **kiz** ditto *Id.* 82; a.o. *do.* 79 (1 **keçe**): xv ditto **kiz Tuh.** 31b. 10.

Dis. V. GDZ-

S **ködez-** 'to watch over' and the like; n.o.a.b. Unquestionably a metathesis of **közed-**, q.v.; the semantic similarity with **küd-** is purely coincidental, since morphologically the two words could not be connected. **Xak.** x1 ol **mapa: közeddi:** 'he looked after (the thing) for my sake' (*hafaza'l-say' li-acit*); and one says ol **meni: közeddi: intazarami** 'he waited for me' (or 'looked for me'); this V. is constructed from (*tubnā* 'an) both (concepts) *al-hifz* and *al-intizār*; its origin is **köz attı:** 'he cast his eyes' on something to look after it; this is also in the V. **közettil: Kaş.** II 86 (**köde:zür** (*sic*), **ködezmek**); **teprı: meni: közeddi: hafazam'illāh** II 162, 6; **yavlak ködez tilıgnı:**

'keep a firm guard (*ihfaz* . . . *hifz şadid*) on your tongue' III 43, 20; **arsla:n karısa:** **sıçgan ütün köde:zür:** 'when a lion grows old it watches (*yartaşid*) the mouse's hole' III 263, 5; **KB ködez-** is fairly common in two senses; (1) 'to watch over, protect', e.g. **illāhi ködezzil meniñ köplürmi** 'O God, protect my mind' 47; o.o. 384, 1271; (2) 'to keep under control' 167 (1 **tı:ş**), 600 (2 **yaz-**), 967, 2346: XIII(?) *At.* **til ködezmek** 130, 157; **ködez ayā düst uluğlar haqqın** 'my friend, respect the rights of mighty ones' 345.

Tris. GDZ

D **kidizge:k** Hap. leg.; Den. N./A. fr. **kidiz**, 'felt-like; of the consistency of felt'. **Xak.** x1 **kidizge:k ka:ğun** 'a melon that has lost its freshness (*tarāva*) and become just like felt' (*ka'l-libd maṭala(n)*) *Kaş.* II 290.

D **kidizliğ** Hap. leg. ?; P.N./A. fr. **kidiz**. **Xak.** x1 (after **kidizlik**) and with -ğ (i.e. **kidizliğ**) 'one who owns (felt)' *Kaş.* I 507.

D **kidizlik** Hap. leg.; A.N. (Conc. N.) fr. **kidiz**. **Xak.** x1 **kidizlik yuñ** 'wool destined to be made into felt' (*al-libd*) *Kaş.* I 507.

D **ködezzil-** Hap. leg.; abbreviated N./A.S. fr. **ködezzil-**; such N./A.S.s fr. Tris. V.s are very rare, and the precise form of this one was prob. devised to suit the metre. **Xak.** x1 **KB seväkre:k atın er kişenliğ tutar kerekliğ atın kör ködezzilğ tutar** 'a man keeps his favourite horse hobbled, but his ordinary working horse he (merely) keeps under observation' 315.

Tris. V. GDZ-

D **ködezzil-** Pass. f. of **ködez-**; n.o.a.b.; cf. **ködezzilğ**. **Xak.** x1 **KB** (keep your tongue under control and) **ködezzildi baş** 'your head is protected' 176; a.o. 1271; XIII(?) *At.* **ködezzilse bu til ködezzilür özüñ** 'if your tongue is kept under control, you yourself are protected' 158.

Mon. GG

kek practically syn. w. **1 o:ç** and in the early period generally used in Hend. w. it; originally prob. 'malice, spite, secret hatred'; thence 'a desire for revenge', and finally 'revenge' and other extended meanings. Survives as **kek** in NC Kir., Kzx.: SC Uzb. and several NW languages. **Uyg.** VIII ff. Man. *TT II* 17, 84-5 (1 **öç**): Bud. *U II* 23, 13-14 (1 **öç**): **Xak.** x1 **kek al-ħiqd** 'malice'; hence one says **öçlüğ keklilğ kişi: şāhibu'l-ħiqd wa'l-ta'r** 'a malicious, revengeful man' *Kaş.* II 283 (the following word vocalized w. a *fatha* is **kükü**); I 43 and 230, 4 (1 **öç**): **KB** 2313 (1 **öç**): **Kom.** xiv 'hatred' **kek CCG**; *Gr.*

PU **ke:h** Hap. leg.; an Exclamation. At the end of the section containing this and similar Mon.s *Kaş.* says that they are pronounced . . . **keh** . . . in rapid speech, but not in writing and that the -h is (silent) like the *hā'u'l-istirāha*

in Ar. of which examples are quoted; the word should therefore perhaps be transcribed **ke**: **Xak.** XI **ke:h ke:h** 'an Exclamation (*harf*) used in calling a dog' *Kaş.* III 118.

kök, etc. Preliminary note. *There is great difficulty in determining how many early Turkish words of this general form there were and what were the qualities of their vowels and final consonants. Nawā'i had the same difficulty, see the quotn. fr. the Muḥākimate'l-luġatayn in Vel., p. 370 (top) where five alternative meanings are given:—'sky, melody, seam, cauterization (see 4 kök) and vegetation'. After the correction mentioned under kek has been made Kaş. lists three words with a short vowel and ten (some alternative meanings of the same word) with a long one. The first three mean 'pain, suffering' (kü:k or kü:g?); 'root' (kök) and 'thong' (kök) respectively. There is also another apparently early word meaning 'seam' or the like (kök). If this really is the word in Uyğ. it can hardly be a l.-w. fr. Pe. kü:k 'basting', and in that event the Pe. word may be a Turkish l.-w., but the status of the word is a little uncertain. Of the second ten the first (and so presumably the next six) are described as ending in -g, and the eighth (and so presumably the other two) as ending in -k. The first two 'metre' and 'melody' are alternative translations of the same word kü:g and the third 'a popular joke' is prob. an extended meaning of it. The fourth and fifth relating to animals were also certainly kü:g. The sixth and seventh, 'rust' and 'freckles', must be alternative translations of the same word which does not seem to be traceable elsewhere, but was perhaps kü:g. The eighth and ninth 'sky' and 'sky coloured' are alternative translations of kö:k. The last entry is a phr. meaning 'a village headman' otherwise traced only in KB; it is possible that the first element is the same word as the preceding.*

1 kök 'root, origin', lit. and metaph.; described by *Kaş.* as *Oğuz/Kıp.* but occurs in *KB*; survives in NE *Tuv.*: SW Az., Osm., Tkm. Cf. *tü:b, töz, yultz. Türkü VIII I E 3, II E 4 (?)*; *öksüz*: *Xak.* XI *KB bular erdi din ham şari'at köki* 'these were the root of the faith and religious law' 59; *iki neç turur aşlı yıldız köki* 'two things are its origin and root' (Hend.) 2132; *yemli ot köki* 'his food was the roots of plants' 6155; o.o. 338 (kaz-), 821, 2015, 2183, 5907: XI(II)? *At. köki körklüg erniğ xuyı körklüg ol* 'a man of fine family has a fine disposition' 317; *Tef. kök* 'lineage, origin, root' 182: XIV *Muh.* (under 'terms of relationship') *aşlı'l-nasab* 'lineage' *gög*: *ğ* (sic, in error?) *Mel.* 49, 2; *kök Rif.* 143: *Çağ.* xv ff. *kök rişa-i dirax't* 'the root of a tree' *San.* 307v. 18: *Kıp./Oğuz XI kök al-aşl*; hence one says *köküñ kirm mimnan aşluk wa ilâ man tantamî mina'l-qabâyil* 'who is your ancestor, and to what tribe do you trace your origin?' *Kaş.* II 284: *Kom.* XIV 'origin, lineage' **kök**

CCJ; Gr. 150 (quotn.): **Kıp.** XIII ('sky') **kök**; it is also 'family, origin, human semen' (*al-cins wa'l-aşl wa'l-nulfa*) *Hou.* 5, 1: XIV **kök al-cins**; one says **kök:küñ ne: dür** 'what is your family?' *Id.* 83; *al-cins kök* (*famir*) *Bul.* 5, 6: xv ('sky') **kök**; also *al-cins* in the sense of the races of mankind like *Türk, Rüm, and Habaşa Kav.* 58, 2; *cins kök Tuh.* 11b. 12.

2 kök 'thong' and the like. Survives in NC *Kır.*; NW *Rk.* **kök** 'a leather thong used to hold together the framework of a yurt; a narrow thong used by cobblers'. **Xak.** XI **kök rabtu'l-sarc** 'the thong fastening a saddle'; prov. **er sözl: bir eđer kök: üç** 'it is a sign of manliness to have one word and not to go back on it, just as there are three thongs on a saddle-bow' (*rabt hanwî'l-sarc*); if there were one more the saddle-bow (*al-qarbüs*) would break because of the excessive number of holes in it, and if there were less, the two thongs would not take the weight of a man *Kaş.* II 283.

3 kök 'seam' or the like. Survives in NE *Alt.*, *Tel.* **kök** 'seam' *R II* 1221; (*Tuv. kökte-* 'to sew (together), to file (papers) and the like): *SC Uzb. kök* 'basting, oversewing'. *Uyğ.* VIII ff. *Civ.* (if a mouse) **yoğurkamıñ öz kökün ırsırsar** 'bites a blanket or its own(?) seams' *TT VII* 36, 10-11; (in a document about the issue of cloth) **Semişke tonka köküne** (?so read) **bir böz bértim** 'I gave Semiş one (roll of) cloth for a garment and its seams' (?) *Uşp.* 38, 8-9: **Çağ.** xv ff. **kök (1) bixhä-i buzurğ hi bar cäma wa amäl-i äñ zädand** 'large seams which they make in a garment and the like' *San.* 307v. 14 (*bix* normally means 'root', but must here mean 'seam' or perhaps 'basting'); **yana kök tikerde köklemek dür** 'again there is the verb 'to make seams' (or 'to baste') for sewing seams' *Vel.* 370, 4-5 (quotn. fr. *Nawā'i*).

4 kök (*ğ-*) basically 'the sky'; hence 'sky-coloured, blue, blue-grey', etc.; for a similar range of colours cf. **yaşıl**. *S.i.a.m.l.g.* in both meanings except NE, where it has only the second (various *Sec. f.s* of *teñri*: reborrowed fr. *Mong.* being used in *teñri*); in SW *Osm. gök* (before vowels *gög* . . .); *Tkm. gö:k* (*gög*: . . .); these forms and *Az. köy* suggest that, in spite of *Kaş.*'s categorical statement that the final was -k, the original form may have been *gög*. See *Doerfer III* 1677. **Türkü VIII üze: kök teñri: asra: yağtz yer kırıntukda:** 'when the blue sky above and the brown earth below were created' *IE I, II E 2; kök teylin* 'their grey squirrel skins' *II N 12, S 12; kök (VU) öñ name of a river T 15; (IE 3, II E 4?; see öksüz): VIII ff. kök yürüñ taş* 'a blue white stone' *Toy. 5 (ETY I 57); o.o. do. 21; İrkB 64 (buymul): Man. üze on kat kök asra seğiz (sic) kat yer* 'the ten-fold skies above and the eight-fold earth below' *Chuas.* 42-4: *Uyğ. VIII ff. Man. kög (sic) kalıg (sic) yüzinte* 'on the surface of the sky' *TT III 129; (the demons who fell) köklerden . . . yérgerü* 'from the heavens to earth' *M II 7,*

17: Chr. *U I 8*, 13 (teġli): Bud. (my younger brother) *kök teprike yoklaġay* 'will (metaphorically) rise as high as heaven' *PP 57*, 2; a.o. *do. 61*, 4; *üstün kökdekl* 'situated above in the sky' *TT VII 40*, 11-12; o.o. *U II 37*, 53-4 etc. (*kalık*)—*kök linxwa* 'a blue lotus' *PP 38*, 1-2; *Suv. 347*, 8; (he drew mortals) *sansarlıġ kök titiġdin* 'out of the grey mud of the cycle of rebirths' (Sanskrit *samsāra*) *TT V 26*, 85-8; a.o.o. mainly for 'blue' and the like: *Civ. TT I 23* (uç-): *xiv Chin.-Uyg. Dict. R II 240* (*kalık*): **O. Kir.** ix ff. (I have parted from) *kök tepride: kün ay* 'the sun and moon in the blue sky' *Mal. 10*, 3; 45, 5: **Xak.** xi *kök:k* ('with -k') *al-samā* 'the sky' (prov.); *kök ton* 'a dark grey (*akhab*) garment'; also any colour (*lawın*) like the colour of the sky; and one says *kend kök:ki* 'the suburbs (*sawād*) of a town, referring to the greenness (*xudra*) of the trees *Kaş. III 132*; the Turks say *köp kök:k* for *aġbaru'l-muşha'u'l-lawın* 'dark dust-coloured', and the Oğuz say *köm kök:k*; *kö:k* is *al-akhab I 328*, 19-20; *ko:k temür* 'blue (*al-azraq*) iron' *I 361*, 26; a.o. *do. 362*, 9; *III 162* (*çüwit*); a.o.o. for 'sky': *KB yaşıl kök* 'the blue sky' 3, 1002—(the dry trees clothe themselves in green (*yaşıl*), crimson, scarlet, yellow), *kök* 'blue' (and red) 67; a.o.o. in both senses: *xiii(?) Tef. kök* 'heaven' (and earth) 182; *xiv Muh. azraqul-qamış* 'in a blue shirt' *kö:k tonlu*: *Mel. 11*, 1; *Rif. 84*; *al-azraq kök:k*; *şadidul-zurqa göm:g* (*sic*) 68, 4-8; 168 (*kö:m kök:k*); *al-samā* *gö:g* (*sic*); *al-macarra* 'the Milky Way' *gö:g yolu*; *qawş quzäh* 'rainbow' *gö:g yayı*: 78, 16; 183: (Çağ. see Osm.): **Oğuz** xi *köm* an Intensifying Particle (*harf mübāliġa*) for *al-lawını'l-aġbar*, one says *kö:m kök:k* 'dark dust-coloured' *I 338*; a.o. *I 328* (**Xak.**): **Xwar.** *xiv kök* 'green' *Qutb 100*; 'heaven' *MN 78*, etc.; **Kom.** *xiv kök* 'sky' *CCG*; 'blue' *CCL*; *Gr. 150* (quotns.): **Kip.** *xiii al-samā* *kök wa huwa'l-azraq Hou. 5*, 1; *al-azraq kök do. 31*, 3; *tawhid waşfi'l-azraq köz kö:k* (*sic*) *do. 31*, 7; *xiv kök al-azraq wa yutlaq 'alā'l-samā'* *İd. 83*; *kök yolu*: *al-macarra do. 83*; *köm kök al-şadidul-zurqa*; its origin *wa köp kök do. 84*; *al-samā* *kök Bul. 2*, 11: *xv* they say *köm kök fi ta'küdi'l-zurqa Kav. 5*, 7; *al-samā* *kök... wa'l-azraq minā'l-aluān do. 58*, 2; *azraq kök Tuh. 4a*, 2; 83b, 6; *samā* *kök do. 18b*, 7; *lāzward* 'lapis lazuli' *kök berez do. 38b*, 13: **Osm.** *xiv ff. gök* 'blue', etc.; c.i.a.p. *TTS I 316*; *II 444*; *III 304*; *IV 348*: *xviii gög* (*so spelt*) in *Rümi* (1) *şabza wa ülang* 'vegetation, meadow'; (2) *rang-i kabūd* 'blue' (quotn.), for 'intensely blue' *gög gömek*; (3) *asmān* 'sky' (quotns.); (4) metaph. as an expression for 'cauterization' (*süzāndan dāġ*) for which they burn blue paper *San. 307v*, 19 (the quotns. are in Çağ., the 'Rümi' may refer to the spelling *gög*, not to the word itself); *göm gög* (*so spelt*) 'intensely blue', also called *gög gömek 309v*, 10 (not described as *Rümi*, but the spelling suggests it).

VU 5 kök in the phr. *kök ayuk*; pec. to **Xak.** **Ayuk** is otherwise unknown, and its

meaning obscure; it is not therefore possible to say whether *kök:k* in this phr. has one of its normal meanings. **Xak.** xi *kök ayuk* (spelt as one word, but immediately follows 4 *kök:k*) 'the title given to the headmen of villages and Türkmen (tribes)' (*akābiratu'l-rasātiq wa'l-turkmān*) *Kaş. III 133*: *KB* (hear the words of) *billir kök ayuk* 'the wise headman' 2644; (in a passage about the appointments open to persons at the royal court; some become *öge*;) *kayu kök ayukluk üze at alur* 'some receive the title of 'headman' 4067 (some *inanç beġ*, *çaġrı beġ*, *kül erkin(?)* or *çavlı beġ*).

VUF 1 kü:g 'Song, melody', and the like; l.-w. fr. Chinese *ch'ü*, Middle Chinese *h'ok*, 'song' (Giles 3,062). Survives in most NE languages; **NC Kir.**, **Kzx.**; **SC Uzb.** as *kü*, *küg*, *küy*; l.-w. in Pe. as *kük* in such phr. as *kük hardan* 'to tune (an instrument)'. **Uyg.** *viii ff.* **Man.** *tükedi Afrin Çor Tegin küġi* 'here ends Afrin Çor Tegin's hymn' *M II 8*, 19; a.o.(?) *do. 7*, 1-2 (*takşut*): **Xak.** xi *kü:g* ('with -g') *aruđul-şir* 'the metre of a poem'; one says *bu: yıl ne: kü:g*; *üzge: ol* 'what is the metre of this poem?' (*ğazal*): *kü:g* 'the tune of a song' (*al-laġn fi'l-ġinā*); hence one says *er kü:glendi: ġanā'l-racul bi-laġn lahu* 'the man sang a song in its (right) tune'; (in a verse, misplaced after 3 *kü:g*;) *kü:gler kamuġ tüzüldi: waqa'ati'l-muwafaqa bayn alġani'l-ġinā* 'harmony has been established between the tunes of the songs' *Kaş. III 131*: **Çağ.** *xv ff.* *kük* ('with k- -k') *sāz calmak* 'playing a musical instrument, or a tune' *Vel. 369* (quotns.); *kük* (between 3 *kök* and 1 *kök*) (2) *āhang-i sāz* 'the tuning of a musical instrument' *San. 307v*, 14 (quotns.); the para. ends by saying that in Pe. the word means (1) 'lettuce'; (2) 'cough'; (3) 'dome'.

VU 2 kü:g immediately follows the two entries of 1 *kü:g*; and is prob. merely an extended meaning of that word, since there is a similar combination of meanings in **Khak.** **Xak.** xi *kü:g* the word for any 'joke' (*ađluka*) which circulates among the people of any town during some year and is passed from mouth to mouth; hence one says *bu: yıl kü:g keldi*: 'this year's joke has arrived' *Kaş. III 131*.

?**D 3 kü:g** (no doubt **Dev. N./A.** fr. *kü:-*; survives only(?) in **NC Kir.** *küy* 'the tending of livestock'; this word also means 'the condition of livestock', which may belong here, or be an attenuated meaning of 4 *kü:g*. **Xak.** xi *kü:g yılık*: *al-dābbatu'l-masrūha acma* 'cattle driven out to pasture in a herd' *Kaş. III 131* (followed by a verse illustrating 1 *kü:g*).

4 kü:g survives in the **NC Kir.** phr. *kü:gö kel-* (of sheep and other female animals) 'to be on heat, ready to be mated'; **Kzx.** *küy* (see 3 *kü:g*;) seems to have the same meaning, cf. *küylö-* (of cattle, sheep and dogs) 'to mate' *R II 1420*. **Xak.** xi *kü:g şifādu'l-kabş wa'l-rwūsüş fi awānihi şātiya(n)*, 'the mating of

rams and wild animals in the mating season in winter'; hence one says **ko:y kü:gi: boldı:** 'the mating season for sheep (etc.) has arrived' *Kaş. III 132.*

PU 5 **kü:g** Hap. leg. in both senses; for 'rust' the ordinary words are **bas** and **2 tat**; there is no generally accepted Turkish word for 'freckle'; SW Osm. uses **çil:l**, but most languages use words derived, with some phonetic changes, fr. Mong. *sehgiil*. **Xak. XI kü:g** 'the rust' (*al-tib'*; MS. *tab'*) which forms on the surface of a mirror; hence one says **közjüke: kü:g tüştli:** 'greenness (*al-xudra*) and rust have formed on the surface of the mirror'; **kü:g** 'freckles' (*al-kalafa*) which appear on the faces of women (etc.) *Kaş. III 132.*

PU **kük** (or **6 kü:g?**) 'suffering, distress'; prob. n.o.a.b.; *R II 1417* notes a NC Kzx.(?) phr. **kily kör-** 'to suffer pain, or distress', but there is no other trace of it and there are in NC several words with a similar meaning which go back to **kün-**. See **kükmek**. **Uyg. VIII ff.** Civ. **közün içinde kük yok köpülün içinde kadğu: yok** 'there is no pain in your eyes or anxiety in your mind' *TT I 144-5*; **Xak. XI kük** (misvocalized *kek*) *al-mihna* 'distress, suffering'; hence one says **kük** (ditto) **kördi: er** 'the man suffered pain' (*imtahana*) *Kaş. II 283*; **kük** (so vocalized) **kördi: kere:kü: yüdti:** 'he was so badly off (*ra'äl-l-mihna*) that he had to carry his tent framework on his own back' *I 448, 1* (cf. **keten**).

Mon. V. GG-

PU **kik-** Hap. leg., but see **kikşür-**; as this word appears among the Bilitterals with two of the same consonants the final is likely to be **-k-** although the Perf. Suff. is given as **-di:**; syn. w. **bile:-**, etc. **Xak. XI (er) biçek kikdi:** 'the man sharpened (*asanna*) the knife and whetted (*amarra*) one (knife) against another' *Kaş. II 293* (**kike:r, kikme:k**).

Dis. GGE

VUS **kükü:** See **küküy.**

Dis. GGC

D **kökçin** Den. N./A. (indicating an attenuated colour) fr. **4 kö:k**; 'bluish, greyish'. The alternative fr. **kökşin** is prob. Secondary. Survives only(?) in NE Tel. **kökşün** 'grey-beard' *R II 1231*. See *Doerfer III 1679*. **Xak. XI kökşin ne:ḡ** 'anything the colour of the sky' (*ka-lavan'l-samā'*) *Kaş. I 437; I 186, 12* (**eğriş-**): **KB başında keçürmiş bu kökşin sakal** 'this experienced greybeard' 1798; a.o. 376 (**oḡun-**); (not to be confused with **kögsin** see **kögöz**).

Dis. V. GGC-

S **kikşür-** See **kikşür-**.

Dis. GGD

F **keḡde** (?**kaḡda:**) 'paper'; l.-w. fr. some Iranian language (?Sogdian) and cognate to

Pe. **kāḡad/kāḡid** 'paper'. Survives in NE Koib. **keḡde** 'thick paper' *R II 1065*. **Uyg. VIII ff.** Bud. (write the *dhāraṇi* on birch bark, (palm leaves) **keḡdede** 'paper' (linen or a wooden tablet) *U II 70, 4* (ii); o.o. *TT VI 202*; *Sw. 6, 8-9* (**2 *ko:ñ**); *Civ. H I 150* (**1 taḡ**), 152; *TT VII 25, 12* (**keḡede**).

Dis. V. GGD-

S **kökded-** See **köklet-**.

D **kekteş-** Recip. f. of **kekte:-** (which survives in NC Kır.), Den. V. fr. **kek**. Survives in NC Kzx. **Xak. XI ola:r ikki: kekteşdi: tahāqadā** 'those two secretly hated one another' *Kaş. II 222* (**kekteşür:**, **kekteşme:k**).

S **kökteş-** See **1 kökleş-**.

Tris. V. GGD-

D **kökedtür-** 'to exalt, praise to the skies'; Caus. f. of ***köke:d-** Intrans. Den. V. fr. **4 kö:k**, which would presumably have meant 'to go up to the sky' or the like. N.o.a.b. **Uyg. VIII ff.** Bud. **nom ermezig nom ol tēp kökedturdüm erser** 'if I have praised false doctrine to the skies saying that it is the true doctrine' *Sw. 137, 2-3*; a.o. *do. 135, 11* (**koḡıkartur-**).

Dis. GGG

kekük some kind of bird of prey; the identity of the *zummac* is uncertain, *Havas* 'a reddish falcon'; *Steingass* 'a species of eagle'. N.o.a.b. **Türkü VIII ff.** *Irğ B 23* (**bul-**): **Xak. XI kekük al-zummac**, a bird the bones of which are used in conjurations and sorcery (*fī'l-mayrinciyāt wa'l-enyāt wa ruḡyatuḡā*, sic) *Kaş. II 287*.

Tris. GGG

D **köke:gün** 'horse-fly' and the like; presumably Dev. N. fr. ***köke:-**, Den. V. fr. **4 kö:k**, in the sense of 'something which is sky-coloured, blue'. S.i.s.m.l. in NE, NC, NW, usually as **kökün/kögün** 'horse-fly, gad-fly'. **Xak. XI köke:gün al-'antara, wahwa dubāḡ azraq** 'a blue fly' *Kaş. II 287* (prov.); a.o. *I 188* (**ortu:**, same prov.): **Çaḡ. xv ff. göḡeyin** (spelt) 'a large fly (*magas*) which draws blood when it bites cattle' *San. 307v. 26*; **ḡöḡewün** (spelt) *xar-magas* 'gad-fly' 310r. 20; **Kıp. xiv kökewün** 'a flying creature (*ḡayr*) like a large fly, which settles on horses, cattle, etc. and bites them'; when they feel it they run away from it *Id. 83*; *al-zanbūr* 'hornet' **kökün Bul. 11, 2**.

Dis. GGL

D **kekliḡ** P.N./A. fr. **kek**; 'spiteful, revengeful'; practically syn. w. **öçlüḡ**, and in the early period usually used in Hend. w. it. Survives only(?) in NC Kır. **kektü:**; Kzx. **kekti.** **Uyg. VIII ff.** Bud. *TT VIII N:8* (**öçlüḡ**); **Xak. XI Kaş. II 283** (**kek**).

(D) **keklik** 'partridge'; prob. A.N. (Cone N.) fr. ***kek** as an onomatopoeic for the partridge's call. S.i.a.m.l.g. except NE. There is

another word for 'partridge' not noted before the medieval period, see çitl. Acc. to *Red.* in Osm. **keklik** is 'partridge' in general and 'the red-legged partridge' in particular and çil is 'the common grey partridge' and 'the francolin'. See *Doerfer* III 1639. Uyğ. VIII ff. Civ. **keklik** (*sic*) ötin 'the bile of a partridge' *H I* 50-2; **Xak. XI** **keklik al-qabç** 'partridge' *Kaş. I* 479 (misread as *al-qayh* in printed text); **KB ünin ötti keklik** 'the partridge sings his note' 76; **Çağ. xv ff.** **keklik kabğ** 'partridge' *San.* 300v. 23 (and two *phr.*); **Kıp. xiv keklik al-hacal** 'partridge' *İd.* 83; ditto (**çil/keklik** (misvocalized)) *Bul.* 11, 12; xv ditto **keklik Tuh.** 13a. 9; *dacâc* 'fowl' (**taşukf**) **keklik** do. 15b. 4.

Dis. V. GGL-

D kökle-, etc. Preliminary note. *Kaş. lists Den. V. s fr. 3 kök and 1 and 3 kü:g and Refl. Den. V. s fr. 1 kök and 5 kü:g; the basic form of the first survives in NE. There is in KB a Den. V. fr. 4 kö:k. There is in Uyğ. VIII ff. Man.-A M III 29, 10 (iii) a word kökleyür of which the meaning is entirely obscure. These seem to be the only early words of this form. San. 307r. 26 lists a Den. V. fr. 2 kök which s.i.s.m.l.*

D 1 kökle- Den. V. fr. 3 kök; 'to fasten with thongs'. Survives in NC Kir. köktö- and perhaps some other languages unless these are Den. V. s fr. 2 kök. **Xak. XI** **ol eđer kökle:di: şadda rapta'l-sarc** 'he tightened the thong of the saddle' *Kaş. III* 300 (**kökle:r, kökle:me:k**).

D 2 kökle- (ğ-) Den. V. fr. 4 kö:k; 'to be blue, grey, green, etc.' Survives in NC Kir. köktö-; SC Uzb. kükla- and perhaps elsewhere, but kö:ker-, q.v., is commoner in this sense. **Xak. XI** **KB** (hear the words of) **kart köklemiş** 'the old greyheaded man' 1492.

D 1 kügle- Den. V. fr. 1 kü:g; 'to sing' and the like. Survives in NC Kir. kü:lö:-/küylö- 'to tune' (a musical instrument); SW Osm. kökle- ditto (unless the latter is a Den. V. fr. Pe. kük). **Xak. XI** **er kügle:di: tağannä'l-racul bi-ğniya wa axraca lahn fil-ğinā** 'the man sang a song and brought out the melody in singing it' *Kaş. III* 301 (**kügle:r, kügle:me:k**); **Çağ. xv ff.** **kükle-** ('with k-k-') *söz çal-* 'to play (or tune?) a musical instrument' *Vel.* 369 (quotns.); **kükle- sâz-ra kük hadan** 'to tune a musical instrument' *San.* 307r. 26 (quotns.).

D 2 kügle- Den. V. fr. 3 kü:g; 'to graze'. As pasture is green there was an obvious temptation to regard this V. as identical with **2 kökle-**; this seems to be at the back of the entry **kökle-** 'to graze, put cattle out to graze' in *Vam.* 330, reproduced in *R II* 1227 as 'Çağ., Bokhara'; but the *Refl. f.* **küylen-** (of cattle) 'to be well-nourished' in NC Kzx. preserves the earlier form. **Xak. XI** **yilkı: kügle:di: ibtaqalati'l-dawâbb wa akalati'l-rabi** 'the cattle grazed and eat the spring pasture' *Kaş. III* 300 (**kügle:r, kügle:me:k**).

D köklet- Hap. leg.; Caus. f. of **1 kökle-**; this V. is listed under the cross-heading **-D-** (for the third consonant) which suggests that the original entry had **kökdet-**; the alternative form is morphologically inexplicable. The **-d-** suggests that the original form of **3 kök** was **kög** but the modern NC forms do not support this. See *şığtat-*. **Xak. XI** **ol eđer yalığın köklettı:** 'he ordered that the straps of his saddle-bow should be tightened' (*bi-şadd*); **kökdedti:** (*sic*) alternative form (*luğā*) *Kaş. II* 327 (**kökletür, kökletme:k**).

D 1 köklen- Refl. Den. V. fr. 1 kök; survives in SW Osm. **köklen-** 'to take root, be firmly established'. The basic form survives in NE Alt., *Tel. köktö-* 'to be related to (someone)' *R II* 1228. **Xak. XI** **er kökledi: ta'ağgala'l-racul** 'the man was well rooted' (i.e. of good family); also used for 'to stay in one place' (*ğaniya*) *Kaş. II* 253 (**köklenür, köklenme:k**).

D 2 köklen- Hap. leg.; Refl. f. of **1 kökle-**. **Xak. XI** **eđer kökledi:** 'the thongs of the saddle were tightened' (*suddat*) *Kaş. II* 253 (no Aor. or Infin.; followed by **1 köklen-**).

D 1 küglen- (kü:glen-) Hap. leg.; Refl. f. of **1 kügle-**. **Xak. XI** **er küglendi:** 'the man sang' (*ğannā*); originally **küglendi:** *Kaş. II* 253 (**küglentür, küglenme:k**); o.o. *II* 255, 9; *III* 131 (**1 kü:g**).

VUD 2 küglen- (kü:glen-) Hap. leg.; Refl. Den. V. fr. 5 kü:g **Xak. XI** **yüzi: anıy küglendi:** 'freckles (*al-kulfa*) appeared on his face'; originally **küglendi:** *Kaş. II* 253 (no Aor. or Infin.; followed by **1 küglen-**).

D 1 kökleş- Recip. Den. V. fr. 1 kök; cf. **1 köklen-**. Survives in SW Osm., where it is syn. w. köklen-. **Xak. XI** **ol anıy birle: kökleşdi: taşabbata bihi wa taşabbaka** 'he clung to him and wrapped himself round him'; there is a dialect form **köktaşdi:** (**2 kökleş-** follows here) **Bulğar XI** **ol anıy birle: kökleşdi: ta'ağgala ma'ahu 'aqda'l-ayıra** 'he made a tribal union with him' *Kaş. II* 224 (**kökleşür, köklesme:k**; one of the four Bulğar words in *Kaş.*).

D 2 kökleş- Hap. leg.; Co-op. f. of **1 kökle-**. **Xak. XI** **ol apar eđer kökleşdi:** 'he helped him to tighten (*fı şadd*) the thongs of the saddle-bow' *Kaş. II* 224 (no Aor. or Infin.; see **1 kökleş-**).

Dis. GGM

VU kökmek quite clearly legible in the photograph; according to *Mal.* (note op. cit.) it survives in SE Sarığ Yuğur as **keğmek**; **Keri kökmek** 'a kind of deer'; in Malov, *Yazyk zheltykh uigurov*, Alma Ata, 1957, p. 65 it appears as **kegmik** 'A kind of stag (Chinese *chi nien*) the size of a female donkey'. **O. Kir.** 1x ff. (I killed seven wolves, but) **barsığ kökmekig öltürmedim** 'did not kill leopards or stags' *Mal.* 11, 10.

PU**D** **kükmek/kükme:n** (?kügmek/küg-men) Hap. leg.; Den. N./A.s fr. **kük** (6 **küg**); the latter in this entry is unvocalized, and misvocalized in the main entry; these words seem to be vocalized with *fatha* but there is no doubt that the vowel was rounded. The second form seems to be the name, customarily transcribed **kögmen** of the Tannu Tuva mountains mentioned in Türkü VIII I E 17, etc., T 23, 28; if so the second consonant is **-g-**. **Xak. XI kükmek er** 'a man who has been tested (*harasathu*) by circumstances and endured sufferings (*al-miḥna*) and become hardened (*ištadda*) by them'; its origin is **kük al-miḥna**; this Adj. (*sifāt, sic*) is irregular (*cā'at sādḡ*); the regular form (*al-qiyās*) is **kükme:n Kaş. I 479**.

Dis. GGN

PU **kēgen** one of several words for 'illness, disease', or the like; pec. to Uyğ. and usually used in Hend. w. I **iḡ**; the spelling in *Suv.*, if correctly transcribed, points to **-é-** rather than **-i-**. Uyğ. VIII ff. Bud. (the *dhāraṇi* will be effective) **alku kēgeninte yılki kara kēgeninte iḡ kem** 'in all cases of disease, the diseases of cattle and common people(?), illnesses (Hend.)' (discomfort, danger, pain) U II 73, I (iii) ff.; (demons) **kezik iḡ kēgen kilḡuçi** 'who cause epidemic(?) diseases' TT V 8, 83; **açın iḡ kēgen (sic, spelt as one word) aḡasın amırtıḡurdaçı** 'reducing the danger of hunger, pain and disease (Hend.)' *Suv.* 399, 18.

VUD **köge:n** the **-ö-** is shown in Kom. but this may be a dialect form since the word seems to be a Dev. N. fr. **kü:-**, the **-ü-** in which is fixed by 3 **küiḡ**, 2 **kügle:-**. This word has nothing to do with Kıp. (PU) **kö:ken** 'plum, peach' in *Hou., Id., Tuh.* which is a l.-w. connected with Ar. *xawx*, which is said to be an Aramaic l.-w. (see *Hou.*, p. 100), perhaps through some Iranian intermediary. **Xak. XI köge:n ribāḡu'l-bahm wa ribāḡu'l-ḡalāyib 'inda'l-ḡalb** 'a noose to control calves, colts, etc.', and milch cows, etc. at milking time': **yél köge:n qaves quzah** 'rain-bow' (lit. 'a noose on the wind') *Kaş. I 415*; **Kom. XIV kögen** 'a rope for tying lambs and kids' *CCG; Gr.*

S **kökü:n** See **köke:gün**.

PUD **kikiñç** A Dev. N., but w. no obvious connection w. **kik-**; 'reply', nearly always in the phr. **kikiñç bér-** 'to give a reply'. N.o.a.b. Türkü VIII ff. Man. **dımdarlar inça kikiñç bérdirler** 'the Elect gave the following reply' TT II 6, 2; Uyğ. VIII ff. Man.-A (if anyone asks how he killed the demon) **inça kikiñç bérḡil MI I 19, 11-12; a.o. do. 37, 19**. Bud. (then his father the king hearing this petition) **neḡ kikiñç (Pellist transcribes *hēginç*) bérü umadı** 'could not give any reply' PP 15, 8 (see note thereon); (after a question, the Buddha) **şlok takşutın inça tēp kikiñç yarlıkadı** 'deigned to give the following reply

in verse' *Kuan. 175; o.o. USp. 97, 1; 102b. 14; Suv. 589, 3*.

Dis. V. GGN-

PU(D) **kikne:-** Hap. leg. ?; morphologically could be Den. V. in **-e-** fr. **kēgen**; the meaning can only be conjectured, but is clearly pejorative. **Xak. XI KB** (if you make a request, state it clearly; if you are asked a question, tell the truth. Do not make pointless remarks or harry (*sondama*) people) **uşak söz eḡerme yēme kikneme** 'do not follow up scandal or' 4301 ('be spiteful' would suit, if it could be connected with **kek**).

Dis. GGR

kekre: 'an acrid, or bitter, plant', usually one eaten by livestock. Survives in SE Türkü **kekre** 'ergot' BŞ 525; SW Osm., Tkm. **kekre** 'a bitter plant; acrid, bitter'. No obvious etymology, perhaps a l.-w. Uyğ. VIII ff. Civ. **kekre** 'a bitter medicinal herb' H II 8, 47; **Xak. XI kekre:** 'a bitter plant (*nabt murr*) eaten by camels' *Kaş. I 422*.

D) **kökrek** Dev. N. fr. **kökre:-**; 'thunder'. N.o.a.b. There is no connection between this word and **kökrek** 'the chest, the upper part of the body' noted in Çağ. *San. 307v. 28; Kıp. Hou. 21, 22* and some modern NC, SC and NW languages; the origin of this word is obscure; it is apparently neither Mong. nor Iranian, and it is hard to see how it could be connected with **kögüz**, same meaning, through some L/R Turkish language, but the Çuv. form of that word is **kākār**, *Ash. VII 107*. **Xak. XI Kaş. III 282 (kork-): Kıp. xv ra'd** 'thunder' **kökrek Tuh. 16b. 5**.

Dis. V. GGR-

kekir- (**-ḡ-**; ?-ḡ-) 'to belch'. S.i.a.m.l.g.; SW Az. **keyir-**; Osm., Tkm. **geḡir-**. **Xak. XI er kekirdi:** 'the man (etc.) belched' (*tacaşsa'a*) *Kaş. II 84 (kekire:r, kekirme:k)*. XIV Muh.(?) *tacaşsa'a kekir- Rif. 106* (only); *fahiqa* 'to overflow' **kekir- (MS. kelir-) 113; al-caşā' kekirkmek (MS. -mah) 164; Çağ. xv ff. geḡir- (so spelt) ariḡ zadan** 'to belch', in Ar. *tacaşsu'* *San. 315f. 22* (quotn.); **Kom. XIV 'to belch' kekir- CCG; Gr.**

D) **kigür-** abbreviated Caus. f. of **kir-**; 'to bring in, introduce', and the like. N.o.a.b.; modern Caus. f.s of **kir-** are **kirḡiz-**, **girdir-**, and the like. SE Türkü **kigür-** in R II 1341 should be transcribed **keygür-** and is a Caus. f. of **keḡ-**. Türkü VIII ff. Man. *Chuas. 229 (ét-): Uyğ. VIII ff. Chr. U I 7, 4-5 (ur-)*: Bud. **köni yolka kigürür** 'brings them into the right way' TT VI 255-6; o.o. *do. 394 (v.l.); PP 18, 1; 25, 2-3 (tapa); TT VIII D.6 (üzlünçülüḡ): Xak. XI KB *çerigde bir ança busuḡka kigür* 'put some of your troops in an ambush' 2370: XII(?) *KBVP ne törlüḡ bü sözler öñim tildeki kigürmiş muḡar kör kamuḡ eldeki* 'see what (different) kinds of names have been given to this poem in different languages in various*

countries' 31 (grammar chaotic): XIII(?) KBPP 25 (üşk); *Tef. kıvür-* 'to bring to (or into)' 177: XIV *Rhğ. uçmak içre kıgürüp* 'taking him to paradise'; a.o.o. R II 1341 (quotns.): *Çağ. xv ff. gılvür-* (spelt) *dâxil kardan* 'to cause to enter' *San.* 316v. 23 (quotns.): *Xwar. xiv kevr-*, *kıgür-*, *kıvür-* 'to bring in' *Qutb* 95-9; *kıgür-* *Nahc.* 254, 13; 255, 3; 280, 11: *Kom. xiv* 'to bring into' *küvür- CCG*; *Gr.* 160 (quotns.): *Osm. xiv ff. gılvür-*, occasionally *gılvür-* 'to bring into, let in, admit' (esp. to paradise); common till XVI, occurs in XVII *TTS* I 313; II 439; III 299; IV 343.

D *köker-* (-ğ- -ğ-) Intrans. Den. V. fr. 4 *kök*; 'to be, or become, sky-coloured, blue, grey', etc. S.i.a.m.l.g.; in most modern languages the second consonant is -ğ-/-v-/-y-; SW Az. *köyer-*; Osm. *göger-*/*göver-*; Tkm. *göger-* (this last also means 'to take root', as a similar Den. V. fr. I *kök*). *Xak. xı kökerdi: neṛ* 'the thing was dusty' (*ağbara*), that is was the colour of the sky *Kaş.* II 84 (*kö:kerür*, *kö:kerme:k*): XIV *Muh.*(?) *izraqqa* 'to be blue' (*köli:-* (?); in margin *köker- Rif.* 103: *Çağ. xv ff. göger-* (-ğünçe, 'with k-ğ-ğ-') *göger-Vel.* 370; *göger-* (*sic?*; not spelt) (1) *sabz şıdan wa rüydân* 'to become green; to sprout'; (2) *habûd şıdan* 'to become blue' *San.* 307r.5 (quotn.): *Kıp. xv* (among Den. V.s) and from *kök, köker- Tuh.* 83b. 6: *Osm. xiv ff. göger-* 'to be blue, green', etc.; fairly common *TTS* I 346; II 443; IV 348.

PU *kögür-* n.o.a.b.; the Türkü text is not very clear, and the Uyğ. ones open to some doubt; the meaning of *kıgür-* would suit all the passages; these may in fact be misreadings of word or in some cases mistranscriptions of *kötür-*. Türkü VIII ff. *yolta: at kögürmiş erke: I yarık yarıtğ bolıt:* 'one breastplate was issued to the man who brought in(?) the horse from the road' *Mıran* B r. 6 (ETY II 66): Uyğ. VIII ff. Bud. arvişlar elğın uluğ törlüğ ağır ayağ üze kögürserler ('or *köpürserler?*) 'if they bring (or, reading *köpürserler*, 'publish'; or, reading *kötürserler*, 'raise') the chief of the *dhāranis* with great respect' U II 73, 3-4 (iii): Civ. *men borlukka özge kişi kögürmezmen* (queried) 'I will not admit(?) other people into the vineyard' USP. 32, 10; in 115 in a list of penalties for challenging the validity of a contract, the heaviest penalties are to be 'presented' (*ün-türüp*, l. 18) to the central government and the *tegitler*, the next heaviest to be 'brought' (*kögürüp?*, l. 19) to the *şuk kut*, and the lowest to be 'given' (*bérin*, l. 20) to the treasurer of the town of Koço.

D *kökre-* (-ğ-) Den. V. fr. 4 *kök:k*; etymologically the basic meaning must be 'to thunder'; also used for 'to make a loud noise', in various contexts. Survives for 'to thunder' in NE Alt. *küküro- R II 1424*: NW Kar. T. *kökre- do. 1224*; Kaz. *kükre- do. 1424*; Kumyk *köküre-*. SW Osm. *kükre-* 'to foam at the mouth, be sexually excited' seems to be

a different word. Uyğ. VIII ff. Bud. *arslan xanı kökremiş teg* 'as if the king of the lions had roared' *Suv.* 646, 3: *Xak. xı arslan: kökre:di:* 'the lion roared' (*za'ara*); and one says *buğra: kökre:di:* 'the camel stallion bellowed' (*hadara*); and one says *bult kökre:di:* 'the cloud thundered' (*ra'ada*); also used metaph. for the shouts of warriors on the battlefield *Kaş. III 282* (*kökre:r, kökre:me:k* prov. see *kok*); o.o. I 125, 13 etc. (*arslanla:-*); I 354, 23: *KB* 86 (*bult*): *Çağ. xv ff. kökre-/kökreş-* 'to thunder, or roar', of thunder, lions, etc. *San.* 307r. 7 (quotns.): *Xwar. XIII ditto 'Ali* 39: *xiv ditto Qutb* 101, *MN* 75: *Kom. xiv ditto CCI*; *Gr.*: *Kıp. XIII al-ra'd kökre:me:k* *Id.* 5, 10 (MS. *dökremek*): *xiv ditto Bul.* 3, 2; ditto and the V. fr. it is *kökre- Id.* 83: *xv ba'ba'a* 'to bellow' (*bozla-*) *kökre- Tuh.* 8b. 7.

D *kıgrül-* Hap. leg. ?; Pass. f. of *kıgür-*. *Xak. xı tavar: evke: kıgrüldi:* 'the property was brought into (*udşıla*) the house' (etc.) *Kaş. II 237* (*kıgrülü:r, kıgrülme:k*).

D *kekreş-* Hap. leg.; Recip. f. of *kekre:-*, Den. V. fr. *kek*, which seems to be noted only in SW Osm. where it means 'to be, or become, sour or acid'. Cf. *kekre:*. Uyğ. VIII ff. Man.-A (they quarrel with one another and exchange abuse) *bu karğantukın alkantukın kekrestükün (VU) yöntüstükün (sic, with -s- for -ş-)* 'because of this cursing and abuse, and because they hate and quarrel with one another' *MI* 9, 16-18.

D *kökreş-* Co-op. f. of *kökre:-*; n.o.a.b. *Xak. xı bulıtlar kamuğ kökreşdi:* 'the clouds all thundered (*ra'adat*) together'; and one says *buğra:lar: kökreşdi:* 'the camel stallions bellowed (*tahaddarat*) together', also used metaph. for the shouts of warriors on the field of battle, one says *alplar kökreşdi:* 'the warriors shouted (*tahaddarat*) together' *Kaş. II 222* (*kökreşür:*, *kökreşme:k*; verse); a.o. III 147, 16 (same verse): *Çağ. xv ff. San.* 307r. 7 (*kökre:-*).

Tris. GGR

(D) *kögürçgün* (? *gö:-*) 'pigeon, dove'; morphologically obscure, but prob. connected with 4 *kök:k* in the sense of 'a grey bird'. S.i.s.m.l. in NC, NW, SW with phonetic changes; SW Az. *köyerçin*; Osm. *güvercin*; Tkm. *gö:gerçin*. NE languages use quite different words or phr. and SE, SC forms of *Pe. kabutar*. Uyğ. VIII ff. Bud. *kögürçgen Suv.* 209, 6 (*aṅıt*); 620, 20; Civ. *kögürçgen H I 40* (*çokrat-*): *Xak. xı kögürçgün: al-hamām* 'pigeon, dove' *Kaş. III 419*: *Çağ. xv ff. kögerçin kabutar* 'pigeon, dove' *San.* 308r. 1: *Xwar. xiv ditto Qutb* 101: *Kom. xiv 'dove' kügerçin CCG*; *Gr.*: *Kıp. XIII al-hamām köwerçin Hou.* 10, 6: *xiv kögerçin ditto Id.* 83; *Bul.* 12, 4: *xv ditto Kav.* 39, 5; *hamām ögerçin* (corrected below to *kö:-*) *Tuh.* 13a. 10.

Tris. V. GGR-

D kögürçgü:nleş- Hap. leg. and prob. used only in the Ger. in -ü; Recip. Den. V. fr. **kögürçgü:n**; mentioned only as a grammatical example. **Xak. XI of meniğ birle: oyna:dı: kögürçgü:nleşü:** 'he gambled with me with a pigeon as the stake' *Kaş. II* 226, 13; n.m.c.

Dis. GGS

S kögüs See **kögüz**.

Dis. GGŞ

?F **ke:küş** Hap. leg.; prob. a l.-w. **Xak. XI ke:küş dawâ' yuflâ bi'l-ıvaram vahwa'l-kundus** 'a medicinal plant applied to swellings; hellebore' (Brockelmann, *Saponaria* or *Veratrum album*) *Kaş. I* 407.

D kökiş Den. N./A. fr. 4 **kö:k**. Survives in SE Türki **kökiş**; NC Kır. **kögüş**. **Xak. XI KB kökiş turna** 'the blue-grey crane' 74.

S kö:kşin See **kö:kçin**.

Dis. V. GGŞ-

D kıkşür- Caus. Refl. f. of **kik-**; n.o.a.b. **Türkü VIII I E 6 (II E 6) (I 6çli): VIII ff. Man. yeme sav 6litip sav kelürüp kışğ kıkşürü sözledimz erser** 'if we have carried remarks to and fro and incited people to mutual enmity *Chuas.* 104-7; (Uyğ. VIII ff. Bud. this word is perhaps the right reading in *PP* 18, 1 where Pelliot says the scribe first wrote *ëkeşlür* and then corrected it to *ëkeşlürüyür*; (among the dangers of the sea) *törtünç uluğ tegzinç k[emil]ke kigürür suv kıkşürür(?) sokuşur* 'fourth, the waters which bring great waves to the ship, quarrel(?) and strike one another': **Xak. XI er biç:k kıkşürdi:** 'the man whetted (*amarra*) the knives one against the other'; and one says **ol ikki: er kıkşürdi:** 'he incited (*agrâ*) one of the two men against the other' *Kaş. II* 195 (*kıkşürür*, *kıkşürme:k*).

Dis. GGY

VU küküy Hap. leg.; 'maternal aunt' (mother's sister), the feminine counterpart of **tağay**. The word was lost at an early date, and in the lists of terms of relationship is replaced in *Muh.* by 'mother's sister' and in the Kıp. vocabularies by that or phr. incorporating **tağay**, q.v. **Xak. XI kükü: al-xâla** 'maternal aunt'; also, and more correctly (*al-aşahh*), **kükü:y**; one says **kükü:yüm keldi:** 'my aunt has come' *Kaş. III* 232.

Dis. GGZ

kögüz (gögöz) 'chest, breast'; a neutral word used both for men and women. A very old word which survives in Çuv. as **kâkâr**, *Ash. VII* 107, and also in NE most languages **kögüs R II** 1233; **Khak. kögis:** SE Türki **köküs:** SW Az. **köks;** Osm. **gögüs;** Tkm. **gövüs**. Other languages mostly use **tö:ş** or **kökrek** (q.v.). The word came to have also

a metaph. meaning 'mind, or thought' fairly early. The final was certainly originally -z but forms with -s occur fairly early. **Uyğ. VIII ff. Man. kögüzl kaza** 'with black breasts' *M I* 18, 5 (i); Bud. usually in a physical sense, e.g. **këp körtle kögüz** 'a broad, beautiful breast' *TT X* 444; o.o. *U IV* 30, 54 (**emig**); *TT V* 4, 7-11 (**eğim**)—sometimes represents Sanskrit *mati* 'mind' and the like *Kuan.* 69, 199 (and see **kögüzlüg**); spelt **gögös** in Tibetan transcription (*Studies*, p. 99): **Civ. bars künde kögüzde bolur** 'on the Leopard Day it gets in the chest' *TT VII* 19, 4; (for a pain) **iç kögüzke** 'within the chest' *III* 186—**kögütlüg kögüzüp ökünmecki üküş** 'there is abundant repentance in your mind and thoughts' *TT I* 81-2; **Xak. XI kögüz al-şadr** 'breast' *Kaş. I* 366; (fire blazes) **kögsl ara:** 'in their breasts' *I* 230, 6; **KB** (when a man finds himself in this fleeting world for a couple of days) **nelük kerdî kögsin kaya teg bolup** 'why does he throw out his chest and behave like a rock?' 1535; o.o. of **kögsin** (or **kögüz**) **ker-** 133 (mistranscribed), 5211, 5326; a.o. 4845: **XIII(?) At. kerip xalqka kögüşin** 'if you throw out your chest at people' 278; *Tef.* (his mother's) **kögsl** 183; **xiv Muh.(?) al-şadr köküz Rif.** 141 (only); **Çağ. xv ff. kögsük** (so spelt, see *San.*) **gögüs . . . şina** 'breast' *Vel.* 368 (quoting); **kögs şina San.** 308r. 2 (same quoting, but correcting *Vel.*'s word to **kögsum** 'my breast'); **kögüs şina** 308r. 14 (quoting); **Xwar. XIII(?) anasım kögüzündün** (or **g- . . . -s-?**) 'from his mother's breast' *Og.* 8-9; a.o. 13-14: **xiv kögüs** 'breast' *Qutb* 100; **Kom. xiv** 'chest' (and 'womb') **kögüs/kövüs/köks- CCG; Gr. (CCI** **tö:ş): Kıp. (xiii** 'foster-brother' **kö:güzde:ş Hou.** 32, 7); **xv al-şadr kögüs Kav.** 60, 18; **şadrul-insân kögüs Tuh.** 22a. 3; **Osm. xiv** to **xvi** 'chest' **gögüz** (fr. **xv gögüs**), before vowels **gögüs** in several texts *TTS I* 316; *II* 444; *III* 304; *IV* 348; **gögüs ger-** in *III* and *IV*.

Tris. GGZ

D kögüzlüg (g-) P.N./A. fr. kögüz; survives in several NE languages as **kögüstüg/kögüstü:** 'intelligent, understanding' *R II* 1234. **Uyğ. VIII ff. Man.** (addressed to a deity) **kögüzlügüm bilgem** 'my thoughtful and wise one' *M II* 8, 14-15; Bud. **alkınsız kögüzlüg Bodisatv** translating Sanskrit *Akşayamati Bodhisattva* 'the Bodhisattva with the inexhaustible mind' is common in *Kuan.*; (if anyone is wicked and) **kararığ bilgısiz kögüzlüg** 'has a dark and ignorant mind' *do.* 66; a.o. *UŞP.* 102a. 31; (**xiv Chin.-Uyğ. Dict.** **kögüzlük** 'breastplate' *Ligeti* 174; *R II* 1234); **Xak. XI KB** **neçe kür kögüzlüg küvenür erig** 'how many bold, courageous, proud men' (has death destroyed) 4845.

D köküz:zme:k Hap. leg.; Den. N. fr. **kögüz;** no doubt 'breastplate'. **Türkü VIII Tay Öge:ke:] bir kökü:zme:k yarık[kö yarılığ] bolıtı:** 'one piece of breast armour was issued to Tay Öge:(?)' *Miran C 6 (ETY II* 68).

Mon. GL

köl: (ğ-) any large body of water, natural or artificial, normally 'pool' or 'lake'. Except in *Kaş.*, and there prob. only in one phr., never used for 'sea', or for 'river'. S.i.a.m.l.g.; SW Az. kö:l; Osm. gö:l; Tkm. kö:l. See *Doerfer III 1682-3*. Türkü VIII in geog. names, (VU) Türkl: Yargun Köl I E 34; Kara: Köl I N 2: VIII ff. *Irkb 22* (içgin-); Üyg. VIII in geog. names, (VU) Çığirtın Köl *Şu. E 6*; Kazluk Köl ('Goose lake') *do. S 2*; (PU) Taygan Köl S 3; Yula: Köl S 6: VIII ff. Bud. (you must imagine that yürlüp köl boltu 'it has become a white lake' *TT V 6, 47*; a.o. *do. 12, 126*; bir uluğ köl 'a large lake' *Suv. 600, 5*; Civ. (the swan has flown away and) köllge konmaz 'does not settle on its lake' *TT I 215-216*; uluğ köl üze 'on the big lake' *USp. 55, 20*; **Xak. xi kö:l al-hawd** 'a pool': kö:l al-ğadir 'pond': a list of five 'lakes' (*buhayra*) with their locations follows:- Isig kö:l; (VU) Kürüp kö:l; Sıdıq kö:l; Yulduz kö:l; A: kö:l; 'the dimensions of each of these lakes is thirty or forty *farsangs*; there are many such lakes in the country of the Turks, but I have mentioned only the larger ones in the Moslem country': kö:l al-bahr *nafsuhu* 'the actual sea'; hence 'sea foam' (*zabadu'l-bahr*) is called kö:l köpükl: and not teğiz köpükl: *Kaş. III 135*; seven o.o. translated al-hawd or al-ğadir: XIII(?) *At. wafā köll suğlup* 'the lake of good faith has sunk into the ground' 387; xiv *Muh. al-hawd gö:l* (*sic*) *Mel. 77, 9*; *Rif. 181*: Çağ. xv ff. kö:l ('with -ö-') 'a place in which water collects' *San. 308v. 19* (quotn.). **Xwar. XIII(?) bir köl arasında** 'in the middle of a lake' *Oğ. 71*; xiv kö:l 'lake' *Qutb 101*; **Kom. xiv ditto CCG**; **Gr.: Kıp. XIII al-ğadir** (*bula:k* also called) kö:l *Hou. 6, 19*; xv *birka* 'pool' kö:l *Tuh. 7a. 13*.

I kü:l 'ashes, cinders'; s.i.a.m.l.g. Uyğ. VIII ff. Civ. kü:l 'ashes', sometimes spelt *kkül* occurs several times in *HI* and *II* and *TT VII 26, 12*; **Xak. xi kü:l al-ramād** 'ashes' *Kaş. I 337* (prov., see I ür-); o.o. *I 129, 4* (örite-); *III 237, 10* (teği): xiv *Muh. al-ramād gü:l*: *Mel. 68, 16*; *Rif. 169* (*gü:k*): Çağ. xv ff. kü:l (with -ü-) *xākistar* 'ashes' *San. 308v. 19*; **Xwar. xiv ditto Qutb 106**; **Kıp. XIII al-ramād kü:l Hou. 17, 15**; xiv ditto *Bul. 4, 11*; ditto ('with k-') *İd. 83*; xv ditto *Tuh. 16b. 6*.

VU 2 kü:l either a P.N., or more probably a title, very common in the early period; the vowel is uncertain but as the Chinese character used to transcribe it was *k'ue*, Middle Chinese (*Pulleyblank*) *k'iwāt* (Giles 3,252) -ü- is perhaps likelier than -ö-; *Kaş.*'s etymology is obviously preposterous. The relationship between this word and Küll Çor, the name of the persons commemorated in *Ix.* is obscure; but the possibility that the word was originally küll, with short -i, cannot be excluded (see *Studies*, p. 88). Türkü VIII the best known name is Kü:l Tegin commemorated in *I*; Kü:l Çor (perhaps identical with the Küll Çor of *Ix.*) *II S 13*; Kü:l Tođun *Ix. A. (ETY II 121)*;

(PU) Seviğ Kü:l İrkin *II S 14*; VIII ff. Kü:l Çığış: *Miran A 17 (ETY II 65)*; Uyğ. VIII Kü:l [Bil]g[e:] *Şu. N 5*; VIII ff. Bud. Kü:l Blige Teprı *Elğ Pfahl. 6, 3*; O. Kir. IX ff. Küç Kü:l Totok *Mol. 25, 2*; **Xak. XI Kaş. I 108** (1 irkin); *I 428, 19* (bilge).

Mon. V. GL-

kel- (ğ-) 'to come', sometimes with the implication of 'to come back'. S.i.a.m.l.g.; SW Az. kel-; Osm., Tkm. gel-. Türkü VIII kel- 'to come', very common in *I, II, T*, etc.: VIII ff. ditto in *Irkb*: **Man. [gap] tarxan kelğince** 'until . . . Tarxan comes' *TT II 6, 19*; a.o.o.: Uyğ. VIII kel- is common in *Şu.*: VIII ff. **Man.-A terkeleyü kelttiler** 'came quickly' *M I 13, 18*; a.o. 15, 7; **Man. [gap] kılı keltiğiz** 'you have come to make . . . ' *TT III 106*; **utru keltiler** 'came to meet' *IX 86*; a.o.o.: **Bud. kel-** 'to come' is very common: Civ. ditto: **Xak. xi er evke: keldi:** 'the man came (atā) to the house' (etc.) *Kaş. II 25* (kel:r kelme:k; prov.); very many o.o.; *KB tapuğka kelp* 'coming to take service' 100; **iđi kēçki söz ol mafalda kelir** 'a very old saying comes in the proverb' 110; many o.o. 259, 273, etc.: XIII(?) *At. kel-* is common; *Tef. ditto 170*: xiv *Muh. cā'a* 'to come' *gel-Mel. 24, 15*; *Rif. 107*; many o.o. more often spelt *gel-* than *kel-*: Çağ. xv ff. kél- (-gen, etc.) *gel- Vel. 358-9*; kél- *amadan* 'to come' *San. 315v. 8* (quotns.); **Xwar. XIII kel-** 'to come' *'Ali 25*; XIII(?) ditto *Oğ. 11*, etc., usually spelt *kél-*; xiv *kel-/kél- Qutb 93-6*; *kel-MN 47*, etc.; *Nahc. 314, 15* etc. (common); **Kom. xiv 'to come' kel- CCI, CCG**; *Gr. 136* (quotns.); **Kıp. XIII cā'a kel- Hou. 51, 11**; a.o.o.; 'next' (year, month) *kelğen- do. 28, 8*; 'next but one' (year, etc.) *keldeci: do. 28, 8*; xiv *kel- cā'a*; *keldeci yıl* 'the coming year' *İd. 83*; ditto *ğelen yıl Bul. 13, 12* (so spelt): xv *cā'a kel- Kav. 9, 21* a.o.o.; *Tuh. 12a. 4* a.o.o.

köl- (ğ-) 'to harness' (an animal to a plough, etc.) and the like. Survives only(?) in NE Koib., *Sag. R II 1268*; *Khak. See költür-, kölük, kölün-*. Türkü VIII ff. *Irkb 25* (*bokursi*): **Kıp. xiv köl-** ('to laugh' and) *rabaqa qavā'ima'l-ğāt l'l-dabh* 'to fasten the legs of a sheep for slaughter' *İd. 83*.

kül- (ğ-) properly 'to laugh; to laugh at (someone *Dat.*)', but in some contexts, esp. in *KB*, more like 'to smile' (properly *külüm-sin-*). S.i.a.m.l.g.; in SW Az. kü:l-; Osm., Tkm. gül-. **Xak. xi er küldi:** 'the man laughed' (*dahika*) *Kaş. II 26* (*küle:r, külm-e:k*; verse *külse*: translated 'if (a man) smiles at you' (*yatabassam lak*)); about a dozen o.o. (translated *dahika*): *KB küle* 'smiling' 70, 601, 657, 941, etc.; *küler yüz* 'a smiling face' 2072, 2479, etc.; *saņa külmesüni kedin kelğücl* 'so that those who come after may not laugh at you' 1227; o.o. 76 (*katğur-*), 707 (*basit-*): XIII(?) *At. saņa külmesüni 172*; *Tef. kül-* 'to laugh at' 188; xiv *tabassama gül-Mel. 24, 3* (*Rif. 105* *biskar- Hap. leg.?*);

dahka gül- 28, 3; III (gül-); *al-dahak külmek* 34, 16; 120; a.o.o.: *Çağ.* xv ff. *kül-xandidan* 'to laugh' *San.* 308r. 17 (quotns.): *Xwar.* XIII *kül-* 'to laugh' 'Ali 25; XIII(?) *kül-* 'to smile' *Oğ.* 60 a.o.o.: XIV *kül-* 'to laugh, smile' *Qutb* 106; *MN* 109, etc.: *Kom.* XIV 'to laugh' *kül-* *CCJ*; *Gr.*: *Kıp.* *dahka kül-Hou.* 36, 10; XIV ditto *Id.* 83; *Bul.* 56v.: XV ditto *Kav.* 75, 14 (and 61, 14); *Tuh.* 23a. 10 a.o.o.

Dis. GLE

VU?F 1 *küll:* Hap. leg.; prob. a Chinese phr., the second syllable *li* 'plum' (*Giles* 6,884). *Xak.* XIV *küll:* *mā yucaffaf mina'l-xawxi'l-mişmiş ma'a navâtihâ wa lâ yuffaq* 'apricots dried with the stones inside, not split' *Kaş.* III 234.

2 *küli* See 2 *kül.*

Dis. V. GLE-

D *küle-* Den. V. fr. *kür;* 'to praise', and the like. Pec. to Uyğ. Uyğ. VIII ff. Bud. *öğür küleyür erdim* 'I was praising (Hend.)' *Hien-ts.* 1957; *eğüti yuqlap açın külep köni normuğ* 'expound and praise the true doctrine, making great efforts(?)' *do.* 2113-14; a.o.o.

köli- (ğ-) the basic meaning seems to be 'to be shady, or shaded' (Intrans.) and also perhaps 'to shade, give shade to' (Trans.); in the latter sense it survives in NE Tel. *kölö-* *R II* 1270, and Khak. *köle-*; it is the origin of *kölit-*, *kölik*, *köli:ge*: (the parallel series *köşl-*, *köşik*, *köşli:ge*: seems to be an example of an I/ş relationship in Standard Turkish). The meanings of *köli-*, *kölit-* in *Xak.* perhaps represent its use as a euphemism for *köm-* 'to bury'. Uyğ. VIII ff. Bud. Sanskrit (*sutava* 'like a child' *oğul te:ğ*); *paripälito* 'pi' and protected, guarded' *kölöp* (*sic*) *yeme:* *TT VIII D.* 38 (a metaph. usage?): *Xak.* XI *ölüg köli:di*: 'he buried (*dafana*) the dead man' (etc.) *Kaş.* III 272 (*köli:r*, *köli:me:k*).

Mon. GLB

PU *külf* (or -v?) Hap. leg.; onomatopoeic. *Xak.* XI *ta:m külf yıkıldı:* 'the wall collapsed suddenly with a loud noise' (*bi-şavt wa sur'a*) *Kaş.* I 348.

Dis. GLB

F *keleb* (or -p) Hap. leg.; no doubt a l.-w.; no native Turkish Dis. ends in -b/-p (*Studies*, p. 173); not connected w. SW Osm. *kelep* 'a ball (of twine)' *TTS II* 611; *IV* 492 which is Ar. *kalb*. *Xak.* XI *keleb* 'a tender plant (*nabt nâ'im*) which grows in the Turks' summer pastures and fattens livestock quickly' *Kaş.* I 353.

Tris. GLB

S *kelebek* See *kebe:li*.

Tris. V. GLB-

DF *keleblen-* (? -p-) Hap. leg.; Refl. Den. V. fr. *keleb*, *Xak.* XI *ta:ğ keleblendü:* 'the

mountain was covered with the plant called *keleb*' *Kaş.* II 269 (no Aor. or Infin.).

Dis. V. GLC-

D *külçir-* (ğ-) 'to smile': Inchoative f. of *kül-*, *külsir-*, q.v., is perhaps a mis-spelling of this word. N.o.a.b. Uyğ. VIII ff. Bud. *külçire yüzün* 'with smiling face; smiling', qualifying the Subject of a sentence, is common *U III* 14, 12; 21, 9; 23, 12; 50, 9; *TT X* 322, 489; *Xak.* XI *KB* (his face turned red and then pale); *yana külçirip sakındı* 'then smiling he thought' 3845; a.o. 5680: XIII(?) *At. ajun külçirer báz alın kaş çatar* 'the world smiles and then wrinkles its brows (Hend.) again' 205; *Xwar.* XIV *hamişa külçresün gül çirayın* 'may your rosy (Pe. l.-w.) face (Mong.) always (Pe.) smile' *Qutb* 107.

Tris. GLC

?F *kele:çü:* (ğ-?) 'talk, conversation'; prob. one of the corrupt foreign words in Oğuz (see *ören*) but definitely not connected with Mong. *kele-* 'to speak', since -çü is neither a Turkish nor a Mong. Dev. Suff. after a vowel and the word antedates the first Oğuz contacts with Mongols. Not current in literary Osm. after XVII but survives in XX Anat. as *geleci SDD* 604; the *ğ-* is further evidence against a Mong. origin. Oğuz XI *kele:çü:* *al-hadiğ wa'l-kalam* 'talk, conversation' *Kaş.* I 445: XIII(?) *Tef. keleçil* ditto 170 (see other refces.): *Xwar.* XIII *kele:çil* 'report, information' 'Ali 53; XIV ditto *Qutb* 94; *Kıp.* XIII *haddata* 'to tell, relate' *kele:çil:* *eyt-Hou.* 39, 16; *Osm.* XIV ff. *keleçil*, spelt *geleçil* in texts which distinguish *k-* and *ğ-*, and *söz geleçil* 'talk, conversation'; very common until XV, rare in XVI, once in XVII *TTS I* 441-2; *II* 611; *III* 430; *IV* 491.

Dis. GLD

D *küllüt* (ğ-) Hap. leg.; Caus. Dev. N. fr. *kül-*. *Xak.* XI *küllüt al-duhka bayna'l-gavem* 'a laughing-stock among the people' *Kaş.* I 357.

S *kültgü:* See *külgü:*.

Dis. V. GLD-

D *kölit-* (ğ-) Caus. f. of *köli-*; survives in NE Bar., Kızıl *kölöt-* *R II* 1272; Khak. *kölet-* 'to shade (something), to cover (something with something)'. Uyğ. VIII ff. Bud. *kölitü turdı* 'stood shading him' *PP* 65, 6 (*İple-*): *Xak.* XI of *ölügnü: kölitü:* 'he had the corpse buried' (*adfana*) *Kaş.* II 311 (*kölitür*, *kölitme:k*).

D *keltür-* (ğ-) Caus. f. of *kel-*, replaced the earlier form *kelür-*, q.v., in about XI; normally 'to bring (something)' rather than 'to make (someone) come'. The Sec. f. *ketür-*, and the like, appeared in the medieval period. S.i.a.m.l.g.; normally *keltür-* but SW Az. *ketür-*; *Osm.* *ğetür-*; *Tkm.* *ğétür-*. *Xak.* XI see Oğuz; eight occurrences of *keldür-*

translated *atā* 'to bring', *aḥdara* 'to summon, bring' and once (*I* 251, 9) *walada* 'to give birth to': *KB* (the king said) *keldür* 'bring (him) here' 570; XIII(?) *At.* (this is a wise and choice book) *talulap ketürdüm* 'I have chosen and brought it' 478 (sic all MSS. except one which has *keltürdüm*); *Tef.* *keltür-/ketür-* 'to offer, present (something, Acc., to someone, Dat.)' 171-6; XIV *Muh.* *aḥdara getür-* *Mel.* 13, 8; *Rif.* 88 (*keltür-*); *keldür-* 41, 4; *keltür-* 130, 131; *Çağ.* XV ff. *keltür-* (-*geli*) *getür-* *Vel.* 359; *keltür- āwardan* 'to bring' *San.* 315v. 29 (quotns.): *Oğuz XI ol maḡa:* at *keltürdi*: 'he brought (*atā*) me a horse'; this form with -*t* is *Oğuz*; the Turks have -*d* (other examples of alternation in both directions follow) *Kaş.* II 195 (*keltürür*, *keltürme:k*); *Xwar.* XIII *keltür-/ketür-* ditto '*Ali* 7, 12: XIII(?) *keldürgül* 'summon' *Oğ.* 220 a.o.o.: XIV *keltür-/ketür-* 'to bring' *Qutb* 94-5; *MN* 21, etc.: *Kom.* XIV 'to bring' *keltür- CCI*; *keltür- CCG*; *Gr.*: *Kip.* XIII *cāba* 'to bring' *keltür- Hou.* 39, 10; *atā* ditto 44, 6; XIV *keltür- acā'a* 'to order to come' *Id.* 83; XV *atā keltür- Kav.* 78, 13; *cāba keltür-/ketür- Tuḥ.* 12a. 8: *Osm.* XIV to XVI *getür-* 'to bring; to insert (in a book)'; in a few texts *TTS I* 306; *IV* 337.

D költür- (-*g*-) Caus. f. of *köl-*; survives in NE khak. *köldür-* 'to have (a horse, etc.) harnessed (to a cart, etc.)'. *Xak.* XI ol at *aḡa:kın költürdi*: 'he ordered that the horse's legs should be fastened (*bi-ḡadd*) and that it should be thrown down' (*bi-baḡhūhi*) *Kaş.* II 195 (no Aor. or Infin.); follows *kültür-*.

D kültür- (-*g*-) Caus. f. of *kül-*; to make (someone) laugh'. S.i.m.n.l.; SW Osm., *Tkm.* *güldür-*. *Xak.* XI ol meni: *kültürdi*: 'he made me laugh' (*aḡhahani*) *Kaş.* II 195 (*kültürür*, *kültürme:k*); *KB* (my body causes me pain) *ara küldürür kör ara yığlatur* 'sometimes it makes me laugh and sometimes cry' 3595, 4096; a.o. 5866: XII (?) *Tef.* *küldür-* ditto 188: *Xwar.* XIII(?) ditto *Oğ.* 375; XIV ditto *Qutb* 107: *Kip.* XIV *küldür-aḡhaka Id.* 83.

VU(D) küldre- Hap. leg.; vocalized *küldüre-* but in a section for Dis. V.s.; prob. a pure onomatopoeic; cf. *küfl*, *kültre-*. *Xak.* XI ta:ḡ *kuḡuḡ iḡre: küldre:di*: *ṣawwata'l-ḡaḡra fi'l-bi'r wa axbara bi-bu'd qar'iḡā* 'the stone made a noise in the well and indicated the distance to the bottom' *Kaş.* III 448 (*küldre:r*, *küldre:me:k*).

Dis. GLG

D kelig (-*g*-) N.Ac. fr. *kel-*; n.o.a.b. Uyğ. VIII ff. Bud. *kelig*, usually in the phr. *kü kelig*. is used as a Buddhist technical term for 'coming' in the sense of 'rebirth'; *teḡri teḡrisi burxannıḡ kü kelig eḡremliḡ küçl üze* 'by the meritorious power of the divine Buddha (to bring about) distinguished rebirths' *Hien-ti.* 156 (and see note thereon); similar phr. *Suv.* 69, 14; 189, 1-2; *öḡi öḡi adruk adruk kü keligler üze* 'by various (Hend.)

distinguished rebirths' *do.* 64, 5; *linxwanıḡ özenintin ök böḡün keligin tuḡmakı bolur* 'birth takes place from the very centre of the lotus by magic and rebirth' *U II* 44, 32-3: *Xak.* XI *ta:ḡ keligi: börkçi:ke:* 'the bald man's (first) visit (*al-huḡür*) is to the hatter' *I* 26, 20; *II* 41, 15; 52, 18 (with *al-macı*, same meaning); *kü:z keligi: ya:zin belḡü:re:r* 'the approach (*macı*) of autumn becomes apparent in the summer' *II* 172, 4; o.o. *I* 26, 16 (*okta:-*); *II* 58, 17, etc. n.m.e.

D kö:lik (-*g*-) Dev. N. fr. *köli:-*; practically syn. w. *köli:ge:*, q.v., but much rarer; for survivals see that word. Cf. *köşik*, *çoḡay*. *Xak.* XI *kö:lik* (so spelt, under *fā'il*) *al-zil* 'shade, shadow' *Kaş.* I 409: *KB* (by wise talk men have risen to be king, *malık*) *üküṣ söz başıḡ yerde küdi kölik* 'too much talk has made men's heads something buried in the ground' 173 (see *Kaş.*'s translation of *köli:-*).

D kölük (*gölök*) Pass. Conc. N. fr. *köl-*; lit. 'something harnessed', normally 'a baggage animal', more in the sense of one to which baggage is tied than one harnessed to a vehicle. Survives in NC *Kır.*, *Kzx.* *kölük*; NW *Kk.*, *Nog.* *kölik*; SW Osm. *gölük* (common in this and extended meanings in *xx Anat.*, *SDD* 657). *Türkü VIII T* 15 (*ingek*): Uyğ. VIII ff. (*Man.-A* (just as a wicked man's) *baḡı kölüki bukaḡası* 'bonds, fastenings, and fetters' (are either heavy or light) *M III* 12, 18 (i); apparently the same word, but might be the Dev. N. in -*g*, *kölüg* which would fit the sense better): Bud. Sanskrit *iḡḡ yānam bhaved yaḡya* 'if anyone has a vehicle like this' *monda:ḡ oṣoḡloḡ kölöki bolisar: kimniḡ TT VIII A.37* (here 'a harnessed vehicle' not animal); (he prepared everything that the prince and his companions needed) *aṣı suvi kölüki* 'their food, water and baggage animals' *PP* 28, 3: *Xak.* XI *kölük ne:ḡ al-ḡay'u'l-ḡmusta'ār* 'something borrowed (or hired?)'; (there is no other trace of this meaning, but it might have come from (hired) 'transport animals'): *kölük al-zahr*, that is 'any animal (*dābba*) fit to be loaded with baggage' (*yuhmal 'alayhā*) *Kaş.* I 392: *KB* (such a man does good to all people and) *yana minnat urmaz kişike kölük* 'does not make his favour a restriction(?) on other people' 857; (the products of the cattle breeder include . . .) *yüḡürgü kölük* 'animals which can be loaded' 4441: *Çağ.* XV ff. *kölük* 'baggage (*taḡ-kaş*) camels, horses, and oxen' *San.* 309r. 3: *Xwar.* XIV *kölük* 'baggage animal' *Qutb* 107 (*külük*); *Nahc.* 240, 17; 273, 15; 409, 4: *Tkm.* XIII *cam'u'l-hamir* 'a collective term for donkeys' *kölük: Hou.* 12, 16: (xiv (between 'dog' and 'bitch') *al-carw* 'puppy' *kölük* (*sic*, no doubt an error for *küçük*, see *kiçig*) *Bul.* 10, 12): *Osm.* XIV ff. *gölük* 'riding, or baggage, animal'; common till XVII *TTS I* 318; *II* 446; *III* 306.

D kü:lüg P.N./A. fr. *kü:*; 'famous'. N.o.a.b., but see *Doerfer III* 1686. *Türkü VIII antaḡ külüḡ xaḡan ermiş* 'he was such a famous

xagan' I E 4, II E 5: Uyğ. VIII ff. Man. (addressed to a deity in a hymn) *külüğüm* M II 8, 17 (i): Bud. *Külüğ* occurs as a component in P.N.s *Pfahl*. 10, 15-16; 12, 20: O. Kır. IX ff. *külüğ kadaşım* 'my famous kinsmen' *Mal*. 3, 6; *Külüğ* as a component in P.N.s *do*. 3, 3; 6, 2, etc. (eight occurrences): *Xak*. XI *Kaş*. III 212 (kü): *KB külüğ* is fairly common; occasionally with its full meaning, e.g. (whoever receives the favour of God) *tilekke tegir boldı atlıg külüğ* 'has his wishes fulfilled and becomes famous (Hend.)' 1797; a.o. 4525 (*çavlıg*); but more often used as a convenient rhyme without serious emphasis on its meaning, e.g. (listen) *ay bilge külüğ* 1457; *ay külüğ* 5283.

D *külüğü* (g-) N.Ac. fr. *kül-*: 'laughter', with some extended meanings. S.i.a.m.l.g. with minor phonetic changes; SW *Tkm. gülkü/gülkü*, not used in Az., Osm. There is no other trace of *Kaş*'s second meaning. *Xak*. XI *külüğü*: *al-dahika* 'laughter'; and 'apoplexy' (*al-sakta*) is called *külüğü*; one says *er külüğü*: (VU) *berdi*: (unvocalized) 'the man had an apoplectic stroke'; also called *külüğü*: *Kaş*. I 430: (XIII?) *Tef. külütgü* 'amusing, futile'; perhaps *Kaş*'s Sec. f. mis-spelt 188): XIV *Muh. al-dahika gülgü*: (*sic*) *Mel*. 85, 3; *Rif*. 191: *Çağ*. XV ff. *külüğü* (spelt) *gülnek Vel*. 372; *gülgü* (spelt) (t) *xanda* 'a laugh' (quotn.); (2) *xandan* 'laughing' (quotn.) *San*. 309r. 1.

D *kelgin* Dev. N./A. fr. *kel-*; apparently 'the incoming (i.e. rising) tide'. Survives in SE *Türki kelkün farring* 170. Uyğ. VIII ff. Bud. Sanskrit *udakavaham* 'a flood of water' *su:vlug kelkınıg* (*sic*; ?-g- intended) *TT VIII A.32*; *Xak*. XI *kelgin al-madd wahwa bi-manzilati'l-sayl* 'a flood' (the second word has this meaning and the first is described as being used instead of it) *Kaş*. I 443.

Dis. V. GLG-

D *kelgir-* Hap. leg.; Inchoative f. of *kel-*: *Xak*. XI ol *mapa: kelgirđi: tamamā wa kāda an ya'ti ilayya* 'he wished (to come) and was on the point of coming to me' *Kaş*. II 196 (*kelgire:r, kelgirme:k*).

Tris. GLG

kele:ğü: (g-) an old animal name ending in -gü-. Survives only(?) in SW XX Anat. *geleng / gelengü / gelenki / geleni* 'field mouse, *Micromys minutus*' *SDD* 605, which, rather than 'gerboa' is prob. the meaning of *al-yarbū* here. *Xak*. XI *kele:ğü: al-yarbū* *Kaş*. I 448: XIV *Muh.*(?) *al-yarbū kelegü*: (unvocalized) *Rif*. 177 (only).

D *köli:ge*: (g-) Dev. N. fr. *köli:-*; 'shadow, shade'; cf. *kö:lik*, q.v. S.i.a.m.l.g. in a wide range of forms of which one or two may represent *kölik*; the modern words include NE *Koib.*, *Sag.*, *Şor köletki R II 1270*; *Khak. kölek*; *Tuv. xölege*: SE *Türki köleğe*: NC *Kır. kölökö/kölöngkö*; *Kzx.*

kölökö: SC *Uzb. kulanka*: NW *Kk. köleğe*; *Kumyk gölentki*; *Nog. köletki*: SW *Az. kölke*; *Osm. gölge*; *Tkm. kölege*. Cf. *köşl:ge*: Uyğ. VIII ff. Bud. *köliçe belgürer* 'a shadow appears' *Suv*. 52, 20; a.o. *U II 39, 87-90 (apmin)*: Civ. *kölliğede kurıttıp* 'drying it in the shade' *I I 76*: *Xak*. XI *köli:ge*: *al-zillu'l-zalil* 'deep shade' *Kaş*. I 448; *III 174* (both main entries): *KB* (if you see this world) *kölliçe samı* 'it is like a shadow' 3536; (this world) *kölliçe turur* 4758: XIII(?) *Tef. köle:ge/köli:ge*: 'shade' 183; *Çağ*. XV ff. *köleğe* (spelt) *gölge* . . . *sāya ma'nāsina* 'shadow' *Vel*. 371 (verse); *köleğe* (spelt) *sāya*, in *Ar. zill wa fay*' *San*. 308v. 25: *Xwar*. XIV *köliçe (kö:li:çe)* *köletke (kö:le:ge)*: 'shadow' *Qutb* 101; *köliçe* 'shade' *Nahc*. 408, 15: *Kom*. XIV 'shade' *köleğe CCI, CCG*; *Gr*: *Kıp*. XIII 'the shade (*zill*) of a tree, etc. *köle:k*: *Tkm. kölge:y Hou*. 7, 14: *xiv kölge:y al-zill wa'l-xayāl* 'shade, shadow' *İd*. 84; *Bul*. 4, 5: *xv al-zill kölge:y Kav*. 58, 8; *zill köletke* (MS. *zöletke*)/*köleğe* (in margin *gölge*) *Tuh*. 24a. 10; *zallala köletke eyle-* *do*. 24b. 2: *Osm*. XIV to XVI *gölge* in various phr. meaning 'to shade, protect'; in several texts *TTS II 446*; *III 306*; *IV 350*.

D *kölikliğ* (g-) Hap. leg.; P.N./A. fr. *kö:lik*. *Xak*. XI ff. *kölikliğ yér*: 'a shady (*mużallal*) place' *Kaş*. I 510.

D *köülüklüğ* (g-) Hap. leg.; P.N./A. fr. *kölük*. *Xak*. XI *köülüklüğ er* 'a man who owns baggage animals' (*hamıla wa zähr*) *Kaş*. I 510.

D *külüğü:süz* (g-) Hap. leg.; Priv. N./A. fr. *külüğü*; 'without laughing, in all seriousness' *Xak*. XI *tuyla: sözüüm külüğü:süz* 'listen to my words without laughing' (*min gayr dahka*) *Kaş*. I 96, 11; n.m.e.

D *köli:ge:siz* Hap. leg.(?); Priv. N./A. fr. *köli:ge*; 'casting no shadow'. Uyğ. VIII ff. Bud. *TT VI 99* (*bođsuz*).

Tris. V. GLG-

D *kelginle-* Hap. leg.; prob. used only in the Ger. in -ü: *Xak*. XI *kelginleyü*: (MS. *kelngizleyu*, no doubt in error) *aktımız* 'we rushed on them like a flood' *Kaş*. I 343, 24; n.m.e.

D *keligse-* Desid. Den. V. fr. *kelig*; n.o.a.b. *Xak*. XI ol *mapa: keligse:di*: 'he wished to come to me' (*ya'tiyani*) *Kaş*. III 335 (*keligse:r, keligse:me:k*); a.o. *III 285* (*kelse:-*): XIV *Muh.*(?) (in a note on the Desid. f.) *arāda'l-maci* 'he wished to come' *keligse:di*: *Rif*. 134 (only).

Dis. GLM

külmiz 'the female of the roe-deer', the counterpart of the male, I *elik*. Survives only(?) in NE Alt. *külmüs*; *Khak. külbüs*; *Tuv. külbüs*; see *Şcherbak*, p. 121. *Xak*. XI *KB 79* (I *elik*).

Tris. V. GLM-

D **kelimsin-** (ğ-) Hap. leg.; Refl. Simulative Den. V. fr. ***külüm**, N.S.A. fr. **kül-**; 'to smile'. **Xak. x1 ol berü: kelimsindi:** 'he pretended to come in our direction' ((*ya'ti nahwanā*) *Kaş. II 259* (kelimsinür (MS. kelimsindi:), kelimsinme:k).

D **külümsin-** (ğ-) Refl. Simulative Den. V. fr. ***külüm**, N.S.A. fr. **kül-**; 'to smile'. S.i.s.m.l., with some phonetic changes, e.g. SE **Türki külümsin-**; NC **Kır. külüm-sürö-**; NW **Kk. külümsin-**; Kumyk, Nog. **külemsire-**; SW **Az külümse-/külümsün-**; Osm. **gülümse-** Tkm. **gülümcire-/gülüm-sire-**. **Xak. x1 er külümsindi:** 'the man (etc.) smiled' (*dāhaka*) *Kaş. II 259* (**külümsinür**, **külümsinme:k**): **Osm. xiv to xvi gülüm-sün-** 'to smile'; in several texts *TTS II 474; III 324*.

Dis. GLN

D **kelin** (ğ-) etymologically Dev. N. fr. **kel-**, in the sense of 'one who comes in (to the family)'; properly a term of relationship meaning 'the wife of one's younger brother or son' used only by the father or elder brother of the husband, but more usually rather generally for 'bride'; indeed it seems to be the only native Turkish word with that meaning. S.i.a.m.l.g., normally as **kelin**, but NW Kumyk: SW **Osm.**, Tkm. **gelin**. See *Doerfer III 1700*. (**Türkü viii** see **kelipün**): **Uyg. viii ff.** Bud. *TT VI 311* (**içger-**): **Civ. TT VII 28, 51** (**tapındur-**): **O. Kır. ix ff. Mal. 3, 6** (**1 kırz**): **Xak. x1 kelin al-'arūs** 'a bride' *Kaş. I 404*; o.o. *III 12* (**yövüşlig**); **242** (**kızlençü**): *KB 494* (**ağın**), **2380** (**küdem**), **3567** (**bezen-**): **xiv Muh. al-'arūs gelin** *Mel. 49, 10; Rif. 144* (adding **wa'l-kanna** also 'daughter-in-law'): **Çağ. xv ff. kelin 'arūs San. 316r. 19** (quotn.): **Xwar. xiv kelin** 'bride' *Qutb 94*; **Kom. xiv ditto CCG**; **Gr. Kip. xiii al-'arūs kelin** *Hou. 32, 3*; **xiv kelin al-kanna wa'l-'arūs Id. 84**; **xv 'arisa kelin** *Tuh. 24b. 10*.

D **kölüp** (ğ-) Den. N. (perhaps Dim. f.) fr. **köl**; n.o.a.b. (**Uyg. viii ff.** Man.-A **kölüp** in *M I 10, 8* is prob. an error for **külünç** 'smiling'; see **érin**): **Xak. x1 kölüp al-ciyya**, that is 'a pool of stagnant water (*mustarqa'u'l-mā*) on which birds settle' *Kaş. III 372*; **kölü:ḡ** (*sic*) **al-ğadır** 'a pond' *I 73, 11*.

D **külünç** (ğ-) Dev. N./A. fr. ***külün-** Refl. f. of **kül-**; survives in SW **Az. külünç**; Osm. **gülünç** 'amusing, ridiculous; laughing-stock; mockery'. (**Uyg. viii ff.** Man.-A. see **kölüp**): **Xak. x1 külünç al-dihk** 'laughter', etc. *Kaş. III 374*; **KB külünç** 'laughing stock' **2442** (**urunç**): **Osm. xv gülünç** 'a laughing stock'; in one text *TTS III 324*; (**gülünç** 'smiling' in *I 336* is prob. an error for **güleç**, not an old word).

Dis. V. GLN-

D **kölün-** (ğ-) Refl. f. of **köl-**; n.o.a.b.; apparently used only metaph. for 'to be weary, as if overloaded'. **Uyg. viii ff.** **Civ.** (in

a series of disagreeable happenings) **kün teḡri kölündi çerigü üze ay teḡri battı kuḡup üze** 'the sun has come to a standstill (and is pouring its heat) over your army; the moon has set on your favour from heaven' *TT I 39-40*; **Xak. x1 er eliḡ: aḡa:kı: kölündi:** 'the man's arms and legs became limp (*fatarat*) from overwork or from continuous travelling or walking as if he was tied to a weight' (*muḡayyad mina'l-tikl*) *Kaş. II 158* (**kölünür**, **kölünme:k**): *KB* (I have become a prisoner of the years and months) **kışensiz kölündi maḡumaz aḡak** 'my legs are disabled, even though not hobbled, and cannot walk' **374**.

Tris. GLN

D **kölüpü:** (?**kölüngü**; **ğ-**) Conc. N. fr. **kölün-**; lit. 'something harnessed'; used in Bud. texts to translate **yāna** 'vehicle' in such words as *Mahāyāna*; n.o.a.b. Cf. **kaḡlı**. **Uyg. viii ff.** Bud. (you have explained) **uluḡ kīçig kölüpüleriḡ** 'the Great and Small Vehicles' (*Mahāyāna* and *Hinayāna*) *Hüen-tš. 1772-3*; **üç kölüpü** 'the Three Vehicles' *do. 1922*; **taysıḡ savsıḡ kölüpüler** 'the T'ay-hsing (*Mahāyāna*) and Hsiao-hsing (*Hinayāna*) vehicles' *Suv. 276, 11-12*.

D **kelipün** (ğ-) Hap. leg.; Collective f. of **kelin**. **Türkü viii** (my mother the *xatun*, my step-mothers, my junior aunts/elder sisters) **kelipünim** 'my younger brothers/sons' wives' (and my consorts) *I N 9*.

Tris. V. GLN-

D **kelinle-** (ğ-) Hap. leg. ?; Den. V. fr. **kelin**. **Uyg. viii ff.** **Civ.** (in an adoption contract, the adopter agrees to put the adopted son on an equal footing with his natural sons and) **kelinlep** 'provide him with a wife' *USP. 98, 26*.

E **kelgizle-** See **kelginle-**.

Tris. GLR

keler 'lizard'; survives as **keler** in SE **Tar. R II 1113**; SW **Osm.** (which, with **Az.**, also has **kertenkeler**, same meaning). There is no widely distributed word for 'lizard' in the modern languages, see **keslinçü**. **Xak. x1 keler al-dabb** 'lizard' *Kaş. I 364*; **Kip. xiii al-waran** 'lizard' *keler Hou. 11, 19* (*sic*; altered by *Hou. to kele:z*); **xiv al-dabb** (PU **rwan**, Hap. leg.) **keler**; **al-waran keler Bul. 10, 12-13**; **Osm. xiv ff. keler** 'lizard'; in several texts *TTS I 443; II 611; III 431; IV 492*; **xviii keler**, in *Rümi, süsmār* 'lizard' *San. 300v. 28*.

Dis. V. GLR-

D **kelür-** (ğ-) the earliest **Caus. f.** of **kel-**; n.o.a.b.; later displaced by **keltür-**, q.v. **Türkü viii evin barkın kalı:sız kelür:rti:** 'they brought all their tents and movable possessions' *I N 1; I S 11* (**bedizçil**) a.o.o.: **viii ff. buza:ḡu: kelür:rti:ḡ** 'he gave birth to a calf' *Irkb 41*; **Man. beḡ teḡri yarukın biziterü kelürdi erser** 'when they had

brought us the light of the Five Gods' *Chuas.* 226-7; o.o. *do.* 104-7 (**kıkşür-**); *M III* 23, 10-11 (ii); *Uyğ.* VIII ff. Chr. (the gifts) **klm kelürmiş ertiler** 'which they had brought' *U I* 6, 13; Bud. **terkin maña kelürünler** 'bring me quickly' *U III* 12, 14; **tégıñig esen tükel kelürzünler** 'let them bring back the prince safe and sound' *PP* 22, 6-7; o.o. *do.* 25, 6; 29, 2-3; *Kuan.* 76 ('to give birth to'); *TT VI* 62 (*VIII O.6*); *X* 366, etc.: Civ. **kelürüp bérürmen** 'I will bring and hand over' (certain goods) *U Sp.* 62, 9-11; a.o. ('to give birth to') *TT VII* 26, 18 (1 urı).

D I köler- (g-) Intrans. Den. V. fr. **köl-**; n.o.a.b. **Xak.** XI **kölerdi**; su.v. 'the water became stationary and stagnated (*istarâda* . . . *wâ'staña'a*) and formed a pond' (*al-gâdir*) *Kaş.* II 84 (**kölerür, kölerme:k**); **kakla:r kamuğ kölerdi**: 'the dry watercourses filled with water' *I* 179, 19; *II* 283, 2.

VUD 2 köler- n.o.a.b.; prob. merely a metaphor. usage of **I köler-**. **Xak.** XI at **kölerdi**: 'the horse swelled (*ınbataha*) owing to dilation (*ıntifâx*) of the stomach' and the like *Kaş.* II 84 (**kölerür, kölerme:k**; prov.); a.o. *I* 523, 1.

VU(D) kültre- Hap. leg.; syn. w. **küldre-**, q.v., and perhaps an abbreviation of it. **Xak.** XI **ta:s kuđuđa: kültre:di**: 'the stone made a noise of this sort (*şawwata* . . . *bi-hâđih'i-l-şifa*) in the well' *Kaş.* III 282 (**kültre:r, kültre:me:k**).

D kelürt- (g-) Hap. leg. ?; Caus. of **kelür-**. *Uyğ.* VIII ff. Bud. (the king ordered his ministers to bring goods to present as alms) **ötrü kamağ buyruklar . . . buşılığ ertinler kelürtip** 'then all the ministers had precious objects brought for (presentation as) alms' *U III* 12, 14-16.

Dis. V. GLS-

D kelse- (g-) Hap. leg.; Desid. f. of **kel-** and syn. w. **keligse-**; the entry is in a section for Dis. V.s but is a complete muddle. **Xak.** XI **men saña: keligse:dim** 'I wished to come to you' (*atıyah*); alternative form (*luğa*) **kelse:dim Kaş.** III 285 (**kelse:rmen, kelse:me:k**; MS. *kelise-* everywhere).

D külsir- (g-) pec. to *Kaş.*, and more or less syn. w. **külçir-**, q.v., which is not mentioned by *Kaş.*; Simulative f. in **-sır-** (not noted elsewhere) of **kül-**; 'to smile'. **Xak.** XI **er külsirdi**: 'the man pretended to smile' (*yatabassam*) also used when he (actually) smiled (*iđâ tabassama*) *Kaş.* II 196 (**külsire:r, külsirme:k**); (in a grammatical Section) **külsirge:n er al-racılı'l-mıbsâm** 'a man who (constantly) smiles' *II* 256, 17.

Dis. GLŞ

D kelış (g-) Dev. N. (with some element of reciprocity) fr. **kel-**; in the early period nearly always used in association w. **barış**, q.v., for

'coming and going'. S.i.s.m.l.g. for 'coming, arrival'; SW Az. **kelış**; Osm. **gelış**. *Uyğ.* VIII ff. Bud. *Hien-ts.* 293, 2089 (**barış**): **Xak.** XI **Kaş.** I 370 (**barış**): **KB** 4421 (**barış**): **Çağ.** xv ff. **kelış amadan** 'coming' *San.* 316r. 18 (quotn.).

Dis. V. GLŞ-

D kelış- (g-) Recip. f. of **kel-**; properly 'to come together'. S.i.a.m.l.g. with a rather wide range of meanings of which the commonest is 'to come to an agreement'. **Xak.** XI **ol maña: kelışdi: barışdi**: 'he came to visit me (*ixtalafa ilayya*) and I went to visit him' *Kaş.* II 110 (**kelışur, kelışme:k**); **KB** (if I associate with other people) **barışğu kelışğı kerek men küle** 'I shall have to exchange visits with them with a smile' 4569.

D köllş- (g-) Hap. leg.; Co-op. f. of **köll-**. **Xak.** XI **ol maña: ölüğ köllşdi**: 'he helped me to bury (*fı dafn*) the corpse' *Kaş.* II 110 (**köllşür, köllşme:k**).

D külüş- (g-) Co-op./Recip. f. of **köl-**; 'to laugh together; to laugh at one another'. S.i.a.m.l.g. **Xak.** XI **buđun kamuğ külüşdi**: 'the people all laughed together' (*tađâhaka*) *Kaş.* II 110 (**külüşür, külüşme:k**); XIII(?) *Teř.* **külüş-** ditto 188: **Xwar.** XIV ditto *Qutb* 107.

Tris. GLŞ

D külüşüg (g-) Hap. leg.; N.Ac. fr. **külüş-**. *Uyğ.* VIII ff. Man. **közi karam birle külüşügin külüşügin (sic) oluralım** 'let us sit and laugh with my black-eyed (beauty)' *M* II 9, 19-20.

D kelışlıg Hap. leg.; P.N./A. fr. **kelış**. **Xak.** XI (after **kelış**) hence a hostelry (or guest house, *baytu'l-đifân*) is called **kelışlıg barışlıg ev**, that is 'a house of coming and going' *Kaş.* I 370.

Mon. GM

I kem 'illness'; like **kégen** normally used in *Hend.* w. **I ig**; acc. to *Kaş.* **kemlen-** was used specifically of horses, but this cannot apply to **kem** in *Uyğ.* Survives only(?) in SW Anat. (one group of refugees) **kem** 'a chronic, painful, cardiac disease' *SDD* 873; not to be confused with SW Osm. **kem l-w.** fr. Pe. **kam** 'deficient, bad', etc.. *Uyğ.* VIII ff. Bud. **ig kem** 'illness' (*Hend.*) *U II* 42, 7; 43, 19; Civ. *TT VII* 28, 5 (**I ig**): **Xak.** XI **kem al-dâ** 'illness'; hence one says at **kemlendi**: 'the horse (etc.) was ill' (*dâ'a*) *Kaş.* I 338; a.o. *II* 363, 20; **KB** (the physicians) **ol ig kem ne ermiş ayu berdiler** 'declared what the illness (*Hend.*) was' 1057.

2 kém See **kim**.

kim properly only the Interrogative Pron. 'who?', parallel to **ne**: 'what?', but, unlike **ne**, never used as an Interrog. Adj. The concept of Relative Prons. was entirely foreign to Turkish, in which Participles and the like are used where Indo-European languages use Relative Prons.,

but when the Turks became acquainted with such languages, and religious works in them began to be translated into Turkish, usually by persons whose native language was not Turkish, *kim* came to be used as a Relative Pron., and, hastened by the phonetic resemblance, in all the meanings of Pe. *ki* and other cognate Iranian words, including the Conjunction 'that'. Grönbech's *Komanisches Wörterbuch* devotes five pages to the various meanings of *kim* in Kom. xiv. No attempt has been made here to list all the medieval non-Turkish uses of the word. S.i.a.m.l.g.; in NE Alt., Küer., Leb., Tel. (*R II* 1202), and Khak. *kem*; Tuv. *kim* (*sic*). everywhere else *kim*. The NE form, together with the Türkü spelling *km*, suggest that the word may originally have been *kém*. Türkü VIII *kemke*: *élig kazğanurmen* 'for whom am I gaining a realm?' *I E* 9; *éllin törö:nin kem artat(t)i*: 'who destroyed your realm and customary law?' *I E* 22, *II E* 19; VIII ff. (if the tint of the stone is green) *kem özl:nte*: *tutsar* 'whoever carries it on his person' (cannot be endangered by poisonous insects) *Toyok* 27 (*ETY II* 59; a translation fr. Sogdian; in parallel passages *tutsar* is used without the *kem*): Man. *yérig teprig kim yaratmış tépen biltimiz* 'we know who created earth and heaven' *Chuas*. 167-8; in *do.* 127 *kim* seems to be 'who' but the text is corrupt; (thereafter the holy king's thoughts weakened a little) *ol tiltağın kim inça eşıldı* 'for the reason that he heard the following' *TT II* 6, 31; Uyğ. VIII ff. Man.-A *ot kim iğaçda ünüp* 'the fire which arises from wood' *M I* 7, 2; o.o. of Relative *kim do.* 8, 11; 15, 3; 16, 5; 17, 8 etc.: Man. *kim* Relative, 'who, which' *Wind*. 23, 33, etc.; Conjunction 'that' *do.* 18, 46: Bud. *kim* is rather rare as an Interrog. but common as a Relative Pron. and Conjunction: Civ. *kim* is not common; in *H I* it is only Relative, elsewhere usually Relative, esp. in the phr. *ne kim, neğü kim* 'whatever' *TT VII* 28, 37-52: *Xak. XI kim* Interrogative Pron. (*harf istifhâm*) meaning 'who?' (*man*); one says *bu: kim* 'who is this?' used both for the Sing. and the Plur. The Oğuz say boyı *kim* (*sic*) *mani'l-qabila*, 'who are your tribe?', it is a collective noun (*ism cam'*) *Kaş. I* 338: about 20 o.o. equally divided between *kim* and *kim*; as a *Nom.* nearly always Interrog., but always Relative as an *Acc.* or *Gen.*: *KB kim* is common, usually Relative, less often Interrog.: XIII(?) *At. kim* is common in both uses; *Tef. kim* 'who?; who; that'; *kayu kim* 'whoever'; *kaçan kim* 'when', etc.; *kimse* 'anyone' 179-80; XIV *Muh. manu'l-istifhâm* 'who?' *kim*; it also means *allađi* 'who' *Mel.* 16, 16; *Rif.* 94; a.o.o.: *Çağ. xv ff. kim* (1) a word which takes the place of *ki* as a Conjunction (*dar rawâbit*), i.e. 'that' (quotn.); (2) *harf-i istifhâm*, that is *çi kas/ki* 'who?' *San.* 316r. 20: *Oğuz XI Kaş. I* 338 (see *Xak.*): *Xwar. XIII kim* 'who?'; *kimserse/kimse/kimesne* 'someone'; *kiml . . . kiml* 'the one . . . the other' *Ali* 17; XIII(?) *kim* is common in *Oğ.*; usually in such phr. as *dédi kim, kördi kim*

'he said, or saw, that', occasionally as Relative: XIV *kim* 'who; that'; *kiml . . . kiml Qutb* 98; ditto and *kimse MN passim*: Kom. XIV *kim* in a wide range of meanings *CCI, CCG; Gr.* 143-7 (many quotns.): *Kip. XIII kim* is the Turkish word for *manu'l-istifhâm* 'who?' *Hou.* 51, 9 ff. (examples given): XIV *kim* 'who?'; *kimse* 'someone', also *kimserse/kimserse*: *Id.* 84; *man kim*; *kim* also occurs in the meanings of *anna* 'that'; *hattâ* (in order) 'that', *allađi* 'who' and *ka'anna* 'as if' *Bul.* 15, 8; XV *man kim Kav.* 16, 8-16 etc.; *anna kl/kim do.* 28, 19; *harfu'l-maşdar kim*; this *kim* is also a Conditional Conjunction, an Interrogative and *harf maşdari* meaning *anna do.* 72, 6; *kim* is common in the grammatical part of *Tuh.* 43a. 9 ff. as Interrogative, Relative, Conjunction, etc.

köm Intensifying Prefix, see 4 *kök*.

Mon. V. GM-

**kem-* See *kemür-*.

köm- (g-) 'to bury', both specifically for 'to bury' (the dead) and more generally for burying something in the ground, ashes, etc.; sometimes even more generally for 'to dig, cultivate'. S.i.a.m.l.g.; in NW Kumyk; SW Osm., Tkm. *göm-*. See *költ-*: Uyğ. VIII ff. *Civ. işig külke kömüp* 'bury them in hot ashes' *H I* 151; o.o. *do.* 35 (1 o.t); *Uşp.* 13, 4 (er); 32, 6: *Xak. XI ol ölügni: kömdi*: 'he buried (*dafana*) the corpse' (etc.); and one says *köz:men kömdi: ittaxada'l-xubz fi'l-malla* 'he put the loaf in the hot ashes' *Kaş. II* 27 (*köme:r, kömme:k*): *KB* 5212 (eşü-): XIII(?) *At.* (the wise man says what has to be said and) *kereksiz sözlü kömüp kizleyür* 'buries and hides unnecessary remarks' 118: *Tef. köm-* 'to bury' 183; XIV *Rhğ.* ditto *R II* 1319 (quotns.); *Muh. dafana göm-Mel.* 26, 3; *göm-Rif.* 109; *Çağ. xv ff. göm-* ('with g-') *ba-zamin pinhan kardan* 'to hide in the ground', and sometimes 'to put on one side and hide, but not in the ground' *San.* 309r. 4 (quotns.): *Xwar. XIV köm-* 'to bury' *Qutb* 101: Kom. XIV ditto *CCI; Gr.*: *Kip. XIII dafana köm-Hou.* 33, 18; XIV ditto *Id.* 84; *ta'ma wa qabara* 'to cover up; to bury (the dead)' *köm-Bul.* 59r.: XV *dafana köm-Kav.* 76, 1; *Tuh.* 16a. 1.

Dis. GME

kemi- (g-) 'ship, or boat'; s.i.a.m.l.g. usually as *keme*, but SE Türki *kême*; NW Kumyk *geme*; SW Az. *kemi*; Osm., Tkm. *geml*. The balance of evidence is for -e- as the first vowel, but it was certainly -é- in *Xak.* and this occurs sporadically in Uyğ. In most modern languages this word means 'ship', other words like *uçan* and *kayğuk*, q.v., being used for smaller vessels. See *Doerfer III* 1703. Uyğ. VIII ff. Bud. (if he goes to sea) *kara yél kelip kemisin tokip* 'a black wind comes and strikes his ship' *Kuan.* 20; *kémisi* (*sic*) *batmış* 'its ship has sunk' *Hüen-tš.* 1891-1892; o.o. *PP* 17, 1-3 (*udık*), etc. (in *PP* spelt

kmi): **Xak.** x1 **kēmi:** (*bi-kasri*'l-*kāf* among the Turks) *al-safīna* 'ship' *Kaş.* III 235 (verse): XIII(?) *Tef. kemi* 'ship' 171: XIV *Muh. al-safīna wa'l-markab* ('ship') **gemi:**; *al-safīnati*'l-*şağīra* **gīci:** **gemi:** *Mel.* 62; *Rif.* 161 (and see *kayguk*): **Çağ.** xv ff. **kēme** ('with k-') **gemi** *Vel.* 360 (quoth.); **kēme** (spelt *safīna wa zavraaq* ('boat')) *San.* 316r. 26 (quoth.); a.o. do. 65r. 24 (**uçan**): **Oğuz/Kıp.** x1 **kemī:** (*bi-fathi*'l-*kāf*) *al-safīna* *Kaş.* III 235; **Xıvar.** XIV **kemī** 'ship' *Qutb* 94: **Kom.** XIV 'ship' **keme** *CCG*; **Gr.**: **Kıp.** XIII *al-safīna kemī*; also **kerēb** which is *Rūmi* (Greek *karabos*) *Hou.* 7, 6: XIV (Tkm.) **kemī:** *al-safīna*; **keme:** *al-markab* in *Kıp.* *Id.* 84; *al-markab kemī:* (*al-safīna kerreb* (sic)) *Bul.* 4, 13: XV *safīna keme* (in margin **kemī**; *wa'l-şağīra uçan*) *Tuh.* 19a. 7; *markab keme* do. 33b. 5.

Dis. GMC

D **kōmeç** (**gōmmeç**) abbreviated Dev. N. in **-meç** (for kinds of food) fr. **kōm-**; lit. ('food) buried (in the ashes to cook it)'. Survives meaning 'bread baked in the ashes', or the like, in SE **Türki kōmeç/kōmeç:** **NC Kır.** **kōmōç:** **SC Uzb.** **kūmaç:** **NW Kk.** **kōmeç:** **Kaz.** **kūmeç;** but in SW **Osm.** **gürmec** (sic) now means only 'honeycomb' (metaph., owing to its shape). See *Doerfer* III 1643, 1687. **Xak.** x1 **kōmeç** 'a round loaf (*al-qurş*) which is buried (*yudfan*) in the hot ashes': **kōmeç** (*mim* unvocalized) *al-hanz* 'a buried treasure'; one says **ol kōmeç** (**MS. kōmüç**) **buldu:** 'he found a buried treasure' *Kaş.* I 360; (as an example of **-ç** as a **Suff.**) **kōmeç al-qurş** derived fr. **kōmdi:** *dafana fi'l-ramād* ('ashes') I 12, 8: **Çağ.** xv ff. *San.* 27v. 15 (**ebe**): **Osm.** xv ff. **gōmeç** usually 'honeycomb'; less often 'loaf baked in the ashes'; fairly common **TTS** I 318; II 447; IV 350; and see **ebe**.

D **kōmçü:** **Hap. leg.;** inexplicable morphologically except as a crasis of ***kōmünçü:**, **Den. V.** in **-çü:** fr. **kōmün-**, since this **Suff.** is attached only to **Refl. V.s.** 'The old Arab tribe of 'Ad has the same kind of legendary character in Classical Arabic as **tavğaç**, q.v., in **Xak.** **Xak.** x1 **kōmçü:** *al-hanz* 'a buried treasure'; one says **tavğaç kōmçü:si:** **hanz 'Adi** 'a hidden treasure of (the tribe of) 'Ad' (i.e. old and rare) *Kaş.* I 418.

Tris. GMC

D **kemi:çi:** (**ğ-**) **N.Ag. fr. kemī:**; properly 'mariner, boatman'; later sometimes 'ship-builder'. S.i.s.m.l.; **SW Osm., Tkm. gemīci.** See *Doerfer* III 1704. **Uyg.** VIII ff. **Bud. klm** **yérçl suvçı kēmiçl erser** 'whoever is a guide, pilot, or mariner' *PP* 22, 4-5: (**Xak.**) XIV *Muh. şāni*'l-*sufun* 'ship-builder' **gemi:çi:** *Mel.* 58, 1; *Rif.* 156; *mallāh* 'mariner, sailor' **gemiçi:** 58, 11; 157: **Kıp.** XIII *al-nūti* 'sailor' **kemī:çl:** *Hou.* 24, 5.

kōmē:çe: (listed under *fa'ālā*, with various vowels); 'gnat'; n.o.a.b.; of an unusual form, with a l. w. **Xak.** x1 **kōmē:çe:** *al-baq* 'a gnat'

Kaş. I 445; a.o. III 358 (**slj**); mis-spelt *kōmē:çe:*).

Dis. GMD

D **kemdük** **Hap. leg.;** **Pass. Dev. N./A. fr. kemdi-** **Xak.** x1 **kemdük süğük** *al-urāq minā*'l-*'izām* 'a bone which has been stripped of meat' *Kaş.* I 480.

Dis. V. GMD

kemdi- **Hap. leg.?**; cf. **kemdük**, **Xak.** x1 **KB** (do not draw a knife at table and) **süğük kemdi**ne 'do not strip a bone of meat' 4131.

D **kōmtür-** (**ğ-**) **Caus. f. of kōm-**; s.i.s.m.l.; **SW Osm., Tkm. gōmdür-**. **Xak.** x1 **ol yerde: neç kōmtürdi:** 'he had the thing buried (*al-fāna*) in the ground' *Kaş.* II 196 (**kōmtürür, kōmtürme:k**) **Çağ.** xv ff. **gōmdür-** **Caus. f.;** *ba-zamin pinhān farmūdan* 'to have (something) hidden in the ground' *San.* 309r. 17.

Dis. GMG

PU?F kemek **Hap. leg.;** prob., like many other names of fabrics, a l.-w.; the word has one *fatha* which might be over either of the first two consonants. **Xak.** x1 **kemek nasīc min quṭn munaqaş mufavvaş** 'a woven cotton material, embroidered, with white stripes', used to make outer garments (*al-duṭūr*); the **Kıpçak** make rain-coats (*al-mamāṭir*) from it *Kaş.* I 392.

Dis. GML

D **kemliç** **Hap. leg.?**; **P.N./A. fr. I kem;** 'ill'. **Uyg.** VIII ff. **Bud. Suv.** 585, 13 (**ağrılığ**).

Dis. V. GML-

D **kōmül-** (**ğ-**) **Pass. f. of kōm-**; s.i.s.m.l.; **SW Osm., Tkm. gōmül-**. **Xak.** x1 **KB kamuç** öz **yazukka kōmüldi bütün** 'I am completely buried in all my sins' 5710: **Kom.** XIV 'to be buried' **kōmül-** *CCG*; **Gr.**

D **kemle-** **Hap. leg.;** **Den. V. fr. I kem. Xak.** x1 **at kemle:di:** 'the horse was ill' (*dawīya*), alternative word (*huğa*) for **kemle:ndi:** (sic) *Kaş.* III 301 (**kemler, kemle:me:k**).

D **kemlet-** **Hap. leg.;** **Caus. f. of kemle:-.** **Xak.** x1 **bu ot atıç kemletti:** 'this plant made the horse ill' (*adā*) *Kaş.* II 348 (**kemletur, kemletme:k**); a.o. 363, 15.

D **kemlen-** **Refl. f. of kemle:-;** pec. to *Kaş.* **Xak.** x1 **at kemlendi:** 'the horse (etc.) was ill' (*dā'a*); *wa aşluhu fi'l-faras*, originally (only) of horses *Kaş.* II 253 (**kemlenür, kemlenme:k**); o.o. I 338 (I **kem**); III 301 (**kemle:-**).

Tris. GML

D **kōmüldürük** (**ğ-**) **N.I. fr. *kōmül,** a corruption of **kōnjil** (cf. some modern forms of **kōnlek**); 'the breast-strap' of a saddle. An early l.-w. in **Mong.** as **kōmüldürge** (*Haenisch* 103, *Kov.* 2612), and borrowed in that form in **NE Tel.** *R* II 1422; otherwise survives

only(?) in NC Kır. *kömöldürük*; SW Osm. *gömlüdürük*. **Xak.** XI *kömüldürük al-labab fi'l-sarc* 'the breast-strap of a saddle' *Kaş. I 530*; ditto, quoted as a word with six consonants *I 17, 5*: **Kom.** XIV 'breast-strap' *kömüldrük CCI*; **Gr.**: **Kip.** XIII *al-labab kömüldürük Hou. 14, 2*; XIV ditto *Id. 84*: XV *labab yömüldürük (sic, in error?) Tuh. 31b. 10*: **Osm.** XV ff. *gömlüldürük* 'breast-strap'; common in Ar. and Pe. dict. *TTS I 319*; *II 448*; *III 306*; *IV 351*: XVIII *gömlüdüruk* (spelt) in *Rümi* 'the breast strap' (*sina-band*) of a horse or camel; in Ar. *maşdar wa labab San. 309v. 16*.

Dis. GMN

PU kömen Hap. leg.; the general meaning 'trickery', or the like, is certain, but other occurrences of *yévl*: do not provide any close parallel; possibly mistranscribed. **Uyg.** VIII ff. **Bud.** *neñ yévl kömen teğmegey* 'no sorcery or trickery shall come near them' *U II 71, 2-3 (ii)*.

Dis. V. GMN-

D kömün- (g-) Refl. f. of *köm-*; n.o.a.b. **Xak.** XI *er tava:arın kömündi* 'the man pretended to bury (*yadfun*) his property' *Kaş. II 158 (kömünür, kömünme:k)*.

Tris. GMN

E kömlñçe: See *kömlñçe*.

D kömündi: (g-) Hap. leg.; **Pass. Dev. N./A.** fr. *kömün-*. **Xak.** XI *kömündi: neñ* 'anything buried' (*madfün*) *Kaş. I 450*.

Dis. GMR

kömür 'charcoal'; in some modern languages also used for '(mineral) coal'. S.i.a.m.l.g., invariably with initial *k-*; this fact, and the fact that it has only in recent times come to mean 'coal' excludes any possibility of deriving it fr. *köm-*. **Uyg.** VIII ff. **Man.** *kömür bolupan* 'becoming charcoal' *M III 28, 6 (iii)* (text fragmentary, but preceded by a reference to burning wood): **Xak.** XI *KB 3837 (türt-)*; 3951 (*öçük-*): XIV *Muh. al-fahm* 'charcoal' *gömrü (sic) Mel. 61, 10*; *kömür Rif. 160*: **Çağ.** XV ff. *kémür* ('with *k-*') *kömür Vel. 360* (quotn.); *kömür* (spelt) *zuğal* 'charcoal'; also called *kémür San. 309v. 12* (quotn.); reverse entry 316r. 25 (quotn.): **Xwar.** XIV *kömür* 'charcoal' *Qutb 101*; **Kom.** XIV 'coal, or charcoal(?)' *kömür CCI*; **Gr.**: **Kip.** XIII *al-fahm kemür Hou. 23, 20*; XIV ditto *Bul. 4, 11*; *kömür al-fahm Id. 84*; XV ditto *Tuh. 28a. 3*.

D kemrük (g-) **Pass. Dev. N./A.** fr. *kemür-*; 'crack, gap; cracked, gappy'. N.o.a.b. **Xak.** XI *Kaş. I 478 (kertük)*: **Kip.** XIV *kemrik al-afam* 'with gappy, or missing, teeth' *Id. 84*.

Dis. V. GMR-

(D) **kemür-** (g-) 'to gnaw' and the like; morphologically Caus. f. of ***kem-**, but hard to connect semantically w. *kemiş-* q.v.;

semantically more connected w. *kemdi-*. S.i.a.m.l.g.; in NW Kumyk; SW Osm. *gemir-*; **Tkm.** *gémir-*. **Xak.** XI *ol süpük: kemürdi* 'he sucked the marrow (*tamaşşaşa*) out of the bone' *Kaş. II 85 (kemürür, kemürme:k)*: **Çağ.** XV ff. *kömür-* (-di; 'with *k-*') *kemük ve gayri nesne gemür-* 'to gnaw bones or other things' *Vel. 372*; *gömrür-* (so spelt) *câyidan* 'to chew, gnaw' *San. 309r. 18* (quotns.): **Kom.** XIV 'to gnaw' *kemir- CCG*; **Gr.**: **Kip.** XIV *kemür- maşmaşa'l-azm Id. 84* (*maşmaşa* means 'to macerate', but seems here to be a vulgarism for *maşsa* 'to suck the marrow'): XV *maşmaşa wa marmaşsa* (a post-Classical word) *kemir- Tuh. 35b. 9*; a.o. 84b. 11.

D kemrüş- (g-) Hap. leg.; Recip. f. of *kemür-*. **Xak.** XI *olar ikki: süpük: kemürüdi* 'they sucked the marrow (*tamaşşaşa*) out of bones and competed in doing so' *Kaş. II 224 (kemrüşür, kemrüşme:k)*.

Tris. GMR

3 kömürge:n See *kövürge:n*.

D kömürlüg Hap. leg.; **P.N./A.** fr. *kömür*. **Xak.** XI (after *kömürlük*) 'and the owner of (charcoal) with -g' *Kaş. I 506*.

D kömürlük A.N. (Conc. N.) fr. *kömür*; survives in SW Osm. *kömürlük* 'a place for storing charcoal'. **Xak.** XI *kömürlük şaçaru'l-fahm wa maşdi'ül-fahm* 'a tree for making charcoal, and a place for storing it' *Kaş. I 506*.

Dis. GMS

F kimsen a Chinese phr., apparently *chin hsien* 'gold thread' (*Giles 2,032 4,532*; Middle Chinese *kim sen*); the meaning does not match exactly, but alternative phr. with nearer meanings do not match phonetically. N.o.a.b. **Xak.** XI *kimsen* 'thin gold leaves' (*ruqâgâtu'l-dahab*) which are used on hats (*al-qalânis*), etc. *Kaş. I 437*: **Çağ.** XV ff. *kimsen* ('with *k-*') *kimsen*, that is 'gilded (or gold-coloured?) leather which mirror-makers put on mirrors' (quotn.); *kimsend* ditto (quotn.) *Vel. 359*; *kimsen* (spelt) *püsti hi anrâ mu'asfar-i zarrin sâzand* 'gilded (or gold-coloured) leather' *San. 316r. 23* (quotn.): **Kom.** XIV *kemsên* 'gold leaf' or the like *CCG*; **Gr.**

D kemsiz Hap. leg.; **Priv. N./A.** fr. **I kem**; 'free from illness'. **Uyg.** VIII ff. **Bud.** *Suv. 20, 19 (iğsiz)*.

Dis. GMŞ

kümüş (g-) 'silver'; s.i.a.m.l.g.; NW Kk. *gümis*; Kumyk *gümüş*; SW Osm. *gümüş*, but **Tkm.** *kümüş*. **Türkü VIII I S 5, II N 3**, etc. (altun): **Uyg.** VIII ff. **Bud.** Sanskrit *rajatasya* 'of silver' *kümüşnüñ TT VIII E 47*; o.o. *PP 36, 7*; 42, 2-3 (egir-); *Kuan. 18*: **Civ.** *kümüş* is common in commercial documents in *USp.*; when unqualified it means 'coin' (actually copper) as opposed to notes, rather than physical silver, e.g. *mapa*

Bulmuşka asığka kümüş kerçek bolup 'since I, Bulmuş, required (a loan of) cash at interest' *Usp.* 18, 2-3; the amount of the loan was **altı sitr kümüş** 'six *sitr* in coin' 18, 3-4 and the monthly rate of interest was **birer yarım bakır kümüş** 'One and a half copper cash a month' (i.e. 30 per cent per annum); this is the rate on some loans in *Fam. Arch.* where the phr. **tartma kümüş** 'weighed (or minted) coin' also occurs: O. Kır. IX ff. *Mal.* 11, 9 (**altu:n**); (in *Mal.* 44 and 45 **kümüş** is an error for the tribal name **Kümüli**): **Xak. XI kümüş al-fidda** 'silver' (verse): **kümüş** 'a *dirham*', because it is made of silver: **kümüş** one of the P.N.s used for slave girls *Kaş.* I 370; a.o. I 413 (**tégin**): **KB kümüş kalsa altun meniğdin sağa** 'if you inherit silver and gold from me' 188; o.o. 479, 948, etc.: XIII(?) *Tef. altun kümüş* 188: XIV *Muh. al-fidda gümiş (sic) Mel.* 12, 13; 75, 6; *Rif.* 87, 178 (K-, unvocalized): **Xwar. XIII(?) altun kümüş Oğ.** 181-2; a.o.o. XIV **kümüş** 'silver' *Qutb* 107: **Kom. XIV** 'silver' **kümüş/kümüş CCI, CCG**; *Gr.*: Kıp. XIII **al-fidda kümüş Hou.** 31, 12; **kümüş** P.N. of a slave girl *do.* 30, 11: XIV **kümüş al-fidda Id.** 84; *Bul.* 4, 8: XV ditto *Kav.* 58, 13; *Tuh.* 28a. 1.

Dis V. GMS̄-

(?D) **kemiş-** 'to throw away, abandon', and the like, lit. and metaph.; morphologically Co-op. f. of ***kem-**, but not connected semantically with **kemür-**, and with no obviously Recip. meaning; in *Kaş.* II 115, 4 cited as a V. which has none of the shades of meaning normally associated with the Suff. -9-. Survives only(?) in NW Kar. Krim, L., T. R II 1210; *Kovc.* 215; in *Rbğ.* where the early MSS. have **kemiş-** later ones have **sal-**. **Türkü VIII ff.** *Man. M I* 7, 7 (**taşğaru**); 7, 17-21 (**toş**): *Uyg.* VIII ff. *Man. M I* 35, 16-17 (**kovğa**): Chr. (they picked up the stone and) **ol kuđuğ içinde kemişdiler** 'threw it into that well' *U I* 8, 10; a.o. *do.* 9, 2: *Bud. kapıgıların açuk kemişeyin* 'I will throw open the doors' (of my seven treasures) *U III* 47, 17-18; o.o. *U II* 77, 28 (**kurğak**); *TT VI* 454 (2 **urug**); *Suv.* 602, 10 (2 **to:ğ**); *TT IV* 10, 9-10, etc.: *Civ. TT I* 110 (**egri**): **Xak. XI ol ne:ğ kemişdi** 'he threw away (*taraha*) the thing' *Kaş. II* 112 (**kemişür**., **kemişme:k**; prov.); **atığ kemişip** 'giving his horse its head' (i.e. letting it gallop; *hamala bi-firasihü*) *I* 309, 15; o.o. (same phr.) 441, 8; 472, 12: **KB kemiştü kitab** 'he let the book drop' 1572; **yağı at kemişse** 2285, 2386; **oğul kız kemiştü ata hurmatı** 'boys and girls have given up respecting their parents' 6491; a.o. 5649; XIII (?) *At.* (God) **kemşür kodı** 'casts down' (the proud man) 282; a.o. 478; *Tef. kemiş-* 'to throw down, throw up', etc. (several lit. and metaph. shades of meaning) 171: XIV *Muh.* (?) **alqā wa taraha** 'to throw away, abandon' **kemiş-** *Rif.* 104 (only); *hadafa* 'to cut off, throw away' **kemiş-** 107 (only); **Xwar. XIV kemiş-** 'to cast (into hell); to lay down (a prayer mat)' *Nahc.* 238, 14; 268, 12-13; 250, 15: **Kom. XIV** 'to throw away' **kemiş-** *CCI*;

Gr.: Kıp. XIII **hadafa kemiş-** *Hou.* 34, 10: XIV **kemiş- bahağa** 'to cast down' *Id.* 84: XV **ramā** 'to throw' (**birak-**) **kemiş-** (**şal-/birak-**) *Tuh.* 17a. 13; **laqqaha** 'to throw' (**şal-/birak-**) **kemiş-** *do.* 32a. 10: **Osm. XIV** and **XV kemiş-** 'to throw away; to put (something on something else)'; in several texts *TTS I* 443; *III* 432; *IV* 493.

D kümüş- (ğ-) Co-op. f. of **köm-**; n.o.a.b. **Xak. XI ol mağa ne:ğ kömüşdi** 'he helped me to bury (*fī dafn*) the thing below ground' *Kaş. II* 111 (**kömişür**., **kömişmek**; *sic*): XIV *Muh*(?) **daxara** 'to store (something)' **kömiş-** *Rif.* 109 (only).

Tris. GMS̄

D kemişge: Hap. leg.; Dev. N. fr. **kemiş-**; lit. 'something laid down on the ground' or the like. **Xak. XI kemişge**: (MS. **kemişge**;) *libd munaqağ Kaşğari* an embroidered Kaşğar felt (*ruğ?*) *Kaş.* I 490.

D kümüşlüğ (ğ-) P.N./A. fr. **kümüş**; s.i.s.m.l. *Uyg.* VIII ff. *Bud. kümüşlüğ otruğka tağka teğdi* 'he reached the island and mountain of silver' *PP* 35, 5-6.

Tris. V. GMS̄-

D kemişli- Pass. f. of **kemiş-**; n.o.a.b. *Uyg.* VIII ff. *Bud. Sanskrit apaviiddha* 'cut off' **kemişlimiş TT VIII** D.25: **Kom. XIV kemişli-** 'to be thrown out of, excluded from (somewhere)' *CCG*; *Gr.* 137 (quoton.).

Mon. GN

S I ken See **kend**.

D 2 kén- (ğ-) Instr. f. of ***ké-**; a very old word normally used as an Adv., or Postposition, meaning 'behind (of place), after (of time)', but sometimes declined as a N., its origin having been forgotten. More or less syn. w. **kédin**, q.v.; it is more prob. that modern words like **NE kün** are survivals of that word than of this. **Türkü VIII ff.** (at first there is a little pain in this omen) **kén yana: edğü**: **bolur** 'later it becomes good again' *IRk* 57: *Uyg.* VIII ff. *Man.-A* (the 512th year) **bardukında kén** 'after (Mani) went (to heaven)' *M I* 12, 15: **Man. mende kén** 'after me' *M I* 29, 16; **andada kén** 'after that' *M II* 7, 15; a.o. *TT III* 66—**kéninte** 'thereafter' *III* 149; *IX* 47, 116: *Bud. Sanskrit pācād* 'thereafter' **kén** (so spelt) *TT VIII* G.16; a.o. *U II* 5, 12; **anda kén PP** 68, 2; **sakınmışta kén** 'after thinking' *TT V* 6, 16; **kén keligme ödlerde** 'in future' *Suv.* 138, 14; 139, 7 etc.—*Sanskrit amte* 'finally' **kéninde TT VII** D.25; **eğ kéninde IV** 12, 54: *Civ. kén is common in *Usp.* in such phr. as **bükünde kén** 'from now onwards' 45, 8; **tışi kiş kén ağırlığ bolsar** 'if a woman becomes ill after that' (i.e. after using certain remedies) *H I* 121-2.*

ké:ğ (ğ-) 'wide, broad'. S.i.a.m.l.g.; NW Kumyk **geğ**; SW Osm. **gen**; Tkm. **ğ:ğ**.

Uyg. VIII ff. Man.-A *M III* 30, 5-6 (i) (alkıg): Bud. *kép yétiz* 'broad, wide' *U III* 72, 27; *TT X* 214; *U IV* 30, 49: *képin kışgasin* 'the duration (of life)' *Hüen-ts.* 2129; *kép* (by itself) *U II* 60, 2 (i); *TT V* 22, 21; *X 444*, etc.; o.o. *TT VIII C.1*, etc. (alkıg): Civ. *U Sp.* 45, 12 (uzkıya): *Xak.* xi 'anything wide' (*wási*) is called *kep ne:p Kaş.* III 358 (prov.): *KB bu kép dunyā* 'this wide world' 3649; o.o. 43, etc. (akti); 1328 (etmek); 2317: xiii(?) *At.* 315 (btılil-); *Tef.* *kép* ditto 172: xiv *Muh. al-wási* ('opposite to 'narrow' *fa:r*) *gep Mel.* 55, 3; *Rif.* 152: *Çağ.* xv ff. *gép* ('with g-') *gey . . . wási ma'nāsna Vel.* 361 (quott.); *kép/kéñş farāx* ('wide') *wa wási San.* 316v. 21 (quotts.): *Xwar.* xiv *kep* 'broad, wide' *Qutb* 96, 98 (*hin*); *Nahc.* 24, 4; 250, 15: *Kom.* ditto *kep CCG*; *Gr.*: *Kıp.* xiii *al-wási* ('opposite to 'narrow' *fa:r*) *kép Hou.* 27, 15; xiv *ken* ditto *Id.* 85; xv ditto *Kav.* 24, 11; *wási*' *kép Tuh.* 38a. 13.

kin 'musk', the secretion of such animals as the musk-deer and musk-rat; survives as **kin** in one or two NE languages *R II* 1344; *Tuv.* **xin**; other languages use some form of the syn. word *yipar*, q.v. or the Ar. l-w. *mish*. Uyg. VIII ff. Man. **kin yipar yıldıgım** 'my musk-scented (darling)' *M II* 8, 14-15 (ii): Bud. (in a list of 32 perfumes, mainly l-w.s) **kin yipar Susv.** 475, 22: (O. Kir. ix ff. error for *ekin*, q.v.): *Xak.* xi **kin yipar nāfica mish** 'musc sack' *Kaş.* I 340; a.o. I 327 (*kız*): *KB* 71 (**bu:r**-); 98 (**bürkür**-): *Xwar.* xiv **kin** 'musk' *Qutb* 99; a.o. 91 (**yipar**): *Kıp.* xiv **kin al-mish Id.** 84.

kö:n (g-) originally 'raw hide for tanning'; s.i.a.m.l.g. for 'tanned leather'; NC Kumyk: SW Osm. **gön**; Tkm. **gön**. Uyg. VIII ff. Civ. **kön işlersen tavar kor bolur** 'if you work raw hide, the goods produced are useless' *TT VII* 28, 4: *Xak.* xi **kön** 'the hide (cild) of a horse' in particular (*xāşsa(n)*), one says of it at **kön:ıl**; and the word is used for 'the skin (cild) of a man,' so that one says **anıñ kö:n:ı**; **kur:ıd**: 'his skin has dried' that is 'he has died'; and one says **tevey kö:n:ı** 'camel hide' by extension (*musta'āra(n)*); this word is used only before tanning (*al-dabğ*); after that it is called **koğuş Kaş.** III 140; o.o. III 335 (*kađışla-*); 353 (*sağrıla-*); 425 (*türt-*): *Muh.* (under 'cobblers' materials) *al-na'l 'sole'* **gön Mel.** 59, 14; *Rif.* 158: *Çağ.* xv ff. **gön** ('with -ö-') a kind of tanned leather' (*püst-i madbūğ*), in *Pe. çarm San.* 310r. 7: *Xwar.* xiv **bu inekñş köni** 'this cow's hide' *Nahc.* 341, 3: *Kıp.* xiv **kön al-cild** (one MS. adds *b'i'l-şar* 'with the hair on') *Id.* 85; xv **cild (tan/terş)** **kön Tuh.** 11a. 11: Osm. xvi ff. **gön** noted both for 'raw hide' and 'leather' in several texts *TTS I* 319; *II* 448; *III* 305; *IV* 351.

I kün (g-) originally 'the sun'; hence, by extension, 'day'. C.i.a.p.a.l.; in most modern languages it is used only for 'day', other words like *kuyaş*, *küñes* being used for 'sun'; in NW Kumyk: SW Osm., Tkm. **gün**. See

Doerfer III 1688. **Türkü VIII kün** by itself normally means 'day' as a measure of time, e.g. **yéğirml: kün** 'for twenty days' *I SE*; with **tün** it means 'day' as opposed to night, e.g. **tünli: künl: yét: öđüşü:** 'day and night for seven periods of 24 hours' *II SE*; it means 'sun' only in the phr. **kün batsık** 'sun-set, west' *I S* 1, *II N* 2, etc.; **kün tuğışık** 'sun-rise, east' *I S* 2, etc.; **kün ortusı:** 'when the sun is in the middle, south' *I S* 2: VIII ff. **kün ortu:** 'at midday' *Irkb* 24; **kün tuğdı:** *do.* 26; a.o. *do.* 52; **bir kün** 'one day' *Tun. IV* 9 (*ETY II* 96): Man. **el(ı)ıg kün** 'fifty days' *Chuas.* 245; **kün tuğdı M I** 6, 20; **kün küñiçe** 'day by day' *M III* 20, 5 (i): Uyg. VIII **kün tuğuru:** 'at sunrise' *Şu. E* 1; **on kün** 'ten days' *do. S* 7: ix (my fame reached) **kün tuğışık(k): batsık(k):a:** 'the far east and west' *Suci* 4: VIII ff. Man.-A **kün teprı** 'the sun god' (this phr. often means no more than 'the sun') *M I* 21, 4 (ii); 24, 25: Man. **kün teprı TT III** 49; **kün küñiçe do.** 132: Bud. **kün** is common for both 'day' and 'sun'; **kün ortu öđün kün ortu yıpak yüzlenip** 'facing south at midday' *TT V* 10, 88-9: Civ. **kün** is common for 'day' and sometimes means 'sun': O. Kir. ix ff. in funerary inscriptions there is a stock phr. 'I could not remain with, or was parted from, the sun (and moon)', **teprı:dekl: küñke:** 'the sun in the heavens' *Mal.* 7, 3; **kün ay do.** 10, 3; 11, 1 etc.: *Xak.* xi **kün al-şams** 'the sun'; one says **kün tuğdı:** 'the sun has risen' (*talā'at*); (prov.): **kün al-yawm** 'day'; one says **bu kün barğıl** 'go today'; the day is called **kün** only because of its lightness is due to the sun *Kaş.* I 340; I 463 (**batsık, tuğışık**) and many o.o. often mis-spelt **kün:** *KB kün* is common in all meanings, e.g. (God created) **kün ay birle tün** 'sun, moon, and night' 3; **bu kün** 'today' 191; **tünün ham küñün** 'by night and day' 78: xiii(?) *At. bu kün* 29, etc., a.o.o.; *Tef.* **kün** 'sun; day' 189; xiv *Muh. al-maşriq* 'the east' **gün duğmış yér Mel.** 79, 1; *Rif.* 183 (**gün duğdı:**); *al-mağrib* 'the west' **gün batğı: yér—gün batğun:** *do.*; *al-yawm gün* 80, 1; **gün** 184; o.o. *Rif.* 74 (**küñes**), 163 (only): *Çağ.* xv ff. **gün** (spelt) (1) *aftāb* 'the sun'; (2) *rūz* 'day'; also used as a title *San.* 310r. 4 (followed by several phr.): *Xwar.* xiii(?) **kün** 'day' is common in *Oğ*; **kün** 'sun' occurs only as the name of one of *Oğuz Xagan's* sons: xiv **kün** 'day; sun' *Qutb* 107; *MN* 4, etc.: *Kom.* xiv ditto *CCI, CCG*; *Gr.* 158 (quotts.): *Kıp.* xiv **al-şams kün wa huwa'l-yawm Hou.** 5, 2; 28, 10 (followed by phr.): xiv **kün al-şams wa'l-yawm**, the latter metaph. *Id.* 85; *al-şams kün Bul.* 2, 11: xv **şams (küñeş)** **kün Tuh.** 20a. 13; **yawm kün do.** 39a. 8; a.o.o.: *Osm.* xiv ff. **gün** normally 'day' was often used until xvi for 'sun; day-time; a lucky day' *TTS I* 337; *II* 475; *III* 325; *IV* 373.

E 2 kün has been read in various passages, almost certainly wrongly. In O. Kir. ix ff. the word read **kün** in *Mal.* 3, 1 etc. is in fact spelt *k i n* and seems to be *ekin*, q.v. The phr., or word, transcribed **él kün** in *KB* and several

later authorities seems to be in fact **élgün**, i.e. **1 é:l**, q.v., with the Collective Suff. **-gün**. It is possible that the word transcribed **küydeki** and listed under **1 küy**, q.v., should in fact be transcribed **kündeki**, which was F. W. K. Müller's reading. If so, this **kün** seems to be a l.-w. fr. Chinese *k'un* 'the door to the women's apartments' (*Giles* 6,550). See *Doerfer* III 1689, which is partly based on unreliable authorities.

küp 'female slave', the feminine counterpart of **kul**; survives only(?) in NC Kir., Kzx.; NW Kk.; other languages use **kara:baş** or l.-w.s. **Türkü VIII silik kız oğlın küp kilti**: 'they made their pure (virgin) daughters slave girls' *II E 7 (I E 7 bolti* in error for *kilti*); o.o. *I E 20, II E 17; I E 24; I N 9 (tirig)*: **Uyg. VIII kulım küğim** 'my male and female slaves' *Şu. E 1; S 9*: VIII ff. Bud. **küp kul bir ikintike karışur** 'female and male slaves quarrel with one another' *TT VI 64 (VIII O.7)*; **kul küp işlettimiz erser** 'if we have put them to work as slaves' *TT IV 8, 10; o.o. do. 10, 16; U II 87, 51*: Civ. **küp** 'female slave' is mentioned in *ÜŞP. 56, 6* (as having been sold); 73, 14 (as having married without leave, also called **ebçi karabaş**); 110, 3 (**taş küp**, the name of a **kız karabaş**); (O. Kir. ix ff. **küp yutuz** 'female slave and wife' *Mal. 42, 1*; very dubious text): **Xak. XI küp al-ama** 'female slave' *Kaş. III 358; III 428 (egirt)* and three o.o. translated *al-ama* or *al-cariya* (same meaning): XIII(?) *Tef. küp ditto 190*; *xiv Muh.(?) al-cariya küp Rif. 147 (only)*; *Rhğ.* (Sarah said, 'I am a poor) **küp** "slave" (of God) *R II 1428*: **Xwar. xiv küp ditto Qutb 108**: **Kom. ditto CCI**; *Gr.*

Mon. V. GN-

kön- (ğ-) with an embarrassingly wide range of meanings; the basic one was perhaps 'to be, or become (physically) straight', with various metaph. extensions. Survives in SE Türki: NC Kir., Kzx.: SC Uzb. (**kün-**): NW Kk., Nog., usually meaning 'to agree (with someone, to something); to become reconciled (ditto); to become accustomed to, or put up with (something)'. **Türkü VIII ff. otka: könmliş kulç özi:ke: yarlıg bolti**: 'a sword straightened by heat(?) was issued to Özi'. *Mir. A 6-7 (ETY II 64*; morphologically Özi: must be a P.N.): **Xak. XI yığaç köndi**: 'the piece of wood (etc.) was straight' (*istaqāma*); and one says **oğri: köndi**: 'the thief admitted (*aqarra*) his theft'; also used of anyone who surrenders property (*cāhid bi-māl*) after admitting (that it is not his); and one says **er yo:lka: köndi**: 'the man went to the road and set out along it' (*şaxçaşa . . . ilā'l-tariq wa rakiba'l-tariq*); (**kün-** (**küñ-**) follows here); and one says **tosu:n at köndi**: 'the unruly horse was broken in and behaved properly' (*irtāda wa istaqāma*); also used of any thing (*al-amm*) *idā istaqāma Kaş. II 29 (köne:r, könm:e:k)*; a.o. *II 199, 1*: **KB** (if what I say is so) **tilin kön sözü:m tut** 'admit it in words, and accept my statement' 3993; **özüg yo:lka**

köngey 'you yourself will take to the (right) road' 4810; **iszilerke berge urup könmese** 'if, when you flog the wicked, they do not reform' 5281; a.o. 1536: XIII(?) *Tef. kön-* 'to go along the (right) road' 183: **Kom. xiv kün-** (sic) 'to admit, acknowledge' *CCG*; *Gr. 159* (quotn.).

kün- (ğ-) 'to catch fire, to burn (Intrans.)', both lit. and metaph., 'to burn (with anger, and the like)'. S.i.a.m.l.g., -ñ- following the usual course (cf. **ko:ñ**); **küy-** in NE Alt., Leb., Tel.: NC Kir., Kzx.: SC Uzb. (**kuy-**); NW Kk., Nog.; **köy-** in NE Kaç., Koib., Sag., Khak.: SE Türki; SW Tk.m.; **güy-** in NW Kumyk: **göyün-** in SW Osm. **Uyg. VIII ff. künke küyüp** 'burnt by (the heat of) the sun' *Suv. 603, 10-11; o.o. U II 8, 27 (tamıd-)*; *Suv. 141, 10*; **Uyg. VIII ff. küy-** ditto *H II 30, 154*: **Xak. XI otuğ küydü**: 'the firewood (etc.) burnt' (*ıhtaraqa*) *Kaş. III 246 (küye:r, küyme:k)*; (if you say 'fire') **ağız küyme:s** 'your mouth does not catch fire' *I 43, 12*; **köpll: küyüp** 'with a burning heart' *II 188, 11*: **KB küyer erdim otka** 'I should have burnt in the fire' (if he had not protected me) 384; (**begs are**) **küyer ot**; (if a man's words are crooked) **küyer ol küçün** 'he burns violently' 1024; a.o.o.: **Arğu: otuğ kündi**: 'the firewood burnt'; with the sound change **-y- > -n-** normal in Arğu: *Kaş. II 29* (see **kön-**): XIII(?) *Tef. küy-* 'to be burnt' 188: *xiv Muh. ıhtaraqa güyün-* *Mel. 21, 16*; **küyün-** *Rif. 102; al-hariç güymeğ (sic) 37, 10*; **küyünmek 123**: **Çağ. xv ff. küy-** (-dl, etc.; 'with k-') *yan-* 'to burn' (Intrans.) *Vcl. 375-6*; **köpll: küyün-** ditto *San. 310v. 1* (quotns.): **Xwar. XIII küy-** ditto *Ali 30*: *xiv küy-/küyne-* (sic?) ditto *Qutb 106*; **küy-** *MN 227*: **Kıp. xiv küyün- *ıhtaraqa Id. 86*; ditto **küyün-** *Bul. 32v.*: *xv huriga* 'to be burnt' **küy-(faç-)** *Tuh. 13b. 8*: **Osm. xiv ff. göyün-/göyün-** (t) 'to burn'; (2) metaph. of fruit 'to ripen'; c.i.a.p. *TTS I 329*; *II 459*; *III 316*; *IV 361*.**

Dls. GNE

?F **köne**: occurs only in the phr. **köne: suv** 'mercury, quicksilver'; it is unlikely that the Turks had their own word for this exotic product, and this is prob. a l.-w., but it must be an old one since the phr. became a l.-w. in Hungarian *kéneső*. Survives only(?) in NW Kaz. **küne sıvı**; Nog. **köne suv**; other languages use **Pe.**, Russian, or Mong. l.-w.s (the Mong. word means 'silver water'). **Uyg. VIII ff. Civ. köne suvı** is an ingredient in a remedy for difficult parturition *H I 108*: (**Xak.**) *xiv Muh. al-zı'baq* 'mercury' **köne: su**: *Mel. 75, 8*; *Rif. 178*: **Kom. xiv** 'mercury' **köne suvı CCI, CCG**; *Gr.*: **Kıp. XIII al-zı'baq köne:y şu**: (also **ciwa**); **Pe. l.-w.**) *Hou. 31, 14*.

D könl: (ğ-) Dev. N./A. fr. **kön-**; 'straight; upright', lit. and metaph. Survives only(?) in NE Khak. **könl**; **Tuv. xönü**. **Uyg. VIII ff. Man.-A könl** **kértü** 'upright and true' *M I*

26, 14: Man. *köni buryuk* (sic) 'an upright minister' *M II* 12, 6; *köni nomuğ* 'the true doctrine' *TT III* 51: Bud. *eğü köni yolçı yérçî* 'a good, trustworthy guide (Hend.)' *PP* 40, 8; *köni savlığ ücün* 'because he was truthful' *do.* 55, 2; *köni körtü nomuğ* *Suv.* 134, 11; o.o. *do.* 192, 5; *U II* 39, 101; *TT VI* 192, etc.; *X* 369, etc.: Civ. *köni bérürmen* 'I will honestly repay' is a standard formula in contracts *U Sp.* 1, 5, etc.: O. Kır. ix ff. *Köni: Tiriğ P.N. Mal.* 6, 1: *Xak.* xi *köni: ne:ğ al-şay'u'l-mustawî* 'a thing which is straight'; and *al-amin* 'a loyal, faithful (man)' is called *köni: er Kaş. III* 237; *köni: barır keyik* 'a gazelle that runs straight' (*mustaqîma(n)*) *III* 151, 18: *KB köni* 'honest, upright' is very common 52, 424, 455, etc.; *köni törü* 'righteous laws' 355; *köni dîn* 'the true faith' 54; *köni yol* 'the straight road' (to paradise) 36; a.o. 1055 (eğil-); *xiii(?) At. köni söz* 'the truth' 155, etc.; *köni düst* 'a loyal friend' 384; a.o.o.; *Tef. köni* 'straight, truthful', etc. 184; *xiv Muh.(?) al-mustaqim* ('morally straight') *köni: Rif.* 147 (only); *al-muhîqq* 'truthful' (opposite to 'crooked' *eğri*): *köni: kişi:* 153; *al-muqawwam* 'straight' (opposite to 'crooked' *eğri*): *köni:* 154 (*Mel.* 56, 5 doğru): *Xwar.* *xiv köni* 'straight (arrow); honest' *Qutb* 101: *Kom.* *xiv köni* 'upright; lawful', and the like *CCI, CCG; Gr.* 151 (quotns).

küni: (ğ-) 'jealousy; jealous; (hence? metaph.) a co-wife'. Survives only(?) in NE Tel. *küniü* 'jealousy' *R II* 1441: SE Türki *küne* ditto *BS* 555: SW Osm. *göni/gönü* ditto; Tkm. *güni* 'co-wife'. *Türkü VIII E* 30 (1 ö:): *Uyg.* viii ff. Bud. (the passions of lust, anger, ignorance) *küni* 'jealousy' (pride and scepticism) *U II* 86, 32; (if we have aroused) *küni sakınc* 'jealous thoughts' *TT IV* 8, 73; a.o. *Suv.* 102, 3 (kuvırğak): *Xak.* xi *küni: al-darra* 'co-wife', one of more than one wives of the same man *Kaş. III* 237 (prov., see *teği*): *Xwar.* *xiv küni* 'envy' *Qutb* 107; (this world and the next are like) *iki küni* 'awrat' 'two co-wives' (if the husband prefers one of them the other will be displeased with him) *Nahc.* 397, 11: *Kom.* *xiv* 'concubine' *küni*; 'bastard' *küni*den *tovğan CCI; Gr.* Kıp. *xiv küni al-ğayra* 'jealousy' *İd.* 86: *Osm.* *xv* ff. *günü* (so transcribed) 'jealousy'; in several texts *TTS I* 339; *II* 478; *III* 327; *IV* 375; *xviii günü* ('with ğ-') in *Rümi*, 'jealousy' (*raşq wa hasad*); and two women who have the same husband address one another as *güni*, in Pe. *wasnî San.* 31or. 25.

Dis. V. GNE-

ké:pe:- n.o.a.b., but *ké:peş* and *ké:peş-*, q.v., are commoner. *Xak.* xi ol *mağa: ké:pe:di: dabbara amrahu ma'i* 'he settled his affairs with me' *Kaş. III* 396 (*ké:pe:r*, *ké:pe:me:k*): *KB* (let me now go to my kinsman and) *képeyin apar men bu iş* 'settle this affair with him' 5654: *Kıp. xiv tazawara* 'to visit one another' *kepe- Bul.* 42r.

D ké:pü- (ğ-) Intrans. Den. V. fr. *ké:ğ*; 'to be, or become, broad or wide'. The following

modern forms seem rather to be survivals of **ké:pe:d-*; SE Türki *kepey- BŞ* 528: NC Kır., Kzx. *kepl-/kepey-*: SC Uzb. *kepay-NW Kk.*, Nog. *kepey-*: SW Tkm. *ği:pe-/ği:pe:-*. *Xak.* xi *yér ké:ğü:di:* 'the place (etc.) was broad' (*tawassa'a*) *Kaş. III* 396 (*ké:pür*; *ké:pü:me:k*): *KB* *eliğ arta barğay képügey yérliñ* 'your realm will increase and your territory become wider' 5915: *Osm.* *xv* *geğl-* 'to become broad'; in one text *TTS IV* 331.

Dis. GNB

PUF kenbe: Ilap. leg.; completely unvocalized; prob. Iranian. *Gancak xi kenbe:* 'a plant' (*nabi*) *Kaş. I* 416.

Mon. GNC

ke:nç (ğ-) 'the young', of human beings or animals. As such survives only(?) in SW Osm. *genc*, same meaning. It became a l.-w. in Mong. as *kence* 'small, feeble' (*Kow.* 2446; *Haltd* 182), and the Çağ. form below and SC Uzb. *kenja*, 'the youngest child (boy or girl) in a family', are reborrowings fr. Mong. The phr. *ke:nç liyü:* (?read li:w) in *Kaş.* prob. has no connection with this word; it seems rather to be a compound of Pe. *ganc* 'treasury' and *liy* or *liyü:*, q.v. *Uyg.* viii ff. Bud. *ke:nç urı ke:nç kızlar* 'young boys and girls' *Kuan.* 139, 141 (*U II* 20, 20); (I am a delicately brought up) *ke:nç kiçig* 'young (woman)' *U III* 82, 17; *Ke:nç Teğrim, Ke:nç Turmuş Tarxan P.N.s Pfahl.* 10, 13-15; o.o. *U II* 60, 0-1 (*kun-*); *TT VI* 250 (*var. lec.*): Civ. *ke:nç oğlan TT VII* 23, 2; *ke:nç* occurs several times in *H I* usually for 'unborn child': *Xak.* xi *ke:nç* 'a child' (*al-tifl*), also 'the young' (*şağır*) of any animal; (PÜ) *ke:nç liyü: mayıda yutaxxad fi'l-a'yād wa walāyi-mi'l-mulūh li'l-nahb ka'l-manāra qadr talātīn dirā şu'da(n) fi'l-samā* 'a stand for the booty erected at the feasts and banquets of kings; it is like a minaret (or candlestick?) rising about 30 cubits towards the sky' *Kaş. III* 438; *I* 169 (em-) and five o.o. of *ke:nç* (sic) 'infant in arms': *KB* *ajuñci böğü beğ nelük ganc urur, er at kayda bolsa anuk ke:nç alur* 'why does the wise ruler of the world heap up treasures (Pe. l.-w.)? Wherever there are troops he has young men at hand' 2056; *xiii(?) Tef. ke:nç/kenc* 'child' 180 (*kinç/könc*, erroneously described as Turco-Persian): *Çağ.* xv ff. *kence* 'a child (*tifl*) born to elderly parents' *San.* 301r. 24: *Kıp. xiii Hou.* 24, 20 (oğul): *Osm.* *xiv* ff. *genc* ay 'new moon' *TTS I* 299; *xviii* . . . and in *Rümi* 'a child' (*tifl wa baçça*) is called *genc San.* 301r. 24.

Dis. GNC

F küñcit 'sesame (seed)'; l.-w. fr. Tokharian A *kuñcit* (see *TT VIII*, p. 92). S.i.a.m.l.g. except NE with variations in the second vowel; an early l.-w. in Russian as *kunziut* no doubt borrowed fr. some Turkish language, but perhaps reborrowed later by others; in SW only Tkm. *küñci*. *Uyg.* viii ff. (Bud./)Civ. *küñcit*

occurs fairly often, (a) as a foodstuff offered in religious ceremonies *TT VII* 16, 15-16; (b) as an ingredient in medicines **künçit yağı**: 'sesame oil' *TT VIII M.* 28; *HI* 92, 100, etc.; (c) as an economic crop *USp.* 7, 2; 20, 5; 27, 6 (patir): (Xak.) *xiv Muh. al-şirac* 'sesame oil' **küncüd yağı** *Mel.* 66, 7; *Rif.* 165 (künci:); *al-simsim* 'sesame' **küncüd** 78, 3; **künci**: 181; **Kıp.** *xiv al-simsim künci*: *Bul.* 7, 3; *xv ditto Tuh.* 19a. 5.

▷) **könçük** *al-cayb* originally meant 'the opening in the front of a shirt' (a meaning retained by the only obvious survival, NW Kaz. **künçik** *R II* 1446), hence more broadly 'the bosom of a garment' and finally 'a pocket'; it is difficult to see any semantic connection with **köm**: to justify the suggestion that it is a Dim. f. of that word, but it can hardly be a basic word. **Xak. xi** **könçük** *al-cayb*; in *Oğuz* the *cim* has a *fatha*, and it is pronounced **könçek** *Kaş. I* 480; *xiii(?) Tef.* **könçük** 'the bosom of a garment' 189 (*kiñçük*); *xiv Muh.(?) al-cayb* **könçük** (-c-) *Rif.* 166 (only); *Oğuz xi* see **Xak.**: **Xwar.** *xiv* **könçük** 'breast pocket' *Qutb* 101; **Kom.** *xiv* 'trousers' **könçek** *CCl, CCG*; *Gr.*: **Kıp.** *xiii al-sarävül* 'drawers' **könçek** (-c-; also called **im** (*üm*) and **içton**) *Hou.* 18, 12; *al-cayb* **könçük** (mis-spelt *könçük*) *do.* 19, 1; *xiv* **könçek** (-c-) *al-sarävül* *Id.* 85; **könçük** (-c-) *al-cayb* *do.* 86; *xv libäs* 'garment' **könçek** (-c-, also **içton**) *Tuh.* 31b. 11.

Tris. V. GNC-

D **könçüklen-** Hap. leg.; Refl. Den. V. fr. **könçük**. **Xak. xi** **to:m** **könçüklenli**: 'the garment had an opening in the front' (*cayb*) *Kaş. II* 277 (**könçüklenü:r**, **könçüklenme:k**).

Mon. GND

F **kend** 'town'; l.-w. fr. Sogdian *knd*. S.i.m.m.l.g. usually as **kent** 'village, small settlement', but generally now obsolete except as a component in geographical names like Tashkent. Cf. 2 **balık**. See *Doerfer III* 1703. *Uyg.* *viii ff.* Bud. **şravast kendke** 'to the city of Śrāvastī' *U III* 34, 6 (ii); a.o. *TT X* 51-2 (**bođun**): **Xak. xi** **kend** *al-balad* 'a town'; hence *Kaşğar* is called **Ordu**: **kend** 'the city of the (royal) residence' (*al-iqāma*) because Afrāsiyāb resided there owing to its excellent climate; it is in Lower China (*al-Şimū'l-sullā*); (verse); **kend** *al-qarya* 'village' among the *Oğuz* and those who live in the (open) country; most of the *Turks* use it for *al-kūra* 'a provincial town', hence the name **Özkend** for the chief city (*al-qaşaba*) of Fergana, that is 'the town of our souls' (or selves, *balad anfusinā*); and **Semlzkend** 'the fat (*samina*) city', because of its great size, the Persians call it *Samarqand Kaş. I* 343; **ken** any 'town' in the eastern provinces, an abbreviation of **kend** *I* 339; several o.o. of **kend**: **KB** **kend** is fairly common 216, 488 (**tüşün**), 1043 (**uluş**), 4316 (ditto); *xii(?) KBVP* 26 (**uluş**); *xiii(?) Tef.* **kend/kent** 'town' 173; *xiv Muh. al-qarya wa'l-balad*

kend *Mel.* 75, 15; **kent** *Rif.* 179; **Çağ.** *xv ff.* **ként/kénd** (spelt *dih wa qarya* 'village' *San.* 316v. 16 (quoton.); **Oğuz xi** see **Xak.**: **Kom.** *xiv* 'city' **kent** *CCl*; *Gr.*: **Kıp.** *xiii al-qarya* **kent**; (**Tkm.** *köy* Pe. l.-w.) *Hou.* 6, 13; *xiv* **kent** *al-qarya* *Id.* 85; *Bul.* 4, 3; *xv al-balad wa'l-qarya* **kent** *Kav.* 35, 1; **balad** **kent** *Tuh.* 8a. 5; **Osm.** *xv ff.* **kend/kent** 'town'; in several texts *TTS I* 447; *II* 616; *IV* 494.

Dis. GND

kenü: Reflexive Pron. 'self', as an Adj. 'own', see e. *G. ATG*, para. 201; spelt with **-nt-** in *Türkü*, **-nd-** in *Xak.*; the *Uyg.* form is uncertain and perhaps varied, but *TT VIII* has **-nd-**. Often used in *Hend.* w. **1** öz. Survives only (?) in *SW Osm.* **kenü**; except in *NE*, where **1** **bođ** is used in this sense, 'self' in all other languages is **1** öz. **Türkü** *viii* **edğü**: **eliçe**: **kenü**: **yañılığ** 'you yourselves have offered against your good realm' *I E* 23, *II E* 19; **Tok(k)uz** **Oğuz** **bođun** **kenü**: **bođunım** **ertli**: 'the Tokkuz *Oğuz* people were my own people' *I N* 4 (in *II E* 29, the parallel text, **meniñ bođunım**); *viii ff.* (all precious stones) **kenü**: **kenü**: (*sic*) **erde:mli**: **belğü:sl**: **bar** 'have their own virtues and distinguishing characteristics' *Toy.* 12-14; a.o. *IrĥB* *Postscript* (alku): **Man.** **kenü** **özümüzn** **ermeğtürüz** 'we torture ourselves' *Chuas.* 299; a.o. *MI* 6, 5; **kendünüñ** (*sic*) **köñül** **sinıdan** 'from his own member of mind' *M III* 16, 3-4 (i); o.o. *do.* 6-9; *Uyg.* *viii* **kenü**: **bođunım** *Şu.* *E* 2; *viii ff.* **Man.**-**A** **kenü** 'he himself' *MI* 8, 11; a.o.o.; **kenü** **kenü** **süslin** 'their own armies' *do.* 22, 5 (i); **kenü** **seviğın** 'self-love' *do.* 34, 19; a.o. *do.* 8, 7 (**udğ**): **Man.** **kenütünüñ** [gap] 'own' *Wind.* 27; **Bud.** *Sanskrit svayam* 'he himself' **kenüdü özi** (*sic*) *TT VIII A.* 18; **kenüdü** 'he himself' *PP* 10, 1; o.o. *do.* 2, 5-6 (**işle:-**); 20, 6-7 (**ötle:-**), etc.: **Civ.** **öz** **kendünün** **bek tutğıl** 'keep a firm hold on yourself' *TT I* 40; **kenüdü** **könülünğün** 'your own mind' *ditto*; **men** **kenüdü** **özüm** 'I myself' *USp.* 104, 3-4; **Xak.** *xi* **kenüdü**: *al-dāt wa'l-nafs* 'self'; one says **ol** **kenüdü**: **aydı**: 'he himself said' *Kaş. I* 419; (the snake does not know) **kenüdü**: **eğri:slin** 'ivac *nafsihā* 'its own crookedness' *I* 127, 8; a.o. *III* 29, 4 (**uğra:ğ**): **KB** (if you praise a bad (soldier), he becomes very good) **keđiğ** **öğse** **kenüdü** **kaçan** **kén** **kalur** 'if you praise a good one, how can he lag behind?' 2400; (a man's conduct shows his ancestry) **işiz** **aşlığa** **kenüdü** **kilkı** **tanuk** 'his own character is evidence of the evil man's ancestry' 5811; a.o. 970; *xiii(?) At.* **kenüdü** '(him)self' 55, 406, etc.; *Tef.* **kenüdü** 'own'; **kenüdü** **öz/bz** **kenüdü** '(my, him, etc.) self' 172; **Xwar.** *xiii* **kenüdüzüm** 'I myself' *Ali* 54 (but **öz** **özüm** is commoner); *xiv* **kenüdü** 'self' *Qutb* 94 (**öz** seems commoner); **Kom.** *xiv* **kendim** 'I myself' *CCl*; **kenü** 'self' (common) *CCG*; *Gr.* 138 (quoton.s): **Kıp.** *xiv* **kenüdü**: *ta'kid li'l-nafs* 'an emphatic word for 'self'; one says **kenüdü**: **öz** **barđı**: or **kenüdüzi** **barđı**: *qahaba haqiqata(n) nafsıhu* 'he really

went himself'; and one says **özüm** (*sic*, ?read **özl**): **bilsün** 'know for yourself' (*sic*); when you entrust a task to him you say this or, in the same meaning, **kendü**: **özl**: **bilsün** 'let him know for himself' *Id.* 85; (I, thou, you, we) **huwa** 'he' **kendözl**; ('they' bular) *Bul.* 16, 6; xv **minhu** 'from him' (an(dan)/kensiden; . . . 'with him' (**özl**: **bile**;/anın **bile**;/) **kensi**: **bile**; . . . 'in him' **kensi**: **kav.** 45, 7-15; 'the third Personal Pron. is **kensi**/**kendi**/**özi** *Tuh.* 39b. 13; a.o.o.: **Osm.** xiv ff. **kendü** 'self, own'; c.i.a.p.; **kendü özl**/**kendözl** (also **kendözüm**, etc.) common fr. xiv to xvi *TT'S I* 444-7; *II* 613-16; *III* 432-7; *IV* 494-500; xviii **gendü** (so spelt here only) in *Rümi*, *xvud wa xwîstan* 'self' *San.* 301r. 25 (quotn.).

VU D **köndi**: Hap. leg.; morphologically Dev. N./A. in -di: fr. **kön-**, but this should have exactly the opposite meaning. **Oğuz XI köndi**: *al-radl* 'vile, ignoble'; one says **öl köndi**: **kişî**: **öl** 'he is a vile person'. And this Particle (*harf*) is also used as a Conjunction (*şıla*) when you cannot think of the right word, it is used until the right word comes to mind *Kaş.* I 419 (cf. the similar use of **sey** in *Osm.*).

F **kendük** one of the Gancak words which is unquestionably Iranian; *al-kandic* is also a similar l-w., cf. *Pe. handū* (Middle *Pe. handūg*), 'a large clay vessel for storing grain'. **Gancak XI kendük** *al-kandic*, that is a thing constructed (*yubnā*) in the shape of a large jar (*al-dann*) used for storing flour and the like *Kaş.* I 480; a.o. *II* 129 (**tikil-**): (**Xak.**?) xiv *Muh. al-ibriq* 'jug' **kendü:g** (*sic*) *Mel.* 69, 5; *Rif.* 170 (**kündü:g**): **Çağ.** xv ff. **kündük** *āstāba wa ibriq* 'water bottle; jug'; and in *Pe.* 'a large jar for storing foodstuffs' *San.* 310r. 14.

kindik 'the navel'. S.i.a.m.l.g. except *SW* which uses **köbek**, q.v. In *Xwar.* xiv *Qutb* 98 **kindik** seems to mean 'the musc sac, or bladder, of a musk deer'. As such it is an A.N. (Conc. N.) fr. **kin**, but this cannot be the etymology of the word in its ordinary meaning. **Uyg.** viii ff. *Civ.* **kindik üstün meş bolsar** 'if there is a mole above the navel' *TT VII* 37, 6; **kindik altın** 'below the navel' *do.* 7-8: **Çağ.** xv ff. **kindik** (spelt) *nāf* 'navel' *San.* 316v. 18 (quotn.): *Xwar.* xiv (in their common grave, the head of *Abū Bakr*) **payğambar . . . nuş mebrāk kindiki tuşında boldı** 'was on a level with the blessed navel of the Prophet' *Nahc.* 104, 12; a.o. 118, 13: **Kom.** xiv 'navel' **kindik CCI**; *Gr.*: **Kip.** xiii *al-surra* 'navel' **kindik** (*MS. künd.k*): **Tkm. kö:bek** *Hou.* 21, 2; xiv **kindik al-surra** *İd.* 85; xv ditto *Kav.* 61, 6 (*MS. kindek*); *Tuh.* 18b. 11.

D **kündem** (g-) Hap. leg.; *Den. N./A.*, connoting resemblance, fr. **kün**. **Türkü** viii ff. *Man.* **kündem dındarlar** 'the sun-like Elect' *M III* 17, 21.

D **kündün** (g-) *Den. Adj./Adv.* fr. **kün**; *lit.* 'in the direction of the sun', but in practice

used only for a point of the compass, 'south', i.e. in the direction of the midday sun. **Uyg.** viii ff. *Bud.* *TT VI* 83, etc. (**öğdün**; **kédin**); *Civ.* *TTI* 6, etc. (**öğdün**); **kündüni** (so read) 'its south' *USp.* 13, 7.

?**F** **kendir** 'hemp, *Cannabis*'. S.i.a.m.l.g.; probably to have been an indigenous plant in the area originally occupied by the Turks and prob. an Indo-European (?Tokharian) l-w.; v. G. in *Hüen-ts.*, note 1948, suggests a remote etymological connection with German *Hanf* (and accordingly English *hemp*). Perhaps originally **kéntir**. See *Doerfer III* 1647. **Uyg.** viii ff. (some people spin **1 çağay** ('?wild hemp'), wool or) **kendir** 'hemp' *PP* 2, 4; **kendir** as an economic crop *do.* 13, 3; a.o. *Hüen-ts.* 1948 (**kamgak**): **Civ.** **kendir uruğı** 'hemp seed' *TT VII* 14, 49; o.o. *H I* 122; *H II* 14, 122: **Kom.** xiv 'hemp' **kendir CCI**; *Gr.*: **Kip.** xiii *al-kattān* 'flax' **kendir Hou.** 19, 9; xiv **kendir al-qunnab** ('hemp') *wa'l-kattān* *Id.* 85; xv **qunnab kendir** (**kam(?)**) *Tuh.* 29a. 11: **Osm.** xviii **kendir** (spelt) in *Rümi*, 'a plant from which they spin cords', called in *Ar.* *waraqul-hibāl*(?) and in *Pe. bang*; and some say that it is a cord (*rismān*) made of bark (*pist*, i.e. vegetable fibre) and spun, called in *Ar.* *qunnāb* and in *Pe.* *kanab* *San.* 301r. 26.

?**C** **küntüz** (g-) 'daytime', as opposed to **tün** 'night'. S.i.a.m.l.g.; in *SW Osm.* **gündüz**; *Tkm.* **gündüz**. There is no other trace of a *Den.* Suff. -tüz and it is prob. a very early Compound of **1 kün** and **tüz**. **Türkü** viii *I E* 27, *II E* 22 (**udı-**); *T 12* (**olursık**), 22, 51-2; **Uyg.** viii ff. *Bud.* *Sanskrit divā ca rātrau ca* 'by day and night' **tünle yeme: kündüz yeme: TT VIII E.38**; ditto but **küntüz do. E.32**; o.o. *Kuan.* 15, 73 (*U II* 14, 2); *Hüen-ts.* 1939; **küntüz yinçürü töpün yükünü teğınürmen** 'I venture to bend my head and bow (to you) every day' *Hüen-ts.* 2030: *Civ.* **kündüz iki yermē ödl:re:tki: onuc öğün:de: bir yar:ı bolor** 'there is a new moon in the 10th hour of the twelve daylight hours' *TT VIII L.1* (so transcribe and translate; *MS.* 5; -lls ö:ğ üt); a.o. *H II* 8, 32: **Xak.** xı **kündüz daw'u'l-nahār** 'daylight' *Kaş.* I 458; **tünle: yorip kündüz sevnür** 'a man who travels by night is happy during the day' (*nahāra(n)*) *III* 87, 25; **ajun tün: kündüz:ıl: (sic) yelgin keçer:** 'the nights and days of this world pass by like a traveller' *III* 288, 14: **KB** ('Thou didst create) **kara tün . . . yaruk kündüzün** 'the dark night . . . and the light day' 22; (he lay on his bed at night and) **kündüz örü** 'stood by day' 952; a.o. 127; xiii(?) *At.* (God created) **tünün kündüzün** 'your night and day' 13; *Tef.* **kündüz** 'day-(time)' 189; xiv *Rbğ.* (he prayed) **tün kündüzün R II** 1446: **Çağ.** xv ff. **kündüz rüz** 'day' *San.* 310r. 14: *Xwar.* xiv **kündüz** 'by day' *Qutb* 107: **Kip.** xiv **kündüz: al-nahār** *Id.* 85; (*al-layl düñle*); *al-nahār kündüz Bul.* 13, 12; **tüñ'l-nahār** 'all day' **küntüzün (sic) tüñ'l-layl düñdüñbi:** *do.* 14, 9; xv *al-nahār kündüz Kav.* 36, 13; *Tuh.* 36a. 4.

Dis. V. GND-

D **kéjüt-** (g-) Caus. f. of **kéjüt-**; s.i.s.m.l. as **kepet-**, **kejlt-**, **kepeyt-**; cf. **kéjür-**. **Xak.** XI **er evin kéjütti:** (MS. *kejütti:*) 'the man enlarged (*ausa'a*) his house' (or something else) *Kaş.* II 326 (**kéjütür-**, **kéjütmek:**); **er evin kéjütti:** same translation III 396 (**kéjütür-**, **kéjütmek:**, vocalized *kejüt-* everywhere); XIII(?) *Tef.* **kéjüt-** 'to broaden' (metaph. of the mind) 173; **Osm.** XV and XVI **géjlt-** 'to broaden, widen'; in several texts *TTS* I 301; II 426; IV 331.

D **könit-** (g-) Caus. f. of **kön-**; pec. to **Xak.?**; cf. **könder-**, **köndür-**. **Xak.** XI **er yığaç köñitti:** 'the man straightened (*qavvama*) the piece of wood' (etc.) *Kaş.* II 313 (**köñitür-**, **köñitmek:**); **KB** **sen öz kılkiğ étğil kılınçıñ köñit** 'put your own character in order and make your conduct upright' 5204; (admonition is advantageous if a man . . .) **konitse özüğ** 'makes himself upright' 5434.

D **küñed-** Hap. leg.; Intrans. Den. V. fr. **küñ**; 'to become a maid servant'. **Türkü** VIII *IE* 13 (**kulađ-**).

D **köndger-** (g-) 'to straighten' and the like; morphologically this seems to be a Trans. Den. V. fr. ***könt** Dev. N/A. fr. **kön-**; semantically in the early period it was syn. w. **könit-** and **köndür-**, but it later developed extended meanings. Survives only(?) in NW Kar. **könder-** 'to guide, lead out, drive' *R* II 1247; *Kow.* 221 and SW Az. **könder-**; **Osm.**, **Tkm.** **göñder-** which hardly means more than 'to send, send off'. These forms must be carefully distinguished fr. modern forms of **köndür-**. *Kaş.*'s Sec. f. **köñger-** (*sic*, in a Chap. for quadriliterals, not *köñer-*) is otherwise known only in *Tef.* **Xak.** XI **ol yığaç köñğerdü:** 'he straightened (*qavvama*) the piece of wood' (etc.); and one says **oğrı:mı köñğerdü:** 'he fought with (*mārasa ma*) the thief until he made him confess' (*aqarra*); and one says **ol anı: yolka: köñğerdü:** (**anı:** is altered either to or from **meni:** in the MS.) 'he guided me (*hadāni, sic*) to the (right) road', (etc.) *Kaş.* III 423 (**köñğerdür-**, **köñğermek:**, both spelt *-ğür-* in the MS.): **ol ok köñğerdü:** 'he straightened (*qavvama*) the arrow' (etc.); and one says **ol yo:l köñğerdü:** 'he guided to (*hadā ilā*) the road'; and one says **beğ oğrı:mı köñğerdü:** 'the *beğ* compelled (*alẓama*) the thief to confess' II 196 (**köñğerdür-**, **köñğermek:**): XIII(?) *Tef.* **köñğger-** 'to erect' (a wall, house, and the like) 184; **Kom.** XIV 'to straighten' **köñder-** *CCI*, *CCG*; 'to lead in' (the right way) **köñder-** *CCG*; *Gr.* 151 (quotns.): **Kip.** XIV **köñder-şayya'a** 'to see off (a guest)' *Id.* 85; **wadda'a** ditto (**uzat-**, q.v.) **köñder-** *Bul.* 87v.: xv **wadda'a (uzat-)** **Tkm.** **köñder-** *Tuh.* 38b. 8: **Osm.** XIV ff. both **göñder-** in xv to xvii and **göñdür-** in xv to xix are noted for 'to see off, to direct, to send (someone somewhere)' *TTS* I 320; II 449; III 307; IV 352.

D **köñğert-** (g-) Hap. leg.; mentioned only as an example of the Caus. f. of words of the form of **köñğder-**. **Xak.** XI **ol yığaç köñğertti:** 'he ordered that the piece of wood (etc.) should be straightened' (*bi-taqvimi'l-xaşab*) *Kaş.* III 424, 5; n.m.e.

D **köntül-** (g-) Hap. leg.; Caus. f. of **könt-**; 'to be straightened' and the like. **Uyg.** VIII ff. *Bud.* *Hüen-ts.* 1949 (**kamğak**).

D **köñdür-** (g-) Caus. f. of **kön-**; 'to straighten', with some extended meanings. S.i.a.m.l.g. except NE, SW with minor phonetic changes. Not to be confused with **könder-** (**köñğder-**); cf. **könit-**. **Xak.** XI **KB köñdüröyln tapuğka yolum** 'I will direct my course towards (royal) service' 474; **köñdürü bilmez yorık** 'he does not know how to reform his conduct' 2077; (do not be a slave to passion) **köñdür köñül** 'reform your mind' 3994; XIII(?) *Tef.* **köñdür-** 'to direct (someone *Acc.*, to the right road *Dat.*); to show (the right road *Acc.*, to someone *Dat.*)' 183; **Xwar.** **köñdür-** 'to correct; direct, guide' *Quth* 101; *Nahc.* 6, 7; 282, 15; **Osm.** XIV ff. see **köñğder-**.

D ***küñdür-** (g-) Caus. f. of **kün-**; 'to burn' (Trans.), and the like. S.i.a.m.l.g.; NE **köydir-/küydür-**; SE **köydür-**; NC Kir. **küydür-**; Kzx. **küydür-**; SC Uzb. **kuydır-**; NW Kaz. **köyder-**; Kk., Nog. **küydür-**; Kumyk **ğüydür-**; SW Osm. **ğöyündür-**. Cf. **örte-**, **küñür-**, **3 yak-**. **Uyg.** VIII ff. *Man.* *M* I 18, 1-2 (**örte-**): Civ. it **tişin küydürüp** 'burn a dog's tooth, and . . .' *TT* VII 23, 3; **Xak.** XI **ol anı: to:mın küyütdü:** 'he ordered the burning (*bi-ihraq*) of his garment' (etc.); 'an incorrect word' (*luğā ğayr faşiha*) *Kaş.* III 193 (**küyütdür-**, **küyütdürmek**; *Kaş.* perhaps regarded **küydür-** as the correct one): XIII(?) *Tef.* **küydür-** 'to burn' 188; **Çağ.** XV ff. **küydür-** *sızāndan* ditto *San.* 310v. 17 (quotns.): **Xwar.** XIV **küñdür-** (*sic*) ditto *Quth* 107; **küydür-** ditto *do.* 106; *Nahc.* 389, 9; **Kom.** XIV 'to burn' (**köyütdür-**, later corrected to **küydür-** *CCI*; *Gr.*: **Kip.** XIII **haraqa** 'to burn' **küyündür-** (**örte-**) *Hou.* 35, 4; XIV **küyündür-** *haraqa Id.* 186: **Osm.** XIV **ğöyütdür-** in one text; XIV ff. **ğöyüñdür-** c.i.a.p. *TTS* I 329; II 429; III 316; IV 360.

Tris. GND

PU **köñdegü:** the Sanskrit original shows that this means 'necklace'; prob. an old word ending in **-gü:**; there is no semantic connection between this word and **kön-**, **köñğder-**, etc. There is no widely distributed word for 'necklace' in Turkish; n.o.a.b. **Uyg.** VIII ff. *Bud.* **kendüñüñ tükel törlüğ satığsız ertinliğ köñdegüsün** 'his own necklace of all kinds of priceless jewels' *Kuan.* 156-7; a.o. *do.* 167.

D **kindıklığ** P.N./A. fr. **kindık**; s.i.s.m.l. **Uyg.** VIII ff. *Bud.* (Sanskrit lost) **birle: kindıklığler** 'those who have one(?) navel' *TT* VIII G.57.

D **küntemek** 'daily'; Dev. N./A. or Adv. fr. ***kunte**- Den. V. fr. I **kün**. N.o.a.b. Uyğ. VIII ff. Man. *TT III 96* (üçün): Bud. *TT I*, p. 26, note 160, 5 (aşan-).

Dis. GNG

?D **könek** (?g-) 'pail, bucket'; prob. Dim. f. of **kön**, and so lit. 'a small leather object'. Survives in NE **könek/könök**: NC Kır. **könök**; Kzx. **könek**: SC Uzb. **künak**, usually in the specialized meaning of 'a milking pail'. Türkü VIII ff. *Irkb 57* (kanuğ): Uyğ. VIII ff. Civ. *TT I 11* (başğar-): Xak. XI **könek al-rahva** 'a container made of leather' *Kaş. I 392*: *KB* in the list of signs of the Zodiac, 141, **könek** translates Ar. *al-daw* 'Aquarius' (lit. 'a bucket'): XIV *Muh.*(?) *al-daw* 'Aquarius' **könek Rif.** 183 (only).

D ***küñük** (g-) 'burnt'; Pass. Dev. N./A. fr. **küñ-**. S.i.a.m.l.g. in forms comparable to those of **küñdür-**; NW Kumyk **güyük**; SW Osm. **göynük**; Tkm. **küyük**. Xak. XI **küyük** ne:m 'a burnt' (*al-muhtaraq*) thing' *Kaş. III 168*: Çağ. xv ff. **küyük** (with **k-k**) *yanmış* 'burnt' *Vel. 376*; **küyük** (1) *süzis* 'burning' (N.; quotn.); (2) *süxta* 'burnt' (quotn.) *San. 311*, 13; Xwar. xiv **küyük/küyünük** 'fire; ardour; passion' *Qutb 106*: Kırp. xiv **küyünük al-muhtaraq** *İd. 86*: xv *mahrır* 'burnt' (**küyülmis**; between the lines) **küyük** *Tuh. 34b. 12*; ditto **küyük** *do. 48b. 10*: Osm. xiv ff. **göynük** occasionally 'burning, burnt', more usually 'pain, distress'; c.i.a.p. *TTS I 328*; *II 458*; *III 316*; *IV 359*.

D **kéni**: (g-) N./A.S. fr. 2 **kén**; 'subsequent, last'. Cf. **kédink**; SE Türkü **kéyinki** 'subsequent' *BŞ 521* is prob. a survival of the latter and not this word. Uyğ. VIII ff. Bud. (of ten definitions; **aşnuki** **seki**zi 'the first eight' . . .) **kénki ék**(k)isi 'the last two' *TT V 28*, 127; o.o. *Suv. I 34*, 1-2 (**ortunki**); *TT VIII A.48* (**éltin**-).

Dis. V. GNG-

VUD **kénik-** (g-) in a note on V.s ending in **-k** *Kaş.* says that these fall into two classes; (a) basic V.s like **aşuk-** and **çülük-**; (b) V.s in which the Suff. indicates that the Subject of the V. is unable to achieve his desires, like **bastk-** der. fr. **bas-**, **usuk-** der. fr. **us-**, **kirik-** and this V. The first two are Emphatic/Pass. forms, but **kirik-** is a Den. V. fr. **kir-**, and it is likely that this V. too, which has a *çanma* over the **kāf** is a Den. V., since there is obviously no semantic connection with **kön-**, and the obvious explanation is that it is a Den. V. fr. 2 **kén**. The only other known occurrence is in *KB 4389* where the Fergana MS. has *kinilse*, the Cairo MS. *kī[ga]pse* and the Vienna MS. has a word which might be *kenikse* but looks more like *könikse* Xak. XI **er kénikti**: (MS. **könikti**) *ğalaba* 'al'al'-*raculi*'-*da*' *hattā ta'axxara* 'an *aşābāhi* 'the man was overcome by weakness, so that he fell behind his companions' *Kaş. II 165*, 15; *KB* (in all

tasks knowledge is most beneficial) **kénikse bilig işke yetmez elig** 'if knowledge falls behind the hand cannot achieve the task' 4389.

S **könger-** See **köndger-**.

Dis. GNL

köñül (g-) originally an abstract word with rather varying connotations, 'the mind', as a thinking organization; 'thought' as the product of the mind, and the like. Later, when the heart was taken to be the thinking organization it was also used in a physical sense for 'the heart', in addition to, or substitution for, **yürek**. S.i.a.m.l.g. with a wide range of shades of meaning (the entry in *R II 1236-7* covers a column and a half); in SW Az. **könül**; Osm., Tkm. **göñül**. Türkü VIII (if tears come to your eyes and) *tilda*: (so read) **köñülte**: **sıgt kelser** 'lamentation to your tongue and mind' *I N 11*; **köñülteki**: **savımın** 'the words in my mind' *I S 12*; o.o. *T 15* (**uçuz-**), 32: VIII ff. Man. *Chuas. 107-8* (**artat-**); 177-8 (**tamğa:la-**), etc.; *TT II 6*, 32; 8, 41, etc.: Uyğ. VIII ff. Man. *TT III 2* (**ayançağ**), etc. (common): Chr. (search) **keç köñül tegürüp** 'applying your minds firmly (to the task)' *U I 6*, 1: Bud. **köñül** is very common; e.g. **köñülçe** **berdi** 'he gave as he thought fit' *PP 7*, 1; a.o. *do. 8*, 5 (**bert-**); **yavlak sakınc köñülünde yasuru** 'hiding evil thoughts in his mind' *U II 23*, 12-13; o.o. *Hüen-ts. 1806* (**ayançağ**), etc.: Civ. **köñül** is common; e.g. **köñlünde neğü iş kilayın tésér** 'whatever you say in your mind that you will do' *TT VII 28*, 3; **iki kişi köñül bir ol** 'the two men's minds are as one' *do. 30*, 11: Xak. XI **köñül al-qalb wa'l-fu'ād wa'l-fitna** 'the heart, the mind, intelligence'; hence 'an intelligent (*al-fatim*) man' is called **köñüllüg er Kaş. III 366** (prov.); over 30 o.o., occasionally spelt **kö:ñül** with similar translations: *KB köñül* is common; e.g. **közümde yırak sen köñlümke yakın** 'Thou art far from my eyes but near to my mind' 11; **kişi köñli** 'a man's mind' (is like a bottomless sea) 211; (read this Turkish proverb and) **köñül ögke al** 'take it to your mind and understanding' 319: XIII(?) *At. köñül* is common; e.g. **antıwuddı birle köñüller tolu** 'filling all minds with love of him' 73; **nelük mālka munça köñül barnakın** 'why have you set your mind so much on wealth?' 183; *Tef. köñül* 'mind, thought', etc. 184: xiv *Muh. al-qalb göñül Mel. 47*, 16 (*Rif. 141 yürek* q.v.): Çağ. xv ff. **köñül dil** 'heart' *San. 24r. 13*; **köñül kalış dil mändağ va giriftagi-yi xāir** 'weariness of heart, anxiety' 310r. 22: Xwar. XIII **köñül** 'heart' *Ali 35*: XIII(?) ditto *Ög. 163*, 333; xiv ditto *Qutb 102*; *MN 19*, etc.: Kom. xiv **köñül** is common, meaning 'heart, mind, disposition', etc. *CCI, CCG*; *Gr. 152* (many quotns.): Kırp. XIII *al-qalb gāyru'l-mahsūs wa'l-fu'ād* 'the intangible heart, the mind' **kö:ñül**: *Hou. 21*, 14 (cf. **yürek**); xiv **köñül** (-ñ- marked) *al-qalb*; and in the *Kitāb Beylik köñül al-nafs* 'the spirit' *İd. 85*.

D **képlik** (g-) A.N. fr. *ké:n*; 'breadth, extent', and the like S.i.a.m.l.g. except NE(?), w. minor phonetic changes; in NW Kumyk **geplik**; SW Osm. **geplik**; Tkm. **g:plik**. Uyğ. viii ff. Bud. (hang bells) **kaç keplik** (so read) **yemiş söğüt üze** 'over the full extent of the fruit trees' *PP* 79, 4-5; (Xak.) xiii(?) *Tef. keplik* 'abundance' (of good things) 173; xiv *Rbğ. dunya gèplikli axirat tarlığı turur* 'broadness in this world is narrowness in the next' (and vice versa) *R II* 1072; **Xwar.** xiii **képlik** 'abundance, well-being' *Ali* 53; **Kom.** xiv 'breadth' **keplik CCI**; **Gr.: Osm.** xiv to xvii **gèplik/geplik** '(physical) breadth; (psychological) breadth, i.e. peace of mind'; common *TTS I* 301; *II* 426; *III* 287; *IV* 332.

D **kinlig** Hap. leg.; P.N./A. fr. *kin*; 'scented with musk'. Hitherto read **E ekinlig**, q.v., and mistranslated. **Türkü** viii **kinlig eş-gütü:si:n** 'their musk-scented brocade' *II N* 11-12.

D **köplek** (g-) Dev. N. fr. **köple:-**, but the semantic connection is directly with **köpül** in its physical sense; 'shirt', i.e. the garment over the heart. S.i.a.m.l.g. in a wide range of forms including NE **Khak. kögenek**; **Tuv. xöylep**; SE **Türki köplek**; NC **Kir. köynök**; **Kzx. köylek**; SC **Uzb. küylak/küynak**; NW-**Kk., Nog. köylek**; **Kumyk gölek**; SW **Az., Tkm. köyneq**; **Osm. gömlek**. Cf. **kömlüdüruk**. See *Doerfer III* 1652. **Xak.** xi **köplek al-qamış 'shirt'** *Kaş. III* 383; a.o. *III* 350 (**boğmakla:-**); xiv *Muh. al-qamış köpleg Mel.* 66, 15; **kömlək Rif.** 166; **Çağ.** xv ff. **köplek** (spelt) **pirāhan 'shirt'** *San.* 310r. 21; **Xwar.** xiii ditto *Ali* 37; xiv ditto *Qutb* 104; *Nahc.* 132, 16; **Kom.** xiv 'shirt' **köwlek (sic) CCI**; **Gr.: Kip.** xiii **al-qamış kö:nle:k Hou.** 18, 12; xiv **könlek ditto Id.** 85; xv ditto **kömlək Kav.** 63, 17; *Tuh.* 29b. 1 (in margin, alternative form **köplek**); **Osm.** xiv ff. **göplek 'shirt'** was the standard form until xvi and is noted once in xviii; date of emergence of **gömlək** unknown *TTS I* 321; *II* 450; *III* 308; *IV* 353.

D **künlük** (g-) A.N. fr. **I kü:n**; 'a period of a day' and the like. S.i.s.m.l.g. in SW **Osm., Tkm. günlük**. Uyğ. viii (I put up my memorial there to last for) **biy yillik tümen künlük** 'a thousand years and ten thousand days' *Su. E* 9; viii ff. **Civ. üç künlük** 'a period of three days' *USP.* 55, 21; 118, 14; **bir yarım künlük** 'one and a half days' *do.* 55, 22; **Xak.** xi **künlük al-muyāwama** 'daily business'(?); **künlük yém al-rizq** (several meanings; here?) 'soldiers' daily rations', but the phr. is seldom used *Kaş. I* 480; **KB kım erse bu künlük tilese sevinç** 'whoever desires the pleasures of the day' 913; **Kip.** xiv **künlük nazar wa azınnıhu haşā lubān** translation unvocalized, other vocalizations possible; *Caf.* omits the word in his index; it might mean '... and I think it means "grains of incense"' *Id.* 85 (cf. **Osm.**); **Osm.** xiv ff. **günlük** is noted in several texts as meaning 'sunshade, parasol', and in one xvii text 'a

day's pay' *TTS I* 338; *II* 477; *III* 326; *IV* 375; xviii **günlük** (spelt) in *Rümi*, (1) *kundur 'frankincense'*, in *Ar. şamğu'l-buṭm*; (2) *wazifa wa yawmiya 'soldier's pay; daily pay'* *San.* 310r. 24 (there is no obvious reason for the meaning 'incense' which is still current).

D **künlüg** Hap. leg.; P.N./A. fr. **kün.** **Türkü** viii of **öğte kul künlüg küp künlüg bolmış ertl:** 'at that time the slaves had become slave-owners and the maid servants owners of maid-servants' *II E* 18 (in *I E* 21 **küp künlüg** is omitted).

Dis. V. GNL-

E **kinil-** See **kénik-**.

DF **kinle-** 'to crush, mince', or the like; **Den.** V. fr. ***kln**, not the one listed above, but no doubt a Chinese l.-w., cf. **simle-** with which it is used in **Hend.** in *TT I* 157 (**çüwit**). N.o.a.b. Uyğ. xiii ff. **Civ. suvta kinlep** 'crush (*castoreum*) in water' *II I* 125; 143 (**bağır**); 157 (**çüwit**); **yumşak kinlep** 'crush until it is soft' 179.

D **köple:-** (g-) **Den.** V. fr. **kögül.** Survives only(?) in **NC Kzx. köpülö-** 'to be sunk in thought' *R II* 1238 (not in **MM**). Uyğ. viii ff. **Civ. bu savka köpleme** 'do not brood on(?) this statement' *TT I* 151; (**Kip.** xiii 'aciba mina'l-acab 'to wonder at (something)') **kö:nle:n-** *Ihou.* 37, 15; may be the **Ref.** f. of this word; there is no other obvious explanation).

D **kinlen-** Hap. leg.; possibly **Ref.** f. of **kinle:-**; 'to be crushed', but the whole passage is obscure. Uyğ. viii ff. **Man. TT II** 17, 77-9 (**öpül-**).

Tris. GNL

D **köpüldes** (g-) N./A. of Association fr. **kögül**; 'like-minded, intimate', and the like. Survives only in **NC Kir. köpüldös**; **Kzx köpüldes** 'friend, intimate, sympathetic'. Must be carefully distinguished fr. **Çağ.** xv ff. **kükeltēs** 'foster-brother' *San.* 309r. 9 which is a N./A. of Association from the **Mong.** l.-w. (properly **hügül, Kov.** 2632) 'foster-mother'. The two are confused in *R II* 1238. **Xak.** xi **köpüldes muşāhibu'l-qalb** 'like-minded' *Kaş. I* 407, 16; **Xwar.** xiv **köpüldes** 'sympathetic' *Qutb* 102.

D **könüllik** (g-) A.N. fr. **könli:**; 'straightness, uprightness', and the like. N.o.a.b. **Xak.** xi **KB könüllik** is very common as one of the standard virtues of rulers, officials, etc.; e.g. **könüllik yaṭılma yolın** 'do not miss the road of uprightness' 360; **kılınçım könüllik** 'my conduct is upright' 590, etc.—**könüllik künl** 'the day of judgement' 30, 808; xiii(?) *At.* 167 (to:n); a.o.o.: **Xwar.** xiv **cumlasınığ iş-lerini könüllik üze kılğıl** 'make all their actions upright' *Nahc.* 316, 10; **Kom.** xiv 'justice, equity', and the like **könüllük CCI, CCG; Gr.**

D **köpüüllüg** (g-) P.N./A. fr. **kögül**; normally qualified by a preceding Adj. 'having a . . .

mind', but s.i.m.m.l.g. meaning 'well-disposed, willing, kindly, cheerful', and the like; SW Osm. *gönpüllü*. Uyğ. VIII ff. Man. *TT III* 71, 89 (*karar-*): Bud. *yarlıkançıcu köpüllü* 'with a merciful mind' *TT X* 275-6; *kértgünc köpüllü* 'with a believing mind' *Suv.* 137, 16; a.o.o.: XIII(?) *Tef. köpüllü*/*köpüllü* 'having a . . . mind' 185; Xwar. XIV *köpüllü* ditto *Qutb* 102.

D *köpülsüz* (ğ-) Priv. N./A. fr. *köpül*; originally 'without the ability to think'. S.i.s.m.l. as the opposite to *köpüllü* meaning 'unwilling, unhappy, modest', and the like. *Türkü* VIII ff. Man. *Chuas.* I 13-14 (2 *ögsüz*): Uyğ. VIII ff. Man. *TT III* 30 (ditto): (Xwar. xv *köpülsüzlük* 'hardness of heart, cruelty' *Qutb* 102).

Tris. V GNL-

D *künle-* (ğ-) Den. V. fr. *küni*; 'to be jealous', hence also 'to envy'. S.i.s.m.l.g. w. phonetic changes; NE *künne-*; Tuv. *xünne-*; SE *Türki künl-*; NC Kir. *künülö-*; Kzx. *künde-*; NW Kk., Nog. *künle-*; Kumyk *gülle-*; SW Osm. *günile-/günüle-* (obsolete). Uyğ. VIII ff. Bud. *özümde yeğlerig körüp künlledim erser* 'if I have been envious when I have seen people better than myself' *Suv.* 136, 12-13; a.o. do. 220, 4 (2 *azlan-*): Xwar. XIV *künile-* 'to be jealous, to envy' *Qutb* 108; *Nahc.* 65, 6; 288, 13; Kom. XIV 'envy' *künilemek CCG*; Gr.: Kip. XIII *ğara mina'l-ğayra* 'to be jealous' *künle-* (*sic*) *Hou.* 42, 15; XIV *künile-ğasada* 'to envy'; and, in the *Kitab Beylik, ğara* Id. 86: *xv ğayra künlilemek Tuh.* 26b. 10; *ğara mina'l-ğayra künlile- 27a. 7*; Osm. XIV ff. *günüle-* 'to be jealous, to envy'; c.i.a.p. *TTS I* 339; *II* 478; *III* 327; *IV* 376.

D *köpülger-* (ğ-) Den. V. fr. *köpül*; 'to reflect, think deeply'. Pec. to Uyğ. Uyğ. VIII ff. Bud. in a repetitive passage *öğeli* (see ö:-) *köpülgerip* 'thinking deeply', *U II* 8, 22, alternates with *öğeli köpülde sakıntıp do.* 9, 1-2; *öğeli böğüş urup do.* 9, 11-12; (all good doctrines . . .) *köpülgermektin tuğdaçı* 'arise from deep reflection' *TT V* 24, 65-6; o.o. do. 70 (*odğur-*); *Suv.* 596, 23 ff. (*edğü:ti*) 615, 9; *Tiğ.* 50b. 2 etc.

D *köpleklen-* (ğ-) Hap. leg.; Refl. Den. V. fr. *köplek*. Xak. XI er *köpleklendi*: 'the man (etc.) wore a shirt' (*taqammaşa*) *Kaş.* III 411 (*köpleklenür*; *köpleklenme:k*).

D *köpülen-* (ğ-) Refl. Den. V. fr. *köpül*; survives only(?) in NE Bar. *R II* 1238, but the basic and Caus. f.s survive in other modern languages. Xak. XI er *ışka: köpülendi*: 'the man set his mind ('*azama*) on doing something'; also used of a boy 'to be intelligent' ('*aqıla wa fařına*) *Kaş.* III 408 (*köpülenür*; *köpülenme:k*).

✓ Dis. V. GNR-

D *képür-* (ğ-) Caus. f. of *képü:*; 'to widen, broaden', with some extended meanings.

N.o.a.b. Cf. *képüt-*. Uyğ. VIII ff. Bud. *képür-*, with 'doctrine, scripture', and the like as Object, means 'to publicize, make widely known'; it is usually in the Ger. in -ü: followed by another V.; e.g. *Vişikluan şastırda kępürü sözlemişke* 'because they are made known and published in the Wei-shih-lun' *TT V* 22, 22; similar phr. *USP.* 102b. 11-13 (*ençsire:-*); (I have come with a desire to find scriptures and tınığlarka *kępürü asıg tusu kılğalı sakıncın* 'the idea of making them known to people and so benefiting them' *Hüen-ts.* 204-6; o.o. do. 2008; *Suv.* 2, 4-5 (*ula:l-*); 3, 12; *U II* 73, 3-4 (iii) (?), see *kөгür-*)—(be pleased to declare) *kępürüsinçe* 'publicly' *U II* 41, 22; Xak. XI er *evin kępürüdi*: 'the man enlarged (*ausa'a*) his house' (etc.) *Kaş.* III 392 (*kępürür*, *kępürme:k*): *KB* (in the chapter on *ıgđışciler* 'cattle-breeders'; they are a good and guileless class of people, but) *bularda tileme törü ya bilig yorıkları kępürü bolur ay silig* 'do not ask them about the customary law or intellectual matters, their movements are far-ranging (or their character is unconventional?), oh pure man' 4446: XIII(?) *At.* 412 (*yolsuz*): (Kip. xv see *kępürt-*).

D *künür-* (ğ-) Caus. f. of *kün-*; 'to burn (Trans.)'. N.o.a.b.; cf. **kündür-*. *Türkü* VIII ff. Man. *künürüglü (sic) isig yel yeltirmez* 'the burning hot wind does not blow' *M III* 45, 6 (i); Uyğ. VIII ff. Man.-A *MI* 18, 2 (*örte-*): Man. *Wind.* 35-7 (*ur-*); *M III* 28, 5 (iii): Bud. *tütsük küyürüp* 'burning incense' *TT V* 8, 72; o.o. do. 12, 130; *U III* 37, 4-5 (*örte-*); *USP.* 102b. 21; *Suv.* 595, 22 etc.: Civ. *otka küyürüp* 'burn it with fire' *HI* 26-27; o.o. *TT I* 70 (*ađirtla-*); *VII* 26, 12 etc.: Xak. XI er *otup küyürdi*: (MS., in error, *küytürdi*): 'the man burnt (*ahraqa*) firewood' *Kaş.* III 187 (*küyür* (*sic*), *küyürme:k*); a.o. *II* 133, 15: *KB* (do not go near a fire, if you do) *küyürmek anuk* 'it is ready to burn you' 653; a.o. 249 (*ütül-*): Xwar. XIV *küyür-* 'to burn' *Qutb* 106; *MN* 151, etc.

D *kępürt-* (ğ-) Caus. f. of *kępür-*; n.o.a.b. Uyğ. VIII ff. Bud. (in an account of the history of the biography of Hsüan-tsang, it is said that Hucel-i composed it and that Yen-tung fa-shih) *kępürtmiş* 'had it published' *Hüen-ts.* 2153: (Kip. xv in a list of Caus. f.s ending in -rt-, *wassa'a* 'to broaden, widen' *kępürt-Tuh.* 54b. 12).

VU *kępren-* 'to grumble, mutter'; prob. a quasi-onomatopoeic; the first vowel is uncertain and perhaps varied. Survives only (?) in NE Şor *kıpiren-* *R II* 1342; Tuv. *ximiren-*; NC *küpkül* 'grumble, mutter', and its Den. V.s Kir. *küpkülö-*; Kzx. *küpkilde* seem to be distantly related. Cf. *çırpa-*, *yařra-*. *Türkü* VIII ff. (a woman dropped her mirror into a lake; in the morning it jingles) *keçe: keprenür* 'and in the evening it makes a grumbling sound' *IrğB* 22: Uyğ. VIII ff. Bud. (he recovered for a month and then fell ill again) *kęprenü aş bétür*

boldılar 'they grumbled but gave (or began to give?) him food' *PP* 68, 3: **Xak.** XI **er iška:** (VU) **küprendi:** *haruna'l-insân li'l-iqdam 'alâ'l-amr wa takallama ma' nafsihî bi-kalâm xafî* 'the man was reluctant to begin the task and muttered to himself under his breath' *Kaş.* III 399 (**küprenür**, **küpreme:k**): **Çağ.** XV ff. (VU) **küpren-** (spelt) *xevud ba-xevud az gâys harf zadan wa hund hund hardan* 'to talk angrily to oneself and grumble' *San.* 309v. 19 (quoton.).

D ké:grün- (g-) Hap. leg.(?); Refl. f. of **ké:pür-**. **Xak.** XI **ol ké:gründi:** *tawassa'a'l-racul zamân fi ni'ma* 'the man spent his time in great comfort' *Kaş.* III 400 (**ké:prenür**, **ké:preme:k**).

Tris. V. GNR-

D keğirsi- Hap. leg.; morphologically a Simulative Den. V. fr. ***keğir**, but there is no trace of such a N. **Xak.** XI **eşiç keğirsi:di:** *ihtaraga'l-say' Ji asfal nahw'l-qidr hattâ irta-fa'a rihuhu* 'something burnt at the bottom, for example, of a cooking pot, so that a smell rose from it' *Kaş.* III 409 (**keğirsi:r**, **keğirsi:me:k**).

Dis. GNS

?**D kepez** (**kepez**) the spelling in *Kaş.* is deliberate, the word following the cross-heading -S and preceding the cross-heading -Ş, but it is prob. a Sec. f. of **kepez**, cf. the habitual spelling of the Negative Verbal Suffix. **ma:z/-me:z** as **-ma:s/-me:s** in *Kaş.*; If so irregular Dev. N. fr. **ké:pür-**. N.o.a.b. **Xak.** XI **kepez su:v** 'shallow (*al-dahdâh*) water'; also 'an easy task' (*amr sahl*) *Kaş.* III 364: **Xwar.** XIII **kepez/kepez** 'easy, convenient' *Ali* 58: **Kip.** XIII **al-hayyin** 'easy' (opposite to 'difficult' **şarp**) **kepez:** (spelt *keçe:*) *Hou.* 25, 10: **XV hayyin** (yoavaş) **kepez** *Tuh.* 37b. 9; *hâna kepez bol-* 38a. 4.

Dis. GNS

D kepez Dev. N. fr. **ké:pe:**-; 'advice' and the like; s.i.m.m.l.g. See *Doerfer* III 1651. **Uyg.** VIII ff. Civ. (if one sneezes at midday) **kepez bulur** 'one gets advice' (or, reading **bolur** 'advice comes to one') *TT VII* 35, 5-6: **Xak.** XI **kepez al-maşværa wa'l-tadbîr fi'l-umûr** 'advice; the settlement of affairs' *Kaş.* III 365: **KB kepez bër** 'give me your advice' 3482-3; o.o. 3484, 3493, 5650 ff.: **Çağ.** XV ff. **kepez** ('with k-) *maşværat Vel.* 361 (quoton.); **gepez** (so spelt) ditto *San.* 316v. 19 (quoton.): **Kip.** XIV **kepezke:** (sic) *al-maşværa*, also called **kegez** (**kepez**)/**kengeç** (spelt) *Id.* 85 (the -ke; must be an error; a small *dâl* is written under all the others *hâfs*, which seems to indicate g- and -ng- (-ŋ-)).

D küneş (g-) Den. N. fr. **1 küñ**; originally 'sunshine'. Survives in NE Tel. **küneş** 'the sunny side of a mountain', *R II* 1,440, and SW Az. **küneş**; Osm. **güneş**, both the ordinary word for 'sun', and Tkm. **güneş** 'sunshine; a sunny place'. **Türkü** VIII ff. *IrKB* 57 (**olur-**):

(**Xak.**) XIII(?) **Tef. küneş** 'sunshine; a sunny place' 189: **XIV Muh. al-şams** 'the sun' **güne:ş** *Mel.* 4, 17 (*Rif.* 74 **gün**); *ğabati'l-gams* 'the sun set' **güne:ş batı:** 29, 7 (113, but **gün**): **Çağ.** XV ff. **küneş** (sic) **güneş** 'sun'; also 'a very hot day' (quoton.), with a note saying the final -s is required by the rhyme *Vel.* 374; **küneş/küns** (spelt) *âftâb* 'sun'; note on spelling (quoton.); also **metaph. âftâb-rü** 'sunny-faced' (quoton.); also called **küneş** *San.* 310r. 15: **Xwar.** XIII **küneş** 'sun' *Ali* 56: **Tkm.** XIII *al-şu'â* 'sunshine' **küne:s** (sic: **Kip. kuya:ş**) *Hon.* 5, 2: **XIV küneş** metaph. *al-şams*, but properly *al-şu'â* (which in **Kip.** is **kuya:ş** also used metaph. for 'sun') *Id.* 85: **XV** (?**Kip.**) *al-şams küne:ş* *Kar.* 21, 17; 58, 8; *Tuh.* 23a. 13 (also **kuñ**).

Dis. V. GNS-

D ké:pez- Receip. f. of **kepe:**-; in the Sing. 'to consult (someone *Dat.*); to discuss' (with someone **birle:**); in the Plur. 'to take counsel with one another, have a discussion'. S.i.m.m.l.g. **Uyg.** VIII ff. **Chr. U I** 8, 4 (**amın**): **Civ. bođun képezip** 'the people taking counsel together' *USp.* 77, 8; a.o. *do.* 88, 28 (2 art-); **Xak.** XI **ol mağa: ké:peşdi:** *şäværa ma'i* 'he took counsel with me' *Kaş.* III 394 (**ké:pezür**, **ké:pezme:k**, sic); **meniy birle:** (MS. *bile:*) **ké:peşdi:** *şaværi* 'he consulted me' *III* 393, 13: **KB neğü teg képezürsen emdi mağa** 'what advice do you give me?' 3488; **eñ aşnu bu işke képezgü kerek** 'we must first discuss this matter' 5649; o.o. 3688-9, 5650-2, 5657, etc.: XIII(?) **Tef. kepez-** 'to take counsel together' 173: **XIV Rbg.** ditto *R II* 1069 (quoton.); **Çağ.** XV ff. **kepez-** (-ti) 'to consult' *Vel.* 361 (quoton.); **gepez-** (spelt, 'with -ŋ-') *maşværat hardan* 'to consult' *San.* 316r. 28 (quoton.); **Xwar.** XIV **kepez-** 'to take counsel together' *Qutb.* 94; **kepez-** ditto *do.* 96: **Kip.** XIV **kepez-taşværa** *Id.* 85: **XV şäværa** (**tanış-**) **képiş-** (sic, in margin in second hand **képez-**) *Tuh.* 21a. 13.

E kişür- See **kikşür-**.

Tris. GNS

D képezçi: N. Ag. fr. **kepez**; pec. to **KB?** **Xak.** XI **KB képezçi bular erdi** 'these (Companions) were (the Prophet's) advisers' 49; o.o. 2256, 5209 (**yołçı:**).

D képezlig P.N./A. fr. **képez**; n.o.a.b. **Xak.** XI **kepez:şlig billig üdeşür** **kepez:şsiz billig** **opraşur** 'experience (*al-tadbîr*) when it is fertilized by advice (*mulağqah bi'l-şüra*) gains in goodness day by day; but if it is without advice (*ğayru'l-şüra*) it deteriorates day by day' *Kaş.* I 232, 3; a.o. *III* 358, 15; n.m.e.

D kepezşiz Hap. leg.; Priv. N./A. fr. **kepez**; 'without advice'. **Xak.** XI *Kaş.* I 232, 3 (**kepezlig**).

Dis. GNZ

kepez See **kepez**.

(?D) **köpüz** Hap. leg.?: 'a dung heap'. Perhaps connected with **kön** 'dung', which exists in NC Kir., Kzx: Sc Uzb. (**göng**): NW Kk. **Xak.** x1 **köpüz** *al-dimn wa'l-hirs fi'l-aqläl wa hiya ab'är wa abwäl talabbada ba'duhä 'alä ba'd 'a dung heap* (Hend.) in a ruined building, that is an accumulated mass of dung and urine *Kaş. III 363*.

F kenzi: Hap. leg.; no doubt a Chinese l.-w. Prof. Simon suggests that the origin is *chüan-tzu* (Middle Chinese *kjwoen-tsi*; *Giles 3,139 12,317*) 'thin silk', and more specifically 'a silk handkerchief'. **Xak.** x1 **kenzi**: 'a Chinese woven fabric (*nasic*) of mixed colours (*fi alwän şattä*), red, yellow, and green' *Kaş. I 422*.

Mon. GR

?F **ker** 'a moment'; see note on passage quoted below. Perhaps survives in NE Alt., Tel. **kere** 'a period of time, a moment in time', *R II 1085*. The suggestion there that this is a Chinese l.-w. may well be correct, but it can hardly be *chieh* (*Giles 1,477*) since this was *tset* in Middle Chinese, not *kiet* as there stated. **Uyg.** viii ff. Bud. Sanskrit *mühurtam api* 'and only for a moment' *bir ker yeme: TT VIII D.14-15*.

kir: 'dirt, filth, defilement', and the like. S.i.a.m.l.g. For some unknown reason often spelt *khir* as well as *kir* in **Uyg.**; a l.-w. in Mong., in both spellings (*Kov. 2545, Halted 197*). **Uyg.** viii ff. Bud. **kir** normally means not physical 'dirt' but 'the defilement or stain caused by sin', Sanskrit *klesä*; Sanskrit *cataso upaklesä* 'a small stain on the mind' **kön-lömnöñ** *kiri TT VIII C.13; malam* 'impurity' *nizvanılığ kirig* 'the impurity of the passions' *do. E.47: a.o. Hüen-tz. 103-4: Civ. H I 66-7 (arı:-): Xak. x1 Kaş. II 211 (toğ-raş-); do. 230 (toğral-); n.m.e.: KB 876 (arı:-); xiii(?) At. akılık kamuğ 'ayb kirini yuyur* 'generosity washes away all the defilement of vice' 230; *Tef. kir* (physical) 'dirt' 180; **Çağ.** xv ff. **kir** *çirk wa rim* 'dirt, filth' *San. 313v. 1* (quotn.): **Xwar.** xiv ditto *Qutb 99: Kom. xiv ditto *CCG; Gr.: Kip. xiii al-wasax* 'dirt' (opposite to 'clean' **arı**): **kir Hou.** 27, 17: xiv ditto *Id. 83* (under **kilikçe**: (for **kirikçe**: 'pillow case'): xv ditto *Kav. 64, 17; Tuh. 38a. 12*.*

1 kür (?ğ-) originally 'stout-hearted, courageous, bold', and the like; this meaning only as noted below, but it seems to survive in NE **kür**, Bar. 'self-willed'; Koib. 'swiftly flowing' (water); Tel. 'fat, stout' *R II 1447; Khak.* 'bold, uncontrollable'; Tuv. (**xür**) 'well-fed; (of winter) starting with ample supplies of food': SW Az. **kür** 'an uncontrollable, fidgety (child)'; Osm., Tkm. **gür** 'thick, dense, abundant'. See *Doerfer III 1672*. **Xak. x1 kür** *er-al-raculu'l-räbitü'l-ca şil-qawıyü'l-qalbil'-şämıx bi'l-anf* 'a man with a courageous soul, a stout heart, and his nose in the air' (prov., verse **kürmet anıy yüreki**: '(the tribe's) heart is strong (*qawı*) for me') *Kaş. I 324: KB kür* is

common; e.g. ('Ali was the last of the Companions) **kür ersig yürekliğ** 'courageous, manly, stout-hearted' 57; o.o. 409 (**küvez**), 2298, 2337, 4845 (**kögüzluğ**): **Xwar.** xiv **kür** 'stout-hearted' *Qutb 108: Osm. xiv ff. gür* once (xiv) 'courageous'; in several xiv to xvi texts (of a tree) 'luxuriant' and the like *TTS I 340; II 479; III 328; IV 376*.

VU 2 kür noted only in the Hend. **tev kür** 'trick, device'; n.o.a.b.; not to be confused w. **kür**: q.v. **Uyg.** viii ff. Man.-A *M III 9, 11-12* (ii) (2 ar-): Man. *M II 5, 8-10 (antağ)*: Bud. *U II 23, 12* (tev).

Mon. V. GR-

ker- (ğ-) 'to stretch, spread out (something *Acc.*)'. S.i.a.m.l.g., esp. in the phr. **kögüz** (or synonym) **ker-** 'to throw out one's chest; be proud, confident', in SW Osm. **ger-**; Tkm. **ğér-**. **Xak.** x1 *er yip kerdı*: 'the man stretched (*madda*) the cord' (etc.); and one says **beg yo:l kerdı**: 'the *beg* stretched out (*madda*) the road', that is he posted (*yuchis*) men in military posts (*al-maräşid*) so that those whom he did not know could not pass; this is done in fear of the enemy *Kaş. II 8 (kere:r, kerme:k)*; a.o. *III 39, 13: KB 133, 1535, etc. (kögüz): xiii(?) At. kerip xalqka kögsüñ* 'throwing out your chest towards the (common) people' 278; *Tef. boyun ker-* 'to be stiff-necked' 173; **Karluk** x1 *it kerdı*: 'the dog barked' (*nabağa*) *Kaş. II 8: Xwar. xiii kër-* 'to raise (the eyebrows)'; *Ali 49: Kom. xiv ker-* 'to crucify' *CCG; Gr. 139* (quotns.): **Kip. xiii şalaba** 'to crucify' **kere: koy-/ker-** (MS. *kör-*) *Hou. 34, 16: xiv ker- zayvara* (a rare word meaning 'to hold a horse's lip in a twitch'; 'read *zayyada* 'to increase, expand' (Trans.)); *warima* 'to be swollen' (şiş-); and also **ker- Bul. 88r.**: xv *şalaba* (and in the margin *madda*) **ker- Tuh. 22b. 8: Osm. xviii ger-** (following **gerne-**, an error for **gerin-** which is described as *Rümi*) Trans. f., *ağuş kuşidan* 'to throw out one's chest' *San. 300r. 21: xiv to xvi* see **kögüz**.

kir- (ğ-) 'to enter'; with some extended meanings. C.i.a.p.a.l.; NW Kumyk; SW Osm. **ğır-**; Tkm. **ğır-**. **Türkül viii yana: kirip** 'entering (the battle) again' *I E 38; Oğuz tezıp tavğačka: kirtli*: 'the Oğuz fled and entered China' *II E 38; a.o. II N 14: viii ff.* (above it reaches heaven) **asra: yérke: kirür**: 'below it enters the earth' *İrkB 20; a.o. do. 63: Suğçu: balıkda: kirmiş yarı:kda*: 'out of the breastplates which arrived from the city of Suchou' *Mir. A 14 (ETY II 65)*: Man. **ıçgerü: kirip** 'going in' *M I 5, 3; Yen. Mal. 25, 1 (yağız): Uyg. viii* (the **Karluk**) **On Ok(k)a: kirtli**: 'entered the country of the On Ok (western Türkü)' *Şu. N 11: viii ff.* Man.-A **etözke kirür** 'enters the body' *M I 16, 7*: Man. **kireyin tésér** 'if (I) say "let me come in"' *M II 8, 13* (ii): **Chr. yakım barıp kirdiler** 'they approached and entered' *U I 6, 11*: Bud. **kir-** is very common; e.g. **balıkka kirdi** 'he entered the city' *PP 4, 1;*

o.o. *do.* 39, 8 (içgerü); *U II* 26, 3 (kısıl): Civ. kir- is common, e.g. *iki otuzka aram ay küni kırür* 'on the 22nd day (of the schematic month) the (first) day of the first (calendar) month comes in' *TT VII* 6, 4; (if you sneeze at midday) *tavar kırür* 'wealth comes into (your possession)' *do.* 35, 23; a.o. *USp.* 77, 14 (uđ-): *Xak.* XI ol evke: *kirdi*: 'he entered (*daxala*) the house' *Kaş. II* 8 (kırür, kırme:k); nearly 30 o.o., same translation: *KB kir-* is very common, usually physically 'to go in, enter'; but sometimes in an abstract sense, e.g. 26 (neteglik); in some contexts it is an Inchoative Aux. V., e.g. *okup kirdi* 'he decided to summon' 620; *aytu kirdi* 'he began to question' 626; (the full moon) *ırlü kirdi* 'began to wane' 1052: XIII(?) *At.* (when a man dies) *toprak içipe kirip* 'and enters the ground' 308; *Tef. kir-* 'to enter; to penetrate; to begin' 180: XIV *Muh. daxala gl:r-* *ME.* 26, 3; *Rif.* 108; *al-duxül gl:rmeğ* 34, 12; 54, 9; 119 (only): *Çağ.* XV ff. *kir-* ('with k-'; -ğell, etc.) *gir-Vel.* 356-7; *kir-daxül sudan* 'to enter' *San.* 312v. 17 (quotns.): *Xwar.* XIII *kir-* 'to enter' *Ali* 30: XIII(?) ditto *Oğ.* 139: XIV ditto *Qutb* 98; *MN* 76: *Kom.* XIV ditto *CCG.* *Gr.* 148 (quotns.) *Kip.* XIII *daxala kir-* (MS. *kört*) *Hou.* 33, 15 (and 27, 18); *cäza min'al-'ubür wa'l-duxül* 'to cross; to enter' *kir-* 39, 8: XIV *kir-daxala İd.* 80; *al-şahrul-daxül* 'the coming month' *kire:n ay Bul.* 13, 11: XV *daxala kir-Kav.* 9, 18; 74, 17; *Tuh.* 16a. 4; a.o.o.

kör- (g-) basically 'to see (something *Acc.*)' with several extended meanings like 'to experience (something *Acc.*); to look to, i.e. obey (someone *Dat.*); to see to it that (you do something, Ger. in -u/-ü):' C.i.a.p.a.l.; NW Kumyk: SW Osm., Tlcm. *gör-*. There is obviously a very old etymological connection with I kö:z 'eye', cf. *semiz* and *semri-*. **Türkü VIII körür:** *közim körmez teg* . . . *boltri*: 'my seeing eye became sightless' *IN* 10 — *I E* 19, *II E* 16 (1 emgek)—*kop mağa: körtli*: 'everyone looked to, i.e. obeyed, me' *I E* 30, *II E* 24 (and see *körgü*):—(the Xağan said) *yelü: kör* 'see to it that you ride fast' *T* 26—several o.o.: VIII ff. *tağ üze: yul suv körü:pen yiş üze: yaş ot körü:pen* 'seeing springs and water on the mountains and fresh vegetation in the mountain forests' *İrkB* 17; *eşt:dmişte: körü: körmü: yeg* 'it is better to see with your own eyes than to hear' *Tun.* III a. 3-4 (*ETY II* 94): *Man. körti* (mis-transcribed *kirti*) 'saw' *MI* 6, 2; *közün körüp Chusa.* 312—(if I have accepted the advice of evil companions and) *köpülin körüp* 'looked to, i.e. followed, their thoughts' *Do.* 109; a.o.o.: *Uyg.* VIII *kör tedim* 'I said "see" (or "obey me?)"' *Şu.* *E* 11; a.o. *S* 3; *Şuci* 8 (att.): VIII ff. *Man.-A körelim* 'let us see' (your perfect being) *MI* 11, 17; o.o. *do.* 9, 6; 9, 7; *Man. TT IX* 14, etc. (tuğil); a.o.o.: *Bud. kör-* 'to see' is very common, e.g. *körür erdi* 'he saw' (the farmers outside the city) *PP* 1, 3; *Civ. kır-* occurs for 'to see', e.g. *kayu kırşi keçe edgü körmeser* 'if a man cannot see

well at night' *II I* 33, but in the omen texts normally means 'to consult the omens'; there are various idioms; *İğ ağırığ uğruna körseren* 'if you consult the omens about an illness' *TT I* 16; *İğ tapa körseren* same meaning *do.* 77; *yağmur yağıtğuka körser* 'if a man consults the omens about (the possibility of) making it rain' *TT VII* 29, 1; *tavar tegere* (?read *tegre*) *körser* 'if a man consults the omens about property' *do.* 16: *Xak. XI ol meni: kördli: ra'ani* 'he saw me'; in a prov. *yüzke: körme:* 'do not look at (*lä tanzur*) a man's face' *Kaş. II* 8 (*köre:r, körme:k*); about 60 o.o.; two occurrences of *Aor. körür*; occasional spellings of *kör-* esp. in the Imperat.; translated *ra'ä, haşura* ('to see'), *naşara*—as an Aux. V. *kura: kördüm vattartu* 'I strung' (my strong bow) *III* 219, 16: *KB kör-* 'to see' is common 248, etc.; the Imperat. *kör* is constantly used, almost meaninglessly, to supply a syllable in a verse which would otherwise lack one 38, etc.—as an Aux. V. *özüpke baka kör* 'look at yourself' 239 a.o.o.: XIII(?) *At.* ditto; *Tef. kör-* 'to see'; *ayru turmakğa şawab körmeli* 'he did not think it correct to stand apart' 185; XIV *Muh. başura gör-* *ME.* 5, 5; *Rif.* 75; *abşara* 'to see' *gö:r-* 21, 13; 102; *al-nazar gör:rmeğ* 13, 13; 35, 9; 89, 121: *Çağ.* XV ff. *kör-* (with k-, -gen, etc.) *gör-Vel.* 364-6; *kör-didan* 'to see' *San.* 303v. 22 (quotns.): *Xwar.* XI ditto *Ali* 28, 30: XIII(?) *kör-* 'to see' is common in *Oğ.* esp. in the (non-Turkish) phr. *kördi kim* 'he saw that' 32, 36, 41, etc.—(*Oğuz Xağan*) *yaşşı kördi* 'approved of' (the young man's statement) 198; a.o. 329: XIV *kör-* 'to see' (common) *Qutb* 102; *MN* 41, etc.: *Kom.* XIV 'to see (common); to experience' *kör-CCI, CCG; Gr.* 153 (quotns.): *Kip.* XIII *başura kör-* *Hou.* 33, 14: XIV *kör-abşara İd.* 80; *kören al-müşir*, originally *körge:n do.* 79; *abşara wa ar'ä* ('read *ra'ä*) *kör-Bul.* 25r.: XV *naşara wa ra'ä kör-Kav.* 9, 19; *Tuh.* 43b. 1, etc. (not translated).

Dis. GRE

D) *ké:rü* (g-) Adv. fr. **ké:*; 'backwards, behind', and the like; an early l.-w. in Mong. as *gerü* (*Ilaenisch* 50); s.i.s.m.l. in NC, NW, SW Az. *kéri*; Osm. *ğeri*. **Türkü VIII kéri:** 'westwards' (as far as the Iron Gate) *I E* 2; *anta: kerü: barıp* 'going back from there' *IX*. 16; *kerü: barıgma: bardı:* 'those who wished to go back went' *Onğın* 11: *Uyg.* IX *ké:rü: kün batsık(k)a:* 'westwards towards the sunset' *III B.9 (ETY II* 38): VIII ff. *Man.-A M I* 26, 26-7 (*İlgerü*): *Bud. tının kéri: kaytı tartap* 'drawing back (Hend.) his reins' *USp.* 97, 20-1 (*kaytı* uncertain, but see 2 *kađıt-*): *Civ. kéri barır* 'goes back' *TT I* 174: *Xak.* XI kö:k *temür kéri:* (*käf* unvocalized) *turnas:* 'blue iron does not rest (*yastaqırr*) without work' *Kaş. I* 361, 26 (*Kaş.* explains this as meaning that when a sword is used, it is not left in the wound but withdrawn for further use); (the man who enters the grave) *kéri: yanmas:* 'does not come back' *III* 65, 2; *ké:rü: körüp* 'looking behind you' (*halfak*)

III 245, 16; a.o. do. 246, 1; n.m.e.: xiv *Muh. halfa gérü: Mel.* 14, 11; *Rif.* 90 (mis-spelt *gérter*); *tanahhâ* 'to cease, be stopped, be removed' *kérü: er-(?)* 24, 11 (vocalized *kerewar-*); 106 (unvocalized, *hé:ri: er-): Xwar.* XIII *kérü* 'then, again' *'Ali* 55; xiv ditto *Qutb* 99; *Kom.* xiv *keri* (of space) 'backwards'; (of time) 'before' *CCI*; *Gr.* 139 (quotns.): *Kip.* XIII *halfa* (opposite to 'in front' *ilgerü*) *kerü: Hou.* 26, 19; xiv *tumma* 'then' *kérü: Bul.* 15, 12; *Osm.* xiv ff. *gerü*, sometimes spelt *gérü: 'afterwards; back'*, etc.; c.i.a.p. *TTS* I 305-6; II 429-30; III 290-1; IV 336.

?F *kürü* 'a measure of capacity, or weight, for dry goods like grain'. Chinese *tou* (*Giles* 11,427) is usually translated 'peck' ($2\frac{1}{2}$ bushels) and contains ten *shêng* (*Giles* 9,879) or 'pints'. Survives in SE *Türki küre* 'a weight of 22.4 kilograms', *Menges, Volkskundliche Texte aus Ost.-Türkistan, SPAW, 1933, XXXII, p. 111.* No doubt a l.-w., but not Chinese, perhaps Tokharian. *Uyg.* VIII ff. *Bud.* (if I have committed fraud with scales, inch and foot measures) *şepin kavın kürin küriliktin* 'pints, tenth-pints, pecks, and peck measures (?)' *U II* 77, 26; 86, 43; *TT IV* 10, 5; *Siv.* 135, 9; *Civ. kürü* (sometimes mistranscribed *kömi*) is common in *Usp.* as a measure of grain, millet, etc. 7, 20, 37, 69, 70, etc.: xiv *Chin.-Uyg. Dict. tou* 'peck' *kürü R II* 1454; *Ligeti* 178.

Dis. V. GRE-

küre: /küri:- Preliminary note. *Kaş.* distinguishes between an *Intrans. V.* 'to run away, desert', *VU küre:-*, and a *Trans. V.* 'to dig up, shovel', and the like, *kürü:-*. Only the latter survives, and the modern forms of it are fairly consistently *küre:-*; similarly even in *Xak.* its *der. f.s* have -e-, not -i-; its final vowel is therefore open to some question.

VU küre:- 'to run away, desert', and the like. N.o.a.b. *Uyg.* VIII ff. *Man.-A* (the chief of the demons) *tezdü küredü* 'fled and ran away' *Man.-uig. Frag.* 400, 3; *Xak.* XI *kul küre:di* 'the slave (etc.) ran away' (*abaqa*) *Kaş. III* 263 (*kürü: er-; küre:mek*): *KB küremiş küreg erdi oş bu özüüm* 'I myself was a runaway fugitive' 1118; a.o. 316.

kürü:- 'to dig up (the ground); to shovel (snow)', and the like. *Küre- (sic)* usually 'to shovel (snow)' survives in NE *Coib.-*, *Sag.*, *Tel. R II* 1448; *Khak.*: SE *Türki*: NC *Kır. (küör-)*; *Kz.*: SC *Uzb. (kura-)*: NW *Kaz. (köre-)*, *Kumyk, Nog.*: SW *Az.*, *Osm.* (*Tkm. kürek-le-).* *Xak.* XI *at kürü:di* 'the horse pawed (or dug up, *hafara*) the ground with its hooves'; and one says of *karıgı kürü:di kashi'l-ıtal wa carafahu* 'he swept up the snow and shovelled it away' *Kaş. III* 263 (*kürü: er-; kürü:mek*); a.o. *III* 256 (*küveçlig*): *Osm.* xv *kürü:-* 'to dig up (the ground)': xvi *küre-* (of a mare) 'to be on heat'; each in one text *TTS II* 676.

Dis. GRB

kirpi: 'hedgehog'. S.i.a.m.l.g.; in some languages 'porcupine' is *okluğ* (or the like) *kirpi*. *Uyg.* VIII ff. *Bud.* *Suv.* 299, 6 (*ağıt*): *Civ. kirpi* *terisin* 'the skin of a hedgehog' *H I* 120; *Xak.* XI *kirpi: al-qunfuđ* 'hedgehog'; and *al-duldul* 'porcupine' is called *okluğ kirpi: Kaş. I* 415; xiv *Muh. (?) al-qunfuđ kirpi: Rif.* 177 (only): *Çağ.* xv ff. *kirpi (sic, spelt) xärpušt* 'hedgehog', in *Ar. qunfuđ . . . kirpi* *tiken* 'a kind of large hedgehog', in *Ar. duldul San.* 311r. 29; *Kom.* xiv 'hedgehog' *kirpi CCG*; *Gr.*: *Kip.* xiv *kirpi*: ('with -p-') *al-qunfuđ Id.* 80; *Bul.* 10, 9; xv ditto *Tuh.* 29a. 7.

körpe: basically (of an animal or crop) produced late in the season'. It retains this meaning of lambs in NC *Kır.*, *Kz.*, see *Shcherbak*, p. 114, and SW *Tkm.* and of crops like lucerne in NW *Kaz. (kurpi)*; *Kk.* SW *Az.*, *Osm.* *körpe* 'very young, fresh, tender' retains this meaning in a more generalized form. From this it came to mean 'the skin of a (very young) lamb' in NC *Kır.*; NW *Nog.*, *Kumyk* and from this more generally 'quilt, coverlet, soft mattress', and the like in several SE, NC, SC, NW languages and SW *Tkm.* See *Doerfler III* 1673. *Xak.* XI *körpe: ot al-xalfa mina'l-nabt* 'a late (or second) crop'; similarly one says *körpe: yemiş* 'late (or second) fruit', that is fruit which appears after the first crop; similarly 'a child born in the summer' (*al-waladu'l-sayfi*) is called *körpe: oğul*; similarly lambs, camel colts, and calves born after the usual season (*awānīhā*) are called *körpe: Kaş. I* 415; *Çağ.* xv ff. *körpe* (spelt) (1) *lihäf* 'quilt'; (2) *yünca-i nīm-ras* 'half-grown lucerne' *San.* 305r. 23; *Kom.* xiv 'lamb skin' *körpe CCG*; *Gr.*: *Kip.* xiv *körpe*: ('with -p-') *al-xarūfu'l-rađi* 'a sucking lamb, calf', etc. *Id.* 81.

?F *kerpiç* 'brick', esp. 'sun-dried brick'. S.i.m.m.l. in the same form, but does not exist in SE, SC which use Persian *xist*; l.-w. in Russian as *kirpich*. It is prob. that both bricks and the word for them were borrowed by the Turks fr. some other people. *Xak.* XI *kerpiç al-labin* 'sun-dried brick'; and a baked brick (*al-ācurr*) is called *bişig kerpiç I* 455; o.o. *I* 372 (*bişig*); *III* 119 (*ki:-*): XIII(?) *Tef. kerpiç (sic?)* 'brick' 180; xiv *Muh. al-ācurr kerpiç*; *al-labin ğayr mufaxxar* ('unbaked') *yl:ğ kerpiç Mel.* 59, 7 (*yl:in* in error); *Rif.* 158; *Çağ.* xv ff. *kerpiç* ('with -p-') *xist* 'brick' *San.* 313v. 4 (quotn.): *Kom.* xiv 'baked brick' *bişmiş kerpiç CCI*; *Gr.*: *Kip.* XIII *al-tüb* 'baked brick' *kürpüç (sic?)*; -b-c) *Hou.* 24, 13; xiv *kürpüç (sic; -b-c) al-acurra*; and in *Kip.* used for *al-bunyān* 'building, wall' *Id.* 80; *al-bunyān kirpiç (-b-c) Bul.* 4, 3; xv *tüb kirpiç (-b-; later revocalized kerpüç) Tuh.* 23b. 11.

D *kirplik* 'eyelash'; *Dim.* f. of *kirpi*: S.i.a.m.l.g. w. a few phonetic changes, e.g. SC *Uzb. kiprik*. *Uyg.* VIII ff. *Bud. kaşı kirpiki kök arjawrt öglüg* 'his eyebrows and eyelashes the colour of blue lapis lazuli'

(Sogdian l.-w.) *U IV* 30, 49; *Civ. II II* 21, 32; **Xak.** x1 *kırpık al-hudb fi caşu'l-'ayn* 'the lashes on the eyelids' *Kaş. I 478*; **Çağ.** xv ff. **kırpık** (spelt) *mujagān* 'eyelashes' *San.* 313v. 5 (quotn.); a.o. 35r. 24 (artil-); **Xwar.** xiv ditto *MN 276*; **Kom.** xiv ditto *CCG*; **Gr.**: **Kıp.** xiii *al-cafn kerfik* (sic?); *MS. kerfiki*); *al-hudb kerfik* (*MS. kerik*) *Hou.* 20, 3; xiv **kırpık** (-b-) *al-hudb İd.* 80; xv *al-cafn kırpık* (sic) *Kav.* 60, 13; *şa'r* 'hair' (*şaş*) **kırpık** (*yun*) *Tuh.* zob. 5.

Dis. V. GRB-

VUD körple- Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; the third consonant in the word, *ya'* in the MS., must be *bā'*, since it precedes the cross-heading -T- (followed by *sartla-*). Perhaps an abbreviated Den. V. fr. **körpe:** in the sense of 'young animal'. **Xak.** x1 **ol kuzi:** **körple:di:** *hanada'l-hamal wa şawāhu fi haddi'l-ard* 'he roasted (Hend.) a lamb in a hole in the ground' *Kaş. III 444* (**körple:r**, **körple:me:k**; *MS. köri:le:-*).

Tris. V. GRB-

D kırpiklen- Hap. leg.; Refl. Den. V. fr. **kırpık.** **Xak.** x1 *anū kö:zi:* **kırpiklendi:** *nabata'l-şa'ru'l-nāxis fi 'aynihi* 'pointed hairs grew round his eyes' *Kaş. II 277* (**kırpiklenür**, **kırpiklenme:k**; *MS. kırpiklen-*).

D körpe:le- Hap. leg.; Den. V. fr. **körpe:**. **Xak.** x1 **at körpe:ledi:** 'the horse ate the late crop of grass' (*al-xalfa mina'l-nabi*) *Kaş. III 351* (**körpe:ler**, **körpe:le:me:k**).

D kırpi:le- Hap. leg.; Refl. Den. V. fr. **kırpi:**. **Xak.** x1 **kişi kırpi:lendi:** 'the man looked disagreeable (*ta'abbasa*) and bristled (*kalaha*) like a hedgehog showing its prickles' (*fi şuşmatihii*) *Kaş. III 200* (**kırpi:le:nür**, **kırpi:le:me:k**).

D körpe:le- Hap. leg.; Refl. f. of **körpe:le-**. **Xak.** x1 **ot körpe:lendi:** 'the vegetation produced a late (or second) crop' (*xalfa*) *Kaş. III 200* (**körpe:le:nür**, **körpe:le:me:k**).

Dis. GRC

F ke:rjü: Hap. leg.; no doubt a l.-w., ?Iranian. **Xak.** x1 **ke:rjü:** 'with -j-' *al-culāhiq* 'a sling-stone' *Kaş. III 441*.

Mon. GRD

VU kürt a kind of tree; *Red.* 2070 translates *nab'* in Osm. as 'the mountain birch, *Betula alba*; or whitebeam tree, *Pyrus aria*; or mountain ash, *Pyrus aucuparia*'; *Havas* translates it *Chadara tenax*; it may have been applied to more than one species, but the Ar. dicts. agree that it was used for making bows. N.o.a.b. **Xak.** x1 **kürt al-nab'**, that is one of the mountain trees used for making bows, whips, and walking sticks *Kaş. I 343*; **Kıp.** xiv **kürt** in *Kıp. al-safarcal ka'anahu qāla tuffāhu'l-akrād* 'the quince' as they call 'the Kurdish

apple'; and in *Tkm. aywa: İd.* 81 (sic, clumsily expressed).

2 kürt onomatopoeic; survives in NC *Kır. kürt kürt*, the onomatopoeic of a horse crunching straw. **Xak.** x1 **at arpa:nı: kürt kürt yé:di:** 'the horse ate the barley with a crunching sound' (*bi-xadd*); also used of anyone who eats something like a cucumber and crunches it *Kaş. I 343*.

Mon. V. GRD-

kert- 'to gash, cut a notch in (something Acc.)'. S.i.a.m.l.g. in this and some extended meanings. See **I ket-**. **Xak.** x1 **ol yıga:ç kertti:** 'he notched (*hazza*) the piece of wood' (etc.); and one says **ol kulin** (sic) **boynu: kertti:** 'he notched his slave's neck'; this is an idiomatic expression for 'humiliating' (*kināya* 'ani'l-ıdlāl) *Kaş. III 427* (**kertter**; **kertme:k**): xiv *Muh.*(?) *nahata* 'to hew' **kért-** *Rif.* 115 (only); **Kom.** xiv 'to notch' **kert-CCG**; **Gr.**: **Kıp.** xiii *şahaba* 'to penetrate' (in copulation) **kert-** (*MS. kört-*) *wa huwa'l-hazz Hou.* 34, 9; *hazza kert-* (unvocalized) *wa huwa'l-sahb fi'l-cima' do.* 39, 12; xiv **kert-hazza İd.** 81; xv ditto *Tuh.* 14a. 1.

Dis. GRD

F kırıt Hap. leg.; 'a key'; l.-w. fr. Indo-European, the immediate source prob. Sogdian (-r- < -l-), cognate to Greek *kleis* (Gen. *kleidos*), which is the origin of the Ar. word. The more ordinary form in Turkish is **kilit** noted in *Tef.* 171; *Muh. Mel.* 76, 7 (margin); *Quth* 99, etc. **Xak.** x1 **kırıt al-miftāh** 'key'. This word is near (*qariba*) to the Ar. because ('key') is *ıqlid* in Ar. and the -g- was changed to -k-, the -l- to -r-, and the -d to -t after the *i-* had been elided *Kaş. I 357*.

VU?F küröd (for practical purposes) Hap. leg.; the word used for 'the planet Mars' in **Xak.** x1 *KB 133* and, like some other names of planets used in this passage, otherwise noted only in a passage in *Rbğ.* directly copied fr. *KB*. Unlike *sevıt* 'Venus', q.v., which has a possible Turkish etymology, but was prob. invented by the author, this word with its final -d looks un-Turkish and may be a l.-w.

kértü: (?**kértö:**) 'true; truthful; loyal; truth', and the like. Survives only(?) in NW *Kar. kertl* 'true; truth' *R II 1103*; *Kov.* 216. **Türkü** viii ff. **Man. kértü teğri** 'the true God' *Chuas.* 18; a.o.o.: *Uyg.* viii ff. **Man.-A M I 26, 14** (*aṅlağ*): **Man. kértü teğri M II 5, 15**; **Bud. kértü** is commonest in the phr. **çın kértü TT VIII A.16** (**kértö**) etc. (**çın**); **köni kértü nom** 'the upright true doctrine' *TT X 369, 557*; **maṅa kértü sakınıp** 'thinking me reliable' *U III 68, 27*; a.o.o.: **Xak.** x1 **kértü:** *al-yamin* 'an oath'; **kértü: maudı'u'l-şidq** 'the place of truth'; hence one says of a dead man **ol kértü: yérde: ol** 'he is in the place of truth where it is not permissible to lie'; hence one says **ol teğri:ke: kertündi:** (sic) 'he believed in (*āmana*) God, and held his

Prophet to be truthful' (*şaddaqa rasulahu*) *Kaş. I 416*: *KB* kerekliĝ kerekisizni kærtü sorup 'asking for the truth about what is necessary and unnecessary' 368: XIII(?) *At.* kerekmi kerekisizmi kærtü bilip 368; *Tef.* kærtü 'true; certain' 174: Xwar. XIII kærtü 'true; honest' *Ali* 53: XIV kærtü/kærti 'true, truthful' *Qutb* 96: Kom. XIV 'true' kerti/kirti *CCI, CCG; Gr.* 140 (quotns.): Kip. *al-şidq* 'truth' (opposite to 'lie' *ötrü:k/yala:m*) kerti: *Hou.* 27, 4; *şadaqa* 'to speak the truth' kerti: *ayit-* *do.* 36, 5; a.o. *do.* 18, 3 (epilk): XIV kærtü: *şadiq*; no V. is formed from this; if you wish to say *şadaqa* you say kærtü: *sözle-* *İd.* 80; kærtü *söz şadiq do.* 81: xv *şidq kerti* (*sic*); and other words) *Tuh.* 22a. 12; *şadaqa kerti ayit-* 22b. 6: Osm. XIV to XVI kærtü 'true, loyal'; in several texts *TTS I 472; II 645; IV 525.*

kirtüç 'envious' and the like; pec. to Xak. Xak. XI kirtüç kişi: 'a man who is envious and ill-natured' (*hasüd şarısı'l-xulq*) *Kaş. I 455*: *KB* kişi kiki kirtüç 'man's character is (naturally) envious' 194.

D kærtük Pass. Dev. N./A. fr. kært-; 'notch, notched', and the like; often used for the notch in a tally. S.i.a.m.l.g. See ketük. Xak. XI kærtük 'a notch (*al-haza*) in wood'; one says kærtük kemrük 'notches and furrows' (*huzüz wa axadid*); kærtük (MS. *kerti*) 'the notch' which is cut in a wooden (tally) for counting loaves of bread and the like *Kaş. I 478*: Kip. XIV kærtük 'the position of a notch' (*mawdi'u'l-haza*) *İd.* 81: xv *muħazzaz* 'notched' kerti *Tuh.* 34b. 11; 48b. 11.

VU kürtük 'snowdrift, deep snow', and the like. First vowel uncertain; survives as NE Tel. körtük *R II 1265*; Khak. körtik; *Tuv.* xörtük; but NC Kir. körtük/kürtkü; NW Nog. kürtik. There seems also to be a shorter form kürt in NE Küer., Şor: SE Tar.: NW Kaz. *R II 1461* and Kumyk. Uyğ. VIII ff. Bud. only in the phr. öñ kürtük *U III 29, 35* etc. (3 öñ).

D kærtünc Dev. N./A. fr. kærtün-; 'belief, faith; believing'. Pec. to Uyğ. Uyğ. VIII ff. Man. (we worship you) yüz yüzegütin berü kærtüncün 'with faith in all our limbs' *TT III 5*: Bud. kærtünc on törlüg yörlüg bolur 'there are ten interpretations of faith' *TT V 20, 1*; o.o. *do.* 22, 30 (uğur); 26, 105-6 (1 teñ); kærtünc kærtünser 'if he believes' (in false rules) *TT VI 56-7* (and *VIII O.2*) — kærtünc köpülün 'with a believing mind' *TT VII 40, 28*; o.o. *do.* 40, 8 and 117; *U I 31, 16*; *Sw.* 137, 16 (köpüllüg); *Kuan.* 51.

ŞS körtle 'beautiful'; perhaps a Sec. f. of the syn. word körkle; q.v. N.o.a.b. Uyğ. VIII ff. Man.-A körtle körk 'beautiful form', sometimes with additional epithets *M I 10, 6*; 11, 4; 24, 4; körtle tatıglıĝ nomı 'his beautiful sweet doctrine' *Man.-uig. Frag.* 400, title: Man. körtle tüzün teprim 'my beautiful, good God' *M II 8*; 16-17 (i); a.o.

do. 8, 7 (1 ka:ş): Bud. körtle öñ körk 'beautiful colours and forms' *TT VI 151*; körtle urı 'a beautiful boy' *Usp.* 97, 11-12; o.o. *TT X 550* (2 tap) etc.; a component in feminine P.N.s *Pfahl.* 10, 12, etc.: O. Kir. IX ff. *Mal.* 10, 5 (uruğu).

VUD kirdeş Hap. leg.; N. of Assn. fr. *kér or *kír which can hardly be kír: above. The resemblance to Mong. *ger* 'house' (*Haensch* 49) is prob. a mere coincidence. Xak. XI kirdeş 'a neighbour (*cār*) who lives with you in the same house' (*şi dār wāhida*) *Kaş. I 461.*

Dis. V. GRD-

D kerit- (g-) Hap. leg.; Caus. f. of ker- in its peculiar Karluk meaning. Karluk XI ol itın keritti: *anbaha kalbahu* 'he made his dog bark' *Kaş. II 305* (keritü:r, keritme:k).

D küret- Caus. f. of küre-; n.o.a.b. Xak. XI ol anıñ kulin küretti: 'he incited his (someone else's) slave to run away' (*al'al-ibāq*) *Kaş. II 305* (küretü:r, küretme:k); *KB 6536* (1 arkun); this verse occurs only in the Cairo MS., where the -e- is quite clear, but the Object of the V. is a horse, and this might belong to kürit-).

VUD kürit- Caus. f. of küri-; survives as küret- in most of the same languages as küri-; the MS. of *Kaş.* has küret- everywhere, which raises a doubt about the original form. Xak. XI ol apar ka:r küritti: 'he urged him to shovel' (*alā kash*) snow' (etc.) *Kaş. II 305* (küritü:r, küritme:k, see above); *KB 6536* (? see küret-).

D kærtüncün- 'to believe (something *Acc.*); to believe in (something *Dat.*)'. Morphologically obscure; clearly cognate to kærtü. N.o.a.b. Türkü VIII ff. Man. kærtü erkliĝ küçlüĝ teñri tēpen kærtünmedimiz erşer 'if we have not believed that he is a true, powerful, strong God' *Chuas.* 18-20; kærtünmedin 'through unbelief' *do.* 134; (of the four 'seals') ekinti kærtünmek 'the second is faith' *do.* 180; o.o. *do.* 71; *TT II 10, 85*; Uyğ. VIII ff. Bud. üç ertinke çaxşapatka kærtünür 'he believes in the three jewels and the commandments' *TT V 22, 37-8*; kærtüncünün bu sawağ 'let him believe these words' *TT X 467*; o.o. *do.* 478; *VI 57* (kærtünc); *Usp.* 102b. 27 (inan-); *Kuan.* 80: Xak. XI kul teñri:ke: kærtüncün: 'the servant acknowledged (*qarra*) the oneness of God and held His prophets to be truthful' (*şaddaqa ruslahu*); also used when he acknowledged what he had said or done (*qarra bi-mā qāla aw fa'ala*) *Kaş. III 423* (kærtünür:, kærtünme:k); teñri:ke: kærtüncün 'believe (*āmin*) in God' *do.* 423, 24; a.o. *I 416* (kærtü); kærtünci: here is prob. a later alteration and not the author's original text); XIII(?) *Tef.* kærtün- 'to believe; to believe in (w. *Dat.*)' 174 (the text also contains *kerti:kn-*, perhaps a muddle of kærtün-, and once *kerti-*, prob. an error for kærtün-); Xwar. XIII kærtün- 'to believe' *Ali* 53: Osm.

xiv and xv *kértin-* 'to believe, rely on' in four texts *TTS I 471; III 460; IV 524.*

D *körtgür-* (g-) 'to show'; Caus. f. of *körw.* euphonic -t- inserted. It and the shortened form *körgür-* are n.o.a.b. A new word *körgüz-*, which can be regarded as a Sec. f. of this word, appeared in the medieval period; the early occurrences are listed below. Another new word *görsset-*, which is morphologically, but hardly semantically, a Caus. f. of *körse-*, is first noted in Osm. xiv and xv, three texts *TTS II 456; III 312; IV 357.* The other early Caus. f.s of *kör-* are *körtür-* and *körgit-*, q.v. There is a remarkable variety of modern forms, some languages having two or three. Usually these are completely syn., but, for example, in SE Türki *körgüz-* means 'to help to see' (e.g. with the help of glasses) and *körset-* 'to show', and in SW Az. *kördür-* means 'to order (someone) to see to, i.e. do (something)' and *köster-* (a metathesis of *körset-*) 'to show, demonstrate'. The modern forms, nearly all meaning 'to show', are as follows: NE Alt., Leb., Sag., Şor, Tel. *körgüs-*; Küer. *körkös-* *R II 1262*; Kaç., Koib., Sag. *körtüs-*; Şor *körtös-* 1265; Khak. *kördür-/körgis-*; Tuv. *körgüz-*: SE Tar. *körket-* 1260; *körgüz-* 1262; *körset-* 1265; Türki *körgüz-/körset-*: NC Kır. *kördür-/körgöz-/kürsöt-*; Kzx. *körgüz-/korset-*: SC Uzb. *kürgaz-/kürsat-*: NW Kar. T. *körgüz-* *R II 1262*; Kaz. *kürset-*; Kk., Nog. *körset-*; Kumyk *görsset-*: SW Az. *kördür-/köster-*; Osm. *görgüz-* (*Red.*, obsolete)/*göster-*; Tkm. *gördür-/görkez-*. Uyğ. VIII ff. Man. *M III 26, 11 (i) (odğur-ati)*; 39, 1-3 (ii) (*ađıncıg*): Bud. *körtgür-* occurs nearly 50 times in *Kuan*. esp. in such phr. as (*Kuan-şi-im Pusar*) *burxanlar körkin körtgürür* 'shows the forms of the Buddhas' (to those mortals) 103-4; in four places it is mis-spelt *körtgür-* and in *UII 19, 11* (which is *Kuan. 128*) *körgür-*; a.o. *TT VI 237*: (*Xak.?*) xiv *Muh.?* (*arāni-l-şay*) 'he showed me the thing' *gö:rgüzdil: Rif. 103 (only)*: Xwar. XIII(?) *men şaşa başlap yolnu körgürürmen* 'I will lead you and show you the way' *Oğ. 221-2*: xiv *körgez-/körgüz-* 'to show' *Qutb 101; MN 429*: Kom. xiv 'to show' *körgüz-* *CCI, CCG; Gr. 154* (quotns.): Kıp. xiv *körgüz-* *arā gayrahu* 'to show someone (something)'; one also says *kördür-*, this is the original form (*al-aşl*); one also says *köster-* meaning *arā Id. 81*; *arā köster-* *Bul. 27v.*: xv *arā körset-/körgez-* (in margin *körgüz-*) *Tuh. 6b. 2.*

D *kertil-* Pass. f. of *kert-*; 'to be notched, gashed', etc. S.i.m.m.l.g. *Xak. XI yığa:ç kertildi*: 'the piece of wood (etc.) was notched' (*huzza*); and one says *kul boynı: kertildi*: 'the slave was humiliated' (*dullıla*); derived fr. *al-hazz* but an expression for *al-tađil* *Kaş. II 236* (*kertilür, kertilmek*); a.o. *I 160, 6*: (*Kıp. xv inşafafa* 'to be broken, split' *kertin-*) *Tuh. 6a. 8*).

S *kértün-* See *kértgün-*.

D *kertür-* (g-) Caus. f. of *ker-*; n.o.a.b.? *Xak. XI ol anıg to:mın künke: kertürdi*: 'he ordered that his (someone else's) garment should be spread out (*bi-madd*) in the sun'; similarly one says *ol yıp kertürdi*: 'he had the cord stretched out' (*amadda*) *Kaş. II 194* (*kertürür, kertürme:k*): Kom. xiv *Jesus Christus bitik tilince tatarça kutkardaçı ol kertirer barça elni kutkardaçı* "'Jesus Christ" in the language of the scriptures is "saviour" in Tatar; it means (or comprises, or covers?) "the saviour of all people"' *CCG; Gr.* (presumably the same word; there is no obvious alternative).

D *kirtür-* (g-) Caus. f. of *kir-*; survives in SW Az. *kirdir-*; Osm. *girdir-*; Tkm. *gırdür-* (and *gırlız-*). Some other languages have *kırgız-/kırğüz-* *R II 1361*, etc. *Xak. XI ol anı: evke: kirtürdi*: 'he ordered that he should be admitted (or brought in, *bi-ıdxāhihi*) to the house' (etc.) *Kaş. II 195* (*kirtürür, kirtürme:k*): XIII(?) *Tef. kırgüz-* 'to be brought in' 180).

D *körtür-* (g-) Caus. f. of *kör-*; see *körtgür-*. *Xak. XI ol apar ney körtürdi*: 'he urged him to see (*alā ru'ya*) the thing' *Kaş. II 194* (*körtürür, körtürme:k*): XIII(?) *Tef. körter-* (*sic*, perhaps a mistranscription) 'to show' 186 (a second *körter-* 'to erect' (*ya'nī binā kil-*) is either an error or mistranscription of *kötür-* (*?köttür-*) which also occurs in *Tef.*): Kıp. xiv *Id. 81* (*körtgür-*).

D *kertiş-* Hap. leg.; Co-op. f. of *kert-*. *Xak. XI ol maha: yığa:ç kertışdi*: 'he helped me to notch (*fi hazz*) the piece of wood' (etc.); also used for competing *Kaş. II 222* (*kertişür, kertişme:k*).

Tris. GRD

D *kértgünçlüg* P.N./A. fr. *kértgünç*; n.o.a.b. Uyğ. VIII ff. Man. *iki yaruk orduka kértgünçlüg* 'believing in the two palaces of light' *M I 29, 9-11*; a.o. *do. 30, 2-3* (*bek*): Bud. Sanskrit *śradhdhā* 'by faith' *kértgünçlüg* (*sic*) *TT VIII A.33*; *kértgünçlüg* *ēlg* 'the hand of faith' *V 24, 53*; o.o. *do. 55-7*.

D *kértgünçsüz* Priv. N./A. fr. *kértgünç*; n.o.a.b. Uyğ. VIII ff. Bud. *kértgünçsüz töz üze bulğanmış* 'troubled by the root of unbelief' *TT V 26, 101*.

DF *kiritli* Hap. leg.; P.N./A. fr. *kirit*. *Xak. XI kiritli*g kapuğ 'a locked (*muğlaq*) door' *Kaş. I 506*.

DF *kiritlik* A.N. (Conc. N.) fr. *kirit*; n.o.a.b. *Xak. XI kiritlik al-galaq* 'a lock' *Kaş. I 506*; o.o. *I 72* (*enük*); *I 306* (*öşügle:-*).

Tris. V. GRD-

D *kértgünse-* Hap. leg. in a para. on the Desid. f.; Desid. f. of *kértgün-*. *Xak. XI ol teñri:ke: kértgünse:di* (misvocalized *-gin-*) 'he resolved to acknowledge (*qaşada* an *yučtrr*) the oneness of God' *Kaş. I 280, 25*; n.m.e.

DF kıritle:- Den. V. fr. kırıt; n.o.a.b. **Xak.** xı ol kapuğ kıritle:di: 'he locked (*ağlaqa*) the door' *Kaş. III* 330 (kıritle:r, kıritle:me:k); o.o. 345, 1; 348, 22 (grammatical examples).

D kértü:le:- Den. V. fr. kértü:; n.o.a.b. **Xak.** xı ol anı: kértü:le:di: *şadqaqahu fi mā qāla* 'he believed what he said' *Kaş. III* 352 (kértü:le:r, kértü:le:me:k): *Kom.* xiv 'truly, sincerely' kertilep *CCI*; kertilep *CCG*; *Gr.* 140 (quotn.): *Kıp.* xiv (after kértü: q.v. where it says that no V. comes from it, and that 'to speak the truth' is kértü sözle-) *wa'l-muştaq minhu kértüledi: ay cadda fi'l-amr* ? 'the V. compounded for it is kértüle- meaning 'to be serious (or truthful) about matters'' *Id.* 80.

Mon. GRG

D körk (g-) Dev. N. fr. kör-; basically 'something visible; shape, form', and the like; but by XI 'something worth seeing', hence 'beauty' in an abstract sense. Survives only(?) in NE Tel. körkō *R II* 1261: SC Uzb. kürk; NW Kk. körk; Nog. körk; SW Tkm. görk. Uyğ. VIII ff. Man.-A körk, generally qualified by 'lovely, light', etc. is used for 'the form, shape' of God which the worshipper longs to see *MI* 10, 7; 11, 5; 24, 24; a.o. *do.* 25, 29-30 (beğiz): *Man.* *TT III* 81 (kanınçsız); a.o.o.: Bud. körk is common, esp. in *Kuan.*, and usually represents Sanskrit *rūpa* 'form', e.g. Sanskrit *rūpa körk meñiz TT VIII D.27; vapuṣā* 'by beauty' körk meñiz üze: *do.* 37; o.o. *Kuan.* 103-4 (körtgür-); öñ körk has much the same meaning *TT VI* 151 (körtle:); *Suv.* 164, 20 (2 öñ): **Xak.** xı körk *al-ḥsun wa'l-camāl* 'beauty, loveliness' *Kaş. I* 353; ya:y körkiçe: *manma:* 'do not rely on the beauty (*al-zahra*) of spring' *III* 161, 1: *KB* körk, specifically 'the beauty' of a person or thing, is fairly common; kaçan körki kelgey begi tērgisi 'how will his master's table look nice?' 2861; körk meñiz 97, 733, 1116; o.o. 64 (ét-), 91, 272, etc.: XIII(?) *At.* eren körki 'aql ol 'intellect is the beauty of man' 91: xiv *Rhğ.* uçmaktaki hūrlar körkin 'the beauty of the hours in paradise' *R II* 1259; *Muh.* *al-ḥsun wa'l-camāl görğ* (so spelt) *Mel.* 46, 9; *Rif.* 140: *Çağ.* xv ff. görğ (with g- -g') *husn Vel.* 366; görk (spelt) *husn wa camāl wa numūd* ('appearance') *San.* 305r. 28 (quotn.): *Xwar.* xiv körk 'beauty' *Qutb* 103: *MN* 56, etc.; *Nahc.* 319, 8: *Kom.* xiv ditto *CCI*, *CCG*; *Gr.*: *Kıp.* XIII (and) körk *al-ḥsun wa'l-camāl Hou.* 19, 12 (after kürk): xiv körk *al-ḥsun Id.* 80.

kürk 'fur'; survives only(?) in SW Osm. kürk. See *Doerfer III* 1628. **Xak.** xı kürk *al-farwa* 'fur' *Kaş. I* 353: xiv *Muh.*(?) *al-farwa* (içmek; in the margin of one MS.) kürk *Mel.* 67, 5: *Çağ.* xv ff. kürk (spelt) (1) 'the warm wool (*paşm-i narmi*) which grows at the base of long hair'; also called *teftik*; (2) *pistin* 'a fur coat' *San.* 305r. 26: *Kıp.* XIII *al-farwa kürk Hou.* 19, 12: xiv kürk (VU) *al-hibāşiya* 'ram's skin'(?); kürk *al-farw Id.* 80: xv *farwa hibāşiya kürk Tuh.* 12.

Dis. GRG

S kerek See kerğek.

D kerük (g-) Pass. Dev. N./A. fr. ker-; lit. 'stretched out', hence 'broad, long'. Survives only in NC XIX Kzx. kērik (of journey) 'long' *R II* 1096 (not in the XX dicts.). In *Kaş.* the word, although vocalized *hé:rik*, rhymes with *sevük, nelük, be:đük* and must originally have been kerük which is morphologically correct. **Xak.** xı in a verse containing several corruptions translated 'my friend, how did you get to us and cross the long deserts (*al-mafāwiza'l-madiida*) and' *ya:zi: kerük* (MS. *balzi: hé:rik*) 'high mountains', *Kaş. I* 94, 3; n.m.e.

D kürėg Hap. leg.; Dev. N./A. fr. küre-i-; 'fugitive, runaway (slave, etc.)'. **Xak.** xı *KB* 1118 (küre:-).

S kürek See kürğek.

D körüg (g-) Dev. N. fr. kör-; 'observer, spy'. Pec. to Türkü? Türkü VIII *Oğuzdantan körüg kelti:* 'a spy came from the Oğuz' *T* 8; o.o. *T* 9, 29, 33; in each case a phr. like 'their report (sav) was so-and-so' follows.

?D körük 'bellows'; this might be a Dev. N. (N.I.), but the only authority for körü- 'to blow with the bellows' is *Red.* 1589 and this may be merely a back-formation. S.i.a.m.l.g. except SC; SW Tkm. körük (prob. a false long vowel). The only meaning of körük in *Vel.* and the second meaning in *San.* is 'a hen which has stopped laying'; this meaning survives in SW Tkm. kürk; in *San.* 305r. 26 it is said that the word, prob. kürk/kürük, is described as Persian in the *Burhān-i Qāti*'; this is prob. correct; it does not seem to be Turkish. **Xak.** xı körük *al-himluc wa min-fāxu'l-haddād* 'a blacksmith's bellows' (Hend.) *Kaş. I* 391: XIII(?) *Tef.* ditto 186: xiv *Muh.* *minfāx gö:rük Mel.* 61, 10; kö:rük *Rif.* 160: *Çağ.* xv ff. körük (spelt) (1) *dam-i haddād* 'a blacksmith's bellows' *San.* 305v. 21: *Kom.* xiv 'bellows' körük *CCI*; *Gr.*

kerki: 'an adze'. Survives with this meaning in SE Türki: NC Kir.; *al-qaddūm* has other meanings ('axe, hatchet'), but the word prob. always meant 'adze'. No obvious Turkish etymology, perhaps a l.-w. **Xak.** xı kerki: *al-qaddūm Kaş. I* 430: xiv *Muh.* (under 'carpenters' tools) *al-fa's adze kerki: Mel.* 62, 2; *Rif.* 160: *Kom.* xiv 'adze' kerki *CCI*; *Gr.*: *Kıp.* XIII (after 'carpenter') *al-qaddūm (sic) kerki: Hou.* 23, 15: xiv kerki: *al-qaddūm Id.* 80: Osm. XVIII kerki, in *Rūmi*, 'a mattock (*iṣa*) with which builders break up tiles and do other work' *San.* 300v. 7 (*Sami* 1158 'a large axe'; not in *Red.*).

PU?F körge: almost the only Gancak word which is not Hap. leg.; prob. a l.-w., but not, like *kendük*, demonstrably Iranian. Survives(?) in NW Kırım *körge* 'cup' *R II* 1251. **Gancak** xı körge: 'a dish (*al-ṭabaq*) made of

wood' *Kaş. I 430: Çağ. xv ff. körge* (?or *körece*; 'with k- and -ğ-') 'a table (*şandali*) on which decanters, jugs, and cups are put at a zarft'; also 'a wine decanter or jug' (*şarâb zarft* . . . *belbele ma'nâsına Vel. 367* (quotns.); *körece* (spelt) 'a table (*kursi*) on which jugs and wine decanters are placed' (same quotns.); the *Rûmî* author made a mistake in translating it 'jug, decanter' *San. 305v. 4*.

D körgü: (ğ-) Dev. N. fr. *kör-*; lit. 'the act of seeing' or the like. A rare word which seems to survive only in SW Osm. *görgü* 'experience, breeding, good manners' (fr. *kör-* in the sense of 'to experience something'); Tkm. *görgül/görgü* 'pain, suffering' (cf. the Türkü phr. *I emgek kör-* 'to experience suffering'). Türkü VIII (you yourselves have offended against your wise *xağan* . . .) *körgü:nin üçü:n İğdirmiş* 'who nourished you because you looked to (i.e. obeyed) him' *I E 23, II E 19: Xak. XI KB* (I have ornamented my shop well) *kişi körgüsü* 'for people to look at' 5108: XIII(?) *Tef.* (he gave the greatest of them) 'İşâ yalawaçnıñ körgünü' 'the appearance of the prophet Jesus' 185.

D körkdeş Hap. leg. ?; N. of Assocn. fr. *körk*; 'of the same shape, a replica'. In a note on this passage, *Hüen-tz.*, p. 25, note 156, v. G. suggests that the word actually means *nirmānakaya*, the first of the Buddha's three bodies, the 'shadow body' which he can assume for certain purposes; this seems to be a mistake; the replicas were no doubt *nirmānakāyas*, but the Turkish for that word was *belgürtme* (q.v.) *etöz. Uyğ. VIII ff. Bud.* (just as the Buddhas, when they have entered *nirvāna*, by exercising their authority to ask for divine favour, in accordance with the wishes of mankind, by various distinguished rebirths) *yarukluğ körkdeşlerin orun orun sayu kodu yarıkap* 'deign to place their shining replicas in all places, *Suv. 64, 6 ff.*

D kergek (kergek; g-) N./A.S. in -k fr. *kerge-*; 'necessity, necessary'. Became *kerək* by elision of the -ğ- at an unusually early date. C.i.a.p.a.l.; NW Kumyk; SW Osm., Tkm. *gerek*. Apart fr. its ordinary meanings, it is used in various idioms including (1) as a sort of Aux. V. meaning 'must' after (a) the Infin.; (b) Participles in -miş/-miş and -ğü/-ğü; and later (c) the Conditional; (2) *kerək* . . . *kerək* 'either . . . or', in which the original meaning has completely evaporated; (3) for 'stint', cf. *kerge-*, *kergeksiz*. Türkü VIII occurs only in the phr. *kergek bul-* 'to meet one's fate, die' *I E 4, 30; IN 10; Ix. 23 (uvul-): VIII ff. Man. tutmak kergek erti* 'it was necessary to keep' (the commandments) *Chuas. 195; a.o.o.*—(if we have committed various sins and not prayed properly) *neçe egsüzü kergek boltı erser* 'if various deficiencies and stints have arisen' *do. 289-90: Uyğ. VIII ff. Man.-A turmiş kergek erür* 'we must stand' *MI 24, 3; Man. muni bilmiş kergek* 'one must know this' *TT II 16, 24-5; Bud. inçe: bilmiş kergek (sic) TT VIII*

O.9 (VI 66, in Uyğ. script usually spelt kergek); common in this usage and such usages as küç kergek 'strength is necessary' *TT V 22, 26; ne kergekin barça bergeybiz* 'we will give everything that is necessary' *PP 22, 3-4; Civ. yemiş kererek* 'one must eat' *TT VIII I.19, a.o.o.* with *kererek/kererek; -miş/-miş kergek* is common in *TT VII* and *kerək* occurs once; in *USp. kergek* is common, usually in such phr. as *maña . . . bor kergek bolup* 'since I needed wine' 1, 2: *Xak. XI kerek* a Particle (*harf*) meaning 'it is necessary' (*yanbağı*); it is the answer to anyone who says *keremü:* 'is it necessary?'; one says *kerək* 'yes' (*balı*) *Kaş. I 391; ta:şığı isru:masa: öpmiş kererek (sic)* 'if a man cannot bite a stone he must kiss it' (*fal-yuqabbiluhu*) *I 163, 19; a.o.o.* in both spellings: *KB kerek söznli sözler kişl* 'a man who says what is necessary' 185; *ajun tutğuka er ukuşluğ kerek* 'a man who controls the world needs intelligent men (to serve him)' 217; a.o.o.—*kerək erdi sen me muni ukxa sen* 'you too had to understand this' 658—*kerək . . . kerek* 'either . . . or' 212, 235, etc.; *kerək . . . yā* ditto 3609: XIII(?) *At. kerek* 'is necessary' is common—*kerək . . . kerek 474; Tef. nerse kerekini* 'everything necessary'; *bergü kerek* 'one must give' 173: *Çağ. xv ff. kerek bāyad* 'it is necessary' *San. 313v. 3; Xwar. XI kerekmez* 'it is not necessary' *Ali 27; XIII(?) bol-sam kerek turur* 'I must become' *Oğ. 108; balukni (sic) katağlağı (sic?) kerek turur* 'you must hold the town firmly' *do. 177: XIV kerek common; kerekmez kim* 'it is not necessary that' *Quth 94: MN 118, 220; kerekmez iş* 'something you should not do' *Nahc. 16, 2; Kom. XIV 'necessary' kerek CCI, CCG; Gr. 139* (quotns.); Kip. *xiv kerek* 'need' (*al-hāca*) or the like; one says *ne kerek* 'what is your need?', that is 'what do you want?', it is equivalent to *mā dā turid İd. 80: xv hāca kerek Tuh. 13b. 2; muhtāc* 'needed' *kerek do. 90b. 3; Osm. xiv ff. gerek* 'must', with Future or Conditional; *gerek* 'necessary'; *gerek . . . gerek* 'either . . . or'; *gerekmez* 'must not' (entered under a V. *gerekmek*, but this is an error, the word is a crasis of *gerek imez*) *TT S I 304; II 428; III 289; IV 334.*

D kergük (g-) Hap. leg.; Dev. N. fr. *ker-*; lit. 'something stretched out'. *Xak. XI kergük şay* 'fi kirsi'l-şat ma'al-fahf ka'l-fahf' 'a thing like the paunch in the belly of a sheep beside the paunch' *Kaş. II 289.*

D kürgek abbreviated Dev. N. (N.I.) fr. *kürki-*. S.i.a.m.l.g. as *kürek* or the like for 'spade, shovel'; the second meaning 'oar' survives only in SW Az., Osm., Tkm. In other languages 'oar' is (2) *eşkek* or, occasionally, *kalak*, neither of them old words. *Xak. XI kürgek micrafu'l-susun wa mishāt kull şay* 'a boat oar; a shovel of any sort' *Kaş. II 289: XIV Rög.* (God created Adam) *yağız yer kürekidin* 'from a shovelful of brown earth' *R II 1449: Çağ. xv ff. kürek* (spelt) (1) *pārū*

'shovel; oar'; (2) *ustuxwān-i šāna* 'shoulder-blade'; (3) *ğūza-i panba* 'a cotton pod' *San. 305r*; (5) *Kom. xiv 'shovel' kürek CCI*; *Gr. Kıp. XIII* (after 'boat') *al-micdāf* 'oar' *kürek* (unvocalized) *Hou. 7, 7*; *al-lawhu'l'lādī yudaru'l-ğalla* 'the scoop with which seed is scattered' *kürek* (dito) *do. 9, 12*; *xiv kürek al-micrafa İd. 80*; *xv lawh kürek* (etc.) *Tuh. 31b. 8*; *miqdāf* 'scoop' (éşgik; in margin) *kürek do. 33b. 6*.

?D *körkle*: 'beautiful'; prima facie a Den. N./A. fr. *körk*, but there is no other trace of a Den. Suff. *-le-*, and the existence of a syn. word *körtle*: suggests that both may be representations of some foreign word and the semantic connection w. *körk* a coincidence. Pec. to Uyğ. Uyğ. viii ff. *Man. TT III 81* (*kanınçsız*): *Bud. tört körkle kırkın* 'four beautiful maidens' *PP 42, 2*; a.o. *do. 8* (2 tag); o.o. *TT V 12, 123* (of a place); *do. 127* (of a boy); *Kuan. 76, 77*; *Suv. 92, 19*; *349, 2*; *646, 2* (of a sound).

D *körklüg* (ğ-) P.N./A. fr. *körk*; basically 'having the shape of', a meaning still current in Uyğ., but normally 'having a beautiful shape, beautiful'. Survives in this sense in NE Tel. *körkölö R II 1261*; NW Kar. L. *körklü do.*; Kk. *körklil*: SW Tkm. *görklif/görklü*. Distinct fr. *körükklüg*. Uyğ. viii ff. *Bud. TT VI 410-11* (étigilg); *U III 57, 6* (i) (osuğluğ); *Civ. bir körklüg meñizüg* *iri oğul kelürgey* 'she will bear a beautiful handsome boy' *TT VII 26, 17-18*; *Xak. XI kö:rkülüğ tonu:ğ* 'a beautiful (hasan) garment' *Kaş. I 45, 19*; *körklü:ğ kişi:ke*: (?read *kisti:ke*): *ilāl-şabihati'l-maliha* 'for a handsome beautiful woman' *I 319, 18*; (after *körk*) hence one says *körklüg al-camil* 'beautiful' *I 353, 20*; o.o. *I 461, 1* (*hasan*); *III 43, 19* (*talq* 'an open' (face)); n.m.e.: *KB yüzi körklüg erdi* 'his face was beautiful' *464*; o.o. *675, 1079* (of a day), *2468* (*kuba*): *xIII(?) At. körmekke körklüg taşı* 'the (world's) exterior is beautiful to see' *217*; o.o. *317-18*; *Tef. körklüg/körklü* 'beautiful' *186*; *xiv Muh. al-camil gö:rgülüğ Mel. 46, 9*; *Rif. 140*; *al-malihi* (opposite to 'ugly' *görksiz*) *görüklüg 54, 4*; *153*; *al-hasan görgülüğ 151*; *Röğ. körklüg saraylar* 'the beautiful palaces' *R II 1261*; *Çağ. xv ff. körklüg husndār* 'beautiful' *Vel. 366* (quotn.); *görüklüg* (spelt) *camil wa şahib-i husn San. 305v. 11* (same quotn.): *Xwar. XIII körlükre* 'the most beautiful' *'Alı 19*; *körklü do. 35*; *xIII(?) yaxşı körlüküg bir kız* 'a very beautiful girl' *Oğ. 56-7*; o.o. *do. 60, 77*; *xiv körklüg/körklü/körkli Qutb 102*; *körklüg MN 51*, etc.; *Nahc. 439, 10*; *Kom. xiv 'beautiful' körklü CCI*; *körkli CCG*; *Gr. Kıp. xiv körklü: dū husn İd. 80*; *xv körlükli* (sic) *aħsan Tuh. 59b. 13*; *hasan do. 79a. 8*; *84b. 12*; *Osm. xiv to xvi görklü* 'beautiful'; common *TTS I 326*; *II 455*; *III 311*; *IV 357*.

F *kürküm* 'saffron', supposedly a corruption of Sanskrit *kun̄kuma*, but found also in Pe. and Ar., and perhaps the Iranian form of that word.

In SW Osm. prob. a direct borrowing fr. Pe. Uyğ. viii ff. *Civ. kürküm* in several prescriptions *H I 67, 94*; *II 6, 15*; *Xak. XI kürküm al-za'farān* 'saffron'; this word agrees with Ar. because the Arabs, too, call it *kurkum Kaş. I 486*.

D *kirgin* (ğ-) Hap. leg.; Dev. N. fr. *kir-*. *Xak. XI kirgin qatmu'l-fahl* 'the rutting of a stallion'; and one says *buğra: kirgini: kirdi: daxala qatmu'l-fahl* 'the rutting (season) of camel stallions came in' *Kaş. I 443*.

D *körksüz* (ğ-) Priv. N./A. fr. *körk*; 'ugly'. Survives in SC Uzb. *körksiz*: NW Kk. *körksiz*: SW Tkm. *görksüz*. Uyğ. viii ff. *Bud. TT VI 443* (añıg); *460* (*belgi:süz*); *U III 43, 25* ('ugliness'): *Xak. XI KB körksüz söğüş* 'ugly curses' *260*; *kerek erse körklüg yä körksüz* 'whether she is pretty or ugly' *369*; *xIII(?) At. buxul körksüzü* 'meanness is an ugliness' (of character) *250*; *Tef. körksüz* 'ugly' (deed) *186*; *xiv Muh. al-wahş* 'savage' (opposite to 'pretty' *gö:rgülüğ*) *görksiz: Mel. 46, 11*; *Rif. 140, 153*; *al-qabih* 'ugly' (dito) *görksiz: 54, 5*; *151*; *Kom. xiv* 'ugly, ugliness' *körksüz/körkü:süz CCI, Gr.*

Dis. V. GRG-

D *kirik*- Intrans. Den. V. fr. *kir-*. Survives only(?) in NC Kz. *R II 1357*. *Xak. XI to:n kirikti*: 'the garment (etc.) was soiled' (*darina*) *Kaş. II 117* (*kiriker*, *kirikmek*); o.o. *do. 119, 5*; *165, 12*.

kerge-: the base of *kergek*, which is so common, but n.o.a.b. There is no trace of a Sec. f. *kere-*. *Türkü VIII ff.* *Man.* (if we have committed various sins . . . and) *neçe egstümüz kergetimiz erser* 'if we have been deficient or stunted(?)' *Chuas. 202-3*; *332-3* (it is possible that this should be read *kerget(t)imiz*): *Xak. XI* (whoever accumulates wealth) *beglik añar kergeyü: fa-hucula awla bi'l-imāra min ğayrihi* 'he is more worthy of the chieftainship than the others' *Kaş. I 362, 24*; n.m.e.

D *körke:d-* (ğ-) Intrans. Den. V. fr. *körk*; 'to be beautiful'. N.o.a.b.; not to be confused with *körgit-*. *Xak. XI kiz körketti*: 'the girl had a pretty face and complexion' (*hasuna wachu'l-cāriya wa lawmuha*); originally *körke:đti*: but assimilated (*fa-udğima*) *Kaş. II 340* (*körke:tür*, *körketmek*; here mis-spelt *körküt-*, but an error for *körke:đür*, *körke:dme:k*): *Çağ. xv ff. görke-* (-di, 'with ğ - k-')/ *görket-* (-ip)/*görkey-* (-ip) *güzel ol-ve güzel eyle-* 'to be, or make, beautiful' *Vel. 366* (quotn.); *körkey-* (spelt) *camil wa şahib-i husn şudan* 'to be beautiful' *San. 305r. 2* (quotns., pointing out that *Vel.*'s spelling *görket-* is an error): *Xwar. xiv körket-* (spelt *kö:rk:e:t-*) meaning rather obscure; *Zaj.* translates 'to make beautiful', but it might belong to *körgit-* *Qutb 103*.

D *körgit-* (-ğ-) 'to show'; Caus. f. of *kör-*, but there does not seem to be any other example of a Caus. Suff. *-ğit-*. The sporadic

spellings -güt- in Xak. prob. represent a Sec. f. N.o.a.b., see **körtgür-**. Uyg. VIII ff. Man. *TT III* 56 (köprüg), 58 (1 a:g-; both spell *körhit-*, ? in error); Bud. **bu darını körgit-deç** 'displaying this *dharani*' *U II* 38, 60; **körüm körgitmek** 'to demonstrate (the meaning of) omens' *Hiien-ts.* 7; o.o. *Suv.* 136, 5 (1 erig); *Pfahl.* 23, 25; *ÜSp.* 59, 11; one MS. of *Kuan.* consistently reads **körgit-** where the others read **körtgür-**. Xak. XI ol **mapa: ne: körgüti**: 'he showed me (*arāni*) the thing' *Kaš. II* 340 (körgütür-, körgüt-me:k); *KB körgit olarını yüzün* 'show their faces' 32; o.o. 48, 659, 661-3, 716, 3540, 3567 (the MS. spellings vary between **körgüt-** and **körgit-**); XIII(?) *Tef.* **körgüt-** (once **körget-**) 'to show' 185.

D körkle:- (g-) Hap. leg. ?; Den. V. fr. **körk. Uyg.** VIII ff. Civ. **yağız yer yüzü yaşardı körkledi** 'the surface of the brown earth became green and beautiful' *TT I* 4.

S körgür- See **körtgür-**.

S körgüz- See **körtgür-**.

Tris. GRG

kere:kü: 'the lattice-work wooden frame', which supports the felt covering of a *yurt*. Survives as **kerege** in NE Alt., Tel. *R II* 1290: NC Kir., Kzx.: NW Kk. See *Doerfer III* 1629. **Türkü VIII ff. kere:kü: iči: noeteg** 'how is the inside of the tent framework?' *Irkb* 18; Uyg. VIII ff. Man. (a man who sweeps out, cleans, arranges, and puts in order) **evig barkig kereküg** 'a dwelling, the furniture, and the tent framework' *Wind.* 34; Xak. XI **kere:kü:** 'a tent' (*xibā*) among the Türkmén; it is the winter residence of the town dwellers (*ahlu'l-madar*) *Kaš. I* 447 (prov., see **kük**); similar prov. *I* 404 (**keten**).

D kergeklig (g-) P.N./A. fr. **kergek**; 'necessary'. S.i.m.m.l.g. usually as **kereklig** or the like; NW Kumyk; SW Osm., Tkm. **gerekli**. Uyg. VIII ff. Bud. **ertinü kergeklig ötüg ötüdüp** 'you have tendered very necessary advice' *U I* 28, 3; **kergeklig nom** 'a necessary doctrine' *TT VI* 240; Xak. XI **bu: ne: ol bizke: kereklig** 'this thing is necessary (*mimmā yanbağı*) to us' *Kaš. I* 509; *KB kerekligni sözler kişi kizlemez* 'when a man says what is necessary he does not hide it' 977; o.o. 315 (**közeblig**), 328 (**kértü:**), 1060, 1445 (t:d-), 4400 (I bu:t): XIII(?) *At.* **biilgilig kereklig sözüg sözleyür** 'the wise man says what is necessary' 117; *Çağ.* XV ff. **kereklig bāyistāni** 'necessary' *San.* 313v. 3; Xwar. XIV **kereklig** 'necessary' *Qutb* 94; Kom. XIV 'necessary' **kerekli CCG**; Gr.: Kip. XV **muhtāc** 'necessary' **kerekli Tuñ.** 32b. 12; Osm. XIV ff. **gerekli/gerekliü** 'necessary'; c.i.a.p. *TTS I* 304; *II* 429; *IV* 334.

D kergeksiz Priv. N./A. fr. **kergek**; normally 'unnecessary', but in some contexts 'that ought not to be, improper'. S.i.s.m.l. but in some languages replaced by other phr., e.g.

SW Osm. **gerekmez**; Tkm. **gerek del** (for **teğül**). **Türkü VIII** (the Chinese envoy brought treasures, gold and silver) **kergeksiz** 'without stint' *I N* 12; a.o. *II S* 11; Uyg. VIII ff. Man.-A *MI* 9, 12 (isiz): Bud. **kamağ kişinlg emgenip kolunlamaki kergeksiz** 'all men's sufferings and prayers are unnecessary' *Hiien-ts.* 231-2; a.o. *TT VI* 229 (**öliğ**): Civ. **kergeksiz** 'without stint' (?) *TT VIII L* 18; Xak. XI *KB* 368 (**kértü:**), 1445 (t:d-), 3767; XIII(?) *At.* 118 (**köm-**), 368 (**kértü:**).

D körüklüg (g-) P.N./A. fr. (2) ***körük** Dev. N. fr. **kör-**; n.o.a.b.; to be distinguished fr. **körklüg**. **Türkü VIII ff.** (among questions about parts of the tent, 'what is the window like?') **körüklüg** ol 'it can be seen through' *Irkb* 18; (I am a falcon) **körüklüg kaya:ka: konu:pan közleyürmen** 'I sit on a rock with a wide view (or 'conspicuous?') and look around' do. 64; Xwar. XIV (bring to completion) **bu körüklüg işke** 'this conspicuous(?) task' (which you have begun); but **körüglü** in such phr. as **körüglü köz** 'a sharp eye' is more likely to be a Dev. N./A. in -gll: than a Sec. f. of this word *Qutb* 102.

D körklüglük (g-) Hap. leg. ?; A.N. fr. **körklüg**. Xak. XIII(?) *KBPP* **körklüg-lüküldin** 'because of its beauty' 17.

D körsüzlük (g-) Hap. leg. ?; A.N. fr. **körsüz**. Xak. XI *KB* **bu kaşım tügüki bu körsüzlüküm** 'this frown of mine and my ugly looks' 816.

Tris. V. GRG-

D kergekle:- (g-) Den. V. fr. **kergek**; n.o.a.b.? Uyg. VIII ff. Bud. **kergeklemiş tont aşı** 'the clothing and food which he needed' *U I* 26, 9; Xak. XI ol **anı: kerekle:di: tafaqqadahu wa talabahu** 'he missed (i.e. felt the need for) him and looked for him' *Kaš. III* 341 (**kerkle:r** (sic?), **kerekle:me:k**): *KB kişig kim okisa kereklep tilep* 'one who summons a man, missing him and longing for him' 961.

D körükle:- Den. V. fr. **körük**; s.i.s.m.l., including SW Osm. Xak. XI ol **o:tuğ köruk-le:di:** 'he blew on (*nafaxa*) the fire with bellows' (*bi'l-minfāx*) *Kaš. III* 341 (**körükler**, **körükle:me:k**); a.o. do. 348, 21.

D kere:kü:len- Hap. leg.; Refl. Den. V. fr. **kere:kü:**; quoted only as a grammatical example. Xak. XI and like the phr. **er kerekülendi:** 'the man put up a tent (*ittaxada* . . . *xibā*)' for himself and entered it' *Kaš. III* 205, 20; n.m.e.

D kirigse:- (g-) Desid. Den. V. fr. ***kirig** N.Ac. fr. **kir-**; n.o.a.b. Uyg. VIII ff. Bud. **taluyka kirigseyürmen** 'I wish to go to sea' *PP* 21, 6-7; Xak. XI ol **evke: kirigse:di:** 'he wished to enter (*yadsul*) his dwelling' (etc.) *Kaš. III* 334 (**kirigse:r**, **kirigse:me:k**).

D körügse:- Desid. Den. V. fr. **körüg**; n.o.a.b. Uyg. VIII ff. Man.-A **körügseyürbüz**

'we long to see' (your lovely face) *MI* 10, 10: Bud. **körügsep** 'wishing to see' (the place where their son had died) *Suv.* 625, 4: **Xak.** XI **ol meni: körügse:di** 'he wished to meet me' (*yalqāni*) *Kaş.* III 334 (**körügser**, **körügse:me:k**); o.o. I 281, 8; III 285 (**körse:-**); *Kom.* XIV **körüvse-** 'to wish to see' *CCG*; *Gr.* 155 (quoth.).

Dis. GRL

D **kırlıg** P.N./A. fr. **kır**, 'dirty, soiled'. S.i.s.m.l. in NE, NC, SW; others tend to use **kır** itself in this sense. *Uyg.* VIII ff. Man. **kırlıg ayıg kılınç** 'dirty sins' *TT III* 136: Bud. *TT VIII E.48* (**arıt-**); *Suv.* 135, 13 (**arta:k**).

VUD **kürlıg** P.N./A. fr. 2 **kür**, 'deceitful, tricky'; used only in the *Hend.* **tevlıg kürlıg**. *Türkü VIII I E 6, II E 6*: *Uyg.* VIII ff. Bud. *U III* 85, 16 etc.: *Civ. TT I* 63-4, 182 (see **tevlıg**).

Dis. V. GRL-

D **kerıl-** (g-) Pass. f. of **ker-**, 'to be stretched', etc. S.i.m.m.l.g.; NW Kumyk; SW Osm. **gerıl-**; Tkm. **gérıl-**. *Uyg.* VIII ff. *Civ. H II* 8, 39 etc. (**ürül-**): **Xak.** XI **er kerıldı**: 'the man yawned and stretched himself' (*tafā'aba* (MS. *tafāwaba wa imtadda*); similarly one says **uruk kerıldı**: 'the cord (and other things like skin and hide) was stretched out' (*imtadda*) *Kaş.* II 136 (**kerılıür**, **kerılme:k**); (of brocade) **kerıldı**: 'was spread out' (*busıta*) *I* 119, 5; a.o. *I* 523, 11: XIV *Muh.*(?) (in a list of illnesses, after 'fever') *al-ra'da* 'ague, shivering fits' **kérılmek** *Rıf.* 163 (only): *Kom.* XIV **kerıl-** 'to stretch oneself; to be crucified' *CCG*; *Gr.* 139 (quoth.): *Kıp.* XV **al-tamaqtut** 'to stretch oneself' **kérılmek** *Kav.* 61, 15.

D **kırıl-** (g-) Hap. leg.?: Pass. f. of **kır-**; used only impersonally. **Xak.** XI **evke: kırıldı**: 'the house (etc.) was entered' (*duxıta ilā*) *Kaş.* II 136 (**kırılıür**, **kırılme:k**).

D **körül-** (g-) Pass. f. of **kör-**; 'to be seen', etc. S.i.m.m.l.; SW Osm., Tkm. **görül-**. *Uyg.* VIII ff. *dıřto* 'seen, looked after' **körölöp** *TT VIII D.20*: **Xak.** XI **körüldi: ne:ğ** 'the thing was seen' (*nuzıra ilā*) *Kaş.* II 136 (**körülüür**, **körülme:k**).

VUD **kürle-** Hap. leg.?: Den. V. fr. 2 **kür**; 'to be deceitful, tricky'. *Türkü VIII ff.* Man. *Chuas.* 111 (**tevl:-**).

D **kırılen-** Refl. Den. V. fr. **kır**; 'to be dirty' and the like. S.i.s.m.l. **Xak.** XI **to:n kırılenđi**: 'the garment (etc.) was dirty' (or soiled, *darana*); and one says **köz kırılenđi**: 'the eye was bleary' (*ğamađat*) *Kaş.* II 252 (**kırılenür**, **kırılenme:k**).

D **kürılen-** (g-) Refl. f. of **kürle-**, which survives in NE **kürle-** Koib. 'to splutter'; Tob. 'to babble' *R II* 1460 (Khak. **kürılen-** 'to shout at, abuse'); SW Osm., Tkm. **gürle-** 'to chatter; (of lions, etc.) to roar'; (with **gök**)

'to thunder'. Some languages use **kürülde-/gürülde-** in the same sense. The word seems originally to have meant simply 'to make a loud noise', and may be a Den. V. fr. I **kür** in the sense of 'to shout like a warrior in battle'. **Xak.** XI **kök:k kürılenđi: axadıti'l-samā calab** 'it thundered' *Kaş.* II 252 (no Aor. or Infin.).

Tris. GRL

DF **kürıllık** Hap. leg.; A.N. (Conc. N.) fr. **kürı**: 'a peck measure'. *Uyg.* VIII ff. Bud. *U II* 77, 26 etc. (**kürı**).

Tris. V. GRL-

E **kürıle-** in Atalay's Index to *Kaş.* is an error for **körple-**.

Dis. GRM

F **kerem** Hap. leg. (**Xak.**) XI *al-sarab* 'an underground water channel' in 'the language of Upper and Lower China' (China proper and Chinese Turkistan) *Kaş.* I 398; no doubt foreign, perhaps Tokharian.

D **kerım** (g-) Hap. leg.?: N.S.A. fr. **ker-**; lit. 'a single act of spreading out'. Cf. **yađım**. **Xak.** XI **kerım al-qırām** (glossed *munaqqaş* in a second hand) 'an embroidered curtain'; hence one says **ta:m kerımı: sıtru'l-cıdar** 'a wall covering' *Kaş.* I 398.

D **körüm** (g-) N.S.A. fr. **kör-**; lit. 'a single act of seeing'; in the early period apparently 'examining the omens', or simply 'omen'. Survives in NE Sag. **körüm** *R II* 1258; Khak. **körım** 'a view (e.g. a sea view); an opinion': NW Kar. L., T. **körüm** 'a vision' (in the night) *R II* 1258; SW **görüm** Osm. 'a look, sight'; Tkm. 'appearance; experience, education'. *Uyg.* VIII ff. Bud. **körüm körü yarlıkazın** 'let him deign to examine the omens' *Hüen-ts.* 32; a.o. *do.* 7 (**körgıt-**); **ters körüm** 'false omens' *U II* 76, 8-9 etc. (**ters**); *TT IV* 8, 74 etc. (**tétrü**): *Civ.* **körüm körser** 'if one examines the omens' *TT VII* 39, 1.

Tris. GRM

D **körümçı** (g-) N.Ag. fr. **körüm**; 'soothsayer'. Pec. to *Uyg.* *Uyg.* VIII ff. Bud. **bu nıgrantı [gap] körümçı** of 'this Nirgrantha is a [?]truthful' soothsayer' *Hüen-ts.* 18-19; **körümçı yultuzçı** 'soothsayers and astrologers' *TT VI* 133; o.o. *do.* 264 (**bétkeçı**); 331 (**törüçı**).

D **körümlüg** P.N./A. fr. **körüm**; n.o.a.b. In the second quoth. below it means simply 'belonging to omens'; in the first the meaning seems to be 'obedient, subject', or the like. *Uyg.* VIII ff. Bud. (I have ventured to treat, and free from their grievous afflictions all) **sızıg körümlüg bođunuñuznı karapızı** (in your realm and country) *Suv.* 603, 2, prob. 'your people and common people subject to you'; a.o. *Hüen-ts.* 1911-12 (**çal-**).

Tris. V. GRM-

D **kirimsin-** (g-) Hap. leg.; Refl. Simulative Den. V. fr. ***kirim** N.S.A. fr. **kir-**; quoted only as a grammatical example. **Xak.** x1 **ol evke: kırımsindi:** 'he pretended to enter the house' *Kaş.* II 260, 29.

Dis. GRN

VU **kürin** Hap. leg.; prob. a l.-w. **Xak.** x1 **kürin** 'a basket' (*al-şarica*) in which water-melons, cucumbers, etc. are transported *Kaş.* I 404.

D **körünç** (g-) Dev. N. fr. **körün-**; n.o.a.b. Etymologically it should mean 'appearance' or the like, but in **Xak.** seems to have a more active meaning. **Uyg.** VIII ff. Bud. (when I, the monk Prajñādeva, had composed a poem about the divine Buddha's) **rītivēd körünç kılı yarlıkamışın** 'deigning to bring about the appearance (or revelation?) of the Rgveda' *Hüen-tś.* 1831-2: **Xak.** x1 **körünç al-qawmu'l-nazzāra ilā şay'** 'a crowd of spectators at something' *Kaş.* III 373 (MS. *hözünc*, but the entry follows the cross-heading -R- and precedes -Z-); a.o. I 167 (a:-v).

Dis. V. GRN-

D **kirin-** (g-) Refl. f. of **kir-**; n.o.a.b. **Xak.** x1 **er suvda:** (*sic*) **kirindi:** 'the man waded (*xāda*) in the water and washed himself in it'; and one says **er evke: kirindi:** 'the man pretended to enter (*yadvul*) the house' *Kaş.* II 156 (**kirini-r**; (**kirinme:k**); **suvka:** (*sic*) **kirin** 'wash yourself' II 160, 9.

D **körün-** (g-) Refl. f. of **kör-**; 'to be visible, to appear, to let oneself be seen'. S.i.a.m.l.g.; NW Kumyk, SW Osm., Tkm. **görün-**. Cf. **közün-**. **Xak.** x1 **ol beğke: köründi:** 'he met (*laqiya*) the beg and saw him' (*ra'āhu*); and one says **tağ köründi:** 'the mountain (etc.) appeared and became visible' (*badā wa zahara*); also used for anything which appears in the dark from a distance *Kaş.* II 157 (**körünü:r**, **körünme:k**); four o.o.: **KB** (I will tell the king) **kayu kün körüngü** 'on what date he will appear' 510; **xiii(?) At.** **körünmeze bodi** 'his shape is not visible' 418; **Tef.** **körin-/körün-** 'to appear' 185-6: XIV **Muh. zahara gö:rün-** *Mel.* 28, 13 (*Rif.* 112 **belgür-**); **Çağ.** xv ff. **körün-** (spelt) **mar'i wa namūdār şudan** 'to be seen, appear' *San.* 304v. 11 (quotns.): **Xwar.** xiv **körün-** 'to be visible, to appear' *Qutb* 103; *MN* 20, etc.: **Kom.** xiv ditto *CCI*, *CCG*; *Gr.* 155 (quotns.): **Kıp.** xiv **körün-** *tabayyana* 'to appear' *İd.* 80; *Bul.* 37v.; *lāha wa bāna wa rawā* ditto **körün-** *do.* 79v. (and see **közün-**).

Tris. GRN

D **körünçlük** (g-) A.N. (Conc. N.) fr. **körünç**. Hap. leg.; the passage is discussed in *TT I*, p. 23, note 124 and the conclusion reached that the word means 'an instrument for making appearances', that is 'a state chariot' or the like. **Uyg.** VIII ff. Bud. **Br[ahma]dati**

éllgnig körünçlükü kayu erki 'which do you suppose is King Brahmadata's state chariot?' *U II* 22, 3-4; and see **ona:**.

E **kerinçsiz** **Sec tüzgerinçsiz.**

Tris. V. GRN-

D **körünçle-** (g-) Den. V. fr. **körünç**; 'to display, make a show of (something)'; cf. **körünçlük**. N.o.a.b. **Uyg.** VIII ff. Bud. (the princely suitors) **öz öz körünçlegülük** [gap] 'in order to display themselves' *U II* 22, 25: **Civ. olurup körünçlegil inçge yügürük atlarığ** 'sit down and display the slim swift horses' *TT I* 124-5.

D **köründür-** (g-) Caus. f. of **körün-**; 'to cause to appear'. Survives in NE Tel. *R II* 1256. **Xak.** x1 **KB** (go and summon him to me) **tapuğka köründür** 'make him appear for service (to me)' 573.

Mon. V. GRS-

VU **kürs-** Hap. leg.; listed as a Mon. V. ending in two consonants. The reference to **sa:-** is incomprehensible unless it is intended to be to the Desid. V. Suff. **-sa-/se-**, with the implication that the word is der. fr. **I kür**. This is of course impossible; the mis-spelling of the Infin. may be consequential from it. **Xak.** x1 **yigıt kaza:** (?error for **kanka:**) **kürsdi:** 'the young man was full (*imtalā'a*) of blood and fat', so that he radiated glory (*abdā min nafsih'l-mucün*). The origin is that a vessel is filled with something, then after a short time (the contents) expand (*intafaxa*) until they exceed the limit of fullness (*zāda 'an hadd'l-imitilā*); for example dough, when it is mixed with a lot of yeast and put in a dish and almost fills it, and is then left for a short time, expands till it overflows the rim of the dish (**kürser**; **kürsme:k**—MS. *kürse:me:k*). The origin is their remark of (or to?) a gay, cheerful (*al-bařiru'l-ařir*) man **sa:du:**; we have explained (*bayyanna*) the meaning of it *Kaş.* III 420 (**kürser**; **kürsme:k**—MS. *kürse:me:k*, repeated).

Dis. GRS

D **kürsüz** Priv. N./A. fr. **kür**; 'stainless, undefiled'. N.o.a.b. **Uyg.** VIII ff. Bud. Sanskrit *virajasatracacane* 'in the doctrine of stainless virtue' **kürsüzniğ nomopta:** *TT VIII* A.20; **kürsüz** (spelt *kürsüz*) **arığ kök kalık** 'the undefiled pure sky' *U II* 37, 53; o.o. *do.* 37, 60-3 (**tapçasız**); *TT V* 8, 52.

Dis. V. GRS-

D **körse-** (g-) Desid. f. of **kör-**; n.o.a.b. Cf. **körügse:-**. **Xak.** x1 **men anı: körse:dim** 'I wished to meet him' (*liqā'ahu*); originally **körügse:dim**; this is the rule in the case of the lateral letters (*hurifu'l-gallāqa*) that for the Desid. f. you add **-gse-** to the root of the V. *Kaş.* III 285 (**kürser**; **kürsme:k**): **Kıp.** xiv **körse- talaba şahwata'l-cimā** 'to seek the pleasure of sexual intercourse' *İd.* 81 (it is possible that this is a mis-spelling of **kürs-**).

Dis. GRŞ

D **keriş** (g-) Dev. N. (connoting mutual action) fr. *ker-*; lit. 'pulling one another'. Survives, meaning 'quarrel' as **keriş** in NE Tel. *R II 1096*; NC Kir., and **keris** in NC Kzx.; NW Kk. Uyg. VIII ff. Bud. *U II 58*, 5 (i) (tüttüş); Civ. *TT I 48*, etc. (tüttüş): **Xak. XI keriş kähilu'l-faras** 'the withers of a horse' (prov.); **keriş al-muqāwama fi'l-mucādala** 'resistance in a quarrel': (körüş and kiriş follow here): **keriş al-mucādala**; one says **ne:lük keriştiş** 'why did you quarrel?' *Kaş. I 370* (the last entry, misplaced and with an irrelevant quotn., looks like a later addition to the text): *KB* (few people love a man who does not love many) **keriş telimrek erejl az ol** 'a man who has many quarrels has little happiness' 2150: **Oğuz XI keriş ra's kull cabal yu'sad 'alayhi** 'the summit of any mountain that is climbed' *Kaş. I 370*: Kom. XIV 'quarrel' **keriş CCG**; Gr.: Kip. XIV **keriş al-rābiya** 'a hill' *Id. 81*.

kirış Preliminary note. *There is a clear phonetic and semantic difference between the two words of this form; 1 kirış 'entry' is giriş in SW Osm., Tkm.; 2 kirış 'bowstring' is kirış in those languages.*

D **I kirış** (g-) Dev. N. fr. *kir-*; 'entry, way in', incomings, revenue'. Contrast **çıkış** 'expenditure'. S.i.m.m.l.g. **Xak. XI kirış al-daxl** 'entry'; and it is 'what comes in (*daxala*) from a man's property' (or trade, *day'a*) *Kaş. I 370*: *KB* **kirışke körü** (sen çıkış kıl neğin 'regulate your expenditure by looking at your revenue' 1325; (it is the account books that regulate all the affairs of the realm) **bitiğin tutar él kirışin tetik** 'the shrewd man controls the revenue of the realm by the books' 2707; a.o. 5913 (**çıkış**): XIV *Muh. al-daxl kirış*; *Rif. 151* (only): **Çağ. XV ff. giriş** (spelt; 'with g-') **madxal** 'entrance, way in' (quotn.); **duxül** 'the act of entering' (quotn.) *San. 313v. 10*.

2 Kirış 'bowstring'; with some extended meanings like 'cord; the joist (of a roof)'. S.i.a.m.l.g.; **Çuv. xirlü Ash. XVI 133**. Uyg. VIII ff. **Man. ya kirışlerin** 'their bowstrings' *TT IX 79*: Civ. **kirışke bir bakır bértim** 'I gave one copper coin for a bowstring' *Usp. 50*, 3: **Xak. XI kirış wataru'l-qaws** 'bowstring' *Kaş. I 370*; three o.o.: XIV *Muh. al-watar kirış Mel. 71*, 6; *Rif. 173* (MS. *hırıstı*): **Çağ. XV ff. kirış** (spelt) 'a piece of gut (*rüda*) which they dry and spin like a cord'; and, metaph., 'bowstring' (*çilla-i kamāni*) *San. 313v. 9* (quotn.): **Xwar. XIV kirış** 'bowstring' *Qutb 98*: Kip. XIII **al-watar kirış Hou. 13**, 16; XIV **kirış al-watar**; and **kirış** is also a member of a person's team (*hızb*) in a competition for shooting, racing, polo, or the like; one says **bu kirışim dur** 'this is my partner' (*raftıqı*) *Id. 81* (in the second sense this looks more like a metaph. use of **I kirış**).

D **körüş** (g-) Dev. N. fr. *kör-*. S.i.m.m.l.g. with a rather wide range of meanings, 'look,

glance; sight, eyesight; appearance; someone one often sees'; SW Osm. **görüş. Xak. XI körüş al-munāzara bi'l-ihāz lā bi'l-alfāz** 'a meeting face to face, but not a conversation' *Kaş. I 370*: **Xwar. XIII körüş** 'look, glance' *'Ali 18, 56*.

VU kürşe:k Hap. leg.; prob. a l.-w. **Xak. XI kürşe:k** the name of a foodstuff (*ta'am*) made as follows: millet flour (*lubābu'l-duxn*) is boiled in water or milk, then butter (*al-samn*) is put on it and it is eaten *Kaş. I 478*.

kirşe:n 'white lead' used as a cosmetic; syn. w. *opo*; survives only(?) in NW Kaz. **kérşen. Xak. XI kirşe:n al-isfidāc** 'white lead' *Kaş. I 437*; a.o. *II 353* (**yairat-**): XIV *Muh.* (under 'perfumery') **isfidāc kirşe:n Mel. 63, 15**; *Rif. 162*: **Çağ. XV ff. kirşen** 'liquid white' (*safid āb*) which women smear on their faces *San. 313v. 7*: **Kıp. XIII** (under 'women's adornments') **al-isfidāc** which they put on their faces before the rouge **kérşen** (*sic*) *Hou. 18, 5*; XV **isfidāc kirşen** (*fopa*) *Tuh. 4b. 13*.

Dis. V. GRŞ-

D **keriş-** (g-) Recip. f. of *ker-*; usually 'to pull one another; to quarrel'. S.i.a.m.l.g. except SE; SW Tkm. **gəriş-** 'to help to spread out' (e.g. a carpet). Uyg. VIII ff. Bud. *U III 81*, 1 (**tutuş-tütüş-**): **Xak. XI ol maşa: yu kerişdi**: 'he helped me to stretch (*fi madd*) the cord' (etc.); also used for competing (**kerişür, kerişme:k**); and one says **ol anıñ birle: kerişdi: nāza'ahu fi say** 'he contended with him about something'; and one says **ol anıñ birle: kerişdi: şacarahu wa nāza'ahu** 'he quarrelled and contended with him' *Kaş. II 98* (**kerişür, kerişme:k**); o.o. *I 370* (**keriş**); *II 115, 5*: Kip. XIV **keriş- 'ānadahu fa-ta- 'ānadahu** 'to thwart (someone); to contend stubbornly with one another' *Id. 81*.

D **kirış-** (g-) Co-op. f. of *kir-*; s.i.m.m.l.g. with meanings like 'to penetrate; to intervene; to meddle, interfere; to undertake, set about (a task)' which have very little Co-op. connotation; SW Osm. **giriş-**; Tkm. **giriş-**: **Xak. XI ol meniñ birle işka: kirışdi**: 'he competed with me in going into the matter' (*fi'l-duxül fi'l-amr, etc.*) *Kaş. II 99* (**kirışür, kirişme:k**): **Çağ. XV ff. giriş-** (-dl, 'with g-', etc.) **bir birine giriş-, berhem ol-** 'to be mixed together'; but it is usually used with a preceding V., e.g. **kıla giriş- eylemeye başla-** 'to begin to do', meaning *ibtidā* 'to begin' *Vel. 357* (in a second entry w. quotn. it is given the second meaning and spelt 'with k-'); **kirış-daxıl şudan** 'to enter'; and, metaph., in combination w. a V. **āğāz kardan** 'to begin' *San. 313r. 9* (quotns.): Kip. XIV **kirış- dāxala** 'to enter upon' *Id. 81*.

D **küreş-** Co-op. f. of *kürü-* (*sic, q.v.*); 'to shovel together'. In this sense, noted only in *Kaş.*, it must, like **kürü-**, always have had an initial k-. But in the sense of 'to wrestle', in which it s.i.a.m.l.g., there are NW and SW

forms with initial **g-**, NW Kk. **güres-**: SW Osm. **güres-**; Tkm. **göreş-**. In this sense, therefore, it seems to be the Recip. f. of (2) ***küre-**: (**g-**). Xak. XI ol **maça: kar: küreşdi**: 'he helped me to shovel (*fi carf*) the snow' (etc.); also used for 'to compete' *Kaş. II 99* (**küreşür: küreşmek**); o.o., **kız birle: küreşme**: 'do not wrestle with a virgin' (*lâ tuşârî'l-adrâ*; she will be stronger than you and will beat you) *I 474, 6*; **çerig tutup küreşti**: *hayyaca kull wâhid minhumâ harb wa taqâtalâ* 'they both stirred up war and fought one another' *II 97, 15*; **KB** (if you rebel against fortune) **kadğun küreş** ('prepare to) wrestle with adversity' 681; o.o. 2249, 2360: **Çağ. xv ff. güreş-** (spelt, 'with **g-**') *kustî giriftan* 'to wrestle' *San. 304v. 20*: **Xwar. xiv küreş-** ditto *Qutb 108*: **Kıp. XIII şara'a küreş-** *Hou. 41, 13*; **xv ditto İd. 80**; *Bul. 55v.*: **xv ditto Tuh. 22b. 12**.

D körüş- (**g-**) Recip. f. of **kör-**; 'to see one another; to meet', and the like. S.i.a.m.l.g.; NW Kumyk: SW Osm., Tkm. **görüş-**. **Türkü VIII ff. kop esen tükel: körüşmiş** 'they all met one another (again) safe and sound' *İrkB 15*: **Uyg. VIII ff. Bud. kaçan Kumari eliğ xan birle körüşsersiz** 'when you meet King Kumâra' *Hüen-ts. 78-9*; a.o. *PP 76, 3* (**ëkkile:-**): Civ. **künlü aylı körüşdi** 'the sun and moon met' (or looked at one another) *TT I 93*; **miş bança irak barmış kişiler birle körüşgeysiz** 'you will meet people who have gone enormous distances' *VII 30, 7-8*: **Xak. XI ol menli birle: körüşdi: nâşaranü bi'l-ayn** 'he met me face to face'; also used of any things when they see one another (*tarâ'a*) *Kaş. II 99* (**körüşür: körüşmek**): **KB körüşmez yağılar** 'enemies that do not see one another' 145; **xiv Muh.(?) al-alqâ** 'to meet' **körüşmek** *Rif. 121* (only, MS. *köşmek*, unvocalized): **Çağ. xv ff. körüş-** (spelt) 'to see (*didan*) one another; to meet' (*mulâqât kardan*) *San. 304v. 16* (quotns.); **Xwar. xiv ditto MN 19**: **Kıp. xiv körüş-şâfahahu** 'to shake hands with someone'; the **-ş-** forms a Recip., and the word was taken to mean 'to shake hands with' instead of 'to see one another' (*nâşarahu*; MS. in error *nâşarahu*) *İd. 81*.

Tris. GRŞ

D kerşegü: Hap. leg.; Dev. N./A. fr. ***kerşe-**, Den. V. fr. **keriş**, q.v., in the sense of 'a horse's withers'. **Xak. XI kerşegü:** at 'a horse which has a sore on its withers' (*dabar bi-minsacihî*) *Kaş. I 491*.

Tris. V. GRŞ-

D kirşenlen- Refl. Den. V. fr. **kirşe-**; survives in NW Kaz. **kerşenlen-**. **Xak. XI ura:ğut kirşenlendi:** 'the woman anointed (*talat*) her face with white lead' (*al-isfidâc*) *Kaş. II 278* (**kirşenlenür: kirşenlenme:k**).

Dls. GRY

?**F kerey** 'razor'; prob. an Indo-European l.-w., cf. Greek *keirō* 'to shave'. N.o.a.b.; cf.

yülli:ğü: All modern languages seem to use l.-w.s for 'razor'. **Oğuz XI** (after **yülli:ğü**, q.v.) the **Oğuz** do not know this word and call 'razor' (*al-müsâ*) **kerey: Kaş. III 174**; n.m.e.: **xiv Muh.(?) al-müsâ gerey** (**g-** marked) *Rif. 160* (only): **Xwar. xiv kerey** 'razor' *Nahc. 383, 1-7*: **Tkm. xv müsâ kerey** (**Kıp. yülü-wüç**) *Tuh. 34a. 12*.

Mon. GS

kes pec. to *Kaş.*; homophonous w. **kes-**, q.v. Cf. **kese:k**. **Xak. XI kes** 'a piece' (*al-qi't'a*) of anything; one says **bl:** **kes etme:k** 'a piece of bread': **kes al-nubla**, that is 'a small stone (*al-madara*) with which one cleans oneself' (i.e. after passing water) *Kaş. I 329*.

kis Hap. leg.; see **kisî:**. **Xak. XI kis** 'wife' (*al-zawca*); hence one says **anıy kisî:** (MS. *kissî:*) 'his wife'; and some of them use it *ma'al-idâfa* (i.e. **kisî:**); one says **ol kisî:** (?MS. *kissî:*) **ald:** 'he married (*xatâba*) a wife' *Kaş. I 329*.

Mon. V. GS-

kes- 'to cut, cut off', and the like. S.i.a.m.l.g.; NW Kumyk alone has **ges-**. The resemblance to Tokharian **B kâs-** 'to cut' is a coincidence? Cf. **kes. Türkü VIII ff. İrkB 8 (kılıç): Uyg. VIII ff. Bud. kılıç üze kesermen** 'I cut with a sword' *U II 61, 17*; o.o. *do. 76, 1* (tel-); *Hüen-ts. 316*: Civ. **edğü kişiler yolın kese kağılanur** 'they strive to cut the good men's road' *TT I 28*; in *TT VII 36* about omens to be drawn from mice 'biting' various things the word normally used is **İsrir-**, but in lines 2 and 12 **kes-**; in *USp. 22*, a long petition, the phr. **kalan kes-** 'to collect (or deduct?) a particular kind of tax' constantly occurs; a.o. *H I 122* (**öñl:**): **Xak. XI ol yığaç kesdi:** 'he cut (*qaṭa'a*) the piece of wood' (etc.) *Kaş. II 11* (**kese:r, kesme:k**; prov.); four o.o.: **KB başım kesmesünî keseyin tılım** 'I will cut off my tongue, so that they may not cut off my head' 166; o.o. 144 (**ço:ğ-**), 363, 810 (**biç-**), 4426: **XIII(?) At. anıy cawâbin kese** 'cutting short his answer' 290; a.o. 324 (**örte:-**); **Tef. kes-** 'to cut, cut off', etc. 174 (common): **xiv Muh. qaṭa'a kes-** *Mcl. 9, 4-8*; 30, 5; *Rif. 81, 114*; a.o.o.: **Çağ. xv ff. kês-** (etc.) **kes- Vel. 358**; **kês- buridan** 'to cut' *San. 314t. 24* (quotns.); **Xwar. XIII kes-** 'to cut, cut off' *'Ali 31: XIII(?) ditto Oğ. 40*, etc.: **xiv ditto Qutb 95**; **kês- MN 343**: **Kom. xiv ditto ÇCG; Gr.: Kıp. XIII qaṭa'a kes-** *Hou. 35, 14*; **xiv ditto İd. 82**; **qaṭa'a wa zabara** ('to prune') **kes- Bul. 72r.**: **xv qaṭa'a kes-** *Kav. 9, 6*; 74, 10; (and **üz-**) *Tuh. 30a. 10*; **cabba** 'to cut off' *do. 12a. 12*.

***kös-** See **kösgük, kösül-, kösün, kösür-**.

küs- 'to be angry, offended; to sulk', and the like. Survives only(?) in SW Az., Osm. **küs-**. **Oğuz XI ol andın küsdi:** *ataba 'alayhi wa a'raða anhu* 'he was angry with him and avoided him' *Kaş. II 12* (**küse:r, kusme:k**): (**KB küsermen yigittlikke 363** might mean

'I am angry with youth' (now that I am getting old), but, as this V. is Oğuz, it is more likely to mean 'I long for youth' (i.e. to be young again), see *küse-*: xiv *Muh. ğadaba* 'to be angry' (with someone) *küs-* *Mel.* 9, 8; 29, 9; *Rif.* 81, (112 *öpkele-*); *al-ğadab küsmek* 120 (only): *Çağ.* xv ff. *küs- qahr kardān* 'to conquer' *San.* 306v. 12 (this translation seems to be no more than a guess at the meaning of the V. in a verse by *Sultān Husayn Mirzā*): *Kıp.* XIII *harida* 'to be angry (with someone)' *küs-* *Hou.* 35, 14; xiv ditto *Id.* 82; xv *iğtāza* ditto *küs-* *Kav.* 9, 6; *ğadaba küs-* *do.* 76, 12; *harida küs-* *Tuh.* 13b. 5.

Dis. GSE

kisi: 'wife'; cf. *kis*; *kisi*: is the older and prob. the original form. Owing to the ambiguity of the Runic and Uyğ. scripts and the nearness of meaning of the two words *kisi*: has frequently been transcribed (being much the commoner word) where *kisi*: was really intended. The latter should almost certainly be written at any rate in the passages below. There is strong evidence that later the word actually became *kisi*:; see that word. N.o.a.b. *Türkü VIII IX.* 5 (*bulun*), 22: VIII ff. (a gamblers) *oğlanın kisi:sinin tutu:ğ urupan* 'putting up his children and wife as a stake' *Irkb* 29; Uyğ. VIII ff. *Bud. ol yeme Sēni erniğ Rağağayını atlığ kisi:si* 'that man Sēna's wife called Rağağayını' *U III* 81, 2-3; *kisi oğul* 'wife and child' *Sw.* 554, 14; a.o. *TT X* 499 (*tepliğ*): *Civ. oğluğ kisi:ñ* 'your children and wives' *TT I* 154; a word consistently read *kisi* is very common in *USp.*, in most cases this is correct, but in the following passages *kisi* is likelier, *Kutluğ atlığ xatın kisi* 'a lady wife named Kutluğ' 16, 4; (if I die before I repay the debt) *kisim* 'my wife' (will repay it) 18, 7; a.o. 78, 4 (*bitiğ*): **O. Kır.** IX ff. *kuyda: kisime*: (instead of the usual *kunçu:yıma*): 'to my wife in the women's apartments' *Mal.* 18, 3; **Xak.** XI *Kağ.* I 329 (*kis*); 332 (3 *tok*); n.m.c.: *KB* Chap. 72 (4475 ff.) gives advice on choosing 'a wife', *evliğ* in the title and 4475, *kisi* in 4479 ff.

Dis. V. GSE-

küse-: 'to wish, desire, long for', and the like. Survives in NC *Kır. küsö-*: SC *Uzb. kusa-*: NW *Kk.*, *Nog. küse-*: the usual transcription *köse-* is clearly erroneous. Cf. title: - *Uyğ.* VIII ff. *Man.-A küseyürbiz* 'we long for' *M I* 10, 10; *Man. küse:serler TT III* 151; a.o. *do.* 96 (*ilçün*): *Bud. Sanskrit prāthiyāno* 'wishing' *küse:yü TT VIII A.1*; *yathāvecchet* 'as he wishes' *ne:teğ ök küse:ser do. E.45*; *kut kolurmen küsi:ğ küseyürmen* 'I request and long for divine favour' *U I* 31, 4-5; *bolğalı küseser* 'if they wish to become' *TT VII* 40, 52; o.o. *Hüen-ts.* 309-10, 1972 (*anıt-*), etc.: *Civ. urı oğul küseser* 'if he wishes for a son' *TT I* 10; *VII* 26, 3; 30, 13; **Xak.** XI *ol anı: körmek:kin küse:di*: 'he wished (*tamannā*) to meet him'; also used for anything that you wish for *Kağ.*

III 265 (*küse:r, küse:mek*): *KB iki öz körüşmek tilese küsep* 'if we two wish to see one another' 3698; o.o. 363 (*ökün-*; *küs-*), 838, 6301; *Küsemiş P.N.* 502: XIII(?) *At. eren xayrı şarri küsep keçmez ol* 'a man's good and bad qualities do not pass away because he wishes them to' 373; *Xwar.* XIV *küse-* 'to wish' *Qutb 108*: **Kom.** XIV 'a wish' *küsemek CCI*; *Gr.*: *Kıp.* XIII *iştāqa mina'l-şawq* 'to long for' *küse-* *Hou.* 37, 20; xiv *küse- arāda mumātilatahu fi fi'l'i-xayr* 'to wish to resemble someone in doing good' *Id.* 82; *Osm.* XV *küse-* 'to desire (something *Dat.*)' in one text *TTS II* 660.

Dis. GSB

*kesbe: See E *çatı:ba*.

Dis. GSD

?F *kestem* *Hap. leg.*; prob. a l.-w., cf. *Tokharian B küstwer* 'night'. Cf. *şanbu:y. Xak.* XI *kestem* 'an entertainment with drinks (*diyāfa* . . . *li-şurb*) which a man gives to visitors at night (*layla(n)*) other than a formal banquet' (*min ğayr ma'daba*) *Kağ.* I 485.

F *kester* *Hap. leg.*; no doubt a l.-w., Iranian or Tokharian? *Uç* (the language of) XI *kester al-xazaf* 'earthenware' *Kağ.* I 457.

Dis. V. GSD-

D *kestür-* *Caus. f. of kes-*; s.i.a.m.l.g. **Xak.** XI *ol anar yığaç kestürdi*: 'he gave him the task of cutting (*kallafahu 'alā qağ*) the piece of wood' *Kağ.* II 195 (*kestürür, kestürmek*): *Çağ.* xv ff. *kestür-* *Caus. f.*; *burānidan* (MS., in error, *burānidan*) 'to order to cut' *San.* 314v. 9.

Dis. GSG

D *kesek* (*kesek*) *Dev. N. fr. kes-*; 'a piece (cut off from something)'; s.i.a.m.l.g., usually for 'a lump; a clod of earth', and even 'mud brick'. To be distinguished fr. *kesük* *Pass. Dev. N./A.* 'cut, cut off', and the like, not noted in the earliest period, but see *kesüküz*; for convenience early occurrences of this word are also noted below. See *Doerfer III* 1634. Cf. *kes.* **Xak.** XI *kesek al-qi'a* 'a piece' of something; one says *bir kesek ötmek* 'a piece of bread' *Kağ.* I 391; (as an example of suffixed -k) the word for *al-qi'a mina'l-şay* *kesek* *ne:ñ* taken fr. *kesdi: qağa'a I* 14, 15; XIII(?) *Tef. kesek* 'a piece' 175—*abtar* 'bob-tailed' *kuyruki kesük* 176; xiv *Muh.(?) al-madar* 'clod' *kesek Rif.* 178 (only)—*bilā walad* 'childless' *kesük* (either 'eunuch', or an abbreviation of *kuyruki kesük* (*Tef.*) which had this metaph. meaning) 143 (only): *Çağ.* xv ff. *kesek* ('with k- -k') *kirpiç* 'mud brick' *Vel.* 358; *kesek kulix* 'clod, mud brick' *San.* 314v. 23 (quotn.).—*kesük burida* 'cut, cut off' 314v. 29 (quotn.): **Xwar.** XIV *kesek* 'a clod' *Qutb* 95: **Kom.** XIV 'a piece (of bread)' *kesek CCG*; *Gr.* (perhaps belongs to *kes*); **Kıp.** XIII *al-qi'a mina'l-lahm* 'a piece of meat' *kesek et Hou.* 15, 16—xiv *kesük al-xādimu'l-muħaşşā*

'a castrated servant, eunuch' *Id.* 82: **Osm.** xiv ff. **kesek** (1) xiv and xv 'a piece'; (2) 'a clod'; c.i.a.p. *TTS I* 448; *II* 618; *III* 438; *IV* 501—xvii **kesik para** 'clipped money' *II* 618.

küskü: 'rat; mouse'. Survives in NE Kaç., Koib., Küer., Sag. **küske;** 'Tob., Tölös **küskü R II** 1501; Khak., Tuv. **küske;** *R* translates it 'rat', but in the last two languages it means 'mouse' and 'rat' is **uluğ küske**. See *Doerfer III* 1636. Cf. **siçgan.** Uyğ. viii ff. Civ. **küskü** is the first name in the 12-year animal cycle in *USp.* and *TT VII*, but **siçgan** is used in one or two texts in *TT VII* and *VIII* and almost all later authorities.

D kesgük Hap. leg.; Dev. N. (N.I.); lit. 'a cutting object'; as a dog-collar, prob. one fitted with spikes. **Xak. XI kesgük al-sâcür** 'an iron dog-collar' *Kaç. II* 289.

VU(D) kösgük prima facie a Dev. N. in -gük; not connected semantically w. **küs-** or **küse-** but perhaps w. ***kös-**; *al-xayāl* means both 'mirage' and 'scarecrow'. Cf. **oyuk.** **Xak. XI kösgük** 'a scarecrow' (*al-xayāl*) which is set up in vegetable gardens and vineyards to guard against the evil eye; also in the prov. (you can catch a lion by a trick) **küçün kösgük tutma:s** 'but you cannot catch a mirage (*al-xayāl*) by force' *Kaç. II* 289.

Tris. GSG

D küse:ğci: Hap. leg.; N.Ag. fr. ***küse:ğ** N./A. s. fr. **küse:-**. **Xak. XI emiğlig ura:ğut küse:ğci:** bolur: 'a nursing mother comes to long for food (*muştahiya li'l-ta'ām*) and they give her what suits her' *Kaç. I* 153, 14; n.m.e.

D kesüksüz Priv. N./A. fr. **kesük** (see **kesek**); 'uninterrupted' and the like. N.o.a.b. **Xak. XI KB 31 (ula:m):** Xwar. xiv **kesiksiz ulaşu** 'uninterrupted and continuous' *Qutb* 95.

Dis. V. GSL-

D kesil- Pass. f. of **kes-**; 'to be cut, cut off, severed', and the like. S.i.a.m.l.g. Uyğ. viii ff. Bud. (all the nerves of the elephant's tusks were) **üzülüp kesilip** 'torn apart and severed' *U III* 60, 5; same *Hend. Sw.* 61, 10 and 17-18: **Xak. XI kesildi:** ne:ğ 'the thing was cut' (*inqa'ta'a*) *Kaç. II* 136 (**kesiltür, kesilmek**); a.o. *I* 339 (t:in), 523: **KB kesildi sözü:m** 'my speech has been cut off' (i.e. is ended) 33; o.o. 227, 404, etc.; xiii(?) *Tef. kesil-/kesül-* 'to be cut off' etc. 175: **XIV Muh. inqata'a kesil:** *Mel.* 23, 9; *Rif.* 104: **Çağ. xv ff. kesil-** (spelt) *burida şudan* 'to be cut' *San.* 314v. 7 (quotn.): **Xwar. xiv kesil-** 'to be cut (off)' *Qutb* 95: **Kıp. xiv inqata'a kesil-** *Bul.* 33v.: xv ditto *Kav.* 77, 5; *Tuh.* 60a. 3: **Osm. xv ff. kesil-** 'to be cut off, separated', etc.; c.i.a.p. *TTS I* 449; *II* 618; *III* 438; *IV* 502.

(D) **kösül-** Pass. f. of ***kös-**; although the word is treated as a Trans. V. in **Xak., Xwar.,** and **Kom.,** it seems likely that it was originally

a Pass., meaning '(of the legs) to be stretched out'. NC Kzx. **kösöl-/kösül-** *R II* 1294-5; **kösül-**, *MM* 227, is an Intrans. meaning 'to stretch oneself out' (hence, *R*, 'to die'). Cf. **kösür-**. **Xak. XI er aqak kösüldi:** 'the man stretched out (*basata*) his legs' *Kaç. II* 137 (**kösülür, kösülme:k;** prov., **yoğurkanda:** artuk aqak kösüle: üşiyür 'if the legs are stretched (*muddat*) beyond the blanket, they get cold'): **Xwar. xiv killmüğe köre kösül ayaknı** 'stretch your legs as far as your blanket allows' *Qutb* 103: **Kom. xiv ayak kösülgül CCG;** **Gr.: Osm. xiv and xv kösül-** 'to stretch oneself, be stretched out'; in several texts *TTS I* 492; *II* 661; *III* 483 (a Caus. f. **kösült-** 'to stretch out' is also noted).

D kesle:- Hap. leg.; Den. V. fr. **kes.** **Xak. XI ol itığ kesle:di:** *laqa'a'l-kalb bi-madara* 'he pelted the dog with clods of earth' *Kaç. III* 300 (**kesler-, kesle:me:k**).

D keslin- Refl. f. of **kesil-** and syn. w. it. N.o.a.b. **Xak. XI keslin:di:** ne:ğ 'the thing was cut' (*inqata'a*) *Kaç. II* 253 (**keslinür, keslinme:k**); a.o. *I* 352, 13: xiii(?) *Tef. kesillin-* 'to be cut off' 176.

D kesliş- Hap. leg.; Recip. f. of **kesil-** with a specialized connotation. **Xak. XI kesliş:di:** ne:ğ *inqata'a äräbu'l-şay'* *wa'nfaşala aczähnu* 'the thing was cut into pieces and the parts of it were separated' *Kaç. II* 224 (**keslişür, keslişme:k**).

Tris. GSL

?**F keslinçü:** 'lizard'; cf. **keler**. Although this word is morphologically a Dev. N. in -çüt fr. **keslin-**, it is fairly certain that this is illusory and that the word is an attempt to give a Turkish form to some foreign word. Apart fr. the medieval words listed below, the following modern words for 'lizard' seem to be other forms of such a foreign word: NE Alt., Leb., Şor **kelesken;** Koib., Sag. **kélesken;** Tel. **keleski R II** 1114; Khak. **kileski/kilesken;** Tuv. **xeleske;** SE Türk **keslençik/keslençük;** NC Kır. **keskeldirik;** Kzx. **kesertki;** ŞC Uzb. **kaltakesek;** NW Kk. **kesirtkef/keskeldek;** Kumyk **gesertki;** Nog. **kesertki.** **Xak. XI keslinçü:** *al-wazağa* 'a large lizard; gecko' *Kaç. III* 242: **Xwar. xiv keslen ditto** *Qutb* 95: **Kıp. xiii al-hirdawın wa'l-sihliya** 'lizard' (Hend.?) *kelte:* *Hou.* 11, 18: **xiv keseltki:** *al-sihliya wa'l-wazağ Id.* 82; *Bul.* 11, 4: **xv sihliya keseltüki** *Tuh.* 19b. 1 (there seems to be a good deal of confusion about the Ar. terminology of these animals and different dicts. translate the same word by different words including 'chameleon, salamander, Stellation').

Dis. GSM

D kesme: Pass. Dev. N./A. fr. **kes-**; originally 'cut, cut up, cut off'; with various extended meanings. Survives in SW Osm. as a normal N.Ac., also 'shears; Turkish delight; a broad

arrow-head'. See *Doerfer* III 1637. Uyğ. VIII ff. Bud. *kesme* aš 'a dish of cut up (meat)' *U III* 65, 1 (ii): *Xak. xi kesme: al-miṣṣaq mina'l-niṣāl* 'a broad iron arrow-head'; *kesme: al-nāṣiya* 'forelock' *Kaṣ. I* 434 (verse); o.o. *I* 11, 24; 233 (otrūṣ-): *KB* (the firmament) *kođı ıđtı kesme* 'let down its forelock' (over its face) 5824: *Çağ. xv ff. kesme* (1) 'a horse of which either the sire or the dam is well-bred'; (2) 'a small round loaf' (*nān-i guliça*); (3) 'a lock of hair which they cut, curl, and let fall on the cheek' (verse); . . . (5) 'a kind of large broad saddle-cloth (*digdigi*) which reaches from a horse's back to the ground' *San. 300v. 18*; *kesme* (1) as 2 above; (2) as 3 above (verse); also spelt *kesme* 314v. 26: *Osm. xv ff. kesme* 'a broad arrow-head', with other meanings later; in several texts *TTS I* 450; *II* 615; *III* 438; *IV* 502: xviii *kesme* . . . (4) in *Rimi* 'a kind of large arrow-head' (*paykân*) *San. 300v. 21*.

Tris. GSM

D *kesmellig* P.N./A. fr. *kesme*; survives in SW Osm. with various meanings derived fr. those of *kesme*: Uyğ. VIII ff. Bud. *kesmellig* et 'meat for cutting up' *U III* 65, 10 (i).

Tris. V. GSM-

D *kesmelen-* Hap. leg. ?; Refl. Den. V. fr. *kesme*: *Xak. xi kız kesmelenid:* 'the girl provided herself with a forelock and side curls' *Kaṣ. III* 203 (*kesmelenür*; *kesmelenme:k*).

Dis. GSN

VU *kösün* used only in the Hend. *küç kösün* and so presumably more or less syn. w. *küç*; 'strength, power', or the like. Not connected semantically w. *küs-* or *küse-*, but possibly an Intrans. Dev. N. fr. **kös-* with some such meaning as 'stretching or exerting oneself'. Pec. to Uyğ., where it is fairly common. Uyğ. VIII ff. Bud. *bu daranını küç kösüni üze* 'by the power (Hend.) of this *dharani*' *U II* 36, 39-40; (who gave you) *bu balıkka kurgülük küç kösün* 'authority (Hend.) to enter this city?' *U IV* 8, 28; *Çaştanı elliğini küç kösünin* 'the might of King Çaştana' *do. 10, 51*; o.o. *TT VII* 40, 14-15; *X* 127, 202, 247; *Hüen-tš. 317*; 2071-2.

D *küsenç* Dev. N. fr. *küsen-* Refl. f. of *küse-*: not noted before XIV; 'desire, wish; something desired'. Survives in NW Kar. L. *R II* 1500. Uyğ. VIII ff. Man. (my lovely, good God! my famous one!) *küsüñim* (?so read) 'my heart's desire' *M II* 8, 17: Chr. üç *törlük küsünç* (?so read) 'three kinds of desirable things' (gold, myrrh, and frankincense) *U I* 6, 14: *Korn. XIV* 'desire, longing' *küsenç CCG*; *Gr.*

Dis. V. GSN-

D *kesin-* Refl. f. of *kes-*; survives at any rate in SW Osm. *kesin-* 'to cut out (clothes) for oneself'. *Xak. xi ol ð:ziçe*: et *kesindi:* 'he

cut off (*ıqtaṭa'a*) a piece of meat (etc.) for himself' *Kaṣ. II* 157 (*kesinür*; *kesinme:k*): *Kip. xv inqata'a* 'to be cut' (*üzün-*) *kesin-Tuh. 6b. 6*.

Tris. GSN

D *küsençig* Dev. N./A. fr. *küsen-*; 'desirable', and the like. N.o.a.b. Uyğ. VIII ff. Man. *küsençig mepiler* [gap] 'desirable joys' *TT III* 123; (His Majesty, our lovely) *küsençig adınçig* 'desirable, exceptional' (brilliant king) *M III* 35, 22: Bud. *küsençig ıđuk Tuştıttaki ordusına* 'to his desirable holy palace in the Tuştıta (heaven)' *USp. 43, 8*; *küsençig* is a component in a royal title in *Pfahl. 6, 2*.

VUD *kösünsüz* Hap. leg.; Priv. N./A. fr. *kösün*; in the Hend. *küçsüz kösünsüz* 'powerless'. Uyğ. VIII ff. Man. *M III* 37, 16-17 (i) (*öğsüz*).

Dis. GSR

D *késre*: 'behind; after, afterwards; in the west'; der. fr. **ké* with the Loc. Suff. *-re-*; cf. *kéri*: which has the Directive Suff. *-rü-*; the *-s-*, however, is inexplicable. Obviously a very old word; discussed by Bang in *Vom Köktürkischen zum Osmanischen*, AKPAW, Berlin, 1907, I, p. 7, note 3 which mentions the only known survival NE Abakan *kézre* 'behind' (a mountain). Türkü VIII *yağaru: kontukda: kézre*: 'after they have settled nearby' *IS* 5, *II N* 4; *kézre*: in the west' (the Tarduş begs . . . in the east (*öpre*): the Tölis begs) *II S* 13; *ol xan yok boltukda: kézre*: 'after that *xan* died' *Oğın I* 10; o.o. *do. 2*; *I E* 5, etc. (*anta*): VIII ff. Man. *antada kézre* 'thereafter' *Chuas. 172*: Uyğ. VIII *anta: kézre*: 'thereafter' *Şu. N* 10-12.

PU?F *küsri*: Hap. leg.; it might be expected that a normal anatomical term would be commoner, perhaps a l.-w. The ordinary word for 'rib' is *eys-gü*. *Xak. xi küsri: cawānihu'l-ğadr* 'the sides of the chest' (i.e. the ribs?) *Kaṣ. I* 422.

D *kösürük* Pass. Dev. N./A. fr. *kösür-*; Hap. leg., but there is a *Korn. XIV V. kösürükle-* 'to hobble' (a horse) *CCG*; *Gr.*; perhaps connected etymologically w. the syn. words SW Osm. *köstek*; *Tkm. kösekk*, but a Dev. Suff. *-tek* is not well attested. *Xak. xi kösürük tuşa:ğ şkal yadayı'l-jaras* 'a hobble for (fastening) two of a horse's legs' *Kaṣ. I* 479.

Dis. V. GSR-

D *kösür-* Hap. leg., but cf. *kösürük*; syn. w. *kışe-*; prima facie Caus. f. of **kös-*. *Xak. xi ol atıg kösürdi:* 'he hobbled (*aşkala*) two of the horse's legs' *Kaṣ. II* 78 (*kösürür*, *kösürme:k*).

Tris. GSR

VUD *kösürgü*: 'a leather bag'; occurs four times in *Kaṣ.*; in the main entry spelt *kesürgü*; elsewhere the first syllable is unvocalized, and in *I* 358 it is mis-spelt *k.sirlü*; but it can be

explained etymologically as a Den. V. fr. **kösür-** in the sense of something of which the neck is tied with a string. **Xak.** XI **kösürgü:** *al-cirâb* 'a leather bag' *Kaş.* I 490; o.o. I 358 (*sanac*); III 48 (*yıparılın*).

VU **kösürge:**/**kösürge:n** 'a mole'; both Hap. leg.; an old animal name ending in **-ge/-gen**. 'There is no widely distributed word for 'mole' in Turkish, see *Shcherbak*, p. 151; the phonetic resemblance of SW Az., Osm. **köstebek** is prob. fortuitous. Cf. **közsz.** **Xak.** XI **kösürge:** 'a kind of field-mouse' (*al-cirdân*—MS. *al-cirdân*) *Kaş.* I 490; **kösürge:n** 'a kind of mole' (*al-suld*) I 522.

Dis. GŞŞ

D **küsüş** 'wish, desire'; Dev. N./A. fr. **küse:-**. N.o.a.b. **Uyg.** VIII ff. **Man.-A.** *M I* 28, 21–2 (*ağır*); **Man.** *TT IX* 116 (**kân-:**); Bud. **küsüş** is common; Sanskrit *icchā* 'wishes' **küsüşleri** *TT VIII E.2*; (I have written this) **Ütret Mama küsüşge** 'in accordance with the wishes of Ütret Mama' *U I* 15, 2; o.o. *do.* 31, 4–5 (**küse:-**); *PP* 14, 5 etc.; *Kuan.* 223; *TT V* 24, 54 (**kân-:**); *do.* 68 (**umunç**); *VII* 40, 70 etc.; *VIII F.11*; *X* 385, etc.; *Civ. TTI* 115 (**kân-:**); *VII* 27, 14 etc.; **Xak.** XI **KB küsüş** is common; sometimes meaning 'wish, desire', e.g. (if a man has wisdom) **bulur er küsüş** 'he achieves his desires' 160; o.o. 44, etc.—but in most cases it seems rather to mean 'desirable, precious, rare', and the like, e.g. (men without understanding are numerous) **ukuşluğ küsüş** 'those with understanding rare' 199; o.o. 207, 361, 1030, 1105, 1155 (**tüzünlük**), 1725, 5161.

Dis. V. GŞŞ-

D **kesiş-** Co-op. f. of **kes-**; s.i.a.m.l.g. except SE(?) usually for 'to help to cut', or as a Recip. 'to intersect', but w. some extended meanings, esp. in SW Osm. where it also means 'to conclude (an agreement), to settle (an account), to draw (a game)', etc. **Uyg.** VIII ff. **Civ. kesiş-** occurs in several commercial docts. in such phr. as **yüz yastukka kesiştimiz** 'we have settled for a price of 100 *yastuks*' *USP.* 62, 5–6; o.o. 107, 5; 108, 6; 109, 5; 110, 5; 116, 11 (**üzüş-**); **Xak.** XI ol **maşa: yığaç kesışdi:** 'he helped me to cut (*fı qaf*) the pieces of wood' (etc.); also used for competing *Kaş.* II 101 (**kesişür:**, **kesişme:k**); **Çağ.** xv ff. **késiş-** (spelt) Co-op. f.; **bā-ham buridan wa qit'a qit'a hardan** 'to cut, or cut in pieces, together' *San.* 314v. 5 (quoton.).

D **küşe-** Hap. leg.; Co-op. f. of **küse:-**. **Xak.** XI **eren kamuğ tava:r küşeşdi:** 'the men all wished (*tamannā*) for wealth'; also used when they boast to one another about their wealth (*tafavvarū bi'l-māl*) *Kaş.* II 101 (**küşeşür:**, **küşeşme:k**).

Tris. GŞŞ

D **küsüşlüğ** P.N./A. fr. **küsüş**; n.o.a.b. **Uyg.** VIII ff. **Man.** **bu kutluğ künüğ küsüşlüğ** **teğnür ertimiz** 'we ventured to desire this

auspicious day' *M III* 34, 13–14; Bud. **nom küsüşlüğ tınılğlar** 'mortals who desire the (true) doctrine' *TT V*, p. 33, note B 90, 4; in some contexts it is the P.N./A. of **küsüş** as a translation of Sanskrit *kāma* 'desire', e.g. **küsüşlüğ önlüğ teğri yérli kāmariṣṭapadevaloka** 'the heavenly land of desire and form' *U III* 46, 6–7; **küsüşlüğ önlüğ yértinçü kāmariṣṭadhātu** *TT X* 141.

D **küsüşsüz** Hap. leg.?.; Priv. N./A. fr. **küsüş**. **Uyg.** VIII ff. Bud. Sanskrit *anicchā* 'without desire' **küsüşsüz** *TT VIII A.35*.

Mon. GŞŞ

kéş 'a quiver', the closed **-é-** is well established by the O. Kir. and other spellings. Survives only(?) in NW Kar. L., *T. R II* 1180; l.-w. in Pe., *Doerfer* III 1607. Other modern languages use either phr. like 'arrow case' or forms of Mong. *sağadakh/sa'adakh*. O. Kir. IX ff. **altun:niğ (sic) kéşig bélimte:** **bantım** 'I have bound the golden quiver round my waist' *Mal.* 3, 2; ditto (with minor changes) *do.* 10, 5; **altun kéş ağırdım (sic?)** 'I have parted from my golden quiver' *do.* 25, 3; **Xak.** XI **kéş bi'l-imāla** 'with **-é-**' (i.e. in contrast to **kiş** which precedes it) **al-kināna** 'quiver'; the Oğuz and their Kıp. kinsmen do not know this word *Kaş.* III 126; 8 o.o.: XIV *Muh.* **al-ca'ba** 'quiver' **kéş Mel.** 5, 15; *Rif.* 76 (quoted as a word in which *yā* represents **-é-** in contrast with **kiş** in which it represents **-i-**): **Xwar.** XIV **kéş** 'quiver' *Qutb* 97; **Kom.** XIV **kiş** 'quiver' **keş CCG**; **Gr.:** **Kıp.** XV **kināna kéş** *Tuh.* 31a. 2.

kiş 'sable', both the animal and its skin; s.i.m.m.l.g.; l.-w. in Pe., but not an Uralian or Indo-European l.-w., see *Doerfer* III 1698. **Türkü VIII II N** 11–12; *S* 12 (**teyiñ**); **Xak.** XI **kiş al-sammür** 'sable'; and its tail: is called **kiş kudruka:** *Kaş.* III 126 **KB** 3836 (**örle:-**), 4425 (1ç), 5367 etc. (**teyiñ**): XIV *Muh.* **al-sammür kiş Mel.** 5, 14; *Rif.* 76 (see **kéş**), 174 (only); **Çağ.** xv ff. **kiş sammür**; in Mong. **bulğan (buluğan in Haenisch 22) San.** 315v. 11 (quoton.): **Xwar.** XIII(?) **kiş** 'sable' *Oğ.* 13; XIV ditto *Qutb.* 99; **Kom.** XIV ditto *CCG*; **Gr.:** **Kıp.** XIV **kiş al-sammür Id.** 83; xv ditto *Tuh.* 19a. 11.

Dis. GŞE

kiş: 'man, person, human being', without distinction of sex, often in contrast to animals and supernatural beings. In Runic and **Uyg.** script indistinguishable fr. **kişl**; q.v. S.i.a.m.l.g. as **kişl** or the like; NW Kumyk alone **ğışl**. **Türkü VIII kişl**: is fairly common, e.g. **edğü: bilge: kişig edğü: alp kişig** 'good wise people, good tough people' *IS* 6, *II N* 4; **bir kişl: yapılar** 'if one individual misbehaves' *do.*: VIII ff. **kişl**: is common in *Irkb.* e.g. **eki: aylğ kişl: oğlan** 'a human child of two months' 2; (heaven heard it above) **asra: kişl: bilti:** 'mankind knew of it below' 54; **Man.** **eki adaklığ kişike** 'to two-legged human beings' (as opposed to animals)

Chuas. 80; *İğid kişl tanukı* 'a false witness for a man' *do*. 101-2; a.o.o.: *Uyg.* VIII ff. Man.-A. (just as a louse) *kişiniñ terisinde ünüp* 'that emerges from a man's skin' (sucks his blood) *M I 8*, 14-15; Man. *ayığ kişiler* 'wicked men' *TT II* 16, 21-2; a.o.o.: Bud. *kişl* is very common, e.g. *kayu kişl* 'any man who' *PP* 11, 5; *kişill kişl ermezil* 'human and non-human' *TT VI* 432-3; Civ. *kişl* is very common, e.g. *TT I* 26 (alta-), 56 (kora-); O. Kır. 1x ff. (I was left an orphan at the age of three, my elder brother) *kişl*: *kıldı*: 'made a man of me' *Mal*. 6, 2; a.o.o.: *Xak*. xı *kişl*: *al-insân* 'a man; mankind'; used for an individual or as a collective (*yaqa* 'alâ'l-wâhid wa'l-cam') and for males and females: *kişl*: *al-zawca* 'a wife'; I heard this word in Yağma, they say of *kişl*: *aldı:mu*: 'has he married?' (*tazawwaca*) *Kaş*. III 224 (in the second meaning clearly a Sec. f. of *kişl*); nearly 200 o.o.: *KB kişl* is very common; e.g. *boğunda talusı kişide kedl* 'chosen among the people, the best of men' 34: XIII(?) *At*. *kişl* is very common, e.g. *kişl kutluğl* 'most blessed of men' 23; *Tef*. *kişl* 'man'; also 'wife' (error or Sec. f. of *kişl*): 181; *xiv Muh*. *al-insân gışl*: *al-nās gışl:ler* *Mel*. 8, 15; 45, 3; *Rif*. 81, 138 (*kişl*: *kişl:ler*); a.o.o.: *Çağ*. xv ff. *kişl* (spelt) (1) 'a person' (*saxs*) in general, either male or female; (2) *mard wa awāz-i mufrad* (sic, ?corrupt) 'a man', in the Singular(?) *San*. 315r. 14 (quots.): *Xwar*. xiii(?) *bir kart kişl* 'an old man' *Oğ*. 313; two o.o.: *xiv kişl* 'a man' *Qutb* 99; *Kom*. *xiv kişl* 'man, men'; common *CCI*, *CCG*; *Gr*. 149 (quots.): *Kıp*. XIII *al-insân kişl*: *Hou*. 19, 16; *xiv kişl*: *al-insân*, used of males and females; also used metaph. for *al-zawca*; they say *kişim ewdedür* 'my person (*insāni*) is at home', meaning 'my wife' *İd*. 82; *nās kişl:ler* *Bul*. 16, 9; *xv racul* 'man' *kişl*: *Kav*. 29, 2; 52, 16; *insân kiçl* (sic) *Tuh*. 3b. 11 and about 30 o.o. of *kiçl*: *Osm*. xiv ff. *kişl* 'man, men'; c.i.a.p.; in a few *xiv* and *xv* texts specifically 'male' as opposed to 'female' *TTS I* 472; *II* 645; *III* 460; *IV* 525.

Dis. V. GŞE-

kişe:- 'to hobble (a horse)' and the like; syn. w. *kösür*:-; ?a First Period l.-w. in Mong. as *küli*- (*Kow*. 2602, *Haltod* 235); n.o.a.b.; in some modern languages displaced by *kişenle*- (not an old word). *Türkü* VIII ff. *İrkB* 39 (tétrü): *Xak*. xı ol atıg *kişe:di*: 'he hobbled (*sahkala*) the horse'; and one says er *kulın kişe:di*: 'the man bound (or shackled, *qayyada*) his slave' *Kaş*. III 268 (*kişer*, *kişe:mek*): *KB* (the merciful God chose His servant and) *kişedi ukuş birle kılın tılın* 'bound his character and tongue with understanding' 1838.

köşl:- Hap. leg., but the -ö- is fixed by *köşl:ge*:-, q.v.; cf. *köll*:-, q.v. Modern V.s of similar form in, e.g., SE *Türki*: NC *Kır*. are not related. *Xak*. xı *tarm kü:nüg köşl:di*: 'the wall hid (*wārā*) the sun and obstructed it (s light)' (*satarahā*); also used of anything

which obstructs the light (*satarā'l-aḍwā*) *Kaş*. III 267 (*köşl:r*, *köşl:mek*).

Dis. V. GŞD-

D köşit- Caus. f. of *köşl*:-, but practically syn. w. it. N.o.a.b. *Uyg.* VIII ff. Bud. *kün teñri öz kücin örtgell köşitgell* [*gap*] 'in order to cover the sun and obstruct (its light) by his own strength' *TT X* 305-6; *Xak*. xı *bulıt kö:küg köşitti*: 'the cloud covered (or blocked out, *satarā*) the sky'; also used of anything that covers (or blocks out) anything *Kaş*. II 307 (*köşitür*, *köşit:mek*).

Dis. GŞG

köşek 'a young animal', the kind varying in different languages; not noted in Turkish before XIII but obviously current before the separation of Standard and L/R Turkish, see *Studies*, p. 52, since it was a First Period l.-w. in Mong. as *göliqe* (*Kow*. 2602)/*gölöqe* (*Haltod* 264) 'a puppy', and occurs in Hungarian as *kölyök* 'a kid or other young animal', no doubt borrowed from Old Bulgar, or some related language. Survives as *köşek* 'camel colt' in SC *Uzb.*: NW *Kk.*: SW *Az.*, *Osm.*, *Tkm.* (*kö:şek*), see *Shcherbak*, p. 106. *Çağ*. xv ff. *köşek/köşelek* (both spelt) 'a one-year-old camel colt'; a 'two-year-old' is called *torum*, and a 'three-year-old' *taylak* *San*. 306v. 18; a.o. 173r. 9 (*torum*): *Kıp*. XIII *al-faşil* 'camel colt' *köşek* *Hou*. 14, 13; *xiv ditto* *Bul*. 7, 6; *köşek* ditto *İd*. 82; *xv ditto* *Tuh*. 27b. 10 (*taylak* in margin); *Osm*. xiv ff. *köşek* 'camel colt'; c.i.a.p. *TTS I* 492; *II* 661; *III* 483; *IV* 548.

D kö:şik (sic, under *fā'il*) (Conc. N.) fr. *köşl*:-; cf. *köşl:ge*:-, *kö:lik*. Pec. to *Xak*. *Xak*. xı *kö:şik al-xamar wa'l-satra* 'a screen, covering' *Kaş*. I 409; *KB kayu siğnu keldi tiledi köşik* (rhyming with *ëşik*) 'some came to take refuge (with him) and asked for a screen (from their enemies)' 451.

Tris. GŞG

D köşl:ge: Dev. N. fr. *köşl*:-; acc. to *Kaş*. 'light shadow', as opposed to *köllige*: 'deep shade'. Mong. *köşige* 'curtain; the side wall of a tent' (*Kow*. 2587, *Haltod* 229) looks more like a l.-w. fr. *kö:şik* with suffixed -e than fr. this word. The modern words with this meaning, *köşige*/*köşögö* and the like, in several NE languages: SE *Tar.*: NC *Kır*. seem to be reborrows fr. the Mong. *Uyg.* VIII ff. Bud. (climbing a big tree, breaking off the branches and leaves, taking them, and) *balık üze örtüp köşige kılıp* 'covering the fish and giving them shade' *Suw*. 602, 2: (*xiv Chin.*-*Uyg.* *Dict.* 'curtain' *köşige* (?Mong. l.-w.) *Ligeti* 176; *R II* 1307); *Xak*. xı *köşl:ge*: 'slight shade' (*al-zillu'l-şāğir*) *Kaş*. I 448; *III* 174 (both main entries); (*Kom*. xiv 'curtain' *köşegen* (?Mong. l.-w.) *CCI*; *Gr*.).

D köşiklig Hap. leg.; P.N./A. fr. *köşik*. *Xak*. xı *köşiklig yér*: 'a shady (*muzallal*) place' *Kaş*. I 509.

Dis. V. GŞL-

D *kişel-* Pass. f. of *kişe-*; n.o.a.b. **Xak.** x1 *KB* *bişliglig kişeldi turup yügrümez* 'the wise man has been hobbled; he stands still and cannot run' 6614; o.o. 6615.

Tris. GŞL

D *kişillik* A.N. fr. *kişil-*; originally 'humanity, kindness', and the like. S.i.a.m.l.g.; the original meaning survives in one or two languages like NC Kır.: NW Kk., but elsewhere it usually means 'mankind' or, with a preceding numeral, 'a group of (so many) persons'. **Xak.** x1 *KB* *kişillikke hummat muruwwat kerek* 'mankind must have energy and humanity' (and a man's (*kişil*) humanity must be as great as his energy) 414; (if a man is to rise to fortune he must have uprightness) *könllik atı ol kişillik bütün* 'the name of uprightness is complete humanity'. (Men are not rare) *kişillik kız ol* 'it is humanity that is rare' 865-6; a.o. 1690 (*anut-*): xiii(?) *At. bu kün bu ajunda kişillik isiz* 'today in this world humanity is (regarded as) a sin' 385; **Xwar.** xiv *kişillik* 'humanity, kindness' *Qutb* 99; **Osm.** xiv ff. *kişillik* 'humanity' is noted in one or two xiv to xvi texts; the word also occurs in phr. like *kişillik kaftan* 'formal dress' fr. xiv onwards *TTS I* 473; *II* 646; *III* 461; *IV* 526.

Dis. GŞN

D *kişen* Dev. N. (Conc. N.) fr. *kişe-*; 'a horse's hobble; fetters, leg-irons', and the like. S.i.a.m.l.g. except SW; cf. *buka:ğu*, *tuşa:ğ*, *kösrük*. See *Doerfer III* 1699. **Uyg.** viii ff. *Civ. TT VII* 36, 15 (*üm*): **Xak.** xi *kişen şikâl* 'hobble' *Kaş. II* 13 (*şeş-*); n.m.e.: *KB* *kişen ol kişike bilig ham ukuş* 'knowledge and understanding are (like) fetters on a man' 314; (the King said, 'what is this fastening (berk) of yours?') *neğü teg kişen ol séni berkleyü* 'what kind of fetters are they that hold you fast?' 701; o.o. 702, 1837, 6615 (*bür-*): **Çağ.** xv ff. *kişen* (spelt) *zincir* 'chain' *San.* 315r. 13; **Kom.** xiv 'horse's hobble' *kişen ÇCI*; **Gr.**: **Kıp.** xiii *al-şikâl* *kişe:n Hou.* 14, 6; xiv ditto *Id.* 82; xv *şikâl* . . . **Tkm.** *kişen Tuh.* zob. 12 (see *tuşa:ğ*).

Dis. V. GŞN-

D *köşin-* Hap. leg.; Refl. f. of *köşil-*. **Xak.** x1 *er künke: köşindi*: (MS. *köşindi*): 'the man shaded himself (*tasallala*) from the sun'; also used when a man hides himself (*tawwâra*) from somebody *Kaş. II* 157 (*köşinür*, *köşin-me:k*).

D *kişne-* 'to neigh' of a horse and the like; as opposed to *okra-* 'to whinny'. S.i.a.m.l.g. with initial *k-*; morphologically a Den. V. in -e- fr. *kişen* but with no obvious semantic connection. **Xak.** xi *at kişne:di*: 'the horse neighed' (*şahala*); and one says *katır kişne:di*: 'the mule brayed' (*şahaca*) *Kaş. III* 302 (*kişner*, *kişne:me:k*); a.o. *I* 236, 3; xiii(?) *Tef. kişne-* 'to neigh' 181; xiv *Muh.*(?)

(among 'sounds') *şahilu'* *ayıl kişnemek Mel.* 73, 11 (in one MS. only): **Çağ.** xv ff. *kişne-* (spelt) of a horse, 'to neigh' (*şihâ kardân*) *San.* 315r. 5 (quotn.): **Xwar.** xiii ditto 'Ali 36; **Kom.** xiv 'to neigh' *kişine-/kişne- CCG*; **Gr.**: **Kıp.** xiii *şahala'l-faras at kişnedi*: (MS. *keşnedi*): *Hou.* 12, 20; xiv ditto *Id.* 83; *Bul.* 55r.: xv ditto *Tuh.* 23a. 3.

Tris. GŞN

D *kişenlig* P.N./A. fr. *kişen*; n.o.a.b. **Xak.** x1 *KB* *kişenlig yarağsızka barmaz üküş* 'a man in fetters cannot get into much mischief' 314; a.o.o. 315-16 (*kögezlig*).

D *kişensiz* Hap. leg. ?; Priv. N./A. fr. *kişen*; 'unhobbled' and the like. **Xak.** x1 *KB* 374 (*kölin-*).

Dis. GŞR

F *geşür* 'carrot'; l-w. fr. *Pe. cazar*. Survives in NW Kar. T. *geşür R II* 1576; Kk. *geşür*; **Kaz. kişer**: SW Tkm. *keşir. Oğuz x1 Kaş. I* 431 (2 turma); xiv *Muh. al-cazar geşür Mel.* 78, 3; *Rif.* 182 (unvocalized).

Dis. V. GŞR-

VU *köşer-* 'to be full to overflowing'. Pec. to *Kaş.* **Xak.** xi *köl: köşerdi*: 'the lake was very full (*imalta'a* . . . *cidda(n)*): so that it almost overflowed' (*tafi'd*) *Kaş. II* 79 (*köşer-rür, köşer:me:k*; verse); *köli:ün* *taki: köşer:rür*: 'and the pond is full to overflowing' (*yamtali min faydih*) *I* 73, 11.

Tris. GŞR

VUD *köşerge:k* Hap. leg.; the *käf* is unvocalized, and there are a *fatha* above and a *kasra* below the *şin*, but the translation suggests that this is a Dev. N./A. (connoting habitual action) fr. *köşer-*. **Xak.** xi *köşer-ge:k* er 'a man who feels cramped for space (*yatadayyaq 'alayhi makânulu*) when he sees people in his house' *Kaş. II* 290.

Mon. GY

S key See *keđ*.

Mon. V. GY-

S key- See *keđ-*.

S 1 *küy-* See *kü:đ-*.

S 2 *küy-* See *küf-*.

Dis. GYE

küye- (g-) 'a (clothes-)moth'. S.i.a.m.l.g. with some phonetic changes; NW Kumyk: SW Tkm. *güye*; Osm. *güve*. See *Doerfer III* 1692. **Xak.** xi *küye*: 'the worm (*al-sis*) which eats felt, etc.' *Kaş. III* 170; **Kıp.** xiii *al-sis küye*: (MS. in error *kübe*): *Hou.* 11, 20; xv *düd* 'worm' (*kurt/sülüük/ (PU) sowulşan*) *küye Tuh.* 15b. 3; *att* 'moth' *küye* 25a. 12.

Dis. V. GYB-

?E *küyfen-* Hap. leg.; this word is spelt quite clearly in the MS. but can hardly be right;

f is not a **Xak.** sound (see *Studies*, p. 167) and, even if it is taken as a scription of **v**, the consonantal cluster **-yv-** is otherwise known only in **ayva**: which is prob. a l.-w. On the other hand, **f** is known to occur as an error for **m**, **-ym-** is a consonantal cluster which occurs in other words, e.g. **eymen-**, and **küymen-** exists with the same meaning in some medieval and modern languages. Moreover, it can be explained as a Refl. Den. V. of **küyüm** which seems to be a genuine word although it is an unvocalized Hap. leg. This word has therefore been entered as **küymen-**.

Dis. GYD

VU?F küyde: Hap. leg.; prob. a l.-w.; there is some semantic connection w. **2 küy-** (**küñ-**) but **-de:** is not a known Dev. Suff. **Xak.** **x1 küyde:** 'a furnace' (*al-ātün*) in which gold and silver ores are melted and refined *Kaş.* III 173.

E küydüğ misreading of **kövdög**.

Dis. V. GYD-

S küydür- See **küñdür-**.

Dis. GYK

kéyik (?g-) originally a generic term for any 'wild four-legged game animal'; hence used as a N. for specific wild animals, deer, wild goat, etc., and as an Adj. for 'wild, untamed', and the like. It is therefore often difficult to determine the exact meaning in some contexts. S.i.a.m.l.g.; in NW Kumyk **ğlyik**; SW Osm. **geyik**, but Tkm. **keyik**. The alternation between **-e-** and **-i-** in the first syllable in modern languages confirms original **-é-**, which is the spelling in O. Kir. **Türkü VIII** (we settled down) **keyik yéyü** (*sic*) **tavışğan yeyü:** (*sic*) 'living on wild game and hares' *T* 8: VIII ff. **kéyik:** (*sic*) occurs seven times in *Irkb* and seems to mean 'wild game'; e.g. in 15 **kéyik oğlı:** 'young wild animals', parallel with **kışi: oğlı:** 'young human beings'; in 31 and 49 bars **kéyik:** 'a leopard and a wild game animal' went out to look for food together; and in 63 the king's army went hunting and **elik: kéyik:** 'roe deer and (other) wild game' were caught in the ring of beaters: *Uyg.* VIII ff. Bud. **yılkı ajunında barmış kuşlar keyikler** ('persons who) have been reborn as animals and are birds or wild game' *U II* 43, 12-14; a.o. *U IV.* 18 215 (**teğrikle-**): *Civ.* **kilen keyik müyüzi teg** 'like the horn of a wild unicorn' (Chinese *ch'i lin*—*Giles* 1,044 7,186) *TT I* 42; a.o. *H II* 14, 122: O. Kir. IX ff. **kéyik Mal.** 44, 2 (**tezlg**): **Xak.** **x1 keyik al-wahşi min kull şay' fi'l-aşl** basically 'wild' of anything; and when this word is used specifically (*uflıqat*) it refers to 'antelopes, wild boars, and wild goats' (*al-zibā' wa'l-'uṣr wa'l-'wu'ūl*) and any other animals of this kind which are eaten: **keyik kışi:** 'a wild man' (*al-nasnās*): **keyik söğüt** 'a wild (*al-wahşi*) willow tree'; similarly the wild variety of any domesticated species (*şinf ahli*) is called **keyik** *Kaş.* III 168; over

20 o.o. usually translated 'wild game'; in *III* 353, 9 **al-zibā'**: **KB** (this wicked world . . . does not love those that love it but) **keyik teg kaçar** 'runs away like a wild thing' 401; **keyik teg turur kılki** ('my own) character is like a wild thing' 608; a.o. 712 (**tezlg**): **xIII(?) Tef.** **keyik** 'wild animal; wild goat' 178 (*kıyık*): **xIV Muh.** **al-wahşi** 'wild animals' **ğeyik Mel.** 54, 8; **keyik Rif.** 138; **al-ğazal** 'gazelle' (*iwuk*; in margin) **geyik** 175 (only): **Çağ.** xv ff. **kéyik** ('with **k-** **-k'**) *ahū* 'gazelle' *Vel.* 368; *San.* 317r. 13 (quoton.): **Xwar.** **xIII(?) keyik**, apparently spelt *kik*, occurs several times in *Oğ.*, e.g. **kik av avlaya turur erdi** 'he was constantly hunting wild game' 16-17: **xIV kedik** (*sic*) 'wild game' *Qutb* 93; *Nahc.* 338, 4: **Korn.** **xIV** 'wild keyik *CCI*; *Gr.* 136 (quoton.): **Kıp.** **xIII al-wuhüş mut-laqa(n)** 'wild animals' in general **keyik Hou.** 11, 2: **xIV al-ğazal keyik** (*İvüğ*) *Bul.* 10, 7; *baqaru'l-wahşi* 'wild cattle' **şawan keyik/ keyik şığır do.** 8-9: **xV al-ğazal keyik Kav.** 62, 6; *wahşi keyik Tuh.* 38b. 3: **Osm.** **xIV** and **xV geyik** 'wild four-legged animals' in several texts *TTS I* 307; *III* 293.

S keyüg See **keğüg**.

S küyük See ***küñük**.

Tris. GYG

D keyikçi: (g-) N.Ag. fr. **kéyik** 'wild game hunter'; pec. to *Uyg.?* *Uyg.* VIII ff. Bud. **kuş[çı] keyik[çı] balıkçı** 'wildfowlers, wild game hunters, and fishermen' *PP* 1, 7-8; o.o. *U II* 84, 9; *III* 54, 5 (ii); 57, 3 (ii); 58, 8-9 (**tokun-**); 61, 3; *TT IV* 8, 56.

Dis. GYL

D keyilg (g-) Hap. leg.; presumably a crasis of **kéyiklig**. **Xak.** **x1 keyilg** 'a wild man' (*al-nasnās*); used metaph. for a man who looks suspiciously in every direction as he walks (*yamşi mutalaffita(n)*) like someone stupefied or a wild animal (*kā'l-madhūş awi'l-wahşi*); he is called **keyilg kışi:** *Kaş.* III 175.

Dis. V. GYL-

D küye:le- (g-) Den. V. fr. **küye:**; survives with the same meaning in SW Osm. **ğüvele-**. **Xak.** **x1 er kıdız küye:le:di:** 'the man cleared the worms (*naza'a'l-sūs*) out of the felt (etc.) when he shook it and drove them out of it' *Kaş.* III 329 (**küye:le:r**, **küye:le:mek**).

Dis. GYM

VU küyüm Hap. leg. and unvocalized, but with a clear semantic connection w. **küymen-**. **Xak.** **x1 ol küyüm küyüm** (*sic*) **kün keçürdi:** *amdāl-nahār fi ğaṣta lā qata'a şuğl wa lā kāna fāriğa(n)* 'he spent the day indolently without actually stopping work or being unemployed' *Kaş.* III 169.

Dis. V. GYM-

D küymen- Refl. Den. V. fr. **küyüm**; 'to be indolent, to potter'. Mis-spelt in *Kaş.*, see *E*

küyfen-. Survives in SC Uzb. *kuyman-/kuymalan-* 'to potter, fuss, feel bothered'. There is a cognate form in NE Tel. *küymel-* 'to dawdle, dither' *R II* 1422; SW Tkm. *küylen-* has much the same meaning. *Xak. XI* *er 1:şka; küymendi: ağfala'l-racul fi'l-amr wa lam yubrimhu* 'the man dawdled over the matter and did not settle it properly'; *kümyendi:* a metathesized alternative pronunciation *Kaş. III* 196 (*küymenür;* *küymenmek;* MS. *küyfen-* and *küyfen-*); *Çağ. xv ff. küy-men-* (-di etc.) *ta'allul wa bahāna eyle-* 'to make excuses, dawdle' *Vel.* 375 (quotns.); *küymen-* (spelt) *bahāna wa ta'allul kardan San.* 310v. 26 (quotns.).

Dis. V. GYN-

S *küyün-* See *kün-*.

Dis. V. GYR-

S *küyür-* See *künür-*.

Mon. GZ

1 *kez* (ğ-) 'the notch of an arrow'; survives only(?) in SW Osm. *gez. Xak. XI kez fūqū'l-sahm* 'the notch of an arrow'; one says *ok kezi: Kaş. I* 326; a.o. *III* 318, 16: *xiv Muh.*(?) (among 'weapons, etc.') *al-fawāq* ('error for *al-fūq*) *ok kezi: Rif.* 173 (only); (*Çağ. xv ff. gez* ('with ġ-') 'an arrow without feathers'; and if someone cuts a stick in a garden or wood and ties a string to it and makes a bow, and cuts another stick suitable for shooting and fastens some kind of feather to it and shoots it they call such an arrow *gez*; and also any straight branch like an arrow on a tree *Vel.* 353 (quotn.); *gez* 'an arrow without feathers or head; a kind of arrow with a thick middle and slender ends' *San.* 300v. 7 (quotn.); Steingass lists a Pe. word *gaz* with some of these meanings; it is no doubt a Pe. l.-w.): *Kip. xiv kez* (MS., in error, *küz*) *hayta yaqa'u'l-fūq minā'l-watar* 'the (place) where the notch for the bowstring is' *Id.* 81: *Osm. xiv ff. gez* 'the notch in an arrow'; in several texts *TTS I* 309; *II* 432; *IV* 339.

2 *kez* Hap. leg.; there does not seem to be any widely distributed word with this meaning. *Xak. XI kez al-qurāra* 'sediment', that is the remains of milk, flour, etc., which stick to the bottom of a cooking pot and are scraped off it; one says *eşiç kezi:* (MS., in error, *kizi:*) *Kaş. I* 327.

F 3 *kez* Hap. leg.; no doubt a l.-w., but not Chinese; perhaps cognate to Pe. *kaz/kaj/kac* 'raw silk'. Cf. *barçın. Xak. XI kez* 'the name of a kind of Chinese brocade' (*đibācu'l-Şin*) *Kaş. I* 327.

1 *kiz* (ğ-) Hap. leg.; but cf. *kizle-*. *Xak. XI kiz al-āida wa'l-taxt wa 'aybatu'l-iyāb* 'a perfume box; wardrobe; clothes bag' and also any kind of 'cupboard'; hence one says *kizde:ki* *kin* (MS., in error, *kiz*) *yıpar* 'the scent of musk stored in a cupboard'; this is said

only as a simile for the fragrance of girls' breath (*tib fami'l-cawāri*) *Kaş. I* 327.

S 2 *kiz* See *kıldız*.

1 *köz* (ğ-) 'eye'; c.i.a.p.a.l.; *göz* in NW Kumyk: SW Osm., Tkm.; with extended meanings like 'a small aperture', e.g. 'the eye (of a needle)', and used in many idiomatic expressions. The meaning 'a spring' (of water) is prob. not native Turkish but due to an overliteral translation of Ar. *al-'ayn*, which means both 'eye' and 'spring'. There is obviously a very old etymological connection with *kör-*, q.v. *Türkü VIII I N* 10 (*kör-*); *I N* 11 (1 *ka:ş*), etc.: VIII ff. *Man. közin körüp* 'seeing with the eyes' *Chuas.* 312; *közümte* 'in my view' (worthless) *TT II* 8, 44: *Uyğ. VIII ff. Man.-A* (wealth) *közipe neş ilinmeşey* 'will not catch his eye at all' (i.e. will not attract him) *M I* 15, 5; *köz adakka seviük* 'the eye is dear to the leg' *do.* 23, 5-6: *Man. közl karam* 'my black-eyed (beauty)' *M II* 9, 19; a.o. *TT III* 152 (*yum-*): *Bud. köz* 'eye' is common, e.g. *köz ağrıç iğig* 'an eye disease' *U II* 68, 2 (iii); *közin açıp* 'opening his eyes' *U III* 35, 29; a.o. *PP* 57, 5-6 (*teğler-*): *Civ. köz* 'eye' is common, e.g. *II I* 65 (*yaruk-suz*): *Xak. XI köz*, almost always so spelt, occurs over seventy times, usually translated *al-'ayn* 'eye', less often *al-tarf* or *al-basar* 'sight' and the like; there is n.m.e. of this or 2 *köz* in our MS. of *Kaş.* prob. owing to a scribal error, but the vowel was almost certainly long since there is no comparable confusion in the text at *kez*, *küz*, *kiz*: *KB* (let your words be) *közsüz karağuka köz* 'an eye for the blind' 178; *körürmen közin* 'I see with my eyes' 926; a.o. 770 (*açıt-*): XIII(?) *At. közi suk baxil* 'the miser with greedy eyes' 255; a.o.o.: *Tef. köz* 'eye; the bezel of a ring', and in idioms 181: *xiv Muh. al-'ayn göz* (*sic*) *Mel.* 46, 13; *Rif.* 140; (under 'dress') *al-faşş* 'the bezel (of a ring)' *göz ka:ş* 53, 8; 150; *'aynu'l-mā* 'a spring of water' *su: gözi:* 77, 1; 180: *Çağ. xv ff. göz* ('with ġ-') (1) *çaşm* 'eye'; (2) *garha* 'a sore' which breaks out on the body (quotn.); (3) *güz*; (4) *çaşma* 'a spring' *San.* 306r. 29 (quotn.): *Xwar. XIII köz* 'eye' *Ali* 21: XIII(?) ditto *Oğ.* 6, etc.: *xiv* ditto, also 'spring' *Qutb* 104; *MN* 100, etc.: *Kom. xiv* 'eye' *köz CCI, CCG*; *Gr.*: *Kip. XIII* (under 'waters') *al-'ayn, 'aynu'l-mā* (*sic*) *köz Hou.* 6, 19; (under 'parts of the body') *al-'ayn köz do.* 20, 3: *xiv köz al-'ayn* . . . also *al-mā'u'l-mā'in* 'spring water' *Id.* 81; *'ayni közüm* . . . *'aynu közün Bul.* 16, 10-12: *xv al-'ayn köz Kav.* 60, 11-12; *'aynu'l-si'* 'evil eye' *şakır köz*; *'ayn köz Bul.* 24b. 6; a.o.o.: *Osm. xiv ff. göz* 'eye' noted in several idiomatic expressions *TTS I* 330 ff.; *II* 461 ff.; *III* 317 ff.; *IV* 362 ff.

2 *köz* 'burning embers'; survives only(?) in SW Az., Osm. *köz*; Tkm. *köz*; there are traces of a syn. word w. back vowels in some modern languages, e.g. NE Alt., Leb., Şor, Tel. *kos R II* 621: SE *Türki köz Şhazv* 156 (only), but their status is dubious. *Xak. XI köz al-camr* 'burning embers' *I* 337, 12

(1 ür-); n.m.e. (see 1 köz): XIV *Muh. al-camr* göz: *Mel.* 68, 16; köz: *Rif.* 169; *Çağ.* xv ff. köz (with k-) *axğâr-i afruxta* 'burning embers' *San.* 306r. 28 (prov.): *Xwar.* xiv ditto *Qutb* 104; *Kıp.* xiv köz . . . also *bayna'l-camr wa'l-aykar*; and the last word does not exist in normal Ar. and is prob. a corruption of Pe. *axğâr* (see *Çağ.*) *İd.* 81; *al-camr köz Bul.* 4, 12; xv ditto *Tuh.* 11b. 3; *Osm.* xiv ff. köz 'burning embers'; c.i.a.p., esp. in Ar. and Pe. dicts. *TTS I* 492; *II* 662; *III* 484; *IV* 549.

küz (ğ-) 'autumn'; s.i.a.m.l.g.; *güz* in NW Kk., Kumyk: SW *Osm.*, Tk. (*güyz*); *Çuv. kër Ash.* VII 271. *Türkü VIII(?) küzte*: 'in the autumn' *Hayto Tamir X 3 (ETY II 171)*: *Uyg.* VIII ol yıl küzin 'in the autumn of that year' *Şu. E* 8: VIII ff. *Civ.* küz is fairly common in *UŞp.* in such phr. as *küz yapıda* 'at the beginning of autumn' I, 4; *Xak.* XI küz *al-xarif* 'autumn' *Kaş.* I 327; a.o. II 172, 4 (kellg); *III* 160, 19: XIII(?) *At.* kelür küz *keçer yaz* 'autumn comes, summer passes' 471; a.o. 472 (tüket-): *xiv Muh. al-xarif güz Mel.* 79, 17; *küz Rif.* 184; *Çağ.* xv ff. *güz* (with g-) (3) 'the three months of the season of autumn' (*xarif*) *San.* 306v. 2; *Xwar.* xiv küz 'autumn' *Qutb* 108; *Kom.* xiv ditto *CCI, CCG; Gr.* 160 (quotns.); *Kıp.* xiv küz *faşul-xarif İd.* 81; *al-xarif küz Bul.* 13, 16; xv ditto *Kav.* 36, 15 (MS., in error, büz).

Mon. V. GZ-

kez- (ğ-) 'to travel, walk about, traverse', usually with the connotation of walking about to view the scenery or the like rather than travelling to a specific destination. The V. is Trans. and places traversed are in the *Acc.* S.i.a.m.l.g., *gez-* in NW Kk., Kumyk: SW *Osm.*, Tk. *Uyg.* VIII (VU) *Çiğiltir költe*: *ak suv* (?so read) *kezü: süpüdim* 'I walked along the Ak Suv (river) from the (VU) *Çiğiltir* lake and fought a battle' *Şu. E* 6: VIII ff. *Man.* *TT III* 60-1 (1 é!): *Bud.* ol *kuţluğ orunlarığ kezser teğzinsir* 'if one travels through those holy places and circulates (round them)' *Hien-ts.* 93-4; *U III* 20, 5 (i) (1 a-r-): *Xak.* XI ol *yéirig kezdi*: 'he traversed (*naqqaba*) the place and walked about in it' (*tâfa fihâ*) *Kaş.* II 10 (kez-er, kezme:k): *KB* *ajunuğ kezermen maña yok orun* 'I traverse the world and have no (fixed) place of my own' 747; a.o. 79: XIII(?) *Tef. kez-* 'to traverse' 169; *xiv Muh.(?) sâha wa tafarrada* (?) 'to travel by oneself, alone(?)' *kez-* (MS. *ker-*) *Rif.* 110 (only); *Çağ.* xv ff. *kéz-* (-dik, 'with k-') *gez- ve sayr eyle-* 'to travel' *Vel.* 358 (quotn.); *kéz- gaştan wa sayr kardan* 'to ramble, travel' *San.* 313v. 12 (quotns.); *kéz-gardidan* 'to ramble' is pronounced with -é- (not -i-) *do.* 25v. 26; *Xwar.* XIII *kez-* 'to walk about or through' *Ali* 47; *xiv ditto Qutb* 97; *Kom.* xiv ditto *CCG; Gr.*: *Kıp.* XIII *dâra mina'l-dawrân* 'to traverse' *kez- Hou.* 40, 6; *xiv kez- tâfa İd.* 82; *al-dawrân kezme:k Bul.* 5, 13; *xv dâra mina'l-dawrân kez- Kav.* 77, 16.

Dis. GZE

D *kez-* (ğ-) Gerund of *kez-* used as an Adv.; 'in succession, in due course', and the like. N.o.a.b. *Uyg.* VIII ff. *Bud.* (the sun and moon . . .) *tört buluğuğ keze yarutı unlığ-larığ iğldür* 'illuminate the four quarters (of the world) in succession and nourish living creatures' *TT VI* 244-5; *Civ.* iki üç *kata muni teg külsar keze uz açılır* 'if one acts like this two or three times, in due course it is completely cured' *HI* 153-4.

Dis. V. GZE-

D 1 *köze-* (ğ-) *Den. V. fr.* 1 köz; survives in SW Tk. *göze-* 'to tie up the mouth of a sack or the like, to prevent the contents from coming out'; this and the *Osm.* meaning seem to derive fr. *köz* in the meaning of 'hole, aperture, and the like'; in *Xak.* it seems rather to mean 'to pick the eyes out'. *Xak.* XI ol *üzümmi: köze:di: natafa wa'ltaqa habba-ta'l-'inab mina'l-'unqud* 'he plucked (Hend.) individual grapes from the bunch' *Kaş.* III 265 (no Aor. or Infin.; follows 2 *köze-*): *Osm.* xv ff. *göze-* is used in several Pe. dicts. for 'to mend holes in a garment' and once for 'to sieve (grain)' *TTS II* 463; *III* 318; *IV* 363: xviii *göze-* ('with g-') in *Rûmi, rufû kardan câma* 'to mend (holes in) a garment' *San.* 306r. 28.

D 2 *köze-* *Den. V. fr.* 2 köz; 'to poke a fire, stir up the burning embers'; survives with the same meaning in NE Koib. *R II* 1300; and SW Tk. *köze-* '(of a fire) to burn up' (Intrans.). *Xak.* XI ol ot *köze:di: haraţa'l-nâr bi'l-mihraî* 'he poked the fire with a poker' *Kaş.* III 265 (*köze:r, köze:me:k*).

D *küze-* (ğ-) *Hap. leg.; Den. V. fr.* küz. *Xak.* XI ol *ayla:ğda: küze:di:* 'he spent the autumn (*aqâma'l-xarif*) in the summer pasture' (etc.) *Kaş.* III 265 (*küze:r, küze:me:k*).

Dis. GZC

F *küzeç* 'a jug' or other vessel; it appears fr. *TT I* 197-9 (see s1-:) that it could be a vessel standing on legs. Unquestionably a l.-w. fr. some Iranian language, cf. *Sogdian kuzt'yk (küzatikh?)* 'a jug' and Pe. *kûza* (also a l.-w. in Ar.), but it is not clear whether it is an actual Iranian word or a Turkish Dim. f. in -ç fr. such a foreign word. Cf. *küveç*. *Uyg.* VIII ff. *Bud.* *TT VIII C.10 (batğlık)*; *Civ.* *TT I* 189 (idîş); 194-7 (s1-:); *Xak.* XI *küzeç al-kûza* (MS., in error, *al-lawza*) *wa'l-bastüğa* 'a jug, an earthenware water vessel'; this word agrees with the Ar. except that the (final) *hâ* is changed to *cim* *Kaş.* I 360; *Arğu:* xi *küdeç* (with *dâl*) also *al-kûza*; there is a similar interchange between *dâl* and *zây* in Ar., e.g. *đabara* and *zabara* 'to write' and *mâ du'âq* and *zu'âq* 'brackish water' *Kaş.* I 360.

Tris. GZC

DF *küzeçliğ* *Hap. leg.; P.N./A. fr.* *küzeç*. *Xak.* XI (after *küzeçlik*) and the owner (of an earthenware water vessel) with -ğ *Kaş.* I 506.

DF küzeçlik Hap. leg.; A.N. (Conc. N.) fr. küzeç. **Xak. XI küzeçlik titig** 'clay suitable for making an earthenware water vessel' (*al-bastiqa*) *Kaş. I* 506.

Dis. GZD

D közet (ğ-) Hap. leg., but see közetçl; közetlig; morphologically a Dev. N. in -t fr. köze-, but semantically connected with közed-. Uyğ. VIII ff. Bud. üç közet öđün 'at the time of the third night watch (of two hours)' *TT V* 10, 99 (ungrammatical translation of a Chinese phr.).

Dis. V. GZD-

D kezit- (ğ-) Hap. leg.; Caus. f. of kez-; in other languages the Caus. f. is *kezdür-* or the like, not noted in the early period. **Xak. XI ol meni: yér kezitti:** 'he made me traverse (*tarwafani*) the place' *Kaş. II* 306 (*keztür*, *keztme:k*).

D köze:d- (ğ-) Trans. Den. V. fr. I köz; 'to guard, protect, watch', and the like. *Kaş.*'s etymology is absurd; he was misled by the fact that the -d- was assimilated to the -t- in the Perf. In Uyğ., usually in the Hend. kü-közed-, same meaning. Survives only(?) in NE Şor, Tel. *küzet-* 'to tend or watch (sheep)'. See *közet* and *ködez-*. **Türkü VIII inim Kül Teginig közedü:** 'protecting (or watching over) my younger brother Kül Tegin' *I W* 1 (a much damaged passage): Uyğ. VIII ff. Man. usually in the phr. kü-közed- *M III* 36, 4-6 (iii) (also *I* 31, 4-6 (i); kü-); *TT IX* 55— (after a gap) *közedip TT III* 116; **siz yarlıkamış yarlıgıg sımtağsız köpülün közetdi (sic?)** 'they respected the commands which you had given with a mind free from carelessness' *do.* 131; a.o. 137: Bud. usually in the phr. kü-közed- and esp. küyü közedü tut- *U IV* 36, 81-3 (açın-); o.o. (kü-);—bu kapağ közedü tururlar 'they stand guarding this gate' *PP* 42, 3-4; **eţöz közedü tamğa** 'a *mudra* for protecting the body' *TT V* 8, 53; [gap] **küzet:gülük (sic) TT VIII A.1;** o.o. *PP* 73, 3 (*bertuk*); *U III* 82, 25 and see yüze:gü: Civ. **eţözün közedersen** 'if you protect your body' *TT I* 42; o.o. *do.* 173 (2 *érgür-*); *VII* 27, 2 and 9; 28, 27 and 48: **Xak. XI ol meni: közettü: intazarani** 'he watched (or watched for) me'; its origin is köz: **atır: ramâ bi-basarihi ilayya intazara(n)** 'he threw a watchful glance at me' *Kaş. II* 306 (*közetür*, *közetme:k*); a.o. *II* 86 (*ködez-*); **közetmiş ne:ñ al-şay'u'l-mahfuz** 'a thing which is protected' *II* 170, 6; it is used, translated *haşaşa*, to illustrate conjugational forms in *II* 318-21: (*KB* in 26 and 168 the Vienna MS. has *közet-* where the Fergana MS. has *ködez-*): **xiii(?) Tef. közet-** before -di; *ködez-* before other Suffs.; once (?) **error közer-** 'to protect' 187-8 (*küzet-*, etc.); **Çağ. xv ff. közet-/közle-** (both spelt) **ba-nazar cust-cü kardan** 'to look diligently for (something)' *San.* 305v. 23 (quotns.); **Xwar. xv ff. közed-** 'to be on one's guard' *Qutb* 108

(*küzed-*): **Kıp. xv rāqaba** 'to watch over' **közet-** *Tuh.* 17a. 12: **Osm. XIV to XVII gözet-** 'to watch, watch for, expect'; in three texts *TTS II* 464.

Tris. GZD

D közetçl: N.Ag. fr. közet; survives in NE Tel. **küzetçl (sic)** 'shepherd' *R II* 1507. Uyğ. VIII ff. Bud. **biz ordu kapağ közetçl biz** 'we are the guardians of the palace gate' *PP* 43, 5-6; a.o. *Suv.* 401, 9-10 (**tegin-**): (**Xak.**) **xiii(?) Tef. közeçl (sic)** 'guardian, protector' 188: (**XIV Muh. nâfir wa cäsüs** 'watchman, spy' **gözde:çl:** *Mel.* 50, 12; **közde:mçl:** *Rif.* 145: **Xwar. XIV közetçisiz** 'unprotected' *Qutb* 104).

D közediglig P.N./A. fr. a N.Ac. fr. közed-. N.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *raṣitā vanaşande* 'protected in a forest clump' **küze:tiglig arıgta:** *TT VIII C.4;* a.o. *do.* A.34 (**kañlıçt:**).

D közetlig Hap. leg.; P.N./A. fr. közet; syn. w. közediglig. **Xak. XI közetlig ne:ñ** 'a thing which is protected' (*al-mahfuz*) *Kaş. I* 506.

Tris. V. GZD-

ÇC közetkil- (ğ-) occurs only in one late and badly written Uyğ. text, possibly mistranscribed; -kil- is not a known Den. or Dev. Suff.; perhaps a crasis of közet kil-. Uyğ. VIII ff. Bud. **kañım teğri burxan yarlıkamışın künlü közetkillir sekiz tümen burxan şravakıg közetkillü alu teğnürmen** 'I keep the commandments of my father the divine Buddha by night and day, and venture to keep and receive the eighty thousand Buddha *śrāvakas*' *USp.* 100, 12-14.

D közetiş- (ğ-; közediş-); Co-op. f. of közed-; mentioned only as a grammatical example. **Xak. XI ol maña: at közetışdi:** 'he helped me to protect (*ji hiş*) the horse'; also used for competing *Kaş. II* 322, 16; n.m.e.

Dis. GZG

D kezig (ğ-) Dev. N. fr. kez-; with a rather wide range of meanings, none very closely related to those of kez-, of which the basic connotation seems to be intermittence, 'a turn (which comes from time to time); an intermittent illness'. The word is spelt *kezig* in *TT VIII* and rhymes with *ışig* in *KB* which seems to confirm the -ğ-, but some modern forms point to an alternative final -k, perhaps going back to a parallel form *kezek*, a Dev. N. in -ek, but it is impossible to associate particular meanings with these alternatives. Survives in SE Türki *kézik* 'typhus' *BŞ* 524: **NC Kır., Kzx. kezek/kezü:** 'turn'; **kezik** 'fever': SC Uzb. (provincial) **kezak** 'turn': **NW Kk. gezek** 'turn'; **gezik** 'a cold in the head'; **Kumyk gezik** 'turn'; **Nog. gezüv** 'turn': **SW Osm. gezek** 'patrol'; **gezik** 'a rodent ulcer'; **Tkm. gezek** 'a turn'. Uyğ. VIII ff. Bud. **isimekilig kezig igig** 'a recur-

rent fever' (occurring every, every other, every third or fourth day) *U II* 68, 1-5 (i); **keziğ iğ kégen** 'recurrent diseases (Hend.)' *TT V* 8, 83-tüzünler **keziğine** kirü tükese 'if one succeeds in entering the ranks of the good men' *TT V* 22, 34-Sanskrit *kālakramaṇa* 'in the course of time' **ölmölög keziğ birle: azu üze:** 'with, or upon, the turn of death' *TT VIII D.28*; o.o. *Do. B.11*, etc. (**eyin**); *TT V* 20, 6 (2 kur); 24, 57 (**tizliğ**); 26, 107-8 (**ıdala:**-); Civ. [gap] **keziği** 'the succession' (of the nine thresholds) *TT VII* 13, 2; (let all the workers of the domain go) **keziğde** 'in turn' *USp.* 25, 6; **onunç keziğke tutzun** 'let him take it for the tenth round' 65, 7-8; a.o. 80, 5; **Xak. xı keziğ al-hummâ** 'fever', which takes a man with shivering fits (*bi-ra'da*); **sariğ keziğ** 'jaundice' (*al-yaraqān*); **keziğ al-nawba fi'l-amal**, 'a turn', in relation to work; hence one says **seniğ keziğli:ğ** (*sic*) **keldi:** 'your turn has come'; **keziğ al-cur'a** 'daring'; one says **bu: i:sta: sapa: keziğ kerek:** 'you need daring in this business' *wa ma'nāhu'l-awwal* its meaning is (the same as) the previous one (the significance of this is obscure) *Kaş. I* 391: **KB** (a high position has come to you) **keziğce** 'in your turn' 236; similar phr. 1476, 4760; **dawlat keziği** 'your turn for good fortune' 4761; (fortune is elusive . . . if it runs away) **teğmez yana terk keziğ** 'your turn does not quickly come again' 713; similar phr. 2382, 3628: **Çağ. xv ff. kezek** ('with k- -k') 'a rodent ulcer' (*ākila marad*) (quott.); and they also use it for a game played with a wooden drinking cup (?; *minqar*) *Vel.* 352 (**gezek** ('with ġ-') 'a sweetmeat' is the Pe. word *gazak*); **ğezek** (spelt) *sayr wa gardiğ* 'travel, wandering about'; and metaph. (1) **pās wa hīrāsāt** 'the (night) watch' (quott.); (2) **pāsbān wa hāris** 'sentry, guard' (quott.); (3) **nawbat** 'turn' *San.* 314r. 18: **Kom.** xiv 'pestilence' **keziğ CCG**; **Gr.**: Osm. xiv ff. **keziğ** 'turn' in one xiv text *TTS I* 453; **gezek** (*sic*?) 'turn' in one xvi text *III* 293 (**keşiğ**) in the same sense in *I* 453; *IV* 503 is a reborrowing fr. Mong., where, by -z- > -s-; -si- > -ši-, the word became *kesig*; there was some confusion between this word and **kesek**, see *Haenisch* 99, and it is not easy to identify in Mong., but the P.N./A. **keşiktü** 'sentry, bodyguard' is noted in XIII, *Haenisch* 100. See also *Doerfer I* 331-2).

D keziğ (ğ-) Pass. Dev. N. fr. **kez-**; lit. 'something which is moved to and fro'; 'a weaver's shuttle'. The word carries one *damma* in the MS. which has been falsely attributed to the *kāf* by previous editors, but it precedes **keziğ**, which precedes **küjek**, so must have had a *fatha* on the first syllable and the *damma* on the second. Survives only(?) in SE Türki **küzük** 'shuttle' *BŞ* 557. **Xak. xı keziğ** the translation is corrupt; 'read *huwa* (MS. *fi*) *alatu'l-hā'ik bi'l-* (MS. *al-xuyūfi'l-mun'aqida ba'duhā 'alā ba'd bihā yuffarraqu'l-sadā'l-a'lā mina'l-asfal* a weaver's instrument with thread wrapped over and over round it with which the upper and lower

warp threads are parted'; also used by the weaver (*nāsic*) of brocade, etc. *Kaş. I* 391.

D küzki: (ğ-) N./A.S. fr. **küz**; 'autumnal'. S.i.a.m.l.g.; NW Kk. **güzgi**; Kumyk **güzgü**; SW Tkm. **güzkü**. Uyğ. viii ff. Civ. **küzki üç aylarda** 'in the three autumn months' *TT VII* 38, 5-6; a.o. *TT I* 134 (**iğaç**): **Xak. xı KB üç küzki yılduz** 'three of (the signs of the zodiac) are autumn stars' 142.

Dis. V. GZG-

D küzlük- (ğ-) Intrans. Den. V. fr. **küz**; 'to turn to autumn, become autumnal'. Survives in NE Alt., Tel. *R II* 1509; cf. **küzger-**. **Xak. xı yıl küzki:** 'the year turned to autumn' (*şāra xarif*) *Kaş. II* 118 (**küzük-er**, **küzük-me:k**).

D kezger- (ğ-) Trans. Den. V. fr. **kez**; pec. to **Xak. Xak. xı er ok kezgerdi:** 'the man cut a notch (*farwāqa*) in an arrow' *Kaş. II* 196 (**kezgerür**, **kezgerme:k**); a.o. *III* 106, 14.

D közger- (ğ-) Hap. leg.; Trans. Den. V. fr. **I köz**. **Xak. xı ol atamnı: mağa: közgerdi:** 'he brought about an interview (*al-mu'āyana*) between me and my father', that is a meeting (*al-mulāqāt*) *Kaş. II* 196 (**közgerür**, **közgerme:k**).

D küzger- (ğ-) Den. V. fr. **küz**. Both forms below are Hap. leg.; cf. **küzük-**. **Xak. xı öđlek küzgerdi:** *tawaccaha'l-zamān an yaşir xarif* 'the season turned in the direction of autumn' *Kaş. II* 196 (**küzgerür**, **küzgerme:k**); **ö:đ küzerdi:** same translation, but *al-waqt 'time* for *al-zamān II* 77 (**küzerür**, **küzerme:k**).

D közkiş- (ğ-) Hap. leg.; Recip. f. of **közük-**, Den. V. fr. **I köz**, which s.i.m.m.l.g.; **gözük-** in SW Osm., Tkm. Uyğ. viii ff. Bud. (he is ready to go to King Śilāditya and) **sawşuñ baxşilar birle közkişgeil** 'have an interview with the Hinayāna teachers' *Hüen-t.* 255-6.

Tris. GZG

D köze:ğü: Dev. N. (N.I.) fr. **2 köze-**; 'a poker (for stirring the fire)'. S.i.s.m.l. w. substantial phonetic changes. SE Türki kösey: NC. Kır. **kösö:/közö:**; Kzx. **kösei:** NW Kk. **kösew**; Nog. **kösew**; SW Osm. **küskü**; Tkm. **kesevi**. **Xak. xı köze:ğü:** *al-mihdāt* 'a poker' *Kaş. I* 448 (prov.): **Kom.** xiv 'poker' **kösöv CCG**; **Gr.**

D keziğliğ (ğ-) P.N./A. fr. **keziğ**; with various potential meanings; in **KB** it is more likely to mean 'sentry' (cf. the Mong. l.-w. *keşiktü* 'sentry') than 'feverish'. N.o.a.b. Uyğ. viii ff. Civ. in a brief damaged document, *USp.* 68 one Baş kara(?) is apparently required to act as herdsman **keziğliğ** 'because it is his turn': **Xak. xı KB** (he lay down but could not sleep) **keziğliğ kişi teg közin yummadı** 'like a sentry(?) he did not close his eyes' 4890.

PU?F **közkeni**: Hap. leg.; the vowel marks, though faint, seem to indicate this pronunciation; prob. a l.-w. **Xak. XI közkeni**: *al-quṭrub*, that is 'a kind of beetle (*mina'l-ci'lān*) that flies about at night with a buzzing sound' (*ma' fanin*) *Kaş. I* 493.

PU?F **közkenek** Hap. leg.; the dict. translate *al-'azāya* 'a large lizard', but as 'azā means 'to injure' and the like it presumably also means some kind of bird of prey. Prob. a l.-w. **Xak. XI közkenek** 'a bird which resembles the saker falcon (*al-şaqr*) and *al-'azāya*, and makes violent attacks in the air' (?; *yataballağ bi'l-rih*) *Kaş. I* 528.

Dis. GZL

D **kezlük (g-)** A.N. (Conc. N.) fr. 1 **kez**; lit. 'an instrument for making notches'; a l.-w. in Pe. as *gazlak/gizlik*; survives in SW Osm., Tkm. **gezlik** 'a small knife, pocket knife', and the like. **Xak. XI kezlük** 'a small knife (*sikkın*) which a woman has with her fastened to her dress' *Kaş. I* 478; **Çağ. xv ff. gezlik** (spelt) 'a small knife' (*kārd*); also current in Pe. as *gizlik San.* 300v. 15; **Kıp. XIV kezlük** 'a knife (*sikkın*) used for making arrow notches' (*li'l-fūq*) *Id.* 81.

D **küzlüg (g-)** P.N./A. fr. **küz**; syn. w. **küzki**; survives in SW Osm. **güzlü** 'autumnal'. **Uyg. VIII ff. Civ. üç künlük yaz (PU) kuvrağlık bir yarım gün küzlüg (kuvrağlık)** 'three days communal labour(?) in the spring and one and a half in the autumn' *UŞp.* 55, 21-2; **yazlıg küzlüğü** [gap] *do.* 66, 4.

D **közlük (g-)** A.N. (Conc. N.) fr. 1 **köz**; survives meaning 'eye-glasses; (a horse's) blinkers or eye shields' in several NW languages and SW Az. **közlük (g-)**; Osm., Tkm. **gözlük**. **Xak. XI közlük** 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare' (*ramadat au qamirat*) *Kaş. I* 478; **Çağ. xv ff. (közlük** ('with k- -k') *gözlü* 'having . . . eyes' *Vel.* 368 (quoton.)); **gözlük** ('with g-') (1) they talk of *nargis gözlük* in the sense of *nargis-i çaşm* 'pheasant-eye narcissus' (same quoton.); (2) (see Osm.); (3) 'a black oily seed used in eye-salves', in Pe. *çaşmak*, in Ar. *adrasu'l-kalb Polyopodium San.* 306v. 7; **Osm. XVIII gözlük (2)** in *Rimmi*, 'eye-glasses' ('aymak) which they put over the eyes to strengthen the sight *San.* 306v. 8.

Dis. V. GZL-

D 1 **kezle-** (g-) Den. V. fr. 1 **kez**; survives, with the same and extended meanings, in Osm. **gezle-**. **Xak. XI ol okın kezle:di** 'he cut a notch (*fūq*) in his arrow' *Kaş. III* 300 (**kezler**, **kezle:me:k**); **XIII(?) At.** (praise the generous man and) **baxılka katıg ya okun kezlegil** 'cut a notch in an arrow for a strong bow (to shoot) the miser' 228; **Osm. XIV** and **XVI gezle-** 'to put the arrow notch on the bowstring(?) in two texts *TTS II* 434; *III* 293.

D 2 **kezle-** Hap. leg.; Den. V. fr. 2 **kez**. **Xak. XI kezle:di** (after 1 **kezle-**) also used for 'scraping the sediment off a pot' (*iđā axraca'l-qurara mina'l-qidr Kaş. III* 300.

D **kizle-** (g-) Den. V. fr. 1 **kız**; lit. 'to put (something) in a box or bag', i.e. 'to hide'. Survives only(?) in SW Az. **kizle-** (g-); Osm., Tkm. **gizle-**; elsewhere 'to hide' is **yaşur-**. **Türkü VIII ff. Man. M III** 21, 3 (i) (**ağt**): **Uyg. VIII ff. Man.-A kizlep** 'hide!' *do.* 11, 10 (ii); **yemegil begrü (sic?) kizle yaşurğil** 'do not eat it, hide (Hend.) it safely' 29, 1 (ii); **Bud. PP** 56, 1 (**bekrü**); *Hien-t's.* 130-1 (**bediz**); *Sw.* 138, 1-2 (**yaşur-**); 140, 20 (**egim**); 446, 15; **Xak. XI ol kizle:di ne:nni** 'he hid (*katama*) the thing' *Kaş. III* 300 (**kizle:r**, **kizle:me:k**); **er tavar kizle:di** 'the man hid the merchandise' (etc.); its origin is the noun **kız III** 318, 17; **kizlep tutar sevüklük al-hubbu'l-maktüm** 'concealed affection' *II* 172, 10; a.o. *III* 71, 20; **KB kerek sözni sözler kişi kizlemez** 'a man says what is necessary and does not hide it' 185; a.o. 311-12, 665, 970, 977-8 (**kergeklüg**), etc.: **XIII(?) KBVP** 13 (**ur-**); **XIII(?) At.** 118 (**köm-**), 169 (**katıg**); a.o.o.; **Tef. kizle-** 'to hide' 178; **XIV Muh. al-cannā** 'to hide' **gizlemek** (MS. -mak) *Mel.* 39, 8; *Rif.* 125 (corrupt *h* for *c*, -r- for -z-); **Çağ. xv ff. kizle-/kizlet-** (spelt) 'Trans. V., 'to hide' (*pinhān kardan*) *San.* 313v. 27 (quoton.); **Xwar. XIII ditto 'Ali** 58: **XIV ditto Quth** 99; **Kıp. XIII xabbā** 'to hide' **kizle-** *Hou.* 39, 20; **XIV kizle- xaba'** ditto; and in the *Kitāb Beylik țamara* 'to hide in the ground' 82: **XV xabbā kizle-** *Kav.* 77, 13; *Tuh.* 14b. 9 (also (VU) **țomala-, yaşur-, şakla-, şakin-**).

D **közle-** (g-) Den. V. fr. 1 **köz**; s.i.a.m.l.g. with some phonetic changes and a wide range of meanings of which the commonest is 'to keep under observation'; **gözle-** in NW Kk., Kumyk; SW Osm., Tkm.; **közle-** (g-) in Az. **Türkü VIII ff. İrkB** 64 (**körüklüg**); **Xak. XI ol anı: közledi** 'he hit him in the eye' (*al-'ayn*) *Kaş. III* 300 (**közle:r**, **közle:me:k**); but see **közleş-**; **Çağ. xv ff. közle-** (-II) *gözle-Vel.* 368; *San.* 305v. 23 (**közed-**); **Xwar. XIII közle-** 'to watch, watch for' *Ali* 58: **XIV ditto Quth** 105; **Kıp. XIII nazara** 'to eye, look at' **közle-** *Hou.* 35, 3; **közle-** *do.* 36, 17; **XIV közle-** 'ayana wa rāqaba 'to view; to watch over' *Id.* 82: **XV Tuh.** 17a. 12 (**közed-**); **Osm. XIV ff. gözle-** 'to watch over, observe, look for'; in several texts *TTS I* 333; *II* 466; *IV* 365.

D **kezlet-** (g-) Caus. f. of **kezle-**; survives in SW Osm. **gezlet-**. **Xak. XI ol ok kezletti** 'he ordered that a notch (*fūq*) should be made in the arrow' *Kaş. II* 348 (**kezletür**, **kezletme:k**).

D **kizlet-** (g-) Caus. f. of **kizle-**; s.i.s.m.l.; SW Az. **kizlet-** (g-); Osm. **gizlet-**. **Xak. XI ol mapa: söz kizletti** 'he urged me to conceal (*alā kilmān*) the statement' *Kaş. II* 348 (**kizletür**, **kizletme:k**); **Çağ. xv ff. San.** 313v. 27 (**kizle-**).

D 1 kezlen- (ğ-) Refl. f. of 1 kezle:-; survives in SW Osm. *gezlen-*. **Xak.** x1 ok kezlendi: 'the arrow was notched' (*fuwwiqa*) *Kaş.* II 252 (followed by 2 kezlen-).

D 2 kezlen- Hap. leg.; Refl. f. of 2 kezle:-. **Xak.** x1 eşç kezlendi: 'the sediment stuck (*illaşqaqat'l-qrara*) to the bottom of the cooking pot' *Kaş.* II 252 (kezlenür:r, kezlenme:k).

D kizlen- (ğ-) Refl. f. of kizle:-, often used as a Pass.; survives only(?) in SW Az. *kizlen-* (ğ-); Osm., Tkm. *gizlen-*. **Xak.** x1 ol tava:rın kizlendi: 'he pretended to hide (*yaktum*) his property', also for 'he applied himself to hiding (*istabadda bi-kitmān*) his property' *Kaş.* II 253 (kizlenür, kizlenme:k); **Çağ.** xv ff. kizlen- 'to be hidden' (*pinhān şudan*) *San.* 314r. 15; **Xwar.** xiv kizlen- 'to hide oneself' *Qutb* 99; *MN* 219; **Kom.** xiv 'hidden' *kizlenmiş CCG; Gr.*

D kezleş- (ğ-) Hap. leg.; Co-op. f. of kezle:-. **Xak.** x1 ol aḡar ok kezleşdi: (translated) 'he competed with him in cutting notches (*fi tafwiq*) in arrows'; also used for helping *Kaş.* II 224 (kezleşür, kezleşme:k; 'competing' should have *anıḡ birle*; *aḡar* is appropriate only for 'helping').

D kizleş- (ğ-) Recip. f. of kizle:-; n.o.a.b. **Xak.** x1 olar ikki: tavar kizleşdi: 'those two hid (*katama*) their property (etc.) from one another' *Kaş.* II 224 (kizleşür, kizleşme:k); **Çağ.** xv ff. kizleş- Co-op. f. 'to be hidden together' (*bā-ham pinhān şudan*) *San.* 314r. 14.

D közleş- (ğ-) Recip. f. of közle:-; s.i.s.m.l. **Xak.** x1 ol menli birle: közleşdi: 'he competed with me in looking' (or staring, *fi'l-ru'ya*), that is he eyed me (*'āyanani*) and I eyed him *Kaş.* II 224 (közleşür, közleşme:k).

Tris. GZL

D közüldürük (ğ-) N.I. ultimately der. fr. *köz*; the -ül- is irregular, perhaps inserted by false analogy w. *tizildürük* der. fr. *tizil-* and *kömiöldürük* der. fr. *kömiül* (*köpül*), but the Kıp. form is a regular Dev. N. fr. *közün-*. N.o.a.b.; cf. *közlük*. **Xak.** x1 közüldürük 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare'; alternative form *közlük* *Kaş.* I 529; (**Kıp.** xiv *közündürük* 'a shade (*al-şarīya*) put over the eyes' *İd.* 81).

D kizleḡliḡ (ğ-) Hap. leg.; P.N./A. fr. a Dev. N. fr. *kizle:-*; 'hidden'. **Uyg.** viii ff. *Bud.* *Usp.* 10r, 20-1 (*örtüḡliḡ*).

D kizlençü (ğ-) Dev. N./A. fr. *kizlen-*; n.o.a.b. **Uyg.** viii ff. *Man.-A* *kenüti kizlençüḡün* . . . *kizlep* 'hide your own hidden treasure' (without being miserly regarding the pure doctrine, believing with a generous mind and not doubting) *M* III 11, 7-10; **Xak.** x1 kizlençü 'a hidden treasure' (*al-xahīya*), and in the prov. *kizlençü: kelinde*: 'a hidden

treasure is found in the bride', because she keeps her charms hidden for her husband *Kaş.* III 242: xiii(?) *Tef.* *kizlençü ḡanclar* 'secret treasures' (Pe. l.-w.) 178; **Xwar.** xiv *kizlençü* 'hidden' *Qutb* 99.

Dis. GZM

D közme:n Den. N. fr. 2 kö:z; pec. to *Kaş.* **Xak.** x1 közme:n *xubzu'l-malla* 'bread (baked) in the hot ashes' *Kaş.* I 444; a.o. II 27, 11 (*köm-*).

Dis. GZN

küzen 'polecat'; a very old word, a First Period l.-w. in Mong. as *kürene* (*Kow.* 2636, *Haltod* 237) and Hungarian as *gövény*; the suggestion, see *Doerfer* I 328, that this word is connected w. Mong. *küren/kürey* 'brown' which later became a l.-w. in some Turkish languages is improbable on phonetic grounds, but not impossible. S.i.a.m.l.g. except SE, see *Shcherbak*, p. 146. **Xak.** x1 *küzen* (zāy unvocalized) 'an animal of the rat (*al-curdān*) family used to hunt sparrows and also (*ayda(n)*) jerboas' *Kaş.* I 404; **Xwar.** xiv *küzen* *Zaj.* suggests 'weasel, marten' but the context would equally admit of 'polecat' *Qutb* 108 (note refces. to old Osm.); **Kom.** xiv 'polecat' *kara küzen CCI; Gr.*: **Kıp.** xiii *al-arsa* 'weasel' *kü:ze:n* (*MS. kü:ne:n*) *Hou.* 11, 14; xiv *küzen al-nims* 'weasel, ferret', and in the *Kitāb Beylik al-dalaq* 'marten' *İd.* 82; *al-nims küzen Bul.* 10, 9; xv ditto *Tuh.* 36a. 12.

D közñü: (ğ-) contracted Dev. N. (N.I.) fr. *közün-*, listed as a Dis. under *fa'lā* in *Kaş.*; 'mirror'. Survives in NC Kir. *küzgü*: SC Uzb. *küzgu*: NW Kar. *küzgü*; *Kumyk güzgü*: SW Az. *küzgü* (ğ-); Tkm. *gözgi*, but elsewhere displaced by l.-w.s like Ar. 'ayna. See *Doerfer* III 1674. **Türkü** viii ff. words transcribed *küzkü:si* and *küzüküm* (no doubt misreadings of *közñü:si*, *közñüm*) appear on two metal mirrors of unknown provenance *ETY* II 171; *İrkB* 22 (*içgin-*): **Yen.** [sek]iz baḡur (*sic*) *közñü:si* on *kara: közñü:si*: 'his eight copper mirrors and ten black mirrors' *Mal.* 26, 11; **Uyg.** viii ff. *Man.* (spirits) *közñüḡe közüñüpen* 'appearing like (shapes in) a mirror' *M* II 12, 6-7; **Bud.** *közñüde* 'in a mirror' *Usp.* 102a. 10; a.o. *TT* VI 410-11 (*ettiḡliḡ*): **Civ.** he should rub in the salve and) *közñüde közüñ* 'look in a mirror' *I* I 125; **Xak.** x1 *közñü: al-mir'at* 'a mirror' *Kaş.* III 379; o.o. III 45 (*yüzliḡ*), 132 (5 *kü:ḡ*): **xiv Muh.** *al-mir'at gözḡḡü: Mal.* 68, 12; *Rif.* 169 (k-): **Çağ.** xv ff. *közgü* ('with k- -ğ-') 'ayna 'mirror' *Vel.* 368; *gözgü* ('with ḡ-') 'ayına 'mirror' *San.* 306v. 5; **Xwar.** xiv *közgü* 'mirror' *Qutb* 109; *MN* 248; **Kom.** xiv 'mirror' *küzgü CCI; Gr.*: **Kıp.** xiii *al-mir'at kö:zü:ḡü: Hou.* 18, 6; xiv *közñü:* (*2közñü:* intended) ditto *İd.* 81; xv ditto *közgi: Kaw.* 64, 10; **Osm.** xiv ff. *gözgü* (*gözgiḡ, gözgüḡ*), once (xiv) *gözñüḡ* 'mirror'; c.i.a.p. *TTS* I 331; *II* 464; *III* 319; *IV* 364.

E **közünç** seems to be a mistranscription of **küsünç** (**küsenç**), q.v., in *M II* 8, 17; *U I* 6, 14 and is a scribal error for **körünç**, q.v., in *Kaş. III* 373, 12.

D **köznek** (g-) Hap. leg. (?); contracted Dev. N. fr. **közün-**; occurs in a passage about throwing out a bridge to people who have trodden on 'a reflection' on the surface of the water thinking it to be a solid object. See **közünü**. Uyğ. VIII ff. Man. *TT III* 55 (suklun-).

Dis. V. GZN-

D **közün-** (g-) Refl. f. of ***köz-**, presumably a very old alternative pronunciation of **kör-**, which is obviously connected etymologically with **1 köz**; syn. w. **körün-**, 'to be visible, to appear'. In phr. like **közünür aju**n 'the visible world', the Aor. Participle practically means 'present', as opposed to 'past' and 'future'. **Türkü VIII** ff. Man. **bêş közüür tavğrd** (Iranian l.-w.?) **eğöz sımları** 'the five component parts of the visible . . . body' *M III* 18, 12-13 (ii); **bêş közüürmez tutulmaz yavlak bilgler** 'the five invisible, impalpable evil mental states' *do.* 19, 14-15 (i); Uyğ. VIII ff. Man. *M II* 12, 6-7 (**közjü**); *TT II* 16, 28 (a:ju:n); *III* 148; *IX* 46, 116 (ka:n-): Bud. **közün-** is common, e.g. (there is a mountain over there) **közünürmü** 'is it visible?' *PP* 37, 6; **közünürsüz** 'you appear to be' (a very strong man) *do.* 66, 5; **közünür aju**n 'the visible (present) world' *do.* 11, 3; *Suz.* 474, 20 etc.—(you will go into the city and) **lu xanığa közüngaysız** 'let yourself be seen by (i.e. present yourself to) the king of the dragons' *PP* 40, 1; a.o. 44, 5; Civ. *TT I* 21 (o:z-), 61; (all the signs of thirst) **közünür** (sic) 'appear' *VIII* I, 9; in the astronomical texts **közün-** is the standard word for '(of a star) to become, or be, visible' *TT VII* 1, 20-2 (İğr) etc.; **Arğü:** x1 (immediately after **körün-**) and in **Arğü:** one says **közündi ne:ğ** 'the thing was seen' (*ru'iyâ*); *wa fihî ba'du'l-qiyâs* 'there is a certain rule concerning it'; it is taken fr. their word **köz** 'an eye', but they make a difference (*yuxâlfîn*) between the Perf. and the Imperat. and say **kör**, that is 'see' (*abşir*) w. **râ**, and the Perf. w. **şây** *Kaş. II* 157 (**közünür**, **közünmek**): **Kıp.** XIII **lâha** 'to appear', in the sense of appearing to someone so that he can see you **közün-** *Hou.* 43, 17 (the other Kıp. authorities have **körün-** in this sense; this may be a scribal error).

Tris. GZN

S **közügü** See **közpü**.

D **közünü** (g-) Dev. N. (Conc. N.) fr. **közün-**; 'a window'. There is a morphological and semantic difference between this and **köznek**, q.v., -**ük** being properly a Pass.

(or, for Intrans. V.s, an Intrans.) Suff.; this word must therefore lit. mean 'something which is seen', perhaps with the application of 'something which is seen from within the building' rather than 'something you see out of'; the later meaning 'aperture' and the like is obviously a metaph. extension. Survives in most NE languages as **köznek/köznök/közönök/közünök** 'window' *R II* 1302-3; **Khak.**, **Tuv. közenek**: **NC Kır. köznök** 'aperture; button-hole': **SC Uz.** **küzanak** 'a hole; a cell (in a honey-comb)', most of which look more like modern forms of **köznek**. **Türkü VIII** ff. (in the para. enumerating parts of a tent) **közünü**; **ne: teg** 'what is its window like?' *TrkB* 18: **Çağ.** xv ff. **gözüne**k ('with g- -k') *xirkâh asbâbi* ('part of) the equipment of a tent' *Vel.* 368 (quon.); **gözüne**k (spelt) ditto (*az âlât-i xayma*) *San.* 306v. 10 (quon.).

Dis. V. GZR-

S **küzer-** See **küzger-**.

Dis. GZS

D **köz:süz** (g-) Priv. N./A. fr. **1 köz**; 'without eyes, blind'. S.i.a.m.l.; in **SW Az.** **köz:süz** (g-); **Osm. göz:süz**. See **teglük**. Uyğ. VIII ff. Man. *M I* 18, 6 (i) (**teglük**): **Bud. ol közsüz kişî** 'that blind man' *PP* 74, 5; **Xak.** x1 *KB* 178 (**kara:ğu**), 271; xiii(?) *Tef.* **köz:süz** 'blind' 182; a.o. 200 (**kara:ğu**): **Kom.** xiv 'blind' **köz:süz**; 'mole' **köz:süz** (PU) **opea** (sic) *CCI*; **Gr.**: **Kıp.** XIII **al-a'mâ** 'blind' **köz:süz** (MS. *kizsi:z*) *Hou.* 26, 8; **xiv** **Tkm.** **köz:süz al-a'mâ ay bilâ** 'ayn (that is 'without eyes') *Id.* 81; ?**Kıp.** **köz:süz** (PU) **sebek** 'a mole' (*al-xuld*) *do.* 82; *al-xuld kössüz temek* (?MS. *etmek*) *Bul.* 10, 15; **xv al-a'mâ közsüz kişî**: **dir Kav.** 60, 9; **Osm.** xiv ff. **göz:süz** 'blind', in several texts; **göz:süz sepet** (xiv)/**göz:süz tebek** (xvii) 'a mole' *TTS II* 467; *III* 320; *IV* 365-6 (the second words in the **Kom.**, **Kıp.**, and **Osm.** phr. for 'mole' are all very obscure, but the xvii phr. is clearly the origin of the modern word **köstebek**).

Dis. V. GZŞ-

D **keziş-** (g-) Hap. leg.; Recip. f. of **kez-**. **Xak.** x1 **ol mağa: yêr kezişdi**: 'he competed with me in traversing (*fî tağwâf*) the place' *Kaş. II* 100 (**kezişür**; **kezişmek**); the translation is wrong; **mağa:** implies 'he helped me'; 'he competed with me' should be **meniğ birle**).

D **közeş-** Hap. leg.; Co-op. f. of **2 köze-**. **Xak.** x1 **ol mağa: o:t közeşti**: (sic) 'he helped me to poke (*fî tağrit*) the fire'; also used for competing *Kaş. II* 100 (**közeşür**); **közeşmek**).

L

It is generally believed, and is no doubt true, that no native Turkish word begins with l-; all the words listed below are either demonstrably l.-w.s or of a kind which might reasonably be supposed to be l.-w.s. It is also possible that there are some l.-w.s listed above in which the initial l- is preceded by a prosthetic vowel. If so, these would be parallel to the l.-w.s with initial r- preceded by a prosthetic vowel, see R. Some Chinese and Indian l.-w.s with initial l- which occur only in Uyğ. texts have not been included below since they never became fully naturalized in Turkish.

Mon. LA

F lu: 'dragon' l.-w. fr. Chinese *lung* (Giles 7,479), which was pronounced without the final -ng in some NW Chinese dialects of the first millennium; often spelt *luu* (representing **lu:**?) in Uyğ.; prob. originally introduced into Turkish as one of the animals of the twelve-year cycle. In this context it still survives in some modern languages, see O. Pritsak, *Die bulgarische Fürstenliste*, Wiesbaden, 1955, p. 80. Cf. na:g. (Türkü VIII liy in R's edition of *Ongin* 12 is a misreading of koñ): Uyğ. VIII ff. Bud. alku ağuluğ luular 'yılanlar' 'all kinds of poisonous dragons and snakes' PP 39, 6; a.o. do. 40, 1 (közün-); (in a list of supernatural beings) lu Sanskrit *nāga*, a mythical 'snake' U II 20, 23; *Kuan*. 142: (in a list of disreputable professions) luu üntürgüçl yatçı 'snake charmer and magician' U II 84, 12; TT IV 8, 60: Cıv. luu yıl 'the dragon year' USp. 10, 1; 125, 1; common in the same context in TT VII and VIII P.: Çağ. xv ff. luu means *nahang* 'crocodile' in Mong.; also 'the constellation of the Whale' (*hüt*); also the name of one of the Turkish years San. 318r. 6 (no doubt reached Mong. through Turkish *luu*, *Kow*. 1965, *Haltod* 486).

Mon. LB

F la:v Hap. leg.; l.-w. fr. Chinese *la* 'wax' (Giles 6,668; *Pulleyblank*, Middle Chinese *lâp*). **Xak.** XI la:v *al-mümü'lladı yuxtam bihi* 'sealing wax' Kaş. III 155.

F liv some kind of food, or a dish of food; no doubt a l.-w., prob. fr. Chinese *li* 'a grain', e.g. of rice (Giles 6,958; *Pulleyblank*, Middle Chinese *liip*). Uyğ. VIII ff. Bud. in TT VII 14 a list of stars, the appropriate offering (hulled millet, rice, etc.) to them is described as *livl aşt*, e.g. 28 (*tuturkan*), 39 (*buğday*); in USp. 88, a charter of rights to a holy man, it is said that various officials *liv yemezünler* 'must not eat (his holy?) food (or offerings?)' 88, 30: **Xak.** XI li:yü: (or li:w?) Kaş. III 438 (*kenç*); n.m.e.: *KB* (the chamberlain) *liv aş*

térğl kirse 'when the table of food is brought in' (must scrutinize it) 2549; (two things increase the reputation of *begs*) *élinde tuğt kör törinde livl* 'their banners in the forecourt, the food (which they lay) before the seat of honour' 2553.

Dis. LCN

?**F la:çın** 'falcon', the actual variety differing in different languages, in SE Türki 'the Barbary falcon', in SW Osm. 'the peregrine'. The most durable of all words beginning with l-; s.i.a.m.l.g. as *laçın/laşın*. Almost certainly a l.-w., prob. Tokharian. Cf. *çavıl:*, *çağrı:*, *toğan*, *turumtay*, *sıncır*, etc. Türkü VIII ff. **La:ç[ın]** Baylu:k P.N. *Mir*. B v. 4 (*ETY II* 66): Uyğ. VIII ff. Bud. (three doves encountered) *laçinka* 'a falcon' *Suv*. 620, 20: **Xak.** XI *la:çın al-şâhin* 'a gerfalcon'; one of the predatory birds; hence men are called **La:çın** because of their bravery *Kaş.* I 410: *KB* 2381 (*kov-*): XIV *Muh. al-şâhin la:çın Mel.* 72, 13; *Rif.* 175: **Çağ.** xv ff. *laçın şâhin* in Ar. *şaqr*; also the name of a tribe of Turks *San.* 317r. 27: **Xwar.** XIV *laçın* 'falcon' *Qutb* 109: Kıp. XIII *al-şâhin la:çın (-c-) Hou.* 10, 2; as a P.N. do. 29, 5; XIV ditto *Id.* 87; *Bul.* 11, 10; XV ditto *Tuh.* zob. 11; as a P.N. do. 41b. 12: **Osm.** XVIII *laçın* . . . and, in *Rümi, küh-i saxt* 'a precipitous mountain'; *laçın kaya* 'a precipitous mountain' in general, and the name of a particular mountain *San.* 317r. 28 (no doubt a geog. name misunderstood).

VUF luçn.t Hap. leg.; second syllable unvocalized. No doubt like other *Gancak* words a l.-w. **Gancak** XI *luçn.t* 'help in cleaning the grain (etc.)'; that is among the villagers (*fi ahli'l-qurā*), they help one another by sending a slave or an animal to thresh the corn *Kaş.* I 451.

Dis. LDA

VUF lé:tu: Hap. leg.; perhaps l.-w. fr. Chinese *lêng-l'ao* 'to wash in a sieve with cold water' (Giles 6,869 10,824). **Xak.** XI lé:tu: 'noodles' (*aşriya*) chilled with water, snow, and ice and mixed with seasonings (*al-abâzir*); it is eaten to cool one (*li'l-tabrid*) *Kaş.* III 237.

Dis. LĞD

F loxtay Hap. leg.; no doubt a Chinese phr.; Brockelmann, on the authority of B. Schindler, plausibly suggests *lo* 'raw silk' (Giles 7,323; *Pulleyblank*, Middle Chinese *lâk*), *tai* 'girdle' (Giles 10,554; *Pulleyblank*, Middle Chinese *tâi*). Cf. *barçın*, etc. **Xak.** XI *loxtay:* 'red Chinese brocade (*dibâc*) with small gold coins (or spangles, *fulüs şufr*) attached' *Kaş.* III 240.

Dis. LĠN

F **la:ġu:n** Hap. leg.; an old widely distributed culture word, the immediate source for Turkish uncertain; Brockelmann quotes Syriac *laġinā*, Greek *lāgoinos*, Assyrian *liġinnu*, the last prob. the original word. **Xak.** XI **la:ġu:n** 'a hollow (*manġūr*) object like a grain measure (*al-šā'*) used for drinking milk or water' *Kaš.* I 410.

Dis. LĠZ

F **laġzi:n** 'pig, swine'; the earliest name for this animal in the twelve-year cycle; later displaced by **toġuz**, q.v. Prob. a Tokharian l.-w. N.o.a.b. **Türkü** VIII **laġzi:n yıl** 'in the Pig Year' *II S* 10: **lakzin** (*sic*) *yıl Ih. A.* b.2 (*ETY II* 122): **Uyġ.** VIII **laġzi:n yılka: Šu.** *N* 11: VIII ff. Man.-A ditto *M I* 12, 16: Bud. (some people . . .) **koy laġzin ulati tmlġ-larġ ölürür** 'kill living creatures like sheep, pigs, etc.' *PP* 3, 1-3.

Dis. V. LLA-

DF **lala:-** Den. V. fr. Chinese *la* 'to cut, slash' (*Giles* 6,653); this word was *lāt* in Middle Chinese, but this V. occurs only in a fairly late Uyġ. text, and by this time the Chinese word had no doubt lost its final consonant. **Uyġ.** VIII ff. Civ. (take the beads in a snake's head (?), see **bonçuk**), burn them) **yumşak sokup lalap** 'crush them and cut them up finely' *H. I* 131; o.o. do. 166, 171-2, 183.

Dis. LMG

F **limken** Hap. leg.; l.-w. fr. Chinese *lin-ch'in*, Middle Chinese *līm-hjīm* 'a species of *Pyrus*' (*Giles* 7,157 2,101). **Xak.** XI **limken al-iccāsu'l-asfar** 'yellow plum' *Kaš.* I 444.

Dis. LNG

S? **lengeç** See **yenğeç**.

Mon. LŞB

F **léşp** the Tokharian A word *lešp* 'mucus, phlegm' found its way into Turkish, prob. through translations of medical texts, and survived in an abraded form until XI. **Uyġ.** VIII ff. Bud. (demons) **léšip aşıġlar** 'who eat mucus' *UII* 61, 10; o.o. *Suv.* 588, 14; 591, 8; 592, 19 (**kuzit-**): Civ. **léšp** 'mucus' *TT VIII I.* 5, 7 and 12: **Çiġil** XI **lé:ş al-lu'āb** 'mucus'; **lé:ş** also *al-balġam* 'phlegm'; one says **lé:ş aktı:** 'the mucus and phlegm flowed' *Kaš.* III 127.

Dis. LYA

PUF **liyü:** Hap. leg.; in the same para. as **lé:tu:**, between **ka:n:** and **ü:hl:**; the first vowel ought therefore to be long, and the word may be corrupt, but it may represent some Chinese l.-w. like *liao* or *liu*. **Xak.** IX **liyü:** 'mud' (*al-ŷin*) which turns into hard clay (*şalşāl*) when it dries *Kaš.* III 238.

M

No native Turkish word except a few onomatopoeics, particles, etc., originally began with *m-*, but in most Turkish languages initial *b-*, when followed by a nasal within the body of the word (but not in Suff.), is changed to *m-* by assimilation. In a few languages, like Xwar. XIII(?), this change has taken place even when there is no nasal in the word. Words with initial *m-*, of which the original form has not survived, are listed here as main entries; the remainder are entered here only w. cross-references.

Mon. MA

1 ma:/1 me: perhaps an abbreviation of *yéme:*; an Enclitic with several functions. (1) in some cases it is best translated 'and' or 'too', and indeed has been treated by some authorities as an independent word, although there is no real doubt that it is an enclitic. (2) in others it hardly seems to do more than give some emphasis to the preceding word. (3) attached to the Interrogatives, *kim*, *ne*, etc. it turns them into indefinite relatives, e.g. *neçe:* 'how much?', *neçe:me:* 'however much'. It disappeared in the medieval period except in a few words like *ne:me:*, q.v., in which it has become fused with the preceding word to form a new word. It is discussed at length in *v. G. ATG*, paras. 291, 352; *Brockelmann*, para. 144b. *Üyg.* VIII ff. *Man.-A kaltı/ınça kaltı . . . ançulayu ma* 'just as . . . so also' *MI* 13, 10; 14, 13; 17, 16: Bud. (the Bodhisattva said) *blz me* 'we too' (when we grow old will deteriorate) *USp.* 97, 16: *Civ. ma/me* is fairly common in *USp.* (1) for 'too, also', e.g. *on bés batman mén me bérzün* 'let him also give 15 *batman* of flour' 76, 8; (2) attached to Interrogatives, e.g. *kim kim me çam çarım kılmazunlar* 'do not let anyone object' 13, 12-13; *negüke me kaltırmayın* 'without delaying for any reason' 6, 4-5: *Xak. XI neçe: me: obrak kedük erse:* 'a garment, however shabby it may be' (*wa in hāna xalaq*) *Kaş. III* 38, 20; (and see *ne:me:*); n.m.e.: *KB ata ornı kaldı atı ma bile, adın ma takı bolsu miñ miñ ula* 'your father's place remains (for you) and also his name; may there be another too, add thousands more' 111; (of an ageing sage; 'his understanding has gone') *ham qalam ma tınar* 'and his pen too comes to rest' 294; *yana ma ayıttı* 'and again he asked' 525; o.o. 735, etc.: XII(?) *KBVP yétürür kamuğnı ma yémez özi* 'He feeds all and does not eat Himself' 4; *neteg kim tiledi me boldı kamuğ* 'just as whoever he wished came into existence' 6 (in this sentence *me* belongs to *kim* though separated from it): XIII(?) *At.* (keep away from liars) *keçür sen me 'umruğ könlük üze* 'and live your life uprightly' 154;

neçeme 'however much' 174; a.o.o.; *Tef. neçeme* 220: *Xwar. XIII(?)* (become the chief of the *bęs* here) *me* 'and' (let your name for ever be Karluk) *Oğ.* 246: XIV *tün me kün* 'night and day'; *ma/me* Enclitic 'also' *Qutb* 109.

2 ma:/2 me: an Exclamation, 'here you are!; take this!', and the like; s.i.a.m.l.g. sometimes as *ma*, sometimes *me*. *Xak. XI* the word is entered twice, once as *mim alif hā*, sometimes abbreviated to *mim hā*, and once as *mim alif*; both might represent *me:* but *ma:* is more probable, at any rate for the first; *ma:(h)* an Exclamation (*harf*) meaning *hunāka wa xud* 'here you are; take it'; one says this when handing something over (*inda munāwalatı'l-şay*) . . . to save time one sometimes says *ma(h) Kaş. III* 118; *ma:* (or *me:?*) an Exclamation meaning 'take it'; hence one says *ma: xud wa hāka* 'take it, here you are'; it is said both with *hā* and with *alif ma(h)*; examples of alternative spellings with initial *hā* and *alif* in Ar. follow *III* 213.

VU 3 me: onomatopoeic for bleating; survives in SW Osm. *me*, *Red.* 2039, which rather than *ma:* is presumably the sound intended. The Den. V. 'to bleat' is first noted as *VU mele-* in *Kip. XIV, Id.* 88, and exists as *mere-* in SE Türki and *mele-* in SW Az., Osm., Tkm. *Xak. XI me:* an onomatopoeic for the sound made by lambs, kids, and the like; this agrees with Ar. as is said in *Dü'l-rumma bi'smi'l-mā mağüm* ('bleated') *Kaş. III* 214.

Dis. MCA

F maçi: the standard word for 'cat' in NW, but unknown elsewhere in this form; obviously a l.-w. See *çetük, mü:ş.* Survives in NW Kar. T. *maçi R IV* 2050; *Köv.* 232; *Kaz. meçef meçi R IV* 2106; there are also cognate forms NE Tel. *mijik R IV* 2148; SE Türki *möşük BŞ* 713; *müşük farring* 203; NC Kir. *mışık*; Kzx. *mışık*; NW Kk. *pişik*; Kumyk *mışık*; Nog. *mışık*; SW Az., Tkm. *pişik. Kom.* XIV 'cat' *maçi CCI*; Gr. *Kip. XIII al-qiğ maçi:* (also called *çetük*) *Hou. II, III*: XIV *ma:çi:* (-c-) *al-sinnür* 'cat' *Id.* 87.

Dis. MCG

S mejek See **bañak*.

Dis. MDG

F midik 'layman'; l.-w. fr. Sogdian *myd'k*, which is syn. w. Sanskrit *prthagjana*; both words, sometimes in Hend., occur in *Üyg.* Bud. texts. *Üyg.* VIII ff. Bud. *midik pirtigcan* . . . men 'I am a layman' (attached to the pleasures of this world, see *bođul-*) *Hüen-ts.*

289; o.o. *TT IV* 4, 10 (toyın); 5, 21 (uğur); p. 15, note A 21, 9; *Suv.* 41, 10.

Tris. MĞZ

(D) **muğuzğak**: Hap. leg.; prob. a Dev. N./A. (connoting habitual action) fr. an onomatopoeic V. ***muğuz-** 'to buzz'. **Arğū:** xı **muğuzğak** 'an insect (*dubāb*) like a bee' *Kağ.* I 504.

Mon. MG

?S **mük** Hap. leg.; obviously cognate to **bük-**, and perhaps Sec. f. of a homophonous N./A. ***bük**. **Xak.** xı one says ol **mük turdı:** *qāna qiyāma'l-rāki* 'he stood in a bent posture' *Kağ.* I 335.

Dis. MGE

F **mekke** 'black ink'; l.-w. fr. Chinese *mo* 'black; ink' (*Giles* 8,022; *Pulleyblank*, Middle Chinese *mək*; in some dialects *mbək*), which is also a Chinese l.-w. in Mong. as *beke* (*Kovv.* 1124, *Haltod* 281). Cf. **sütük**. **Uyğ.** xiv *Chin.-Uyğ. Dict. mo* 'ink' *meke Liğeti* 182; **Xak.** xı **mekke(h)** 'the name of a writing material (*naqs*, so to be translated here?) imported from China, in which Turkish writings (*kutubū'l-turkiya*) are written'; the -k- in it is doubled, and the *hū'* was originally *alif Kağ.* III 424, 23.

Dis. MGM/MGN

S **mükim/mükün** See **bükün**.

Dis. MLD

PUF **meldeg** (or **meldek**?) Hap. leg.; looks like a Middle Pe. Past Pass. Participle in -da) (Modern Pe. -da), perhaps cognate to Pe. *mālidan* 'to rub, polish, smooth' and the like. Neither *arda nor mā'a* are ordinary Ar. words; Brockelmann disregards them and merely translates the word 'felted'; Atalay translates the phrase *erkek avadanlığı gibi keşleşen sölpüyen*, a very improbable *sensus obscurus*; the most probable meaning etymologically is 'anything felted, like a hard substance worn smooth'. **Xak.** xı **meldeg ne:ñ kull şay'** *mutalabbad nahwa'l-'ardati'l-mu-ma'a* *Kağ.* I 480.

Dis. MMA

VU **mama**: Hap. leg. in this sense, but see **mamu**; obviously a quasi-onomatopoeic; syn. w. I op. **Xak.** xı **mama:** *al-rākis* that is 'the ox in the middle of the oxen when they tread out the corn'; the others revolve round it *Kağ.* III 235.

VU **mamu**: obviously a quasi-onomatopoeic; s.i.m.m.l.g. as **mama** (Tkm. *ma:ma*) for 'grandmother; mother; a respectful term for older women; midwife'; and the like; in some languages there is a homophonous word (NE Tel. *mama*; SC Uzb. *mamma*; SW Az., Osm., Tkm. *meme*, etc.) meaning 'nipple, the female breast'. **Xak.** xı **mamu**: 'the word for any woman sent with the bride on her wedding

night'; not a genuine word (*luğa ğayr aşliya*) *Kas.* III 235; **Kıp.** xiv **ma:ma:** a word used to address an older woman (*al-kabira mina'l-nisā'*) or to refer to her *Id.* 88.

Dis. MMÇ

SF **mamuk** See **pamuk**.

Mon. MN

(S) **ma:n** (b-) survives, in the same meaning, as **mañ** in NE Şor: NC Kzx. (dialect): SW T'km.; see *Shcherbak*, p. 116. **Xak.** xı **ma:n ya:şlıġ koy** 'a sheep which has passed the age of four'; used only of sheep *Kağ.* III 157 (**ma:n** in the two preceding entries **ma:n kışla:ġ** 'the name of an Oğuz country' (*bilād*, i.e. the Mangkishlak peninsula in the Caspian) and **ma:n kend** 'a ruined town near Kāşġar' is not likely to be the same word); Çağ. xv ff. **mañ** (rhyming with *tāng*) 'a three-year-old sheep' (*gūsfand*) *San.* 319r. 19.

(S) **mañ** (b-) 'gait'; homophonous w. **mañ-**; survives as **mañ** 'the gait of a horse'; a fast gait' in NE Alt., Leb., Şor, Tel. *R IV* 2006, and Tuv.; **mañ** in other meanings (e.g. see **ma:n**) in various modern languages is not connected w. this word. **Uyğ.** viii ff. Bud. (go on your way, merchants) **mañlamış mañ sayu** 'in every step that you take' (may you be tranquil and safe) **mañlamış mañpızlar** 'and may the steps you take' (be free from danger) *Tiş.* 45b. 4-7; o.o. *U II* 24, 2 etc. (**akru**); *U II* 72, 17 (*yorış-*).

S 1 **men** See **ben**.

VUF 2 **mén** (or **min**?) 'flour'; l.-w. fr. Chinese *mien* 'flour' (*Giles* 7,892 or 7,895; *Pulleyblank*, Middle Chinese *mjen*). Survives only(?) in Sariğ Yuğur **mén**, S. Ye. Malov, *Yazyk zhelytkh uğurov*, Alma Ata, 1957, p. 76. **Uyğ.** viii ff. Civ. **on bés batman mén** 'fifteen batmans of flour' *USp.* 76, 8; o.o. *do.* 91, 4 etc.; *H I* 40 (Şokrat-), 67 (1 **konak**), 119 (**yasımuk**).

S 1 **meñ** (b-) 'bird-seed, small grain', and the like; n.o.a.b.; this may be merely another, perhaps the original, meaning of **beñ**, q.v. **Türkü** viii ff. **bars kėyk epke meñke:** **barml:ş eñl:n meñl:n bulml:ş** 'a leopard and a deer went to look for game and grain and found their game and grain' *Irkb* 31; **Uyğ.** viii ff. Man.-A *M I* 36, 6 (1 **a:ş**): **Xak.** xı **meñ 'alafı'l-tā'ir** 'poultry food', that is a word for the grains (*al-hubbūb*) which they pick up *Kağ.* III 358 (prov.); o.o. *I* 425, 19; *II* 18 (**sok-**): **KB kuşka meñ eġsümez** 'the bird does not lack grain' 1193, 2054; o.o. 3564-7; 4417.

S 2 **meñ** See **beñ**.

S **mıñ/miñ** See **biñ**.

S **muñ** See **buñ**.

S 1 **mün** See 1 **bün**.

S 2 **mün** See 2 **bün**.

Mon. V. MN-

S 1 man- See 1 ba:n-

S 2 man- See 2 ba:n-

S mağ- (b-) 'to walk' and the like; homophonous w. mağ; survives only(?) in SE Türki mağ- 'to go, walk, travel, ride'. See mağığ, mağım. Xak. XI KB tilek birle mağsa kişl arzulap 'if a man longs for something and walks with his desire' (he does not tire or lag on the road till he reaches it) 3702; a.o. 374 (kölün-): Çağ. xv ff. mağ- (spelt) qadam gudaştan 'to walk' San. 318v. 27 (quotn.).

S min-/mün- See bin-.

S mun- See bun-.

möp- (b-) survives in SE Tar. möp- '(of a horse) to rear, kick' R IV 2130. Xak. XI at möpdî: cama'a'l-faras carâmizahu wa ramaha 'the horse gathered its legs together and galloped' Kaş. III 391 (möper, möpme:k).

Dis. MNA

manu: (?b-) 'a wild cat'; survives in NE Tuv. mani; see Shcherbak, p. 130. Shcherbak suggests that this became a l.-w. in Mong. as manül; the only meanings given for this word in Kotw. 1973 are 'sentry; bird-scarer'; it is not listed in Haltod, which gives malur (also in Kow. 1995) for 'wild cat'; SE Türki molun/ mo:lun 'wild cat', and acc. to Shcherbak 'domestic cat' might be a metathesis of manül, perhaps affected by malur which seems to be native Mong. Uyğ. VIII ff. Bud. manu in lists of predatory animals Suv. 599, 15; 610, 14.

S mepe/1 mepl: See beñil.

S 2 mepl: See beñil.

SD mu:nu: (b-) Acc. of bu: used as a sort of Excl., generally in antithesis to o:nu:, q.v. Xak. XI Kaş. III 238: KB 1161, etc. (o:nu:).

Dis. V. MNA-

SD müne:- (b-) Den. V. fr. 1 mün (1 bü:n) in the sense of 'to find fault' or 'to correct a fault'. Survives only(?) in NC Kzx. mine-same meaning. Uyğ. VIII ff. Bud. (because he held these views) uzatı yérer müneyür ertipiz 'you criticized and found fault with him at great length' Hüen-ts. 1798: Xak. XI ol to:nuğ müne:di: 'he cut the sides of the garment to rectify unevenness, etc.' (li-yuşli-hahu mina'l-inhiräf (MS. in error inhiräf) wa gayrihi) Kaş. III 274 (müne:r, müne:me:k).

Dis. MNC

VU?F mançu: pec. to Kaş.; morphologically this could be a Dev. N. fr. 1 or 2 man- but there is no obvious semantic connection and it is more likely to be a l.-w., perhaps a Chinese phr.; cf. mandu: Xak. XI mançu: ucratü'l-muhtarif faqañ 'wages, only of a

craftsman's wages' Kaş. I 418; a.o. 419 (tuzğu:).

S munça: See bunça:.

SD mançuk (b-) Hap. leg.; Dev. N. (Conc. N.) fr. 1 man- (1 ba:n-) in the sense of something tied on. Cf. SC XIX Sart bança 'a bundle' R IV 1472. Xak. XI mançuk 'anything suspended (yu'allaq) from the saddle like a saddle-bag or nose-bag' (al-haqiba wa'l-mixlât) Kaş. I 476.

S monçuk See bonçuk.

PU(S) münçig (b-) Hap. leg.; the equivalent word in the Chinese original is 'uterus', but the word has no obvious etymology. Cf. oğulçuk. Uyğ. VIII ff. Bud. (in a list of demons) münçig aşığlar 'eaters of uteri' U II 60, 1 (iii).

Tris. MNC

SC munçulayu: (b-) prob. a crasis of munça: and ulayu:; 'in this way' or the like. N.o.a.b. Cf. ançulayu: Uyğ. VIII ff. Bud. munçulayu tetrü sakınıp 'thinking deeply in this way' U II 5, 3-4; küñje ayıpa munçulayu bérıp 'giving in this way (or so much?) day by day and month by month' PP 7, 4-5; o.o. do. 33, 1; 48, 7; TT V 8, 71; 26, 112 etc.

Tris. V. MNC-

SD mançuklan- (b-) Hap. leg.; Refl. Den. V. fr. mançuk. Xak. XI er to:nın mançuklanı: 'the man put his garment in a box (şivân; MS. sıvân) and hung it (allaqahu) from the saddle behind him' Kaş. II 276 (mançuklanur, mançuklanma:k; MS. mon- in error).

SD monçuklan- (b-) Hap. leg.; Refl. Den. V. fr. monçuk (bonçuk). Xak. XI kırz monçuklandı: 'the girl owned beads and ornaments' (xarazât wa hulli) Kaş. II 276 (monçuklanur, monçuklanma:k).

Dis. MND

F mandu: Hap. leg.; 'vinegar'. The ordinary Turkish word for 'vinegar' is sirke; q.v.; this word, which has no obvious Turkish etymology, is therefore likely to be a l.-w., perhaps a Chinese phr. Xak. XI mandu: the word for 'Turkish vinegar' (xall Türki); fresh grape juice is put in an earthenware jar (bustüqa) and fermented; then pure wine is poured into it and left for a night to mature. It is the best kind of vinegar Kaş. I 420.

S muntağ See buntağ.

?SF manda:r (b-) Hap. leg.; prob. an Iranian l.-w. cognate to Pe. band 'cord, tie, fastening, etc.'. See mandarlan-. Oğuz XI mandar: a plant which wraps itself (yaltavı) round trees and often causes their death (al-yubs); it is 'ivy' (al-'aşaqa) Kaş. I 457.

SD **munduz** (b-) N./A.S. fr. **mun-** (**bun-**); 'senile, feeble-minded', and the like with some extended meanings. 'There does not seem to be any other trace of such a Dev. Suff.; it can hardly be identical with the Den. Suff. in *küntüz*, q.v. **Xak.** XI **munduz** *al-ablah mina'l-nüs* 'a feeble-minded, stupid person' (prov.): **munduz** *akın al-atı mina'l-sayl* 'a stream in flood': **munduz yori:ğa**: *at al-farasu'llađı lā ya'rifu'l-sayr illā'l-hamlaca* 'a horse that knows no form of progression except an amble' *Kaş.* I 458; o.o. I 77 (**akın**); 96 (**ergüz**): **KB ay biligsiz kişi munduzı** 'oh ignorant, stupid man' 643; o.o. 963 (télve); 2090, 2655, 6394: XIII(?) *Tef.* **munduz** is associated with 'liar' and seems to mean 'malicious' rather than 'stupid' 226: **Kom.** XIV 'simple-minded' **munduz CCG**; *Gr.*

Dis. V. MND-

SD **mağıt** (b-) Caus. f. of **mağ-**; n.o.a.b.? **Xak.** XI **KB** (a dying man) **yetilse öđi kör mağıtmaız butuğ** 'when his time comes, cannot make his legs walk' 1211.

SD **meğde-** (b-) Hap. leg. but see **meğdet-**, **meğlet-**; Den. V. fr. **1 meğ** (**beğ**); originally 'to pick up grain' and the like. **Xak.** XI **ol anıñ saçın meğde:di**: 'he plucked out (*natafa*) his hair' *Kaş.* III 401 (**meğde:r**, **meğde:me:k**; verse, see **kır-**).

SD **meğdet-** (b-) Hap. leg.; Caus. f. of **meğde-**. The text in the MS. is corrupt, the spellings being *miğeddetti*-, *miğde:r*-, *miğde:me:k*. **Xak.** XI **ol anıñ saçın meğdetti**: *antafa şa'rahu* 'he had his hair plucked out' *Kaş.* II 358 (**meğdetür**-, **meğdetme:k**).

SD **1 mandur-** (b-) Hap. leg.; Caus. f. of **1 man-**. **Xak.** XI **ol mağa: kılıç mandurdi**: 'he urged me to gird myself (*'alā'l-tanattıq*) with a sword' *Kaş.* II 197 (followed by **2 mandur-**).

S **2 mandur-** See **1 bandur-**.

S **mindür-/mündür-** See **bitür-**.

SD **muntur-** (b-) Hap. leg.(?); Caus. f. of **mun-** (**bun-**). Uyğ. VIII ff. **Man.-A** **yekler erüş kişiğ munturur** '(various) demons make many men mad' *Man.* III 29, 9 (ii).

SD **meğdeş-** (b-) Hap. leg.; Recip. f. of **meğde-**. **Xak.** XI **ikkı: ura:ğut meğde:di**: 'the two women plucked at one another (*tanātafat*) and each of them took hold of the other one's hair' *Kaş.* III 399 (**meğdeşür**-, **meğdeşme:k**).

Tris. MND

PUF **mindatu**: Hap. leg.; this word which is indexed under *fa'lalı*, **mandırı**-, also Hap. leg., indexed under *fa'lalı*, and **mundaru**-, also Hap. leg., indexed under *fa'lalı* and included in a sub-para. with **sanduwarç**, and so prob. mis-spelt, all seem cognate both in form and meaning. They are obviously l.-w.s

and have an Indian look; perhaps connected w. Sanskrit *maṇḍita* 'ornamented, adorned', but some other origin is possible; *al-qazzina* is not an ordinary Ar. word; it is der. fr. *qazz*, a Pe. l.-w. in Ar. meaning 'silk', and may mean 'a silken garment' or the like. **Xak.** XI **mindatu**: *al-qazzina Kaş.* I 491: **Çiğil** XI (VU) **mandırı**: 'the word for the gathering which assembles in the presence of the bridegroom and bride (*al-mačisu'llađi yuma' bayna'l-xatan wa'l-arūs*) at night, when ceremonial gifts (*al-niğār*) are presented' I 492: **Xak.** XI (PU) **mundaru**: *al-hacala mina'l-harir* 'a bridal canopy of silk' I 529.

SD **muğadıncığ** (b-) Dev. N./A. fr. ***muğadın-** Refl. f. of **muğad-** (**buğad-**); etymologically it should mean 'confused, perplexed', or the like, but it seems rather to be laudatory in character and to mean 'marvellous' or the like. Pec. to Uyğ., and usually used in association w. **adıncığ** or **tañlançığ**. Uyğ. VIII ff. **Man.** M III 39, 2-3 (ii) (**adıncığ**): **Bud.** **muğadıncığ uluğ iş küđiğ** 'a marvellous great undertaking' *Siv.* 613, 19; o.o. *TT V* 20, 9 (**adıncığ**); *U IV* 28, 31-2 etc. (**tañlançığ**).

PUF **mandırı**: and **mundaru**: See **mindatu**.

Tris. V. MND-

SD **muğadur-** (b-) Hap. leg.?. Caus. f. of **muğad-** (**buğad-**). **Xak.** XI **KB** **muğad-turmağıl sen yeğü kedğüke** 'do not let yourself be worried about food or clothing' 1264.

SDF **mandarlan-** (b-) Hap. leg.; Refl. Den. V. fr. **manda:r**, but not, like it, described as **Oğuz**. **Xak.** XI **yığa:ç mandarlandı: iltavā'l-lablāb 'alā'l-šacar** 'the tree was wrapped in bindweed, *Dolichos lablab*' *Kaş.* II 271 (**mandarlanur**-, **mandarlanmak**).

Dis. MNĞ

SD **mağıtğ** (b-) Hap. leg.; N.Ac. fr. **mağ-**. **Xak.** XI **mağıtğ al-xatwa** 'step, gait'; hence one says **anıñ mağıtğ: kör**: 'look at his gait' *Kaş.* III 365.

SD **munuk** (b-) Hap. leg.; Pass. Dev. N./A. fr. **mun-** (**bun-**); 'mentally confused' and the like. **Xak.** XI *Kaş.* I 66 (**2 azuk**).

S **munğak** See **muyğak**.

SD **munğul** (b-) n.o.a.b.; in *TT III*, where -ğ- is often represented by -k-, the spelling is *munkul*, in the *Siv.* MS., which is XVII, *munğul*; the meaning, which can only be deduced fr. the context, might well be 'mentally confused, troubled', and the like, so it is best explained as a Dev. N./A. fr. **mun-** (**bun-**). The resemblance to the tribal name *Mongğol* is purely fortuitous. Uyğ. VIII ff. **Man.** (they were liberated from an animal existence) **umuğsuz trinç munğul kal ağıluğ** (spelt *akuluğ*) 'hopeless, miserable, men-

tally disturbed, savage, and poisonous' *TT III* 25-6; o.o. do. 27, 89: Bud. (tell me quickly, Minister, where my son is. My body is distressed and annoyed, as if it was being burnt with fire) *ögümin köpülümün iççinip muñğul (muñğul) bolup bilinmezmen* 'I am losing my understanding and mind, becoming mentally confused, and do not know (what has happened)' *Suv.* 624, 17-18.

SD *muñga:n* (b-) N./A. of Habitual Action fr. *mun-* (bun-); lit. 'mentally disturbed' and the like. Pec. to *Kaş.* where it is entered twice, in *I* 440 under *fa'län*, and in *I* 476 under *fa'läl*. In the latter case the section contains no other words ending in -a:n and this word comes between *mañçuk* (the last word ending in *qäf*) and *bürcek* (the first ending in *käf*); it is therefore almost certainly an error for *muñga:k* a parallel N./A. in -ğa:k which would have the same meaning. *Xak.* XI *muñga:n kişi al-tarjār* 'a garrulous person, chatterbox' *Kaş.* *I* 440.

F *muñğuy* Hap. leg.; l.-w. fr. the Chinese phr. *mien* 'flour' (see *mén*) and *hu* 'paste' (*Giles* 4,936; *Pulleyblank*, Middle Chinese *you*). *Xak.* XI *muñğuy* the name of the 'paste' (*acim*) used to stick papers together; the dough (*acim*) for it is mixed with water and then boiled until it becomes very viscid *Kaş.* *III* 241.

Dis. V. MNG-

SD *muñuk-* (b-) Pass. Den. V. fr. *muğ* (buğ); 'to be distressed' and the like. Pec. to *Xak.* *Xak.* XI *er muñukti: umtuñina'l-racul wa'd-juorra* 'the man was distressed and subjected to pressure' *Kaş.* *III* 395: *KB muñuksa yağı yüz ölümke urur* 'if the enemy is hard pressed he turns his face to death' 2391.

SD *manğır-* (b-) Hap. leg.; Inchoative f. of 2 *man-* (2 *ban-*). *Xak.* XI of *etme:kig* *ya:ğka: manğırđı:* 'he began to dip (*yağbağ*) the bread in oil and plunge (*yağmıs*) it into it' *Kaş.* *II* 197 (*manğırar*, *manğırma:k*).

SD *muñkar-* (b-) Trans. Den. V. fr. *muğ* (buğ); 'to cause distress' and the like. Pec. to *Xak.* *Xak.* XI of *anı: muñkardı: idtarrahu wa'mtaħana* 'he applied pressure to him and distressed him' *Kaş.* *III* 397 (*muñkarur*, *muñkarma:k*): *KB ayı muñkarsen bu kün sen meni* 'oh! you are distressing me today' 4024.

Dis. MNG

S *mengü:mengü:* See *beñgü:*.

Dis. V. MNG-

SD *münük-* (b-) Hap. leg.; Intrans. Den. V. fr. *I mün* (1 *bün*); 'to be faulty, defective', and the like. *Uyg.* VIII ff. *Civ.* the 28th hexagram *kuo* 'to commit a fault' (*Giles* 6,622) is translated *uluğ münükme:k TT I* 224.

Dis. MNL

SD *muñluğ* (b-) P.N./A. fr. *muğ* (buğ); 'sorrowful, melancholy, distressed', etc.

S.i.a.m.l.g. except SW with various phonetic changes. *Türkü VIII* ff. (of an omen) *muñlu:ğ ol anıñ yavlak ol* 'it is distressing and very bad' *Irkb B* 22: *Uyg.* VIII ff. *Man.-A M III* 30, 3 (ii) (endür-): *Xak.* XI *muñluğ er* 'a melancholy (*al-mumtahin*) man' *Kaş.* *III* 382: *KB muñluğ* is common as a stock epithet for 'suffering' mankind, e.g. *kamuğ barça muñluğ törütülmışi* 'all his created beings suffer' 5; o.o. 24, 28, 1056 (1 *ult-*), 1673 (*çirğuy*); 4403: (xiv *Muh.* *ma'yüb* 'vicious, defective' *mu:nlü:ğ Mel.* 52, 7; *Rif.* 148; prob. an error for *mü:nlü:ğ*): *Çağ.* xv ff. *muñluğ mu'lim wa muta'allim* 'distressing, distressed'; both meanings occur (*har dü amada*) *San.* 320v. 25 (quotns. for each meaning): *Xwar.* XIII *muñlu* (one MS. *buñla*) 'distressed' 'Ali 49: xiv *muñlu/muñluğ/muñluğ* ditto *Qutb* 112; *muñluğ Nahc.* 286, 6: *Kıp.* xiv *muñlu: (-ğ- mark)* *al-muñtác wa ma'nahu dü'l-ħaca* 'distressed, in need' *Id.* 89.

Dis. V. MNL-

SD *manıl-* (b-) Hap. leg.; Pass. f. of 2 *man-* (2 *ban-*). *Xak.* XI *etme:k sirke:ke: manıldı:* 'the bread was dipped (*subığa*) in vinegar' (etc.) *Kaş.* *II* 138 (*manılur*, *manılma:k*).

SD *münel-* (b-) Hap. leg.; Pass. f. of *müne:-*. *Xak.* XI *to:n münelđi:* 'the sides of the garment and the superfluous (material in the) hole for the neck (*qavāratuhu'l-zā'ida*) were trimmed' (*qu'ti'a*) *Kaş.* *II* 138 (*münelür*, *münelme:k*).

S *münül-* See *binil-*.

SD *mañla:-* (b-) Den. V. fr. *mağ*; 'to step, stride'. Survives with this meaning as *mağda-* in SE *Tar.* *R II* 2010 and 'to gallop' in several NE languages as *mañta-* ditto; *Khak.* *mañna-*. *Uyg.* VIII ff. *Bud.* *kşatrik begler mañın mañlap* 'striding with the gait of the *kşatriya* chiefs' *U IV* 8, 16 (and *I* 41, 1; both mistranscribed and mistranslated); a.o. *Tif.* 45b. 4 (*mağ*).

SD *meñle:-* (b-) Hap. leg. but see *meñlet-*, *meñlen-*; cf. *meñde:-*; Den. V. fr. *I meğ*, q.v., for a similar phr.; 'to look for, or pick up, grain'. *Türkü VIII* ff. *Irkb B* 49 (*eñle:-*).

SD *münle:-* (b-) Hap. leg.; Den. V. fr. 2 *mün* (2 *ban*). *Xak.* XI *er münle:đi:* 'the man sipped the soup' (*ħassā . . . al-maraqa*) *Kaş.* *III* 301 (*münle:r*, *münle:me:k*).

SD *meñlet-* (b-) Hap. leg.; Caus. f. of *meñle:-*. *Xak.* XI of *kazıg meñletti: al-qaṭa'l-baṭṭa'l-ħabb* 'he gave the goose (*Kaş.*, as usual, 'duck') grain (etc.) to pick up' *Kaş.* *II* 359 (*meñletür*, *meñletme:k*).

SD *meñlen-* (b-) Hap. leg.; Refl. f. of *meñle:-*; 'to pick up grain for oneself'. The *simürgük* is described as 'a bird like a nightingale' in the language of *Balāsāğün*, but the quotn. seems to be ordinary *Xak.* *Xak.* XI *Kaş.* *II* 290 (*simürgük*); n.m.e.

Tris. MNL

SD meġil:liġ (b-) P.N./A. fr. 2 meġi: (beġi!); 'joyful, happy', and the like. N.o.a.b. Türkü VIII ff. meġil:liġ beg er ermiş 'he was a happy beg' *İrkB* 5; a.o. do. 62: Uyğ. VIII ff. Man.-A *M III* 11, 3 (ii) (barımlık): Bud. alku meġil:liġ boldılar 'they all became joyful' *PP* 72, 3-4; eñçüliġ meġülüġ (sic) 'peaceful and happy' *TT IV* 12, 59-60; o.o. *U II* 45, 56; *Suv.* 192, 5 etc. (it has sometimes been mistranslated 'eternal' owing to confusion with meġlü (beġgü): 'eternal'): *Xak.* XI *KB* meġil:liġ bodun kim bu yaġlıġ beġi; meġil:liġ beġ ol kolsa bodnu yeġi 'happy are the people who have a beg like this; happy is the beg if his people seek what is good for him' 1789 (the MSS. have some v.l.s, but this was the original text); o.o. 1975, 5398, 6370.

SD meġi:lik (b-) A.N. fr. 2 meġi: (beġi); 'joyfulness, happiness'. Uyğ. VIII ff. Man. tı turkaru meġil:liġin (sic) 'in complete and lasting happiness' *TT III* 110: Bud. *U II* 34, 6-7 (asıġlık); *Suv.* 354, 7 (étıġsız): (*Xak.* XIII(?) *Tef.* meġülüik 'eternity' is a parallel A.N. fr. meġgü (beġgü)).

Tris. V. MNL-

SD 1 meġi:le:- (b-) Den. V. fr. 2 meġi: (beġi); 'to rejoice; to be happy'. N.o.a.b. It is possible that *Kaş.*'s translation of 2 meġi:le:- is purely imaginary and based on a false etymology; the verse quoted certainly contains 1 meġi:le:-. Türkü VIII ff. (seated on a golden throne) meġi:leyür:men 'I am happy' *İrkB* 1; o.o. do. 4, 28, 51, 56; Bud. (that man) meġi meġi:leyür 'is happy' *TT VI* 198.

SD 2 meġi:le:- (b-) Den. V. fr. 1 meġi: (béfil); n.o.a.b. *Xak.* XI er meġi:le:di: 'the man ate the brain' (*al-dimāġ*); this is the original (meaning); then this was used in speech (*fi'l-kalām*) in the same contexts as the Ar. phr. *fūā lak* ('you have been invited'), that is that a man must slaughter a sheep to get the brain which is the best part of the animal; and whoever is honoured (*ukrima*) by the slaughter of a sheep for the sake of the brain and has it placed before him is greatly complimented (*muhtaram*); then this word is used for anyone who receives special food, it is addressed to him; (in a verse) *eren tapup* (ʔso read) meġi:le:di: (MS. *meġi:le:di:*) *yan'amul-ricāl min'al-amwālī'lalī nahabūhā* 'the men rejoice at the spoils which they have captured' *Kaş.* III 405 (no Aor. or Infin.).

Dis. MNM

SD maġım (b-) N.S.A. fr. maġ-; 'a single stride'. N.o.a.b. *Xak.* XI *KB* (a man is born and mounts the horse of time) *künl bir maġım ol tünl bir maġım* ('each of) his days is one stride and (each of) his nights one stride' 1389.

Dis. MNR

S miġar: See biġar:.

Dis. V. MNR-

magra:-/müġre:- Introductory note. Both these *V.s.*, which seem to have an onomatopoeic origin and to represent earlier forms **bagra-*/**büġre:-*, mean 'to make a noise' of some kind. *Kaş.* uses the first only of human beings and the second only of animals, and this distinction survives in most early languages, although reversed in *Çağ.* In modern times the first s.i.a.m.l.g. except *SW* with some phonetic changes, e.g. *NC Kıv. mara-*, and means only 'to bleat' or 'to low', and the second survives only(?) in *NW Nog. müġre-* 'to bellow'.

S magra:- (b-) 'to shout'. Türkü VIII ff. Man. *M I* 6, 10 (ün): Uyğ. VIII ff. Man. *M III* 9, 12-13 (i) (ünde-): Bud. *İnlsin okıyu maġadı* 'he shouted calling his younger brother' *PP* 58, 3-4; *Xak.* XI er maġar:di: 'the man (etc.) shouted' (*sāha*) *Kaş.* III 402 (maġra:r, maġra:mak): *Çağ.* xv ff. magra:- (spelt) of a cow, sheep, and the like 'to low, bleat' (*nāla kardan*); and of a man (*insān*) they say muġra- (sic) *San.* 319r. 8: (*Xwar.* XIV *maġla-* '(of a cock) to crow' *Qutb* 110): *Kom.* XIV 'to bleat' *maġra-CCG*; *Gr.* 163 (quots.). (*Kıp.* XIV *ađana* 'to call to prayer' *banla-/bañġla- Bul.* 32v.: XV *ađana min'al-ađān l'l-salāi maġla-* (sic, for *maġla-*) *Kav.* 75, 7; *ađana maġla- Tuh.* 5b. 13; a.o.o.: *Osm.* XIV ff. *baġla-* 'to shout, call to prayer; to crow; to thunder'; in several texts *TTS I* 74; *II* 103; *IV* 73).

S müġre:- (b-) 'to bellow, low, bleat', etc. Türkü VIII ff. (I am a maral deer) müġre-yür:men 'I bellow' *İrkB* 60: Uyğ. VIII ff. Bud. *Suv.* 12, 21-2 (aġrım-): *Xak.* XI urđ müġre:di: 'the bull bellowed' (*xāra*) *Kaş.* III 403 (müġre:r, müġre:me:k): XIV *Muh.* (among animal noises) *tuġā'u'l-baqar wa'l-ġanam* 'lowing, bleating', *muġra:mak* (sic; -mak is a common error for -mek in *Muh.*) *Mel.* 73, 11; *Rif.* 176: *Çağ.* xv ff. *muġra-/muġraş-/muġray-/muġurġa-* (all spelt) *nāla kardan insān* of a man 'to shout'; and of animals they say *maġra- San.* 320r. 7 (quots.): *Kom.* XIV 'to low' *muġra-CCG*; *Gr.* 166 (quots.).

SD maġrat- (b-) *Hap.* leg.; *Caus.* f. of *maġra:-*. *Xak.* XI ol anı: maġratı: *aşātalı wa şayyahahu* 'he made him call out and shout' *Kaş.* II 358 (maġratu:r, maġratma:k).

SD müġret- (b-) *Hap.* leg.; *Caus.* f. of *müġre:-*. *Xak.* XI ol urđı: müġretti: 'he made the bull bellow' (*axāra'l-tawr*); and one says ol eşçıl: müġretti: 'the fire made the pot boil violently and noisily' (*aġlat . . . bi-fawarān wa şawt*); and one says ol erni: uru:p müġretti: 'he beat the man till he made him howl and bellow like an ox' (*a'wāhu wa axārahu xuwāri'l-baqar*) *Kaş.* II 358 (müġretür, müġretme:k).

SD maġraş- (b-) Co-op. f. of *maġra:-*; s.i.s.m.l. following the modern meanings of

mağra:- **Xak.** XI (the cloud rose noisily) **akti: akın müğreşi:** 'the stream flowed with a babbling sound' (Hend., *bi-ranin wa xarir*); (the people were astonished by it) **kökrer takı mağraşur Kaş.** translates *wa hiya tar'ad wa taşih wa tabriq* 'and it (the cloud) thunders and crashes and flashes with lightning', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)' **Kaş. III** 398, 25-7; n.m.e.

SD müğreş- (b-) Co-op. f. of **müğre:-**; n.o.a.b. **Xak.** XI (in the spring) **sığır buka: müğreşür:** 'the bulls and cattle bellow joyfully' (*xāra . . . faraha(n)*) **Kaş. II** 79, 21; a.o. **III** 398, 25-7; n.m.e.: **Çağ.** xv ff. **San.** 320r. 7 (**müğre:-**).

Dis. MNS

F or S **mansız** or **mensız** See **bensiz**.

SD mü:nsız (b-) Hap. leg.; Priv. N./A. fr. **mü:n** (I **bü:n**); 'without defects, sound-hearted'. **Xak.** XI **Kaş. III** 140 (I **bün**).

Dis. MNŞ

?S **müñuş** 'a corner'; first appears in the medieval period and survives in NE/NC Bar., Tob. **müyüş R IV** 2221: SC Uzb. **muyış**; it seems to be an unusual Sec. f. of **büñüz**, q.v. (**Xak.**) xiv **Rdğ. bir müñüşde** 'in a corner' (in hell) **R IV** 2220 (quotn.): **Çağ.** xv ff. **müñüş gışa-i xāna wa sarā** 'the corner of a house or mansion' **San.** 321r. 4 (quotn.): **Xwar.** xiv **müñüş** 'corner, secluded nook' **Qutb** 113; **Nahc.** 268, 13; 321, 4: **Kom.** xiv 'corner' **müñüş CCG**; **Gr.**

Dis. V. MNŞ-

PUSD miñeş- (b-) 'to ride behind someone else on the same horse'; the word, which carries a *damma* as well as a *hasra* on the *mim*, appears in **Kaş.** under the heading *wa naw' minhu* 'and another sort of it' in a section containing V.s with four consonants, the second being -ñ-, after **meñdeş-** and before **küñren-** (**kéñren-**), which perhaps implies a spelling **miñgeş-** or even **miñgeş-**. It survives with the same meaning in SE Tar. **miñgeş- R IV** 2150; **Türki miñgeş- BŞ** 707; **NC Kzx. miñgeş-:** SC Sart **miñış- R IV** 2150; **Uzb. miñgaş-:** NW Kk. **miñgeş-**, and in SW Osm. **bingış-** (of teeth) 'to overlap' **Sami** 335. Morphologically it seems to be the Co-op. f. of a Den. V. fr. ***binış-**, a N.Ac. fr. **bin-**. **Xak.** XI **ol meniş birle: miñeşdi: irtadafa ma'i'l-faras wa nahwahu** 'he rode behind me on a horse or the like' **Kaş. III** 399 (**miñeşür:**, **miñeşme:k**).

Dis. MNZ

S **meñiz** See **beñiz**.

S **müñüz** See ***büñüz**.

SD meñzeg (b-) Dev. N. fr. **meñzet-** (**beñzet-**); 'likeness, resemblance; something

'resembling'. N.o.a.b. **Xak.** XI **KB anıq oxşağı yok azu meñzegl** 'there is nothing like or resembling Him' 16; a.o. 17 (I **bo:ğ**): XII(?) **Tef. meñzeg** 'example; (physical) shape' 222: xiv **Muh. al-miñl** 'similarity, resemblance' **meñzeg Mel.** 85, 3; **Rif.** 191.

Dis. V. MNZ-

S **meñze-** See **beñze-**.

S **meñzet-** See **beñzet-**.

Tris. MNZ

SD müñüzge:k (b-) Hap. leg.; Den. N. fr. **müñüz** (***büñüz**) in the sense of 'something horny'. **Xak.** XI **müñüzge:k** 'hard skin on the hand (*macalu'l-yad wahwa'l-ğilaz*) which results from manual labour' **Kaş. III** 388.

SD meñizlig (b-) P.N./A. fr. **meñiz** (**beñiz**); 'beautiful' and the like. N.o.a.b. **Uyg.** VIII ff. **Bud. U III** 57, 6 (i) (**osuğluğ**): **Civ. TT VII** 26, 17-18 (**körklüg**).

SD meñizsiz (b-) Hap. leg. ?; Priv. N./A. fr. **meñiz** (**beñiz**); 'unbeautiful'. **Uyg.** VIII ff. **Man. M III** 37, 16 (i) (**öñsüz**).

Tris. V. MNZ-

SD meñizlen- (b-) Hap. leg.; Refl. Den. V. fr. **meñiz** (**beñiz**). **Xak.** XI **kışi: meñizlendi: hasuna wachu'l-insān** 'the man's face was beautiful' **Kaş. III** 407 (**meñizlenür:**, **meñizlenme:k**).

SD müñüzlen- (b-) Hap. leg.; Refl. Den. V. fr. **müñüz** (***büñüz**). **Xak.** XI **kuzi: müñüzlendi: ʔala'a qarnu'l-hamal** 'the lamb (etc.) grew horns' **Kaş. III** 408 (**müñüzlenür:**, **müñüzlenme:k**).

Mon. MR

F **mir** 'honey'; l.-w. fr. Chinese *mi* (*Giles* 7,834; *Pulleyblank*, Middle Chinese *miit*, in some 1st millennium NW dialects *mir*); the Chinese word is itself a l.-w. fr. Tokharian B *mit*, which seems to exclude the possibility that *ba:l*, q.v., was taken fr. Tokharian. Pec. to **Uyg.** **Uyg.** VIII ff. **Bud. mir** in a list of drugs, etc. **Sw.** 596, 1: **Civ. mir** is included in several prescriptions in **H I** 114, 128; **Dat. mirka do.** 143.

Mon. MRC

F **mirç/murç** 'pepper'; ultimately der. fr. Sanskrit *marica/marica*, same meaning, prob. through some Iranian(?) intermediary. The alternative medieval form **burç** shows the same sound-change **m > b** that seems to have occurred in **ba:l**, q.v. S.i.a.m.l.g. with some phonetic changes and initial **m-** in NE, SE, NC Kır., and SC and initial **b-** in NC Kzx., NW, and SW (Tkm. only). Cf. **bitmül. Uyg.** VIII ff. **Civ. kara murç** 'black pepper' **H I** 134; **murç do.** 7, 49; **TT VII** 22, 3: xiv **Chin.-Uyg. Dict. hu chiao** 'black (lit. foreign) pepper' (*Giles* 4,930 1,350) **murç R IV** 2195;

Ligei 183; **Xak.** XI **murç** *al-fulful* 'pepper' *Kaş.* I 343; a.o. II 186 (**soktur-**); **Çağ.** xv ff. **burç fulful**; **burç** ditto, also **isti ot** and in *Rümi büber San.* 132v. 13; **Kom.** xiv 'pepper' **burç CCI**; **Gr.**: **Kip.** XIII (among cooking materials) *al-fulful* (MS., in error, *al-ğuff*) **burç Hou.** 17, 18; xiv **burç (-c)** *al-fulful* *Id.* 29; *Bul.* 7, 1; **Osm.** xiv to xvi **burç** 'pepper' in several texts *TTS* I 126; II 178; IV 134.

Dis. MRD

F merdek Hap. leg.; presumably l.-w. fr. *Pe. mardak* 'a little man', Dim. f. of *mard*. **Xak.** XI **merdek** 'the young of a bear' (*waladu'l-dubb*) and is called **ađığ merdeki**: 'bear-cub' (*al-daysam*); and some Turks call 'the sucking pig' (*al-xinauș*) **toğuz merdeki**: *Kaş.* I 480.

Dis. MRM

F marım Hap. leg.?, l.-w. fr. Sanskrit *marmā* 'a joint, or other external part of the body'. This is not the word in *Uyğ.* IX *Suci* 7 and 9 **marıma**; **marımınça**: which is the Syriac l.-w. *mār* 'teacher' with the 1st Pers. Poss. Suff., 'to my teacher, like my teacher'. *Uyğ.* VIII ff. *Bud.* *TT III*, p. 26, note 5, 11 (*yüze:gü*).

Dis. MRZ

F maraz Hap. leg.; in the meaning 'paid labourer' it is a l.-w. fr. Sogdian *maraz*, see Benveniste in *Journal asiatique*, vol. 236, pt. 2, 1948, p. 184; *xyār* in the longer phr. is a synonymous Sogdian l.-w. **Xak.** XI **maraz** *al-iğlim* 'indigo': **maraz**: 'a paid labourer' (*al-'acir*); one says **xıyar maraz**: *Kaş.* I 411.

Mon. MŞ

VUF mü:ş one of several words for 'cat', see **çetük**, and no doubt a l.-w., but not *Pe.*, where *müş* means 'mouse, rat'. As such Hap. leg., but some of the modern words listed as cognate to **maçı**: may be more cognate to this word. **Çiğil** XI **mü:ş** *al-hirra* 'female cat'; in *Oğuz çetük Kaş.* III 127; o.o. I 391 (*küvük*) and, with **Xak.** words and provs., in I 438, 14; II 14, 18; 105, 24; III 165 (*küvük*); 267, 19.

Dis. MŞÇ

VUF maşıç Hap. leg.; no doubt a l.-w. **Xak.** XI *al-'inabu'l-gürbib* 'high quality black grapes' are called **maşıç üzüm**: *Kaş.* I 360.

Dis. MŞÇ

VUF mışkiç Hap. leg.; l.-w. fr. Sogdian *muskıç* 'wild cat'; cf. *manu*: *Uyğ.* VIII ff. *Civ.* *H I* 57-8 (*ergüz*).

Dis. MYA

S méyl See ***bañil**.

Dis. MYB

PU muya:w- Hap. leg.; 'to mew'; an obvious onomatopoeic. The pronunciation is quite un-

certain; the only form is apparently a Ger. in -u: spelt **muya:wu** or **muya'ur**, but as neither can be der. fr. any ordinarily shaped Turkish V. the word may be a mere onomatopoeic. **Xak.** XI **mü:ş ođlı**: **muya:wu tuđdı**: 'a kitten is born mewing' (*Kaş.* *waladu'l-hirra ya'mü umā* 'the kitten mews like its mother') *Kaş.* II 14, 18; n.n.m.e.

Dis. MYĞ

S mayak See ***bañak**.

VUS muyğa: (b-) Hap. leg.; a pejorative Adj. perhaps meaning 'headstrong' or the like. Morphologically it might be a Dev. N./A. fr. ***muy-** (***buñ-**) parallel to **muyğak**, if that can be taken as a Dev. N./A. fr. the same V. *Uyğ.* VIII ff. *Bud.* *TT VI* 254-5 (*ty-*).

S?D **muyğak** (**buñğak**) 'the female maral deer'. It is twice spelt *munğak* in the Vienna MS. of *KB*, and although this may be merely an error of a kind common in that MS. it may be a reminiscence of the original form of the word, which is morphologically a Dev. N./A. (connoting habitual action), cf. **muyğat**: Survives in NE Tel. **muyğak** *R IV* 2170; *Khak.* **muyğax**; other languages use the Mong. l.-w. *maral*. *Uyğ.* VIII ff. *Man.* *M I* 35, 5 (*éder*); *Bud.* **muyğak** *Usp.* 102c. 5; **muyğakkiya** *Dim.* f. *do.* 3; **Xak.** XI **muyğak** (MS. *mayğak*) *al-ahnaş mina'l-nās wa'l-acrad min dawā'itl-hawāfir* 'a man with bow legs and a short-haired hooped animal' *Kaş.* III 175 (no doubt the same word, with a suggestion of its character as a Dev. N./A.): *KB* **siğun muyğak** 'the male and female maral deer' 79 (*ağna:-*), 5374.

Tris. V. MYĞ-

SD mayaka:- (**bañaka:-**) Hap. leg.; *Den.* V. fr. **mayak** (***bañak**); 'to defecate'. *Uyğ.* VIII ff. *Civ.* *TT VII* 42, 5 (*art*).

Dis. MYL

SD mayıl (**bañıl**) Hap. leg.; 'over-ripe'; apparently Intrans. Dev. N./A. fr. **may-** (***bañ-**); cf. **mayıl-**. **Xak.** XI **mayıl** (*yā*) unvocalized) **yemiş** 'the word for any fruit when it has become soft (*lāna*) after it has ripened (*nađica*) and passed its prime' (*cāwaza haddahu*), for example a peach or soft large melon *Kaş.* III 168.

Dis. V. MYL-

SD mayıl- (**bañıl-**) Pass. f. of **may-** (***bañ-**); 'to be over-ripe', cf. **mayıl**, **mayıș-**. There are traces of **may-** and its der. f.s. in several modern languages; NE *Kaç.*, *Kız.*, *Koib.*, *Sag.* **mayık-/mayıl-** 'to be exhausted, weak' *R IV* 2014; *Khak.* **mayıx-**: NC *Kır.* **mayı-** 'to be damaged' *do.*; **maytar-** 'to bend' (Trans.); **mayrı-/mayıș-** 'to bend (Intrans.)', to be bent'; *Kzx.* **may-** 'to be exhausted, weak' *R IV* 1986; **mayır-** 'to bend' (Trans.); **mayıș-** 'to bend' (Intrans.); *NW* *Kırım* **mayıș-** 'to be bent, to collapse' *R IV* 2015.

The same general connotation runs through the whole group. **Xak. xı ka:ğu:n mayıldı:** 'the fresh water-melon went bad (*infasaxa*), that is when it is kept overnight and becomes over-ripe', also used of any fruit *Kaş. III 190* (**mayılu:r, mayılma:k**).

Dis. MYM

VUSD **moyum (b-)** Hap. leg.; N.S.A. fr. ***moy-** (***boñ-**); 'confused' and the like, cf. **moymal-**, **boymaş-**. Uyğ. VIII ff. Bud. Chinese *hun* 'confused' (*Giles 5,239*) is translated **moyum adirtsız Hüen-ts., Briefe**, p. 34, note 1929.

Dis. V. MYM-

VUSD **moymal- (b-)** Hap. leg.; Pass. Den. V. fr. **moyum**; cf. **boymaş-**. Uyğ. VIII ff. Bud. **üjlkde moymalmışlarka aç a yaða söz-leyür erdl** 'he spoke and expounded (Hend., the true doctrine) to those confused by the letter (of the scriptures)' *Hüen-ts. 1929-30*.

Dis. MYN

S **muya:n** See **buyan**.

Tris. MYN

SDF **muyançılık (b-)** Hap. leg.; A.N. fr.

a N.Ag. fr. **muya:n (buyan)**. **Xak. xı muyançılık al-tawassuŋ wa'l-fulh bayna'l-raculayn** 'mediation and reconciliation between two people'; one says **sen muyançılık kıl** 'mediate between us'; its origin is **muya:n al-tawâb** 'recompense for good deeds' *Kaş. III 179*.

SDF **muyanlık (b-)** Hap. leg.; A.N. (Conc. N.) fr. **muya:n (buyan)**; 'a charitable institution'. **Xak. xı KB 489 (buğad-)**.

Dis. MYŞ-

SD **mayış-** (**bañış-**); Co-op. f. of **may-** (**bañ-**); 'to collapse' and the like. S.i.s.m.l., see **mayıl-**. **Xak. xı er yérke:mayışdı:** 'the man stuck (*lazıqa*) to the ground', because of obstinacy or laziness (*min hırânihi wa kasalîhi*), that is when he is ordered to do something and refuses to accept the order (**mayışu:r, mayışma:k**; the *yâ* carrying both *kasra* and *damma*): **yamaşdı:**, metathesized form of **mayışdı:** (**yamaşu:r, yamaşma:k**; so vocalized owing to confusion with I **yamaş-?**) *Kaş. III 189*.

Mon. MZ

S **moz** See **boz:**.

S **muz** See **bu**

The only basic Turkish words beginning with *n-* are *ne*; and *neç*, and even *neç* may be ultimately der. fr. *ne*. The other words listed below are either der. f.s, Sec. f.s, or l.-w.s. Several other l.-w.s occur in *Uyg.*, some frequently, but are not listed below since they never occur except in Man. or Bud. religious works and so never really became part of the language. These include Sanskrit l.-w.s like *namo* 'homage' and *nirvan* '*nirvāna*', and Iranian (mostly Sogdian) l.-w.s like *niğoşak* 'Hearer' (a Man. technical term), *noş* 'elixir', and *nızvani* 'emotion, passion'. In the latest *Uyg.* texts and in later languages there are also a few Mong. l.-w.s like *nökör* 'personal servant, friend' and in the Islamic period many Ar. and Pe. l.-w.s; the only one likely to cause confusion is *Pe nā* 'not', which occurs as early as *KB* 17, 18, etc., usually with a Neg. V.

Mon. NA

ne: originally an Interrog. Pron. 'what?' used in speaking of inanimate objects in the same way that *kim* is used of animate beings, and like that word also used as a Pron. Adj. and later, under the influence of Indo-European grammar, as a Relative and occasionally in an exclamatory sense. In all these meanings it is sometimes also used of animate beings. As well as the derivatives below some oblique cases are almost used as Adv.s. The word and its der. f.s are discussed at length in *v. G. ATG*, see Index, p. 212. C.i.a.p.a.l. *Türkü VIII ne*: *xağanka: işig küçig bérürmen* 'to which *xağan* shall I offer my services?' *IE* 9, *II E* 9; (we are an army of two or three thousand) *kelteçimiz bar mu*: *ne*: 'would it be (a good thing) for us to come?' *T* 14; *ben sağa: ne*: *ayayın* 'what shall I say to you?' *T* 32; *neke: tezer biz . . . neke: korkur biz . . . ne basinalım teğelim* 'Why are we running away? . . . Why are we afraid? . . . Why should we be downcast? Let us attack.' *T* 38-9; a.o. *T* 57: *viii ff. añrğ kilinç:ğ şimnu: ne*: *yavlak çulvu: saktıntı*: 'what evil blasphemy did that wicked demon think of?' *Toyok III v. 2-7 (ETY II 178)*: *Man. ne bar ermiş tēpen biltimiz* 'we knew what existed' (before there was a heaven and earth) *Chuas*. 163; (if our prayers have not reached God) *ne yérde tıdıntı tutuntı erser* 'but have been obstructed or detained somewhere' *do.* 217-18; (we knew) *tegrill yekil nede ötrü süğüşmiş* 'why heaven and the demon fought?' 164-5; o.o. *do.* 169, 172, etc.; *ne üçün tēser* 'if one says "why?"' *M III* 6, 7 (i); *Uyg.* *viii ff.* *Man.-A ne üçün tēser* *M I* 23, 29; *ne er sen* 'what man are you?' *do.* 33, 19; *Bud. ne üçün* 'why?' *PP* 4, 5 etc.; *neke*

'why?' *do.* 5, 2 etc.; *tususi ne bar* 'what advantage has it?' *PP* 21, 1; Sanskrit *yāvaccā* 'and as much as' *ne*: *yañlıg yeme: TT VIII A.2*; *ne: yörüg* 'what interpretation?' *do. II.6*; *ne ayıtmiş kerçek* 'what ought one to ask?' *TT X* 16; o.o. *do.* 55, 197, etc.; *ne yeme* followed by Conditional 'whatever' (may . . .) *TT IV* 10, 8 etc.; *ne erser asiğka tusuka kirmedi* 'did not enter into any kind of advantage (Hend.)' *Suv.* 612, 2-3; *Civ. ne busuş ol* 'what grief is there?' *TT I* 187; *ne ada bolğay* 'what danger will come?' *do. VII* 30, 2—*ne kim iş kilsa* 'whatever he does' *do.* 28, 37 (in these texts *neğü:* is much commoner than *ne*): *Xak. xi ne*: a Particle (*harf*) meaning *mā dā* 'what?'; hence one says *ne: tērsen* 'what do you say?': *ne*: a Particle expressing surprise (*al-ta'accub*), hence one says *ne: me: edğü: kişi: ol* 'what a good man (etc.) he is!' or *ne: me: yavuz neç ol bu*: 'what a bad thing this is!' *Kaş. III* 214; and about 20 o.o. as either an Interrog. Pron. or Adj., e.g. *ne: uğurda: keldiñ* 'at what time did you come?' *I* 53, 14; *KB ne* 'what?' is common in conversation, e.g. *tileki ne ermiş* 'what was his wish?' 503; o.o. 507, etc.—*ne erse* 'anyone' or 'anything', declined as a N., is common, e.g. *ne ersedin ermez seniñ birliñikñ ne erselerigñ sen törüttüñ seniñ* 'Thou has no oneness with anyone; any that Thou hast created are Thine' 13; *xiii(?) At. ne* 'what?' as a Pron. or Adj. is common, e.g. *tavar asğı ne ol* 'what is the advantage of wealth?' 287; *ne neç bar* 'what thing is there?' (as good as knowledge) 100—*billisiz ne aysa* 'whatever the ignorant man says' 119—*ne kim kelise erke* 'whatever comes to a man' 145; *Tef. ne* 'what?'; *ne kim* (. . . *erse*) 'whatever'; *nerse* 'some, something' 227-8; *xiv Muh. ays* 'what?': *ne: Mel.* 5, 7; *Rif.* 75; (Interrog.) *mā* 'what?': *né* (*sic*) 16, 15; 94 (followed by examples); *ne*: has an Interrog. meaning and corresponds to *ayy say* 'what?', e.g. 'what are you doing?' *ne: kilurisen*; 'what do you want?' *ne: tilerisen* 17, 19; 96; *Çağ. xv ff.* the entries in *Vel.* are confused; *né* is translated by *ne*, and oblique cases, etc., of *né* by corresponding oblique cases of *ne*, e.g. *nege neye* that is *ne için* 'why?', also *ne nesneye* 'to what thing?', but the *Acc. Suff. -ni/ni* is also entered as a separate word and so translated *fulān* 'so-and-so', and the *Gen. Suff. -niñ/niñ* translated *fulanun* 391 ff.; *né* is a word which when placed at the beginning of a sentence means *çih* 'what?', the Pe. Interrog. Pron. (and at the end of a word *-ni/-ni* is the *Acc. Suff.*) *San.* 322r. 3 (various der. f.s and phr. like *né için* 'why?' follow): *Xwar. xiv né* 'what?': *nerse* 'thing' *Qub* 113; *MN* 250, etc.; *Kom. xiv ne* (also *nege, neden*) occurs as an Interrog., Indefinite, and

Relative Pron./Pron. Adj. CCI, CCG; Gr. 168-9 (quotns.): Kıp. XIII *ayş ne*: Hou. 56, 15 ff.; XIV *ne*: *ayş şay' İd.* 89; *ayş ne*; 'alâ *ayş neçün* (-c-) *Bul.* 15, 6; *fi'l li-ta'accub ne*; *li-acal ayş ne-nüñ wüçün* (sic) *do.* 16, 2-3; XV *ne*: (*bi-imâla*, i.e. *ne*: not *na*;) *ayş*; also *ne*: *Kav.* 16, 8 (various der. f.s and phr. follow): Osm. XIV ff. *ne* with various idiomatic meanings and in phr.; c.i.a.p. TTS I 525 ff.; II 702 ff.; III 517 ff.; IV 584 ff.

D *nü*: Hap. leg.; no doubt, as *Kaş.* says, a crisis of *ne:ğü*: *Xak.* XI *nü*: a Particle (*harf*) used instead of *ne*: and meaning *mâ dâ*; hence one says *nü: tē:rsen* 'what do you say?'; originally *ne:ğü*: but abbreviated *Kaş.* III 215.

Tris. NBS

F *nēvaşığı* 'a good spirit'; ultimately der. f. Middle Pe. *nēw wāşig*, prob. through the Tokharian A form *naiwāsik* (see TT X, p. 57). The word is discussed in Sir Harold Bailey, *Indoiranica*, BSOAS XVIII, 1957. N.o.a.b. Uyğ. VIII ff. Bud. *nayvaşığı teğrikerke* 'to the good spirits and gods' U II 80, 64 (and see note, p. 83); a.o. TT X 271; XIV *Chin.-Uyğ. Dict. shēn* 'supernatural being' (Giles 9,819) *nayvaşığı U II*, p. 83, note 64; *Ligeti* 184: Xwar. XIII(?) *yaxşı nevşiglerdin* (so read?) *körüklügrek erdi* 'he was more beautiful than the good spirits' *Oğ.* 7-8.

Dis. NCA

D *ne:çe*: Equative f. of *ne*: properly an Interrog. Pron. 'how many?', but with Indefinite and Relative connotations in some contexts, see v. G. ATG, paras. 195 etc.; sometimes declined as a N. S.i.a.m.l.g. except NE(?); but note that 'how many?' is *neçe* in SW Az., *nice* in Osm., and that in both languages *nece* means 'in what language?' *Neşe* 'why? how?' etc. which occurs in some mediæval and modern languages seems to be not a Sec. f. of this word but a crisis of *ne* *işer fr.* 2 l.ş. *Türkü VIII ff.* Man. *neçe yügürür ertl ança* 'the more he ran, the more' (he vomited) *M I 7*, 12-13; phr. like *bēs teğriğ . . . neçe sidimiz bertdimiz erser* 'inasmuch as (or to the extent that) we have injured and hurt the five gods' *Chuas.* 51-2 are common in this text: Uyğ. VIII ff. Man.-A *neçe otaçı otın birle kelser* 'however many physicians come with their remedies' *M I 15*, 6-7; *neçeke teğl* 'to the extent that' (men and women fail to partake of the strength of the five gods) *do.* 16, 16: Man. *neçe . . . işler küdüğler erser* 'however many . . . undertakings there may be' *TT II 16*, 41-5: Bud. *neçe . . . bar erser* 'however many . . . there may be' *TT IV 16*, 62; *VIII H.10* (*ne:çe*): *Suv.* 530, 2 etc.—Sanskrit (let a man strive) *tāvāt yāvad arthasya niṣpati* 'so much as will achieve his purpose' *ança:ka teğl ne:çe:ke: teğl aşığnıñ bütmekli bolsar* (p- . . . p-) *TT VIII E.44*; a.o. *do.* 45—*neçe teğlig* 'like what?' (Interrog.) *U III 73*, 2; 'how!' (exclamatory) *TT X 345*—*neçeđe kēn tēmin*

öğlenip 'after some time he completely recovered consciousness' *Suv.* 619, 18-19; *neçeđe ölser* 'as soon as he dies' *U III 43*, 19; a.o. *do.* 80, 3: Civ. *bu yérke neçe uruğ batsar* 'whatever quantity of seed is planted in this land' *USP.* 28, 5: *Xak.* XI *neçe*: a Particle (*harf*) meaning *kam*: *fi'l-adad* 'how many?'; hence one says *neçe: yarma:k bérđin* 'how many *dirhams* did you give?'; *wa yakün ayda(n) istifhâma(n)* 'and it is also Interrogative' (sic) *Kaş.* III 220; similar o.o. *I 49* (I é:n); *III 157* (sa:n)—*avçı: neçe: al bilse: adığ ança: yo:l bilür* 'however many tricks the hunter knows the bear knows as many ways out' *I 63*, 13; a.o. *I 332*, 12—*neçe: yitiğ biçe:k erse:* 'however sharp a knife is' *I 384*, 24; o.o. *I 458*, 13; *III 38*, 20 (*neçe: me*): *KB neçe* 'however much, or many', usually w. Conditional, is common 23, 114, 347, 736, etc.; *neçe me* same meaning 918, etc.; sometimes almost 'whenever', e.g. 247: XIII(?) *At. neçe* is common, usually w. Conditional 'however much'; 'how much?' 180; 'why?' 181; *neçe me* 'however much' 38, 174; *Tef. neçe* 'how many?; however much'; *neçe me* 'however much'; *neçe kim bardı erse* 'whoever (or however many?) went'; *bir neçe* 'a few' 229; (*neşe* 'why?' 230): XIV *Muh. kam istifhâmiya neçe: Mel.* 17, 6; *Rif.* 95; (*li-ma* 'why?' *neşe:* 43, 7 (only)): *Çağ.* xv ff. (*neşe nice* in the sense of 'because' (*zirā*) *Vel.* 393); *neçe* (spelt) *çih qadr wa har çand* 'how much?; however much' (quotn.); *neçe* (spelt) *çand tā* 'how many times?' (quotn.) *San.* 322v. 15: Xwar. XIII *neçe* (*neşe* 'how?') 'Ali 17; *bir neçe* 'some' *do.* 54: XIII(?) *bir neçe* 'some' *Oğ.* 153: XIV *neçe* 'how many?; however many' *Qutb* 114; *MN 44*, etc.; *neçe me kim muhimim* 'however important' *Nahc.* 241, 2; (*neşe* 'why?') *do.* 237, 3-8; 238, 6 etc.; *Kom.* XIV 'how much?' *neçe CCI*; *neçe me* 'however much'; *ança . . . neçe* 'so much . . . as' *CCG*; *Gr.* 169 (quotns.): Kıp. XIII *kam neçe*: (-c-) *Hou.* 50, 15; 55, 8 ff.; *bi-kam* 'for how much?' *neçe:ye*: *do.* 55, 13 ff.: XIV *neçe*: ('with -ç-') *kam İd.* 89; (TKm. *neşe: li-ma do.* 90); *kam neçe*: (-c-) *Bul.* 15, 5; xv *kam neşe*: (-ç-) is the usual script for -ç- in *Kav.* 16, 21 ff.; if you ask a question about a number you say *neçe* (-c-) *Tuh.* 57a. 13 ff.; *kullamā* 'whenever, whatever' *neşe ki do.* 89b. 9: Osm. XIV ff. *nice/nıçe* 'how?; what?; several; often' and in several idioms including *nıçe me*; c.i.a.p. TTS I 526 ff.; II 705 ff.; III 521; IV 588 ff.

Dis. NCD

F *nıjda:ğ* Hap. leg.; obviously an Iranian (?Sogdian) l.-w. Cf. *bile:ğü*: *Xak.* XI *nıjda:ğ*, 'with -j-', *al-mışhad* (MS. *maşhad*) 'whetstone' *Kaş.* I 465.

Dis. NCG

D *neçük* unusual der. f. of *ne*: with Suff. -çük (very rare; function obscure); properly 'how?', occasionally 'why?' or as a Relative or Indefinite Adv. Prob. a very old word. The

Instr. **neçükün** and an odd Den. V. form **neçükledi**; both rare, are included here for convenience. Survives only(?) in SE Türki: SC Uzb.: NW Kar. L., T. Türkü VIII ff. (I am a young gazelle) **otsuz suvsuz kaltı**; **uyın neçük yorın**: 'how can I get on without grazing or water? How am I to walk?' *Irkb* 45; **Uyg.** VIII ff. Man.-A (the god Normuz had a merciful heart) **şimnuğ neçükledi ölürdi** 'how did he (come to) kill the demon?' *M I* 19, 10: Chr. (go and seek him) **neçükün bulsarsızler** (so read) 'how-ever you find him' (come back and tell me) *U I* 6, 2; a.o. *do.* 6, 5 (ün-); Bud. **él törü neçük tutarbiz** 'how shall we maintain the realm and customary law?' *PP* 9, 6; a.o. *do.* 54, 4; *U III* 48, 12; *U IV* 10, 76—**kaltı neçük** 'just as' *Suv.* 139, 7 and 19—**neçükün** 'how?' *PP* 12, 6; *Kuan.* 98; *Hien-tz.* 71, etc.—**neçükledi** (*šic*, transcribed *neçekledi*) **oğ-ğurak teğingülük bolur** 'how must one definitely attain?' *U III* 4, 8-9; **neçükledi** . . . **ığ toğa kétmez** 'how is it that the diseases (Hend.) . . . do not disappear?' *U IV* 10, 62-3; **Yapa:ku: xı neçük** a Particle (*harf*) meaning *li-ma* 'why?'; hence one says **neçük bardıñ** 'why did you go?' *Kaş.* I 392; a.o. *do.* (nelük); (in a *Xak.* verse) **körüp neçük kaçmadıñ** 'why did you not fly when you saw me?' *I 79*, 20: XIII(?) *Tef.* **neçük** 'how?'; how? 228: **Çağ.** xv ff. **neçük** ('with -k') *nice ve niçün* 'how? why?' *Vel.* 393 (quoton. containing **neçükleş-**); **neçük çih gına wa çih nahw** 'how? in what way?' (quoton.); (**neçükleş- çih nahw kardan** 'to do in what way?' (quoton.)) *San.* 322v. 8-13; **Xwar.** XIII **neçük** 'Ali 17: xv **neçük** 'how?' *Qutb* 113; *MN* 284, etc.: *Kom.* xv 'how?'; as; like', etc. **neçik CCI, CCG; Gr.** 169-71 (quotns.): *Kıp.* XIII **kayf** 'how?' **neçük Hou.** 55, 16 ff. (quotns.): xv ditto *Id.* 89; *Bul.* 15, 6; xv **kayf neşük Kav.** 17, 6 ff. (quotns.); **kayf neçik Tuh.** 56b. 2; a.o.o.

Dis. NDG

C **nete:g** a combination of **ne:** with the Post-position **te:g**, q.v.; properly Interrogative 'like what?' but often used as a Relative Adv. 'as, just as'. Survives only(?) in SW Osm. **nete:nite** 'even'; **netekim/nitekim/niteki** 'just as, even as; for example; thus'. Türkü VIII ff. **kerelik: içi: nete:g** ol 'what is the inside of the tent frame like?' *Irkb* 18; a.o.o.: **Uyg.** VIII ff. Man.-A **nete:g** 'just as' *M I* 23, 6 (**agız**): Bud. Sanskrit *katham* 'how?' **nete:g TT VIII A.23; yathā** 'as' **nete:g do. B.12; nete:g do. E.45;** (I am ready to do) **nete:g yarlıkasar** 'as he commands' *U IV* 16, 155; **kaltı nete:g** . . . **ançulayu** 'just as . . . so' *TT IV* 12, 37; *V* 24, 51 etc.; a.o. *U III* 57, 6 (i) (**osuğluğ**): *Xak.* xı **nete:g** 'an Interrogative Particle (*harf* *istifhām*) meaning *kayf* 'how?'; hence one says **nete:g sen** 'how are you?' *Kaş.* I 392; 10 o.o.: *KB* **munıñ şukrı emdl nete:g öteyin** 'how am I now to proffer thanks for this?' 390; **emdl köñlüp nete:g** 'how are you feeling now?' 523; a.o. 839: XIII(?) *KBVP* **nete:g kim tiledi me boldı**

kamuğ 'and everything came into existence as he wished' 6; a.o. 22: XIII(?) *Tef.* **nete:g** 'how?'; just as, as' 228: XIV *Muh.* **kayf nite:** *Mel.* 17, 6; *Rif.* 95: **Çağ.** xv ff. **nete:k** ('with -k') *nice nesne* (*šic*)? 'how?'; how? (quoton.); **nete:k nice** (quoton.) *Vel.* 392-3; **nete:k/nete:k** (spelt) *çih nahw wa çih gına* 'in what way? how?' *San.* 322r. 26 (quotns.): **Xwar.** XIII **nete** 'Ali 17: XIV **nete:g** 'how?' *Qutb* 114; *MN* 227.

Tris. NDG

D **nete:glik** A.N. fr. **nete:g**; survives in SW Osm. **netelik/nitelik** 'essence, essential nature'. *Xak.* xı *KB* (Thine existence is manifest; Thou art as bright as the sun and moon) **nete:glikke yetgü köñül ögde yok** 'in the (human) understanding there is no thought which can reach (Thy) nature' 12; a.o. 16; **nete:glikke kırme** 'do not try to investigate the nature (of God)' 26: XIII(?) *Tef.* **nete:glik** 'nature, character' 229; **Xwar.** XIII **netelik** ditto 'Ali 18.

Mon. NG

F **na:g** l.-w. fr. Sanskrit *nāga*, properly 'snake', but also used for various mythological beings, serpent gods and the like; as one of the animals in the twelve-year cycle it replaced the earlier word **lu:** in *Xak.*, the only language in which it occurs, and prob. reached that language through Sogdian. *Xak.* xı **na:g al-timsāh** 'crocodile'; **na:g yıla:n al-tūbān** 'a serpent'; **na:g yılı:** 'the name of one of the twelve years in Turkish'; the year A.H. 469, in which I wrote this book, was this year *Kaş.* III 155; a.o. (year) *I* 346, 6.

Dis. NGE

D **neğü:** Den. N./A. fr. **ne:**, and for practical purposes syn. w. it. N.o.a.b. See **neğülük**. Türkü VIII ff. (a blind colt looked for an udder on a stallion; if he is lost?) in broad daylight) **Hien ortu: kanta: neğüde: bolğay ol** 'where (Hend.) will he get to at midnight?' *Irkb* 24; **Uyg.** VIII ff. Bud. **oğrı tēp tēdü-kügüz neğü ol** 'what is it that you called a thief?' *PP* 59, 4-5; **ne neğü iş işlegell uğrasar** 'if he starts to do any work' *U II* 23, 26; **neğü erser tēmedin** 'without saying anything' *do.* 31, 50; a.o. *do.* 5, 14 (**öğürü:**); **neğü üçün** 'why?' *U III* 35, 26; **bu etöz yeme neğüke kergeçkilg ol** 'and what is this body needed for?' *do.* 43, 27-8; a.o. *U IV* 10, 42 etc.; (the form **neğül** before a gap in *Hien-tz.* 108 is prob. the beginning of **neğülük**, but in *TT VI* 31 v.l. it seems to be a crasis of **neğü: ol**): Civ. (if one burns a dog's tooth and) **neğüke türtter** 'rubs it on any (part of the body)' *TT VII* 23, 3; **neğü sakınç sakınsar** 'whatever thought he has' 28, 4; and similar o.o. w. Conditional; **neğü kim, neğü me** 'any, anything' are common in *USp.*: *Xak.* xı *Kaş.* III 215 (nü); n.m.e.: *KB* **neğü tér** 'what (someone) says' is very common 156, 165, etc.; **neğü bar ajunda**

billigde küstüş 'what is there in (this) world more desirable than wisdom?' 260; **negüke** 'why?' 467, 583, etc.; (if the water is dirty) **negün yup arır** 'what can a man wash with to be clean?' 2108; o.o. 583, 663 (**yum-**), 1069 (**udık**), 1394 (**ek-**), 3488 (**képeş-**): XIII(?) *At.* (hear) **billiglig negü tép ayur** 'what the wise man says' 129; (tell me) **bu negüke kerek** 'what is this necessary for?' 314: *Tef.* **negü** 'what?'; **neg/negü** also occurs at the beginning of questions with no specific meaning 228: (**Çağ.** xv ff. **nağu** (*sic*) *ne üçün* 'why?' *Vel.* 390 (quotns.): **nağu** *şirâ* 'why?' *San.* 321v. 14 (same quotns.), seems to be a corruption of this word).

Tris. NGL

D **negülük** A.N. fr. **negü**: used as an Interrogative only, usually as an Adv.; 'why?'. N.o.a.b. **Uyg.** VIII ff. Chr. (this is a lump of stone) **negülük ol** 'why is it?' (that our animals cannot carry it) *U I* 8, 6: Bud. Sanskrit *kim* 'why?' **negülük** *TT VIII D.8*; ditto **ne:gülük D.30**; **negülük tuğdum men** 'why was I born?' *PP* 4, 8; o.o. *do.* 30, 1; 66, 6; 68, 8 (**barışsa-**); **negülük ol** 'why?' (when you have come so far, give up and turn back?) *Hüen-ts.* 96; o.o. *U III* 41, 3-4 (**tırığ**); *IV* 8, 27: **Xak.** XI *KB negülük téseşen* 'if you ask "why?"' 196, 296; **negülük** 'why' (do you put aside these good things?) **nelük** 'why' (do you not accept this advice?) 3984.

Dis. NLG

(S)D **nelük** 'why?'; exactly syn. w. **negülük** and almost certainly a crasis of it, since there is no other reasonable explanation of the -ü-, cf. **nü**: < **negü**-. Survives in **nellkten** 'why?' in NC Kir., Kzx.: NW Kk. **Türkü** VIII ff. *Irkb* 57 (**kaniğ**): **Uyg.** Man.-A **nelük keltig biziçe** 'why have you come to us?' *M I* 33, 20: **Xak.** XI **nelük** a Particle (*harf*) syn. w. **neçük** (q.v.) and used by the other Turks instead of it; it means *li-ma* 'why?' *Kaş.* I 392; five o.o., mostly **nelük**, but in *I* 94, 2 mis-spelt **ne: elük**: *KB nelük* 'why?' is fairly common 241, 369, 775, 3984 (**negülük**), 6440-1, etc.: XIII(?) *At.* **nelük** 'why?' (occurs four times); *Tef.* ditto 228: *xiv Muh.* **li-ma ne:lik/nelük/ne:re:k/ne:k** *Mcl.* 17, 17; *Rif.* 96 (with *ham* for *li-ma*): *Xwar.* XIII **nelük** 'why?' *Alt* 17: *xiv* ditto *Qub* 113; *MN* 255: *Kip.* XIV **nelük li-ma** in *Kip.* (i.e. as opposed to *Tkm. néše*): *Id.* 90; *li-ayy say* 'why?' **nelük** *Bul.* 15, 11: *xv* another Interrogative is **nellk** meaning *li-ma* *Tuh.* 57b. 7 (quotn.).

Mon. NM

F **no:m** the Greek word *nomos* properly 'law' was a l.-w. in Syriac and was adopted by the Manichaeans as a technical term with a rather wider meaning 'law, doctrine', etc.; from this it passed to Sogdian as *nwm* and was used in Buddhist texts to translate Sanskrit *dharma*, which has an even wider range of meanings.

In Turkish it is used in both Man. and Bud. texts with a similarly wide range of meanings. It is not connected with Tokharian A *nom* mentioned in *TT X* 58 note; this is a pure Tokharian word meaning (and cognate to the English word) 'name'. It became an early l.-w in Mong. where it came to mean 'law; scripture; religion; book', etc. NE Tel. **nom** 'law' *R III* 695; Tuv. **nom** 'book' are reborrowings fr. Mong. and not survivals. The original word is n.o.a.b. **Türkü** VIII ff. [gap] **nomi ol Toyok IV r. heading** (*ETY II* 180): Man. **nom** is fairly common in *Chuas.*; it is generally best translated 'doctrine', e.g. **ariğ nom** 'the pure doctrine' as opposed to **iğid nom** 'false doctrine', but in 72 **tepri nom sözleser** seems to mean 'when (we) recite the holy scriptures' and in 228-9 (**ét-**) the exact meaning is obscure; **nom törü** 'doctrine and rules' *do.* 74 (**tü-d-**); 128 (**tut-**); *TT II* 10, 91 (**ur-**): **Uyg.** VIII ff. Man.-A (of a Man. dignitary) **nom uluği** 'chief exponent of the doctrine' (?) *M I* 12, 17; **nom bitig** 'scripture' *do.* 25, 10; a.o.o.: Man. **nom ratnike** 'to the jewel (Sanskrit l.-w.) of doctrine' *TT IX* 32; (the pure) **nomun dinin** 'doctrine and religion' 88; o.o. in *TT III*: Chr. *M III* 49, 9-12 (ii) (**ornaş-**): Bud. **nom** is used to translate *dharma* in the Buddhist triad *Buddha dharma saṅgha* 'Buddha, law, and community' *TT IV* 14, 63, and is common in all the meanings of *dharma* 'religious law, doctrine', etc., e.g. **burxan nom nomlamakliğ** 'preaching the Buddhist doctrine' *TT V* 26, 86-7; Civ. **bu nom bitigke tapinıp uđunup** 'respecting and worshipping this scripture' *TT VII* 14, 10; a.o.o. in semi-Buddhist texts: **Xak.** XI **nom: al-milla wa'l-şari'a** 'religion; religious law'; hence one says **tepri: nom:m**: 'God's religious law and faith' (*din*). Similarly all religions (*al-milal*) are called **nom:m**. This is a word of the Chinese (*luğatu'l-Şinin*) *Kaş.* III 137.

Dis. NMA

C **ne:m**: a combination of **ne**: with the Enclitic **I me**; originally an Indefinite Pron. 'something, anything', or the like; rare in the early period, the list of early occurrences below being fairly complete. In some modern languages, esp. in NE, it has completely replaced **ne**: in all its meanings; survives in NE most dialects **neme/néme** *R III* 690-1; **Khak. nôme**: SE **Türki neme/nime** *BŞ* 736; *Jarring* 208: NC Kir. **neme/eme**: SC **Uzb. nima**: NW Kk. **néme**: SW **Tkm. nemé**. **Uyg.** VIII ff. Bud. (now I wish to return home) **nemen ötgeymü men** 'shall I (be able to) get through somehow?' (or ? how shall I . . . ?) *Hüen-ts.* 27; (I do not know) **nemen takı neçe yaşağunuz** [gap] 'how and how long your life [will last]' *do.* 54: Civ. (if he has a loss) **neme tapmaz** 'he does not recover anything' *TT VII* 28, 40: **Xak.** XI **neme**: a Particle (*harf*) meaning 'I do not know' (*lä adri*); hence one says **neme: ne: kıldı**: 'I do not know what he has done' *Kaş.* III 236; a.o. III 214 (**ne**): XIII(?) *Tef.* **néme** a Particle,

'however, nevertheless', etc. 230: xiv *Muh.* (in a para. on Exclamations of Surprise) such a word is **neme**; e.g. 'what a brave man he is!' **neme: alp er turur** *Mel.* 18, 1; *Rif.* 96: **Çağ.** xv ff. **neme nesne** 'thing' *Vel.* 391 (quotns.); **néme/némerse** (both spelt) *çiz* 'thing', in *Ar. şay* 'San. 323r. 3' (quotns.): **Xwar.** XIII(?) (he captured) **sanaguluksuz nemeler yilkular** 'innumerable things and livestock' *Oğ.* 308: xiv **neme** 'thing' *Qutb* 113; **neme yaxşı kul turur bu Ayyüb** 'what a good servant this Ayyüb is!' *Nahc.* 333, 8; a.o. 376, 4: **Kıp.** xiv **neme** 'thing, anything', esp. w. a *Neg.* V. *CCI, CCG; Gr.* 171 (quotns.): **Kıp.** xiv **neme: şay** 'any)-thing'; one says **neme: yédin mi** 'have you eaten anything?' *Id.* 90; *şay* (nesne; also) **neme: Bul.** 16, 1: *Xv şay* **neme (nesne) Tuh.** 21a. 11; a.o. 58b. 7.

Dis. NMC

DF **nomçı:** N.Ag. fr. **nom;** 'preacher', and the like. N.o.a.b. **Türkü** VIII ff. *Man. Chuas.* 135-6 (artiz-), 324-5 (teprici): **Uyg.** VIII ff. **Bud. bu nomçu arvişig nomlağı nomçı** 'a preacher who preaches this doctrine and *dhāraṇī*' *TT VI* 373-4; a.o. *Kuan.* 126-7 (égil).

Tris. NMC

F **namıja:** Hap. leg.; no doubt an Iranian (?Sogdian) l.-w. **Çiğil xı namıja:** *al-sif wahnva zawc uxti'l-mar'a* 'one's wife's sister's husband' *Kaş.* I 446.

Dis. NML

DF **nomluğ** P.N./A. fr. **nom;** 'possessing a . . . doctrine' and other meanings taken fr. the meanings of **nom.** N.o.a.b. **Uyg.** VIII ff. **Man. edgü tetyük nomluğ ratniğ** 'the jewel (Sanskrit l.-w.) of the doctrine called "good"' *TT III* 108; **azağ nomluğlarda** 'with those who have false doctrines' *IX* 89; **Bud. nomluğ etöz** translating Sanskrit *dharma-kāya*, one of the three bodies or natures of the Buddha (cf. **belgürtme** and **1 tüş**) which are discussed at length in *Suv.* 38, 14 ff.; (the hand with which one eats) **nomluğ fatıñış** 'the sweet food of the (true) doctrine' *TT V* 22, 45; a.o.o. in *TT V* and *Hüen-ts.*

Dis. V. NML-

DF **nomla:-** Den. V. fr. **nom;** 'to preach' (with or without an Obj.). N.o.a.b. **Türkü** VIII ff. **Man. burxanlar arığ dıntarlar nomlasar kirtkünmedin** 'not believing when the prophets and pure Elect preach' *Chuas.* 133-4: **Uyg.** VIII ff. **Man. ewanglyon nom ratniğ nomlap** 'preaching the precious doctrine of the gospel' *TT III* 62-3; a.o.o.: **Bud. Sanskrit jagāda** 'he has preached' **nom-ladı** (MS. -tı) *TT VIII D.6;* (the Buddha) **bu** (MS. *bo*) **sudarığ nomla:yu: yarlıka:dı** 'deigned to preach this *sūtra*' *do. H.3;* o.o. *TT V* 26, 86-7 (**no:om**); *VI* 373-4 (**nomçı:**);

PP 46, 4-7; 49, 6 etc., often in the phr. **nom nomla:-**.

Mon. NN

?D **ne:ḡ** has two meanings: (1) Adverbial, with *Neg.* V.s 'any, at all', and the like, pec. to **Türkü** and **Uyg.**; (2) as a N., 'thing, property', also found in **Xak.** As both these meanings are also found among the various meanings of der. f.s of **ne:** it seems reasonable to suppose that it is a Den. N. fr. **ne:**. **Türkü neḡ bupuğ yok** 'you have no trouble' *I S* 8, *IIN* 6; a.o. *IE* 26 (yılışığ)—**neḡ neḡ savım erser beggü: taşka: urtum** 'I have put on the memorial stone all that I had to say' *I S* 11, *IIN* 8; **neḡ yerdeki: xağanlığ boḡunka** 'for peoples having a *xağan* in every(?) country' *T* 56: VIII ff. **Man.** (the Mojak will hear and) **neḡ taplamağay** 'will not approve at all' *TT II* 6, 26; a.o. *do.* 8, 41: **Uyg.** VIII ff. **Man.-A neḡ** with *Neg.* V. is common, e.g. **ağı baram köziḡe neḡ illinmegey** 'wealth and property will not catch his eye at all' *M I* 15, 4-5; o.o. *do.* 15, 9; 16, 11 etc.: **Man. neḡ . . . yok** 'there is no (trick) at all (that he cannot play)' *M II* 5, 8-10: **Bud. ne:ḡ**, in *TT VIII* spelt both *neḡ* and *ne:ḡ*, with *Neg.* V. is common, e.g. **Sanskrit na prayataṣi** 'you do not exert yourself' **neḡ katıḡla:maz: sen: TT VIII D.9;** **neḡ adınıñ kilmazun** 'let him not do anything different' *Hüen-ts.* 284-5: **Xak. xı neḡ al-şay** 'a thing'; hence one says **bu: ne: ne:ḡ** (*sic*) of 'what is this thing?'; **neḡ al-māl** 'property, wealth' (verse) *Kaş.* III 366; over 300 o.o. almost all spelt *neḡ* and translated 'thing'; there does not seem to be any case of *ne:ḡ* with *Neg.* V.: **KB neḡ** is common, both for 'thing', e.g. **bu tört neḡ** 'these four things' 306, and 'property', e.g. **evl neḡ tolur** 'his house is full of property' 759: XIII(?) *At. neḡ* is common both for 'thing' and 'property'; *Tef. neḡ* 'thing' (both abstract and concrete) 228: **Xwar.** XIV ditto *Qutb* 113.

Dis. NRA

S naru: See **aḡaru:**.

Tris. NRÇ

(S)D **naruk:** N./A.S. fr. **naru:** (**aḡaru:**); 'situated beyond, on the other side', and the like. Pec. to **Xak.?** **Xak. xı KB munıḡda narukı neçe eḡri yol** 'however winding the road may be from here onwards' 4876.

Dis. NRG

?C **nerek Kaş.** is prob. right in saying that this is a crisis of **ne: kergek** (cf. **nelük**), since it has exactly the same meaning. Survives in **NE Alt.**, **Tel. nerek R III** 679. **Xak. xı nerek** a Particle (*harf*) meaning *li-mā dā yanbaḡi* 'what is it necessary for?'; one says **bu: saḡa: nerek** 'why do you need this?'; its origin is **ne: kerek** and it was abbreviated *Kaş.* I 392: **KB yapı neḡ bolurda bu eşki**

nerek talu ney bolurda yavuz ne kerek
 'when a new thing comes into existence, what
 need is there for the old? When a good thing
 comes into existence, what need is there for
 the bad?' 688; **billigsiz bolur kul nerek kul**
 sözi 'the slave is ignorant, what is the need

for a slave's statement?' 1906: XIII(?) *At. aya*
hırş idisi hırşlık nerek, ayu bér mağa
bu neğüke kerek 'O miser! what is the need
 for miserliness; tell me what this is needed
 for' 313-14: XIV *Muh. Mel.* 17, 17; *Rif.* 96
 (nelük).

R

Initial *r-*, like initial *l-*, q.v., was a sound entirely foreign to the Turkish language and any *l-w.* with initial *r-* which became established in the early language assumed a prosthetic *l-*, e.g. *ertini, erej*. There is a sprinkling of Indian and Iranian *l-w.s* in some Man. and Bud. texts without the prosthetic vowel, e.g. *ratni*, the Tokharian form of Sanskrit *ratna*, which later became *ertini*, but these are not listed here since they never became at home in Turkish. In the Moslem period a number of Arabic and Persian *l-w.s* entered the language unchanged, but those used in popular speech usually assumed a

prosthetic vowel, e.g. SW Osm. *uruc* 'fasting, a canonical fast', a corruption of Pc. *rūza*. The only word with initial *r-* in *Kağ.* is that listed below.

УУҢ *rabçat* (fully vocalized) Hap. leg.; origin uncertain, but no doubt an Indo-European *l-w.* cognate to Russian *rab* 'slave'; *rabota* 'work', etc. **Gancak XI** *rabçat al-suxriya* 'unpaid forced labour'; as when for example a chief (*al-amir*) takes animals belonging to the peasantry (*al-ra'iya*) and carries his goods on them without payment *Kağ. I 451*.

Mon. SA

S(D) **sa**: crasis of **sağa**; Dat. of **sen**; an unusually early case of a crasis common later. **Xak. XI sa**: a Particle (*harf*) meaning *anta* 'you'; hence one says **sa: ayurmen** 'I say to you' (*lak*). The *alif* is changed from *nūn* in the word **sen** or abbreviated fr. the word **sağa**; (irrelevant Ar. parallels follow) *Kağ. III 208* (following a para. on (the Suff.) **-sa/-se**: meaning *law* 'if').

F **so**: no doubt, as Müller suggested, 'chain, lock', l.-w. fr. Chinese *so* 'lock, chain' (*Giles 10, 204*). N.o.a.b. but see **sola**:-. *Uyg. VIII ff.* Bud. (plundering, robbing, breaking in, opening doors and) **sosın söküp** 'pulling their locks apart' *U II 76, 1*; **yeti temir son keml solap turğurdi** 'he tied up the ship, fastening it with seven iron chains' *PP 31, 5-6*; a.o. *do. 33, 2-3 (I aç-)*.

S **su**: See **suw**.

VU **sö**: noted only in the phr. **söde/södin berü** 'for a long time past', but cf. **sökl.** In *Chuas. v.l.C.* transcribed it *suw* and confused it with **suw** (**tsuy**) 'sin', a Chinese l.-w. N.o.a.b. **Türkü VIII ff.** Man. **söde berü . . . yazıntımız erser** 'if for a long time past we have sinned' (against the sun and moon gods, etc.) *Chuas. 13*; o.o. *do. 49, 85*, etc.: *Uyg. VIII ff.* Bud. **öğüm kañım sönde** (*sic*, acc. to Pelliot) **berü meni sevmez erti** 'for a long time past my mother and father have not loved me' *PP 56, 7-8*; (because their attachments (Hend.) have not been broken (Hend.)) **sö-** (text in error *suw*) **-din berü** 'for a long time past' *Suw. 61, 17*; o.o. spelt *soo*, *do. 280, 7*; 695, 23.

VU **I sü**: 'army'. The theory put forward in *TT X*, p. 19, note 206 that this should be transcribed **sö**: and taken as a l.-w. fr. Chinese *shou* 'to hunt' (*Giles 10, 013*) is quite untenable since the spelling with **s-** is universal in texts in Ar. script. The word itself cannot be traced later than about xv, but the phr. **sü: başı**: 'army commander' lived on and, when **sü**: itself had been forgotten, was taken to be **su**: **başı**: and used for 'water' (i.e. irrigation) superintendent', an official of great importance in the Middle East, see e.g. *SW Osm. şu başı Sami 835, Red. 1188*. This misunderstanding suggests that the vowel was **-ü**: but this is not certain. **Türkü VIII ff.** **sü**: 'army' is common, esp. in the phr. **sü: süle-** 'to make an expedition'; **sü başı: İnel** (*sic*) **Xağan Tarduş Şad barzun**: 'let İnel Xağan, the Tarduş Şad, go as army commander' *T 31: VIII ff.* **sü**: occurs several times in *Irkb*, e.g. **xan süke: barnı:ş yağ:ğ sançmı:ş** 'the xan went to the army (i.e. on a campaign) and

routed the enemy' 34; Yen. **sü**: has been read in several inscriptions, but the only clear case is *Mal. 26, 8 (I teğ)*; *Uyg. VIII ff.* **sü**: occurs 8 times in *Şu.*, usually in such phr. as **sü: yorı:dı**: 'the army set out' *N 6*; [**sü:**] **başı**: **ben** 'I was the [army] commander' has been restored in the *Side line*: *VIII ff.* Man.-A **kentü kentü süsün** [gap] 'their own armies' *M I 22, 5 (i)*; Bud. **sü**, usually spelt *suw* (cf. **sö**: in *Suw.*), is fairly common, e.g. **alku tör-lüg sü: çeriglerde** [gap] 'in all kinds of armies and troops' *U II 74, 4 (i)*; a.o. *do. 69, 5 (ii)*: Civ. **süke bargu iş bolur** 'it becomes an affair of going to the army' *TT VII 36, 15-16*; a.o. *I 67 (sançit-)*: **Xak. XI sü**: *al-cund* 'the army' *Kağ. III 208* (prov.; verse); about 40 o.o. translated *al-cund* or less often *al-cayş* 'army' or *al-askar* 'the soldiers'; in *I 478, 8* the full title of **Selcük** (*sic*, not *Salcuk*) 'the ancestor of those Sultans' is given as **Selcük sü: başı**: *KB* in 2266 the King asks what qualities **sü başlar kışı** 'an army commander' requires; the answer is in Chap. XXX, 2269 ff.: **xiii(?) Tef. sü** 'army'; **süsl birle ya'nı laş-karı birle** 278: (xiv *Muh. rafiqu'l-askar* 'fellow-soldier' *südeş Mel. 50, 1*; *Rif. 145*): **Xwar. XIII sü** 'army' *Ali 52: XIV ditto Qutb 162: Kıp. XIII Hou. 14, 10 (çerig)*: **Osm. XIV to XVI sü** 'army' in several texts *TTS I 652; II 853; sü başı*, here spelt *su başı*, with *su* in some texts fr. xv (perhaps a later MS.) onwards, occurs in all periods; in the earliest period the title was clearly military and this continued till xviii, but the transition to civil duties is hinted in dicts. fr. xvi onwards *I 646; II 844; III 640; IV 707*.

F 2 **sü** 'preface'; l.-w. fr. Chinese *hsü* (*Giles 4, 771*). Pec. to *Uyg. Uyg. VIII ff.* Bud. *Suw. 2, 5 (ula:-)*.

Mon. V. SA-

sa-: 'to count'; in its original form obsolete everywhere; it has become **say-** in NW Krm, Nog.; SW Az., Osm., Tkm. (**sa:y-**), but it has been displaced, in all other languages completely, and in these partially, by **sana-** (Tkm. **sana-**), q.v. (*Uyg. VIII ff.* Bud. this word was read by Pelliot in *PP 68, 8*, but the correct reading is **barışadıñız**): **Xak. XI er ko:niğ** (*sic*) **sa:dı**: 'the man counted ('adda) the sheep' (etc.) *Kağ. III 247 (sar, sar:ma:k; verse)*; o.o. *I 281, 22* (where it is described as the origin of the Desid. V. Suff. **-sa/-j-se-**); *III 250, 4*: **KB sayu bérdi bilgin ukuşı teñin** 'he reckoned up his knowledge and the extent of his understanding' 560; **ikigüni bir tép isizke sama** 'do not reckon them both to be as bad as one another' 875; (the King) **kanuğ edgüliükni atamış sayu** 'has named and counted up all the advantages' 3474;

başına teği bağına sadım neçe 'I have counted how many rungs there are up to the top (of the ladder)' 6034: XIII(?) *Tef. samak* 'number, calculation' 261: Çağ. xv ff. say-şay- *Vel.* 283; say- (spelt) *şumurdan* 'to count' *San.* 236v. 25: *Xwar.* xv ditto *Qutb* 151: Kıp./Tkm. xiv (Kıp. şana-) 'adda; Tkm. şa- *Id.* 60: xv *al-adad şaymak*, the Imperat. is şay *Kae.* 64, 18; 'adda (şana-) şay- *Tuh.* 25b. 13: *Osm.* xiv ff. say- 'to count', but more often 'to reckon (something) to be (something)'; in several texts *TTS I* 606; *IV* 669.

si:- 'to break' (Trans.), both lit. and metaph.; survives in NE Kaç., *Sag. R IV* 602 (phr.) and SW Osm., but elsewhere displaced by *sındır-*, first apparently noted in *Xwar.* xiv, *Qutb* 164, or other words. *Türkü VIII* (I brought a decorator from the Chinese Emperor and decorated the tomb) *menliş savımın şimadı*: 'he (i.e. the Chinese Emperor?) did not break (i.e. reject) my statement'. (The Emperor's chamberlain sent a decorator) *I S* 11, *II N* 14; *üç otuz baltık sidi*: 'they broke (i.e. captured) twenty-three towns' *T* 19; o.o. *I E* 36 (udluk); *Ix.* 21: VIII ff. *Man. Chuas.* 51 (bert-), 256 (baça:k): *Uyg.* VIII ff. *Man.-A üç yeğ savın şimağlı* 'not breaking the three good words' *M III* 29, 3 (ii): *Man.* (eat the lamb's flesh, but) *şüñükin şimağlar* 'do not break its bones' *M III* 39, 3 (iii): *Bud.* *yinçge şıp* 'breaking (gold-bearing ore) into small pieces' *Suv.* 71, 14; *oğdurak teriş muni şidıñız* 'you fundamentally comforted him' *Hüen-ts.* 1801; *sıdacı şiz . . . yatlarığ* 'you rout the strangers (to the true doctrine)' *do.* 2063-4; o.o. *TT IV* 8, 67 and 75: *Civ.* *küzeçig közedip şimasar* 'if a man looks after a cooking pot and does not break it' (it is a vessel for serving food); *apam bir adakın şısar* 'but if he breaks one of its feet' (it spills the contents) *TT I* 197-9; a.o. *do.* 17 (bert-): *Xak.* XI *ol otuş sıdı*: 'he broke up (*kasara*) the fire-wood' (etc.); and one says *ol şüni*: *sıdı*: 'he routed (*hazama*) the army' *Kaş.* III 249 (si:r, si-ma:k); *şiyu:ma:s*, crisis of *şiyu: u:ma:s* 'he cannot break' *I* 123, 21; 128, 13; o.o. *I* 282, 14; 382 (*kapak*); 473, 1: *KB yağını şimak* 'to rout the enemy' 2272; *şima köplini* 'do not break his heart' 4264; *boynı şimağınca* 'unless you break their necks' 4807; *şıñıl burxanın* 'break his idols' 5486: XIII(?) *At.* (if your tongue gets out of control) *tişniñ şiyur* 'it breaks your teeth' 132; *Tef.* si- 'to destroy' (abstract) 270: *Xiv Muh.* *kasara si-*: *Mel.* 30, 11; 40, 17: *Rif.* 114, 130 (both mis-spelt *sin-*); *al-kasr si:şimak* 35, 8; 121: *Xwar.* xiv si- 'to break' *Qutb* 163: *Tkm.* xiv si- *kasara Id.* 51: *Osm.* xiv ff. si- 'to break (lit. or metaph.) to conquer'; c.i.a.p. *TTS I* 619; *II* 814; *III* 618; *IV* 683.

VU su:- Hap. leg.; basic meaning obscure. *Xak.* XI *ol apar boyu:n su:di: inqada lahu wa xada'a* 'he obeyed him and submitted'; and one says *ol mağa: yu:ş su:di:* 'he sent

(*arsala*) me hanks of wool to spin' (*li'l-fall*) *Kaş.* III 248 (su:r, su:ma:k).

Mon. SB

sa:b 'a turn (to do something)'; n.o.a.b. *Uyg.* VIII ff. *Bud.* (of the last in a series of named teachers) *şabında nom işin işteğüke yarağ-lığ* 'fit to do the work of (teaching) the doctrine in his turn' *Hüen-ts.* 1983-4; a.o. *Suv.* 590, 13: *Xak.* XI *şab al-nawba fi'l-catwib li-kalām wa fi'l-taħn wa'l-saq* 'a turn to reply to a speech, to use a mill, or to irrigate (one's land)'; hence one says *ol söz(le)ğe:ll: sa:b bérme:s* 'he does not give (others) a turn to speak', and in regard to using a mill, etc. *şenliş sa:b keldi*: 'your turn has come' *Kaş.* III 145.

sa:p (sap) 'the handle (of a sword, knife, etc.)'; s.i.a.m.l.g. with this and extended meanings. The long -a- in *Kaş.* seems to be an error (cf. *I* baş, *I* taş); the SW Tkm. form is *sap* (sa:p 'pure' etc. is the Ar. l.-w. *şaf*) and the *Acc.* in *Osm.* is *sapı*, not *sabı*, which implies a final -p and so a short vowel. *Xak.* XI *şap nişābu'l-sayf wa'l-sikkın* 'the handle of a sword or knife' *Kaş.* III 145 (prov.); a.o. *I* 384, 25 (yon-): *Xwar.* xiv *şap* 'handle' *Qutb* 150: Kıp. XIII ('halter' *yu:la:r*); *al-micarr* 'the leading-rope of a halter' *yu:la:r şapı: Hou.* 14, 5: xiv *şap al-nişāb Id.* 56: xv ditto *Tuh.* 36b. 6: *Osm.* XVIII *sap* ('with -p') in *Rümi*, 'the handle (*dasta*) of a sword, knife, arrow', and the like *San.* 228v. 17.

sa:v 'a speech', etc.; the difference between this word and *söz*, if it is not simply one of chronology or dialect (*söz* is rather rare in the early period), seems to be one of quantity; *sa:v* seems to mean 'a (full-length) speech; a narrative or story, a message', while *söz* seems to mean basically 'a single word, or short utterance'. Very common in the earlier period, but not noted after xiv except in the *Hend. söz sav.* *Türkü VIII* *sav* is common, esp. in *T*; it is used (1) of *Bilge: Xağan's* address to his people, e.g. *bu şavımın edğü:tt: eşiđ* 'listen carefully to this speech of mine' *I S* 2; a.o.o.; (2) of speeches or representations, e.g. *Tavğaç bođun savı: şıçıç* 'the Chinese people's words are honeyed' *I S* 5, *II N* 4; (3) of a report or narrative, e.g. *körüş savı: antağ* 'the spy's report was as follows' *T* 9; (4) of a message, e.g. *sav ança: idmüş* 'they sent the following message' *T* 9: VIII ff. *edğü: söz sav elti: keli:r* 'he comes bringing good news' *Irkb* 7, 11; *kul savı: 'the slave's speech'* (is addressed to his master), *kuzğun: savı:* 'the raven's words' (are a prayer to heaven) *do.* 54; *savlar* 'a statement' (of the qualities of the seven planets and five kinds of jewels) *Toyoğ 4 (ETY II* 57); *Tun. IIIa.* 2 (*ETY II* 94; *tanukluğ*); a.o.o.: *Man. sav élitip sav kelürüp* 'carrying messages to and fro' *Chuas.* 104-5; *anıñ şavın alıp* 'accepting his preachings' *do.* 137; *yumşaq savı sözi* 'their mild words' *M III* 20, 7 (i): o.o. *do.* 33-4 (*culvu:*), 109; *TT II* 10, 77-8: *Uyg.* VIII ff. *Man.-A M I* 15, 2 (*ögek*):

18, 3 (i) (adır-); 19, 14 (tanukla:-): Bud. Sanskrit *katham* 'statement' sa:viḡ *TT VIII A.21*; *vādam* ditto *do. G.17*; a.o. *do. E.49*: bu sav eşidip 'hearing this statement' *PP 61, 2*; ötüğ sav 'petition' *do. 15, 7*; a.o. *do. 76, 2*; savıḡ sözüğ (the second later deleted) 'statement' *TT X 26*; a.o. *Hien-t's. 2040* (1 öt-); and many o.o.: Civ. in *TT I* the standard formula is (if such-and-such an omen is received) savın inça ayur 'it gives the following message' 14, 32, 44, etc.; türk savında 'among Turkish proverbs' *VII 42*, heading: *Xak. XI sa:v al-maḡal* 'a proverb', hence one says sa:vda mundaḡ kelir 'there is a proverb which says'; sa:v *al-qiṣṣa* 'a story, narrative'; sa:v *al-hikāya* ditto; sa:v *al-risāla* 'a message'; sa:v *al-halām* 'a statement'; sa:v *al-anbā* 'wa'l-ahādīḡ' 'news, reports'; hence the Prophet (*al-nabī*) is called sa:vçı: because he gives news, tells stories, delivers messages, and quotes proverbs *Kaṣ. III 154* (verse); about 12 o.o.: *KB* (I have heard of his fame, wisdom, and understanding and) silıḡ savını 'his pure utterances' 527; a.o. 973 (eḡsü:-); öḡ sav/öt sav eriḡ 'advice' is common, see 1 öḡ: *xiii(?) Tef. hadīḡ* 'tfaditional story' sav 257; *Kip. xiv şaw al-da wā* 'claim, petition' *Id. 61*: *Osm. xiv ff. söz sav* see söz-; *xiv sav* 'story, news'; in two texts *TTS I 603*.

sep 'dowry'; survives, sometimes with extended meanings, in NE several dialects *R IV 493*: SE Türki: NC Kir. (in Kzx. only for 'use, benefit'): SC Uzb.: NW Kumyk: SW Tkm. Cf. *kabın. Xak. XI sep cihāz kull* 'aris wahwa māluhā' the dowry of a bride', that is her property *Kaṣ. I 319*: *Kom. xiv* 'a bride's dowry' *iseb CCG; Gr.*

sip 'a one-year-old colt'; n.o.a.b., but survives as sipa 'a donkey colt from six months to a year' in SW Az., *Osm.* (in the latter also for other young animals), see *R IV 668*; *Shcherbak*, p. 124. (Uyḡ. VIII in a geog. name see 1 baṣ): *Xak. XI sip* 'a colt (*al-muh*) when it has reached its second year' *Kaṣ. I 319*; teḡür meniḡ savımnı: bilge:lerke: (MS. *bilge:leke:*) ay, tınar kalı: atatsa: kısırak sıptı: (MS. *sım*) tay 'convey my message and say to the wise "the mare rests when her colt grows up to be a horse"' *I 207, 11*; *III 158, 9* (adding 'because it is then ridden on instead of her'); a.o. *I 487* (sipakur): (*Kip. XIII al-caḡıḡ ibn sana* 'a one-year-old donkey colt' sipa: (-p-) *Hou. 12, 16*; *xiv sipa:* ('back vowels and -p-') *al-caḡıḡ Id. 51*).

suv 'water'; c.i.a.p.a.l.; in SW Tkm. still suv; in NE Koib., Sag., Şor suḡ; Çuv. sıv/şu (*sic*) *Ash. XVII 171, 205*; elsewhere su, occasionally su; sometimes with extended meanings, 'stream, river', etc. *Türkü VIII yér suv* occurs several times; it has been suggested that it has a mystical or religious connotation, but the context in this and other languages shows that it merely meant 'territory', i.e. an area containing both land and

streams, lakes, etc.; eḡü:miz apa:mız tutmıḡ yér suv idısız bolmazun: 'let not the territory of our ancestors (Hend.) held become ownerless' *I E 19*; ditto but *kalmazun* 'let not . . . remain' *II E 16*; similar phr. *I E 20, II E 17*; (the Tokkuz Oḡuz) yerin suvı:n idip 'abandoned their territory' (and went to China) *II E 35*; [long gap] yerıperdı: suvı:ḡaru: kondı: 'settled down in their territory' *II E 40*; üze: *Türkü teprisi: Türkü iduk yéri: suvı: ança etmıḡ* 'the god of the *Türkü* thus organized the sacred territory of the *Türkü*' *I E 11, II E 10*; iduk yer suv also occurs in a damaged passage in *II E 35*—Anı: suv[ıḡa] bard[ımız] ol suv kođı: bardımız 'we went to the river Anı, and went down it' *T 27*; o.o. *I E 24* (1 ka:n); *do. 27, 22* (1 o:t): VIII ff. (a horse) taḡ üze: yul suv körü:pen 'seeing a spring and water on the mountain' *IrKB 17*; a.o. *do. 33*; in the *Toyok* document about precious stones (*ETY II 57 ff.*) suv (perhaps an over-literal translation of the Iranian original) means something like 'colour', e.g. ol ok ta-şı:ḡ suvı: ya:şı:l bolsar 'if the colour of that stone is green' 26-7; *Man. suv teprı* 'the water god' *Chuas. 36*; suv iḡreki tınlıḡka 'to aquatic creatures' *do. 86*; (I do not wish to live) yértinçü yér suvda ev bark içinde 'in a dwelling in the territory of this world' *TT II 8, 41-2*: Uyḡ. VIII suvı: Selege: ermiḡ 'their water (river) was the Selenga' *Şu. N 2*: VIII ff. *Man.-A suv teprı M I 21, 2* (i); ol suv bulḡakı 'that disturbed water' *M III 10, 11* (i); *Man. TT III 55* (küvençliḡ); *Bud. suvda suv öḡlüḡ taḡlar* 'mountains in the water (i.e. waves) the colour of water' *PP 17, 4*; many o.o.—Cémbüdvip yér suvdakı 'in the territory of Jambudvıpa' *PP 44, 1*; (there was a holy řıḡı) ol yér suv 'of that territory' *do. 59, 1*; Civ. suv 'water' is common in all texts; in *TT VII 1, 19* the planet Mercury is called suv yultuzı 'the water star', the Chinese name: O. Kir. ix ff. yerime: ayıta: suvıma: ađrıldım 'I have said farewell to my land and parted from my water' *Mal. 11, 4*; (I was parted) yerim suvımnı sizime: *do. 45, 6*: *Xak. XI suv al-mā* 'water' *Kaṣ. III 129* (prov.); following an entry řıf (*sic*) 'a belt (*manḡaqa*) woven by hand from woollen (*al-şıf*) threads'; as such it must be an error, perhaps for řıf as a l.-w.); over 100 o.o.: *xiii(?) At. halımık suvın saḡ* 'sprinkle it with the water of mildness' 340; *Tef. su/suv* 'water; liquid' 275; *xiv Muh. al-naḡr* 'river' ulu: su: *Mel. 4, 20*; *Rif. 75*; *al-mā* 'su: 15, 14; 76, 16; 92, 180 (in margin suf): Çaḡ. xv ff. suw (so to be spelt, under řın-i mađmım with wāu) *āb* 'water', as is well known, also *rawāj, raw-naq, cāh, izzat*, and *āb-i rū* 'current, brilliance, distinction, honour (Hend.)' *San. 248r. 28* (the later translations assume that it is used with the same metaph. meanings as *āb*): *Xwar. (xiii şudaḡı* 'in the water' *Ali 18*): *xiii(?) su* 'water' *Oḡ. 166, 205*; *xiv suv/metri grata* 'su' 'water' *Qutb 161-2*; *MN 5, etc.*: *Kom. xiv* 'water' *su* (before vocalic Suff.s *suv-*) *CCI, CCG; Gr. 224* (phr.): *Kip. xiii*

al-mā' šu: *Hou.* 6, 18; XIV ditto *İd.* 55 (and two phr.); XV ditto *Kav.* 31, 5; 58, 14 (and two phr.); *Tuh.* 35a. 5; *mihād* 'lavatory' *šu öy* (for *ev*) *do.* 35a. 7: *Osm.* XIV ff. *su/šu* (in one XIV text before vocalic Suff.s *su-*) c.i.a.p. in various phr. *TTS I* 646 ff.; *II* 844 ff.; 850; *III* 641 ff.; *IV* 709 ff.

Mon. V. SB-

sap-, sep- Preliminary note. *There is great confusion about V.s of these two forms. The only certain form in Türkü is sep- 'to repair (something broken)', and the only certain form in Uyğ. sap- 'to instil, graft', and the like, although 'to equip, fit out' was almost certainly sep-. Kaş. lists only sap- and translates it (1) 'to thread (a needle)'; (2) 'to repair (something broken)', but distinguishes between saptur- 'to order to repair' and septür- 'to order to provide a dowry', obviously a Caus. f. of sep- which is homophonous w. sep 'a dowry'. On this basis therefore it looks as if the Türkü word was misspelt and Kaş.'s two meanings go back to some common origin. Sap- 'to thread (a needle), to inoculate, graft' survives in SE Türki: perhaps NW Kaz. R IV 401: and SW Tkm.; sep- 'to equip' is not noted again. In the mediæval period two apparently new V.s appeared, sap- 'to go astray, deviate', and the like, which is noted in XIX NC Kzx. and NW Kaz. in R IV 402 and survives in SW Osm., and sep- 'to scatter (solid matter, e.g. seed), to sow; to sprinkle (liquids), to irrigate', which is practically syn. w. saç- and s.i.a.m.l.g. (in SW serp-).*

sap- 'to thread (a needle), to graft, inoculate (lit. or metaph.); to repair (something broken)'. See above. **Türkü VIII ff.** **sınuksı:ptın sepermen** (sic) 'I repair your broken things' *İrkB* 48 (and see *ula-*): **Uyğ.** VIII ff. **Bud.** (How are you worthy to be called) **kañıcu burxan şaşımın ur[taçı?] saptacı** 'one who grafts in(?) the surviving discipline (Sanskrit *śāsana* of the Buddha?) *Hüen-tš.* 306-7; **antağ yok erdi köğüzinte sumpayuk köñülinte saptamayuk** 'thus he was not one who refused to take (the teaching) to his bosom or graft it(?) into his mind' *do.* 1927-8: **Xak.** XI yi:çi: **yigne: saptı:** 'the tailor threaded (*daxxala* . . . *al-silk fi*) the needle'; and one says **ol kuş kanatın saptı:** 'he joined up (i.e. mended, *waşala*) the bird's wing'; also used of anything defective(?) when one pulls it together and joins it up (*taqāşara* 'an *cinsih* *fa-carrahu wa waşalahu*) *Kaş.* II 3 (**sapara**, **sapma:k**): **KB** 1858 (**buzuk**): **XIV avşala saptı:** *Mel.* 20, 1; *Rif.* 99 (**sap-**): (**Kom.** XIV 'to stand aside (for someone)' **sap-CCG**; **Gr.**: **Kıp.** XIV **saptı:** (-b-) *nakaba* 'anı'l-*fariq* 'to go astray from the road' *İd.* 56).

sav- See **savıl-**.

sep- 'to equip, fit out', and the like. See above, and **septür-**. ('**Türkü VIII ff.** see **sap-**):

Uyğ. VIII ff. **Bud.** (the old man agreed and became the Prince's guide. Then) **kañı xan teginke septi** 'his father the King equipped the Prince' (and gave him the food, water, transport animals, and everything else required by the 500 men) *PP* 28, 1-2: (**XIV Muh.** *raşsa'l-mā* 'to sprinkle water' **su: sep- Mel.** 26, 11; ditto *wa nafada'l-faib* 'to shake the dust off a garment' **sep- Rif.** 109: **Uyğ.** xv ff. **sép- (-ti) sep-** 'to sprinkle', that is to sprinkle water or something else *Vel.* 284; **sép-** ('with -p-') *aşırdan* 'to sprinkle' *San.* 249v. 4 (quotns.): **Kıp.** XIV **sep-** ('with -p-') *raşsa qalila(n)* ('lightly') *İd.* 51: xv *raşsa sep- Tuh.* 17a. 11: **Osm.** XIV ff. **sep-** 'to sprinkle'; c.i.a.p. *TTS I* 614; *II* 810; *III* 613; *IV* 677).

sev- 'to love; to like', with a wide range of shades of meaning. S.i.a.m.l.g. w. several phonetic changes NE Alt., Tel. **sü-** (no other languages): SE Tar. **söy-**; Türki **söy-/süy-** ('to kiss'); NC **süy-**; SC **sev-**; NW Kaz. **söy-**; others **süy-**; SW Az., **Osm.** **sev-**; 'I km. **söy-**; **Türkü VIII ff.** **sevdukim:in seyu:remen** 'I eat what I like' *İrkB* 3: **Man.** **İdi sevmezmen** 'I do not at all like' (to live a worldly life) *TT II* 8, 42: **Uyğ.** VIII ff. **Man.** *TT III* 98-9 (**ana:**): **Bud.** **sever taplar** 'loves and likes' *U III* 25, 4; o.o. *TT V* 10, 112 (**ağırta:-**); *X* 256 (**amran-**); a.o.o.: **Civ.** **buyanığ sevgil** 'love virtue' *TT I* 111: **Xak.** XI ol men: **sevdi: ahabbani** 'he loved (or liked) me' *Kaş.* II 15 (**sever**, **sevme:k**; **prov.**); three o.o.: **KB** **sev-** with various shades of meaning is common, e.g. **sevip sözi tutum** 'I have loved him (the Prophet) and accepted his words' 46; a.o. 135 (**sevıt**): XIII(?) *At.* **anı nā xalayıq sever nā xalığ** 'neither the creatures nor the creator love him' 272; *Tef.* **sev-** 'to love' 264: **XIV Muh.** **ahabba sew- Mel.** 22, 1; *Rif.* 102 (in error **sevin-**); 'aşığa 'to love passionately' **sew- 29**, 3; 112; *al-hıbb* **sevme:k** (**MS.** -**mak**) 36, 5; 121 (**sev-**): **Cağ.** xv ff. **sév-** (-er, etc.) **sev-**, *muhabbat et- ma'nāsma Vel.* 290-1; **sév- düst dāştan** 'to like, love' *San.* 258r. 23 (quotns.): **Xwar.** XIII **sev-** (with triply dotted *vāw*) 'to love' *Ali* 37; (with simple *vāw*) 41: **XIV** **sew-** ditto *MN* 173, etc.: **Kom.** XIV 'to love, like' **söv- CCI**; **sev-, söv-, söy- CCG**; *Gr.* 218 (quotn.): **Kıp.** XIII **ahabba sew- Hou.** 34, 8; *habba sew- do.* 39, 16: **XIV** **sew- ahabba**; also used in P.N.S. (*yusammā bilü*) *İd.* 54; (*al-habib sevtüküm Bul.* 9, 6): **XV** **habba sew- Kav.** 12, 6; *muhabbata(n)* 'in friendliness' **sevme:k üşün** (sic) *do.* 33, 6; *ahabba söy- Tuh.* 6b. 5; **söv- do.** 79b. 11.

Dis. SBA

PU subı: 'conical, tapering', and the like; homophonous w. **subı-**, which proves that it had back vowels. This is confirmed in **Kıp.**; but it survives only(?) in **SW Osm.** where it is transcribed **söbü** in *Sami* 740 and **sübü** in *R IV* 850 (with cross-refecs. to **söbü/söbü** which are not listed) and *Red.* 1086. **SW Osm.** **sopa** 'a cudgel' (i.e. a tapering stick) may, however, also be descended fr. this word. **Xak.** XI

anything long with a tapering end (*tawil muhaddadu'l-ra's*) is called **subi**; hence a man's head, when it is not round (*mudawwar*) is called **subi**: **ba:ş Kaş. III 217**: **Kip. xiv şubu:şubi**: *asil* 'long and tapering' *Id. 56*; *halbā subī Tuh. 12b. 12* (*halbā* means 'milch camel'; there is presumably an omission between the two words, prob. **sağlık** or the like for *halbā*, but there is no obvious Ar. word beginning w. *h-* with a meaning appropriate to **subi**): **Osm. xiv ff.** words meaning, of the face 'oval', of the eyes 'almond shaped' are listed as follows **şobica xiv**; **şobek xvi**; **şöbe/şöbü xvi ff.**; **şöbek xvi ff. TTS I 639**; *II 838*; *III 637*; *IV 703*.

Dis. V. SBA-

sabi:- (or **sapit**:-?) Hap. leg.; but cf. **sabit**:-. **Xak. xi** at **kuđruki**: **sabi:di**: 'the horse's tail (etc.) waved' (*taħarraka* 'was in motion') *Kaş. III 256* (**sabi:r**, **sabi:ma:k**).

D suva:- Den. V. fr. **su:v**; originally 'to irrigate (land); to water (animals)', and the like; in modern languages later forms of **suvgar**-are used in this sense. In the medieval period it was used for 'to plaster' and this must also be an early meaning, see **suval**-, **suvaş**-. In this sense s.i.s.m.l. as **siba**-/suba-/siva-/suva-. **Uyg. viii ff. Bud. PP 1, 3 (6:l)**: **Xak. xi kanıñ emdi: yér suvar**: 'your blood now waters (*yaşqı*) the ground' *Kaş. I 498, 21*; n.m.e.: **xiii(?) Tef. suva**:- 'to plaster up' (the entrance to a cave) 276: **Çağ. xv ff. suwa**-(spelt) *andıd hardan* 'to plaster' *San. 247v. 9* (quotns.). **Tkm. xv layyasa** 'to plaster' **şuva**-(in margin 'also pronounced şıva-'); **Kip. şıza**-Hap. leg., ?corruption of **şıva**-) *Tuh. 32a. 11*.

PU subı:- Hap. leg., but see **subit**:-; homophonous w. **subı**:-. **Xak. xi subı:di: ne:ñ şala'l-şay** 'va ta'allala tarfuhu' 'the thing was long and its sides tapered off' *Kaş. III 257* (**subı:r**, **subı:ma:k**).

Dis. SBC

D sa:vcı:- N.Ag. fr. **sa:v**; normally 'messenger', and so a less distinguished term than **yala:vaç** (a l.-w., q.v.); but as in this meaning it corresponded to Ar. *rasül* it was used by early Moslem Turks for 'the Prophet'; in this sense it was soon displaced by the Pe. l.-w. **payğambar** and now survives only(?) in NE **Tob. sawcı** 'go-between' *R IV 431*. **Türkü viii ff. a sa:vcı**: on a yellow horse and a **yala:vaç** on a bay horse bring good news *Irkb 11*; a.o. *do. 55*: **Uyg. viii ff. Bud.** (if we have gone from one town, country, or realm to another as a) (VU) **tiñçi sa:vcı** 'messenger' (i.e. making mischief) *TT IV 10, 21* (**tiñçi** is Hap. leg., prob. a N.Ag. fr. a Chinese l.-w.): **Xak. xi sa:vcı**: 'a prophet' (*al-rasül*) from among the prophets of God; its base is **sa:v** meaning 'news, a statement, a proverb', and the prophet communicates these things *Kaş. III 441* (and see **Oğuz**); a.o. *III 154* (**sa:v**): **KB sa:vcı** 'the Prophet' (Muhammad) 30, 388: **xiii(?)**

Tef. sa:vcı 'prophet', once in the Hend. **yala:vaç payğambar sa:vcı 257**; *xiv Muh.(?)* (in a list of occupations) **rasül** 'messenger, envoy' **sawcı**: *Rif. 156* (mis-spelt *su:vcı*); *Mel. 57, 12* (elçit): **Oğuz xi sa:vcı**: *al-rasül wahu'a'l-safir* 'messenger, envoy', who travels between the families of an intended bridegroom and bride with messages *Kaş. III 441*; a.o. *III 154* (after **sa:v**) same translation, adding 'because he reports the statements of one to the other and vice versa, as I have explained'; not here described as **Oğuz**: **Xwar. xiii sa:vcı** (with triply dotted *wāw*) 'prophet' *Ali 48*: **Kip. xiv şawcı**: (-c) 'one concerned with disputes (*mansüb ilâ'l-da'wa*), in the sense of differences between two adversaries; such a person must be a **qadı**; and **şawcı**: is used for 'prophet' (*al-nabi*); they say **sawcımuz** 'our prophet' meaning 'the Prophet', God bless him *Id. 61*.

D suvcı: N.Ag. fr. **su:v**; s.i.s.m.l. for 'water-seller, water-carrier, mariner, swimmer', etc. **Uyg. viii ff. Bud. kim yérçi suvcı kemici bar erser** 'if there are any guides, pilots, or boatmen' *PP 22, 4-5*; a.o. *do. 23, 8*; **Civ.** (in a charter of immunities) **borlukıpa ögen kesgüçler suvcı klrmedin** 'the people who cut the streams and the water superintendent must not enter his vineyard' *UŞp. 88, 45-6* (as the V. is **kes**- 'to cut', not **kaz**- 'to dig'), the first were presumably labourers who cut the banks to release irrigation water): **Çağ. xv ff. sucı** (spelt) *sāqı wa ābdār* 'cup-bearer; butler' *San. 239r. 9* (quotns.).

Dis. SBD

D sevit Caus. Dev. N. fr. **sev**-, lit. 'one who causes love', rather than 'one who loves'; 'the planet Venus'. For practical purposes Hap. leg., the only other occurrence being in the passage in *Rbg.* quoted fr. *KB, R IV 501*, and prob. a word invented by the author of *KB*. Cf. **çolpan. Xak. xi KB sevük yüz urundi beşinci Sevit, seve baktı erse sen özni avit** 'fifth, Venus put her lovely face (in the sky); when she looks lovingly at you, enjoy yourself' 135.

PUF sibüt Hap. leg.; no doubt a l.-w., presumably, in *Kaşğar*, Indo-Iranian; cf. Pe. *sibitt* 'dill, *Anethum graveolens*'. **Kaşğar xi sibüt al-kusbara** 'coriander' *Kaş. I 356*.

D savdıç prima facie a Den. N. in **-dıç**, cf. **tardıç, sağıdıç**, but there is no semantic connection w. **sa:v** and it may be, like other names of artefacts, a l.-w. Cf. **savdıçlan**-, which fixes the vowels. N.o.a.b. **Xak. xi savdıç al-gaf'atu'llati turmal mina'l-ağşân** 'a basket plaited from twigs', used for carrying fruit, etc. *Kaş. I 455*.

Dis. V. SBD-

D sabit:- (or **sapit**:-?) Hap. leg.; Caus. f. of **sabi**:-. **Xak. xi** at **kuđruk sabıttı**: 'the horse waved (*harraka*) its tail'; and one says it

kuđruk sabıttı: 'the dog wagged (*başbaşa*) its tail' *Kaş. II* 298 (**sabıtur, sabıtma:k**); **bu:** at of **kuđruk sabıtğın** 'this horse is constantly waving its tail'; also of a dog when it wags its tail, when it asks for food or sees its people (*ahlahu*) and fawns on them *I* 513.

D sevit- Caus. f. of **sev-**; 'to make (other people) love (oneself)'. N.o.a.b., but fairly common in *KB*. Cf. **sevtür-**. **Uyg.** VIII ff. Bud. (Queen Bhadrā every day made gracious affectionate speeches to the king) **etözin sevitğelir ücün** 'in order to make him love her body' *U III* 54, 16-17; o.o. *TT V* 28, 119 etc. (**ayat-**): **Xak. XI KB** (this wicked world) **sevtür sunup tutsa bérmez eilğ** 'ingratiates itself to you, but if you reach out to grasp it, does not give you its hand' 400; (hear the words of) **sevitmiş kişl sevitse kişl kör mün erdem başı** 'the man who has made himself loved; if a man makes himself loved his faults are (regarded as) the height of virtue' 533; o.o. 582, 594, 3704.

D suvat- Caus. f. of **suva-**; as such n.o.a.b., but other later forms of this V. and **suvğar-** form parallel Caus. f.s **subat-, suvart-**, etc. w. similar and extended meanings. **Uyg.** VIII ff. Bud. *U I* 29, 6-7 (**u:ğ**): **Çağ.** xv ff. **suwat-** Caus. f.; *andüd kardan* 'to order to plaster' *San.* 247v. 23.

PUD subıt- Hap. leg.; Caus. f. of **subıt-**; cf. **subırla-**. **Xak. XI ol ne:gni subıttı:** 'he tapered (*allala*) the thing, that is constricted its sides and lengthened it' (*yuhaddid tarfahu tea yutarovillahu*), as, for example, a nail *Kaş. II* 298 (**subıtur, subıtma:k**).

D saptur- Caus. f. of **sap-**; n.o.a.b. in its original meaning but s.i.s.m.l. as the Caus. f. of **sap-** in its later meanings. **Xak. XI ol mağa: kuş kanatın sapturdı:** 'he ordered me to join up (i.e. mend, *bi-waql*) the falcon's (*al-bāzi*) wing' (etc.); also used for mending (*rafā*) anything *Kaş. II* 183 (**sapturur, sapturmark**): (*Kip. XIV saptur- ankaba ğayrahu* 'to lead someone astray' *Id.* 56).

D septür- Hap. leg.; Caus. f. of **sep-**; precedes **saptur-** in *Kaş.* **Xak. XI ol anıñ kızın septürdi: amara bi-tachiz bintihi wa zaffahā ilā'l-xatan** 'he ordered that his daughter should be given a trousseau and conducted her to the bridegroom' *Kaş. II* 182 (*wa'l-awwal maşdaruhā bi'l-kāf*, i.e. **septürür, septürme:k**).

D sevtür- Caus. f. of **sev-**; s.i.a.m.l.g. w. the same phonetic changes and shades of meaning as **sev-**. **Xak. XI ol (sic, superfluous) teñri: seni: mağa: sevtürdi:** 'God put love for you (*mağabbatak*) in my heart' *Kaş. II* 185 (**sevtürür, sevtürme:k**): XIII(?) *At. akı bol akılık seni sevdürür* 'be generous, generosity makes you loved' 260; *Tef. sevdür-* 'to make (someone) love (something)' 265; **Çağ.** xv ff. **séwdür-** Caus. f.; *xevdür mağhib kardan* 'to make oneself loved' *San.* 258v. 12.

Tris. V. SBD-

D savdıçlan- Hap. leg.; Refl. Den. V. fr. **savdıç.** **Xak. XI er savdıçlandı:** 'the man owned a basket' (*qaf'a*) *Kaş. II* 271 (**savdıçlanu:r, savdıçlanma:k**).

Dis. SBÇ

D sapığ Dev. N. fr. **sap-**; 'something joined to something else' and the like. In *Uyg.* only in the phr. **ulağ sapığ** '(endless) succession'. N.o.a.b. **Uyg.** VIII ff. *Man.-A M III* 13, 19 (ii) (**I ulağ**): Bud. *TT VI* 015, etc. (**I ulağ**): **Xak. XI sapığ kisru'l-xibā** 'the lowest flap of a tent' *Kaş. I* 374 (lit. something joined on to the rest of the fabric).

D suvuk (suvuk) Intrans. Dev. N./A. fr. **suva-**; 'fluid, liquid', and the like, with extended meanings. Survives w. the same meanings in SW Osm. **sıvık** (also **cıvık**); *Tkm. suvuk*. Cf. **suvlağ.** *Kıp. XI suvuk (sic)* 'anything liquid and runny' (*māyi raqıq*) like clotted cream and thick fruit juice when it has become runny (*raqqa*); hence one says **suvuk yuğrut** 'runny *yoğurt*'; **suvuk kuđruk** 'a long tail with very little hair on it' (*qalılı'l-şa'r*), like the tail of a camel; also a tree (i.e. with few leaves), etc. *Kaş. III* 164 (the **-w-** with both *damna* and *kasra* everywhere); *Tkm. XIII al-xaxw wahu'l-nā'im* 'soft' (opposite to 'hard' *katt*): **şuwık** (MS. *şawı:k*); *Kıp. yuımşak Hou.* 28, 1; Osm. XIV ff. **sıvık** 'liquid, runny'; c.i.a.p. *TTS I* 626; *II* 823; *III* 626; *IV* 690.

D sapğa:k Hap. leg.; this word occurs, in a list of words with four consonants which are arranged in strict alphabetical order, between **çamğuk** and **saplık** but is spelt *başğak* in the MS.; there is no doubt that it is misspelled and should be spelt *sapğak*; Dev. N. fr. **sap-**, lit. (the part of the body) 'which joins' (the upper to the lower part). **Xak. XI sapğa:k mā fawqa'l-warikayn** '(the part of the body) above the hips' *Kaş. I* 470.

Dis. V. SBÇ-

(S) **sıvğa-** Hap. leg.; the word is quite clear in the photograph; prima facie a Den. V. fr. ***sıvığ**; there does not seem to be any cognate word, but the meaning is clear. **Uyg.** VIII ff. *Man.-A* (then the magicians in the city of Babylon took a bow and arrow; they strung the bow and shot at Zruş Burxan (the Prophet Zoroaster)) **okı yana sıvğar öz tamırıpa tegdi** 'their arrow turned to one side and penetrated his own vein' (the demon then died) *Man.-uig. frag.* 401, 8.

D suvğar- Trans. Den. V. fr. **suw-**; 'to water (livestock); to irrigate or water (land)'. S.i.a.m.l.g.; in SW Az., Osm., *Tkm. suvar-*; NC Kzx. **suar-**; NW Kk., Nog. **suvğar-**; *Kır. Kumyık*, and all other language groups **suğar-**. **Xak. XI ol at suvğardı:** 'he watered (*saqiya*) the horse' (etc.) *Kaş. II* 188 (**suvğarur, suvğarmak**); o.o. in grammatical examples *II* 44, 18 etc.: XIII(?) *Tef. suvar-*

'to irrigate' 276: XIV *Muh. asqā'l-mā* 'to irrigate' **suwar-** *Mel.* 22, 9 (*istaqā'l-mā*) **su:** *tart- Rif.* 103; **Çağ.** xv ff. **suwar-suvar-** 'to moisten', that is to moisten mud, etc. *Vel.* 301; **suğar-** (spelt) 'to give water' (*āb dādan*) to the thirsty; 'to moisten' (*sirāb kardān*); also pronounced **suwar-** *San.* 243v. 26 (quott.); reverse entry *do.* 247v. 28: **Xwar.** XIV **suğar-** 'to irrigate' *Qutb* 161; **suvar-** 'to water' (sheep) *Nahc.* 113, 12: **Osm.** XIV ff. **suvar-**, sometimes **sivar-**, 'to water', etc.; c.i.a.p. *TTS I* 649; *II* 850; *III* 645; *IV* 714.

D suvğart- Caus. f. of **suvğar-**; s.i.s.m.l. **Xak.** XI if it is desired to form a Caus. of a V. ending in -r-, -t- is added to it, and (in the Perf.) the -d- (of the Suff.) is merged with it, the result is -tt-, the -d- being assimilated, e.g. *ol atın suvğarttı:* 'he directed someone to water (*saqiya*) his horse' *Kaş.* *II* 25b, 2; n.m.e.

Tris. SBĖ

D suvuklık Hap. leg. ?; A.N. (Conc. N.) fr. **suvuk**; 'a liquid'. *Uyg.* VIII ff. *Bud.* *TT V* 26, 100-2 (2 **çuğ**).

C sıpa:kur Hap. leg.; *Kaş.*'s etymology is possible, but surprising, since *akur*, q.v., a Pe. l.-w., properly means 'a stable or stall', although used in the medieval period for 'manger'. It is perhaps a l.-w., and this a false etymology. **Xak.** XI **sıpa:kur al-mıslāt** 'a nose-bag'; originally **sıp akuru:** *mī'lāsu'l-tānī mīna'l-xayl* 'a manger for a colt that has cut its first teeth' *Kaş.* *I* 487.

Tris. V. SBĖ

D sa:vıkla- Hap. leg.; the word is certainly so spelt, but there is no other trace of **sa:vık**, fr. which it is a Den. V. This might conceivably be a Dim. f. fr. **sa:v**, in which case the V. might mean 'to talk incoherently'. *Uyg.* VIII ff. *Civ.* [gap] **ağzıntın ta:şğaru: üntürür: koğsar: sa:vıklar: köñli: a:da:r** 'he brings up (his food), grows weak, and talks incoherently; his mind wanders' (assuming an unusual scripion of **azzar:**) *TT VIII* 13.

VUD suvıflan- Hap. leg.; *Refl.* Den. V. fr. ***suvığ** Dev. N. fr. **suva:-**. Cf. **suvuk**. **Xak.** XI *ol baliğ suvığlandı:* 'he reckoned that the honey (etc.) was runny' (*raqıq*) *Kaş.* *II* 267 (**suvığlanu:r**, **suvığlanma:k**).

D suvğarımın- *Refl.* Simulative Den. V. fr. a N.S.A. fr. **suvğar-**; noted only in grammatical sections. **Xak.** XI the most correct way (of expressing the idea that a man pretends to do something but does not actually do it), and the commonest, is to add (to the *Refl.* f. of the V.) before the *nün* a *mim* and a *şin* (MS. *şin*), making three consonants in all, e.g. *ol at suvğarımındı:* 'he pretended to water (*yusqi*) the horse' *Kaş.* *II* 202, 12; a.o. *II* 261, 22; n.m.e.

D suvğarın- Hap. leg.; *Refl.* f. of **suvğar-**, used as a Simulative; in a grammatical section

immediately before **suvğarımın-**; the MS. actually has **suvğardı:** but the context shows this to be an error. **Xak.** XI if it is desired to express the idea that a man pretends to do something but does not actually do it, one way is to add *nün* (to the basic V.) before the *dāl* (of the Perf.), e.g. *ol at suvğarındı:* (so read) 'he pretended to water (*yusqi*) the horse' *Kaş.* *II* 202, 3; n.m.e.

D suvğarış- Hap. leg.; Co-op. f. of **suvğar-**; noted only in a grammatical section. **Xak.** XI if you wish to modify a V. in this section to express help (*i'āna*) in doing something or competition, you add *şin* (to the basic V.) before the *dāl* (of the Perf.), e.g. *ol mapa: at suvğarışdı:* 'he helped me to water (*fi saqy*) the horse' *Kaş.* *II* 201, 21; n.m.e.

Dis. SBG

D sepük Hap. leg.; *Pass.* Dev. N./A. fr. **sep-**; etymologically this should mean 'equipped, fitted out'; its exact meaning in its context is discussed under **silkim**, q.v. **Xak.** XI *KB* 4599 (**silkim**).

D seviğ, sevük Preliminary note. *These two words, the first a N.Ac. in -iğ fr. sev-, 'love, loving, liking', and the second a N./A. in -ük (Passive), 'liked, beloved', must be carefully distinguished. This is not easy in der. and later forms, since seviğ became sevüiğ by labial attraction at a fairly early date. Cf. saçığ, saçuk.*

D seviğ see above. N.o.a.b., displaced in the medieval period by words like **sevğür**, N.Ac. in -ğür, or l.-w.s. **Türkü** VIII ff. *Man.* (if we have sinned) **etöz seviğince yorip** 'acting in accordance with the desires of the flesh' *Chuas.* 196-7; *Uyg.* VIII ff. *Man.*-A **etöz seviğın uvutsuz işin** 'bodily love and shameless behaviour' (i.e. sexual intercourse) *M I* 16, 18-19; **seveğ özütlüğü niğosaktar** 'the Hearers with loving spirits' *do.* 28, 24; **kentü seviğın** 'because of self-love' *do.* 34, 19; *Man.* **seviğ köpüllin** 'with loving thoughts' *M III* 34, 17; *Bud.* *PP* 78, 5-6 (**amrak**): *Civ.* **Seviğ Buyruk** P.N. *Usp.* 112, 2: (XIV *Muh. al-şadiq* 'close friend' **sewğü:** *Mel.* 55, 1; *Rif.* 152: *Kip.* XIII (after *sew-*) **al-mahbüb** 'beloved' **sewğü:** *Hou.* 39, 16; XIV ditto *Id.* 54); **Çağ.** xv ff. see **sevük**: *Osm.* XIV and XV **sevi/sevüiğ/sevüiğ** 'love'; in several tex. *TTS I* 615; *II* 811; *III* 616; *IV* 678 (XIV **sevğü** 'beloved', once I).

D sevük see above. *Uyg.* VIII ff. *Man.*-A *M I* 23, 6 (**ağız**); o.o. *do.* 7 and 28: **Xak.** XI **sevük ne:n** 'a thing which is loved' (*al-mahbüb*) *Kaş.* *I* 390; **aydım apar sevük (sic)** 'I said to him "beloved!"' *I* 94, 2; *KB* **sevük savcı birl** 'with the beloved Prophet' 30; **sevükrek atın** 'his favourite horse' 315; o.o. 135 (**sevit**): XIII(?) *Tef.* **sevükrek** 'most loved' 265; **Çağ.** xv ff. **sewük** ('with -k') **mahabbat** 'love' *Vel.* 291 (but quott. contains **sewük** **sewgen** 'one who loves a beloved'); (**sewğüm**

(sic) *mîhr wa mahabbat* 'love' *San.* 258v. 29; it is not clear whether this is an error for *sewgi* or a mistranslation of 'my beloved': *Xwar.* XIV *sevük* 'beloved, dear' *Qutb* 157.

sibek the basic meaning underlying both translations seems to be 'a long object in a central position'; survives only(?) in SW Osm. *sübek* 'an infant's urinal in a cradle'; XX Anat. *sibek* (1) ditto; (2) 'the iron pivot of a hand-mill'; (3) 'the tap-root of a tree' *SDD* 1225; *söbek* (2) only, inter alia, *do.* 1247. *Xak.* XI *sibek* 'the pivot of a hand-mill' (*qubul'-rahâ*), that is the iron (rod, *al-hadida*) round which the upper millstone revolves; *sibek* 'the hollow reed (*al-qaşab*) which is fixed in an infant's cradle for him to urinate in' *Kaş.* I 389.

Tris. SBG

D *seviglig* P.N./A. fr. *sevig*; 'lovely' and the like, esp. of the face. N.o.a.b. *Uyg.* VIII ff. *Man.-A seviglig* . . . *yüzüpizen* 'your lovely face' *M I* 10, 8-9; *Man. Wind.* 42-3 (*içiglig*): *Bud. seviglig y[üzün]* *U III* 17, 9; o.o. *do.* 34, 2-3 (ii) (*ün*); *U II* 37, 60-3 (*tap-çasız*); *TT X* 123, 346, 550, etc.: (*Xak.*) XIII(?) *Tef. sevigli* 'dear' 265: *Xwar.* XIV *seviglüg* 'lovely' *Qutb* 157; (an action) *seviglügrek* 'more agreeable' (to *Göd*) *Nahc.* 265, 16.

D *seviglik* A.N. fr. *sevig*; 'love'. Although the second vowel is almost consistently -ü- this seems to be an A.N. fr. *sevig* not *seviük*. N.o.a.b. *Xak.* XI *kizlep tutar seviglik al-hubbul'-maktum* 'concealed love' *Kaş.* II 172, 10; n.m.e.: *Çağ.* xv ff. *sewüklük* ('with -k-k') *sevmeklik* 'love' *Vel.* 290 (quoton.); *seviglük/seviglik* (both *sepl*) *mahabbat* 'love' (quoton.), also *mahbüb wa düst dâsta* 'beloved, friend' (quoton.) *San.* 258v. 29: *Xwar.* XIV *seviglük* 'loveliness' *Qutb* 157.

D *sevigüsüz* (*sevigüsüz*) Priv. N./A. fr. *sevig*; 'loveless; unloved'. N.o.a.b. *Xak.* XI *sevigüsüz al-bağid* (MS. *bağiz*) 'odious' *Kaş.* II 250, 2 (*yodkiz*); n.m.e.: *Xwar.* XIV *sevigüsüz erdi köplüm* 'my heart had no love in it' *Qutb* 157.

Dis. SBL

D *saplık* A.N. (Conc. N.) fr. *sa:p*; apparently Hap. leg.; similar modern forms are P.N./A.s representing *saplıg*. *Xak.* XI *saplık* 'anything which serves as the hilt (*maqbad*) of a knife or sword or the handle (*nişâb*) of anything' *Kaş.* I 470.

D *savlıg* P.N./A. fr. *sav*; used w. preceding Attributive, 'speaking' (the truth, etc.). Pec. to *Uyg.* *Uyg.* VIII ff. *Bud.* *PP* 55, 2 (*könit*); *TT VI* 119 (*utun*).

D *suvla:g* Dev. N. (Conc. N.) fr. *suvla:-*; s.i.s.m.l. as *sulaw/sulak* 'a watering-place for livestock' or, more generally, 'a place with abundant water'. *Xak.* XI *suvla:g mayra'ati'l-mâ* 'a place where water can be drawn'; *suvla:g ism mavdi* 'a place-name' *Kaş.* I 464:

Xwar. XIV *suvla:g* (MS. in error *savla:g*) 'a watering-place for livestock' *Qutb* 156.

D *suvlug* P.N./A. fr. *su:v*; properly 'watery, possessing water', with various extended meanings including some derived fr. idiomatic uses of *ab* in Pe. (see *su:v* *Çağ.*). S.i.a.m.l.g. w. phonetic changes similar to those of *su:v*, q.v. *Xak.* XI *KB yüzüg tutçı suvlug tutayın tése* 'if you resolve constantly to retain respect' (Pe. idiom) 4297; *neçe kızgu eñlig yüzi suvlug* er 'how many rosy-cheeked, respected (Pe. idiom) men' (have been ruined by women) 4524: *Xwar.* XIV *yüzi suvlug* *Qutb* 156 (mis-spelt *savluğ*), 162: *Kom.* XIV 'spelt' (grain) (PU) *suwlu CCI*; *Gr.* Kıp. *şuluw al-mawrida* 'watering trough' *İd.* 55; *al-kalak* 'a raft of inflated skins' *şuluw Bul.* 4, 15.

D *suvluk* A.N. (Conc. N.) fr. *su:v*; with a wide range of meanings connected w. water, the oddest being 'a horse's bit' perhaps because it makes the horse dribble. Survives in NE Koib., Küer., *Sag. suğluk* 'a horse's bit' *R IV* 760; *Khak.*, *Tuv.* ditto: *NC Kır. su:luk* 'bit; trough; rain-coat'; *Kxz. sulik* ditto: *SC Uzb. suvluk* 'bit'; *NW Kk.*, *Nog. suwlik* 'bit': *SW Az. sulug* 'blister'; *Osm. suluk* 'bit; water bowl; blister'; *Tkm. suvluk* 'bit; a place with abundant water'. *Uyg.* VIII ff. *suvluk* 'water-trough' *U III* 38, 28: *Xak.* XI *suvluk al-mindil* 'towel, turban', and the like *Kaş.* I 471; in *I* 201 (*urun-*), *III* 323 (*saçu:lar-*), and 6 o.o., *al-imâma* 'turban'—*su:luk al-imâma III* 262 (*saru:-*; perhaps a scribal error): *xiv Muh.*(?) *al-safiha* 'water-trough' *su:luk Rif.* 169 (only): *Çağ.* X ff. *su:luk* a generic term for 'water vessel' (*su zarfi*) or 'pool' (*birka*) for collecting and storing water; also 'watery, full of water' (*sulu ve âbdâr*) *Vel.* 298 (quoton.); *su:luk* (spelt) (1) *dahana-i ash* 'a horse's bit'; (2) *çiz-i âbdâr* 'a water-container' *San.* 246r. 23 (same quoton.); *Osm.* XIV ff. *su:luk* 'water-vessel, pool', and, fr. XVI, 'the cheek-piece of a bit' *TTS I* 646; *III* 642; *IV* 709.

D *suvla:n* Hap. leg.; Dev. N./A. fr. *suvla:-*; the semantic connection is obscure, but cf. *suwik*. *Xak.* XI *suvla:n yiğaç* 'a smooth (*al-mardâ*) tree which has no branches (*ğuşn*) on its stem' (*sâqihâ*); *suvla:n saç* 'straight (or lank, *al-sabat*) hair' *Kaş.* III 386.

S *süvlin*: See *süglin*.

Dis. V. SBL-

D *sapıl-* Pass. f. of *sap*; n.o.a.b. *Xak.* XI *yip yigneke sapıld*: 'the thread was threaded (*insalaka*) through the needle'; and one says *oğul atasına sapıldı*: 'the boy kept close (*iltahaqa*) to his father while going to the place' *Kaş.* II 120 (*sapılır, sapılma:k*); a.o. *I* 158 (*étıl-*).

D *savıl-* Pass. f. of *sav-*, which is not noted before the medieval period. The earliest occurrence is prob. in XIII(?) *Tef.* (VU) *sav-*

'to spray (perfume)' 264 (*sev-*); it also occurs in Kip. XIV *şaw- hawwala* which has several meanings, here perhaps 'to turn away' *Id.* 60, and Osm. XIV ff. *sav-* Trans. 'to drive away, repulse; avoid, escape from; bring to an end; let loose'; Intrans. 'to go away, come to an end' *TTS I* 605; *II* 800; *III* 605. The Pass. f. survives only(?) in SW Osm. *savul-* 'to stand aside, get out of the way, and the like. In some other languages *savil-* is a Sec. f. of *sağıl-*. Cf. *savur-*. **Xak.** XI *kün savıldı:* 'the sun turned downwards and declined' (*mâlat . . . wa zâlat*); and one says *köğlüm apar savıldı:* (MS. *savıldı:*) 'my heart inclined towards him'; also used of anything which has withdrawn from stability and turned downwards (*zâla min qarârihi wa mâla*) *Kaş.* *III* 125 (*savılır, savılma:k*; MS. *savul-*); *kağğu yeme savılsun* 'let sorrow depart' (*yarhal*) *I* 106, 11; (I said) *apar savılma:* (MS. *savılma:*) *lâ tamil ilâ Qolbaq* 'do not incline towards him (Kolpak)' *III* 80, 19; a.o. *II* 163, 3; *KB töpüdn savılmış bakır sokun-* a 'Mars had declined from the zenith' 4888; o.o. 4889, 6216 (*ülker*): **Xwar.** XIII *sawal-* (*sic*) 'to disappear' *'Alî* 50; **Kom.** XIV 'to step aside, make way' *suwul-* (*sic*) *CCG*; **Gr.:** Kip. XIII *hadâ minâ'l-xurûc 'an'l-tariq* 'to turn away from (the right) road' *şawul-* *Hou.* 39, 17; XIV *şawul-tanahhâ* 'to be diverted' *Id.* 61; **Osm.** XIV ff. *savul-* 'to be avoided; to be put on one side; to make way for (someone); (e.g. of summer) to pass, elapse'; c.i.a.p. *TTS I* 606; *II* 801; *III* 606; *IV* 668.

D sevil- Pass. f. of *sev-*; 'to be loved, liked', etc. S.i.m.m.l.g. with the same phonetic changes. (**Xak.**) XIII(?) *At. sevimek tile-sesen kişiler ara* 'if you wish to be popular with people' 259; **Xwar.** XIV *sevül-* 'to be liked' *Qutb* 157; **Kip.** XV *mahbûb* 'loved' *sewülmiş* (or *söwülmiş*?) *Tuh.* 32b. 9.

D suval- Pass. f. of *suva-*; originally 'to be watered, irrigated'; s.i.s.m.l. as *suâl-, subal-*, etc. 'to be plastered'. **Xak.** XI *tariğ suvaldı:* 'the crop was irrigated' (*sugıya*), also used of anything sprinkled with water (*idâ ruşsa 'alayhi'l-mâ*) *Kaş.* *II* 125 (*suvalur, suvalma:k*); (*sokul-* follows here); **ev suvaldı:** 'the house (etc.) was plastered' (*tuyyina*, MS. in error *tayyana*) *II* 125 (*suvalur, suvailma:k, sic*); o.o. *suvaldı: II* 162, 13; *suvalur III* 240, 8.

D sapla- Den. V. fr. *sa:p*; s.i.s.m.l. as *sapla-* (1) 'to fit a handle, etc.'; (2) 'to plunge (a sword) in up to the hilt'. **Uyg.** VIII ff. **Bud.** *keyikçi er ağuluğ okın saplap toşguru tartıp* presumably 'a hunter fitting his poisoned arrow (to the bow) and drawing it fully back' (shot the elephant in the heart) *U III* 57, 3 (ii): **Xak.** XI *er kılıç sapladı:* 'the man fastened (*rakhaba*) the sword in its hilt' (*qabi'atîhi*); also used when he fastened the handle (*nişâb*) of anything *Kaş.* *III* 296 (*sapla:r, sapla:ma:k*).

D savla- Den. V. fr. *sav;* n.o.a.b. **Xak.** XI *ol telim savladı:* 'the man talked a great deal'

(*takallama bi-kalâm kañir*); also used when a man quoted proverbs (*şaraba . . . al-amñâl*) *Kaş.* *III* 297 (*savla:r, savla:ma:k*); **Kış ya:yğaru: savlayur** (MS. *savlanur*, but rhymes w. *tavrayur, savrayur*) 'winter argues with summer' *III* 278, 11; XIII(?) *Tef. sawla-* 'to make a speech' 257.

D suvla- Den. V. fr. *su:v*; s.i.m.m.l.g. usually as *sula-* 'to irrigate', less often 'to water (livestock)'; w. extended meanings in SW Osm. **Xak.** XI *at suvla:dı:* 'the horse drank (*şariba*) water (etc.)'; and one says *er titiğ suvla:dı:* 'the man moistened (*amâ(ha)*) the mud (etc.)' *Kaş.* *III* 297 (*suvla:r, suvla:ma:k*); **yuvğa: suvin suvlama:** (unvocalized, but so read) *lâ taşqı bi-mâ' lâ aşl lahu* 'do not drink water flowing from an unknown(?) source' *III* 80, 21; *KB* 449 (*börl*): XIV *Muh.* (after *şariba iç-*) *kiha* 'to drink copiously' **su:vla-** (-f-) *Mel.* 27, 11; *Rif.* 110; **Çağ.** XV ff. *sula-* (-p) *sula-, sırâb et-* 'to drink to satiety' *Vel.* 299; *sula- aşamidan âb* 'to drink water' *San.* 246r. 15.

D saplat- Caus. f. of *sapla-*: 'to order to fit a handle'; s.i.s.m.l. **Xak.** XI *ol kılıç saplattı:* 'he ordered someone to fasten the tang (*rak-kaba'l-silân*) in the hilt (*al-qabi'a*) of the sword'; also for to fasten the handle (*nişâb*) of anything like a knife or dagger *Kaş.* *II* 344 (*saplatur, saplatma:k*).

D suvlat- Caus. f. of *suvla-*; s.i.s.m.l. as *sulat-*. **Xak.** XI *ol çöbni: suvlattı:* 'he ordered someone to sprinkle water on the dregs of something' (*raşşâ'l-mâ' bi-tacıir şay'*) *Kaş.* *II* 346 (*suvlatur, suvlatma:k*).

D savlan- Refl. f. of *savla-* used as Pass.; 'to be spoken of'. N.o.a.b. **Xak.** XI *Kaş.* *III* 199, 28 (*çavlan-*); n.m.e.: *KB* (the King said, a good man is always praised, but) *müni bu işizler ara savlanur* 'his faults are always quoted among these wicked men' 909.

D suvlan- Refl. f. of *suvla-*; s.i.s.m.l. as *sulan-*, generally used as Pass. **Xak.** XI *suvlandı: neğ* 'the thing was moist and full of water' (*raţuba wa hatıra mâ'uhu*) like fruit when it is soft (*lâna*) and full of juice or a boil when yellow liquid appears in it and it is swollen (*tarakhala*); and one says *anıñ kö:zl: suvlandı:* 'his eyes watered' *Kaş.* *II* 247 (*suvlanur, suvlanma:k*): *KB* (man uses his tongue to speak; if he speaks well) *yüzl suvlanur* 'he is honoured' 275 (cf. *suvluğ*).

D savlaş- Recip. f. of *savla-*; n.o.a.b. **Türkü VIII** ff. **Man.** *TT II* 8, 55-6 (*öğürçülen-*): **Xak.** XI *ol meniñ birle: savlaşdı:* 'he quoted proverbs to me and I to him'; also used of messages, speeches, and anecdotes *Kaş.* *II* 215 (*savlaşur, savlaşma:k*).

Tris. V. SBL

VUD subı:la- Hap. leg.; Den. V. fr. *subıt;* cf. *subıt-*. **Xak.** XI *subı:ladı: neğni:* 'he

lengthened (*taawala*) the broad thing, and constricted its sides' (*haddada tarfahu*) *Kaş. III* 323 (subi:lar, subi:lar:ma:k).

Dis. SBN

saban 'plough', but whether a generic term, or originally the name of some particular kind of plough is uncertain. Survives only sporadically as **sapan** 'wooden plough' in SE Türki and **saban** in NC Kzx. ('obsolete'): SC Uzb. (ditto): NW Kumyk, Nog. (only): SW Osm. (only), which suggests an original specific meaning. Cf. **bokursti**. **Xak.** XI **saban** *al-faddān bi-cami' ālātihi* 'a plough with all its accessories'; **saban** also 'cultivating the land' (*falāhatu'l-ard*) *Kaş. I* 402 (prov., see **örtgün**); o.o. *II* 214, 4; *III* 416, 23 (same prov.): XIV *Muh. al-mihrāt* 'plough' **sa:ba:n** *Mel.* 60, 2; *Rif.* 158; **Çağ.** XV ff. **saban** 'a wooden object on which they fasten a piece of iron and use it to till the ground', in Ar. *faddān*; (and **sapan** 'a sling') *San.* 228v. 20; **Kom.** XIV 'plough, ploughed field' **saban** *CCI, CCG; Gr.* 210 (quotns.): **Kip.** XIII *al-mihrāt* **şaban** *Hou.* 9, 9; XIV ditto **şaban** *Bul.* 4, 1; XV ditto *Tuh.* 33b. 9; **Osm.** XVI ff. **saban** noted in several phr. *TTS II* 775; *III* 583; *IV* 647.

D sevinç N.Ac. fr. **sevin-**; 'joy, pleasure, delight'; in one or two early passages perhaps rather 'affection, love'. S.i.a.m.l.g. except NE(?) with some phonetic changes. **Türkü** VIII ff. **Man.** (then all the people . . .) **bi:zi:pe dımdarlarka yüküntiler sevinç ötüntiler** 'did obedience to us, the Elect, and expressed their pleasure (or affection?)' *TT II* 10, 82-3; **Uyg.** VIII ff. **Man.-A** (this scripture was recited) **uluğ ögrünçün** 'with great joy' (and written) **ağır sevinçin** 'with intense delight' *M I* 25, 3-5; **o** **sevinç** 'that joy' *M III* 13, 13 (ii); **Man.** **sevinç ötüni** *M III* 34, 18; o.o. *II* 44, etc. (**erdem**); *TT III* 17; **Bud.** *TT VIII G.* 49, etc. (**ögrünç**); *U IV* 46, 38 etc. (**utlı**): **Civ.** (make your mind joyful) **yérke teprike sevinç tut** 'bring(?) joy to earth and heaven' *TT I* 12-13; o.o. *do.* 52, 131; *VII* 27, 13, etc. (**ögrünç**): **Xak.** XI **sevinç al-surır** 'joy, delight' *Kaş. III* 373 (prov., see **oxsin-**; **verse**): **KB sevinç** is common; normally 'joy', e.g. **sevinçin tolu tut** 'make his joy full' 117; o.o. 123 (**avinc**), 340 (**arkuk**), 359, 913, etc.; a different shade of meaning in (praise the Prophet and) **sevinçin tile** 'seek to do what will please him' 39; a.o. 52: **xını(?) At. sevinç erse kédin** 'if joy comes later' 371; a.o. 413; **Tef. sevinç** 'joy; joyful news' 265; XIV *Muh. al-farah* 'joy' **sevinç (-f-)** in **Turkistan, séwinç** in our country *Mel.* 8, 1; *Rif.* 70; a.o. 52, 1; 148; **Çağ.** XV ff. **sevinçin müdağam** 'his reward (for bringing good news)' *Vel.* 291 (quotn.); **sevinç** (spelt) **mujda wa nuwid** 'good news; reward' *San.* 259r. 4 (same quotn.): **Xwar.** XIII(?) **sevinç** 'joy' *Öğ.* 2: **xiv ditto** *Qutb* 157; **sevinç** *ditto do.* 4; 'a reward' *Nahc.* 20, 6; **Kom.** XIV 'joy' **sövünç** *CCI, CCG; Gr.* 223 (quotns.).

Dis. V. SBN-

D sapın- Hap. leg.; Refl. f. of **sap-**. **Xak.** XI **işler yigne: sapını**; 'the woman undertook to thread the needle, but did not actually do it' *Kaş. II* 150 (**sapınur, sapınma:k**).

D sevin- Refl. f. of **sev-**; 'to rejoice, be joyful, glad', etc. S.i.a.m.l.g. w. the same phonetic changes as **sev-**. **Türkü** VIII *II E* 2 (**öğir-**): VIII ff. *Irkb* (**öğir-**): **Man.** *TT II* 8, 60 (**öğir-**): **Uyg.** VIII ff. **Man.-A M I** 28, 13 (**öğir-**): **Bud.** (the king of the dragons) **ertiğü sevindi** 'was very glad' *PP* 46, 8; o.o. *do.* 53, 2 etc. (**öğir-**); **öğmişke sevinmedin** 'without taking pleasure at being praised' *U III* 73, 21; **Civ.** **sevinmek** as the name of a hexagram *TT I* 87; a.o. *do.* 128-9 (**örüki**): **Xak.** XI **er sevindi**; 'the man rejoiced and was merry' (*surra . . . wa'btahaca*) *Kaş. II* 153 (**sevinür, sevinmek**; everywhere spelt **sevin-**; **verse**); o.o. *II* 286, 20 (**ulğa:d-**) etc., 10 in all, spelt **sevin-** and translated *surra* or *fariha* 'to be glad': **KB** 81 (**küven-**): **xını(?) At. okğılı kişinğ sevin-sün cāni** 'so that the soul of the man who reads it may be glad' 44; **Tef. sevin-/sevin-** 'to rejoice, be glad' 265; XIV *Muh. fariha sevin-Mel.* 29, 14; **sevin-(-f-)** *Rif.* 113; **Çağ.** XV ff. **séwin-** (spelt) **şadi kardan** 'to rejoice, be glad' *San.* 258v. 15 (quotns.): **Xwar.** XIII(?) (**Öğüz Xağan . . .**) **sevindi küldi** 'was pleased and smiled' *Öğ.* 198; a.o.o.: **xiv sevin-** 'to rejoice' *Qutb* 157; *Nahc.* 369, 2; **Kom.** XIV 'to rejoice, be joyful' **sevin-/sövin-/sövün-/söyün-** *CCI, CCG; Gr.* 219 (quotns.): **Kip.** XIII *fariha sevin-* *Hou.* 35, 13; XIV ditto *Id.* 54; *Bul.* 68v.: **xv ditto sövün-** *Kav.* 74, 6; *al-farah sevinmek do.* 61, 16; *surra wa fariha söyün-* *Tuh.* 20a. 11; a.o. *do.* 28b. 4.

Tris. SBN

D sevinçliğ P.N./A. fr. **sevinç**; 'joyful, happy', etc. S.i.s.n.l. **Uyg.** VIII ff. **Man.-A M I** 11, 19 (**ögrünçlüğ**): **Bud.** *Suv.* 15, 8 etc. (**ögrünçlüğ**): **Civ.** **taşdın ünser sevinçliğ bolur** 'if he goes out (of his house) he is happy' *TT VII* 28, 44; o.o. *do.* 14, 12 etc. (**ögrünçlüğ**); *I* 155 (**eke**): **Xak.** XI **KB sevinçliğ** is fairly common, e.g. **sevinçliğ bolur anda yazlur kaşı** 'he becomes happy there and his brows relax' 813; o.o. 951, 1260, 1561: **xını(?) Tef. sevinçliğ** 'happy' 265; XIV *Muh. al-farhān* 'joyful, cheerful' **sevinçliğ (-f-)** *Mel.* 55, 13; *Rif.* 153; **Xwar.** XIV **sevinçliğ/sevinçlüğ** ditto *Qutb* 157; **Kom.** XIV ditto **sövünçlü** *CCG; Gr.*

D sevinçsiz Priv. N./A. fr. **sevinç**; 'unhappy', etc. N.o.a.b. **Uyg.** VIII ff. **Bud. kayu tınığ-larını utlısı[z] sevinçsiz kılması** 'what deeds of human beings bring neither reward nor pleasure?' *U IV* 40, 184-5; **Xak.** XI *Kaş. III* 377, 2 (**tapıgsa:k**); n.m.e.

Tris. V. SBN-

D sevinçlen- Hap. leg.; Refl. f. of **sevinçle-** (see below); 'to be pleased, delighted', etc.

Uyg. VIII ff. Bud. *Hüen-ts.* 215 (üdülen-): (Kom. xiv sövünçle: 'to bring joy to (someone Dat.)' CCG; Gr.).

1) *sevtintür-* Caus. f. of *sevin-*; 'to make (someone Acc.) happy', etc. S.i.s.m.l. Uyg. VIII ff. Bud. [gap] *sevtintürgelir üçün* 'in order to make . . . happy' *TT X* 554; *Xak. XI KB olarnı meniñdin sevindür tuğı* 'make them (the Prophet's four Companions) constantly pleased with me' 62; *beğın keđ sevindürse tapnur kuli* 'if his servant by his service greatly pleases his master' (the road to honour is opened to him) 845; *bođunuğ sevindürgil eğin tılım* 'make the people happy with your hand and tongue' 1367; *xiv Muh. (?)* (after *fariha sevin-*) *farraha* 'to make joyful' *sevindür* (-f-; unvocalized) *Rif.* 113 (only); *Çağ. xv ff. sevindür-* Caus. f.; *şadı kardan* 'to make glad, joyful' *San.* 258v. 27; *Kom. xiv* 'to make happy' *sövündür-* CCG; *Gr.* 224 (quottn.): *Kıp. xv sevindür-* also means *farraha* (Caus.) *Kav.* 74, 3 (see *sön-*).

1) *sabanla-* Hap. leg.; Den. V. fr. *saban. Xak. XI ol yérliğ sabanla:dı* 'he ploughed and tilled (*falaħa . . . wa karaħa*) the land' *Kaş. III* 342 (*sabanlar*, *sabanla:ma:k*).

Dis. SBR

süvri: 'with a tapering end, sharp, pointed'; syn. w. *subı*: but not connected etymologically unless they have a common foreign origin. Survives only(?) in SW Az., Osm. *sivri* 'pointed', etc.; *sivri sinek* 'mosquito'. Uyg. VIII ff. Bud. *süvri süñün sançıp* 'piercing with a sharp lance' *U II* 86, 48; *süvri sıñlar* 'sharp spikes' *TM IV* 253, 56; a.o. *do.* 255, 138 (uçluğ); *Xak. XI süvri*: 'anything with a tapering end' (*muħaddadı'l-ra's*), like teeth, spear- or arrow-heads, lamp-stands (*al-manāra*), spits, and other small (*şığar*) things *Kaş. I* 422; *xiv Muh. (?)* (after *al-baqq* 'gnat' *çıbın*: a medieval word) *sewri*: *sinek Mel.* 63, 8 (in one MS.); *Kom. xiv* 'sharp' *sürü CCG*; 'gnat(?)' *sürü çıbın CCI*; *Gr.*: *Kıp. xiv süvrü*: *çıbın al-ba'üd* 'mosquito', compounded of *süvrü*: *raqıqıl-tarş maħdud* 'slim, tapered' and *çıbın al-ğabāb* 'fly' *İd.* 54; *al-ba'üd sıwri çıbın*, and in another dialect (*İnğa, ?Tkm.*) *siwri sıñek Bul.* 10, 15; *xv ba'üd süvri şıbın Tuh.* 7b. 9; Osm. XVIII *sıwri* (spelt) in *Rüml*, 'a sting (*niş*), the sharp (*ıtız*) point of anything'; *siwri sıñek* in *Rüml*, 'a gnat' (*paşsa*), in *Ar. baqq San.* 258r. 28.

E *süprük* See *süprül-*.

PU *subra:n* Hap. leg.; spelt *suyla:n* in the MS. but between *Sabra:n*, a place-name, and *tügsin*; cognate to *subı*: *Oğuz XI subra:n* 'anything long (*tawıl*) in the shape of a lamp-stand (*al-manāra*) or the like' *Kaş. I* 436.

Dis. V. SBR-

D *savur-* Caus. f. of *sav-* (see *savıl-*) although the semantic connection is not very

close; 'to scatter; to winnow', and the like. S.i.a.m.l.g. except NE; SE *Türki sovur-/so:r-/so:ra-*: NC *Kir. sapır-*; *Kzx. suir-*; SC *Uzb. sovur-*; NW *Kk., Kaz. suvır-*; *Kumyk suvur-*; *Nog. suvır-*; SW *Az., Tkm. sovur-*; Osm. *savur-*. *Xak. XI er tariğ savurdı*: 'the man turned over the wheat with a pitch-fork (*darrā* (sic) *al-tā'ām*) and cleaned it in the heap' (*naqqāhu fi'l-kuds*); also used of anything when you winnowed it and cleaned it in the wind (*nasafıtaħu wa naqqaytaħu fi'l-riħ*) *Kaş. II* 82 (*savura:r, savurma:k*); (God created (the sky like) a blue turquoise) *savurdı*: *ürün kaş* 'and scattered (*nařara*) on it (the stars like) jade' (*yařm*); this is a white stone of which seals (*al-xawātim*) are made *I* 330, 25; XIII(?) *Tef. savur-* 'to winnow; to scatter' 257; *Çağ. xv ff. savur-* (spelt) 'to scatter (*aşřandan*) earth, threshed corn, and the like and toss them in the wind' (*ba-bād dādan*) *San.* 236r. 22 (quotts.): *Kıp. xv darrā* (sic) *şovur-* (*şavur-* added below the line) *Tuh.* 16a. 8; *salla* 'to pull (something) out gently' *şovur-* *do.* 20a. 4.

sipir- 'to sweep'; with some metaph. meanings like 'to drive out, send away' in some modern languages. An early l.-w. in Mong. as *si'ür-* (*Studies*, p. 227); s.i.a.m.l.g. with various phonetic changes (-i/-ü-, -p/-b-). Uyg. VIII ff. Man. (like the servants of kings and *begs* who) *sipirür arıtır* 'sweep and clean' (the house and furniture) *Wind.* 33-4; *Xak. XI ol ev süpürdi*: 'he swept (*kanasa*) the house' *Kaş. II* 85 (*süpürür, süpürme:k*); *xiv Muh. saħaqa* 'to rub clean' *süpür-* (-b-, unvocalized) *Rif.* 110 (*Mel.* 27, 3 *sürt-ür*); *kanasa süpür-30, 13; 114*; *Çağ. xv ff. süpür-* (spelt) *cārib kardan* 'to sweep' *San.* 238v. 2 (quotts.): *Kıp. XIII kanasa min kansı'l-bayt süpür-* (-b-) *Hou.* 37, 1; *xiv süpür-* ('with -p-') *kanasa İd.* 51; *Bul.* 78v.: *xv ditto Kav.* 74, 11; *kanasa sipir-Tuh.* 31b. 1.

S *suvar-* See *suvğar-*.

savra-: pec. to *Kaş.*; see *savrat-*. *Xak. XI iş savradı*: 'the action was discontinued' (*istařağā*); also used of anyone doing something when he stopped doing it (*farāğā anhu*); and one says *sökel iğdım savradı*: 'the invalid recovered from his disease' (*inđamala'l-marid wa'nsalla minhu*) *Kaş. III* 281 (*savra:r, savra:ma:k*); *Iğler yeme: savrayur al-amrād tağil* 'illnesses also abate' (in the summer) *III* 278, 13; o.o. *I* 103, 2; *III* 41, 20 (the same verse, translated *qalla* and *farāğā*).

D *savurt-* Caus. f. of *savur-*; s.i.s.m.l. *Xak. XI ol apar tariğ savurttı: ađrāhu'l-hınřa* 'he ordered him to winnow the wheat' (etc.) *Kaş. III* 431 (*savurttur, savurtma:k*; the V. here used is similar to, but different fr., *darrā* translating *savur-*).

D *savrat-* Hap. leg.; Caus. f. of *savra-*; the Infin. is given as *-me:k*, but this is no doubt an error; the second half of the entry was inadvertently omitted in the MS. and inserted

later; the error may be due to the fact that the entry immediately followed **süvrit-**, and so was in any case misplaced. **Xak. XI ol evin savrattu: farrāga baytahu mina'l-quṁāṣ wa'l-ṁitā'** 'he emptied his house of furniture and goods'; and one says **ol i:ştin savrattu: atamma amrahu wa farrāga minhu** 'he finished what he was doing and stopped doing it' *Kaş. II 332 (savratu:r, savratma:k; see above).*

D süvrit- (süvri:d-) Trans. Den. V. fr. **süvrl:** with the **-d-** changed to **-t-** by false analogy fr. **süvritt:**; 'to sharpen'. Survives only(?) in SW Osm. **sivrit-**. **Sami 759** enters three words in succession, **sivir-** 'to be sharp', **sivri** 'sharp', **sivrit-** 'to sharpen'; *Red. II 105* adds **sivril-** 'to be sharp', **sivril-** 'to sharpen', but omits **sivrit-**; there is no other trace of **sivir-** and it was prob. invented to explain the other words. **Xak. XI ol yiḡa:çığ süvritt:** 'he sharpened the end (allala tarf) of the piece of wood (etc.), that is when he tapered it off' (*haddadahu*) *Kaş. II 332 (süvritü:r, süvritme:k).*

D savruk- Hap. leg.; Intrans. f. of **savur-**. **Xak. XI köz:din (MS. -den) ya:ş savrukt:** 'tears dripped (tarayşa) from his eyes'; also used of water when it formed waves and the waves broke into spray (*māca wa'ḡtarabat amwācuhu bi-favarān*) in the rivers *Kaş. II 228 (savruka:r, savrukma:k; verse).*

D savrul- Pass. f. of **savur-**; s.i.s.m.l. with some phonetic changes. **Xak. XI suv savruld:** 'the river formed waves with spray and bubbles' (*māca . . . bi-favarān wa ḡalyān*); also used of a cooking pot when the broth in it was scooped up (*rufi'a*) in a ladle and put back in it (*rudda fiḡā*) to stop it from boiling over; and one says **tarığ savruld:** 'the wheat was winnowed' (*durriya*) and **ya:ş köz:din savruld:** 'tears dripped from the eyes' *Kaş. II 232 (savrulur:, savrulma:k; verse); Çağ. xv ff. savrul- (spelt) 'to be scattered (*aşurda*) and tossed in the wind' *San. 236v. 7 (quotns.).**

D süprül- (sipril-) Pass. f. of **sipir-**; s.i.s.m.l. w. the same phonetic changes. **Xak. XI ev süprüld:** 'the house was swept' (*kunisa*); and when one is angry with a man one says **süprül** (so read, apparently later altered to *süprük*) that is 'go away' (*aḡḡab*) as sweepings (*al-kanāsa*) that go away without anyone minding *Kaş. II 231 (süprülür, süprülme:k); Çağ. xv ff. süprülül- cārüb sudan* 'to be swept' *San. 238v. 16; Kıp. XIV süprülül- 'to be swept'; also used by them in the sense of *insalla* 'to slip away' *İd. 51.**

D savruş- Hap. leg.; Co-op. f. of **savur-**. **Xak. XI ol mapa: tarığ savruşd:** 'he helped me to winnow (*fi'l-tadriya*) the wheat (etc.),' also used when he helped to stir (*fi'l-tadriya, sic*) the broth with a ladle to prevent it from boiling over *Kaş. II 212 (savruşu:r, savruşma:k; if the text is right both darrā and ḡarrā are used here).*

Tris. SBR

PUF suburḡan (or **supurḡan**?) 'a tomb'. This word was discussed at length by W. B. Henning in *Transactions of the Philological Society* (of London) 1945, pp. 157 ff. After discussing other cognate Iranian words for 'tomb' he reached the conclusion that this was a l.-w. fr. Sogdian **zmyr'n*. The second consonant was prob. **-b-** not **-p-**. N.o.a.b., but a l.-w. still surviving in Mong. as *suburḡan* (*Kov. 1392, Haltod 348*). Cf. 2 s.u.n. **Türkü VIII ff. supurḡan** (sic) *çire* 'within the tomb' *M I 6, 2; Uyğ. VIII ff. Bud. sin suburḡan arasinta* 'among the tombs' *U II 53, 5 (iii); [sin ?] suburḡan yerke yakin* 'near the place of the tombs' *III 19, 9 (ii); şitavan [su]burḡanka* 'to the funeral grove (Sanskrit *śitavana*) and the tombs' *do. 21, 3 (ii); sin suburḡan orun TT VI 290 (v.l. to sin orun):* **Xak. XI suburḡan al-nā'is wa muḡābirul-hafara** 'a funeral vault, a pagan cemetery' *Kaş. I 516 (prov.; mis-spelt subuz-ḡa:n).*

D süpürgü: (sipirḡü) N.l. fr. **sipir-**; 'broom, brush'. An early l.-w. in Mong. as *si'ürge* (*Studies*, p. 240); s.i.a.m.l.g. w. some phonetic changes. **Xak. XI süpürgü:** *al-miknasa* 'brush, broom' *Kaş. I 490; XIV Muh. al-miknasa süpürgü: Mel. 69, 9; Rif. 170: Çağ. xv ff. süpürgü* (spelt) *cārüb ditto San. 239r. 1 (quotn.): Xwar. XIV sipürtke (si:pürtke) ditto Qutb 158: Kom. XIV ditto sibürtke (sic) CCI; Gr.: Kıp. XIII al-miknasa sepürge: (-b-) Hou. 17, 1: XIV süpürge: (-b-) ditto Id. 51: XV ditto süpürḡen (sic) Kav. 74, 11; ditto sipirḡi (-b-; in margin sipirḡe) Tuh. 34a. 7.*

D süpründi: Pass. Dev. N. fr. ***süprün-** (siprin-) Refl. f. of **sipir-**; 'sweepings, rubbish'. Survives in SW Az. **süprüntü;** Osm. **süprüntü.** **Xak. XI süpründi:** *al-qamāna* 'sweepings, rubbish' *Kaş. I 493.*

Dis. SBS

D suvsuş Dev. N. fr. **suvsu:-**; 'a potable liquid derived from a process of steeping grain and the like; a decoction'; esp. 'a weak decoction'. N.o.a.b. **Uyğ. VIII ff. Bud. Hüen-ti. 1941-2 (tuturkan): Civ. aiku suvsuşlar:ta: yēḡ üstünki xan sodak tegme: bolu:rlar** 'they are called the royal beverage (Sanskrit *sodaka*), the best of all decoctions' *TT VIII I.16; a.o. H II 8, 31: Xak. XI suvsuş āxiv mā'l-ḡinta ba'd mā ḡahaba quwva şarābihī* 'the final decoction of wheat after the strength of its beverage has gone'; also a name for 'pure milk (*al-māḡḡd*) diluted with water' *Kaş. I 460.*

D suvsız Priv. N./A. fr. **su:v;** 'waterless, without water'. S.i.m.m.l., usually as **susuz.** **Türkü VIII** (day and night for seven days) **suvsız keḡdim** 'I made my way without water' *II SE: VIII ff. IrkB 45 (otsuz): (Xwar. XIV susuzluk* 'lack of water' *Qutb 162): Kıp. XIII bilā mā* 'without water' *şusu:z Hou. 52, 6.*

Dis. V. SBS-

D 1 **suvsa-**: Desid. Den. V. fr. **su:v**; 'to be thirsty' and the like. S.i.m.m.l., usually as **susa-**. **Türkü VIII ff. Man. TT II 8, 37 (2 a;-): Uyğ. VIII ff. Bud. Hüen-tš. 2040-1 (I us-): Xak. XI er suvsadı:** 'the man (etc.) was thirsty' (*aṭışa*); in this case too (i.e. as in other Desid. V.s) the connotation is one of longing for something *Kaş. III 284 (suvsar, suvsama:k)*; a.o. *I 281, 26: XIII(?) Tef. suvsar-* (-f) 'to be thirsty' *276: XIV Muh. 'aṭışa susa- Mel. 29, 5; suvsar-* (corrupted to *su:knsa-*) *Rif. 113; al-'aṭjān* 'thirsty' (opposite to 'satiated') *su:sar:mış 53, 13; 151: Çağ. xv ff. susa-(p) susa- Vel. 295; susa- taşna şudan* 'to be thirsty' *San. 243r. 22 (quotn.): Xwar. XIII suvsar-* (with triply dotted *wāw*) ditto *'Ali 25, 39: XIV suvsaglı (MS. savsaglı) 'thirsty Qutb 156; susa- do. 161: Kom. xiv 'to be thirsty' suvsar- CCI; susa- CCG; Gr. 226 (quotns.): Kıp. xiv şu:şa- 'aṭışa Id. 58; Bul. 62v.: xv ditto Tuh. 26a. 5.*

S 2 **suvsa-**: See **suvşa-**.

D **suvsi-**: Simulative Den. V. fr. **su:v**; pec. to *Kaş.*; cf. **suvşuş. Xak. XI sirke: suvsırdi:** 'the vinegar came to taste like water' (*axaḍa... ta'ma'l-mā*); the wateriness (*al-mā'īya*) destroyed the acidity *Kaş. III 284 (suvsi:r, suvsıma:k)*; a.o. *I 282, 7.*

D **suvsat-**: Caus. f. of **suvsa-**; s.i.s.m.l., usually as **susat-**. **Xak. XI ol anı: suvsattı:** '*aṭışahu* 'he made him thirsty' *Kaş. II 336 (suvsatıur, suvsatma:k)*; *Çağ. xv ff. susat-* Caus. f.; *taşna kardan* 'to make thirsty' *San. 243v. 5: Osm. xv korkut- susat-* 'to frighten and cause distress to (someone)'; in one text *TTS IV 713.*

PU?E: **sıvsın-**: Hap. leg.; with this reading can hardly be correct; no word with such a form could, as far as is known, have this meaning; it would be appropriate for ***sıdırın-**, Refl. f. of **sıdır-**. **Uyğ. VIII ff. Bud. Sanskrit virak-tacittā** 'with minds freed from worldly attachments' **sıvsınmış köñöllögler: TT VIII A.28.**

Tris. SBS

D **suvsa:lık** 'thirst'; A.N.-fr. **suvsa-**. N.o.a.b.; modern languages normally use **suzuzluk** or ordinary Dev. N.s fr. **suvsa-** for 'thirst'. **Uyğ. VIII ff. Civ. suvsalı:lık TT VIII I.9 (alku-), 12 (I ö:-), etc.; H II 22, 30: Xwar. xiv susalık Qutb 161; suvsalık Nahc. 265, 16: Osm. xiv ff. susalık (1) 'thirst'; (2) 'insatiable thirst, as a morbid condition in camels'; in several texts *TTS I 649; III 644; IV 712.***

Dis. V. SBS-

D **savaş-**: Recip. f. of ***sava-**: Den. V. fr. **sa:v**; properly 'to argue with one another, to quarrel', but later, in a physical sense, 'to come to blows, to fight'. Survives only(?) in SC Uzb, **savaş-**: SW Az., Osm. **savaş-**; Tkm.

söveş-. A parallel N. **savaş** 'a fight', Dev. N. (connoting reciprocity) fr. ***sava-**; occurs in these and some NW languages. **Oğuz XI olar: ikki: savaşdı:** 'those two quarrelled' (*tacādālā*) *Kaş. II 102 (savaşur, savaşma:k)*: (**Xak. XIII(?) Tef. savaş-** 'to fight' (with someone *birle*) *257* (also **savaş** 'a fight'); *xiv Muh. hāraḅa* 'to fight one another': **sawa:ş- Mel. 25, 1; şawa:ş- Rif. 107; al-harb sawa:şmak 37, 10; şawa:şmak 123: Kom. xiv 'to fight one another' sovaş- (sic) CCI; Gr.: Kıp. XIII dāraḅa minā'l-muḍāraḅa 'to come to blows' **şa:waş- Hou. 41, 19: (xiv xāşama** 'to quarrel' **şa:waş et- Bul. 43v.): xv xāşama şawaş- (Jtalaş-) Tuh. 15a. 2: Osm. xiv ff. savaş-** 'to fight one another', and **savaş** 'a fight'; c.i.a.p. *TTS II 800; III 604; IV 667.***

D **seviş-**: Recip. f. of **sev-**; 'to like, or love, one another'. S.i.m.m.l. w. the same phonetic changes as **sev-**. **Xak. XI olar: ikki sevişdi:** 'those two liked, or loved one another' (*taḥābbā*) *Kaş. II 102 (sevişür, sevişmek): Çağ. xv ff. séwiş-* (spelt) *Recip. f.; 'to like (or love, düst dāştan)* one another' *San. 258v. 14.*

D **suvaş-**: Hap. leg.; Co-op. f. of **suva-**. **Xak. XI ol maḅa: ev suvaşdı:** 'he helped me to plaster (*'alā taṭyīn*) the house' (etc.); also for competing *Kaş. II 102 (suvaşur, suvaşma:k).*

D **suviş-**: Hap. leg.; ultimately der. fr. **su:v**, but there does not seem to be any other example of a Den. V. Suff. -iş-. **Xak. XI yuğurmuş u:n suvişdi:** 'the dough was flabby (*istarxā*) owing to the excess of water in it'; also used of any liquid (*mā'iyi*) that is thin (*raqqa*) owing to an excess of water *Kaş. II 102 (suvişur, suvişma:k).*

PU **suvşa-**: Hap. leg.; 'to whisper'; prob. Den. V. in -a- fr. ***suviş** an onomatopoeic for 'a whisper'. There are several words for 'a whisper' in modern languages, the commonest **sıbir/sıbir**; the nearest to this is NW Kumyk **şıbiş**. **Xak. XI ol kula:kka: suvsadı:** *takallama fi'l-uḍun bi-halām ḥafi* 'he whispered in his ear'; (**suvşar, suvsama:k**; with -f- everywhere); and one says (ol) **sökkelke: suvsadı:** *raqqā'l-'alil* 'he whispered spells to the sick man'; *wa bi'l-sin luḡa fihi* 'another form is **suvsa-**' *Kaş. III 286.*

***suvşat-**: See **şuvşat-**.

***suvşaş-**: See **şuvşaş-**.

Tris. SBS

?D **suvuşğa:n**: Hap. leg.; apparently Dev. N./A. (connoting habitual action) fr. **suvuş-** (**suviş-**); 'tapeworm'. The only common word for 'tapeworm' is NW Kumyk **suvılca:n**: SW Az. **soxulcan**; Osm., Tkm. **soğulcan**, which goes back to Kıp. xiv **şu:lucan al-'alaq** 'leech'; one MS. adding *wa dūdū'l-baṭn* 'and tapeworm' *Id. 56, 59; al-'alaq suwlaca:n*

Bul. 5, 2 and is also ultimately der. f. *surv.* *Xak.* XI *suvuşğan* *al-şafar wa hiya hayya fi'l-baṭn* 'tapeworm; intestinal worm' *Kaş.* I 519.

Dis. SBZ

PU *su:bız* Hap. leg.; no obvious etymology, perhaps a quasi-onomatopoeic. The Turkish languages are rich in words for 'fool, simpleton'; e.g. for SW XX Anat. *SDD V* 9 (s.v. *ahmak*) lists over 150, some here also with no obvious etymology and a quasi-onomatopoeic look. *Xak.* XI *su:bız kişî*: *al-axraqû'l-gâfil* 'a foolish, obtuse, careless person' *Kaş.* I 406.

Tris. SBZ

(I) *sibizğu*: 'reed-pipe, flute', or other similar wind instrument, morphologically Den. N. fr. *si:bız* but with no semantic connection, unless it too has a quasi-onomatopoeic basis. Survives in NE Alt., Sor, Tel. *sıbsıskı*, *RIV* 671; NW Kk., Kaz., Nog. *sıbzıgı*. *Xak.* XI *sıbzıgı*: *al-mizmar* 'flute, pipe' *Kaş.* I 489; o.o. I 176 and 217 (3 *ötür-*); 246 (*ötürül-*): *xiv Muh.*(?) *al-şabāba* 'reed-pipe' *sıbzıgı*: *Rif.* 161 (only): *Kıp.* XIII *şabābatu'l-turk sıbzıgı*: (MS. *sıbzıgı*) *Hou.* 24, 11: *xiv sipizgi*: ('with -p-') *al-zamr* 'flute, pipe' *İd.* 51; *sıbzıgı*: *al-şabāba*; 'already mentioned under s²' *do.* 56: *xiv zamr tavil* 'a long pipe' *sıbzıgı* ('a short one' *zurnay*, Pe. l.-w.) *Tuh.* 18a. 10.

Mon. SC

I *saç* 'hair', apparently only the hair of the human head. S.i.a.m.l.g. w. phonetic changes (s-/s-/ç-; s-/s-/ç); cf. tü. *Türkü VIII IIS* 12 (*biç-*): *viii ff. Yen.* (his . . . and copper were as limitless) *kara: saçın teğ* 'as his black hair' *Mal.* 26, 7: *Uyg.* *viii ff. Bud.* *uzun saçın* . . . *ıdıp* 'letting down his long hair' *UII* 25, 15; o.o. *UIV* 8, 38; *TT V* 4, 10-11 (*egln*) etc.: *Civ.* *TT VII* 32, 20 (*sokun-*); a.o.o.: *Xak.* XI *saç al-şar* 'the hair' *Kaş.* I 321 over 20 o.o.: *KB ürün* *boldı erse kara saç sakal* 'when the black hair and beard have become white' 1103; XIII(?) *Tef.* *saç* 'hair' (of the head) 264; *xiv Muh.* *al-şar saç* *Mel.* 46, 2; *saç Rif.* 139; a.o.o.: *Çağ.* xv ff. *sac* (*sic*) *miy-i sar* 'the hair of the head' *San.* 229v. 18 (quotns.); *saç* (*sic*) also *miy-i sar* and *gisü* ('curls') *do.* 21: *Xwar.* XIII *saç* 'hair' *Ali* 14: XIII(?) ditto *Oğ.* 76: *xiv ditto Qutb* 150; *MN* 6, etc.: *Kom.* *xiv* 'hair of the head' *şaç CCI*; *Gr.*: *Kıp.* XIII *al-şar* *şaç Hou.* 19, 19: *xiv şaş* ('with -ç') *al-şar* *İd.* 56: *xv al-şar* *şaş* (*sic*) *Kav.* 60, 11; ditto *Tuh.* zob. 5.

2 *saç* (*sa:c*) 'an iron plate for baking; a frying-pan', and the like; also occurs in the phr. *sa:ç adakı*: 'tripod, trivet'. Survives in SW Az. *sac, sacayağ*; Osm. *sac, sacayak*; Tkm. *saç, saçak*. *Xak.* XI *saç*: *al-mıqlâ* 'frying-pan' *Kaş.* III 147: *xiv Muh.* *al-mıqlâ sac* *Mel.* 60, 1; *Rif.* 169 (mis-spelt *sarix*); *al-dikdân* 'trivet' *sac* *ayakı*: 68, 15; *şaç adakı*: (*sic*) 169: *Çağ.* xv ff. *sac* 'a round iron plate' (*ihani mudawwar*) in the shape of a shield on which they bake bread *San.* 229v. 17: *Kıp.*

XIII *al-şacu'l-hadid ma'rif* 'an iron baking tray, known' (also in *Kıp.*); *al-minşabu'l-hadid* 'an iron trivet' *şa:c* *aya:ğı*: 'the legs of a baking dish' *Hou.* 17, 15: *xiv şac* 'on which thin loaves (*ruqâq*) are baked' *İd.* 56: (*xv al-kânün* 'a stove' (*ocak*) in margin) also *sacac Tuh.* 31a. 15): *Osm.* XVIII *sac ayağ* in *Rimi, sih pāya* 'tripod', in Ar. *minşab*, in Pe. *diğ-pāya*; *sac ayak yürümek* an expression for 'to walk three abreast' *San.* 229v. 25 (quotn.).

suç in *Kaş.*'s first meaning Hap. leg.; his second, metaph., meaning suggests that it may be the origin of SW Az., Osm. *suç* (*sic*, not *suc*) 'a fault of action or omission, offence, sin'. *Xak.* XI *suç* onomatopoeic (*hikāya*) (for the sound of) glancing off something (*nubvü'l-şay*); hence one says *kılıç suç kıldı*: 'the sword glanced off' (*nabā*); and one says *er suç kıldı*: 'the man avoided accepting the thing' (*nabā* . . . *qabūla'l-amr*) *Kaş.* I 321: *Kıp.* *xiv suç* ('with -ç') *al-danb* 'a fault' *İd.* 56; (*al-danb* *yazuk* which is also *al-xaṭi'a* 'sin') and *al-danb suç* (-c) *Bul.* 5, 12: *xv danb şuş* (*sic*) *Tuh.* 16b. 1: *Osm.* *xiv ff. suç* 'offence' (in phr.); in several texts *TTS* I 646; II 845; IV 709.

Mon. V. SC-

saç- 'to scatter, sprinkle', and the like. S.i.a.m.l.g. w. the same phonetic changes as I *saç*. *Türkü VIII ff. IrhB* 20 (*köppük*): *Uyg.* *viii ff. Man.-A* *kım özütm* *üçün edğü u[r]uğ* *şaşsar* 'whoever scatters good grain for the sake of his soul' *M III* 11, 14-15 (ii): *Bud.* (one must worship the Buddhas holding flowers and) *şaçmiş kergek* 'must scatter them (before them)' *TT V* 10, 106; *IRK* 5a1 'he cast lots' *Hüen-tz.* 37; o.o. *UII* 12, 5; 46, 11; *Siv.* 183, 15; 485, 3; *TT X* 155: *Civ.* *saçığ şaşsar* 'if one scatters offerings' *TT VII* 39, 3; *ptipitnl* *şaçıp* 'sprinkling long peppers (l.-w.)' *H I* 35; a.o. *II II* 22, 27 (2 *ögsüz*): *Xak.* XI *men yıpar saçım* 'I sprinkled (*naṭartu*) musk (etc.)'; and one says *ol evke: surv saçdı*: 'he sprinkled (*raşsa*) water on the house' (etc.) *Kaş.* II 4 (*şaçar*, *şaçmak*); *tavar:ıgnı: saçmadı* ('why) did you not throw away (*tarahıta*) your property?' *I* 79, 22; *yağmur kibi: kan saçar*: (my eyes) drip blood like rain' *I* 272, 18: *KB közi yaş saçar* 'his eyes drop tears' 80; *burnu yaşın saçar* 'sprinkling his nose with tears' 1500; o.o. 719 (*tér-*), 4827 (*yömgri*): XIII(?) *At.* 340 (*suw*); *Tef.* *şaç-* 'to scatter (seed), to drop (tears)' 264: *xiv Muh.*(?) *al-raşş şaşmak Rif.* 120 (only): *Çağ.* xv ff. *saç-* ('with -ç-') *pāşidan wa aşıandan* 'to scatter, sprinkle' *San.* 229r. 25 (quotns.): *Xwar.* XIII ditto *Ali* 34: *xiv ditto Qutb* 150; *MN* 265, etc.: *Kom.* *xiv* 'to sow' *şaç- CCI, CCG*; *Gr.*: *Kıp.* XIII *şa:c* ('hair', also Imperative of) *raşsa, naṭara Hou.* 19, 19; *raşsa şaş-ç*; also *al-nıtar do.* 40, 13; *xiv şaş-* ('with -ç-') *raşsa kaṭıra(n)*; *şaç- darra* 'to sprinkle' *İd.* 56; *bađara* 'to sow' and *naṭara şaş-* *Bul.* 35, 4.

şeç- 'to choose, select, pick out', and the like. Survives only(?) in SW Az., Tkm. *sêç-*;

Osm. seç-; cf. üdür-. Uyğ. VIII ff. Bud. tek munı kamağ kuvrağ ara seçip 'choosing only this man among the whole community' *Hilen-ts.* 253-4; **Xak. XI** *KB* törüttü üğürdi seçe yalñukug' '(God) created and picked out (Hend.) man' 148; **sakışın seçer ey yıl ay küñ öđüğ** 'by calculation a man picks out an (auspicious) year, month, day, and time' 2220; o.o. 10, 329 (**ađır-**), 797; **xiv Muh.(?) mayyaza wa xâyara** 'to distinguish, select' **seç-** (-c-) *Rif.* 115 (only); **Kıp. XI** **ey seçdi** ('with -ç-') 'azala şay' *mına'l-şay* 'to distinguish between one thing and another' *İd.* 51; **xv laqata, cama'a, qaşşaya** 'to glean, pick up, collect' (**şöple-/ter-/**) **şeş-** (sic) *Tuh.* 32a. 9.

siç- 'to defecate, empty the bowels'. The kind of word often deliberately omitted in dicts. but noted as NC **Kır. çič-**: NW **Kk. siç-şış** (see *Bul. Index*): SW **Osm. siç-** and, prob. s.i.s.m.l.g. **Xak. XI** **ey seçdi**: 'the man defecated' (*tağawwaşa*); also used of others besides men *Kaş. II* 4 (**siçar, sıçma:k**); a.o. *I* 343, 27 (**burxan**): **xiv Muh. tağawwaşa siç-** (-c-) *Mel.* 24, 7; *Rif.* 106; **al-tağawwut sıçmak** (sic) 34, 8; 119; **Kıp. XIII** **xari'a** 'to defecate' **siç-** *Hou.* 36, 11; **xiv siç-** ('with -ç-') ditto *İd.* 56; *tağawwaşa wa qadara* ('to defile') **siç-** *Bul.* 42v.: **xv şış-** (sic) *tağawwaşa Kav.* 9, 9; *Tuh.* 10a. 10.

***suç-** See suçul-.

Dis. SCA

D saçu: Hap. leg., but cf. **saçu:la-**; Dev. N. fr. **saç-**. Cf. **saçğa:k**. **Xak. XI** **saçu:** 'the fringe' (*hudb*) of a garment, towel and the like, *Kaş. III* 219.

D seçe: 'a sparrow'; prob. a Dev. N. fr. **seç-** in the sense of (an animal) 'which picks out (seeds, etc., on the ground)'. As such Hap. leg., but survives as SW **Az.**, **Osm. serçe**; **Tkm. serçe**, in which the -r- is intrusive, as in **serp-** for **sep-**. **Oğuz XI** **seçe:** *al-'usfür* 'sparrow' *Kaş. III* 219; **xiv Muh.(?) al-'usfür serçe:** *Rif.* 175 (only); **Tkm. XIII** ditto **serçe:** (**Kıp. çipçik**) *Hou.* 10, 7; **xiv** ditto **serçe:** (-c-) (and **çipça:k**) *Bul.* 11, 12; **Osm. XVIII** **serçe**, in *Rümi*, metaph. 'quick, impetuous' (*tand u tiz*); **serçe parmak**, in *Rümi*, 'little finger', in *Ar. xunşur* *San.* 251 v. 8.

F siçi: the Chinese phr. *ssü chih* (*Giles* 10, 211, 1, 817) 'four boundaries'; the vowels are fixed by **siçilığ**. Pec. to Uyğ. **Civ. Uyğ. VIII** ff. **Civ. bu borlukñıñ siçisi** 'the boundaries of this vine-yard are' (east . . . south . . . north . . . west . . .) *USp.* 13, 6-7; 109, 7; **bu yerniñ siçisi** 'the boundaries of this piece of ground' *do.* 107, 19; 108, 17.

Dis. V. SCA-

D suçı: - Den. V. fr. **suç** in the sense of 'to move to one side, shy away from something'. **Xak. XI** **at suçıdı:** 'the horse (etc.) reared (*waşaba*) and jumped about' (*qafaza*) *Kaş. III* 258 (**suçı:r, suçıma:k**); a.o. *III* 279 (**buk-**

ra-): **Xwar. XIV** **suçu-** 'to shy' (on hearing a drum) *Qutb* 161 (**suç-**): **Osm. XIV** to **xvi** **suçı-** (1) of a horse or ox, 'to rear, kick', and the like; translates Pe. *sigizādan* ditto; (2) translates Pe. *ālıdan* 'to commit a crime' *TTS I* 653; *IV* 708.

süçi- (?**sü:ci-**, see **sü:çig**) 'to be sweet'; n.o.a.b., but see **sü:çig**. **Xak. XI** **süçidi:** **ne:ñ ihlawlā'l-şay** 'wa şāba' 'the thing was sweet and pleasant' *Kaş. III* 258 (**süçil:r, süçi:me:k**): **KB** **şakar teğ süçlyü barr** ol kişi: 'that man goes about as sweet as sugar' 813.

Dis. V. SCD-

D saçit- **Çaus. f. of saç-**. Survives only(?) in NE **Alt.**, **Tel. çaçit-** *R III* 1908; cf. **saçtur-**. **Xak. XI** ol **apar su:v saçitti:** 'he ordered him to sprinkle (*araşşahu*) water' (etc.); and one says ol **anıñ meñisin saçitti:** 'he beat him until he scattered (*farata*) his brain'; also used of ordering to scatter (*bi'ntiār*) anything *Kaş. II* 299 (**saçitür, saçıma:k**): **KB** **yağığ bir saçıtsa yana tērlümez** 'if you once scatter the enemy, they cannot reassemble' 2396; (how many gallant men's breasts has death crushed and) **saçitti közin** 'scattered their eyes' 4845.

D siçit- **Hap. leg.**; **Caus. f. of siç-**; cf. **siçtur-**. **Xak. XI** ol **anı: siçitti:** 'he made him defecate' (*axra'ahu*) *Kaş. II* 300 (**siçitür, siçitma:k**).

D suçit- **Hap. leg.**; **Caus. f. of suçit-**. **Xak. XI** ol **atığ suçitti:** 'he made the horse (etc.) rear' (*awtaba*) *Kaş. II* 300 (**suçitür, suçitma:k**).

D süçit- **Caus. f. of süçit-**; n.o.a.b. **Xak. XI** ol **açığ ne:ñni: süçitti:** 'he sweetened (*ahlā*) the sour, bitter thing'; and one says ol **yēriğ süçitti:** 'he made the saline ground (*al-sabxa*) cultivable and fertile' (*qarāh wa haqla*) *Kaş. II* 299 (**süçitür, süçitme:k**); **KB** (truth is bitter but) **yarın aşğı kelgey süçitgey seni** 'its benefits will come tomorrow and sweeten you' 5777.

D saçtur- **Caus. f. of saç-**; s.i.s.m.l. w. phonetic changes. Cf. **saçit-**. **Xak. XI** ol **maña: yarma:k saçturdi:** *anşara'darāhim 'alaya* 'he had me showered with money' *Kaş. II* 183 (**saçturur, saçturma:k**); **Xwar. XIV** **saçtur-** 'to order to sprinkle' (perfume) *Qutb* 150.

D siçtur- **Hap. leg.**; **Caus. f. of siç-**; cf. **siçit-**. **Xak. XI** ol **anı: siçturdi:** *axra'ahu min ixrā'* 'he made him defecate' *Kaş. II* 184 (**siçturur, siçturma:k**).

D saçtaş- **Hap. leg.**; **Recip. Den. V. fr. 1 saç**; syn. w. **saçlaş-**. **Xak. XI** **ola:r ikki: saçtaşdı:** 'those two took hold of one another's hair' (*axada . . . şa'r*) *Kaş. II* 211 (**saçtaşur, saçtaşma:k**).

Dis. SCĞ

D saçığ, saçuk. Preliminary note. *These two words, the first a N. Ac. 'scattering' and the like,*

fr. *saç-*, and the second a *Pass. N./A* 'scattered' and the like, must be carefully distinguished, since the later forms tend to converge. The later word *saçak* is a *Sec. f.* of *saçğa:k*, q.v. Cf. *sevig*, *sevük*.

D *saçığ* N.A.e. fr. *saç-*; 'the act of scattering', esp. solid objects as opposed to liquids, e.g. 'offerings to the gods; offerings so scattered'. Survives in NC Kzx.: *şaşu* Kk. *şaşuv* 'a wedding present'. Uyğ. VIII ff. *TT VI* 265-6 (tökük): Civ. *saçığ saçar* 'if one scatters offerings' *TT VII* 39, 3; a.o. *do.* 25, 7 (tökük): Çag. xv ff. *saçığ/saçık/saçuk diğüne edilên saçu* 'a wedding present' *Vel.* 272 (quon.); *saçığ/saçık* ('with -ç-') (1) *nîdâr wa şâbâş* 'money scattered among the guests at a wedding' (quon.); (2) 'money and goods sent from the bridegroom's house to the bride's house on the occasion of a wedding' (quon.) *San.* 225v. 28: Xwar. xiv *saçığ* 'offerings' (metaph. for tears) *Qutb* 150: Osm. xiv to xviii *saçı/saçu* 'jewels, money, and food distributed on festive occasions'; in several texts *TTS I* 585; *II* 775; *III* 583; *IV* 647.

D *saçuk* *Pass. Dev. N./A.* fr. *saç-*; 'scattered' and the like. Survives in SW Osm. *saçık* 'scattered, disordered'. Uyğ. VIII ff. Bud. *saçuk köpüllüg yanluk sakınçlığ tınhğlar* 'scatter-brained people with erroneous thoughts' *TT VI* 023: *Xak.* xi *saçu:k ne:ç* 'something scattered' (*al-mantür*) *Kaş.* *I* 381.

D *saçğa:k* *Dev. N./A.* connoting habitual action fr. *saç-*; lit. 'constantly scattering', w. various extended meanings. Survives in NC Kir. *saçak* 'a handtowel'; Kzx. *şaşak* 'brush; tassel; fringe' SC Uz. *saçok* 'a fringe; the hair on a horse's hocks': SW Osm. *saçak* 'the eaves of a house; a fringe (of hair, or on a garment); disordered, scattered' (the last a confusion w. *saçuk*). Cf. *saçu*: *Xak.* 'a man who throws about his money' (*man yubaddir mâlahu*) is called *saçğa:k kişi*: *Kaş.* *I* 470: Çag. xv ff. *saçak* ('with -ç-') (1) 'a fringe (*rişâ*) woven of thread and silk' (quon.), in Ar. *hubb*; (2) 'a table cloth' (*sufra*), in Ar. *sammât*; (3) 'the eaves (*turra*) on the front of a house', that is an expression for the boarding which they place on the front of a mansion *San.* 229v. 22: *Kom.* xiv 'fringe' *saçak CCI*; Gr.: Kip. xiv *şaçak* ('with -ç-') *al-sarrâba wa'l-'uñkül* 'tuft, tassel; fringed hangings' (*al-'uñkül* also means 'a branch full of dates, grapes, etc.') *Id.* 56.

D *siçğa:k* *Hap. leg.*; *Dev. N./A.* in -ğark (see *saçğa:k*) fr. *siç-*. Not connected w. SW Osm. *sıcak* 'hot', which is an abbreviation of *ısıcak*, *Dim. f.* of *ısığ* (*ısığ*). *Xak.* xi *siçğa:k alladı ya'taribi'l-ğâ'it kaşira(n)* 'with loose bowels'; this word is irregular; because the rule is that there should be an -n instead of -k; Adjs. connoting the continuance (*al-dawâm*) of something are formed in this way (examples follow) *Kaş.* *I* 470.

siçğan a generic word for both 'rat' and 'mouse', the first sometimes specified as *uluğ*

siçğa:n; an old animal name ending in -ğa:n. S.i.a.m.l.g. w. unusual phonetic changes (*s-/ç-/t-; -ç-/ş-; -ğan/-kan/-an*). Cf. *küskü*. Uyğ. VIII ff. Civ. *karagü siçğan ötin* 'the gall of a black rat (or mouse?)' *H I* 56; *siçğan* is one of the animals of the twelve-year cycle in *TT VII* (common) and *VIII P.33*: *Xak.* xi *siçğan al-fa'ra* 'mouse' (prov.); *siçğan yılı*: 'the name of one of the twelve years among the Turks' *Kaş.* *I* 438; o.o. *I* 75, 18 and 409, 9 (*alırncı*); and 6 others mainly in provs.: xiv *Muh. al-fa'r siçğan Mel.* 73, 3; *Rif.* 177; *siçğan yılı*: 80, 17; 185: Çag. xv ff. *siçğan mûş*, 'mouse' (quon.); also the name of one of the Turkish years *San.* 250r. 27: Xwar. xiv *siçkan/siçan* 'mouse' *Qutb* 163: *Kom.* xiv 'rat' *siçkan CCI*; Gr.: Kip. xiii *al-fa'r siçka:n*; Tkm. *siçan Hou.* 11, 12: xiv *siçğan* ('with -ç-') *al-fa'r*; Tkm. *şiçan* and *şiçtan* (*sic*, ?error for *siçkan*); also one of the Turkish months; one says *siçkan ay*; *ay* is both 'moon' and 'month' *Id.* 56; *al-fa'r siçkan* (-c-) *Bul.* 10, 13; xv *qâş* is sometimes omitted, e.g. *şişkan, al-fa'r*, sometimes pronounced *şişan Kav.* 5, 17; a.o. *do.* 62, 10; 'they omit the *qâş* (in second hand, "from *şişkan*") and say *şiçan* (-c-)'; *Tuh.* 83a. 6-7: Osm. xviii *şiçan otı* in *Râmî*, a medicinal herb, in Ar. *turâbu'l-hâlik* and *sammu'l-fa'r* 'rat'sbane' *San.* 250r. 25.

Dis. V. SCĖ-

D *saçğur*- *Hap. leg.*; Inchoative f. of *saç-*. *Xak.* xi er *suv saçğurdi*: 'the man was on the point of sprinkling (*yaruş*) the water' *Kaş.* *II* 187 (*saçğurar*; *saçğurma:k*).

D *suçğur*- *Hap. leg.*; abbreviated Inchoative f. of *suçı-*. *Xak.* xi at *suçğurdi*: 'the horse was on the point of rearing' (*yaşib*) *Kaş.* *II* 187 (*suçğurar*; *suçğurma:k*).

Tris. SCĖ

D *siçğanak* *Dim. f.* of *siçğan*; 'muscle' lit. 'little mouse'; the same metaphor occurs in Indo-European languages, e.g. Latin *mus* 'mouse', *musculus* 'muscle'. Cf. *baka:çuk*. N.o.a.b.; there is no standard word for 'muscle' in the Turkish languages, all others using phr. or l.-v.s. Uyğ. VIII ff. Bud. *siçğanakların tutunup* 'clasp their own muscles' *U IV* 8, 37 (and *I* 43, 1); a.o. 22, 299.

Dis. SCG

D *sü:çig* (? *sü:cig*) *N./A.S.* fr. *süçl-*; 'sweet; a sweet substance', e.g. 'wine'. Survives for 'sweet' in SE Türki *süçük/çüçük*; SC Uz. *suçuk/çuçuk*; SW Tkm. *süçü*, and for 'wine' in Osm. *süçü*. *Türkü* VIII (the Chinese people's) *savı*: *süçig* 'words are sweet' *I S* 5, *II* N.4; a.o. *do.* (2 ar-): Uyğ. VIII ff. Civ. in *USp.* i a man acknowledges the receipt of *yarım kab bor* 'half a vessel of wine' in the third month and undertakes to return *bir kab süçüg* 'one vessel of wine' in the autumn; o.o. of *süçüg* 'wine' *do.* 6, 6; 10, 5: *Xak.* xi *sü:çig* 'sweet' (*al-hulw*) of anything; *sü:çig*

al-xamr bi-'aynihi more specifically 'wine'; this is one of the words with two opposite meanings (*al-addād*; perhaps because to a Moslem wine is not sweet); and the people of the *Ila*: valley, that is the *Yağma*, *Tuxsı*, *Çığıl* call 'wine' *kızıl süçig*, that is 'red wine' (*al-şarāb*) *Kaş. I* 408; o.o. of *süçig*, usually 'wine', sometimes 'a sweet thing' *I* 154 (*açıt-*); 157; 282, 7; 373 (*bişiğ*); *III* 166 (*koyuğ*); 397 (*şıldür-*); 427 (*esür-*): *KB süçig tutğu tıl söz* 'he must keep his tongue and words sweet' 547; *süçig bu tiriglik* 'this life is sweet' (and death bitter) 1170; o.o. 706, 2072 (*I* ö:z), 2092 (*süçin-*) ('wine' in *KB* is always *bor*): XIII(?) *At*. 209 (*açığ*); *Tef. suçuğ (sic) /süçüğ* 'sweet' 278-9; *xiv Muh. al-hulw süçüğ Rif.* 96 (only); *süçü*: *Mel.* 54, 7 (*tatırlıg*); 56, 7; 66, 1; 151, 154 *sü:cü:ğ* 66, 1; 165; *Çağ.* xv ff. *süçük*, same as *cüçük* 'sweet, tasty' (*şirîn wa lağid*) *San.* 239r. 9; *cüçük* (spelt) *şirîn* 212r. 12 (quotn.): *Oğuz xı süm süçig ne:p* 'a very sweet thing' *Kaş. I* 338: *Xwar. xiv süçüğ* 'sweet; wine' *Qutb* 162; *süçüğ Nahc.* 57, 7; 402, 5: *Kıp. xıtt al-xamr (bor . . .)* also *süçü*, which is anything 'sweet' (*al-hulw*) *Hou.* 16, 3 ff.; *al-hulw süçü*; which is also 'grape wine' (and *şa:tlı*): *do.* 27, 8: *xiv (Tkm.) sücl*: *al-lağidu'l-hulw*; also used for *al-xamr*; *Kıp. süçü*: *Id.* 51: *xv al-xamr (şa:ğır)*; that which is made from wheat is called *bu:za*; and they have a sort made of raisins called *şüşüş (sic)* *Kav.* 63, 5: *Osm.* *xiv ff. sücl*, occasionally *süçü*, 'wine'; c.i.a.p. *TTS I* 652; *II* 853; *III* 646; *IV* 715: *xvııı sücl* in *Rümi*, 'wine' (*şarāb*) *San.* 239r. 12.

Dis. SCL

D saçlıg P.N./A. fr. 1 *saç*; 'hairy' and the like. S.i.s.m.l. w. some phonetic changes. *Uyg.* *vııı ff. Man. M II* 11, 16 (*tétrü*): *Xak. xı saçlıg* er 'a hairy (*al-şa'rāni*) man' *Kaş. I* 464; *xiv Muh. dū şa'r* 'possessing hair' *sa:çlıg* (MS. *sa:çlü:ğ*) *Rif.* 83 (only); 'black-haired' *kara: sa:çlı*: *Mel.* 10, 17 (only); *şāra bi-şa'r* 'to become hairy' *sa:çlı*: *bo:l*- 27, 15; (*Rif.* 111 *sa:ç.lid.*).

Dis. V. SCL-

D saçıl- Pass. f. of *saç-*; 'to be scattered, sprinkled', etc. S.i.s.m.l. w. the same phonetic changes as *saç-*. *Uyg.* *vııı ff. Man.-A tökül-mek saçılmak* 'to be poured out and scattered' *M III* 13, 18 (ii); *Man. M III* 40, 3 (iii) (*arpa*): *Bud.* (they saw the *Budhisattva*'s bones) *ınaru berü anta munta saçılıp yatmışın* 'lying scattered this way and that, here and there' *Suv.* 625, 10-11; o.o. *TT X* 436; *TM IV* 253, 38: *Civ. eđ tavar saçılır* 'property and possessions are dissipated' *TT I* 74-5: *Xak. xı yarmak saçıldı*: 'the silver coins (etc.) were scattered' (*nutırat*) *Kaş. II* 122 (*saçılır, saçılma:k*); *yağmur yağıp saçıldı* (translated) 'the rain drops scattered' (*ıntağarat*) *II* 122, 21; a.o. *I* 258, 4: *KB yana saçılır andın tırılmış neği* 'the property which had been collected is dissipated again' 738: *Çağ.* xv ff. *saçıl-* (spelt) *afşānda şudan*

'to be scattered', etc. *San.* 229v. 9 (quotns.): *Xwar. xiv ditto Qutb* 151; *MN* 155.

D seçil- Pass. f. of *seç-*; survives only(?) in SW Az., *Tkm. seçil-*; *Osm. seçil-* 'to be chosen, selected'. *Uyg.* *vııı ff. Man.-A M III* 25, 11 (iii) (*ağaru*); this might be *saçıl-*: *Civ. [gap] eşte tušta seçıldin* 'you have been picked out from among your comrades (Hend.)' *TT I* 48: *Xak. xı KB biligdin seçildi kişi yıldıın* 'man was distinguished from the animals by his knowledge' 1843.

VU(D) suçul- morphologically Pass. f. of **suç-* (there is no semantic connection w. *suçt-*), but almost consistently used as an Active Trans. V. The first vowel is prob. -u-, which is the prevailing form in *Kom.* N.o.a.b. but cf. *suçlun-*, *suçluş-*. Cf. *soyul-*. *Xak. xı er to:nın suçıldı*: 'the man took off (*naza'a*) his garment'; also used when a sheep is flayed (*sulixa cildu'l-şāt*); (in a verse) *törlüg çéce:k suçıldı*: 'the flowers have emerged from the ground' (*uxricat . . . mina'l-arđ*) *Kaş. II* 122 (*suçulur*: (or *suçlur*?), *suçılma:k*): *KB suçılma meniğdin bu imān tonı* 'do not strip this garment of faith off me' 393; a.o. 84 (*tu:l*): *xııı(?) Tef. suçul-* 'to strip off' 278: *Xwar. xiv ditto Qutb* 161; *Nahc.* 39, 9; 132, 16; 133, 1: *Kom. xiv* 'to strip off (one's clothes) *soçul-/suçul- CCI; çuçul- CCG*; *Gr.*: *Kıp. xiv suçul- (-c) tar'arrā* 'to be undressed' *Id.* 57.

D saçlan- Refl. Den. V. fr. 1 *saç*; s.i.s.m.l. Cf. *saçlaş-*. *Xak. xı er saçlandı*: *nabata şa'ru'l-racul* 'the man's hair grew' *Kaş. II* 246 (*saçlanur*:r, *saçlanma:k*).

D suçlun- Refl. f. of *suçul-*; n.o.a.b. *Türkü* *vııı ff. İrkB* 44 (*tıttın-*): *Xak. xı kılıç kındın suçlandı*: 'the sword was drawn (*insalla*) from the scabbard'; also used of anything that is withdrawn from its place *Kaş. II* 246 (*suçlunur*:r, *suçlunma:k*).

D saçlaş- Hap. leg.; Recip. Den. V. fr. 1 *saç*, syn. w. *saçtaş-*. Cf. *saçlan-*. *Xak. xı ol ikki bile*: (*sic*) *saçlaşdı*: 'those two took hold of one another's hair' (*axađa . . . şa'r*) *Kaş. II* 215 (*saçlaşur*:r, *saçlaşma:k*).

D suçluş- Hap. leg.; Co-op. f. of *suçul-*. *Xak. xı ol meniğ ađa:ktın ũke:m suçluşdı*: 'he helped me to extract (*fı tanqış*) a thorn from my foot'; also used for competing, and for helping to draw (*fı sall*) a sword from the scabbard, etc. *Kaş. II* 215 (*suçluşur*:r, *suçluşma:k*).

Tris. SCL

DF sıçılıg P.N./A. fr. *sıçı*; n.o.a.b. *Uyg.* *vııı ff. Civ. bu tört sıçılıg borluk* 'the vineyard delimited by these four boundaries' *USp.* 13, 9; 109, 11.

Tris. V. SCL-

D saçıla:- Hap. leg.; Den. V. fr. *saçu*. *Xak. xı ol sıvuk saçıla:dı*: 'he made a

fringe (*hubb*) for the towel (*al-mindil*, etc.)' *Kaş. III 323* (saçula:r, saçula:ma:k).

Dis. V. SCN-

D saçın- Refl. f. of saç-; s.i.s.m.l. w. phonetic changes. **Xak. XI er öziçe:** su:v saçındı: 'the man occupied him with sprinkling (*bi-raşş*) water over himself' *Kaş. II 150* (saçınur, saçınma:k); XIII(?) *Tef. saçın-* 'to burst, disintegrate' 264; *Osm. xvi saçın-* 'to sprinkle (perfume) over oneself'; in one text *TTS IV 647*.

D sücin- Refl. f. of süçl-; n.o.a.b. **Xak. XI er sözke:** süçindî: 'the man took pleasure (*wacada . . . halâwa*) in talking, and spent his time on it instead of getting on with his work' *Kaş. II 150* (süçinür, süçinme:k; prov.): *KB* (Aytođı) tapugka süçindî 'took pleasure in serving' (the king) 618; *süçigke suçine ajun beğleri* 'if the lords of the world take pleasure in sweet things' (the ills of the common people are bitter) 2092.

Tris. SCN

D saçındı: Pass. Dev. N./A. fr. saçın-; survives w. same meaning in SW *Osm. saçıntı*. **Xak. XI saçındı:** ne:ğ 'anything throyn away or scattered' (*al-mařrûhu'l-mantür*) *Kaş. I 449*.

Dis. V. SCR-

D süçir- Hap. leg.; unusual Inchoative f. of süçl-; **Xak. XI açiğ** ne:ğ süçirdi: 'the bitter thing became agreeable and sweet' (*âba . . . wa'hlawlâ*) *Kaş. II 75* (süçire:r, süçirme:k).

D saçra- Den. V. fr. saçra:r Aor. Participle of saç-; 'to spirt, (of sparks) to fly, to jump', and the like. Survives: in SE *Türki saçra-/çaçri-* 'to spirt': NC Kzx. *şaşra-/şaşıra-* 'to splash, spatter, crumble, straggle'; SC Uzb. *saçra-* 'to spirt, spark', etc.: SW Az., *Osm.*, *Tkm. sıçra-* 'to spirt, jump, jump up'. **Xak. XI** (the blood horse galloped; red sparks were struck (by its hooves); they set fire to the dry grass) *saçrap anın örteyür* 'they fly and thereupon burn it' *Kaş. II 133, 16*; n.m.e.: *Çağ. xv ff. saçra-(-p) sıçra- Vel. 272*; *saçra-castan* 'to jump, spring (of sparks), to fly', etc. *San. 229v. 15* (quott.; when the arrow of fate *saçradı* 'has sprung forward' from the bow of destiny); *Xwar. xiv saçra-* 'to jump' *Qutb 150*; *Kıp. xiv saçra- (-c-) tartaşa* 'to spirt; (of a pen) to splutter' *Id. 56*; *taştaşa* ditto *sıçra-Bul. 58r.*; *xv tartaşa şaşra- Tuh. 24a. 8*; *fazza wa nařta* 'to be startled, to jump' (PU *turpilda-şekir(-f) şışra-* (in margin, 'also *sıçra-*') *do. 28b. 6*.

D saçrat- Caus. f. of saçra-; survives in SE *Türki saçrat-*, etc., as saçra-; **Xak. XI ol mağa:** su:v saçratı: 'he accidentally splashed (*anřara . . . min řayr qaşd*) water on me', as e.g. when one pours water, oil or any other liquid from one vessel to another, and drops of it are scattered and fall on a garment or something; also used when a man has broken a piece of wood and a bit of it flies off

(*yařib*, MS. *yařubh*) (saçratğu: follows) *Kaş. II 331* saçratür, saçratma:k).

Tris. SCR

D saçratğu: Hap. leg.; N.I. fr. saçrat-. **Xak. XI** (after saçrat-) hence 'a kind of trap' (*natv' mina'l-fuxiř*) is called saçratğu:; it is made as follows, two twigs are joined together (at an angle), and a cord with nooses in it is fastened between them. Then it is covered with dust and grain is sprinkled on it; then a bird settles to pick up the grain and a noose entangles its neck or foot and it is caught *Kaş. II 331* (prov.).

Dis. V. SCŞ-

D saçış- Co-op. f. of saç-; the Caus. f. saçıştur- s.i.s.m.l. with phonetic changes. **Xak. XI ol mağa:** yarma:k saçışdı: 'he helped me to scatter (*fi nařr*) the silver coins', (etc.); also used for competing *Kaş. II 92* (saçışur, sacışma:k; MS., in error, -me:k).

D suçış- Hap. leg.; Co-op. f. of suçl-; the MS. shows a double vocalization suçış-/suçuş-. **Xak. XI atlar:** karnuğ suçışdı: 'the horses (etc.) all reared together' (*istawřabat*, for *istawřabat*) *Kaş. II 92* (suçışur, suçışma:k).

D süçiş- Hap. leg.; Co-op. f. of süçl-; **Xak. XI süçışdı:** ne:ğ řaba'l-řay' wa'hlawlâ ba'řuhu *fi ba'd* 'some of the things were agreeable and sweet' *Kaş. II 92* (süçışür, süçişme:k, sic).

Mon. SD

süt (-d) 'milk'. C.i.a.p.a.l.; in SW *Osm. süt*, before vowels *süd-*; *Tkm. süyt, süyd-, Uyğ. VIII ff. Man. [gap] sütden yeme [gap] Wind. 2*; Bud. *süt* 'milk' is one of the prescribed food (ař) offerings in *TT VII 16, 8* etc.: Civ. *süt* is a common ingredient in remedies in *H I*, e.g. *it sütin iğül* (sic) 'drink dog's milk' 21; o.o. *H II 30, 144*; *TT VII* several, *VIII M.34* (spelt *sühd*): **Xak. XI süt:** *al-laban* 'milk' *Kaş. III 120*; 30 o.o. all spelt *süt:* *KB* (if good qualities enter a child) *ürüş süt bile* 'with (its mother's) white milk', 881; o. 4442, 5881; XIII(?) *Tef. süt* 'milk' 279; *xiv Muh. al-laban süt: Mel. 66, 7*; *Rif. 165*; *al-radi* 'an infant at the breast' *süt emgen* 48, 15; 143; *Çağ. xv ff. süt süd . . . řir ma'nāsna* 'milk' *Vel. 291* (quott.); *Xwar. XIII(?) ditto Oğ. 79*; *Kom. xiv ditto CCI*; *Gr.: Kıp. XIII al-halıb* 'fresh milk' *süt Hou. 16, 12*; *xiv süt al-laban Id. 51*; *al-halıb süt(d) Bul. 8, 2*; *xv al-labanu'l-halıb süt Kav. 63, 4*; *halıb süt Tuh. 13a. 11*; *laban süt do. 31b. 12*; *Osm. xiv* to *xvi süd* so spelt, in phr. *TTS IV 720* (and see *Vel.* above).

Mon. V. SD-

řD sat- 'to sell'; prob. Caus. f. of sa-; in the sense of making the customer count out the price. The converse 'to buy' seems originally to have been simply al- 'to take', but the phr. *sařın* (q.v.) al- appeared at an early date. C.i.a.p.a.l. *Uyğ. VIII ff. Bud.* (the butchers) *etın kanın satar* 'sell their meat and blood'

PP 3, 4-5; *satayın* 'I will sell' (my life to buy your life) *U IV* 36, 100; Civ. the phr. *toĝuru* (or *toĝru*) *tumlitu sat-* 'to sell outright, irrevocably' is common on contracts, see *toĝuru*: *Xak. XI ol tavar: sattı*: 'he sold (*bā'a*) the goods' (etc.) *Kaş. II* 295 (*satar*, *satma:k*); a.o.o. in grammatical examples: *KB bilig satsa bilge biliglig air* 'if the sage sells wisdom, the wise man buys it' 479; a.o. 2641: XIII(?) *At. anın sattı mālın* 'he has sold his property for its (wisdom's) sake' 238; *Tef. sat-* 'to sell' 263: XIV *Muh. bā'a sa:t-/sa:t-* *Mel.* 19, 21; 23, 11; 33, 6; *Rif.* 99, 105, 117; *al-bay' sa:tma:k* 35, 16; 121: *Çağ.* XV ff. *sat-furūxtan* 'to sell' *San.* 228v. 27 (quoth.): *Xwar.* XIII ditto '*Ali* 26: XIV ditto *Qutb* 155: *Kom.* XIV ditto *CCI*; *Gr.*: *Kıp.* XIII *bā'a minal'-bay' sa:t-* *Hou.* 38, 12: XIV *şaṭ-bā'a İd.* 58; *şaṭ-* *Bul.* 34, 5: XV *bā'a şaṭ-Kav.* 68, 15; *şaṭ-* *Tuh.* 8a. 7; a.o.o.

**siḍ-* See *sıdıĝ*, *sıdır-*.

siḍ- 'to urinate'. S.i.a.m.l.g., usually as *siy-*; SW Tkm. *si-*; cf. *kaşan-*. Uyğ. VIII ff. Civ. *yérke sıdıĝ* 'urinating on the ground' *H I* 74: *Xak. XI er sittı*: 'the man (etc.) urinated' (*bāla*); originally *siḍti*: but assimilated (*udĝima*) *Kaş. II* 295 (*siḍer*, *siḍme:k*); er *siḍti*: ditto *III* 440 (*siḍer*, *siḍme:k*) XIV *Muh. bāla siy-* (or *si-*) *Mel.* 23, 13; *Rif.* 105; *al-bawl siymeĝ* (?*si:meĝ*) 34, 8; 119; *law-waṭa* 'to defile', and the like *siy-* (?*si-*) 31, 3; (115, PU *si:be-*): *Kom.* XIV 'to urinate' *siy-CCI*, *CCG*; *Gr.*: *Kıp.* XIII *bāla minal'-bawl siy-* (or *si-*) *Hou.* 38, 11: XIV *si-* (*si-*) *bāla İd.* 51; *bāla siy-* (*si-*) *Bul.* 34r.: XV *bāla minal'-bawl* (MS. *mıbuat*) *siy-* (or *si-*) *Kav.* 77, 6; *bāla si-* *Tuh.* 8a. 12; a.o. 83b. 10.

YU so:ḍ- 'to spit'; the long vowel suggests -o:- rather than -u:- but n.o.a.b.; now displaced everywhere by *tükür-* which is first noted in *Muh.* and the *Kıp.* authorities. Cf. *yarla-*. Uyğ. VIII ff. Man. *soḍmış yarça* 'like spittle which has been ejected' *TT III* 112: Civ. *H II* 12, 111; 14, 134. *Xak. XI ol kişi: yū:zi:ne: sottı*: 'he spat (*bazaqa*) in the man's face'; originally *soḍtı*: but assimilated *Kaş. II* 295 (*soḍar*, *soḍma:k*); er *soḍtı*: 'the man (etc.) spat' *III* 439 (*soḍar*; *soḍma:k*; prov.); o.o. *I* 341 (*çirt*); *II* 80 (*saĝur-*); *III* 132, 19 (same prov.).

Dis. SDA

F *sata*: pec. to *Xak.*, and discussed in Clauson, 'Early Turkish Astronomical Terms, *UAY*, XXX D, 1963, p. 365, where it is suggested that it is a l.-w. from Ar. *saṭı* 'the dawn'. If so, the meaning 'coral' is a metaphor, arising fr. its pink colour. Uyğ. Bud. VIII ff. *sita* (*si-*) occurs with gold, silver, crystal, jade, pearls, etc. in a list of jewels *Suv.* 515, 17: *Xak. XI sata: al-baṣṣad* (l.-w. from Pe. *bassad*) 'coral' *Kaş. III* 218: *KB* 77 (same meaning, see *çomĝuk*); (the air was dark . . . then) *sata koḗtı yérđin yađıldı butik* 'the dawn rose from the ground and its branches spread out'

4892; *kıza baktı yérđin sata kalkanı* 'the shield of dawn (i.e. its spreading light) looked redly from the ground' 4895; o.o. 3840 (*sata kalkanı*); 5679.

Dis. V. SDD-

D *siḍit-* Hap. leg.; Caus. f. of *siḍ*; cf. *siḍtür-*. *Xak. XI ura:ĝut oĝlin siḍitti*: 'the woman made her child urinate' (*abāla*); also used of a horseman when he makes his horse urinate *Kaş. II* 302 (*siḍitür*, *siḍitme:k*).

D *siḍtür-* Caus. f. of *siḍ*; s.i.s.m.l., usually as *siydür-* or the like. Cf. *siḍit-*. *Xak. XI ol oĝlin sittürdi*: 'he made his child urinate' (*abāla*); also used of horses; originally *siḍtürdi*: but assimilated *Kaş. II* 183 (*sittürür*, *sittürme:k*).

VUD *so:ḍtur-* Hap. leg.; Caus. f. of *so:ḍ*. *Xak. XI ol anıy yü:zi:ne: sottı*: *abzaqa bi-wachihi* 'he made (people) spit in his face'; originally *soḍturi*; *soḍturur*, *sotturma:k* assimilated (*si-*) *Kaş. II* 183.

Dis. SDĠ

D *satıĝ* N.Ac. fr. *sat-*; lit. 'selling', but usually more specifically 'trade, commerce', and sometimes 'sale price'. S.i.s.m.l. as *satıĝ/satı/satu*. See *satĝın*. Uyğ. VIII ff. Bud. Sanskrit *dharmena na vanik caret* 'a man must not trade in the (true) doctrine' nom *üze: ne:ṣ satıĝ yulu:ĝ kiĝuluk ermez TT VIII E*; o.o. of *satıĝ yulu:ĝ* *PP* 13, 7 ff. (*öḡtün*); *U II* 77, 25; 86, 42; *TT VI* 104; *VII* 40, 68; (your brother has gone to another country) *satıĝka* 'to trade' *U III* 82, 14: Civ. *satıĝ kılsa* 'if one trades' *TT VII* 28, 10; o.o. *do.* 15 and 40; in the commercial documents in *UŞp*, *satıĝ*, which is common, nearly always means 'sale price', e.g. *bu tavarıñ satıĝı* 'the sale price of these goods' 8, 4-5; *Xak. XI satıĝ al-mubāya'a* 'trade, commerce' *Kaş. I* 374: *KB* (you must wage stern war against the infidels) *yulu:ĝla bu işke etöz kil satıĝ* 'take risks in this affair making your body the price' 4227; (the merchant) *satıĝ birle tinmaz* 'never rests from trading' 4419; a.o. 5108: XIII(?) *Tef. satıĝ* 'trade' 263: *Çağ.* xv ff. *satıĝ furıxt* 'selling'; *satıĝ altıĝ xarid u furıxt wa dād u sitad* 'buying and selling, commerce' *San.* 229r. 22 (quoth.): *Xwar.* XIII *satu* 'selling' *Ali* 54: *Kom.* XIV 'trade' *satıĝ/satı CCI*; *satov CCG*; *Gr.*: *Osm.* XIV to XVII *satu* (1) 'trade'; (2) 'things sold'; (3) 'market' (also *satu bazar* 'buying and selling'); common *TTS I* 603; *II* 798; *III* 602; *IV* 666.

D *sıdıĝ/sıdıĝ* prima facie a Dev. N. fr. **siḍ-* and cognate to *sıdır-*; it would suit both words if **siḍ-* meant 'to come away in layers, peel off' (Intrans.); there is obviously no connection w. *siḍ-* so *Kaş.*'s preference for *sıdıĝ* seems misplaced. Pec. to *Kaş. Xak. XI sıdıĝ aḡad ḡaylayı'l-qabā ilā'l-talbib minal'-cāmbayn* 'one of the two skirts of a robe up to the collar from the two sides'; hence one says

sıdıġ yapıp olturdu: 'he drew together (*damma*) to himself the two sides of the robe and sat down'; this is a sign of refinement (*mina'l-na'ma*); **sıdıġ** *furacu'l-asnân bayna'l-liġât* 'the gaps in the teeth between the gums'; hence one says to someone who is told to keep a secret **bu: sözni: sıdıġdın sızıtma:** 'do not let this statement pass (*lâ tuġib*) the gaps in your teeth', that is 'do not disclose it' *Kaş. I 374: sıdıġ* 'one of the two skirts (*cânibayn*) of a robe'; it is more correct (*aĥsan*) than **sıdıġ** *Kaş. I 380.*

VUD soġuk Pass. Dev. N./A. fr. **so:q-**; pec. to *Kaş. Xak. XI soġuk al-buzâq* 'spittle' *Kaş. I 381*; o.o. *III 102* (*yuġruş-*, translated *al-riq* 'spittle'); *III 321, 4.*

D satġa:ġ Dev. N./A. fr. **satġa:-**; 'ill-treated, oppressed; ill-treatment, oppression'. Pec. to *KB. Xak. XI KB bu satġaġ basınçak üçün* 'because of this oppression and scorn' 911; a.o. 912; *neçe satġaġ erse bu edġü kişi* 'however much the good man may be oppressed' 919; a.o. 924; (there are many wicked men in the realm) *yavaş boldı satġaġ kötürmez başı* 'the men of peace get oppressed and do not raise their heads' 6453.

D satġın Pass. Dev. N./A. fr. **sat***; 'sold'; used only in the phr. **satġın al-** 'to receive something sold', i.e. 'to buy'. Survives only (?) in SW Az., Osm. Tkm. **satın al-** the commoner phr. for 'to buy' in other modern languages is **satıp al-**. *Uyġ. VIII ff. Bud.* (I will sell my life and) *sizlerniñ işiġ özüñüzlerni satġın alayın* 'buy your lives' *U IV 36, 100-1*; *Civ. ud satġın alsar* 'if one buys an ox' *TT VII 39, 2*: (**Xak.**) *xiii(?) Tef. satın al-* 'to buy' 264; *xiv Muh. iştârâ* 'to buy' **sat:un al-** *Mel. 22, 11*; *Rif. 103*; *al-şirâ* **sat:kun almak** 126 (only); *Çaġ. xv ff. sat:kun al-(ip) satun al-Vel. 272*; **sat:kun al-xaridan** 'to buy' *San. 229r. 9* (quotn.); **Xwar. XIII satun al-** 'to buy' 'Ali 56: **Kom.** *xiv ditto CCI*; *Gr.* **Kıp. XIII iştârâ sat:un al-Hou. 37, 7**; *xiv şaġna al-(sic) ditto İd. 58*; *xv ditto şaġtın al-Kav. 12, 17*; **sat:ın al-do. 31, 7**; **sat:ın al-Tuh. 87a. 5.**

Dis. V. SDĠ-

satġa:- basically 'to tread, or trample, on (something *Acc.*)' with some extended meanings. Etymology obscure; with no semantic connection w. **satıġ**. N.o.a.b., but see **satġaş-**. *Uyġ. VIII ff. Bud. tümen bere taġlarda argular satġap bulıġtı tumanıġ* 'for 10,000 (Chinese) li the valleys in the mountains pass through clouds and mist' *TT IX, p. 22, note 77. 5* (a *Hüen-tš.* fragment): **Xak. XI ol anıñ boynın satġadı:** 'he trod (*taxaġtâ*) on his neck'; and one says **bir: yul birıġ satġadı:** (translated) 'the southerly road crossed (*câza*) the westerly road'; and one says **alim bér:imni: satġadı:** 'the debt due to him cancelled (*iqtaġda*) the debt due from him'; (in a *verse*); the days and nights of this world pass like travellers) **kimni: kalı:**

satġasa: **kü:çin keve:r** 'if they come on anyone and trample on him' (*fa-man atâ 'alayhi wa xabbatahu*), they sap his strength'; the phr. relating to roads and debts are **Oġuz Kaş. III 288 (satġar, satġa:ma:k)**: *KB* (when you take your seat, know your proper place and) **kişig satġamaġıl** 'do not tread on people' 4112; o.o. 707 (**basıt-**), 5709, 6441: **Oġuz** see **Xak.:** **Kom. xiv satka-** to injure' (?) *CCG*; *Gr. 215* (in an obscure *phr.*).

sitġa:- as such *Hap. leg.*, but survives w. the same meaning in SW Osm. **siġa-**. **Xak. XI ol ko:lin sitġa:di:** *şammara yadahu* 'he rolled up his sleeves' *Kaş. III 288 (sitġar, sitġa:ma:k)*; a.o. *I 325, 9.*

D satġal- *Hap. leg.*; *Pass. f. of satġa:-*; the second meaning is presumably *Oġuz*. **Xak. XI er boynı: satġaldı:** 'the man's neck (etc.) was trodden on' (*xuġtiyat*); also used of a debt when it has been cancelled (*uqtuşa*) by something which balances it (*yuvâzinuhu*) *Kaş. II 233 (satġalu:r, satġalma:k)*.

D sitġal- *Hap. leg.*; *Pass. f. of sitġa:-*. **Xak. XI yeñ sitġaldı:** *şummira'l-kunnân* 'the two sleeves were rolled up' *Kaş. II 233 (sitġalu:r, sitġalma:k)*.

D sitan- *Hap. leg.*; *Refl. f. of sitġa:-*. **Xak. XI er sitandı:** 'the man tucked himself up' (or 'prepared himself'; *taşammara*); also used when he has tucked up his clothing (*şammara taubahu*); *Intrans. and Trans. Kaş. II 245 (sitġanu:r, sitġanma:k)*.

D satġaş- *Recip. f. of satġa:-*; survives as **sataş-** with a wide range of meanings in NW *Kaz.* 'to lose one's way'; to lose one's senses' *R IV 378*; *Nog.* 'to lose one's way; to be at a loss'; SW Az. 'to tease, pester, provoke, mock (someone *Dat.*)'; *Osm.* ditto and 'to be aggressive, seek a quarrel'; *Tkm.* 'to be exposed to (e.g. pain *Dat.*); to meet (someone); to see one another; to do business (with someone *Dat.*)' **Xak. XI olar bir ikindi: bile: satġaşı:** 'they trod (*taxaġtâ*) on one another's necks'; also used (when people outdo one another in arrogance (*yu'abbar bihi 'ani'l-taġ'ul*)) and one says **ol maġa: yo:lda: satġaşı:** 'he met me face to face (*laqiyanı . . . muvâcâhata(n)*) on the road'; *Kaş. II 214 (satġaşur, satġaşma:k)*: *xiii(?) Tef. satġaş-/satxaş- 'to meet (someone *Dat.*), to come together' 263; **sataş- do. 272** (see **sitġaş-)**: *Oġuz XI* (after *Xak.*) and in *Oġuz* one says **olar: alım bérım bile: satġaşı:** 'they cancelled (*qaşsa*) their mutual debts' *Kaş. II 214: Xwar. XIII sataş- 'to meet' 'Ali 57: *xiv satġaş-* 'to meet (someone *Dat.*)' *Nahc. 83, 9*; 252, 12-13; 432, 2: **Osm.** *xiv ff. sataş-* (1) 'to encounter, or experience (something disagreeable *Dat.*)'; (2) 'to meet (someone)'; c.i.a.p.: *xviii sataş-*, in *Rûmî, muhtalâ wa ducar şudan* 'to be distressed; to experience' *San. 229v. 20* (quotn.).**

D sitġaş- *Hap. leg.*; *Co-op. f. of sitġa:-*. **Xak. XI olar: kamuġ bile:k sitġaşı:** 'the

men all rolled up their sleeves' (*taşammarat* . . . 'ani'l-kummayn); also used for helping and competing *Kaş. II* 214 (*sıtğaşu:r, sıtğaşma:k*): (xIII(?) *Tef. 272 sıtaş-*, the transcription of a V. w. the *sin* unvocalized, translated 'to come together; to encounter', is clearly an error for *sataş-*).

Tris. SDĞ

D *satıgçı*: N.Ag. fr. *satig*; 'merchant, salesman', and the like. S.i.a.m.l.g. w. some phonetic changes. Cf. *satıgu:çı*. *Türkü VIII ff. satıgçı*: er *Toyok IV r. 3 (ETY II 180)*: *Uyg. VIII ff. Bud. PP 22, 8 ff. (eren)*; *satıgçı* 'merchant' is common in *Kuan. 43, etc.*: Civ. *Kısak satıgçık* 'to Kısak, the merchant' *USp. 72, 67*: *Xak. XI KB Chap. 58 (4419 ff.)* lays down rules for dealing with *satıgçı* 'merchants': *xiv Muh. al-bay'* 'merchant' *şarıçı*: *Mel. 56, 14*; *satıgçı*: *Rif. 154*; *Çağ. xv ff. satıgçı dalâl wa dast-furüş* 'auctioneer, retailer', who keeps goods on hand and sells them *San. 229v. 23* (quotn.): *Kom. XIV* 'merchant' *satıgçı CCI*; *Gr.*: *Kıp. XIII al-bayyâ şarıçı*: *Hou. 24, 1*.

D *satıgu:çı* Dev. N./Ag. fr. *sat-*; 'a seller', a rather more limited term than *satıgçı*; n.o.a.b.; all modern words go back to *satıgçı*. *Uyg. VIII ff. Bud.* (if we have been hunters, butchers or) *etin satıgçı* 'sellers of dog meat' *TT IV 8, 58-9*; *U II 84, 11*: *Çağ. xv ff. satıgçı 'umüm furüşanda* 'a general term for seller' *San. 229v. 25*.

D *satıgılığ* P.N./A. fr. *satig*; apparently 'having a (high) price (set on it)'. N.o.a.b. *Uyg. VIII ff. Bud. burxanların ağır satıgılığ nomın nomlayrmen* 'I preach the highly priced (i.e. precious) doctrine of the Buddhas' *U III 47, 26*.

D *satıgılık* A.N. (Conc. N.) fr. *satig*; survives in SW Osm. *satılık* 'something for sale' (horse, house, etc.). *Xak. XI satıgılık neñ şay' mu'add li'l-bay'* 'something destined for sale' *Kaş. I 503*; *Kıp. xv mabi'* 'for sale' *satılık Tuh. 35b. 3*.

D *satıgsız* Priv. N./A. fr. *satig*; 'priceless', in the sense of 'beyond price'. N.o.a.b. *Uyg. VIII ff. Bud.* (persons who search for gold, silver, pearls, and) *satıgsız ertiniler* 'priceless jewels' *Kuan. 19*; a.o. *do. 157 (kondeğü)*.

Tris. V. SDĞ-

D *satıgla*:- Hap. leg.; Den. V. fr. *satig*. *Xak. XI ol anıñ birle: satıgla:di: bāya'a ma'ahu mina'l-bay'* 'he traded with him'; the more correct form (*al-aşahh*) is *satıglaşdı*: but both words are used' *Kaş. III 336 (satıgla:lar, satıgla:ma:k)*.

D *satıglaş*- See *satıgla*:-.

D *satıgsa*:- Hap. leg.; Desid. Den. V. fr. *satig*. *Xak. XI er atın satıgsa:dı*: 'the man was on the point of selling (*yabi'*) his horse, and

wished to do so' *Kaş. III 333 (satıgsa:r, satıgsa:ma:k; verse)*.

Dis. SDG

D *sıdük* Pass. Dev. N. fr. *sl:d-*; 'urine'. S.i.a.m.l.g., usually as *sidik*, but in NC Kır.: SC Uzb. SW Tkm. *siydik*. These forms are irregular, since *sıdük* should become *siydük/siyk* and suggest that besides *sıdük* there was another form **sıdütük*, with the Suff. -*tük*, which is of the nature of a Past Pass. Participle. *Uyg. VIII ff. Civ. teve sıdükün alıp* 'take camel's urine and . . . ' *H I 54*; *böri mayakı ud sıdükü birle* 'wolf's dung and ox's urine' *do. 102*: *Xak. XI sıdük* (MS. *sidük*) *al-bawl acma* 'urine', in general *Kaş. I 389*; (in a grammatical section) one says *sıdıtı: bāla* and thence *al-bawl* is called *sıdük* (*sic*) *III 321, 5*; *xiv Muh. al-bawl sıdük Mel. 48, 1*; *sl:tük Rif. 142*: *Kom. xiv 'urine' sıdık/siy CCI*; *Gr.*: *Kıp. XIII al-bawl sıdık* (or *siydik*?) *Hou. 21, 19*; *xiv sıtük al-bawl*; *sıdük al-bawl*, also *sıtük İd. 51*: *xv al-bawl sıdik Tuh. 7a. 7*; a.o. *83b. 9*: *Osm. xiv sıdük/sidik* both noted *TTS II 824; IV 692*.

Dis. V. SDG-

D *sütger*- Hap. leg.; Intrans. Den. V. fr. *süt*. *Xak. XI yugrut sütgerdi*: 'the *yogurt* oozed (*yağtur*) until it became like milk in liquidity' (*fı rıqqatıhi*) *Kaş. II 189 (sütgre:r, sütgirme:k, sic)*.

Dis. V. SDL-

D *satıl*- Pass. f. of *sat-*; s.i.a.m.l.g. *Xak. XI tavar: satıldı: bi'ati'l-sil'a* 'the commodity was sold' *Kaş. II 121 (satılu:r, satılma:k)*: *Çağ. xv ff. satıl-furüşta şudan* 'to be sold' *San. 229r. 7*; *Xwar. XIII şatıl-ditto 'Ali 33*; *Kıp. XIII* (in a list of names for slaves) *şatılmiş mabyu'* 'sold' *Hou. 30, 4*; *xiv şatılmiş* (MS. *şatılmış*) a Proper Name (*'alam*) derived fr. the Pass. Participle meaning *al-mabi' İd. 58*.

?E *satlan*- See *şatlan*-.

Tris. V. SDL-

D *satula*:- Den. V. fr. **satu*; there is no trace of any cognate word, but its form is reasonably well established. N.o.a.b. *Xak. XI ol telim satula:di: takallama bi-kalām kaşır la manfa'a fihi* 'he said a great many things of no value' *Kaş. III 323 (satula:r, satula:ma:k)*; *satula:layu: (sic) sayraşıp tatlığ ünin kuş ünir*: 'a bird rises singing volubly with a sweet note' *III 194, 16*.

Dis. SDM

PU?E *satma*: Hap. leg.; a Pass. Dev. N.; there is obviously no connection w. *sat-*, but a Dev. N. fr. *sap-*, in the sense of 'something grafted or fastened on' would suit the meaning. *Xak. XI satma: al- 'irzāl*, that is 'a small platform (*raff*) which a night-watchman (*al-nāfir*) fastens in a tree to sit on at night' *Kaş. I 433*.

Dis. SDN

?F *satun* 'garlic'; perhaps a l.-w.; n.o.a.b. Cf. *sarumsak*. Uyğ. VIII ff. Civ. (for a chronic catarrh) *soğun sakalı satun sakalı birle sokup* 'pound onion rootlets (lit. 'beard') and garlic rootlets together and . . .'. *H I* 144-5; o.o. do. 176 (*yanç-*); *II* 12, 101; xiv *Chin.-Uyğ. Dict. suan* 'garlic' (*Giles* 10,381) *satun R IV* 380, 388 (*sadun*); *Liğeti* 193.

Dis. V. SDN-

D *satın-* Refl. f. of *sat-*; s.i.s.m.l. usually for 'to sell for oneself'. *Xak. XI er atın satındı*: 'the man pretended to sell (*yabı*) his horse' *Kaş. II* 150 (*satınur*; *satınma:k*).

Dis. SDR

sa:tır Hap. leg. *Xak. XI sa:tır* a term of abuse (*sabb*) meaning 'you without a pedigree' (*man lâ aşı lahu*) *Kaş. I* 406.

F *sıtır* l.-w. fr. Sogdian *st'yr*, which is itself a l.-w. fr. Greek *stater* 'a silver coin'. Common in *USp.* and *Fam. Arch.* as a unit of currency, occasionally as a unit of weight. The *Dat. sıtırka* gives the quality of the vowels. Study of the documents shows that there were three units of currency, the *bakır* 'copper' representing the Chinese *ch'ien* 'copper cash' (*Giles* 1,736) of which ten were equal to a *sıtır*, the *sıtır*, and the *yastuk* equal to fifty *sıtır*. As units of weight the *bakır* was a Chinese 'mace' or one-tenth of an ounce, and the *sıtır* the Chinese *liang* 'ounce' (*Giles* 7,010). These words are discussed in F. W. K. Müller, 'Uigurische Glossen', p. 319, *Festschrift für Friedrich Hirth*, Berlin, 1920. L.-w. in Mong. as *şicir* 'refined gold, gold leaf' (*Kow.* 1508). Uyğ. VIII ff. Civ. *USp.* 18, 3 (*bakır*), etc.—*Üç sıtır tamğa kümüş do.* 64, 18 seems to mean 'three *sıtır* in (minted) coin'—*I sıtır it süttin* 'one ounce of dog's milk' *H I* 62; xiv *Chin.-Uyğ. Dict. liang* 'ounce' *sıtır R IV* 720 (*sidir*, mistranslated), *Liğeti* 195.

D *sedrek* N./A.S. fr. *sedre:-*. Survives in NC *Kir. seyrek* (1) 'rare, scarce'; (2) (of forests, crops, etc.) 'sparse'; *Kzx. sirek* 'rare': NW *Kk.* Kumyk, Nog. *siyrek*; *Kaz. sirek* 'rare'; sparse; loosely woven': SW *Az.*, Osm., *Tkm. seyrek* ditto. Uyğ. VIII ff. Bud. Sanskrit *chidrihūta* 'having become gappy or perforated' *sedre:k* (-t-) *bolmişlar TT VIII A.40*: *Xak. XI sedrek bü:z* 'loosely woven (al-muhalhali-nase) cotton fabric'; *sedrek kapuğ al-sancūra*, that is 'a lattice work (*muşabbak*) door' *Kaş. I* 477; *konak başı: sedrekl yég* 'a head of millet is best when it has few seeds' (*kāna qalila'l-habb*) *I* 384, 12: *Çağ. xv ff. seyrek mutaxsil wa kam mucimm wa raqıq* 'dispersed, sparsely filled, thin'; in *Pe. tanuk San.* 238r, 23: *Kom.* xiv 'scattered, scanty' *seyrek CCI*; *Gr.*

**sedrem* See *seyrem*.

D *sıdırım* N.S.A. fr. *sıdır-*; lit. 'a single strip'. Survives in SW *Osm. sıırım* 'strap'. Cf. *kadış*,

yarındak. Oğuz XI sıdırım (MS. *sıdırım*) 'a strap' (*al-qidd*); and one says *sıdırım* (ditto) *ışılığ er* 'a man who performs a task (*ya'malu'l-'amal*) and leaves no part of it for anyone else' *Kaş. I* 485; a.o. *I* 517 (*sıdır-*, not described as *Oğuz*): *Kip. xiv sıırım al-sayr mina'l-culūd* 'a leather strap' *Id.* 52: *şırım* 'a white (*abyağ*) strap'; see *sırım do.* 57.

Dis. V. SDR-

D *sa:tur-* Caus. f. of *sa:-*; n.o.a.b. *Xak. XI ol apar koy sa:turdi: a'addahu'l-ğanak* 'he ordered him to count the sheep' (etc.) *Kaş. III* 186 (*sa:taturur*, *sa:turma:k*); a.o. *III* 192, 11.

D *sattur-* Caus. f. of *sat-*; s.i.s.m.l.v.g. as *sattur-/sattır-*. *Xak. XI ol meniñ tava:riğ satturdi: abā'a matā'i* 'he ordered that my goods should be sold' *Kaş. II* 183 (*satturur*, *satturma:k*): *Çağ. xv ff. sattur-*. Caus. f.; *furişāndan* 'to order to sell' *San.* 229r. 8: *Kip. xv* the Caus. f. of *şa:ř-*, *bā'a*, is *şa:řtır-*; it should be *şa:řdır-* but the -d- has been assimilated *Kav.* 68, 15.

?D *sıdır-* 'to strip, peel, scrape', and the like; perhaps Caus. f. of **sıd-*, see *sıdığ*. S.i.a.m.l.g. except SE(?), usually as *siyır-*, but *sizir-* in some NE languages, *sıdır-* in SC *Uzb.* and SW *Tkm. sı:r-*. Cf. *soy-*. *Xak. XI bu er ol sıdırım sıdırğan* 'this man is constantly making straps' (*al-qidd*) and cutting them in strips (*yaquddınuhu*) from a hide and stripping (*yağsur*) the hair from them; also used of anyone whose nature it is to strip (or peel) things (*man kāna fi tab'ihı qaşru'l-şay*) *I* 517; n.m.e.: (xiv *Muh.* see *sıdıril-*).

D *sı:tur-* Hap. leg.; Caus. f. of *sı:-*. *Xak. XI ol otup sı:turdi: aksara'l-ħatob* 'he had the firewood (etc.) broken up' *Kaş. III* 187 (*sı:taturur*, *sı:turma:k*).

S *sıttür-* See *sı:đtür-*.

S *sottur-* See *so:đtur-*.

sedre:- survives only(?) in NC *XIX* (? not *XX*) *Kzx. sire-* 'to be planted at wide intervals'. *Xak. XI kişi: sedre:di*: (MS. *sedredi*), but in all other *V.s* in the section the second vowel is long) *axaffat zahmatu'l-nās* 'the crowd of people dispersed' (or was scattered); and one says *to:n sedre:di*: (ditto) 'the garment was loosely woven and worn thin' (*tahalhala wa'n-carana*, MS. *'ncara'ana*) *Kaş. III* 277 (*sedre:ur*, *sedre:mek*); a.o. *III* 167 (*olgun*).

D *sedret-* Hap. leg.; Caus. f. of *sedre:-*. *Xak. XI ol to:nuğ sedretti:* 'he wove the garment loosely' (*halhala*); and one says of *kişi:ni: sedretti:* 'he dispersed (*qallana*) the crowd of people'; also used for dispersing and scattering (*axaffa*) a crowd of anything *Kaş. II* 332 (*sedretür*; *sedretme:k*; MS. twice *sedret-*).

D *sıdıril-* Pass. f. of *sıdır-*; s.i.s.m.l. with the same phonetic changes; in some, e.g. SW *Osm.*, as well as having its usually Pass.

meaning 'to be stripped, scraped', etc., it is used as an Intrans. V. meaning 'to slip, slip away', and the like. **Xak.** x1 **balık elğdin sıdırıldı:** 'the fish slipped (*tazallaqa*) out of the hand'; also used of anything slippery (*zallāq*) that escapes (*tamallaşa*) from the hand (etc.); and one says **yo:l sıdırıldı:** 'the road was scrutinized (*nuzıra fi'l-tariq*) at every corner'; and one says **er ta:mdin sıdırıldı:** 'the man slipped off the wall' (etc.) *Kaş.* II 231 (**şıdırılu:r, şıdırılma:k**): xiv *Muh. zaliqa* 'to slip' *şiril- Mel.* 26, 15; *Rif.* 110 (MS. **şir-** in error); *al-zalaq şırlmak* 36, 7; 122: **Kıp.** xiv **şiril- inzala'a** (*zala'a* has no relevant meaning, and *inzala'a* is not noted in the dicts.; no doubt an error for *inzalaqa* 'to slip away'); one says **şirıldı: ara: yerdən** 'he slipped away from the place' *İd.* 52.

D sedreş- Hap. leg.; Co-op. f. of **sedre:-**. **Xak.** x1 **to:n sedreşdi:** 'the garment lost its roughness (*taxāna*) and became less thick' (*qalla kaṭāfatuhu*); one also says **bođu:n sedreşdi:** 'the crowd of people dispersed' (*qalla*); also used of anything when it disperses (*xaffa wa qalla*) and scatters (*taxalxala*) after being closely packed *Kaş.* II 211 (**sedreşü:r, sedreşme:k**).

D sıdırış- Hap. leg.; Co-op. f. of **şıdır-**. **Xak.** x1 **ol anar ka:r sıdırıdı:** 'he helped him to sweep off the snow and shovel it up' (*fi kashi'l-talc wa carfihi*); also of other things. *Kaş.* II 211 (**şıdırısur, şıdırışma:k**; MS. **şıdırış-**).

Tris. SDR-

D sıdırğa:k Hap. leg.; Dev. N. connoting habitual action fr. **şıdır-**; lit. 'constantly scraping (the ground)'. **Xak.** x1 **şıdırğa:k** (MS. *sıdırğa:k*) *al-zılf* 'a cloven hoof' *Kaş.* I 502.

Dıs. V. SDS-

D satsa:- Hap. leg.; Desid. f. of **sat-**. **Xak.** x1 **ol atın satsa:di:** 'he wished to sell (*bay*) his horse' (etc.) *Kaş.* III 284 (**satsa:r, satsa:mak**; MS. in error **satsa:-**).

Dıs. V. SDS-

D satış- Recip. f. of **sat-**; s.i.s.m.l., usually for 'to sell to one another, to trade'. **Xak.** x1 **ol maṭa: tavar: satışdı:** 'he helped me to sell (*fi bay*) goods'; also used for competing *Kaş.* II 80 (**satışur, satışma:k**); a.o. I 518 (**alış-**); *Çağ.* xv ff. **satış-** Recip. f.; to sell (*furūxtan*) to one another' *San.* 229r. 7: **Kıp.** xv **tabāya'a** 'to sell to one another' **satış-** *Tuh.* 10b. 8.

Mon. SÇ

1 sa:ğ (ʔsağ) in the earliest period only in the phr. **sa:ğ ya:ğ** 'pure (i.e. clarified) butter'; thence more generally 'sound, healthy' and, by a curious metaph., 'right' (not 'left') in the Oğuz group only; cf. **oṅ.** S.i.a.m.l.g. with some phonetic changes **sağ, sax, sav, saw, so, su:**. The **Tkm.** form, **sağ,** suggests that this is one of *Kaş.*'s false long vowels, cf. **1 baş:**

See *Doerfer* III 1047. **Uyg.** viii ff. **Bud. sağ ya:ğ** *TM IV* 252, 22: **Civ. sağ ya:ğ** *H I* 145; **Xak.** x1 **sa:ğ ya:ğ** *al-samn* 'clarified butter'; **sa:ğ köpül** *al-qalbu'l-maxmūmu'l-naqi* 'a cleansed, pure mind' *Kaş.* III 154; a.o. III 159 (**ya:ğ**): **xiii(?) At.** (if a man thinks before he speaks) **sözi söz sağı** 'his words are sound words'; *Tef. sağ* (1) 'healthy'; (2) 'right (not left)' 258: **xiv Muh.** (in Adv.'s of Place) **yamin** 'right' **sa:ğ** *Mel.* 14, 10; **sa:ğ el** *Rif.* 90; 'the right hand' **sa:ğ elin** 47, 9; (**sa:ğa**) 125; **mā' tayyib** 'good water' **sa:ğ su:** 76, 16; 180: **Çağ.** xv ff. **sağ** (1) *huşyār* 'sober'; (2) *şahiḥ wa tandurust* 'healthy'; (3) 'sobriety, good health'; (4) *taraf-i rāst* 'the right side' *San.* 232r. 24: **Oğuz** x1 **sa:ğ** *al-şihha wa'l-salāma* 'good health'; hence one says **yiniḡ sa:ğ mu:** 'is your body healthy?'; **sa:ğ su:v** *al-mā'u'l-qarāhu'l-aḡb* 'pure, palatable water'; **sa:ğ elḡ** 'the right hand'; all these phrases are Oğuz; the Turks do not know them *Kaş.* III 154: **Xwar.** xiv **sa:ğ** 'right' *Qutb* 151; **sağ ya:ğ** *Nahc.* 25, 1: **Kom.** xiv 'to be well' **sav bol-**; 'on the right side' **sa kolunda CCG**; *Gr.*: **Kıp.** **xiii** *al-samn sa: ya:ğ* *Hou.* 16, 8; **muta'āfi** 'cured' *wa huwa'l-şahiḥ* (opposite to 'ill' **sökel**) **sa:ğ do.** 26, 6: **xiv (Tkm.) sağ** *al-şahiḥ*; one says **Sancar sağ dur** 'Sancar is well and in good health'; **sağ el** 'the right hand'; one says **sağ elin bile: ye:** 'eat with the right hand'; and in **Kıp.** **oṅ elin bile: ye:** **sağ ya:ğ** *al-samn* *İd.* 58; *al-samn şayağ* *Bul.* 8, 6; (in Adv.s of Place) **yamin sa:ğda:** *do.* 14, 5: **xv** *al-mu'āfa mina'l-maraḡ* 'cured of a disease' **sa:ğdır** *Kav.* 60, 5; **tāba** 'to be well', etc. **saw bol-** *Tuh.* 24a. 3: **Osm.** xiv **sağ** 'healthy, sound; honest, upright'; and once, xv, 'pure'; c.i.a.p.; **sayayı/sayyağı** (for **sa:ğ ya:ğ**) noted down to xvii *TTS I* 586, 606; *II* 776, 801; *III* 584, 506; *IV* 648, 669.

2 sa:ğ Hap. leg.; perhaps a l.-w. **Xak.** x1 **sa:ğ** the word for 'the sticks with which wool is processed' (*quḡbān yunfaş bihāl-şif*) *Kaş.* III 154.

D 3 sa:ğ Dev. N. fr. **sa:-**; n.o.a.b., but see **sa:ğliḡ.** **Oğuz** x1 **sa:ğ** *al-aql* 'the intellect'; **sa:ğ** *al-fiṭna wa'l-dakā* 'intelligence, sagacity'; hence one says **sende: sa:ğ yo:k** 'you have no intelligence' *Kaş.* III 153.

sak 'awake, alert', and the like. S.i.s.m.l. in NE, NC, NW. Cf. **sakçı:** **Xak.** x1 **sak sak** an Exclamation (*harf*) used by a sentry (*al-hāris*) in the army when he tells people to keep awake (*al-tayaqquz*) to protect castles, forts, or horses from the enemy; one says **sak sak** 'be wakeful' (*aḡqāz*); hence 'an intelligent, wide awake man' (*al-fatimu'l-mutayyaḡis*) is called **sak er** *Kaş.* I 333: **KB** **sak başını yéyür** 'look out or it will bite your head off' 164; **bu beglik işiṭe takı sak kerek** 'a man must be alert in the position of *beg*' 439 (prob. spurious); a.o. 1452 (**oḡduḡ**).

sığ/sık Preliminary note. *There is no clear evidence of the existence of any early word pronounced sıḡ, but some medieval and modern*

forms of 'shallow, scanty' suggest that this may have been the original, or an alternative, form of **1 sİK**. In addition to the words listed below there is a presumably old word **sİK**, 'tight, dense', and the like, homophonous w. **sİK-**, which is first noted in *Kom.* and survives in *NW Nog.*: *SW Az.* (**sİK**); *Osm.*; *Tkm.*

1 sİK (?sıġ) 'shallow, scanty', and the like. Survives in *SW Osm.* **sıġ** 'shallow'. *Uyg.* VIII ff. *Bud.* **uluġ suvka kİRser Öllmeġey sİKka teġİp ünġey** 'if he enters great waters (i.e. goes to sea?) he will not get wet, but will reach shallow (water) and get out' *Kuan.* 17; **oġġurak kılġalı sİKtıġ terİnİġ** 'he must confidently expound the shallow and the deep' *Hİen-ts.* 2084; **Oġuz XI sİK al-qalİl** 'few, scanty'; hence one says *olarıda: ko:y sİK* of 'they have (only) a few sheep' *Kaş.* III 130; *Kİp.* XIII (*al-'amiq* 'deep' *terİn*) and the opposite (*dadd*) of 'deep' is **sİ:**, *Tkm.* **sİK Hou.** 7, 1.

?F 2 **sİK** (?sıġ) *Hap. leg.*; the likeliest meaning is 'stalk' or the like; prob. a Chinese l.-w. *Uyg.* VIII ff. *Civ.* (if a woman suffers from painful and swollen breasts, she should rub on a mixture which is described; if the woman subsequently(?) suffers in this way) **kentİr sİKni üç Önl kesİp** 'cut a stalk(?) of hemp into three pieces' (boil them in wine and water, mix the decoction with cow's butter and rub it on) *H I* 122.

?E 3 **sİK** See **şİK**.

1 su:k 'greed, greedy; envy, envious, covetous'. *Kaş.*'s explanation of **su:k** in **su:k erpe:k** as the same word used metaph. is possible but improbable; it is more likely to mean 'poking, thrusting'; and the like, homophonous w. **suk-**. For 'index finger' it survives only(?) in *NC Kzx.* **suk kol**; in the other meanings it survives in *SE Türki Shaw* 125 (only); *NC Kır.*: *SC Uzb.*: *NW Kk.*, *Nog.* **Türkü VIII ff. Man. toduñcuz suvut-suz suk yek üçün** 'because of the insatiable, shameless demon of greed' *Chuas.* 252-3, 302-3, 310-11; *Uyg.* VIII ff. *Man.-A.* **az uvutsuz suk yek** 'the demon of lust and shameless greed' *M III* 20, 8 (ii); *a.o. do.* 11 (ii); *Bud.* **suk erpe:k U II** 46, 71-2 (**eġ-**): **Xak. XI su:k** er 'a greedy, covetous (*al-'amİl'u'l-çaşİ*) man'; **suk erpe:k al-muhallİla mİna'l-aşabi** 'the index finger'; it means 'the greedy' (*al-harİş*) because it appears first in taking food *Kaş.* III 130; *KB* (I do not like a man) **suk erse kılıncı** 'if he behaves greedily 849; **közl suk** (a man) 'with a greedy eye' 1143, 3568; *a.o.* 1379, 2611 (**erksİz**), 5384 (2 aç-); XIII (?) *At.* (the miser) **közl suk 255**; *a.o.o.*: *xiv Muh.* **al-sabbāba** 'the index finger' **suk barmak Rif.** 141 (inadvertently omitted in *Mel.*): *Kİp.* XIII **al-şahāda** 'index finger' **suk barmak Hou.** 20, 15; *XIV ditto al-sabbāba İd.* 59; *xv al-sabbāba suk* (*MS. şuk*) **barmak Kav.** 61, 3.

VU 2 suk a Particle which although not alliterative seems to have the same functions

as an alliterative Intensifying Particle (see **1 ap**). *N.o.a.b.* **Xak. XI suk yalġuz** er 'a lonely, isolated (*al-wahİdu'l-munfarad*) man who has no friends or helpers' *Kaş.* I 333; **Xwar. xiv suk yalġuz ditto Qutb** 150.

Mon. V. SĞ-

saġ- 'to milk' (an animal). An early l.-w. in *Mong.* as *saġa-/sa'a-* (*Haenisch* 130, *Kow.* 1294). *S.i.a.m.l.g.* w. some phonetic changes (**saġ-**, **sav-**, **saw-**, **sa-**). *Uyg.* VIII ff. *Civ.* **saġ-** 'to milk' *H II* 40, 144; **Xak. XI er ko:y saġdı:** 'the man milked (*halaba*) sheep' (etc.) *Kaş.* II 15 (**saġa:r**, **saġma:k**); about 1000., and see **suġ-**: *xiv Muh.* **halaba sa:ġ-** *Mel.* 25, 9; *Rif.* 108; **Çaġ. xv ff. saġ- dİşİdan** 'to milk' *San.* 231r. 15; **Xwar. xiv saġ-** ditto *Qutb* 151; *Kİp.* **xiv saġ-** *halaba İd.* 58; *xv ditto saġ-/şaw-* *Tuh.* 13b. 8.

D sa:k- prob. an Emphat. f. in **-k-** fr. **sa-**; *n.o.a.b.*, replaced at an early date by **sakin-**; see **sakİş. Uyg.** VIII ff. *Bud.* [gap] **yeme: iñe: sa:ksa:r** 'and if he thinks as follows' *TT VIII K.z.*: **Xak. XI bardı: eren konuk körüp** (384, 5 **bulup**) **kutka: saka:r** 'goné are the men who, when they see (find) a guest, reckon it ('*addahu*) a favour from heaven' *I* 85, 5; 384, 5; *n.m.e.*: **KB saka barsa mundaġ bu yaġlıġ telim** 'if (I) had many thoughts of this kind' 4428.

D sıġ- lit. 'to fit (Intrans.) into (something *Dat.*)', with various metaph. meanings. *S.i.a.m.l.g.* as **sıy-** in *NE, NC, NW* and **sıġ-** in *SE, SC, SW. Uyg.* VIII ff. *Civ.* **kİlmİş kİlİnç sıġmaz** 'what you have done does not fit' (i.e. is inappropriate or unsuccessful?) *TT I* 76; **Xak. XI bu: söz köşülke: sıġdı: naca'a hādā'l-kalām fİ'l-qalb** 'this statement acted on the mind'; and one says **uñ sakbka:** **sıġdı:** 'the flour filled (*wasā'a*) the sack'; also used of other things *Kaş.* II 15 (**sıġa:r**, **sıġma:k**); **kılıç kinka: küçün sıġdı:** translated 'the swords almost failed to fit into (*yasā*) the scabbards because they were covered with blood' *I* 183, 8; 359, 18; 397, 9; *a.o.* 359, 4; **KB elliġ köşülke sıġdı erse tapuġ** 'when his service had commended itself to the king's mind' 1607; **Çaġ. xv ff. sıġ-** (spelt) **guncİdan** 'to fill exactly'; **sıġİş-** has the same meaning; **Ṭalī-i Harawī** thought that **sİK-** had this meaning, but it means 'to squeeze' *San.* 253r. 5 (quotns.); **Xwar. xiv sıġ-** *Qutb* 164; *Kİp.* **xiv wasā'a sıġ-** *Bul.* 87v.: **xv wasā'a şİy-** *Tuh.* 38b. 10; *Osm.* **xiv to xvi sıġ-** 'to fit, suit'; in several texts *TTS II* 813; *IV* 681.

sİK- lit. 'to squeeze, press, compress'; metaph. 'to distress, depress (someone)'. *S.i.a.m.l.g.* *Uyg.* VIII (I fought them and pierced their ranks) **Seleġe:ke: sİka: sanġdım** 'I pressed them against the Selenga and pierced them' *Şu. E.4:* VIII ff. *Bud. TT V* 10, 95 (**yudruk**): *Civ. H II* 10, 72; **Xak. XI ol üzüm sİkdi:** 'he pressed (*çaşara*) the grapes' (etc.) *Kaş.* II 18 (**sİka:r** (*MS. sİkdi:*), **sİKma:k**): *xiv Muh.*

'aşara sığ-, v.l. sük- Mel. 29, 3; sük- Rif. 112 (in MS. skrıtı.); Çağ. xv ff. sük- *afşurdan* 'to squeeze, press' San. 254r. 10 (quotns.): Xwar. XIII sük- (and sığ-) 'to squeeze' Ali 13; Kıp. XIV sük- *aşara İd.* 59; xv ditto Kav. 76, 8; Tuh. 26a. 4 (sük-); a.o. do. 53a. 1: Tkm. 'abasa 'to frown' (burtaş-/bıruş-) sük- do. 26a. 1.

sığ- Hap. leg.; quite distinct from sağ-, but liable to be confused with it; the -u- is fixed by süğur-, q.v. Basically 'to draw out, or drain off (something Acc., from something Abl.)'. Xak. XI ko:ydım kurut süğdi: 'he procured (ittaxada, milk for) dried curd cheese from the cow'; its origin is süğurdi: (sic) Kaş. II 15 (suğar, süğma:k).

sok-, suk- Preliminary note. *Most modern NE, NC, SC, and NW languages distinguish between sok- 'to beat, crush, reduce to powder, forge (iron)', and the like with a Direct Object in the Acc., and suk- 'to insert, thrust (something into something else), with some connotation of force; to invite to enter, admit', and the like, with a Direct Object in the Acc. and an Indirect one in the Dat. In SE Türki Shaw, BŞ and Jarring all list sok- but only Shaw 125 suk-. In SW only sok- (Az. sox-) exists; almost all its meanings belong to suk-, but some like '(of a snake) to bite; to injure, calumniate' in Osm. seem to belong to sok-. Kaş. treats both V.s in the same para.; in this and other early texts it is simply a matter of judgement which V. is involved.*

sok- 'to beat, crush', etc.; see above. Cf. tö:ğ-. Uyğ. VIII ff. Bud. (he saw farmers irrigating and cultivating the land) kuş kuzğun sokar yoriyur 'birds and ravens walk about crushing (the clods)' (and kill innumerable creatures) PP 1, 4-5; (among the fittings of a house) sokğu tegirmen 'a mill for crushing (grain)' TT VI 86; sokup 'digging into' (the entrails of a corpse) X 552 Civ. (take various seeds, etc. and) bu otlar yumşak sokup 'crush these vegetables to a pulp' TT VII 22, 12; sok- 'to grind, crush', etc. is common in H I: Xak. XI (after suk-) and one says er tu:z sokdi: 'the man crushed (daqqa) salt' (etc.); and kuş meş sokdi: laqata'l-ia'iru'l-habb 'the bird picked up seed' Kaş. II 18 (soka:r, sokma:k); (the crow) bu:z sokar: 'pierces (yanqur) the ice' I 425, 18; XIII(?) Tef. sok- 'to crush' 272: Çağ. xv ff. sok- ur- ... darb eyle- ma'nāsina 'to strike' Vel. 297; sok- ((1) suk-); (2) of a poisonous animal 'to bite' (gazıdan), in Ar. lasa'a/ladağa San. 244v. 26: Oğuz XI (after Xak.) anı: yıla:n sokdi: 'the snake bit him' (ladagathu) Kaş. II 18: Kom. XIV sox- 'to strike; to card (wool); (of the heart) to beat; to forge (iron)' CCG; Gr. 221 (quotns.)

suk- 'to insert, thrust in', etc.; see above. Türkü VIII ff. İrkB 33 (ur-) Uyğ. VIII Bud. (of doomed souls) kođı sukarlar 'they thrust

them down' (into the cauldrons) TM IV 255, 139; a.o. Hüen-tš. 1927-8 (sap-): Xak. XI men anı: evke: sukdu:m 'I made him enter (adxaltuhu) the house'; also used of anything when you have inserted it into something by force (adxaltahu . . . şiddat(n)), for example an axe-head on to the handle Kaş. II 18 (sok-follows); a.o. III 142 (2 *koñ): KB yavalık bile borka baş sukmasa 'you must not in your folly thrust your head into wine' 708: XIII(?) Tef. suk- 'to thrust' (one's hand into one's bosom) 277: XIV Muh. haşā 'to fill up, stuff' suk- Mel. 25, 5; suk- Rif. 107; al-*haşu sukmak* 24, 10 (mis-spelt *sahmak*); 119: Çağ. xv ff. suk- (1) *furū hardan* 'to bow (the head, etc.)' San. 244v. 26 (quotn. w. Indirect Object in Dat.); (2) sok- follows: Xwar. XIV suk- (w. Dat.) 'to thrust into' Qutb 159: Kom. XIV 'to insert (something into something) sox- (sic) CCG; Gr. 221 (quotn.): Kıp. XIII *dassa min dasi'l-şay' fi'l-şay* 'to hide something in something' suk- Hou. 40, 5; XIV suk- *adxala İd.* 59: XV suk- *adxala aw haşā aw dassa Kav.* 9, 12; 77, 15; *haşā suk-* Tuh. 3b. 2; 13b. 10.

Dis. SĞA

saka: survives only(?) in NC Kzx. sağa (1) 'an estuary'; (2) 'the foot of a mountain'; (3) 'the junction of the blade and hilt (of a knife, etc.)'. Xak. XI saka: *saşlu'l-cabal* 'the foot of a mountain' Kaş. III 226.

D sağu: (sa:ğu) if the basic meaning is 'corn measure' a Dev. N.I. fr. sa:-, lit. 'an instrument for counting'; if 'a (milk) pail', a Dev. N. in -u: fr. sağ-; but the first is the likelier. Survives in SE Türki sağu 'a wooden pail' Shaw 118 (only). SW Osm. sağu in the phr. sağu sağ- 'to sing a dirge', noted as early as XIV, TTS I 590; II 780, is a different word of unknown origin. Uyğ. VIII (then the lynx) [gap] sağuda yuğurt birle kelürüp 'brought (the . . . of a dead lizard) mixed with yoğurt in a pail' U IV 50, 122: Xak. XI sağu: al-mikyāl 'a corn measure' Kaş. III 225; a.o. sa:ğu: III 418 (kırklım): XIV Rbğ. sağu 'a corn measure; a drinking vessel; the pan of a pair of scales' R III 275 (quotns.).

D soku: (sokğu:) Dev. N.I. fr. sok-, abbreviated. Survives as sokkı/sokku in some NE and NC languages in its original meaning and such extended meanings as 'a heavy blow; the sound of horses' hooves'. Xak. XI soku: al-minhāz 'a mortar'; originally with -kk- (bi'l-taşādi) but abbreviated like baku: and yaku: (q.v.); an Ar. parallel is added R III 226: Çağ. xv ff. sokku: (spelt) 'a large wooden mortar' (hāwan) San. 245r. 16.

Dis. V. SĞA-

*saka:- See sakak, saka:l.

sakı:- n.o.a.b.; there is no connection w. NE Alt., Sag., Tel. sakı- 'to wait for, watch', etc. R III 247, which seems to be a Den. V. fr. sak. (Uyğ. VIII ff. Civ. sakığuluk TT I 19 is an error for sakinğuluk): Xak. XI 01

meniġ kō:zūme: sakı:dı: 'he appeared faintly (*taxayyala*) before my eyes'; similarly one says **sakı:kıġ sakı:dı:** *taxayyala*'-*sarāb* 'ka-)annahu mā' 'the mirage appeared faintly like water' *Kaş. III* 268 (**sakı:r, sakı:ma:k**).

ʾD sika:- perhaps a Den. V. fr. **sik** the N./A. homophonous w. **sik-**, see **siġ/sık** Preliminary note; 'to stroke, fondle'. Survives in SW Osm. **siġa-/siya-** 'to rub with the hands, smooth, massage' (for the meaning 'to roll up the sleeves' see **siġa:-**). **Uyġ. VIII** ff. Bud. (if he thinks, 'let the Buddhas of the ten cardinal points come, let the divine favour of the Buddhas [gap] me') **tōġōrmn sika:zunlar** **anı üçün tōġōden üçün be:lgōrmış** "'let them touch my husked millet". Thereupon a heap of husked millet appeared' *TT VIII K. 3*: **Xak. XI** **ol anıy başın sika:dı: amarra yadahu** 'alā rā'sihī ta'aṭṭufa(n)' 'he passed his hand affectionately over his head'; also used when one has felt (*ahassa*) anything by passing the hand over it *Kaş. III* 269 (**sikar, sika:ma:k**): XIII(?) *Tef. siġa-/sıka-* 'to stroke' 270-1: **Xwar. XIV** **siġa-** 'to caress, show kindness to (someone *Acc.*)' *Qutb* 164: **Osm. XIV** ff. **siġa-** 'to fondle, stroke'; in several texts *TTS II* 812; *III* 616.

soġı:- 'to be cold'; s.i.s.m.l. w. phonetic changes (**so:-, su:-, sovu-,** etc.); in others displaced by der. f.s. **Uyġ. VIII** ff. **Civ. soġı-** 'to be cold' *H II* 24, 47: **Xak. XI** **su:v soġı:dı:** 'the water (etc.) was cold' (*barada*) *Kaş. III* 268 (**soġı:r, soġı:ma:k**): *Xiv Muh. barada* (*Mel.*, in error, *barrada*) **sowı:-** *Mel.* 25, 16; *Rif.* 105; **Xwar. XIV** **sowu-** 'to get cold' *Qutb* 156 (*sawu-*): **Kip. XIV** **şowu- barada** *Id.* 60: xv *barida* (*şic*) **mina'l-şitā** 'to be cold in winter' (**üşü-f**) **sowu- Tuh.** 8a. 10: **Osm. XVI** **sowu-** 'to be cold' *TTS II* 836.

D sukı:- Hap. leg.; Den. V. fr. **1 su:k** in the sense of 'index finger'. **Xak. XI** **ol anı: sukı:dı: nadaġahu bi-işbi'ihī** 'he prodded him with his finger' *Kaş. III* 269 (**sukı:r, sukı:ma:k**).

Dis. SĠC

D sakçı: N.Ag. fr. **sak;** 'guard, guardian'. S.i.a.m.l.g. **Xak. XI** **KB kılıç baldı boldı bu él sakçı** 'the sword and spear have become the guardians of this realm' 2140; a.o. 2143: XIII(?) *Tef. raqib* 'watchman, guardian' **sakçı** 261: **Çağ. xv** ff. **sakçı mustahfiş** 'guard, etc.' *San.* 232r. 20; **sakçı** 'watchman (*migahbān*), guard' *Do.* v. 20; **Xwar. XIV** **sakçı** 'guard, sentry' *Qutb* 153.

Mon. SĠD

F sa:xt l.-w. fr. **Pe. sāxt** 'stirrup leather, horse armour, saddle and bridle ornaments', and other artifacts like 'vessel, pot'. Survives in NC Kzx. **sawıt** 'vessel, container; coat of mail, armour': NW Kar. T. **sawut** 'vessel' *R IV* 430; Kaz. **saut**, **sawit** ditto *R IV* 237, 428. **Oğuz XI** (after **üstern**, q.v.) this is what is called **sa:xt** in **Oğuz Kaş. I** 107: **Çağ. xv** ff. **sawut ziriħ** 'coat of mail' *San.* 236v. 19:

(**Xwar. XIV** **saġıtlıġ** 'armoured' *Qutb* 151); **Korn. XIV** **saġıt** 'tool, instrument, horse-trappings' *CCG*; *Gr.* 212.

Dis. SĠD

siġıt 'weeping, lamentation'; prob. a quasi-onomatopoeic. Survives only(?) in NE Koib., *Sag. Tel. siġıt/sıt R IV* 6, 19, 655; **Khak. sıt.** **Türkü VIII** (if tears come to the eyes) **tılda:** ('so read) **kōġülte: siġıt kelser** 'and lamentation comes to (or from?) the tongue and the mind' *I N* 11: **Xak. XI** **siġıt al-bukā** 'a weeping, lamentation' *Kaş. I* 356; a.o. *III* 275 (**siġta:-**): **KB** (wake up, greybeard, and prepare for death) **w keçmiş kününke siġıt kil ünün** 'cry out lamentations for your days that are past' 376; o.o. 932, 1233 (**saġıt-**), 1516: **XIV** **Muh. al-niyāha** 'wailing for the dead' *siġıt* *Mel.* 8, 7; *Rif.* 80: **Korn. XIV** 'mourning' **siġıt** *CCG*; *Gr.*

D suġıt. Preliminary note. *These two words are obviously different; 1 suġıt is a Dev. N. fr. suġ-, q.v.; 2 suġıt which lies between 1 suġıt and siġıt can hardly be a similar Dev. N. fr. suk-, though semantically connected, since the sound change -k- > -ğ- is unknown in Xak., but might be a similar Dev. N. fr. siġ- misvocalized.*

D 1 suġıt Hap. leg.; see above. **Karluk XI** **suġıt al-aqıt** 'dried curd cheese' *Kaş. I* 356.

VUD 2 suġıt Hap. leg.; syn. w. **suktu:**. **Xak. XI** **suġıt** 'guts (*al-am'ā*), which are stuffed (*yuhşā*) with spices (*afāwih*), rice and meat, cooked and eaten' *Kaş. I* 356.

D sukту: Dev. N. in **-tu:** (phonetic variant of **-dı/-di:**) fr. **suk-**. Survives only(?) in NW Kaz. **sokta Budagov I** 709 (Kaz. **-o-** corresponds to standard **-u-**). **Xak. XI** **suktu:** 'guts stuffed with liver (*habid*), meat, and spices, cooked and eaten' *Kaş. I* 416.

D saġdıç Den. N. fr. **1 saġ.** Survives only (?) in SW Az. **saġdış**; **Osm. saġdıç** 'a bridegroom's best man; a bride's attendant'. **Türkü IX**(?) the word occurs in 3 (or 4?) *Talas* inscriptions, *ETY II* 134 ff. There are better transcriptions in *Novye epigraficheskie nahodki v Kirgizii*, Frunze, 1962; **otuz oġlan saġdıçları:** 'the thirty young men, the comrades(?)' *Talas II* 1 (pp. 23 ff.); **otuz oġlan saġdıçı:ğ VIII** 3 (p. 16); *X* 3 (p. 18), and prob. *IV* (*ETY II* 136), but there is no satisfactory text of this: **Xak. XI** **saġdıç al-şadiq** 'a true friend'; **saġdıç (sic?)**; the first vowel looks more like **damma** *ism diyāfa tadūr bayna'l- qawm fi'l-şitā* 'alā'l-tartib' the name of an entertainment given by (each) member of a clan in turn during the winter' *Kaz. I* 455; a.o. *III* 374, 7 (*al-şadiq*): **Kip. XIV** **saġaç** 'the comrade (*raqıq*) of the bridegroom who waits on the people at a wedding feast' *Id.* 59.

Dis. V. SĠD-

D soġıt- Caus. f. of **soġı:-**; 'to make cold, to chill'. S.i.s.m.l. w. the same phonetic changes.

Uyg. VIII ff. Man. (just as cold water mixed with hot water) soğtur 'chills it' *Wind.* 49; Bud. köğüzlerin soğıtıdacı 'cooling the breasts' (of pregnant women) *Usp.* 102a. 33-4; Civ [gap]tam(?) mün birle soğıtıp içürser 'if one cools . . . with broth and gives it to him to drink' *HI I*: (Xak.?) xiv *Muh.* barrada 'to cool, chill' sawut- *Mel.* 64, 12; sowıt- *Rif.* 105; (al-bārıda 'a cold fever, ague' şawuttı: 163 only); Kıp. XIII barrada'l-mā' wa gayrahu sawut- (sic) *Hou.* 38, 14; xv barrada şawut- (sic) *Kav.* 77, 6; (bārıda üşümek;) hurıda 'being or becoming cold; chilling(?)' sowutmak *Tuh.* 7a. 9-10).

D sıgta:- *Den.* V. fr. sıgıt. Survives in most NE languages and SE Tar. as sıkta-; Khak. sıxta-. Türkü VIII bunça: boğun kelipen sıgta-mış yoğla-mış 'all these people came, mourned, and celebrated the funeral feast' *IE 4, II E 5*: Uyg. VIII ff. Man. sıktayu(?) *TT II* 16, 13; Bud. (then the king and the people) ıglayu sıgtayu 'weeping and lamenting' *PP* 30, 8; o.o. do. 61, 4, etc. (1 ulıt-); *U III* 13, 5 (i) (acığ); 17, 3 (ıgla:-); 17, 21; 42, 26, etc.; Xak. XI oğla: sıgtadı: 'the boy (etc.) wept' (sıgtar, sıgta:ma:k); alternatively pronounced with -x- (wa bi'l-xā luğa fıhi), as in Ar. ğunār/xumār and ğaddār/xattār; this (change) is permissible only in V.s and not in N.s; you may not say sıxtı for al-bukā' instead of sıgıt *Kaş.* III 275; a.o. III 355 (1 bağ); xiv *Muh.* nāha 'to wail, lament' sıkta:- in Turkistan, sıgta-/sıxta- in 'our country' *Mel.* 8, 8; *Rif.* 80; nāha sıkta:- 31, 9; wa nadaba (same meaning) sıxta- 115; Çağ. xv ff. sıkta- (and also sıktal-) ba-mubālağa wa ifrāt <girya> kardan az rü-yi tangdılı 'to lament to an excessive extent because of grief' *San.* 254r. 23; Kıp. xiv şıkda- (sic) nadaba 'alā'l-mayt 'to bewail the dead' *Id.* 59; nāha şıkta- (vocalized şokuşa-) *Bul.* 85r.

D sıgtat- *Caus. f. of sıgta:-*; n.o.a.b. Xak. XI (under the cross-heading -D-, cf. köklet-) ol ani: sıxtattı: (sic) abkahu 'he made him weep'; sıgıdadtı: (sic) alternative form (luğa) *Kaş.* II 327 (sıxtatur, sıxtatma:k); (in a grammatical para.) ani: sıgtat abkihu *II* 360, 12; Çağ. xv ff. sıgtat-(-tı) ziyāda ağılat- 'to make (someone) weep to excess' *Vel.* 287 (quotn.); sıgtat- *Caus. f.*; ba-ıfrāt giryānıdan ditto *San.* 254v. 6 (quotns.).

D sağtur- *Caus. f. of sağ-*; s.i.s.m.l. Xak. XI ol koy sağturdu: ahlaba'l-labına (MS. labin) 'he had the milch-ewe milked' *Kaş.* II 185 (sağturur, sağturma:k).

D sıgtur- *Caus. f. of sığ-*; 'to insert or fit (something into something else)'. S.i.s.m.l. as sığdır- or sıydır-. Cf. sığur-. Xak. XI ol bız ne:pnı: bızrke: sıgturdu: 'he inserted (adşala) one thing into another, and made it fit in it' (awsa'ahu fıhi) *Kaş.* II 185 (sıgturur, sıgturma:k).

D sıktur- *Caus. f. of sık-*; 'to have something pressed, squeezed, etc.'. S.i.s.m.l.g. Uyg. VIII ff. Civ. in *Usp.* 53 (3), 3-4 the right reading is prob. bor sıkturğalı kelip 'who came to organize the wine-pressing': Xak. XI ol üzüm sıkturdu: 'he gave orders for pressing (bi-ısr) the grapes, and they were pressed' *Kaş.* II 186 (sıkturur, sıkturma:k); Kıp. xv (another Suff. of the *Caus. f.* is -tır-, e.g. . . .) istā'şara sıktır- *Tuh.* 55a. 3.

D soktur- *Caus. f. of sok-*; 'to order to crush, grind', etc. Unlike sok- and suk-, soktur- and suktur- are separated in *Kaş.* S.i.s.m.l.g. Xak. XI ol murç sokturdu: adaqqal'-fulful 'he had the pepper ground'; and also other things *Kaş.* II 187 (kađalıka, 'the same Aor. and Infin.' (as suktur- which precedes it)).

D suktur- *Caus. f. of suk-*; 'to order to insert, thrust in', etc. S.i.s.m.l.g.; in SW Osm. soktur-; Tkm. sokdur-. Xak. XI ol bız ne:pnı: bızrke: sukturdu: 'he ordered the insertion (bi-ıdxāl) of one thing into another, and it was inserted' *Kaş.* II 186 (sukturur, sukturma:k); Kıp. xv (another Suff. of the *Caus. f.* is -tur-, e.g. . . .) istahşā 'to have (something) filled or stuffed' suktur- *Tuh.* 55a. 4.

D sıgtaş- *Co-op. f. of sıgta:-*; 'to lament, or wail, together'. S.i.s. NE I. as sıktaş-/sıktaş-. Uyg. VIII ff. Bud. (the two brothers) ıglaştı ötrü sıgtaştılar 'wept and lamented together' *PP* 53, 1; Xak. XI kişi: karnuğ sıxtaşdı: 'the people all wept (bakā) together' (sıxtaşur, sıxtaşma:k); another form (luğa) with -ğ- sıgtaşdı: *Kaş.* II 211.

Tris. SĞD

D sıgıtçı: *N.A.g. fr. sıgıt* 'mourner'. N.o.a.b. Türkü VIII yoğçı: sıgıtçı: 'participants in the funeral feast and mourners' *IE 4, II E 5*; *IN* 11: (xiv *Muh.*?) nāyih wa nādīb 'mourner, wailer' sıgta:çı: *Rif.* 158 (only) seems to be an abbreviated *N.A.g. fr. *sıgta:ğ*.

D sağdıçlığ *Hap. leg.?*; *P.N./A. fr. sağdıç*. Uyg. VIII ff. Bud. kaltı varxar sanlığ sağdıçlığ tavarım altımız yuñladımız erser 'if we have taken and used property belonging to a monastery (Sanskrit vithāra) or our friends' *TT IV* 6, 44.

D sıgıtsız *Hap. leg.*; *Priv. N./A. fr. sıgıt*. Uyg. VIII ff. Man. (because he has established the doctrine of the Prophet) [gap s]uz sıgıtsız boltımız 'we have become free from . . . and lamentation' *M III* 36, 6 (i).

Dis. SĞĖ

?D sakak (saka:k) obviously cognate to saka:l, and prob. a *Dev. N. fr. *saka:-* in the sense of 'something hanging down, pendulous'; of human being, 'double chin'; of a bovine, 'dewlap', and the like. Survives in the same and some extended meanings in NE Kir., Kzx. sağak: NW Kk., Nog. (for 'fish's gills')

sağak: SW Osm., Tkm. **sakak**. **Xak.** XI **sakak** *al-dağan* 'a double chin' *Kaş.* II 286 (prov. misquoted, verbs following **sakak** and **sakal:** inverted); a.o. I 282, 26 (same proverb correctly quoted, with **saka:k**): **Çağ.** xv ff. **sakak** *zanaxdānla gardan mābayn* 'the part between the chin and the chest' *Vel.* 276 (quotn.); **sakağ** *ğabğab*, same meaning *San.* 232v. 17 (same quotn.): **Xwar.** xiv **sakak alması** 'Adam's apple' *Qutb* 153; **Kom.** xiv 'chin' **sağak CCI**; **Gr.**: **Kıp.** XIII (among 'parts of the body') *al-ğababa* 'double chin' **sağak Hou.** 20, 7; **Osm.** xv ff. *ğabğab sakak* in several Ar. dictis. *TTS* I 591; II 781; III 589; IV 653.

D **sakığ** Dev. N. fr. **saku:-**; 'mirage'; n.o.a.b. **Sakım**, q.v., and SW xx Anat. **sağın** 'mirage' *SDD* 1178 are cognate forms. **Xak.** XI **usukmıška:** **sakığ** (*sic*) **kamuğ** **su:v körünü:r** 'to the thirsty man every mirage (*sarāb*) seems to be water' *Kaş.* I 191, 7; a.o. III 268 (**saku:-**); n.m.e.: **KB sakığ ol körü barsa dünyā lşi** 'the affairs of this world, if you go to look at them, are a mirage' 1410; a.o. 3627.

D **sıkığ** theoretically, as in the case of **sevığ** and **sevük**, there should be two Dev. N./A.s fr. **sık-**, a N.Ac. in **-ığ**, **sıkığ** 'pressure, constriction', and the like, and a Pass. N./A. in **-uk** 'squeezed, constricted', and the like, the latter becoming **sıkık** by vocalic assimilation in some modern languages. The early forms all seem to be **sıkığ**; of modern forms NE Tel. **sıkık** 'narrow, compressed' *R IV* 608; and SC Uzb. **sıkık** 'pressure; compressed, narrow, narrowed' represent **sıkuk** and SW Osm. **sıki** 'tight, severe; pressing necessity, trouble, straits', etc. **sıkığ**. **Uyg.** VIII ff. Bud. **erüş üküş alp sıkığ emğeklerig** 'many (Hend.) grievous constrictions and sufferings' *Suv.* 109, 4; a.o. U II 11, 7 (**tapığ**): (**Xak.?**) xiv *Muh.?* *al-şarāb* 'wine(?)' **sıku:ğ Rif.** 190 (only).

VU?D **sukak** the male of the **ıvık**, q.v., which was almost certainly 'female gazelle', so presumably 'male gazelle'; etymologically explicable as Dev. N. fr. **suk-**, lit. 'thrusting (with its horns)'. N.o.a.b.; unconnected w. Osm. **sokak** 'street' which is a corruption of Ar. *zuqāq*. **Uyg.** VIII *Şu. S* 11 (yul): **Xak.** XI **sukak** *al-raym minal-zibā* 'a male white gazelle' *Kaş.* II 287; **arkar:** **sukak yomuttu:** *ictama'al-urwā wa'l-'afr* 'the female mountain sheep and gazelles have assembled' I 214, 17; **KB** 5374 (**ıvık**): **Çağ.** xv ff. **sukağ** (1) 'a kind of gazelle (*ahū*)', but bigger than an (ordinary) gazelle; its horns are used to make knife handles and are smooth and without corrugations' (2) 'a narrow street'; see above) *San.* 245r. 16; **Oğuz** XI **sukak** *kināya 'ani'l-fārisi* 'a slang term for a Persian'; one says **bu sukak ne:** **tēr** 'what does this Persian say?' *Kaş.* II 287; **Xwar.** xiv **sukak** 'gazelle' *Qutb* 161.

D **soğık** N./A.S. fr. **soğı:-**; 'cold'. S.i.a.m.l.g. **Uyg.** VIII ff. Civ. **soğık suv** 'cold water' *TT*

VIII I, 5; **soğık yélte:** 'in a cold wind' *do.* 14 — **sovuk yaş** 'cold tears' *HI* 85; o.o. *do.* 135, 186; **Xak.** XI **KB kayısı soğık etti** 'some of them prepared a cold (drink)' 1060; a.o. 4623 (**isit-:**) XIII(?) *Tef. sovuk(?)* 'cold' 257 (*savuk*, but unvocalized): xiv *Muh. al-bārid* 'cold' **sowuğ Mel.** 53, 11; (**tumulug**); in margin) **savuku Rif.** 150; o.o. (water) 77, 10; 181; (day) 80, 7; 185; **Çağ.** xv ff. **sawuğ/sawuk sard wa bārid** 'cold' *San.* 236v. 21; **Xwar.** XIII **sowuk** 'cold' *'Ali* 57; XIII(?) **soğuk Oğ.** 242; xiv **savuk/sovuk Qutb** 156-9; **savuk Nahc.** 30, 16; **Kom.** xiv 'cold; the cold' **sawok, suwuk CCI**; **Gr.**: **Kıp.** XIII *al-bārd* 'the cold' **sawuk (sic) Hou.** 5, 9; *al-bārid sawuk do.* 27, 12; xiv **sowuk al-bard** *Id.* 51; *Bul.* 3, 4; xv *bard wa bārid sowuk Tuh.* 7a. 10; **Osm.** xiv ff. **sovuk (normal)/savuk** (less common) 'cold'; c.i.a.p. *TTS* I 606, 637; II 836; III 605, 636; IV 668, 702.

D **sokğu:** See **soku:**.

Tris. SĞĞ

VUD **sukaklığ** Hap. leg.; P.N./A. fr. **sukak**. **Xak.** XI **sukaklığ ta:ğ** 'a mountain full of male gazelles' (*'ufr minal-zibā*) *Kaş.* I 498.

D **soğıklık** A.N. (sometimes Conc. N.) fr. **soğık**; s.i.s.m.l. w. phonetic changes. **Xak.** XI **soğıklık neç** 'anything intended for (use in) the cold weather' (*'umi'add li'l-burida*) *Kaş.* I 503; **Çağ.** xv ff. **savuklığ sard** 'the cold' *San.* 236v. 21 (quotn.): **Xwar.** xiv **sovukluk** 'the cold' *Qutb* 159; **Kıp.** xiv (in a list of diseases, after 'cold fever, ague' **ditretmek**) *al-bārd* 'a cold' (?) **sowukluk Bul.** 9, 16; **Osm.** xiv ff. **sovukluk** 'the herb purslane' in one xiv, and 'the cold' in one xvi text *TTS* II 836; IV 703.

Tris. V. SĞĞ

D **soğıklan-** Refl. Den. V. fr. **soğık**; n.o.a.b. **Xak.** XI **bu: yérig soğuklandı:** (*sic* in MS.; -u-? error for -i-) 'he reckoned that this place was cold' (*bārid*) *Kaş.* II 266 (**soğuklanu:r, soğuklanmak**): **Osm.** xvi **sovuklan-** (of a man) 'to be cold, feel the cold'; in one text *TTS* II 836.

Dis. SĞL

D **saka:l** obviously cognate to **saka:k**, and prob. a Dev. N. fr. ***sakar-** in the sense of 'something hanging down'; 'beard'. S.i.a.m.l.g. **Uyg.** VIII ff. Bud. **sakalı ertığ köp erti** 'his beard was very thick' *U III* 30, 30; a.o. *USp.* 105b. 3 (**yüllt-:**) Civ. *HI* 144-5 (**satun**): **Xak.** XI (they fight) **sakal tutup** 'grasping one another by the beard' (*li'l-lihā*) *Kaş.* I 230, 5; **saka:l oxşar** 'he fondles his beard' (and cuts his throat) *I* 282, 26; 4 o.o. of **saka:l**; n.m.e.: **KB** bu kökçin sakal 'this greybeard' 667; 1798; o.o. 1098 (**bütür-**); 1103 (1 **saç**): XIII(?) *Tef. sakal* 'beard' 259; xiv *Muh. al-lihya saka:l Mel.* 47, 5; *Rif.* 140; **Çağ.** xv ff. **sakal lihya**, in *Pe. riş San.* 232v. 17 (quotn.): **Kom.** xiv 'beard' **sakal CCI**; **Gr.**: **Kıp.** XIII *al-lihya sakal Hou.* 20, 7; xiv **şakal** ditto *Id.*

59: xv ditto *Tuh.* 31b. 5; (şakallı: 'bearded' *Kat.* 59, 19-20).

D **sağlığ** Hap. leg.; P.N./A. fr. 3 sağ in its etymological meaning. Sağlığ in later texts is a Sec. f. of **sağlık**. **Xak.** xi sağlığ 'anything counted' (*al-ma'dūd*); originally **sağlığ** *Kaş.* I 464.

D **sağlık** Dev. A.N. (Conc. N.) fr. sağ-; 'a milch animal'. Survives only(?) in SE *Türki Shaw* 118, *Jarring* 263 ('ewe'). In other modern languages the words for 'milch animal' are generally other Dev. N.s fr. sağ-, usually **sağın**, q.v., but in SW Az., Osm. the hybrid word **sağmal** w. the Mong. Suff. -mal (*Studies*, p. 203) which can be traced back to XIII or XIV in Kıp. (see below). **Sağlık** in other modern languages is an A.N. fr. I sağ, 'health, sobriety, and the like, first noted in *Xwar.* xiv *Qutb* 151 and Osm. *xiv TTS II* 779, etc. *Uyg.* viii ff. Civ. iki **sağlık koyun** 'two milch ewes' *USp.* 36, 2; **Xak.** xi sağlık *al-na'ca* (MS. in error *nac'a*) *al-halīb fi'l-aşl* 'an ewe, originally a milch animal' *Kaş.* I 471; 3 o.o. translated *al-na'ca* I 520 and *III* 102 (**koşul-**); *II* 22 (tel-); xiv *Rbğ.* sağlık ditto *R IV* 279 (quoton.); *Muh.* *al-haliba sağlığ* *Mel.* 70, 17; **sağlık** *Rif.* 172; **Çağ.** xv ff. sağlığ *sağlıur* 'milch' (goat) *Vel.* 276 (quoton.); **sağlığ** (1) *dişidān wa şir dihandā* ditto (same quoton.); (2) 'good health'; (3) 'sobriety') *San.* 232v. 2; **Kıp.** xiii *al-halīb mina'l-ğanam wa'l-ma'az* 'a milch ewe or goat' (**şamğa:lı**; ?middle of **şamğal**); and **şaglık** *Hou.* 15, 10; xiv sağlık *al-na'ca* *İd.* 59 (also **şamğal** 'milch ewe'; **sağlık** 'good health' 58); *al-na'ca sağlık* (MS. *soğlak*) *Bul.* 7, 11; xv *na'ca şawluk* *Tuh.* 36b. 1 (and '*afiya*' 'good health' *sawluk*; *Tkm.* sağlık *do.* 24b. 4).

D **saklık** A.N. fr. sak; 'wakefulness, watchfulness; caution'; s.i.s.m.l. in NW. **Xak.** xi saklık *al-yaqaza fi'l-umūr* 'watchfulness in affairs' *Kaş.* I 471; *KB* (he presided over his kingdom) **saklık bile** 'with watchfulness' 438; o.o. 442 (**ođuğluk**), 1960, 2015, 2221, 2353.

D **sukluk** A.N. fr. I suk; 'greed; envy, covetousness'. S.i.s.m.l. *Uyg.* viii ff. Bud. *yana iki közi sukluk* [gap] 'and his two eyes ... greed' *U III* 30, 28; **Xak.** xi sukluk 'greed (*al-hirş*) for food and other things, and covetousness' (*al-caşā'a*) *Kaş.* I 471; *KB* (I collected the wealth of this world) **suklukun** 'greedily' 1110; **bu sukluk iğ ol** 'this greed is a disease' 2002; a.o. 6092 (**karāğur**); XIII(?) *At.* (put out of your mind) **tavar sukluğun** 'greed for wealth' 185; *Kom.* xiv 'covetousness, lust' **suklık/sukluk CCG.**; *Gr.*: **Kıp.** xiii (under 'diseases') *al-tam* 'covetousness', the most grievous of diseases **sukluk** (MS. *su:kaluk*) *Hou.* 33, 7.

Dis. V. SĞL-

D **sağıl-** Pass. f. of sağ-; 'to be milked'. S.i.s.m.l. w. phonetic changes, e.g. NC *Kır.* sa:l-. **Xak.** xi şüt sağıldı: 'the milk was

milked' (*huliba*) *Kaş.* II 124 (**sağılu:r, sağılma:k**); (for *II* 103, 3 see **suğul-**); **Çağ.** xv ff. sağıl- (spelt) *düşida şudan* 'to be milked' *San.* 231r. 25; **Xwar.** xiv sağıl- ditto *Qutb* 154 (*sic* in MS. not *sakil-* as in Index).

D **sıkıl-** Pass. f. of sık-; 'to be squeezed, compressed', etc., lit. or metaph. S.i.m.m.l., sometimes as **sığıl-**. *Uyg.* viii ff. Bud. (if the common people are) **sıkılış tapılış** 'constricted and bound' (by the agony of illness) *Suv.* 586, 14; **sıkıldım** 'I was depressed' (and felt ill and weak) *Hüen-ts.* 2071; Civ. **beg er sıkılır eş bulmadım** 'the beg is depressed because he cannot find friends' *TT I* 24 (so read, not iş 'work'); **üyük sıkılmak tın buzmak** 'heart disease and respiratory trouble' *H I* 3-5; **Xak.** xi üzüm sıkıldı: 'the grapes were pressed' (*uşıra*); also used of anything that has been compressed and squeezed (*uşıra aw duğıta*) *Kaş.* II 125 (**sıkılır, sıkılma:k**); **Çağ.** xv ff. **sıkıl-** (spelt) *afşurda şudan* 'to be squeezed, compressed' *San.* 254r. 21 (quoton.).

D **suğul-** Pass. f. of suğ-; the meanings as given are more Intrans. than Pass., but the basic meaning seems to be 'to be drained off'. N.o.a.b. *Uyg.* viii ff. Bud. **kördi bir uluğ köl suvı suğulur alkingüdi uğramışın** 'he saw the water of a great lake sinking into the ground and beginning to disappear' *Suv.* 600, 5; a.o. 603, 9; Civ. (if you take the meat of two bones of goat and boil them in one cup of wine and one cup of water and drink the water) **suğulmuşta** *H I* 18; *Arat* translated 'when it gets cold', but **soğı-** being Intrans. cannot form a Pass.; the meaning seems to be 'when it has been drained off (the meat)'; a.o. *II* 12, 82; **Xak.** xi suv suğıldı: 'the water sank' (or became scanty, *nađaba*), also used of milk when it has become scanty (*baku'a*) *Kaş.* II 124 (**suğulu:r, suğulma:k**); **süt suğıldı:** *baku'a'l-laban II* 139, 14; 163, 3 (MS. *sağııldı*); **suğulmuş suv** 'water which has disappeared' (*al-ğābir*) *II* 170, 12; **bu: suv ol tavrak suğulgan** 'this water always quickly sinks into the ground' (*yağür*); also used of a spring when it dries up (*yağür*) quickly *I* 520: XIII(?) *At.* 387 (kö:l); *Tef.* **suğul-** ditto 276; **Kıp.** xv *dabala* 'to dry up' (MS. *dabala*) **şuvul-** *Tuh.* 16a. 8.

D **sokul-** Pass. f. of sok-; 'to be crushed', etc. S.i.s.m.l. **Xak.** tuz sokıldı: 'the salt was crushed' (*duğqa*) *Kaş.* II 125 (inserted (later?) in the middle of the entry of **suvai-**; no Aor. or Infin.); o.o. *II* 135, etc. (**kakıl-**); **Çağ.** xv ff. **sokul-** ((1) see **sukul-**); (2) *gazida şudan* 'to be bitten' (by a poisonous animal) *San.* 245r. 12.

D **sukul-** Pass. f. of suk-; 'to be thrust into (something *Dat.*)', etc. S.i.s.m.l.; in SW Az. **soxul-**; Osm. **sokul-**. **Xak.** xi **tavar evke: sukuldi:** 'the goods were brought into (*udxıla* ... fi) the house and hidden' (*ğubına*) *Kaş.* II 125 (**sukulur, sukulma:k**); **Çağ.** xv ff. **sukul-** (1) *furū raftan* 'to go down, descend';

and the like *San.* 245r. 12 (quotn.); (2) *sokul-* follows).

D sakla- Den. V. fr. *sak*; 'to watch over guard, protect'. S.i.a.m.l.g. w. some extended meanings like SW Osm. 'to conceal'. **Xak.** XI *KB sakış birle saklar kişî iş küdüğ* 'a man watches over his affairs with (careful) calculation' 2220: XIV *Muh. harasa* 'to guard' *sakla*- *Mel.* 25, 7; *Rif.* 107 (mis-spelt *sak*-); *al-harāsa saklamak* 36, 3; *Rif.* 121; *hafıza* 'to protect', in margin *sakla*- *Rif.* 107 (and see *sakın*-); **Çağ.** xv ff. *saxla*- (sic) *niğah dāstan* 'to watch' *San.* 230r. 3 (quotn.); **Xwar.** XIII *sakla*- 'to protect' *Ali* 28: XIII(?) *sakla*- ditto, and 'to comply with (an order)' *Oğ.* 128, 180: XIV *sakla*- 'to protect; to keep (an oath)' *Quth* 153; *MN* 425; *Nahc.* 237, 12: **Kom.** XIV 'to guard' *sakla*- *CCI*; **Gr.**: Kıp. XIII *harasa wa hafıza sakla*- *Hou.* 35, 3; XIV *şakla*- ditto; another word for *hafıza* is *aşra*- [N.B. Mong. l.-w.] *İd.* 59: xv *harasa mina'l-harāsa bi-ma'nā'l-hifz şakla*-; you can also use it in the sense of 'to beware of' (*al-ihtirāz*), that is to beware of someone or something to avoid being dirtied by them; and you can use it in the sense of 'to conceal' (*al-ixfā*), when you use it to tell someone to conceal an object from the sight of others, or a statement from the ears of others; there is another, more usual, word for 'to conceal', **yaşır** - *Kav.* 74, 12; *harasa sakla*- *Tuh.* 13b. 7; a.o. *do.* 14b. 9 (kizle-); **Osm.** XIV ff. *sakla*- (occasionally, XIV, *saxla*-) (1) 'to guard, protect'; (2) 'to comply with' (laws, etc.); c.i.a.p. *TTS* II 782; III 590; IV 654.

VU suğlı- Hap. leg., but cf. *suğlit-*; semantically close to *suk-* but morphologically incompatible. **Xak.** XI er <?eğ> *koyğa*: *suğlı*: 'the man thrust his hand (*adxala* . . . *yadahu*) into his bosom to search for something' *Kaş.* III 297 (*suğlır*, *suğlıma:k*).

VUD suğlit- Hap. leg.; Caus. f. of *suğlı-*. **Xak.** XI of *apar koyğa*: *eğ* *suğlit*: 'he ordered him to thrust (*adxala*) his hand into his bosom to search for something' *Kaş.* II 346 (*suğlitur*, *suğlitma:k*).

D saklan- Refl. f. of *sakla-*; s.i.s.m.l. w. Refl. or Pass. meaning, 'to protect oneself; to be protected'. **Türkü** VIII ff. **Man.** *özlerin saklanu* 'protecting themselves' *M* III 38, 5 (i); **Uyg.** VIII ff. **Man.-A** *M* III 9, 7-8 (*udık*): **Bud.** [gap] *saklanu körgil* 'see that you protect yourself' *TT X* 426; a.o. *PP* 17, 1-2 (*udık*): **Civ.** *saklanğ* 'you must beware' *TT VII* 17, 2 etc.; a.o. *TT I* 195-6 (*tuş*), 214: **Xak.** XI ol *mendin saklandı*: *hadıra 'anni wa tavaqqā* 'he bewared of me and protected himself' *Kaş.* II 247 (*saklanur*, *saklanma:k*): *KB* (oh king!) *hacıtlar* *saklanğ* ol 'you must keep watch on your ministers' 2503; a.o. 443, etc. (*osa:l*), 1437: XIII(?) *Tef. saklan-* 'to protect oneself' *Tef.* 261: XIV *Muh. salima wa naā* 'to be safe, to be saved' *sakla*- *Mel.* 27, 7; *saklan*- *Rif.* 110: **Xwar.** XIV *saklan*- 'to protect oneself'

Quth 153: **Kom.** XIV 'to beware' *saklan*- *CCI*; **Gr.**: Kıp. xv *taharrasa* 'to guard oneself' (*sakin*-f) *saklan*- *Tuh.* 10a. 13.

D su:klan- Refl. Den. V. fr. I *suk*: 'to be greedy; to covet (something *Dat.*)', and the like. Survives as *suktan*- in NC Kır., Kzx., and *suklan*- in SC Uzb. and NW. **Uyg.** VIII ff. **Bud.** Sanskrit *nānyeṣām sphako bhavet* 'you must not covet the property of others' ney adımlarını bulunçına: *suklanda*:çı bol-ğuluk ermez *TT VIII E.* 10; a.o. *do.* *E.* 10; *UŞp.* 94, 2: **Xak.** XI *KB közl tok kerek nekke suklanmasa* 'you must be satisfied and not covet things' 2200; *özüp suklan-nursen ajuv tērgell* 'you yourself are greedy to collect (the goods of) this world' (but death is greedy to collect you) 3619: **Kom.** XIV 'to covet' *suxlan*- *CCG*; **Gr.** 225 (quotn.): Kıp. xv *iştahā* ditto *şuklan*- *Tuh.* 5b. 3.

D suklun- Refl. f. of *sukul-*, with an Intrans. meaning, 'to fall, or plunge (into something *Dat.*)'. N.o.a.b. **Uyg.** VIII ff. **Man.** (you have shown the bridge of true doctrine) *küvençliğ suv közneklpe suklunmişlar* 'to those who have plunged into the reflection on (the surface of) the water of pride' *TT III* 55: **Xak.** XI *anıy ađa:kı*: *ütke suklundi*: 'his foot went into (*daxala fi*) a hole'; also used of anything that goes into something and gets stuck in it (*istalika ma fihi*) *Kaş.* II 247 (*suklunur*, *suklanma:k*): **Osm.** xv, XVI *soklun*- (sic in Osm.) 'to push one's way into (something)', with the implication that it is not one's business to; in two texts *TTS* II 831; III 698.

D saklaş- Recip. f. of *sakla-*; s.i.s.m.l. **Xak.** XI *buđu*: *kamuğ saklaşdı*: 'the people all protected themselves from (*tahāfaza* . . . *min*) one another' *Kaş.* II 216 (*saklaşur*, *saklaşma:k*): **Xwar.** XIV *saklaş-* 'to take precautions against one another' *Quth* 153.

D sıklış- Hap. leg.; Co-op. f. of *sıklil-*. **Xak.** XI *buđu*: *barça: sıklışdı*: 'the people (etc.) crowded together (*izdahama*) until the place was congested' (*dāqa*); also used of grapes when they are pressed (*in'aşarat*) *Kaş.* II 216 (*sıklışur*, *sıklışma:k*).

D sukluş- Hap. leg.; Recip. f. of *sukul-*. **Xak.** XI *sukluşdı*: *neñ idramaca'l-şay* 'the thing was jammed in'; that is when one thing enters (*daxala*) another and is fixed in it (*yustahkim fihi*), as for example when the tang of a sword blade enters the handle and is fastened in it *Kaş.* II 216 (*sukluşur*, *sukluşma:k*).

Tris. SÖL

D sakalduruk N.I. fr. *sakal*; survives in SE XIX **Türki** *Shaw* 119 (only) for 'the throat strap of a headstall'. **Xak.** XI *sakalduruk* 'a strap (*xayt*) covered with brocade and fixed to a hat (*qalānsuwa*), so that the hat may be fastened below the chin and does not fall off' *Kaş.* I 530: **Çağ.** xv ff. *sakalduruk* (sic); **MS.** *sakalduruk* 'a string (*aqd*) of pearls that

women put over their heads so that it hangs below the chin like a beard' *San.* 232v. 19.

Tris. V. SĞL-

D sağı:la:- Hap. leg.; Den. V. fr. sağı:la. **Xak.** XI er buğdaıy sağı:la:di: 'the man measured (kâla) the wheat' (etc.) *Kaş.* III 325 (sağı:lar, sağı:la:ma:k).

D sakalduruklan- Hap. leg.; Refl. Den. V. fr. sakalduruk; quoted only as a grammatical example. **Xak.** XI er sakalduruklandi: 'the man fastened the strap (xayf) of his hat' *Kaş.* III 205, 14; n.m.e.

D sağlıklan- Hap. leg.; Refl. Den. V. fr. sağlık. **Xak.** XI er sağlıkladı: 'the man owned (milch) ewes' (ni'âc) *Kaş.* II 275 (sağlıklanur, sağlıklanma:k).

D saklantur- Caus. f. of saklan-; 'to order (someone) to protect himself, be watchful, and the like. S.i.s.m.l. in NW. Uyğ. VIII ff. Man.-A M I 13, 4-5 (odğur-).

Dis. SĞM

D sağım N.S.A. fr. sağ-; lit. 'a single act of milking', hence 'the yield of one milking'. S.i.s.m.l.g. in this sense w. some phonetic changes, e.g. NC Kir. sam; Kzx. sawım; NW Kumyk savım; Nog. savım; SW Az., Osm., Tkm. sağım. See sakım. **Xak.** XI bir sağım süit qadr halba min laban the quantity of milk at one milking' *Kaş.* I 397: Xwar. XIV sağım 'a draught of milk' *Qutb* 151.

D sakım N.S.A. fr. sakt-; 'a (single) mirage'. Survives in NC Kir. sakım/zakım; Kzx. sağım; NW Kk., Kaz sağım (Kumyk, Nog. sağın; Tkm. salğım). **Xak.** XI KB (this world) sakım ol 'is a mirage' (if you go to see it, it continues to be visible, but if you try to grasp it it goes away and vanishes) 4759: Kıp. XIII al-sarâb 'mirage' sağım *Hou.* 5, 20: xv ditto *Tuh.* 85b. 11.

D sokım, sukım Preliminary note. *The N.S.A. of sok- is first noted in Çağ. XV ff. sokım 'slaughter cattle' San. 245r. 24, and survives in this meaning in SE Türki sokum: NC Kir. soğım; Kzx. soğım; NW Kk. soğım; Nog. soğım. It is noted in Kıp. Hou. 15, 19; Bul. 7, 14; Tuh. 31b. 8. The N.S.A. of suk- is noted in Kaş. but survives only(?) in SW Osm.*

D sukım N.S.A. fr. suk-; lit. 'a single act of insertion'; in the phr. in *Kaş.* apparently 'the whistle) in which (the arrow shaft) is inserted'. Survives in SW Osm. sokum 'the act of insertion; the point of insertion' (e.g. the point at which a horse's tail joins the body). **Xak.** XI sukım the word for a piece of wood (kaşaba) of which the interior is hollowed out; it is shaped in the form of a cone (al-şanıbara) and pierced on three sides, and mounted on an arrow shaft; it is a whistle' (al-şufâri); 'the

planet Mars' is called bakır sukım ('copper whistle') after it *Kaş.* I 397; o.o. of bakır sukım I 360 (bakır; MS. sukum); III 40 (yultuz): (KB töpüdin savılmış bakır sukın-a (sic) 'Mars had descended from the zenith' 4888: Kıp. XIV see sağın).

D sıkma:n Dev. N. fr. sık-; n.o.a.b. **Xak.** XI sıkma:n 'the season of pressing (awân 'işir) the grapes in the autumn' *Kaş.* I 444: XIV Muh. (?) (under 'vintners' implements') al-mi'şara 'wine-press' sıkma:n *Rif.* 162 (only).

Dis. SĞN

D sağın Intrans./Pass. Dev. N. fr. sağ-; syn. w. sağlık. Survives in NC Kir. san; Kzx. sawın; SC Uzb. soğın; NW Kk. sawın; Kaz. savın. **Xak.** (XI see sağınlıg) XIV Muh. (under 'camels') al-halüba 'milch camel sa:ğın *Mel.* 70, 11; *Rif.* 172 (MS. sa:ğır): Çağ. XV ff. sağın süidi sağılur koyun 'a milch ewe' *Vel.* 276 (quotns.); sağın güşfand-i şirdâr ditto *San.* 232v. 8: (Kıp. XIII see sı:ğun: XIV şağın al-naşl 'arrow'; may be a muddle of sukım *Id.* 59).

sağın n.o.a.b., perhaps a title, possibly foreign, rather than a N. **Xak.** XI sağın laqab akâbira Qarluq 'a title of Karluk chiefs'; and a Turkish physician (al-şabib) is called ata: sağın *Kaş.* I 403: KB (if a melon (kağun) has no flavour, you should throw it out) ay sağın 5111 (this, rhyming w. kağun, is obviously right, two MSS. have sığun).

sığan Hap. leg. **Xak.** XI sığan saç al-şa'ru'l-sabîf 'straight lank hair' *Kaş.* I 403.

sı:ğun 'the male maral deer'; clearly identified as such by the phr. sığun muyğak 'male and female maral deer'. There are some odd occurrences w. a rounded vowel in the first syllable. Survives in NE Alt., Leb. Tel. sığın; Koib., Sag., Şor, Khak., Tuv. sın 'maral deer' and in SW, where there are no maral deer, Az., Osm. sığın 'elk'; Tkm. su:ğın 'stag'. Türkü VIII tağda: sığun [gap] 'the maral deer in the mountains... II W 5: VIII ff. tokuz arlı:(?) sığın: kely:k men 'I am a male maral deer with nine?' (corrupt?) *Irkb* 60: Uyğ. VIII ff. Man.-A M I 35, 5-7 (éđer-); Bud. the Hina-yâna and Mahâyâna ('Small' and 'Great Vehicle') sects are metaph. described as koyın tartar sığın tartar kaplı 'the vehicle drawn by a sheep or a maral deer', and yürülüp uç tartar uluğ kaplı 'the great vehicle drawn by a white ox' *Hüen-t.* 2119-21: Civ. suğun (sic) it kulkakına kelser 'if (the lot) falls on the maral deer or dog's ear' *TT VII* 29, 4; o.o. *H I* 55 (öğl-); *II* 22, 24: **Xak.** XI sı:ğun al-ayyıl 'deer' (a non-specific word for several species); sı:ğun otı: 'a cultivated plant (nabı); its root is in the shape of a human being; it is used to treat sexual impotence'; its Pe. name is İstarang ('mandragora'); there are male and female (plants), the male (used to treat) males, and the female females; Sı:ğun (VU) samur the name of the place after which Buğra: Xa:n

was named *Kaş. I 409: KB sığun muyğak* 'the maral stag and doe' (frollic in the spring) 79; a.o. 5374; *billiğsiz sığun sen ađınap yor-a* 'you are an ignorant maral deer, go and roll on your back' 6613 (a dubious verse, prob. spurious): *XIV Muh.(?) al-ayyil sı:ğın Mel. 72, 11* (in one MS.): *Çağ. xv ff. sığun (sic)* 'a kind of wild bovine' (*gāw-i kühī*), called in *Pe. gawazn* 'elk'(?); a non-specific term like *al-ayyil* *San. 244v. 25; suyğun gawazn*, usually the male, but also the female; the male is also called *buğun* and the female *maral* (Mong. l.-w.s for 'stag' and 'doe') *do. 249v. 1: Xwar. XIV sığun* 'stag'(?). *Qutb 164: Kıp. XIII* (among 'wild animals') *al-aril* (error for *al-ayyil*?) *şığın* (vocalized *şağ.n*; *baqaru'l-wahş* 'wild bovine' *şığır keyik*) *Hou. 11, 7: XIV şığın baqaru'l-wahş İd. 58; şuwun al-ayyil; şuwun keyik baqaru'l-wahş 61; a.o. do. 33 (bakır); baqaru'l-wahş şawan (sic, in error) keyik Bul. 10, 8; al-ayyil şığın do. 10, 14: xv baqaru'l-wahş şıyn* (in margin *şığın*) *Tuh. 7b. 6* (there is obvious confusion between *sı:ğun* and *şığır* here, but all these entries prob. belong here): *Osm. xiv ff. sığın* in several texts, mostly *Pe.* and *Ar.* dict. translating *gawazn*, *gāw-i wahşī*, and the like *TTS I 618; II 813; III 616; IV 680.*

so:ğun (so:ğon) 'onion'. An early l.-w. in Mong., w. Mong. Suff. *-ğina* as *so'ongina* (*XIV, Studies, p. 231*) / *songina* (*Kow. 1386, Haltod 341*). S.i.a.m.l.g. except *SE, NC*, usually as *soğan*, *NE Alt.*, *Tel. soğono*; in *SE, NC* and some other languages displaced by *Pe. piyāz*. Cf. *osğun*, *kuçkundı*: *Uyg. viii ff. Civ. soğunıñ bışurup* 'boil an onion and . . .' *HI I 128; o.o. do. 144-5 (satun); II 16, 11: Xak. XI so:ğun al-başal* 'onion', with either *fatha* or *damma* on the *ğayn*; *so:ğun yılan* *al-huffāt minal-hayyāt* 'a large harmless snake' *Kaş. I 409: XIV Muh. al-başal soğan* *Mel. 78, 3; Rif. 181: Çağ. xv ff. soğan piyāz*, in *Ar. başal San. 244v. 24: Kom. xiv* 'onion' *soğan CCI; Gr.: Kıp. XIII al-başal (ya:wa: and more commonly) şo:ğan Hou. 8, 15: xiv şoğan ditto İd. 59; Bul. 8, 7: xv ditto Kav. 63, 14 (so:ğan); Tuh. 7b. 12.*

S sığun See *sı:ğun*.

D sakin See *sukim*.

D sakinç (sa:kınç) *N.Ac. fr. sakin-*; originally 'thought', hence 'deep, anxious thought; anxiety', and the like, survives in *SC Uzb. soğınç*: *NW Kk., Nog. sağınış; Kumyk sağınç* 'anxiety': *SW Tkm. sa:ğınç* 'uncertainty; hesitation'; concepts expressed in some other languages by other der. f.'s of *sakin-*. *Türkü viii ff. Man. Chuas. I 18-19 (Z ö:ğ); neçe yavlak sakinç sakinürbiz* 'whatever evil thoughts we think' *Chuas. 293-4; Uyg. viii ff. Man.-A* (within a man's body there are many) *küçlükler köğüller biltğler sakinçlar* 'strengths, mental activities, knowledges, and thoughts' *M III 9, 14-15 (ii)*; in *do. 12, 2 (i) ff.* is an enumeration of the 2nd, 3rd, and 4th *sakinç*: *Man. TT II 17, 68-9*

(*bensiz*): *Bud. sakinç* is common; (1) normally, 'thought', e.g. *Sanskrit cittaakalpa* 'way of thinking' *sakinç TT VIII C.19; samkalpā* 'thoughts' *sakinçlar do. E.2; a.o. do. H.3; inça tēp sakinç sakınu* 'he thought as follows' *PP 45, 1-2; 56, 6; yek sakinç* 'a diabolical thought' *do. 56, 5; o.o. U III 14, 13 (i) (sakinç sakınu); TT X passim, etc.*; (2) 'meditation' *TT V 10, 87 (alañadur-)*; (3) *sakinç* translating the *Bud. technical term samjñā* 'awareness, consciousness' *TT VI 160* (see p. 66, note 157); (4) *küsüş sakinç* seems to mean 'wishes and aspirations' *TT X 501; UV 14, 135: Civ. neğü sakinç sakınsarsen bütmez* 'whatever ideas you have fail to come to fruition' *TT VII 28, 4; o.o. TT I 110 (tétrü)*, etc.: *Xak. XI sakinç al-hamm* 'anxiety, concern' *Kaş. III 374; four o.o. translated al-hamm or al-huzn* 'grief': *KB ğarıblik sakinçı sarığ kıldı eğ* 'the worry of being a stranger made his cheeks yellow' 498; *sakinç* usually occurs in antithesis to *sevinç* 'pleasure', e.g. *117 (I kutur-)*; o.o. 913, 1087, 3549: *XIII(?) At.* (do not spend too much time on hope (amal), what I call 'hope' is *uzun sanmak* 'meditating for a long time') *uzun sanma sakinç üküş kil* 'amal' do not spend a long time in meditation, concentrate on action' 296; a.o. 426 (*kadğū*): *Tef. sakinç* 'thought, thoughts' 259; *Çağ. xv ff. (sakinma ayma sanma* 'remembering, thinking'); *sağınç (sic)* also occurs with this meaning *Vel. 275* (quoth.); *sağınç* (spelt) *taşawur wa andışa wa xayāl* 'meditation, anxiety, reflection' *San. 232v. 9* (quoths.): *Xwar. xiv sakinç* 'thought' *Qutb 154: Kom. xiv* 'thought' *sağınç CCI, CCG; Gr.: Osm. xiv and xv sağınç (sic)* (1) 'thought'; (2) 'anxiety'; (3) perhaps 'hope, aspiration' in five texts *TTS I 587; II 778; III 585; IV 650.*

Dis. V. SĠN-

D sağın - Preliminary note. The *-k-* of *sakin-* was voiced at an unusually early period, cf. *sakinç*. This may have been due to the fact that the first vowel was originally long, cf. the spellings of *sakinç* in *TT VIII*. Thus *fr. XI* there were two *V.s sağın-*. In *Kaş. I sağın-* is listed correctly between *süsün-* and *soğun-*; *2 sağın-* is listed immediately before *sakin-*, three other *V.s* intervening between the two. *Kaş.'s* note shows that he was aware of the unusual status of *2 sağın-*.

D I sağın - *Refl. f. of sağ-*; survives only(?) in *SW Osm. sağın-* 'to yield milk, or, metaph., moisture' *RIV 265* (but few other authorities); *Tkm. sağın-* 'to milk for oneself'. *Xak. XI er koyun sağındı*: 'the man pretended to milk his sheep' *Kaş. II 152 (sağınur-, sağınmak)*.

D 2 sağın - See *sakin-*.

D sakin- (sa:kın-) *Refl. f. of sa:k-*; originally simply 'to think'; this meaning s.i.s.m.l., but in most it has come to mean 'to think longingly about (something); to desire', or 'to think

anxiously about something, to be worried', and the like. In SW Osm. **sakın-** means 'to take care of oneself, be cautious, be on one's guard against' and (Trans.) 'to protect'. These are meanings appropriate to **sakla-**, **saklan-** and seem to be due to a folk etymology; in Tkm. **sâğın-** (sic) means 'to stop and think'. Other modern forms are NE **sağın-**; SE **Türki sağın-**, **sêğın-**; NC **sağın-**; SC **Uzb. soğın-**; NW **sağın-**. More or less syn. w ö:-, q.v. **Türkü VIII sakın-** 'to think', about a dozen occurrences, e.g. **sakıntım** 'I thought' (if you try to distinguish between a lean and a fat ox from a distance, you cannot tell which is which) **ınça sakıntım** 'that is what I thought' *T* 5-6: VIII ff. (a woman put down her cup and bowl and went away) **yanâ: edğütî: sakı:rmî:ş** 'then she stopped and thought thoroughly' (what am I doing?) *Irkb* 42; o.o. *do.* 58; *Toy.* III 1v. 1 (*ETY II 178*), etc.; Man. *Chuas.* 293-4 (**sakinç**); Uyğ. VIII **üç karluk yavlak sakınıp teze: bardı:** 'the Three Karluk (tribes) had evil thoughts and deserted me' *Şu. N* 11: VIII ff. Man.-A *M I* 10, 19 (**oyun**); *III* 12, 7-9 (iii) (ö:-); Man. *TT III* 137 (**etöz**); Bud. **sakin-** 'to think' is common in such phr. as **ınça tıp sakıntı** 'he thought as follows' *PP* 10, 7-8: **sakinç sakın-do.** 45, 1-2; 56, 6; *U III* 14, 13 (i) (**sakinç**) is syn.; w the Ger. -ğalı/-gell it means rather 'to plan, intend', e.g. **ölürgeği . . . sakınsar** 'if they plan to kill' *Kuan.* 27; Sanskrit *na cîntayati* 'he does not think' neş sakınma: sar: *TT VIII D.16*; **sakinda:** 'thinker' *do.* C.16; o.o. *U II* 9, 1 and 80, 61 (ö:-); *TT V* 22, 21 (**ađırt**); *UŞp.* 97, 25 (**amru:**); *Hüen-ts.* 1896 (kolu:la:-); Civ. **ayığ sakınğuçlar** 'those who think, or plan, evil' *TT I* 141; a.o. *do.* 19 (see **sakı:-**); **sakinmiş kergek** 'one must think about, form a mental picture of' (something) *do.* VII 15, 3 ff.; o.o. of **sakin-**, **sakinç sakın-** (28, 4 **sakinç**), and -ğalı **sakin-** in VII: **Xak. XI ol mapa: edğü: sağında:** (sic) *zanna bi xayr wa admarra* (sic) *dâlika fi nafsihi* 'he thought well of me but concealed the fact' (**sağınur**, **sağınma:k**); and one says er mendin **sakind:** *hađara* 'annî' 'he was wary of me'; *wa'l-qâf fi hâdâ aşlab mina'l-awwal* 'the velar sound in this is harder (more positive) than in the first' *Kaş. II* 153 (**sakinur**, **sakinma:k**); **sakinmasa: utsukar** 'if one does not think (*yatafakkâr*, at the beginning of something) one is defeated' *I* 242, 17; **barmış neñiğ sakınma:** 'do not worry (*tahtamm*) about wealth that is lost' *III* 361, 3; three o.o. translated *zanna* or *tafakkâra:* **KB kutadmiş kişi kör sakınmış kerek** 'a fortunate man must be thoughtful' 726; (speak your words well and) **ıdı saknu** 'after deep thought' 1008; o.o. 517, 1112, 4334 (ö:-); XIII(?) *At.* **sakin** 'think carefully' 173, etc.; a.o. 367 (ét-); *Tef.* **sakin-** 'to think; to think carefully, be cautious' 259; *xiv Muh.* **admarra sağın-** *Mel.* 23, 1; (**sa:xlâ: Rif.** 103); **fakkara** 'to think, ponder' **sağın-30,** 1 (PU **bü:kşür-** 113); **zanna sağın-** 28, 11; 112; **al-zann sağınmak** 37, 14; 124 (miş-spelt **taşınmak**); **Çağ.** xv ff. **sağın-**

(spelt) (1) *yâd kardan* 'to remember, have in mind'; (2) *taşawwur kardan* 'to meditate, imagine'; (3) *hađar kardan* 'to be wary' *San.* 231 v. 16 (quotns.); **Xwar. xiv sağın-** 'to deem (to be)' *Ali* 48: **xiv sakın-** 'to think; to deem; to be wary' *Qutb* 154: **Kom.** **xiv** 'to think (of); to meditate'; etc. **sağın- CCI, CCG; Gr.** 211 (quotns.): **Kıp. XIII hađara sağın-** *Hou.* 34, 19: **xiv sağın-** (vocalized *şagan-*) *hasaba* 'to count, reckon' *Id.* 58: **xv** in a para. on the Turkish equivalents of *zanna* as an Intrans. V., *fakara wa tafakkara sağın-* (MS. *şagan-*) . . . *zanna wa hasaba wa xâla* ('to imagine, conceive') **şağın-** (MS. *şağın-wa şap-*) all other meanings of *zanna sağın-* (sic) *Kav.* 29, 5 ff.; *taħarrasa* 'to be wary' **sakin-Tuh.** 10a. 13; a.o. 14b. 9 (kizle:- cf. **sakla:-**); **Osm.** **xv sakın-** 'to protect' in one text *TTS IV* 654: **xvi** 'to keep one's distance'; in one text *V* 592: **sağın-** 'to think' *II* 778: **xviii sakın-** in *Rûmi hađar kardan San.* 232v. 14 (quotn.)

D sağın- Refl. f. of **sığ-**; usually 'to take refuge in or with (some place, someone, *Dat.*); to trust, rely on (someone *Dat.*)'. Survives in NC **Kır.**, **Kzx. sıyın-**; SC **Uzb. siğın-**; NW **Kk.**, **Kumyk sıyın-**; SW **Az.**, **Osm.**, **Tkm. siğın-**. NE **Alt.**, **Tel. siğın-** 'to shrink' is a Sec. f. of **sikin-**, Refl. f. of **sık-**. Uyğ. VIII ff. **Bud.** (the hero *Arjuna* . . .) **bilekin siğanıp** 'interlacing his forearms' *U II* 25, 15-16 (this should prob. be read **sikanıp** (**sikinıp**) 'pressing together'); (the maral deer . . .) **yêrke yapşını siğindilar** 'sought safety pressing themselves against the ground' *IV* 34, 69: **Xak. xi keyik turuğka:** (MS. *turağka:*) **siğindir: iltacâ'l-wağş ilâ'l-ma'qil** 'the wild animal took refuge in the place of shelter'; also used of anything that has taken shelter (*lâda*) in something else; hence one says **men tepri:ke: siğınur:men a'edü bi'llâh** 'I ask God for protection' *Kaş. II* 152 (**siğınur:**, **siğınma:k**); a.o. *II* 160, 26: **KB sapar ok siğindim** 'I have asked Thee for protection' 29; o.o. 451 (**kö:şik**), 2158, 3790, 5125: **xiii(?) Tef. siğın-** 'to ask (God) for protection; to take shelter' 258 (**sağın-**); 270: **xiv Muh. iktanna** 'to hide oneself' **siğın- Mel.** 23, 5; *Rif.* 104; **al-iktinân siğınmak** 35, 16; 121: **Çağ.** xv ff. **siğın-** (1) **guncida şudan** 'to be contained in (something)'; (2) **dâxil wa multaci şudan** 'to surrender, take refuge' *San.* 253v. 7A (quotns.); **Xwar. XIII siğın-** 'to rely on' *Ali* 28 (and **siğindir-** 'to cause to seek refuge' 57); **xiv ditto Qutb** 151: **Kom. xiv siğın/ sıyın-** 'to take refuge with' *CCG; Gr.*: **Kıp. XIII iltacâ mina'l-ilticâ siğın-** *Hou.* 37, 8; *lâda mina'l-malâd wa'l-ilticâ siğın-* *do.* 43, 16: **xv ilticâ sıyın-** (in margin **siğın-**) *Tuh.* 5a. 12; *ittasa'a* 'to be expanded, filled' (**yayın-f**) **siğın-** *do.* 5b. 3; *ta'assafa* 'to regret, be sorry' **siğın-** *do.* 9b. 9 (sic, dubious); **rahana** ('to rely on'), *wa iltacâ wa istamada* ('to have recourse to') **siğın-** (in margin **siğın-**) *do.* 17b. 8; *lâda wa iltacâ sıyın-* *do.* 39a. 3.

VUD soğun- (**soğın-**)/**suğun-** **Hap. leg.**; in its first meaning Refl. f. of **soğın-**; the meaning

of the Ar. translation of the second phr. is disputed, but a Refl. f. of *suğ-* in the sense of 'to drain oneself off' would suit it. **Xak. XI ER soğundi:** 'the man became cold' (*tabarrada*); and one says **ER soğundi:** *istağābā'l-racul mina'l-bawl* 'the man relieved himself of his urine' (etc.) *Kaş. II* 152 (**soğunur, soğunma:k**).

VUD sokun- this V. is vocalized both **sıkın-** and **sokun-** in *Kaş.* but the Uyğ. phr. points clearly to the latter; in the absence of an Indirect Obj. it can be taken as **sokun-** rather than **sukun-** with the basic meaning of 'to rub oneself hard' or the like, but this is not wholly satisfactory. **SW Osm. xv to xvii sokun-** 'to put (an ornament) on (one's head); to plant (e.g. rose trees) in (the ground)' represents an earlier ***sukun-**. **Uyğ. VIII ff. Civ. tırrak bıçğu saç sokunğu künlér** 'days for cutting the nails and washing the hair' *TT VII* 32, 19-20; **küskü künde sokunsar bay bolur** 'if a man washes it on a Mouse Day, he becomes rich' *do.* 33, 2-3; a.o.o.: **Uç XI urağut başın sokundu: iğtasalati'l-mara'a** 'the woman washed herself' (should be 'her head'); this is a word (*luğa*, used) in *Uç Kaş. II* 153 (**sokunur, sokunma:k**).

Tris. SĞN

PUD soğançığ pec. to Uyğ. Bud. where it is normally an epithet of **nom** 'doctrine' and translates Chinese *miao* 'excellent, wonderful, lovely' (*Giles* 7,857), see *PP*, p. 249, note 2. **Prima facie** a Dev. (rather than a Den.) N./A. in -**çığ**, but as it has no plausible etymology it may be a l.-w. **Kom. xiv 'heel' sowunçak CCI, Gr.**, which survives in **NW Kar. T. soğançix R IV** 529, is obviously a different word. **Uyğ. VIII ff. Bud. soğançığ bar atlığ ertini teg** 'like the lovely jewel called *bara* (Sanskrit) *TT V* 22, 31; **soğançığ öğ körk** 'lovely form' (Sanskrit *riipa*) *Suv.* 164, 20; a.o. *Kuan.* 172; **soğançığ ünlüg** 'with a lovely voice' *do.* 203; with **nom PP** 46, 4 (**tatığlığ**); *TT VI* 25; *Hüen-tš.* 160, etc.

D sakinçliğ (sa:kinçliğ) P.N./A. fr. **sakinç;** 'having . . . thoughts'. N.o.a.b. **Uyğ. VIII ff. Bud. Sanskrit pāpiyam** 'wicked' **ayığ sa:kinçliğ TT VIII G.34; alku ünlüglarka edğü sakinçliğ** 'with kindly thoughts for all creatures' *ÜSp.* 43, 12-13; **sakinçliğ** 'anxious' *U II* 20, 4 (ata); **Xwar. xiv sakinçliğ** 'thoughtful' *Qutb* 154.

D sakinçsiz (sa:kinçsiz) Priv. N./A. fr. **sakinç;** n.o.a.b. **Uyğ. VIII ff. Man. sakinçsiz süzük köpüllüg** 'with a pure mind, free from (anxious) thoughts' *TT IX* 95; **Xak. XI KB** (associate freely with the farmers and **boğuzdın sığar sen sakinçsiz tiril** 'and so far as your throat (i.e. food needs) is concerned live free from care' 440r).

D sakinuk (sa:kinuk) Intrans. Dev. N./A. fr. **sakin-**; 'thoughtful; a profound thinker; cautious; and the like. N.o.a.b. **Xak. XI KB sakinuk** is fairly common as an epithet of

commendation; (listen to the words of) **sakinuk kiş** 'the thoughtful man' (the thoughtful man is a leader of men) 1063; o.o. 58 (**té:tkik**), 1266, 1442, 2186 (**2 uruğluğ**); **xiii(?) Tef. taqi** 'God-fearing' **sakinuk** 259; (**Xwar. xiv sakinukluk** 'caution; thoughtfulness' *Qutb* 153); **Osm. xiv** (God accepts the sacrifices of) **sakinıklardan ve eyülerden** 'the pious and good' *TT S I* 592.

?**D sağnağu:** Hap. leg.; *al-qar'* means both 'a gourd' and 'a pustule'; either might be meant here. **Prima facie** a Dev. N. of the same form as **karnağu**; q.v., which it follows, but with no obvious etymological connections. **Xak. XI sağnağu:** *al-qar'u'l-yābis* ('dry') *Kaş. I* 491r.

D sağınlığ Hap. leg.; P.N./A. fr. **sağın. Xak. XI sağınlığ** er 'a man who owns milch animals' (*halā'ib*) *Kaş. I* 499.

D soğunluğ P.N./A. fr. **soğun;** survives in **SW Osm. soğanlı. Xak. XI soğunluğ tağ** 'a mountain full of wild onions' (*al-unşul*) *Kaş. I* 499.

Dis. SĞR

I sağır 'a game battue'; n.o.a.b. Several Kip. authorities use this spelling for **sığır**, but that is prob. a mere error. Not connected with **sağır** 'deaf', a word of unknown origin first noted in **xiv Muh. Mel.** 46, 7; *Rif.* 139 and **Kip. xiv İd.** 58 (**sağır**), 60 (**şanğır**) and surviving in **SW Osm. Türkü VIII ff. İrkB** 63 (**İçre**): **Xak. XI sağır** (first syllable unvocalized) 'a kind of hunt (*şayd*) by the king and common people; the king scatters (*yabuıf*) the people in thickets and open spaces (*al-acām wa'l-fayāfi*) to collect the wild animals (*al-wuhūş*) and drive them towards him, and he stands and shoots at his own convenience (*bayn yadayhi*) without tiring himself out looking for them' *Kaş. I* 364.

F 2 sağır no doubt l.-w. fr. **Pe. sāgar** 'cup, goblet'; *Kaş.*'s translation suggests that it was a sort of rhyton. Cf. **sağrak. Xak. XI sa:ğır maxrūt ka-hay'ati'l-minhāz yuc'al fihi'l-şarāb** 'a conical vessel in the shape of a mortar in which wine is put' *Kaş. I* 406; **xiv Muh.(?) layşa fi'l-kūz mā'** 'there is no water in the jug' **sağarda: su: yo:k Rif.** 92 (prob. the **Pe.** word itself).

sığır 'a large bovine', perhaps a generic term; the exact meaning is discussed, not quite completely or accurately, in *Shcherbak*, p. 96. It can hardly originally have meant 'cow' since that was **inge:k**, q.v. Survives in **SE Türki sığır/sıyır** 'cow'; **NC. Kir., Kzx. sıyır** 'cow'; **SC Uzb. sığır** 'cow'; **NW Kar. sığır** 'ox'; **sıyır** 'cow' (*Shcherbak*); **Kk., Kumyk, Nog. sıyır** 'cow'; **Kaz. sıyer** 'cow'; **SW Az. sığır** 'large bovine'; **Osm. sığır** 'bull, cow, ox, buffalo'; **Tkm. sığır** 'cow'. **Xak. XI sığır al-baqar** 'bovine'; **su:v sığıru:** *al-cāmūs* '(water) buffalo', that is 'water bovine' *Kaş. I* 364; o.o., same translation *II* 79, 21 (**müpreş-**); 189 (**süsğir-**); **xiv Muh. al-baqar**

şığır/şığır *Mel.* 7, 14; 71, 1; *Rif.* 72, 172; 'the ox year' *şığır yılı*: 80, 18; 185 (cf. u.d): **Çağ.** xv ff. **şığır** (spelt) *gâw-i nar* 'a male bovine' *San.* 254r. 3 (and several phr.); **Xwar.** xiv **şığır** 'bovine' *Qutb* 151 (*şağır*), 164; **Kom.** xiv 'ox' **şığır**; 'buffalo' *su şığır CCI*; *Gr.*: **Kıp.** xiii *baqaru'l-wahş şığır* (MS. *şağır*) **keyik** *Hou.* 11, 7; *al-baqar muşlaqâ* 'a generic term for bovines' **şığır** (*şağır*) *do.* 14, 8; *al-câmûs şu*: **şığır**: (invocalized) *do.* 14, 20; xiv **şığır al-baqar** *Id.* 58; *Bul.* 7, 7; *al-câmûs şu*: **şığır**: (*şğâmus*) *do.* 7, 10; *baqaru'l-wahş şawan keyik/keyik şığır* *do.* 10, 8; xv **şır/şığır al-baqar** *Kav.* 5, 19; *al-baqara* 'cow' **şığır** (*şağır*) *do.* 62, 2; *baqara* (Inekf) **şığır** *Tuh.* 7b. 6 (and see **şığun**).

VU şuka:r Hap. leg.; Aor. Participle, used as a N., prob. of **suk-** in the sense of 'one who pushes (with his forehead)' (but has no horns to pierce with). **Xak.** xi **suka:r** 'any animal that has no horns, or any man that has no hair on his head' (so that it is) like his temples (*nahwa'l-şudğayn*) like the Turks (*ha'l-Turkiya*); hence one says **suka:r koy** 'a hornless (*cammâ*) sheep' *Kaş.* I 411.

VU şuğur 'marmot'; Benveniste suggested in *Journal asiatique*, vol. 236, Pt. 2, p. 184 that this is a l.-w. fr. Pe. *şuğur*, but that means 'porcupine'; *al-wabr* is a small fur-bearing animal which hibernates (*Red.* 'the Syrian coney, *Hyrax syriacus*' in Osm.). **Xak.** xi **şuğur al-wabr**, *wahwa duwaybba şibhu'l-waral* 'the marmot, a small animal like (the size of) a large poisonous lizard' (*Red.* 'the white-throated regenia or varan, *Regenia albogularis*'); its skin is used to make rain-coats (*al-mimşar*) *Kaş.* I 363; a.o. II 227 (**tonçuk-**); **Kıp.** xiii (among 'wild animals', *al-samir* 'sable' **şawşar** (corruption of *Pe. susmâr*) . . .) *al-nims* 'weasel, ferret, etc.' **şu:ğır** (*sic*) **şawşar** *Hou.* 11, 14.

şağrı: originally 'raw hide'; thence 'leather from the hindquarters of a horse', and thence 'the hindquarters of a horse'; in this sense s.i.a.m.l.g. w. large phonetic changes, e.g. NE **Tuv. sar**: NC **Kır. soru**, **Kzx. sawır**: NW **sawır/sawır/sawır**; the origin of English 'shagreen'. **Xak.** xi **şağrı**: 'raw hide' (*al-zarğab*); and 'the surface' (*adım*) is called **şağrı**; hence one says **yêr şağrı:sı**: 'the surface and face (*wa wachuhu*) of the ground', and **kışl: şağrı:sı**: **yüz** 'a man's hide is his face', because it is the hardest and thickest part of his skin and endures heat and cold *Kaş.* I 421; o.o. I 152 (**etüklüg**); III 350 (**kırışla:**): xiv *Muh.* (under 'cobblers' wares) **kimuxt** (Pe.) 'thick leather' **şağrı**: *Mel.* 59, 14; *Rif.* 158: **Çağ.** xv ff. **şağrı**: (spelt) **kafal** 'the hind-quarters', and metaph. 'the hide (*püst*) on the hindquarters of a horse or ass, which is tanned', in Pe. **kimuxt** *San.* 232r. 1; **Kom.** xiv 'leather' **şağrı CCI**; **sawır CCG**; *Gr.*

şığra: Hap. leg.; being **Oğuz** perhaps a l.-w. Atalay plausibly suggests a connection w. **Kıp.** xiv **şığrak mā bayna'l-aşbu'ayn** 'the space between two fingers' *Id.* 58; a l.-w. might well

occur in two forms. **Oğuz xi şığra**: *al-facc wa'l-wādī* 'ravine, valley' *Kaş.* I 422.

D sukru: Hap. leg.; Ger. of ***sukur-**, Caus. f. of **suk-**, used as an Adv. **Xak.** xi one says **evke**: **sukru**: **kirdim** 'I entered the house intruding without permission' (*dāmira(n) min ğayr iğn*; i.e. 'pushing my way in') *Kaş.* I 422.

DF sağrak 'cup, goblet'; prima facie a Dim. f. of 2 **sağır**, but *Steingass* lists this as a Pe. word and both may be Pe. Survives in SW Osm. (*Red.* 1060). **Xak.** xi **sağrak**: 'a cup or goblet (*al-qa'b wa'l-kās*) out of which one drinks' *Kaş.* I 471 (prov.); o.o. I 100, 7; 468, 8; xiii(?) *Tef. sağrak* 'cup'; xiv *Muh. al-küz* 'jug' **sakra:k** *Mel.* 69, 7; **sağrak** *Rif.* 170; *al-qihf* 'cranium' **baş sağrakı**: 46, 2; 139: **Çağ.** xv ff. **sağrak kızı-i lüladâr** 'a jug with a spout'; also pronounced **şığrak** *San.* 232v. 2; reverse entry 253v. 28: **Xwar.** xiv **sağrak** 'goblet' *Qutb* 151; **Kom.** xiv 'cranium' **savrak CCG**; *Gr.*: **Kıp.** xiv **sağrak al-hunâb** 'a wooden bowl' *Id.* 58; **Osm.** xiv ff. **sağrak** (occasionally in xiv **soğrak**) 'cup, goblet', etc.; c.i.a.p. *TTS* I 589; II 779; III 581; IV 651.

Dis. V. SĞR-

?E **şağur-** See **şuğur-**.

sıkır- 'to whistle'; survives only(?) in NE **Kür.** **sıkır-şıkır-şikkir-** *R IV* 609-12; **Khak.**, **Tuv. şığır-**; there does not seem to be any widely distributed word for 'to whistle'. **Xak.** xi **kuş sıkırdı**: 'the bird whistled' (*şaffara*); and one says **kışl: sıkırdı**: 'the man whistled' *Kaş.* II 83 (**sıkırar**, **sıkırmak**): xiv *Muh.* (?) **şaffara şı:kır-** *Rif.* 111 (only); *al-şafir sıkı:rmak* 176 (*Mel.* 73, 11 **ça:ğırmaq**).

D şığur- Caus. f. of **şığ-**; 'to insert, or fit (something *Acc.*, into something *Dat.*)'. N.o.a.b. Cf. **şığtur-** and see **sıkur-**. **Xak.** xi ol **unuğ kabka**: **şığurdi**: 'he inserted (*adxala wa anca'a*) a large quantity of flour into a small container' (*al-zarf*); also used of other things when he fitted them (*avusa'ahu*) into something by force and pressure (*bi-şidda wa rahl*) *Kaş.* II 81 (**şığurur**, **şığurmak**): **KB** (I have heard what you said and) **könülke şığurdim** *an* 'have driven it into my mind' 3860: **Çağ.** xv ff. **şığur-** (-**dı**, -**ğay**) **şığur-Vel.** 287 (quotn.); **şığur-** (spelt) Caus. f. of **şığ-**, *guncânidan* 'to cause to be contained; to fit (something into something)' *San.* 253r. 19 (quotns.): **Osm.** xiv and xiv **şığur-** ditto; in a few texts *TTS* II 813; III 617; IV 681.

PUD sıkur- the **V.** in the **Uyg.** texts below does not obviously have the same meaning as **şığur-** and may be a Caus. f. of **sık-**, lit. 'to cause to squeeze' or the like. **Uyg.** viii ff. **Mân. uluğ yarlıkanchu köpülüş üze olarnı barça sıkurup** 'pressing them all with your great compassionate mind' *TT III* 90-100; 118-19: **Bud.** (we have sent a modest gift) **küşüşürmüz ol sıkurup anı yarlıkazun** 'our wish is that he may deign to take it to himself (?) and accept it' *Hüen-ts.* 2026-7.

VUD **suğur-** Caus. f. of **suğ-**; 'to have (something *Acc.*) drained off (something *Abl.*)' and the like. Consistently spelt **suğur-** in the main entry in *Kaş.*, but this is clearly an error. Survives in NC Kir. **sur-**; Kzx. **sur-** 'to draw (a sword), pull out (teeth), winnow (grain)'; SC Uzb. **suğur-** ditto: NW Kk. **suwir-**; Kaz. **sur-**; Kumyk **suwir-**; Nog. **suwir-** ditto. **Xak. xi er su:v suğurdi:** 'the man gulped down ('*abba*) the water'; and one says **kum su:v suğurdi:** 'the sand absorbed (*naşafa*) the water'; **Karluk xi ol kurut suğurdi:** 'he drained off (*anşafa*) the liquid from the dried cut cheese (*al-aqit*) so that it became cheese': **Barsğan xi ol yoka:ru: yar:in suğurdi:** 'he spat (*bazaga*) towards the sky'; the other (Turks) say **sođtı: Kaş. II 80 (suğurur, suğurmak)** (see above); prov.); a.o. **suğurdi: II 15 (suğ-): Çağ. xv ff. suğur-** (-dı, etc.) **çıkar-** 'to draw out, pull out' *Vel.* 296 (quotns.); **suğur-** (spelt) 'to pull or bring (*birün haşidan va dar-âwardan*) something out of something else', e.g. a sword from the scabbard, an arrow from a wound, a hair from milk *San.* 244v. 6 (quotns.).

D **suğrut-** Hap. leg.; Caus. f. of **suğur-**; lit. 'to have (things) pulled out, pulled about', etc. **Xak. xi ol anıñ evin suğruttı:** (MS. *suğratı:*) 'he searched (*bahağa*) his house, and saw everything that was in it' *Kaş. II 332 (suğrutu:r, suğrutma:k)*.

VUD **siğriş-** Hap. leg.; second syllable unvocalized; Caus. f. of **siğur-** with a meaning parallel to that of **siğın-**, 'to provide shelter for one another' or the like. **Xak. xi olar: bî:r birke: siğrişdi:** 'they strengthened (or supported, *makkana*) one another' *Kaş. II 212 (siğrişu:r, siğrişma:k)*.

D **sikriş-** Hap. leg.; Co-op. f. of **sikir-**. **Xak. xi ular: barça: sikrişti:** 'the partridges all whistled (*saffarat*) together'; also used of snakes, etc., when they whistle (or hiss) *Kaş. II 213 (sikrişu:r, sikrişma:k)*.

D **suğruş-** Hap. leg.; Co-op. f. of **suğur-** with a connotation of totality. **Xak. xi kumlar: suvuğ suğruşdi:** (MS. *suğruşdi:*) 'the sand (completely) absorbed (*tanaşafat*) the water' (etc.) *Kaş. II 212 (suğruşu:r, suğruşma:k; rā'* unvocalized).

Tris. SĞR

?D **sığırçuk** the form, Dim. f. fr. **sığır**, is deceptive, and perhaps cloaks a l.-w.; a kind of small bird, original meaning obscure; survives, meaning 'starling', in SC Uzb. **çuğurçik**; NW Kumyk **siyirtğış**; SW (Az. **siğırçin**); Osm. **sığırçık**. NE Tel. **sığırçık** 'grass-hopper' like other NE words **siğirtki/sığirtkiç** is prob. der. fr. **sikir-** and not connected. **Xak. xi sığırçuk** (MS. *siğırçık al-tayhüc* (l.-w. fr. Pe. *tihū*) 'partridge', or 'quail'? *Kaş. I 501; sığırçuk* (sic) ditto *I 505, 24; xi Muh. zurzür* 'starling' *sığırçuk Mel. 73, 3; Rif. 176:* (Çağ. xv ff. **sığırçin** 'a black bird with white spots', in Pe. *sār* 'starling' *San.*

254r. 4): **Kom. xiv** 'dove' (?) **sığırçık CCI; Gr.: Kip. xiii al-zurzür sığırçuk Hou. 10, 10; xiv ditto Bul. 11, 14; xv zurzür sıyırşık** (sic) *Tuh. 18a. 11; Osm. xviii sığırçık/sığırçuk* the same as (Çağ.) **sığırçin, sār**; also called **sığır kuşı San.** 254r. 5.

sakırku: 'a tick'; perhaps a l.-w. Survives in SW Osm. **sakırğa;** Tkm. **sakirtğa** and prob. NE *Tuv. sarğı;* NW Kumyk **kasirtğa;** Nog. **kasartki**; most other languages use *Pe. kana*. **Xak. xi sakırku:** (*qāf* carries both *fatha* and *kasra*) **al-quirād 'a tick' Kaş. I 489; Kip. xiv şakurğa: al-quirād Id. 59; xv qurād** (VU köne; Tkm. **kışılıtki;** in margin) **şakırğa Tuh. 29a. 12.**

sıkırka:n 'a kind of large rat'; perhaps a l.-w. Pec. to *Kaş. Xak. xi sıkırka:n* 'a kind of large rat' (*mina'l-cirādān*) *Kaş. I 521; sıçğa:n takı: sıkırka:n al-curd wa'l-fāra* 'rats and mice' *II 263, 22.*

VUD **sokarlaç** Hap. leg.; prob. a l.-w.; the Suff. -laç, which is very rare, is prob., like -vaç, foreign (?Iranian). **Xak. xi sokarlaç bōrk** 'a tall (*al-şavila*) hat' *Kaş. I 493.*

D **sığırılığ** P.N./A. fr. **sığır**; n.o.a.b. **Xak. xi sığırılığ** er 'a cattle-owner' (*dū baqar*) *Kaş. I 495.*

VUD **suğurluğ** Hap. leg.; P.N./A. fr. **suğur**. **Xak. xi suğurluğ tağ** 'a mountain full of marmots' (*wabr*) *Kaş. I 494.*

Tris. V. SĞR-

VUD **sağurul-** Hap. leg.; if this could be read as **suğurul-** (the script is Uyğ., and such a mistake is possible), Pass. f. of **suğur-**, which gives reasonable sense. **Türkü VIII ff. Man.** (because they did not know the beneficent God) **sağurulğay örtengey otluğ tamu içinde** 'they will be sucked down and burnt in fiery hell' *M III 7, 11* (ii).

D **sığırila-** Hap. leg.; Den. V. fr. **sığır**. **Xak. xi ol anı: sığırila:di:** 'he reckoned that he was an ox (*baqar*) and traced his ancestry back to one' (*nasabahu ilayhi*) *Kaş. III 331 (sığırila:r, sığırila:ma:k)*.

D **sağrıla:-** Hap. leg.; Den. V. fr. **sağrı**. **Xak. xi ol könuğ sağrıla:di: ittaxadı'l-cild zarğab** 'he made the skin into raw hide' *Kaş. III 353 (sağrıla:lar, sağrıla:ma:k)*.

Dis. SĞŞ

D **sakış (sa:kış)** Dev. N. fr. **sa:k-**; originally 'counting, calculation'; in the medieval period in some languages it came to mean 'thought, care, worry', and so more or less converged w. **sakinç**; survives in this sense as **sağış/sağış** in most NE languages and NW *Kaz., R IV 270. Uyğ. VIII ff. Bud. ayığ kilinçarımız sanı sakış idı yok* 'our evil deeds are quite innumerable (Hend.)' *TT IV 6, 25; a.o. VI 54; Civ. beş ğhalar yorıkı sakış* (sic not *sayış*, see facsimile) 'enumeration of the move-

ments of the five planets (Sanskrit l.-w.) *TT VII 1, 5*; *bés otuz sakış* 'number 25' *do. 21, 3*; a.o.o.: *Xak. XI* (I was counting ('*adadtu*) the revolutions of the Great Bear) *sakış içrez küniüm tuğdı*: 'and while I was counting them (*fi dālika* 'l.-*adad*) my sun rose' *Kaş. III 247, 25*; n.m.e.: *KB* (the gold and silver which I have collected lies idle) *maña teğdi sakış anıñdin ülüş* 'my (only) share in them is counting them' 1363; o.o. 9 (*katıl-*), 367 (*tüket-*), 2220 (*seç-*, *sakla-*), 4048 (*ağıcı-*): XIII(?) *Tef. sakış* 'counting, calculation' 260; XIV *Muh. yawmu'l-hisāb* 'the day of reckoning' *sa:ğış gü:n Mel. 44, 14*; *Rif. 138 (sa:kış)*: *Çağ. xv ff. sa:ğış şumāra wa hisāb* 'computation, reckoning' *San. 232v. 6* (quoting): *Xwar. XIV sakış* 'thought, reckoning' *Qutb 154*; *sakış kıldılar* 'they counted up' *Nahc. 119, 5*; *sakışı yok* 'are innumerable' *do. 260, 4*; *Kom. XIV sakış et-* 'to decide' (to do something): *Kip. XIII al-hisāb sa:ğış Hou. 22, 2*; XIV *sa:ğış ditto Id. 58*; *al-'adad sa:ğış Bul. 12, 10*; *Osm. XIV ff. sa:ğış* 'calculation, numbering'; common down to XVII *TTS I 588*; *II 778*; *III 586*; *IV 650*.

D sıkış Dev. N. (with Recip. connotation) fr. *sık-*; n.o.a.b. (*Uyg. VIII ff. Bud. sıkış* in *U II 73, 2* (iii) seems to be a misreading of *sıkış*): *Xak. XI sıkış al-zahma wa'l-taşādum* 'crowding together, colliding' *Kaş. I 368*.

E sakış See *sakız* *Uyg. Civ.*

Dis. V. SĞŞ-

D sa:ğış- Hap. leg.; Co-op. f. of *sağ-*. *Xak. XI olar ikki: sü:t sa:ğışdı*: 'those two competed in milking' (*fi habi* 'l.-*laban*); also used for helping *Kaş. II 101 (sa:ğışur, sa:ğışma:k)*.

D sıkış- Co-op. f. of *sık-*; survives in SW *Az. sıkış-*; *Osm. sıkış-* 'to be crowded together, compressed; to be urgent', and the like. *Xak. XI ol maña: üzüm sıkışdı*: 'he helped me to press (*fi 'aşr*) the grapes'; also for to compete (MS. in error 'to help'); and one says *klış: sıkışdı*: 'the people crowded together (*izdahama*) until the place was full' *Kaş. II 104 (sıkışur, sıkışma:k)*.

D soğış- Hap. leg.; Co-op. f. of *soğı-* with a connotation of totality. *Xak. XI ö:ğ soğışdı*: (MS. *soğışdı*.) *tawaccaha'l-samān li'l-burūda* 'the season tended to coldness' (i.e. the cold season came) *Kaş. II 101 (soğışur, soğışma:k, sic)*.

D sokuş- Recip. f. of *sok-*; properly 'to beat, crush one another', and the like, but in the early period often 'to meet, encounter one another' with no implications of violence. S.i.a.m.l.g. in NE, NC, NW *soğuş-/soğış-*, and the like, in SE, SC, SW *sokuş*- usually meaning 'to beat one another, to fight'. There seems to be no certain occurrence of *sokuş-*. *Türkü VIII ff. sokuş-* 'to meet (someone, usually *Dat.*, once *Acc.*)' is common *IrKB 2* and 16 (*utru:*), 6 (*toğuz*), 27, 35, 47 (*ömele:-*),

49: *Uyg. VIII ff. Bud. PP 18, 1 (kikşür-)*: *Civ. tütüşke sokuşur* 'one gets involved in a quarrel' *TT VII 36, 5*; *bay bolur edğü yultuzka sokuşur* 'one becomes rich and meets a lucky star' *do. 37, 3-4*: *Xak. XI ol maña: tuz sokuşdı*: 'he helped me to crush (*fi dağq*) the salt' (etc.); also used for competing *Kaş. II 104 (sokuşur, sokuşma:k)*: *Çağ. xv ff. sokuş-* (1) *ba-yah dıgar furū burdan* 'to carry one another down' (perhaps *sokuş-*, see *suk-*); (2) 'to bite (*gazidan*) one another' *San. 245r. 15*.

Tris. SĞŞ

D sakışçı: N.Ag. fr. *sakış*; 'accountant' and the like. N.o.a.b. *Xak. XI KB (the wazir) sakışçı gerek bolsa bilge tetik* 'must be a knowledgeable and quick-witted accountant' (. . . the whole work of a *wazir* is *sakışlar* 'calculations') 2218; XIV *Muh. hāsib* 'accountant' *sa:ğışçı: Mel. 57, 5*; *sakışçı: Rif. 155*.

D sakışlığ P.N./A. fr. *sakış*; survives in some NE and NW languages as *sağıştığ, sağıştu:*, *sağışlı*, etc. *R IV 272* for 'having a . . . mind or disposition; intelligent; anxious', etc. *Xak. XI KB* (he managed all his affairs, and) *sakışlığ bitip kođı barça barın* 'made a written list, with figures, of all his property' 1722; a.o. 2997: XIII(?) *Tef. sakışlığ* 'having a (pre-determined) number' 260.

D sıkışlık Hap. leg.; A.N. fr. *sıkış*; 'worry, concern', etc. *Uyg. VIII ff. Bud. TT VIII B.6 (azkifā:)*.

D sakışsız Priv. N./A. fr. *sakış*; 'incalculable, innumerable'. Syn. w., and often used in Hend. w., *sansız*. N.o.a.b. *Uyg. VIII ff. Bud. sansız sakışsız tepriler yekler* 'innumerable gods and demons' *TT VI 431*: (*Xak.*) XIII(?) *Tef. sansız sakışsız 261* (under *san*): *Xwar. XIV sakışsız* 'countless' *Qutb 154* (under *sakış*); *sansız sakışsız Nahc. 399, 1*.

Dis. SĞZ

sağız/sakız *Kaş.* distinguishes these two words, but the meanings are very similar; perhaps both are later forms of **sa:kız*, but the Tkm. f. is *sakız*. S.i.a.m.l.g., meaning 'gum, resin', and the like, in a wide range of forms: NE *sağış/sağış/sas* *R IV 269, 287, 394*; SE *Türki sağız*; NC *sağız*; SC *Uzb. sakıç (sic)*; NW *sağız/sakız*; SW *Osm., Tkm. sakız*; Çuv. *soxār/suxār Ash. XI 218*. *Uyg. VIII ff. Civ. kulak sakızı bolsa* 'if he has wax in the ears' *H I 56* (not *sakız* 'dirty' as suggested by Arat); a.o. *II 28, 137*: *Xak. XI sağız al-'ilk* 'gum, resin': *sağız toprak al-'alşāl wa'l-'finu'l-hurr* 'clay (or loam), unadulterated clay': *sakız kull luzūca* 'any viscous substance' which sticks to the clothes, like thickened fruit-juice (*al-rubb*), etc. *Kaş. I 365*; *XIV Muh. (al-'misk 'musk) yipar*: *al-kundur* 'frankincense' *sakız Rif. 162* (in *Mel. 63, 15* *yipar* has fallen out and *ka:şlık*, q.v., has come under *al-kundur*): *Çağ. xv ff.*

sakkız (so spelt) 'a gum (*şamgī*) which flows from a tree', in Ar. *ilku'l-buṭm* ('turpentine') *San.* 232v. 22; **Kom.** XIV 'gum mastice' **sakız CCI**; **Gr.**: **Kip.** XIII *al-'ilk sakız Hou.* 18, 9;

D *sıgız See **sıgza:-**.

D sıgza:ğ Dev. N. fr. **sıgza:-**; lit. 'something inserted or fitted in' (between two things); survives in SW Osm. **sıgza** 'the gusset of a garment' (*Sami* 847). **Xak.** XI **sıgzağ** (MS. *sıgzig*) *al-kalb wahwa sayr yuc'al bayn al-xarzatayn fi'l-xuff wa nahwili* 'the strip of leather which is put between the two rows of stitches in a boot and the like' (the boot in this case seems to have been a top boot with a narrow strip of leather inserted (at the front or more probably the back) between the two edges of the piece of leather forming the main part of the top); **sıgzağ** (MS. *sıgzig*) 'a patch' (*al-ri'ba*) between two things; and 'a toothpick' (*xilalu'l-asnān*) is called **tış sıgza:ğ**; **Kaş.** I 464; **Kip.** XIV **sıgza:** *tauqu'l-qamış* 'the collar of a shirt' *İd.* 58.

Dis. V. SĞZ-

D sıgza:- Hap. leg., but see **sıgza:ğ**; **Den. V.** fr. ***sıgız** Dev. N. fr. **sıg-** meaning 'something inserted or fitted in'; 'to insert, or fit (something between two other things)'. **Xak.** XI **ol tış sıgza:di**: 'he picked (*xallala*) his teeth with a tooth-pick'; and one says **ol etik yı:sin** (first *yā'* undotted) **sıgza:di**: *cadara'l-kalb fi'l-xuff* 'he fitted the strip of leather (between the two seams) in the boot' (see **sıgza:ğ**); also used of anything when it has been inserted (*udxila*) between two things under pressure (*bi-tadviq*) **Kaş.** III 283 (**sıgza:r**, **sıgza:mak**).

D sıgzal- Hap. leg.; **Pass. f.** of **sıgza:-**. **Xak.** XI **bir ne:ğ bir:ke: sıgzaldi**: 'one thing was inserted (*taaxxala*) into another under pressure' (*bi-kulfa*); as a handle is forced into the socket of an axe or spade and fixed (*yastadd*) in it, or a strip of leather is inserted between the two rows of stitches (in a boot) **Kaş.** II 232 (**sıgzalur**, **sıgzalma:k**).

Tris. SĞZ

sağızğa:n 'magpie'; an old animal name ending in -ğan. S.i.a.m.l.g. w. various phonetic changes, with a metathesis only in SW Az. **sağzağan**; Osm. **saksığan**. **Uyğ.** VIII ff. **Bud. TT VI 95 (kızıl)**: **Xak.** XI **kuş yavuzi: sağızğan** (MS. *sağızğa:n*) 'the worst (kind of) bird is a magpie' (*al-'aq'aq*) **Kaş.** I 439, 6; n.m.e.: **xiv Muh.** *al-'aq'aq sağızğan Mel.* 73, 3; **Rif.** 176 (vocalized *sıgızğa:n*): **Çağ.** xv ff. **sakızğan sağışğan Vel.** 276; **saksığan** (*sic*) *kalāğ-i ablaq* 'magpie', in Ar. *'aq'aq San.* 232v. 22; **Kip.** XIII *al-'aq'aq sağızğan* (?; unvocalized) *Hou.* 10, 19; **xiv sağasğan al-'aq'aq**; **Tkm.** **sakasğan İd.** 58 (one MS. has different vocalization); *al-'aq'aq sağsağan* (*sic*) **Bul.** 12, 6; **xv abū zurayq** 'crow' *va'l-'aq'aq sağsağan Tuh.* 4b. 10.

D sağızlığ/sakızlığ P.N./A. fr. **sağız/sakız**; s.i.s.m.l. w. similar phonetic changes. **Xak.** XI **sağızlığ er** 'a man who owns chewing gum' (*'ilk yumdağ*); **sağızlığ yér** 'ground containing unadulterated clay' (*fına hurra*): **sakızlığ to:n** 'a garment with viscous substances sticking to it' (*ta'alluqu'l-luzicūt fihi*) **Kaş.** I 495.

Mon. SG

sik 'penis'; homophonous w. **sik-**. Survives in SW Osm. and perhaps elsewhere, but the kind of word deliberately omitted fr. many dicts. **Xak.** XI **sik** *'ardu'l-racul* 'penis'; followed by a para. saying that in reading the Koran before audiences of Turkish men and women it is customary to omit Ar. words containing the syllables **sik**, **tıla:k**, and **am** for fear of rousing ribald comments **Kaş.** I 334; a.o. I 201 (örün-): **xiv Muh.** *al-dakar* 'penis' **sik Mel.** 48, 3; **Rif.** 142; **Kom.** XIV 'penis' **sik CCI**; **Gr.**: **Kip.** XIII *faracu'l-racul* 'the male organ' **sik Hou.** 21, 3; **xiv sik al-dakar muqābilu'l-farac** (opposite to 'vulva') *İd.* 53; **xv al-dakar sik Kav.** 61, 6; **Tuh.** 16a. 11.

Mon. V. SG-

sik- (of the male only) 'to copulate' (w. a female *Acc.*). S.i.a.m.l.g. **R IV 681**, but deliberately omitted fr. most modern dicts. **Xak.** XI **er ura:ğutni: siktı:** 'the man copulated with (*cāma'a*) the woman' **Kaş.** II 22 (**siker**, **sikmek**); a.o. I 401, 21 stating that the Pres. Participle is **sikkem cammā'**: **xiv Muh.** *cāma'a sik-* **Rif.** 107 (only); **nāha** 'to copulate' (mis-spelt *naha*) **sik-** *do.* 116 (only); *al-cimā' si:ğmek Mel.* 34, 10; **sikmek 119**; **Kip.** XIII (after **sik**) and it is also the Imperat. for the (corresponding) **V.** (*bi'l-fi'l bihi*) *Hou.* 21, 3; **nahağa** 'to marry' **sik-** *do.* 34, 9; **nāka minā'l-cimā' sik- *do.* 44, 2; **xiv sik-naha İd.** 53; **Bul.** 83v.: **xv cāma'a minā'l-cimā' sik-** **Kav.** 77, 11; **nahağa sik-** **Tuh.** 37b. 3.**

sö:ğ- 'to curse, revile'. S.i.a.m.l.g. w. some variations in the last consonant; **SW Tkm.** **sö:ğ-**. **Uyğ.** VIII ff. **Bud. Suv.** 136, 9-10 (**tota:-**); **TM IV 252, 17-18 (sarsı:-)**: **Xak.** XI **ol anı: sö:ğdi: sabhahu** 'he abused, or cursed, him' **Kaş.** III 184 (**sö:ğer**, **sö:ğme:k**); **baş:** **boynın sö:ge: turdi:** 'he continuously cursed (*zalla yasubb*) his head and neck' **III 230, 20**; a.o. I 27 (**söğüg**): **KB yayığ tēp söğerler bu kılkm üçün** 'they curse me and call me fickle because of my character' 690; **xiv Rbğ.** **itni sögti** 'he cursed the dog' **R IV 571**: **Muh. damma** 'to reprove, blame', **sö:ğ-** **Mel.** 26, 7; **Rif.** 109; **şatama** 'to curse' **sö:ğ-** 27, 11; 110; **al-ğadağ** 'to be angry' **sökme:ğ** 35, 1 (**küsmek 130**): **Çağ.** xv ff. **sö:ğ-** (-di 'with -ğ-') **söğ-**, **duşnān vēr- ma'nāsına** 'to abuse, curse' **Vel.** 297 (quotr.); **sök-** . . . (2) **duşnān dādan** . . . in this meaning also **söğ-San.** 245r. 25 (quotr.); **Xwar.** **xiv sö:ğ-** 'to curse' **Qutb 159**; **Nahc.** 14, 15-16; 129, 8; **Kom.** **xiv** 'to curse, blaspheme' **sök-** **CCI**, **CCG**; **Gr.**: **Kip.** XIII **şatama sö:ğ-** **Hou.** 34, 14; **sabba sö:ğ-**, also **şatama**; the **kāf** in this

word is like the Ar. *qāfu'l-manqūta* (g) *do.* 40, 18: xiv sōg- ('with -g-') *şatama İd.* 53; *Bul.* 51r.: xv ditto *Kav.* 32, 15; 75, 12; *Tuh.* 21b. 5; *sabba wa şatama sōg-* *do.* 20a. 11; o.o. *do.* 28b. 3; 31b. 7.

1 sōk- Trans.; 'to tear apart, pull down, break through (an obstacle)', and the like. S.i.a.m.l.g. with these and extended meanings. *Türkü VIII kariş sökdım* 'I forced my way through the snow' *T* 25; o.o. *I E* 35, *II E* 27 (*batım*): *Uyg.* VIII ff. Bud. *ertini alıp söküp* 'taking and detaching the jewel' (in his ear) *PP* 50, 8; o.o. *U II* 76, 1 (80); *TT IV* 6, 39 (*buz-*): *Civ.* *otlar söküp* 'pulling the vegetables to pieces' (and boiling them in milk) *TT VIII M.* 34; o.o. *H II* 26, 97; 28, 129; *Xak.* XI ol *yamağ söktl*: 'he tore (*naqaða*) the patch out of the garment'; and one says of *evin söktl*: *naqaða xibâ'ahu wa binâ'ahu* 'he pulled down his tent or (built) house' *Kaş.* II 21 (2 sōk-follows in the same para.): *KB* 2268 (*çerlğ*): *xiv Muh. fataqa* 'to split, tear apart' (*sökül-*; v.l.) *sök-Mel.* 29, 11; *sök-Rif.* 113; (*al-naqş se:knek* is prob. an error for *al-naqş söknek* 123): *Çağ.* xv ff. *sök-* (-t), 'with -k-') *bir bütün nesneyi çâk et-, sök- ma'nâsına* 'to tear apart something complete' *Vel.* 297 (quotr.); *sök-* (1) *şikâştan* 'to split, tear apart' *San.* 245r. 25 (quotns.): *Kıp.* XIII *fataqa min fatıl'qumâş* 'to tear', of tearing linen *sök-Hou.* 35, 2; *xiv sōk-fataqa İd.* 53; *Bul.* 68r.: *xv fataqa (wa şatama) sōk-Tuh.* 28b. 3.

2 sōk- Intrans. w. Indirect Object in *Dat.*; 'to kneel down'. Syn. w. *çök-* (*Kaş.* translates both the same), but n.o.a.b. *Uyg.* VIII ff. (if the man who understands this scripture stands among the company of Bodhisattvas and) *iki tizin söküp bërser* 'kneels on both knees and presents it' *USP.* 106, 19-20; *Xak.* XI (after I sōk-) and one says ol *begke*: *söktl*: 'he knelt (*cañâ*) in the presence of the *beg* (etc.);' hence one says *söke*: *oltur iclis cāñiya(n)* 'sit down kneeling' *Kaş.* II 21 (*söker, sökme:k*); one says er *söke*: *ol-turdr: cañâ'l-racul 'alâ rukbatihî* 'the man knelt on his knees and sat' *III* 230 (verse): *KB bu Aytoldı kirdi köründil söküp* 'Aytoldı entered and presented himself kneeling' 581.

Dis. SGE

F sekü: l.-w. fr. Pe. *sakü* 'bench, platform, terrace'. Survives in NC Kır. *sekî* 'a small flat ledge in the foothills': NW Kaz. *seké* 'a bench in a house': SW Az., Osm. *sekî*; Tkm. *seki* 'a wooden or stone bench, terrace, pavement, pedestal'. *Xak.* XI *sekü: al-dukha* 'a (stone) bench' *Kaş.* III 230; *Kıp.* XIII *al-maştaba* 'a large stone bench' *se:kü: Hou.* 6, 6; *xiv al-maştaba* (sic, also correct) ditto *Bul.* 14, 11; *Osm.* XVI ff. *sekî* used in several Ar. and Pe. dict. to translate words meaning 'bench', etc. *TTS I* 611; *II* 86c; *IV* 673.

D söke: See 2 sōk-.

YUD sō:ki: N./A.S. fr. *sō*; 'former, of old'. N.o.a.b. *Türkü VIII* ff. *Man.* (if we have some-

how sinned against) *sōki teğri yalavaçı burxanlarka* 'the former messengers of God, the prophets' *Chuas.* 64-5; *Uyg.* VIII ff. *Bud.* (how was it possible that one day Dharma-gupta) *barı yarlıkadı erki tümen sökilerke* 'deigned to go to the innumerable men of old' *Hüen-ts.* 1950-60; *sōki arşilar biligñe* 'to the knowledge of the sages (Sanskrit ११) of old' *Suv.* 589, 4-5; *Civ.* *sōki xanlar küci* . . . *soğ futsi bilgeñin alı* 'the strength of former kings . . . the devices of the later sage Confucius' *TT I* 105-7; *Xak.* XI *KB sōki teğ bojur yandru kılki yapı* 'his character and habits turn back and become as they were formerly' 738.

E sōkö is read in *TT VIII K.* 10 and identified w. the SW Osm. phr. *sökü oti* 'bird's-foot, *Ornithopus compressus*', but *sökü* is the Osm. f. of **söküg* Dev. N. fr. I sōk-, so this is impossible. The Brahmi text *şyo kyo dhām* no doubt represents *sögötin* 'its tree'.

Dis. SGC

PU?F süğic Hap. leg.; this word is glossed *yıldız* 'star' in the Fergana MS. but this is an obvious error; it must be some kind of a bird, prob. a l.-w. *Xak.* XI *KB* (just before dawn) *süğic koptı ölep kalıkka ağıp ünün sumlıdı süri* 'İbrî okıp 'a *süğic* rose and soared climbing to the firmament; it chattered unintelligibly (as if it was) reciting a Hebrew psalm' 5677.

Dis. SGD

sögüt (*sögöd*) in *Uyg.* a generic term for 'tree'; fr. XI onwards specifically 'the willow-tree, *Salix*'. Survives in SE Türki *söget*: NC Kır. *sögöt*: SW Az. *söyüd*; Osm. *sögüd/sögüt*; Tkm. *söyüt*. Cf. *ta:l. Uyg.* VIII ff. *Bud.* *aşok sögüt* 'Aşoka tree' *U II* 24, 3; *nılapuşup atlığ sögüt* 'a tree called Nılapuşpa' *do.* 25, 17-18; *yemiş sögüt* 'a fruit tree' *PP* 79, 4-5; *sögüt* 'tree' *do.* 7; o.o. *U II* 7, 1; 26, 19; 35, 32; *U III* 22, 14; *Hüen-ts.* 316; *TT VIII K.* 10 (*sökö*); *X* 457, etc.: *Civ.* *TT I* 163 (tu:t), 165 (artuç), 191 (çüşüm); *VII* 28, 41-2 (tik-); etc.: *xiv Chin.-Uyg. Dict.* 'tree' *sögöt Ligeti* 196; *R IV* 576 ('willow', ?error): *Xak.* XI *sögüt şacaru'l-xilâf* 'willow-tree' *Kaş.* I 356 (prov., see *kadıñ*); same prov. *III* 134, 13; 369, 22; a.o. *III* 168 (*kéyik*): *Çağ.* xv ff. *sögüd* 'a name for the willow (*bîd*) tree' *San.* 245v. 28 (the spelling looks *Rümi*): *Kıp./Tkm.* XIII *al-şafşaf* 'willow' (*Kıp. ta:l*) Tkm. *sögüt: Hou.* 8, 6.

D sökti: Dev. N. in -tî; (usually -dî; Pass.) fr. I sōk-, 'bran'. N.o.a.b. *Barşan* XI *sökti: al-nuxâla* 'bran' *Kaş.* I 416; *Xak.* XI *KB* 4767 (*kavik*).

Dis. V. SGD-

E sekit- See *söküt-*.

D sikit- Hap. leg.; Caus. f. of *sik-*; cf. *siktür-*. *Xak.* XI (ol) *uragutni: sikitti:* 'he urged someone to copulate (*hamala man*

cāma'a) with the woman' *Kaş. II* 309 (siklitür, siklitme:k).

D 1 sökit- Hap. leg.; Caus. f. of 1 sök-; this V. seems to occur in the phr. below. *Üğ.* VIII ff. Bud. sökitgütlük eterig (Iread etlerin) 'you must have (their?) meat minced' *Suv.* 592, 18-19.

D 2 sökit- Caus. f. of 2 sök-; in *Kaş.* clearly w. Caus. meaning; but elsewhere it seems to mean simply 'to kneel' and is a l.-w. in this meaning in Mong. *sögöt-* (*sic*) (*Haensch* 135, *Kov.* 1433, *Haltod* 352). Cf. söküür-. N.o.a.b. *Türkü* VIII ff. Man. (then the holy King Bögü Xan came to the assembly by his own Elect and) *dındarlar[ka?]* söküüp yınçürü (MS. in error *yınçülü*) ötündi 'kneel before(?) the Elect and ventured to bow to them' *TT II* 6, 34; *Xak. XI* ol anı sökitti: *açāhu* (MS. *ahtāhu*) 'he made him kneel' *Kaş. II* 310 (sökitür, sökitme:k; everywhere vocalized *sekit-)*: *Kıp.* xv(?) *caṭā* 'to kneel' (*bağdaş oltur-* (not an old phr.); in margin in two second hands) söküüt- (perhaps here fr. Mong.) and çök- *Tuh.* 12a. 10.

D siktür- Caus. f. of sik-; n.o.a.b. Cf. sikit-. *Xak. XI* er küpün siktürdi: 'the man urged someone to copulate (*insān 'alā camā'*) with his slave girl' *Kaş. II* 186 (siktürür, siktürme:k).

D sögtür- (sögtür-) Caus. f. of sög-; 'to order (someone *Dat.*) to curse or revile (some one *Acc.*)'. S.i.s.m.l. w. the same phonetic changes. *Xak. XI* ol anı sögtürdi: 'he urged him to curse, or revile, him' (*'alā sabbihi*); originally sögtürdi: with -ö- but shortened *Kaş. II* 186 (sögtürür, sögtürme:k); *Kıp.* xv (in a para. on the Caus. f.) *wa fi istaytama* and for 'to order to curse' söktür- *Tuh.* 55a. 3.

D söktür- Caus. f. of 1 sök-; s.i.s.m.l. *Xak. XI* ol to:n söktürdi: 'he ordered that the seams of the garment should be torn apart' (*bi-naqd durüzü'l-tavb*); also used when he ordered the tearing down (*bi-naqd*) of a wall, etc. *Kaş. II* 186 (söktürür, söktürme:k); *Çağ.* xv ff. söktür- Caus. f.; *şihāfānidan* 'to order to tear apart, etc.' *San.* 245v. 17.

Tris. SGD

D sökitkü (sökitgü) Hap. leg.; prob. merely the Ger. of 2 sökit-, that of 1 sökit- is less prob. *Üğ.* VIII ff. Civ. [gap] turmuş tiktāk ya:ğ içürmiş kerek sökitkü içürmiş kerek: '... standing you must make him drink bitter (Sanskrit l.-w.) oil; you must make him kneel and drink' (you must bleed him) *TT VIII* l.24.

D sögütlüg P.N./A. fr. sögüt; survives with much the same meaning in SW Osm. sögütlü (*Red.* 1094). *Xak. XI* (after sögütlük) and 'the owner of one' is called (the same) with (final) -g *Kaş. I* 506.

D sögütlük A.N. (Conc. N.) fr. sögüt; survives in SW Osm. sögüdlük (*Red.* 1093).

Xak. XI sögütlük manbat şacaru'l-xilāf 'a plantation of willow-trees', with (final) -k *Kaş. I* 506; a.o. *I* 510, 22.

Tris. V. SGD-

D sögütlen- Hap. leg.; Refl. Den. V. fr. sögüt. *Xak. XI* yēr sögütlendi: 'the ground was thickly planted with willows' (*muxlifa min şacaru'l-xilāf*) *Kaş. II* 266 (sögütlenür, sögütlenme:k).

Dis. SGG

D sögüg Hap. leg.; Dev. N. fr. sö:g-; quoted only as an example of a Dev. N. used as a verbal complement. *Xak. XI* anı sögüg sögti: *sabhahu sabāha(n) bālga(n) fihi* 'he cursed (or abused) him violently' *Kaş. I* 27, 12.

Dis. SGL

VU sigil/sögöl (?*sigöl) 'wart' or similar swelling including 'nipple' and 'piles'. The vocalization is chaotic, and perhaps best explained by assuming an original *sigöl. Survives as NE Khak., 'Uv. sö:l; SE *Türki sögel/sügel*: NC *Kır. sö:l*; Kzx. süyel; SC *Uzb. sügal*; NW *Kk., Kumyk süyel*; Kaz. söyal; Nog. şüyel (*sic*): SW *Az. ziyil*; Osm. sigil; Tkm. şipil (*sic*). See sengil. *Üğ.* VIII ff. Civ. kimniş etinde sögül ünser 'if a wart emerges on someone's skin' *H I* 73; a.o. *do.* 74; *Xak. XI* sigil al-tu'lil 'wart, nipple' *Kaş. I* 394; sögül III 301 (sögne-); *Çağ.* xv ff. siwel (spelt) 'a hard lump' (*dāna-i şulb*) which emerges on a hand or limb; in *Rümi sigil*, in *Ar. tu'lül San.* 259r. 3: Osm. xiv *bawāsir sigil* 'piles', in one text *TTS IV* 692: XVIII sigil (with -g-) in *Rümi*, same translation as *Çağ. siwel San.* 255r. 12.

D sökel 'ill, sick': survives only(?) in SW xx⁽¹⁾ Anat. sökel *SDD* 1248; perhaps Intrans. Dev. N./A. fr. 2 sök- in the sense of 'kneeling, unable to stand up'. *Kaş.*'s description as 'Öğüz' is dubious, since it is quoted in several *Xak.* phr. *Xak./Öğüz XI* sökel al-marid 'ill', in *Öğüz Kaş. I* 394; o.o. in *Xak. phr. I* 216, III 395 (both oğal-); II 10 (I sız-), 40 (tunğ); III 180 (tur-), 281 (savra-), 286 (suvsar-); XIII(?) *Tef. sökel 'ill'* 275; xiv *Muh. al-'alil* 'ill' (opposite to 'well' esen) sökel *Mel.* 56, 5; 64, 10; *Rif.* 154 (sögel; 163 sökelikli); *Çağ.* xv ff. sökel (with -k-) *xasta wa bimar* 'ill, sick', also used of a man who is crippled (*az 'uḡwī ma'yūb*) *San.* 245v. 25; *Xwar.* xiv sökel 'ill' *Qutb* 160; *Nahc.* 235, 5-6; 240, 13 etc.; *Kıp.* XIII *al-marid* (opposite to 'well' şa:ğ) söke: *I Hou.* 26, 6; 33, 1 (MS. söke-); xiv sökel ditto *Id.* 53; *Bul.* 9, 15; *marida sökel ol-* *Bul.* 82v.: Osm. xiv and xv sökel 'ill'; in 3 texts *TTS I* 640; II 839.

süglün 'pheasant, *Phasianus spp.*'; survives only in SW Osm. süglün/sülün; Tkm. süglün; elsewhere displaced by Mong. l.-w. *kirgā'ul*. Possibly a l.-w. cf. sülg. *Üğ.* VIII ff. Civ. *H II* 24, 51; *Xak. XI* süglün *al-tadruc* 'pheasant'; süvlin alternative form (*luğa fihi*)

Kaş. I 444: xiv *Rbg. sülgün* (*sic*) 'pheasant' *R IV 833* (quott.): **Xwar.** xiv *süglün* ditto *Qutb 160* (*söklün*), 162 (*süklün*): **Kom.** xiv ditto *söwlün CCI*; *Gr.*

Dis. V. SGL-

D sikil- Pass. f. of *sik-*; noted by *Red.* in SW Osm., and no doubt surviving elsewhere. **Xak.** xi *ura:ğut sikildi*: 'the woman was copulated with' (*cümü'at*) *Kaş. II 126* (*sikilür, sikilme:k*).

D 1 sögül- (*sö:gül-*) Pass. f. of *sö:g-*; 'to be cursed, reviled', etc. S.i.s.m.l. w. the same phonetic changes. (**Xak.**) xiii(?) *At. yérilgen sögülgen térip bérmeğen* 'the man who accumulates (property) and does not give is reviled and cursed' 247: **Çağ.** xv ff. *sökül-* . . . (2) *duşnâm dâda şudan* 'to be reviled, cursed' *San. 245v. 14*.

PU 2 sögül- 'to roast (meat *Acc.*)'; a very unusual case of a Trans. V. with a Pass. f. N.o.a.b. There are two ancient cognate words, *söglün-*, 2 *söğüş*, q.v., the latter still surviving; and some modern ones, SW Osm. *söğleme* 'roast meat' (*Red. 1093*), *söyüle-* (*sögle-*) 'to roast' *Barbier de Meynard* in *R IV 580* and in xx Anat. *söğür-* 'to roast kebabs', *söğürme* 'roast kebab' *SDD 1248*; the likeliest transcription is therefore *sögül-*. **Uyg.** viii ff. Civ. (if a man's armpits are malodorous) *övkent sögülüp üç kün yak-zun* 'roast a lung and rub it on for three days' *H I 28-9*: **Xak.** xi *er et söğüldi*: 'the man roasted (*şavâ*) meat' (etc.) *Kaş. II 126* (*söğülür, söğülme:k*): xiii(?) *Tef. (PU) söğli-* ditto 278 (*süikli-/süklü-*): xiv *Muh. şavâ sö:gül-* *Mel. 27, 13*; *Rif. 111*; *al-şavâ söğülme:k* 34, 16; 120; (under 'food') *al-şivâ* 'roast meat' *söğülmüş* 65, 12; 164: **Kip.** xiii *al-şarâ'ih* 'slices of meat' *sö:gülmüş* (MS. *şö:gülmüş*) et *Hou. 15, 17*: xiv *söğül-* ('with -ğ-') *şavâ İd. 53*; *Bul. 51v.*: **Osm.** xiv and xv *söğül-* 'to roast'; in several texts *TTS I 639*; *II 839*; *IV 704*.

D sökül- Pass. f. of *1 sök-*; 'to be torn apart, split', etc. S.i.m.m.l. **Xak.** xi *to:n söküldi*: *nuğida durüzü'l-taüb* 'the seams of the garment (etc.) were torn apart'; also used of a building (*al-binâ*) when it has been torn apart *Kaş. II 125* (*sökülür*, *sökülme:k*): xiii(?) *Tef. sökül-* ditto 275: **Çağ.** xv ff. *sökül-* (1) *şikâfta şudan* 'to be torn apart' *San. 245v. 14* (quott.): **Kom.** xiv *sökül-* 'to be torn apart, separated' *CCG*; *Gr.*: **Kip.** xv *maftiq* 'split' *sökülmüş Tuh. 34b. 13*; **Osm.** xvi *sökül-* 'to be torn apart' in one text *TTS II 839*.

PUD söglün- Refl. f. of 2 *sögül-*, generally used as Pass. N.o.a.b. **Uyg.** viii ff. Bud. *süpükçe teğl eti yini söglünüp* 'his flesh and skin being roasted through to the bone' *U III 24, 6* (1); etözi *söglündi* 'his body was roasted' *U IV 40, 171*: **Xak.** xi *et söglündi*: 'the meat was roasted' (*inşavâ*), and one says *er özleğ*: et *söglündi*: 'the man made it his

business to roast (*tawallâ taşwiya*) the meat for himself' *Kaş. II 248* (*söglünü:r*, *söglünme:k*); the second phr. translated 'he concentrated on roasting the meat and did not ask anyone else to help' *II 254, 20*: **Kip.** xiv *söglün-* *inşavâ İd. 53*; *al-şarâ'ih* 'slices of meat' *sölenmiş et Bul. 7, 15*: xv *inşavâ* (*şışlan-*, in margin) *söglün-* *Tuh. 7a. 1*: **Osm.** xiv *söglün-* 'to be roasted'; in one text *TTS I 639*.

Tris. SGL

PUD söglüncü: Dev. N. (Conc. N.) fr. *söglün-*; n.o.a.b. **Uyg.** viii ff. Bud. (the cook brought the king) *söglüncüsün* 'his roast meat' *TT V, p. 21*, note A 124, 3: **Xak.** xi *söglüncü: al-şivâ* 'roast meat' *Kaş. III 242*; a.o. *II 309* (*kokit-*): xiii(?) *Tef. söglüncü* ditto 279 (*süklüncü*): **Kip.** xiii *al-şivâ sö:glüncü:* *Hou. 15, 17*: xiv *sö:lüncü:* (*sic*, under *sin-lâm*) *al-şarâ'ih* ('slices of meat') *wa'l-şivâ İd. 53*; *al-şivâ söglencü:* (*sic*) *Bul. 7, 15*: xv *al-şirâ'ih* *sölençü Tuh. 21a. 9*.

Dis. SGM

D sökme: N. Hap. leg.; Dev. N. fr. 1 *sök-*. **Xak.** xi *sökme: min alqâbi'l-abtâl* 'a military title'; it means 'one who breaks the ranks of the (enemy) army' (*kâsir şağ'il-harb*); taken from the phr. *söktü: ne:pnî: 'he tore (hataka) the thing'* *Kaş. I 444*.

Tris. V. SGM-

D sökmenlen- Hap. leg.; Refl. Den. V. fr. *sökme:n*. **Xak.** xi *er sökmenlendi:* 'the man put on military dress (*tazayyâ* . . . *bi-ziy'i'l-abtâl*) and reckoned himself one of them'; the Imperat. is *sökmenlen Kaş. II 278* (*sökmenlenür, sökmenlenme:k*).

Dis. SGN

PU sögen Hap. leg.; a Hap. leg. for such a common object is prob. a l.-w. **Xak.** xi *sögen al-qirtâla* 'a pack saddle' *Kaş. I 403*.

D sögünc Dev. N. fr. **söğün-* Refl. f. of *sö:g-*; 'a curse, abuse', and the like. N.o.a.b.; cf. 1 *söğüş*. **Xak.** (xi *KB* in 4553 the Vienna MS. has *söğünc*, the others *söğüş*): xiii(?) *At. 232* (tr.d.): **Çağ.** xv ff. *söğünc* ('with -ğ-') *duşnâm* 'curse, abuse' *Vel. 297* (quott.); *söğünc* (spelt) ditto *San. 245v. 29*: **Xwar.** xiv *söğünc* ditto *Qutb 162* (*sügünc*).

Dis. V. SGN-

D 1 sökün- Ref. f. of 1 *sök-*; n.o.a.b. **Xak.** xi (after 2 *sökün-*) ol *to:m sökündi*: 'he pretended to tear apart (*yanqud-*) the seams of his garment' *Kaş. II 154* (*sökünü:r, sökünme:k*): (xiv *Muh. anqaða* (for *inqaða*) *sekin-* *Rif. 104* (only) seems to be a misspelling of this word).

D 2 sökün- Refl. f. of 2 *sök-*; n.o.a.b. **Xak.** xi *er beğke: sökündi*: 'the man knelt (*cağl 'alâ rukbatayhi*) before the beg' *Kaş. II 154* (followed by 1 *sökün-*): xiv *Muh. ittaka* 'to lean

on (something)' and the like *sö:ygen-* (sic) *Mel.* 21, 12; *sö:kün-* *Rif.* 102 seems to belong here).

PUD *sögne:-* Hap. leg., but see *sögne:gü;* Den. V. fr. **sögün* which seems to be cognate to *sigil/sögül* and may mean 'whitlow' or the like. *Xak.* XI er *söğöl sögne:di: 'älaca'l-raculu'l-tu'läil wa dawähu* 'the man treated and cured the wart' *Kaş.* III 301 (*sögne:r, sögne:mek*).

Tris. SGN

PU:F *sekontir* virtually Hap. leg., occurring only in *KB* and the quotation fr. *KB* in *Rbğ.*; 'the planet Saturn'. The spelling is uncertain, the MSS. of both authorities varying between -r and -z. Since, unlike *sevit* 'Venus', q.v., it has no Turkish etymology, no doubt a l-w. *Xak.* XI *KB* (the highest of these is) *sekontir* (it revolves and remains in one sign of the zodiac for 2 years and 8 months) 131.

PUD *sögne:gü:* Hap. leg.; Dev. N. (Conc. N.) fr. *sögne:-*. *Xak.* XI *sögne:güs:* 'a swelling (*baṭra*, i.e. whitlow) which comes out between the nail and the flesh' *Kaş.* I 491.

Dis. SGR

D *sékrik* Dev. N. fr. *sékri:-*; 'a jump': Survives in NW Kaz. *sikrik* 'a jump' *R IV* 681. *Uyg.* VIII ff. Man. [gap] *ségrik* [gap] context obscure *TT II* 17, 59; *Xak.* XI *sékrik* 'any place in the mountains which is crossed by jumping' (*yu'bar 'anhä bi'l-waṭb*) *Kaş.* I 478.

D *sökrük* Hap. leg.; *Kaş.*'s translation is the same as that of *tıla:k* and no doubt means 'a woman's sexual organs'; presumably therefore Pass. Dev. N. fr. (2) **sökür-*, Caus. f. of *1 sök-*. *Xak.* XI *sökriük wa'tä'u'l-mar'a Kaş.* I 478: (*Kip.* XIV *al-qadid* 'dried strips of meat' (*kak et*) (PU) *sögrük* (unvocalized, -k -k) (*kuru:* et) *Bul.* 8, 9 is obviously a different word and, if correctly transcribed, cognate to *sögül-*, q.v.).

Dis. V. SGR-

D *sökür-* Caus. f. of 2 *sök-*; 'to make (someone Acc.) kneel'. N.o.a.b.; cf. *çökür-*. *Türkü VIII I E 2* (1 başlıg), 15, 18; *II E* 13, 16; *N* 10.

?D *sékri:-* 'to jump'. See *sekerçi:*. S.i.a.m.l.g. w. unusual phonetic changes: NE *sekir-/ségir-* *R IV* 442-6; SE *Türki sekre-/sékre-/sekeri-* (also *seki-/sekle-/sekli-/seklide-*): NC *sékir-*; SC *Uzb. sakra-*; NW *Kk.*, *Nog. sekir-*; Kaz. *siker-*; SW *Osm. seگیر-*, in some cases with extended meanings. Cf. *saçra:-*. *Uyg.* VIII ff. *Bud. U IV* 10, 47 (töläük); *TT X* 355; *Xak.* XI er *suvka: sekrı:di:* 'the man jumped (*waṭaba*) into the water' (etc.) *Kaş.* III 281 (*sekir:r, sekrı:mek*); o.o. *I* 142, 15; 354, 24; XIII(?) *Tef. sékri-* 'to jump' 267; XIV *Muh. qafaza* 'to leap' *ségir-* *Mel.* 30, 9; *sékir-* *Rif.* 114; *waṭaba wa waqafa* (?error for *qafaza*) *sékir-* 116 (only); *Çağ.* xv ff. *ségri-* (-di, 'with

-g-') *şıgra-* 'to jump' *Vel.* 288 (quott.); *ségri-/ségir-* (both spelt) *castan* 'to jump', but 'to wake with a start' (*castan az xwáb*) and 'to jump with surprise or fear' is *séksen-* (not an old word) *San.* 254v. 13 (quotts.). *Xwar.* XIV *sekir-/sékir-* 'to jump, dance(?)' *Qub* 156-7; *Kom.* XIV 'to jump' *sekir- CCI*; *Gr.* *Kip.* XIV *sekir- waṭaba* *Id.* 53; XV *raqaşa* 'to dance' *sekir- Tuh.* 17a. 11; a.o. 28b. 5 (*saçra:-*): *Osm.* XIV to XVI *sekrı-* (or *segrı-?*) 'to jump'; in several texts *TTS I* 611; *II* 806; *IV* 673.

D *sékrit-* Caus. f. of *sékri:-*; *Kaş.* notes two forms without a cross-refc. S.i.a.m.l.g.; in SE *Türki sekret-*; SC *Uzb. sakrat-*; elsewhere *sekir-* or the like. *Xak.* XI (in the section headed *fa'landi:*) *ol atın arıktın sekrıttı:* (vocalized *sekrıttı:*) 'he made his horse jump (*awṭaba*) over the canal' (etc.) (*sekrıttür*); similarly one says *ol bitig okır erke:n sekrıttı:* 'he made an omission (*aswä barzax*) in reading the book or Koran' (*sekrıtme:k*) *Kaş.* II 333 (for the second phr. cf. *slk*): (in the chapter of words with two consecutive consonants) *ol at sekrıttı:* 'he started off (*a'dä*) the horse' (etc.) *III* 431 (*sekrıttür, sekrıtme:k* . . . Imperat. *sekir*); o.o. *II* 274, 24; *III* 429, 3; *KB* (the proud warrior) *sekirtp* 'setting (the army) in motion' 2381; XIII(?) *Tef. sékrit-* 'to start off' (a horse) 267; *Çağ.* xv ff. *ségrit-/ségirt-* (both spelt) Caus. f.; *caḥānıdan* 'to cause to jump' *San.* 255r. 5 (quotts.): *Kip.* XIII *tarada min fardı'l-faras* 'to drive (a horse) on' (VU) *sekir-* (unvocalized) *Hv.* 33, 17; *Osm.* XIV ff. *sekir-* (?*ségirt-*) c.i.a.p.; occasionally in XIV and XV 'to drive (a horse) on', but normally Intrans., 'to run; (of an army) to advance, attack' *TTS I* 611; *II* 805; *III* 610; *IV* 672.

D *sékriş-* Co-op. f. of *sékri:-*; 'to jump together; to jump in competition with one another'. *Xak.* XI (in a grammatical section) *ol menıñ birle: sekrışıd:* 'he jumped in competition with me (*wäṭabani mübära*) to see which of us was best at it' *Kaş.* II 225, 12; a.o. *I* 214 (*tizig*); n.m.e.

Tris. SGR

D *sekerçi:* Hap. leg.; the context indicates a meaning like 'brigand'. Perhaps der. fr. *serker*, if not N.Ag. fr. **seker*, which is also the basis of *Kip.* XIII *haṭta* 'to incite' (VU) *sekerle:-* (sin unvocalized) *Hou.* 39, 12; *lazza mina'l-lazz* 'to molest' ditto *do.* 43, 3, and might possibly be the basis of *sékri:-* if that was a Den. V. in -i-. *Seker* is prima facie the Aor. Participle, used as a N., of *sekir-*, first noted in *Kip.* XIV *sek- daraça*, a word with several meanings, here perhaps 'to walk' *Id.* 53 and surviving in SW Az., *Osm.* 'to hop, skip along, walk mincingly' (a link, perhaps illusory, w. *sékri:-*); *Tkm.*, more neutrally, 'to go, enter, come'. *Xak.* XI *KB* (thirdly, keep all the roads clear and) *karakçıg sekerçiğ arıtıg arıg* 'clear out the highwaymen and brigands(?)' 5577.

Dis. SGS

süksük some kind of a tree, prob. a tamarisk; prob. a quasi-onomatopoeic fr. the noise which it makes in a wind. Survives in SE Türki **süksük** 'the saksaul tree' (i.e. *Haloxylon ammodendron*, see *U III*, p. 32, footnote) *Shaw* 126 (only), and mentioned in SW Osm. 'a kind of tree' (*Red.* 1067). Uyğ. VIII ff. Bud. **ötrü braman süksük otupın tamturmuş** 'then the Brahman set fire to the firewood of *süksük*' *U III* 32, 19 ff.: **Xak. XI süksük al-ğadâ** 'Euphorbia, tamarisk' *Kaş. I* 486; **Çağ. xv ff. süksük** 'plants which grow up in the spring and dry off in the summer and become dry sticks' (*xas u xâşâk*) *Vel.* 298 (quots.); **süksük** (spelt) 'a tree (*diraxî*) which grows in sandy soil'; when it becomes dry its long roots emerge from the soil and they make sticks from them (quots.); also called **ucar** (in 65r. 16 translated *hima-i tæg* 'tamarisk', otherwise unknown), in *Ar. ğadâ San.* 245v. 22 (followed by two *Rûmi* meanings otherwise unknown, 'a rough, uneven gait', and 'a horse that does not keep to the road').

VUC seksön 'eighty'; crisis of **sekiz ön**, which was the form used in *Türkü VIII, Ix. 3* and Uyğ. VIII ff. Bud., *PP* 24, 4 and still survives as **ségiz ön** in NE Khak. In all other modern languages the form is **sekсен** or the like. **Xak. XI seksön** the number 'eighty'; originally **sekiz ön** 'eight times ten' and then joined together (*çu'ilâ wâhid*) *Kaş. I* 437: XIII *Tef. seksen* 'eighty' 267; XIV *Muh.* 'eighty' *sekze:n Mel.* 81, 15; *sekse:n Rif.* 187; *Xwar. XIV seksen* 'eighty' *Quth* 156; *Kıp. XIII ditto Hou.* 22, 15; *XIV ditto İd.* 53; *Bul. 12, 14*; *XV ditto Kav.* 39, 7; 65, 9 (*sekse:n*); *Tuh.* 60b. 10.

Dis. SGŞ

D sikiş Dev. N. (connoting mutual action) fr. **sik-**, 'copulation'. Survives in SW Osm. and no doubt elsewhere. **Xak. XI sikiş al-mucâma'a Kaş. I 369; *Kıp. XIV sikiş al-cimâ' İd.* 53.**

D 1 söğüş Dev. N. (connoting mutual action) fr. **söğ-**, 'cursing, abuse', and the like. S.i.a.m.l.g. w. minor phonetic changes. Uyğ. VIII ff. Man.-A *M I* 10, 19 (*oyun*); **Xak. XI söğüş al-sabb wa'l-tasâbb ma'a(n)** both 'abuse' and 'mutual abuse' *Kaş. I* 368; **KB** (there is little pleasure and much pain in governing a realm) **az ol öğgüçliş telimrek söğüş** 'there are few who praise and many more (who) abuse' 2148; **saran bolma artuk söğüş bulğa sen** 'do not be mean, you will receive much abuse' 4553; o.o. 239 (**öğdi**); 240, 260 (**körksüz**), etc.: XIII(?) *At. ajunka bu söğüş malâmat nelik* 'why these curses and reproofs to the world?' 453; a.o. 242 (**uzal-**); *XIV Muh. al-şatîma* 'a curse' **söğüş Mel.** 84, 12; **söğüş Rif.** 190; *Çağ. xv ff. söğüş duşnâm* 'curse, abuse' *San.* 245v. 28; *Kom. XIV* 'abuse' **söküş CCI**; *Gr.*

(D) **2 söğüş** 'roast meat'; morphologically obscure, but cognate to **2 söğül-**, q.v. Sur-

vives only(?) in SW Osm. **söğüş** 'roast meat'. **Oğuz XI söğüş** ('with -g-') *mâ yaşlıh l'l-şiwâ' mina'l-cidâ' wa'l-humlan* 'a kid or lamb suitable for roasting' *Kaş. I* 369; *Osm. xviii söğüş* . . . and, in *Rûmi, ğušt-i yaxni* 'cooked meat' *San.* 245v. 28.

Dis. V. SGŞ-

D sikiş- Co-op. f. of **sik-**; survives in SW Osm. and no doubt elsewhere. **Xak. XI er ura:ğut birle: sikişdi**: 'the man and woman copulated' (*bâda'a*); and both of them are described as active participants (*mucâmi*) by this word *Kaş. II* 107 (**sikişür**, **sikişme:k**).

D söğüş- (**söğüş-**) Recip. f. of **söğ-**; 'to curse, or abuse, one another'. S.i.m.m.l. w. some phonetic changes, SW Tkm. **söğüş-**. Uyğ. VIII ff. Man.-A **söğüşürler (VU) yontusurlar (sic)** 'they curse and threaten one another' *M I* 9, 15-16; **Xak. XI olar ikki: söğüşdi: tasâbbâ** 'those two cursed (or abused) one another' *Kaş. II* 107 (**söğüşür**, **söğüşme:k**); a.o. *II* 89, 13; **Çağ. xv ff. söğüş-** Recip. f.; 'to curse (or abuse, *duşnâm dâdan*) one another' *San.* 245v. 18.

D söküş- Co-op. f. of **1 sök-**; s.i.s.m.l. w. minor phonetic variations. **Xak. XI ol maña: to:n sökişdi**: 'he helped me to tear apart (*fi nağd*) the seams of the garment'; also used for helping to demolish a house (*fi hadmi'l-dâr*) (etc.); and also for competing *Kaş. II* 107 (**söküşür**, **söküşme:k**); a.o. *II* 90, 9-10 (**artukluk**).

Tris. SGŞ

D söğüşlüğ Hap. leg.?. P.N./A. fr. **1 söğüş**. **Xak. XI KB söğüşlüğ nelik boldı Dâhhâk utun** 'why was wicked Dâhhâk (universally) cursed?' 241.

Dis. SGZ

sekkiz 'eight'; like **ottuz, êkkiz**, q.v., and three other numerals it originally had a medial double consonant, but this is seldom written and in many languages not pronounced. S.i.a.m.l.g. with some phonetic changes (-k-/g-; -z/-s). Only(?) SE Türki **sekkiz**: SC Uzb. **sakkiz** preserve the -kk-. *Türkü VIII sekkiz* (for **sekkiz**) is common; VIII ff. including Man. and Yen. ditto: Uyğ. VIII ff. Man.-A: Man.: Bud.: Civ. ditto: **O. Kır. ix ff. ditto: Xak. XI sekkiz** the number 'eight'; it is an abbreviation (*taxfiif*) of **sekkiz Kaş. I** 365; a.o. *I* 437 (**seksön**): XIII(?) *Tef. sekkiz* 266; *XIV Muh.* 'eight' **sekkiz Mel.** 81, 8; **sekkiz Rif.** 186; **Çağ. xv ff. sékkiz** ('with -k-') *sekkiz Vel.* 288; **sekkiz** (spelt) 'eight'; also pronounced **sekkiz San.** 255r. 10; (on the -kk- see *zov. 9 ff.*); *Kom. XIV* 'eight' **sekkiz (sic) CCG**; *Gr.: Xiv. XIII* 'eight' **sekkiz Hou.** 22, 8; *XIV ditto İd.* 53; **sekkiz Bul.** 12, 11; *XV sekkiz Kav.* 65, 7; *Tuh.* 60b. 7.

Tris. SGZ

D sekizinc (**sekkizinc**) Ordinal f. of **sekkiz**; 'eighth'. As in the case of other Ordinals (see

üçünç) the *Suff.* gradually became *-inçli*; in some languages *-inçli*, fr. about XI; s.i.a.m.l.g. in those forms. Not well attested in the medieval period. *Türkü VIII ff. Man. seki-zinç* 'eighth (paraphr.) *Chuas. 156; a.o. M III 19, 4 (ii); Uyğ. VIII seki-zinç ay* 'in the eighth month' *Şu. E 5, 6; VIII ff. Civ. ditto in several documents in UŞp.: (Xak.) XIII(?) Tef. seki-zinç 266 (under seki-z); Xwar. XIV seki-zinç (sic) Qutb 156; Kom. XIV seki-zinç CCG; Gr.*

Mon. SL

1 *sal*: 'a raft', prob. specifically one made of timber, see 2 *ta*:r. S.i.a.m.l.g., in SW Tkm. *sal*:l. See *salla*:-. *Xak. XI sal*: *al-'am'd bi-ma'nā tar* 'a support' in the (same) sense as *ta*:r *Kaş. III 156; Çağ. xv ff. sal* 'a thing used for crossing rivers'; they fasten timbers together and launch them on to the water and they do not sink; with it they cross the water *Vel. 278 (quon.)*; *sal* 'a thing constructed of wood and reeds on which they sit and so cross deep rivers' *San. 235v. 26 (quon.)*; *Kıp. XIV sal*: 'poles (*idān*) put together and tied'; one climbs on to it on a river (*al-bahr*), and so crosses from one side to the other; an (Ar.) word for it is *al-tauf* (properly 'a raft of inflated skins') *Id. 59.*

VU?F 2 *sal*:l Hap. leg.; 'lacquer'. Prob. a l.-w., ?Togharian or Indian, not Chinese. Cf. 1 *sr*. *Xak. XI sal*: *lu-zicāt tuttaxad mina'l-ğirā* 'viscous substances made of glue'; they are smeared on Chinese and other wooden bowls (*al-ğisā*); then they are carved (or painted)?, *yunqaş 'alayhā* *Kaş. III 157.*

VU *sil*:l Hap. leg.; 'abstemious'. *Xak. XI sil*:l *kiş*: 'an abstemious (*qatin*) person', that is one who dislikes (*yu'āf*) eating all (sorts of) food; *sil*: 'a horse which eats sparingly' (*qalihu'l-'i-tilāf*) *Kaş. III 134.*

so:l 'left' (opposite to 'right'). S.i.a.m.l.g.; SW Tkm. *so*:l. See *soltun*. *Uyğ. VIII ff. Bud. sol közi* 'his left eye' *Suv. 595, 12; sol atsız erpek* 'the left ring finger' *TT V, p. 16, Note A 54, 6; Xak. XI so*:l *eliğ* 'the left (*al-yusrā*) hand' *Kaş. III 134; a.o. I 72 (eliğ) KB solindin* 'in his left hand' 772; *soluğdin tamu orni* 'the position of hell is on your left' 917; a.o. 4056: XIII(?) *Tef. sol* 'left' (side) 273; *xiv Muh. al-yadu'l-yusrā* (in Turkistan) *so*:l *eliğ*, (in our country) *şo*:l *eliğ Mel. 7, 15; Rif. 79; yasār* 'to the left' *so*:l *el 14, 10; 90; Çağ. xv ff. sol şol taraf Vel. 209 (quon.)*; *sol cāmb-i çap* 'the left side' *San. 246r. 17 (quots.)*; *Xwar. xiv ditto Qutb 158; Kom. xiv* 'left; on the left' *so*:l *CCI; Gr.: Kıp./Tkm. xiv şol al-şamāl* 'left' in Tkm.; also called *şağ* and *şon Id. 59 (şağ)*, the Tkm. word for 'right', is an obvious error; *soğ (sic)* a Sec. f. of *so*:l, prob. due to the influence of *oğ* 'right', is noted in NW Krim, *R IV 533*); *şamāl şolda: Bul. 14, 5; xv şamāl şol Kav. 35, 4; Tuh. 21a, 7; yasār şol do. 39a, 9; 73b, 8.*

sō:l 'the juice in meat; lymph'; survives in NW Kk., Nog. *sō*:l; *Kaz. sül. Uyğ. VIII ff. Bud. (demons) sō*:l *aşlığlar* 'who eat serum or lymph' *U II 61, 10; a.o. U III 41, 0-1 (ii) (kabar-); Xak. XI sō*:l 'the juice (*al-ruṭba*) in a tree or meat'; hence one says *sō*:llüğ *et* 'meat which has not been thoroughly cooked, so that traces of blood remain in it' *Kaş. III 134 (prov., see kađıy).*

Mon. V. SL-

sal- basically 'to move (something *Acc.*), to put into motion', with some implication of violent motion, and a wide range of extended meanings. S.i.a.m.l.g. as a *Trans.*, *Intrans.*, and *Aux. V. Cf. kemiş-*. *Uyğ. VIII ff. Bud. bōdüyü kolın sala* [gap] 'dancing and waving her arms' *U II 24, 4; Civ. bu üç* [gap] *birgerü salıp kayinturup içgü* 'stir these three . . . together, boil them, and drink them' *H I 193-4; (in an agreement for the lease of a vineyard, after a list of various taxes on it) biz salmazbiz tēp biz Budaşirli Baxşıka tapşurup berdimiz* 'we are not responsible for paying them; we have handed them over and entrusted them to Buddhaşiri Baxşı *UŞp. 14, 15-16; a.o. TT VII 42, 5 (beltir): Xak. XI ol mağa; to:mın saldı*: 'he waved (*lama'a*) his garment at me'; and one says *ol mağa: kişide: altun saldı*: 'he made me spend (*axraca l*) money on the man'; and *suv yiğa:çığ saldı*: 'the water washed away (*laqaṭa*) the wood' (etc.); also used when a man signals (*awma'a*) with his hand from afar *Kaş. II 24 (salar; salma:k): XIII(?) At. takaburnı yērdin salıp* 'drive pride away from the place' (and cling to humility) 267; *isizlikdin öznü şıgaru salıp* 'drawing yourself aside from wickedness' 366; *xiv Muh. (Mel.) abla'a* 'to cause to swallow'; (*Rif.*) *ablağa* 'to bring (to a place)' *sa*:l- 21, 11; 102; *ba'ata* 'to send' *sa*:l- 24, 1; 105; *walā* 'read *walā* 'to release', see *al-taxliya*) *sa*:l- 26, 1; 108; *al-taxliya şalmaq* 36, 1; 121; *Çağ. xv ff. sal(-mak, etc.) sal-*; also used for *yirek oynaması* 'of the heart, to palpitate', and *harakat ve idğirāb* 'to move, agitate' *Vel. 276 (quots.)*; ditto also in the meaning of 'acz' 'to be weak, incapable(?)' 277 (quon.); *sal- andāxtan* 'to throw', and *idğirāb hardan* 'to agitate', and *muđtarib sāxtan dil* 'to make the heart palpitate'; in the last meaning it is both *Trans.* and *Intrans.* but cannot be used without the word 'heart' *San. 232v. 24 (quots.)*; *Xwar. XIII sal-* 'to throw' *Ali 31; xiv sal-* 'to put, put down, throw down', etc. *Qutb 152; MN 165, etc.: Kıp. xiv şal- arsala* 'to send' *Id. 59; xv ramā* 'an *ğayri*'-*qaws* 'to throw' (but not 'to shoot' an arrow) *şal-* (*fbirak-*) *Kav. 74, 2 (but 'to shoot' an arrow at-); ramā (birak-)* *kemiş-* *şal-* (*fyik-*) *Tuh. 17a. 13; laqqaḥa* 'to throw' *şal-* (*fbirak-/kemiş-*) *do. 22a. 10; Osm. xiv ff. sal-* is noted with eleven different meanings *TTS I 595; II 786; III 592; IV 657.*

PU *sil-* basically 'to rub (something *Acc.*); to wipe' (often with the connotation of wiping

clean), with various extended meanings like 'to smear (plaster or mud) on to (a building); to massage; to caress, stroke'. Most modern forms have back vowels and are Dis.: NE Sag. *sila-* 'to smear, plaster'; Tüml. 'to rub' *RIV* 652: SE Türki *sila-* 'to caress, stroke; to rub, rub down; to flatter' *Jarring* 273; NC Kır. *sila-* 'to stroke, caress'; Kzx. *sil-* (?*sila-*)/*silan-* 'to rub off; to strip (flesh from bones); to smear; to massage': SC Uzb. *sila-* 'to smoothe, stroke': NW all languages *sila-* 'to stroke, caress; to massage; to smear': but SW Az., Osm. *sil-*; Tkm. *sıl-* 'to wipe, polish, clean, erase'. As the word is omitted fr. *Kaş.* and the only early der. f.s are *sılığ*, and perhaps *sılı*; q.v., it is uncertain whether it was originally *sil-* or *sılı-*, but it certainly had front vowels. Uyğ. VIII ff. Bud. *türtüngü silip* 'rubbing on ointment' *U II* 40, 106-7: (*Xak.*) XIV *Muh. mahâ* 'to erase' (VU) *sil-Mel.* 31, 7; *Rif.* 115 (*masaha* ('to wipe') *va mahâ*); *masaha yadahu* 'to wipe the hands' *sile-*: 115 (31, 5 éli: *sürt-*); *al-mash silmak* (unvocalized) 121 (only): Çağ. xv ff. *sıl-* (so spelt) *pâk kardan* 'to cleanse' *San.* 255r. 13: *Xwar.* XIV *sil-* 'wipe, wipe away' *Qutb* 157 (note form *silğeymen*), 164 (*sila-* in error): *Kıp.* XIII *masaha sil-* *Hou.* 33, 13: XIV ditto *Id.* 53; *masaha va mahâ sil-* (-mek) *Bul.* 81r.: xv *masaha sil-* *Kav.* 9, 21; 74, 1; *Tuh.* 25b. 13.

sol- See *soluş-*.

Dis. SLA

VUD *sılı*: Hap. leg.; the *sin* has a *fatha* in the MS., but if *al-miṣyan* (in the MS.), a word not contained in the ordinary dicts., means, as morphologically it should, 'a mason's trowel' or the like, this is best explained as a Dev. N. (Conc. N.) in -i: fr. *sil-*. *Xak.* XI *sılı*: *al-miṣyan Kaş.* III 233.

Dis. V. SLA-

D *salla-*: Den. V. fr. 1 *sal*: 'to put (people) on a raft'. This V. has been plausibly restored in Uyğ. VIII *Şu. S* 1, see *altın*. It has no connection w. SW Osm. *salla-* 'to swing, shake, hold in suspense', and the like, which is an irregular der. f. of *sal-*.

DF *sola-*: Den. V. fr. *so*: lit. 'to chain, fasten with chains', metaph. 'to interlock'. N.o.a.b. Uyğ. VIII ff. Bud. *PP* 31, 5-6 (*so*); *TT V* 8, 55 (çirtirli): Civ. (then that mucus dries like clinging mud) [gap] a:kağ yollarıda: *solap kodor* perhaps '[the disease] fixes and deposits [mucus] in the respiratory passages' *TT VIII* 1.7.

S *sula-* See *suvla-*.

D *süle-*: Den. V. fr. *sü*: 'to campaign'. Common in Türkü, but otherwise n.o.a.b. Türkü VIII *süle-* and the syn. phr. *sü: süle-* occur nearly thirty times in *I, II, T*, e.g. *İlgerü: şanturç yazı:ka: teği: süledim* 'I campaigned eastwards as far as the Shantung plain' *I S* 3; *sü: sülepen* 'making cam-

paings' (he subdued peoples in every direction) *I E* 2, *II E* 3: Uyğ. VIII ff. Bud. (if I have deprived other people of their lives) *sü sülep* 'by making campaigns' (putting on armour, etc.) *U II* 78, 30; 86, 47; *TT IV* 10, 12: Civ. *sü sülemek* is the name of a hexagram *TT I* 31: *Xak.* XI *beg yağı:ka: süle:di*: 'the *beg* campaigned against (*ğaza*) his enemy'; originally *süle:di*, then the -ü- was shortened *Kaş.* III 271 (*süle:r*, *süle:leme:k* (sic); verse): (XIV *Muh.* (?) *süle-*: is entered in the margin against *habasa* 'to make prisoner' *zında:nlai-* (Pe. l.-w.) in *Rif.* 107).

Dis. SLC

(D) *sa:ıç*: Hap. leg.; N.A.g. meaning 'cook', but there is no appropriate word **sa:l*: to provide a basis for it. *Xak.* XI *sa:ıç*: *al-maṣbaxi fi aṣli'l-luğa* originally 'cook'; thence 'a large kitchen knife' (*şafıratul-maṣbaxi*) is called *sa:ıç*: *biçe:k Kaş.* III 442.

Dis. SLD

D *soltun* Den. Adj./Adv. fr. *so:l*; lit. 'situated on the left'; in the early period also, as a Cardinal Point, 'in the east' in the south-oriented system. Uyğ. VIII ff. Bud. *soltun* 'in the east' *TT VI* 94-5 (*oḡtun*); *soltun yıpaç* 'on the left' *X* 159: Civ. *soltın başı* 'the left side of the head' *TT VII* 34, 6; o.o. *do.* 9 ('ear'); *do.* 12 ('eyebrow'): *Xak.* XI *KB* (God is neither behind nor in front) *nâ soldın oḡun* 'nor to the left or right' 18.

Dis. V. SLD-

PUD *solat-*: Hap. leg.; occurs in a text which certainly contains transcription errors; in the same line *yağak* was transcribed *yasak*. The meaning is within limits clear, but although the word can hardly be a Caus. f. of *sola-*: it is hard to make an alternative suggestion. Uyğ. VIII ff. Bud. (if a man erects a monastery the size of a nutshell (see *yağak*) and) *buğ-day evinince burxan körkindin solatsar* 'adorns it(?) with a statue of Buddha the size of a grain of wheat' (and puts in it a reliquary the size of one seventh of a perilla seed) *Pfahl.* 6, 6.

D *sület-* (*sü:let-*) Caus. f. of *süle-*: 'to launch (troops) on a campaign' and the like. N.o.a.b. Türkü VIII *on ok süsün sületdim* 'I sent out the army of the On Ok (Western Türkü) on a campaign' *T* 43; *xağanımın* (sic) *sületdimiz* 'we persuaded my *xağan* to start a campaign' *T* 53.

D *saltur-*: Caus. f. of *sal-*; s.i.m.m.l.g. w. minor phonetic changes (-t/-d-, -u/-ı-) and the same wide range of meanings as *sal-*. Uyğ. VIII ff. Bud. *burxanlarğa saçığ töküük salturup* 'have offerings and libations put (or thrown) before the Buddhas' (and give food to the spirits) *TT VII* 25, 7-8: *Xak.* XI (after Oğuz phr.) *ol maṣa: yeñ salturdi*: 'he ordered someone to wave a sleeve at me' (*hattâ alma'a bi-kumma ilayya*); also used for

ordering someone to throw (*bi-tarh*) something *Kaş. II 187 (salturur, salturmarak): Oğuz XI ol meni: aqar salturdu: amara bi'l-iḥāla li' alayhi* 'he ordered me to make a payment to him (?) *Kaş. II 187 (followed by Xak.): Osm. xv saldur-* 'to cause (someone) to abandon or give up (something)' *TTS IV 655.*

Dis. SLĠ

D *salıġ* Dev. N. fr. *sal-* (this, rather than *salık*, was prob. the original form) with a wide potential range of meanings. In the early period it meant some form of tax, and was the common word for 'tax' in the Golden Horde, see Caferoğlu in *TM IV*, p. 41. It survives in this sense as *səlīk* in SE Tar. *R IV 359; 'Türki BŞ 386. Uyğ. VIII ff. Civ. borluknuḡ negü kim salıġı zakātı bolsar* 'whatever taxes and poor-rates (Ar. l.-w.) fall on the vineyard' *USp. 2, 8; salıġ bėrgü bolmış üçün* 'because they have become liable to pay taxes' *do. 25, 7; o.o. do. 14, 14 (basıġ); 30, 5(?) (Xak.) XIV Rbğ. salıġ bėr-* 'to point out' (of the hand) (a route); lit. 'to give a wave' *RIV 359 (quotn.): Çağ. XV ff. salıġ/salık (1)* 'a government assessment (*tawcih-i mulki*) imposed on a country for (the pay of) a mercenary army' (quotn.); (2) *sırāġ wa nişān* 'a sign or mark' (quotn.); (3) *harba* 'weapon of war' (Pe. quotn.) *San. 234r. 14: Osm. XIV salık (1)* 'news, information'; (2) 'some kind of weapon', and *salık/salu ver-* 'to point out, indicate'; in several texts *TTS I 593; II 784; III 591; IV 655.*

D *solak*: prob. Dev. N./A. fr. **sola-*: Den. V. fr. *so:l*; lit. 'situated on the left' or the like. Prob. the origin of Mong. *soloġay* 'left, left hand; left-handed' (*Kov. 1401, Hattod 343*). Survives for 'left-handed' in SW Osm., but all other languages seem to use some form of the Mong. word in this sense. 'The Kip. XI meaning, not recorded elsewhere, seems to mean literally 'the organ on the left'; *Kaş.*'s etymology is, of course, preposterous. *Kip. XI solak*: 'the spleen' (*al-tihāl*); the *s-* is altered from *t-* (i.e. in *tala:k, q.v.*); this is like the (Ar.) word *sitt* for *sids* and *fast* for *ḥass* (another example quoted) *Kaş. I 411: (Kip. xv?) al-a-sar* 'left-handed' *şolaġay* in text, *şolak* in margin in second (?SW) hand *Tuh. 4a. 4: Osm. XVI ff. solak* (metaph. for) 'a personal bodyguard of the Sultan'; in several texts *TTS II 832; III 634; IV 699; XVIII solak* in *Rümi*, 'a man who uses his left hand' *San. 246r. 19.*

S *suluk* See *suvluk*.

D *salġa*: Hap. leg.; Dev. N./A. fr. *sal-*. *Xak. XI salġa*: at 'a restive (*camū*) horse' *Kaş. I 425.*

D *salkım* occurs in two quite different meanings (1) 'cold; hoar-frost', and the like, and rather later (2) 'something pendulous, a bunch of grapes, ear-rings', and the like. In the first sense it is syn. w. *sarkım, q.v.*, which is prima facie a N.S.A. fr. *sark-*; but *sark-* means 'to

hang limply' and the like, so is semantically the basis of *salkım* in its second sense. On the other hand this is also one meaning of *salın-*, *q.v.* The explanation is perhaps that **salk-*, a der. f. in *-k-* (Intrans.) of *sal-*, also meant 'to hang limply' and is the basis of *salkım* in its second sense, and that *sark-* and *sarkım* are Sec. f.s of these words. But the connection between *sal-* and its derivatives and 'cold' is obscure. *Salkım* in the sense of 'a bunch of grapes', and the like, survives in NW Kk. *solkım*: SW Az. *salkım*; Osm., Tkm. *salkım*; it does not survive in the sense of 'cold', but the cognate form *salkın* s.i.a.m.l.g., in NE Alt., Tel. for 'a violent (cold) wind', elsewhere for 'cool', or 'cold' (weather). *Uyğ. VIII ff. Civ. (hoil a few dry siri) bir keçe taştın salkımka tēġürüp* 'expose them one night out of doors to the cold' (and the next day take them and reduce them to ashes) *HI 178: (Xak.) XIII(?) Tef. salkım* 'a bunch (of fruits)' 261 (*salġum* 'a mirage' is a Sec. f. of *salkım, q.v.*): *Çağ. XV ff. salkım* (spelt) *xāsa-i anġūr* 'a bunch of grapes' and the like, in Ar. *'unqūd San. 234r. 10: Xwar. XIII salkum* 'a bunch of grapes' *'Ali 52: Kom. XIV 'bunch of grapes' salkum; 'cold' wind' salkun (sic) CCG; Gr. Kip. XIII al-'unqūd mina'l-'anab wa ġayrihi salkum: Hou. 8, 1: XIV salkum ditto; and one says bir şalkum üzüüm yēdim* 'I ate one bunch of grapes' *İd. 59: XV 'unqūd şalkım Tuh. 25a. 11: Osm. XVI ff. salkım* 'pendulous ear-rings' in several phr. *TTS I 594; IV 656.*

Mon. V. SLG-

silk- 'to shake (something Acc.)'; s.i.a.m.l.g. as *silk-/silik-/silki-*. *Uyğ. VIII ff. Bud. Sur. 490, 17 (çan): Xak. XI er yığaç silkd:* 'the man shook (*naḡada*) the tree' *Kaş. III 422 (silker, silkme:k): XIII(?) Tef. silik-* 'to shake' 269; *XIV Muh. naḡada silkit-* (for *silki-*) *Mel. 31, 15 (only): Çağ. XV ff. silk-* (spelt) *taġāndan* 'to shake, shake off' *San. 255v. 21: Kom. XIV ditto CCI; Gr. Kip. XIII naḡada silik- Hou. 36, 3: XIV silk- naḡada İd. 53; ditto (but silik- before Suffs. beginning w. consonants) Bul. 83r.: XV naḡada mina'l-'naḡd silk- Kav. 76, 2; Tuh. 37a. 9.*

Dis. SLG

D *siliġ/silik(?)* Dev. N./A. fr. *sil-*; 'clean, pure, smooth', and the like, lit. and metaph. The original form (or forms?) is uncertain. The only certain early *-k* is in *Türkü* and there the second vowel is not marked and might have been *-ü-*. Medieval and modern forms like *sili:* point to *-g*, Osm. *silik* to *-k*. Both forms may have existed, but if so were syn. *Türkü VIII (VU) silik kız oġlın* 'their pure (i.e. virgin) daughters' *I E 7, 24; II E 7: Uyğ. VIII ff. Bud. (the lay sister) Tepriken tēġin (PU) siliġ terken kunçuy teyrim P.N. Pfahl. 6, 4: Xak. XI (PU) siliġ er al-raculul'-zarifu'l-naġiyu'l-hasamul-laḡifu'l-halām* 'a man who is graceful, clean, good-looking, and a witty speaker' *Kaş. I 390: KB siliġ par-*

ticularly in the apostrophe **ay siliğ** is common; it consistently rhymes w. words ending in -ğ, **billğ**, **tilğ**, **ğğdillğ**, etc.; 42 (**kılık**), 43 (**alçak**), 75 (1 oku:-), 527 (**saiv**), 956 (**akru:**), 2072 (1 ðiz), etc.: XIII(?) *At. uluğka kiçigke siliğ* (or **silik**, *sic*, MSS. vary) **kıl sözüñ** 'speak honestly to great and small' 356: XIV *Muh. (?) al-nazif* 'clean, pure' **si:li:ğ**, quoted as a word ending in -ğ *Rif. 77* (only): **Çağ. xv ff.** **siliğ** (*sic*) **pāk wa bi-ayb** 'pure, faultless' (also an abbreviation of **isiliğ** 'hot') *San. 256r. 7* (quotns.): **Kom. xiv** 'pure' **sili CCG**; *Gr.*: **Kip. XIII Ay sili:** 'clear (*nazif*) moon'; P.N. of slave girl *Hou. 30, 18*: **xiv siliik** (MSS. *selik*) *al-şābhūl-zarif* 'a graceful boy' . . . **sili:** *malmūs* (?), MS. *malmās* 'smoothed' *Id. 53*.

PUD sülük Hap. leg.; if correctly so transcribed perhaps A.N. (Conc. N.) fr. **sū:** meaning 'army horses'. It is obviously not **sülük** 'a leech' first noted in **Çağ. xv ff.** *San. 246r. 26*: **Kip. XIII Hou. 7, 6**: **xiv İd. 53** and s.i.s.m.l. **Xak. XI KB** (from the stock-breeders come food, clothing) **mīngū** at **ađđır sülük** 'riding horses, stallions, army horses(?)' (and load-carrying baggage animals) 4441.

D sö:llüg Hap. leg.; P.N./A. fr. **sö:l**; 'juicy' (meat, etc.). **Xak. XI Kaş. III 134** (**sö:l**); n.m.e.

D silkim Hap. leg.; N.S.A. fr. **silk-**; lit. 'a single act of shaking'. The word, with **seplik**, also Hap. leg., occurs in the guide to good table manners. A translation can only be conjectural. **Xak. XI KB** (stretch out your right hand and pronounce the name of God; your food supplies will increase and you will become rich. Do not stretch out and take a meat ball opposite someone else; take whatever is opposite you and eat it. Do not draw a knife and pick up a bone on it) **ayı bolma kovdaş nā silkim seplik** 'do not be excessively quarrelsome (?); Hap. leg.) or upset the table-ware' (?) 4599 (this would be easier if a corruption of **yā silkme** could be assumed).

Dis. V. SLG-

D silktür- Caus. f. of **silk-**; 'to have (something *Acc.*) shaken', etc. S.i.s.m.l. **Uyg. VIII ff.** *Bud.* (then the officials) **kañcanabati balıkta çuğ silktürüp** 'had a bell (or gong, Chinese l.-w.) sounded in the city of Kañcanavati' *U III 29, 13-14*.

D silkin- Refl. f. of **silk-**; s.i.s.m.l. as (1) *Intrans.* 'to shake, shiver'; (2) *Pass.* 'to be shaken'. **Xak. XI er to:nin silkindi:** 'the man busied himself shaking (*naşđ*) his garment'; and one says **er silkindi: iğsa'arra cildü'l-insān** 'the man's skin quivered'; and **tevey silkindi:** 'the camel was restless' (*intafađa*) *Kaş. II 246* (**silkinür-, silkinmek;** prov.): **Çağ. xv ff.** **silkin- tagānda şudan** 'to be shaken' *San. 256r. 1* (quotn.): **Xwar. xiv ditto Qutb 158**: **Kom. xiv ditto CCG**; *Gr.*: **Kip. xv intafađa silkin-** *Tuh. 6b. 4*.

Tris. SLG

PUD siliğlik A.N. fr. **siliğ/silik**; 'cleanness, purity', and the like, lit. and metaph. **Xak. XI KB** (a man must have gentleness) **ham siliğlik kerek** 'and purity' (or honesty?); understanding and knowledge) 326; (*Aytoldi* started to speak placidly, and said what he had to say) **siliğlik bile** 'with honesty (or sincerity?)' 584: **xiv Muh.** (as an example of (1) *yā* representing -l-; (2) *kāf* representing -ğ-) *al-nizāfa* 'cleanness, purity' **si:lil:ğli:k** *Mel. 5, 18; 6, 9; Rif. 76, (77 see siliğ)*.

Tris. SLM

D sola:muk Hap. leg.; prob. Dev. N./A. fr. ***sola:-**, cf. **sola:k**. **Xak. XI solamuk al-a'sar mina'l-riçāl** 'a left-handed man' *Kaş. I 487*.

Tris. V. SLM-

D salımlaş- Hap. leg.; Recip. Den. V. fr. ***salım**, N.S.A. fr. **sal-**. **Xak. XI anıñ birle: salımlaşdı: cādalahu wa mārāhu** 'he contended with him and opposed him stubbornly' *Kaş. II 258* (**salımlaşur, salımlaşmak;** see note on **konuklaş-**).

Dis. SLN

D salğu: Hap. leg.; in a section headed *fa'lā* for words containing -ğ-; crisis of ***salıñgu:** Dev. N. (N.I.) fr. **salın-**; 'a sling'; in most modern languages 'sling' is some form of **sap-ğan**, not an ancient word, but in NC *Kır. salmor* Dev. N. fr. **sal-w** SUFF. -**mor-**, prob. Mong., see *Studies*, p. 203. **Xak. XI salğu:** 'a sling (*al-xaddāfa*) used to throw pebbles' (*al-ħaşā*) *Kaş. III 379*.

Dis. V. SLN-

D salın- Refl. f. of **sal-**; s.i.s.m.l.g. with a wide range of meanings. **Uyg. VIII ff.** *Bud.* (of a dying man) **altın erini boş bulup kodı salınsar** 'when his lower lip becomes loose and hangs down' *Suv. 595, 17*; (of a corpse; the stomach bursts and) **bağirsukları salınıp** 'its entrails hang out' *TT X 548-9*: **Xak. XI yinçü: kula:ktin salındı:** 'the pearl hung (*tadallā*) from the ear'; also used of anything that was hanging from something *Kaş. II 154* (**salınur-, salınmak;**) *KB* (fulfil God's commands and offer Him your service) **uçup kir sarayka erejin salın** 'fly (i.e. die?) and enter the palace (of heaven) and grasp(?) its happiness for yourself' 3672; a.o. 118 (**kükjek**): XIII(?) *At. takabbur libāsın keđip tap salın* 'if you are wearing the garment of pride quickly cast it off' 277; **aya artak işliğ sevinçin salın** 'O man whose deeds are corrupt, cast away your pleasure in them' 413; **Tef. şādlik üze salınu salınu** 'giving themselves over to joy' 261: **Çağ. xv ff. salın-/salıl- andāxta şudan** 'to be thrown' *San. 233v. 5* (quotns.): **Xwar. XIII ditto 'Alı 33**: **Kom. xiv** 'to be suspended, to hang (*Intrans.*) **salın- CCG**; *Gr.*: **Kip. xiv şalın- itarsala** 'to hang down' *Id. 59*: (xv **salın-** in a second (SW?) hand in the margin against *tadallā Tuh. 5a. 9*

and *ta'allāqa* 'to be suspended' *do.* 10a. 11): **Osm.** XIV ff. **salın-** (1) 'to sway, wobble'; (2) 'to be suspended'; (3) 'to be thrown (into something *Dat.*)'; c.i.a.p. *TTS II* 785; *III* 592; *IV* 656.

Tris. SLN

D salındı: Intrans./Pass. Dev. N./A. fr. **salın-**; survives in SW **Osm.** **salıntı** 'a swell at sea; swaying about'. **Xak. XI salındı:** otuğ 'firewood which a flood has thrown up (*laqa-tahu*) on the bank of a river': **salındı:** ne:ğ 'anything thrown away' (*al-maṭruḥ*); **salındı:** (*MS. sol.ndi:*) 'a man's plait of hair' ('*arf*, ?read '*urf*'), derived fr. the phr. **salındı:** ne:ğ 'the thing hung down' (*tadallā*), it means 'permanently hanging down' (*abadā(n) mutadallī*), an incorrect word (*luḡa ḡayr faṣiḡa*) *Kaṣ. I* 449.

Tris. V. SLN-

D salıntur- Caus. f. of **salın-**; s.i.s.m.l., usually w. much the same meaning. **Uyğ.** VIII ff. Bud. (the maral deer) **tillerin salınturup** 'hanging out their tongues' *UIV* 34, 71.

D salıu:la- Hap. leg.; Den. V. fr. **salıu:**; vocalized *salıu:la-* in the *MS.*, but this seems to be an error. **Xak. XI üzüm salıu:la:du:** 'the grapes hung (*tadallā*) from the vine trellis'; and one says **er itıḡ salıu:la:du:** 'the man threw a missile (*ramā* . . . *bi-qıdāfa*) at the dog' *Kaṣ. III* 410 (**salıu:lar**, **salıu:la:ma:k**).

Dis. V. SLŞ-

D salış- Recip. f. of **sal-**; s.i.s.m.l. w. a wide range of meanings. **Xak. XI ola:r İkkı: ye:ğ salışdı:** 'those two waved (*lama'a*) their sleeves at one another'; also used when they grasped one another by the shoulders (*axada* . . . *ataf*) in wrestling and pushed one another right and left; the original meaning is shaking (*naḡd*) garments, etc. at one another *Kaṣ. II* 109 (**salışu:r**, **salışma:k**).

D soluş- Co-op. f. of **sol-** 'to wilt, wither'. *Sol-* with the same meaning s.i.m.m.l. but is not noted earlier than *Xwar. XIII 'Alı* 40; *XIV Qutb* 158; *MN* 349, etc. **Xak. XI ya:ş soluşdı:** 'the vegetables (etc.) withered' (*dabala*); also used of any vegetable or fruit when it has lost its freshness (*dahabat tarawatuhu*) *Kaṣ. II* 109 (**soluşu:r**, **soluşma:k**).

Mon. SM

se:m not an independent word but a jingle w. **em** in the phr. **em se:m**, n.o.a.b. **Uyğ.** VIII ff. Bud. **üküş türlüḡ em sem** 'many kinds of remedies' *TT VI* 264-5; **Xak. XI 'a remedy' (al-'ilāc)** is called **em se:m**; **se:m** is not used alone (*yufrad*) but (only) in the *Hend.* (*yuz-dawac*) *Kaṣ. III* 157; a.o. (**em sem**) *I* 407, 28; *XIII(?) Tef. em sem* 'remedy' w. **Osm.** XIV to XVI (only) ditto, common *TTS I* 267; *II* 381; *III* 252; *IV* 296.

sı:m alliterative Pref.; see **sı:m simra:k**.

süm alliterative Pref. in **Oğuz XI; Kaṣ. I** 338 (**süçig**).

Dis. SMA

VUF soma: Hap. leg.; prob. a Chinese phr., the **-ma:** may be *mai'mo* 'wheat' (*Giles* 7,602). **Xak. XI soma:** the word for 'sprouting wheat' (*hinta minabhata*); it is dried and ground and made into porridge (*al-'aşāyid*) or bread; also 'sprouting barley' (*al-ṣa'ir*) which is made into beer (*xamir'u-l-fuqqā*) *Kaṣ. III* 234.

Dis. SMD

VU?F samda: Hap. leg.; prob. a corruption of some form of Greek *sandalion* which is a l.-w. in several Oriental languages. **Çiğli XI samda:** *al-şandalu'lladī yulbas* 'a sandal' which is worn (i.e. not 'sandal-wood') *Kaṣ. I* 418.

D simta:ğ Dev. N./A. fr. **simta:-**; 'negligent, negligence'; n.o.a.b. **Uyğ.** VIII ff. Bud. (of inferior men) Sanskrit *pramattānām* 'of the negligent, careless' **simta:ğlar:ınnıḡ** *TT VIII A.2*; a.o. *UI* 58 (mis-spelt *şimtaḡ*).

?F samdu:ğ Hap. leg.; prob. a Chinese phr., *san tui*. **Xak. XI samdu:** 'the word for any food which is somewhere between (*ta'am mu'tadil*) hot and cold, as suits its character' *Kaṣ. III* 240.

Dis. V. SMD-

simta:- 'to neglect, be careless about (something)'; l.-w. in *Mong.* as *şimta-* (*Kow.* 1507)/*şimda-* (*Haltod* 379), where, no doubt owing to a misunderstanding of some Buddhist text, it means 'to hasten, make great efforts, do one's best'. N.o.a.b. **Uyğ.** VIII ff. Bud. (evil-doers must be rounded up and arrested) **ya:şmaz kemişip simtap boş ıdsar** 'it is not seemly to disregard or neglect them and let them go free' *Suv.* 561, 12-13; o.o. *UI* 58.

D simta:l- Pass. f. of **simta:-** used as Intrans.; 'to be negligent, careless'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *apramādavişayes-min* 'in this region of non-negligence' **simta:l-ma:ma:kı** [gap] *TT VIII A.2*; a.o. *do. E.23*; **nom ermezde yorıdacı simtal-mışlar** 'those who behave irreligiously and are negligent' Radloff, *Kuan-ki-im Pusar* 71, 16.

Tris. SMD

D simta:ğsız Priv. N./A. fr. **simta:ğ;** 'free from neglectfulness, or idleness'. N.o.a.b. **Uyğ.** VIII ff. Man. (they observed your commandments) **simta:ğsız köpüllün** 'with a mind free from neglectfulness' *TT III* 131; o.o. *do.* 148; *IX* 46; Bud. (at that time they become) **simta:ğsız köpüllüḡ; simta:ğsız bolmıḡta kén** 'after having become free from neglectfulness' (they can achieve all good things) *Maitrisimit fragment, TT III*, p. 30, note 131, 2; a.o. *Suv.* 247, 14-16 (2 örüg).

Dis. SMG

simek this word and **simekle:-** raise some difficulties. Malov in *Pamyatniki drevnetyurkskoi pis'mennosti*, Moscow-Leningrad, 1951,

p. 420, suggested w. refce. to *Suv.* 5, 2 that it was identical w. Çuv. *çimëk* (*syimek*) and meant 'funeral feast'; but that word is merely the Çuv. equivalent of *yemek* 'food' and is quite irrelevant. In the vast majority of cases *simek* is used in the Hend. *arığ simek* and seems to mean 'copse', forest, jungle', or the like. In *Suv.* 602, 7 it is used by itself and cannot have this meaning. *Semekle-*, so spelt, in *Suv.* 5, 2 may be a different word. Uyğ. VIII ff. Bud. *arığ simek U III* 10, 13-14 etc. (2 *arığ*); (on the banks of that river a large crowd of fishermen had collected and) *balık tartğu simekin kılurlar ertü Suv.* 602, 7-8 (for continuation see 2 to:ğ) meaning obscure, possibly 'and had made scoops(?) to catch the fish', see *simekle-*.

Tris. V. SMG-

D *simekle-*: Den. V. fr. *simek*, q.v.; n.o.a.b. Uyğ. VIII ff. Bud. (he died . . . the people in the house) *uluğ yığıt sıgt kılıp ölüğüg semekleğell [. . . éltmezken] üç küñ ertip ba[r]dı. törtünç küñ . . . Suv.* 5, 1-4 (text restored by *Rad.*) the meaning suggested by Malov, op. cit. above, is 'raised loud lamentations; three days passed and they had not yet succeeded in burying the corpse. On the fourth day . . .'; in this context *semekle-* might mean 'to carry out (to burial)' or the like; (after the passage quoted under 2 to:ğ; it was impossible to block up that outlet quickly. Seeing this he thought 'when this outlet was broken up, a deep channel formed') *inçip yüz miñ kişiler birle simeklep terk tavrasar üç ayka teği yeme bütürgülük iş ermez* 'so if a hundred thousand men together hurried to scoop up (earth) (?) the work of blocking it up could not be done within three months' *do.* 602, 15-18.

Dis. SML

VUD *sumlım* N.S.A. fr. *sumlı-*; n.o.a.b. **Xak. XI** *sumlım tat* 'a Persian who is completely ignorant (*lā ya'rif* . . . *albatta*) of the 'Turkish language'; and anyone who does not know Turkish is called *sumlım Kaş. I* 486; a.o. *II* 347 (*sumlıt-*).

Dis. V. SML-

D *semle-*: Hap. leg.; Den. V. fr. *se:m*, used only in the Hend. *emle-*: *semle-*. **Xak. XI** one says as a Hend. (*fi'l-atba*) *ol anı emle:di semle:di*: 'he treated him medically' (Hend., '*alacahu wa dāwāhu*) *Kaş. III* 298 (*semle:r*, *semle:mek*; MS. in error -*ma:k*).

VUDF *simle-*: Hap. leg.; Den. V. fr. **sim*, no doubt a Chinese l.-w.; 'to crush, mince', or the like. Cf. kinle-. Uyğ. VIII ff. Civ. *H I* 157 (*şüwit*).

VU *sumlı-* 'to talk unintelligibly'; pec. to **Xak. XI** *er sumlı:di*: 'the man spoke a non-Turkish language (*bi-kalām ġayri'l-turkiya*) which the man addressed did not understand' *Kaş. III* 298. (*sumlı:r*, *sumlı-*

ma:k): *KB* *çiceklıkte sandwaç ünün sumlıdı* 'the nightingale sang unintelligibly in the flower garden' 5972; a.o. 5677 (*sügiç*).

VUD *sumlıt-*: Hap. leg.; Caus. f. of *sumlı-*. **Xak. XI** *ol anı sumlıttı*: 'he urged him to talk a non-Turkish language'; this is because the Turks call anyone that does not know Turkish *sumlım*, just as the Arabs call anyone that does not know Arabic *a'camı*; that is the original (meaning), but if he later learns Arabic they still call him by this name; but the Turks, when he learns their language, remove him from the category of *sumlım Kaş. II* 347 (*sumlıtu:r*, *sumlıtma:k*).

VUD *sumlış-*: Hap. leg.; Recip. f. of *sumlı-*. **Xak. XI** *tat kamuğ sumlışdı*: 'the Persians all talked to one another in their own foreign language' (*tarāfana . . . bi-luğatihim*); also used of any people who talk to one another in a non-Turkish language *Kaş. II* 216 (*sumlışur*, *sumlışma:k*).

Dis. SMN

sama:n 'straw'; s.i.a.m.l.g.; in SE: NC Kir.: SC: NW Kaz.: SW *saman* (Tkm. *sa:man*, with long vowel transposed): NE *Tuv. savaņ*: NC Kzx.: NW Kk. *saban*. NW Kumyk, Nog. *salam* is a corruption of Russian *soloma* and not connected. Cf. 2 *küvük*. Uyğ. VIII ff. Civ. (food, slaughter cattle, and) *yéti kağıt saman* 'seven wagons of straw' *Uşp.* 92, 6: *Çiğil XI saman*: 'straw' (*al-tibn*) *Kaş. I* 415; a.o. in **Xak. verse II** 316, 11: XIV *Muh.(?) al-tibn* (ke:wük; in one MS.) *şaman Mel.* 77, 13: *Çağ. XIII saman kâh* 'straw', in *Ar. tibn San.* 234r. 28: *Kip./Tkm. XIII al-tibn* (ke:wük/şalam—see above); **Tkm. sa:man Hou.** 9, 14: *xv tibn* (ke:wük) **Tkm. şaman Tuh.** 8b. 8: **Osm. xv ff. saman oğrısı** 'the Milky Way' (lit. 'the thief of straw'); c.i.a.p. *TTS I* 597; *II* 789; *III* 594; *IV* 659; *San.* 234v. 1.

Tris. SMN

D *samanlığ* P.N./A. fr. *sama:n*; n.o.a.b. **Xak. XI** *samanlığ er* 'a man who owns straw' (*tibn*) *Kaş. I* 499; a.o. 500, 12.

Dis. SMR

simra:k See *si:m simrak*.

Dis. V. SMR-

simür- 'to swallow in a single gulp'; survives as *simür-* in NE Bar.: NC Kzx. and *sümür-* in SE Tar., **Türki:** SW Az., **Osm.**, **Tkm.** **Xak. XI** *ol sü:tüg simürdi*: 'he gulped down ('*abba*) the milk' (etc.) *Kaş. II* 85 (*simürür*, *simürme:k*); **bu er ol sü:tüg simürge:n** (MS. *sümürge:n*) 'this man is constantly gulping down milk' (etc.) *I* 523; a.o. 525, 1: (*XIV Muh. maşsa* 'to suck in' *so:r- Rif.* 115 (only); *al-maşş samurmak* (*sic*) *Mel.* 37, 3; 123 might be this word mis-spelt or an error for *so:rrmak*): **Çağ. xv ff. sümür-** (spelt) (*hamangıdan?*) 'to

murmur'; ?an error, not recurring), *nūşidan* 'to drink' (recurring alone throughout the Conjugation), in *Ar. maşş San.* 246r. 27 (quotns.): *Kom.* xiv 'to swallow' *sim-CCG*; *Gr.* 220 (q.v., dubious).

(D) *semri-* 'to be, or become, fat'; prima facie *Den. V. fr. *semir*, an R-Turkish form of *semiz*, q.v. S.i.a.m.l.g. as *semir-*. *Xak.* xi *ko;y semri:di* 'the sheep (etc.) became (or was) fat' (*samina*) *Kaş. III* 281 (*semri:r, semri:me:k*); a.o. *II* 365, 26: *KB* 3600 (2 bulak): *xiv Muh. samina semür-Mel.* 27, 9; *Rif.* 110: *Çağ.* xv ff. *semir-* ('with -r-') *farbiş şudan* 'to be fat', also spelt *semir- San.* 234r. 19; reverse entry 256r. 11: *Kom.* xiv 'to be fat' *semir-CCG*; *Gr.*: *Kip.* xiv *semir- samina* with -r-, but *semiz* with -z *samin İd.* 53: xv *samina semir-* (*semiz bol-*) *Tuh.* 20a. 10: *Osm.* xv and xvi *semri-* (*sic*) 'to be fat'; common until xvi *TTS I* 612; *II* 808; *III* 613; *IV* 675.

D *semrit-* Caus. f. of *semri-*; 'to fatten'; s.i.m.m.l.g. as *semirt-*. *Türkü VIII ff. turuk* at *semriti: yé:rin*: *öpen* 'a lean horse, remembering the place which fattened him' *İrkB* 16: *Xak.* xi *er atın semrittü:* 'the man fattened his horse' (etc.) *Kaş. II* 333 (*semritü:r, semritme:k*); a.o. do. 366, 1: *KB* *özün semrittür* 'he fattens himself' 988; o.o. 990, 3549; *xiii(?) Tef. semrit-* (?*sic*, unvocalized) 'to fatten' 267: *Osm.* xiv *semrit-ditto*; in two texts *TTS II* 808.

D *semriş-* Hap. leg.; Co-op. f. of *semri-*. *Xak.* xi *atlar kamuş semrişdi:* 'the horses (etc.) all got fat' (*axađat . . . fi'l-siman*) *Kaş. II* 213 (*semrişü:r, semrişme:k*).

D *simrüş-* Hap. leg.; Recip. f. of *simür-*; the *sin* everywhere carries both *kasra* and *damma*. *Xak.* xi *ol meniş birlé: su:v simrüşdi:* 'he competed with me in gulping down (fi 'abb) the water' (etc.) *Kaş. II* 213 (*simrüşü:r, simrüşme:k*).

Tris. SMR

samurtuğ Hap. leg. *Xak.* xi *samurtuğ 1:ş* 'a complicated (*muxtalî*) affair with no obvious way out' (*lâ yudrâ maxracuhü*) *Kaş. I* 494.

VUD *simürgük* a kind of bird; spelt *semürgük* in the MSS., but *KB* 6609 shows that it must be a Dev. N. (connoting habitual action) fr. *simür-*; n.o.a.b. *Xak.* xi *Bala:sa:ğun* dialect *simürgük* 'a creature (*şay*)' like a nightingale'; *büç büç öter simürgük boğzu: üçün meñlenü:r* 'the bird which sings its song (*al-mutarrîb bi-ilhânihi*) when it is hungry picks up (*yaltağı*) seed for the sake of its throat' *Kaş. II* 290: *KB* (knowledge is a sea which has no bounds or bottom) *neçe suv kötürgey simürgük sora* 'however much water the *simürgük* may suck up and carry off' 6609.

S *samursak* See *sarumsak*.

Dis. V. SMS-

(D) *samsit-* Hap. leg.; presumably Caus. f. of **samsit-*; the only recorded cognate V. seems to be NE *Tel. samzil-* 'to lose one's strength, collapse' *R IV* 436. *Xak.* xi *ol anı: samsittü:* 'he injured him (*adâhu*) with his tongue or hands' *Kaş. II* 336 (*samsitür, samsitma:k*).

Tris. SMS

C *sı:m sımra:k* Hap. leg.; listed among Mon.s w. a central long vowel, which shows that *sım* is an alliterative Prefix. The second *sin* is unvocalized but must represent *sı*; *al-ra's* means quite unspecifically 'a head' of an animal, garlic, or anything else and its precise meaning here is obscure. *Çiğil xi sım sımra:k* 'the name of a kind of food' (*al-ıa'am*); a head (*al-ra's*) is cooked, cut up small, and put in an earthenware bowl (*al-bustüqa*) with spices (*afâüh*); sour cream is poured over it until it matures (*yudrik*), then it is eaten *Kaş. III* 136.

Dis. SMZ

semiz 'fat'; etymologically connected w. *semri-*, q.v. S.i.a.m.l.g. *Türkü VIII T* 5 (*ıra:k*); *viii ff. İrkB* 65 (*ağız*): *Uyğ.* *viii ff.* *Man.* (the trees and shrubs all become) *semiz* 'fat' (full of colour and sap . . .) *Wind.* 19: *Xak.* xi *semiz 'fat' (al-samin; of any animal)* this word agrees with (*wa'faqat*) *Ar.*, except that they have changed the -n to -z; this is permissible (*câyiz*) in their language; they call 'thou' *sen* and 'you' *siz*, changing the -n to -z *Kaş. I* 365; a.o. *I* 285, 13: *KB* (this body is prone to evil) *semiz tutsa* 'if it puts on fat' (it becomes more evil) 3599: *xiv Muh. al-samin* (opposite to 'lean' *aruk*) *semiz/semiz Mel.* 48, 12; 65, 12; *Rif.* 152, 164: *Çağ.* xv ff. *semiz* (spelt) *farbiş wa tanin* 'fat' and 'precious' (?error for *samin*); also spelt *semiz San.* 234v. 3; *semiz farbiş* 256r. 12: *Kom.* 'fat' *semiz CCI*; *Gr.*: *Kip.* *xiii al-samin* (opposite to 'lean' *aruk*) *semiz Hou.* 27, 18: *xiv Tkm. semüz al-samin*; *Kip. semiz ditto İd.* 53: xv *asman* 'fatter' *semiz Kav.* 24, 10; *samin semiz Tuh.* 18b. 3.

Tris. SMZ

D *semizlik* A.N. fr. *semiz*; 'fatness'; s.i.s.m.l. *Xak.* xi *semizlik al-siman* 'fatness' *Kaş. I* 507: *xiii(?) Tef. semizlik ditto* 267: *Çağ.* xv ff. *semizlik farbihi* 'fatness' *San.* 234v. 4: *Kip.* xv (VU) *samna* 'fattening food' (?) *semizlik Tuh.* 49b. 8: *Osm.* xvi *semizlik otu* 'purslane' (in *Osm.* usually *semiz otu*) *TTS IV* 675: xviii *semizlik otu* in *Rümi, xarğa* 'purslane', in *Ar. baqlatu'l-hamqâ San.* 234v. 4.

Mon. SN

D *sa:n* Preliminary note. *There is only one genuine Turkish word sa:n, Dev. N. in -n (usually Intrans./Pass.) fr. sa:-, basically 'number, estimate, calculation, which later acquired*

such meanings as 'a military parade' (i.e. 'a count of the troops') and ('personal) esteem, reputation', the latter following the development of meaning of say- (sa-) to mean 'to respect (someone)'. With one or two such meanings, esp. 'military parade', it became a l.-w. in Pe. It s.i.a.m.l.g. A Pe. word s̄an meaning 'manner, resemblance, and the like used in such phr. as badin s̄an 'in this manner', and as a Suff. in words like pils̄an 'like an elephant' entered Turkish as early as KB and s.i.s.m.l. as a l.-w. San' san 'in small pieces' noted in Çağ. and s.i.s.m.l. is merely a quasi-onomatopoeic not noted in the early period.

D sa:n Dev. N. fr. sa:-; see above. Uyğ. viii ff. Bud. altmış iki koti sanı Gang ögüz içindeki kum sanınca bodisatvlar 'the Bodhisattvas, 62 crores in number, equal to the number of (grains of) sand in the river Ganges' Kuan. 84 (and U II 15, 11); (if a man has no faith) ol neç kişi sanıça kırmez 'he is not reckoned as a human being' TT V 26, 114; o.o. IV 6, 25 (sakış) etc.: Civ. Yazdıgird éllig sanı üç yüz takı sekiz altmış 'the year) 358 of the era of King Yazdıgird' TT VII 9, 11-13; kün teprl bun sanı bir takı üç tsu 'the basic (Chinese l.-w. pên) number of the sun is one and three-quarters' do. 13-15; sa:n 'number' is common in TT VIII L.; bérmiş büznliş sanı 'the number of cotton cloths which I have distributed' USp. 31, 4-5; a.o.o.: Xak. xı san al-'adad 'number'; one says ko:y sa:nı: neçe: 'how many sheep are there?' Kaş. III 157; a.o. III 429, 6: (KB sanı in such phr. as yinçü sanı 'like a pearl', 211, is very common; o.ö. 266, 493, 1916, 2684, 5780, etc.); it is the Pe. l.-w. s̄an mentioned above): XIII(?) At. sanarmu ediz kum uşak taş sanı 'can one count (the grains of) tall sand dunes and pebbles?' 60; (the rich man . . . dies and) bérür sanını 'renders up the number' (of his goods; or 'his accounts?') 276; Tef. san 'number' 261: Çağ. xv ff. san hisâb wa sağış 'number, calculation' Vel. 279 (quotns.); san (1) şumâra wa hisâb 'number, counting' in general (quotn.), and şumâra wa 'ard-i laşkar 'numbering and reviewing troops' in particular; (2) pâra-i uduw 'part of a limb(?)' (quotns.); (3) one says san san meaning şarha şarha 'in slices' San. 235v. 2 (followed by seven meanings in Pe. including mânând 'resembling'): Xwar. xiv san ('like' Qutb 152; MN 89, etc.); 'reputation' MN: Kom. 'number' san CCI; Gr.: Osm. xiv ff. san noted in various meanings, 'number, calculation' (sometimes in san sağış); 'reputation'; various meanings which seem to be Pe., and as Imperat. of san- TTS I 597; II 790; III 594; IV 660.

sağ Preliminary note. There is one meaning in which sağ is not demonstrably a l.-w., though even there it might be. Otherwise in Uyğ. sağ represents Chinese l.-w.s: (1) in U II 86, 41 (sanlıg) it is a Sec. f. of tsağ, q.v.; (2) in H II

30, 144 it is the name of an unidentified drug; (3) in the formula namo sağ 'homage to the community' it represents tsêng the Chinese transcription of Sanskrit saṅgha.

sağ Hap. leg.; but see sapla:-, saplat-. Xak. xı sağ salhu'l-fâyir 'bird's dung'; hence one says kuş sağı: darqu'l-fâyir (this also means 'bird's dung', but is generally used in Ar. for 'mistletoe, Loranthus' and may have this meaning here) Kaş. III 357.

sen the 2nd Pers. Sing. Pron. 'thou'. The vocalization follows the same irregular pattern as ben, q.v., the Dat. having always been saḡar. In other cases the vowel was almost certainly -e-; spellings w. -é- are fairly common in some dialects, but it seems impossible to find any grammatical explanation of the difference. In Türkü sen was used both as Sing. and as Plur., the regular Plur. siz not being found in these texts, perhaps fortuitously, but in Xak., q.v., it was regarded as uncivil to address anyone except an inferior as sen. C.i.a.p.a.l. Türkü viii sen occurs several times attached to V.s, e.g. ölteç: sen 'you will die' I S 8, II E 6; sêni: Tavğaçıg ölu:rteçl: 'they will kill you Chinese' T 10 (the only example of -é-); ben sepe: (so spelt, perhaps in error) ne: ayayın: 'what shall I say to you?' T 32: viii ff. Man. ay sen Warukdad oğulu senliş ayğay ançağ ol 'O thou, son of Warukdad! Thy words are thus' M III 23, 6(ii); örtengeç sen 'thou shalt be burnt' do. 23, 4(ii); sêni okıyur men: 'I am calling thee' do. 23, 12(ii); Uyğ. viii ölmeç: yitmeç: sen 'you will not die or get lost' Şu. E 5; viii ff. Bud. the normal form is sen (often spelt sn), e.g. sen neçük ozduw 'how did you escape?' PP 54, 4; but sên occurs in barmağay sên do. 19, 3; sêni teg 'like you' U III 53, 7(ii) (doubtful reading); in TT VIII the forms are sen and senliş: Civ. the normal form is sen, e.g. sen . . . bérgil, sen ök tapşırıp bérgeysen 'do you give . . . ; you shall hand over and give it' USp. 17, 14-16; but sêni bertgell 'to wound you' TT I 17; sênde boldı do. 126-7; sêni birle 'with you' TT VII 30, 2 (same document): Xak. xı sen a Pron. (harf) meaning 'thou' (anta); the Turks address this word only to children (al-siğâr), servants, and anyone junior to them in age or rank; and anyone enjoying respect or (high) rank (lahu hurma wa martaba) they address as siz, with -z; the Oğuz reverse this practice and say sen to an adult (or great man?), li'l-kabir and siz to children and for the Plur. (li'l-cam) also; this is the rule (al-qiyâs) for both (peoples) because siz is the Plur. Kaş. I 339; but sen and sêni, senliş, saḡar, sende:, sendin are common in Kaş.: KB sen, sêni (33, 104, etc.), senliş, saḡar, senlişdin (7, 23, etc.; perhaps only metri gratia) are the standard forms: Gancak xı sê:n 'thou' (anta); the Turks say sen, and in this the Gancak pronunciation is corrupt (taradğala) because they always use é (for e, taiba'u'l-hasra; followed by an irrelevant note regarding the Oğuz use of w

and *u/ü* for Turkish *v* and *i/i*) *Kaş.* III 138: XIII(?) *At. sen, senig, sağa* are regular; the MSS. vary between *seni, sende* and *séni, sände; Tef. sen, seni, senig, sağa/sağar, sendin/senigdin* 267; XIV *Muh. sen, senig, sağa, senden* noted in *Mel.* 6 ff., *Rif.* 77 ff.: *Çağ.* xv ff. *sén xitâb edip* 'as a Vocative' *sen Vel.* 290; *sén* 2nd Pers. Sing. Pron. *tü* 'thou', used both at the beginning and at the end of a phr. c.g. *sén sén tü-i* 'thou art' *San.* 258r. 5; *Xwar.* XIII(?) the standard forms in *Öğ.* are *sen, senig/sennig, sendin* and irregularly *senler/sénler; siz* not used: XIV *sen* passim *Qutb, MN: Kom. xiv sen, seni, senig, sağa* (also spelt *sağa, sa'a*), *sende, senden CCI, CCG; Gr.* 217 (quotns.): Kip. XIII *sen Hou.* 50, 8 etc.; *senin* 52, 8; *sağa*: (triple dotted *kâf*) 52, 12: *xiv sen* Pron. meaning 'thou' *Id.* 54; *ma'ak senin bile Bul.* 14, 13; *lak sağa: (sanga):* and *senün (sic)* 15, 2; 'thou' *sen* 16, 6: *xv sen Kav.* 21, 1 etc.; *sağa: (sağa:)* 21, 2; *seni:* 32, 11; *senin (bile):* 34, 4; *senden* 45, 6; *sende:* 45, 15; *seni Tuh.* 41a. 12, etc.; *senden* 73b. 3.

s:n Preliminary note. *Kaş.*'s theory that the first word is merely a special meaning of the second is not plausible and the two have been listed separately. See *sinai:-*.

I s:n originally 'the human body', hence 'stature, height, external appearance', and the like. Survives in the latter meanings in NE: SE: NC Kir.: NW Kk., Kaz., Nog., and in some of them for 'stature', esp. one at a grave. Cf. **I bod.** *Türkü* VIII ff. *Man. M III* 16, 1 (i) (*kedür-*); *do.* 18, 13 (ii) (*közün-*): *Uyğ.* VIII ff. *bu beş yar[uk teğri] sınırları* 'the bodies of these five light-gods' *M I* 21, 5-6 (i); o.o. *do.* 23, 33 (*baça:*); *M III* 13, 19 (ii): *Bud. sının bodın kırtışın* 'his body, stature, and complexion' *Sw.* 593, 20-1: *Civ.* (if there is an illness on a Monkey Day, it makes a man's head ache and) *sının sıslatur* 'his body swell' *TT VII* 24, 21-2 (transcribed *san*, no doubt in error): *Xak. XI s:n al-qadd wa'l-qâma* 'size, stature'; one says *bo:duğ sınılığ kişi:* 'a tall (*tawil*) man' *Kaş. III* 138 (and see **2 s:n**): *KB* *bod s:n* 1849 (2 *kur*), 2663; XIII(?) *Tef. sınım süyüküm* 'my body and bones' 271.

2 s:n 'tomb'; survives only(?) in SW *Osm. sin (sic); v. G.* in *TT VI*, p. 89 suggested that this might be a l.-w. fr. Chinese *ts'in (ch'in, Giles* 2,091) 'the rear hall in an ancestral temple', but this is impossible since in Middle Chinese this word had a final *-m*, not *-n*. *Uyğ.* VIII ff. *Bud.* (if one plans to construct) *ölüg kişi üçün s:n orun* 'a tomb for a dead man' *TT VI* 289-90; a.o. *U II* 53, 5 (iii) (*suburğan*): *Xak. XI* (after **1 s:n**) hence 'a tomb' (*al-qabr*) has been called **s:n** because it is the length of a man's stature (*alâ qadri'l-qâma*): **s:n al-qabr; katu:n s:n**: a town between Tañut and China (*al-Şin*) *Kaş. III* 138; **s:nka: kirüp kerü:** *yanna:s* 'a man who enters the tomb does not return' *III* 65, 2:

XIV *Muh.*(?) *al-qabr s:n; (al-maqbara 'cemetery' s:nla:ğ) Rif.* 179 (only): *Çağ.* xv ff. **s:n** ('with *-i-*') *qabr wa madfan-i amwât* 'tomb, burial place' *San.* 258r. 6: *Xwar.* XIII **s:n** 'grave' *'Ali Şe: Korn. xiv s:n* 'a memorial statue' *CCG; Gr.: Kip.* XIII *al-qabr wa'l-şanam* (statue) **s:n Hou.** 6, 11: *xv şaxs* 'statue' **ş:n (fabak) Tuh.** 21a. 5; *şanam s:n do.* 22b. 5; *Osm. xiv ff. s:n (sic)*, consistently spelt with *şin* not *şid* 'grave'; c.i.a.p.; and **s:nle** 'cemetery' down to XVII *TTS I* 627; *II* 824; *III* 627; *IV* 692.

ş:n onomatopoeic for a humming or buzzing noise; n.o.a.b. Cf. **ş:ge:k, ş:it:le:-**. In some *Uyğ.* *Bud.* texts **ş:n** is a mistranscription of **ş:ğ**, q.v. **Xak.** XI one says *kula:kım ş:it:te:* 'my ear buzzed' (*tanna*); and **kömi:çe:** (MS. *kömiñçe:*) **ş:it:te:** 'the gnat buzzed' (*naqqo*), also used of a fly buzzing *Kaş. III* 358: (XIV *Muh.*(?) *al-anin* 'to groan' *şığa:tmak* (unvocalized) might represent **ş:n** *et-* or *at-* *Rif.* 125 (only)).

VU so:n Hap. leg. **Xak.** XI 'a good-natured, kind-hearted (*al-layyinul-câmbil'-salimul'-qalb*) man' is called **so:n kişi:** *Kaş. III* 138.

F su:n the Chinese word *ts'un* 'a (Chinese) inch' (*Giles* 11,965) one-tenth of a Chinese foot (see **2 ç:ğ**), noted as **tsun**, q.v., in *Uyğ.* *Bud.* is also spelt **su:n** in the passages below. *Kaş.*'s exact meaning is uncertain; *al-suftaca* means 'a bill of exchange, cheque', and the like. The reference is perhaps to Chinese paper currency; these notes varied a good deal in size; it can hardly be to physical gold. *Uyğ.* VIII ff. *Civ. H I* 146 (*otura:*): **Xak. XI su:n altun:** 'a currency note expressed in gold' (*al-suftaca mina'l-dâhab*); it is something exceeding an inch and up to a cubit in length (*mâ zâda 'alâ qul'i-l-işba' ilâ'l-dirâ'*) *Kaş. III* 138.

soğ originally perhaps physically 'the end, or back' of something, but normally used of time, as a N. 'the end', an Adj. 'later, subsequent', and an Adv. or Postposn. 'afterwards, after (w. *Abl.*)'. S.i.a.m.l. *Uyğ.* VIII ff. *Bud. munda* ('read *mundin*) **soğ** 'after this' *USP.* 103, 11: *Civ. soğ futsi bilge* 'the later sage Confucius' (in antithesis to 'the former (*sökl*) kings') *TT I* 106; (this man's body at first (*burunda*) suffered and is still (*arntı ma*) suffering) **soğ yoriyu edğüke teğir** 'later he will proceed and reach a good state' *TT VII* 28, 47; **bu küntin soğ** 'from today onwards' *USP.* 21, 11; 51, 4; **antın soğ** 'after that' *do.* 98, 4-5; **Xak. XI soğ 'aqibu'l-insân** 'a man's descendants': **soğ** a Particle (*harf*) meaning 'after' (*ba'd*?; MS. *ba'ad*); hence one says **sen meniğ soğda: kel** 'come behind me' (*halfi*): **soğ** 'the end' (*axir*) of any thing or action, one says **bu: söz soğında: ayğül** 'speak yourself at the end of this speech' *Kaş. III* 357: XIII(?) *At. kamuğ âbâdänniğ xarâb ol soğ* 'ruin is the end of every (period of) prosperity' 200; o.o. *14* (*ud-*), 181 (*yügür-*), etc.; *Tef. soğ* 'the end; afterwards'; *anda/ andın soğ* 273: XIV *Muh. ba'd so:ğ Mel.* 14,

8; *Rif.* 90; *āxiru'l-layl* 'the end of the night' *dūm*: 80:1; 80, 7; 185 (*tūm*); a.o. 179 (only): *Çağ.* xv ff. *soğ şöyra* 'afterwards' *Vel.* 299; *Çağ.* (spelt) *pas wa 'aqab wa ba'd* 'then, afterwards' (quotns.); and metaph. *āxiri* 'latter, last' (quotn.) *San.* 247r. 21: *Xwar.* XIII(?) phr. like *andin soğ* are very common in *Oğ.*: xiv *soğ* 'the end (of something)' *Qutb* 158; w. *Abl.* 'after' *MN* 76: *Kom.* xiv 'last' *soğ CCI, CCG; Gr.* 222 (phr.): *Kip.* xiv *şon* (for *şon*) *āxir; şona koy-axxara* 'to put, or leave, behind' *Id.* 60; *ba'd* (*hanūz*) *şonpa: Bul.* 13, 10; xv *āxir şon Tuh.* 3b. 10; 62b. 3: *Osm.* xiv ff. *soğ* in various phr., esp. *soğ uc* 'consequence, result'; c.i.a.p. *TTS I* 635; *II* 833; *III* 634; *IV* 700.

Mon. V. SN-

D san- (sa:n-) Refl. f. of *sa-*; basically 'to count oneself, to be counted', hence, very early, 'to be counted among a group, class, etc.', that is 'to be deemed to be (something *Dat.*)'; after about XI it seems to have been regarded as an Active V. and survives only(?) in SW Az., *Osm.* *san-* 'to think, suppose, deem'. It must not be confused w. *sana-* *Den.* V. fr. *sa:m*, q.v. *Uyg.* VIII ff. *Bud.* (a person who wounds his father's or mother's heart is doomed to hell and) *oğul kızka sanmaz* 'is not reckoned to be a son or daughter' *PP* 11, 7; (if a man leads an upright life) *ol tēmin kişike sanur* 'he is immediately reckoned to be a (real) man' *TT VI* 34; o.o. *do.* 38, 194, etc.: *Civ.* *mupa tuğmuş kişiler* (PU) *lukususi yultuzka sanur* 'people born in this (year) are reckoned as being (born) under the star *Lukususi*(?)' *TT VII* 17, 4-5; similar phr. *do.* 17, 6 and 19-20: *Xak.* XI *ol er xayl* (*sic*, prob. a slip of the pen for *yılık*) *bile sandi*: 'that man was reckoned to belong to the horse class' (*'udda . . . min cumlati'l-xayl*); similarly used of anyone who was reckoned to be something (*'udda ma'a'l-şay*); (prov.) *ba:riğ utru: tutsa: yokka: sanmas*: 'if what is to hand (*al-hādir*) is put before (a guest), (the hospitality) is not, reckoned to be inadequate' (*ma'dim*) *Kaş.* II 28 (*samur* (*sic*), *sanma:k*): *KB* *billp sözleşse söz billğke sanur* 'if a man knows what he is talking about his speech is reckoned to be knowledge' 170; a.o. 262 (1 *él*): XIII(?) *Tef.* *san-* 'to think', e.g. *men ayl sandum* 'I thought as follows'; *yavuz sanmağ* 'do not have evil thoughts' 262; *At.* *sanip sözleşen* 'a man who thinks before he speaks' 133; o.o. 326, 367 (*ét-*): xiv *Muh.*(?) *hasiba* 'to think, deem' (*bul-*; in margin) *şan-* *Rif.* 107 (only): *Çağ.* xv ff. *san- qiyās kardan* 'to estimate, judge, deem' *San.* 234v. 7 (quotns.); *San.* adds 'and in *Rūmi* w. *kāf*', i.e. *sen-*, which is an error; most of the quotns. are in *Rūmi*): *Xwar.* xiv *san-* 'to think' *Qutb* 152; (he will provide that believer with food) *sanmaduk yöndin* 'from a direction that he had not thought of' *Nahc.* 188, 8: *Tkm.* xiv *şan- zanna* 'to think, conjecture'; *Kip.* *sağan* *Id.* 60; (*sağan- hasiba*) *Tkm.* *şan-* *do.* 58: *Osm.* xiv ff. *san-* (1) 'to think, suppose,

expect'; (2) 'to wish (e.g. good, to someone *Dat.*)'; c.i.a.p.; the Imperat. also occurs in the phr. *sanki* 'suppose that', sometimes used ungrammatically as a N. 'supposition' *TTS I* 599; *II* 791; *III* 597; *IV* 662.

D sin- Refl. f. of *st-*: always used as an Intrans. or Pass.; 'to break; to be broken', physically or metaph. S.i.a.m.l.g. *Türkü VIII* (he speared six men) *süğüğl: sindi*: 'his lance broke' (and he killed the seventh with his sword) *IN 5* (hitherto mistranscribed): VIII ff. *Irkb* 6 (*azığ*): *Uyg.* VIII ff. *Bud.* *kemi süsüp sinur* 'the ship collides (with the rocks) and is broken' *PP* 17, 5; *tükel yazukluğ sinyuk çaxşaputluğ dındar* 'a devotee who is thoroughly wicked and breaks the commandments' *TT IV*, p. 14, note A 23, 13: *Civ.* *TT I* 225 (*éndür-*): *Xak.* XI *yığa:ç sindi*: 'the piece of wood (etc.) broke' (*inkasara*); and one says *sü: sindi*: 'the army was routed' (*inhazama*) *Kaş.* II 29 (*sinar/sinur; sinma:k*); o.o. *I* 254, 24 (1 *bu:t*) etc.: *KB* (if a man does not know how to perform a task) *sinup kağgu yer* 'he is disheartened and distressed' 5534; a.o. 167 (1 *tu:ğ*), 4610: XIII(?) *At.* 131 (1 *tu:ğ*); *Tef.* *sin-* 'to be broken' 271: xiv *Muh.* *inkasara sin-* *Mel.* 23, 11; *Rif.* 105: *Çağ.* xv ff. *sin-* (*-ğan*) *şin-ya'nı şikasta ol-* 'to be broken' *Vel.* 289; *sin- şikasta şudan San.* 256r. 12 (quotns.): *Xwar.* xiv *sin-* 'to be broken' *Qutb* 164; *Nahc.* 275, 9 (*oğurğa*): *Kom.* xiv ditto *CCG; Gr.*: *Kip.* xiv *sin-inkasara Id.* 54; *Bul.* 31 v.: xv ditto *sin-* *Tuh.* 6a. 8: *Osm.* xiv ff. *sin-* 'to be broken; to be routed; to be weakened, lost, spoilt; (of the wind) to drop'; c.i.a.p. *TTS I* 624; *II* 821; *III* 624; *IV* 687.

siñ- 'to sink into (something *Dat.*); to be absorbed, digested', and the like. S.i.a.m.l.g. as *siñ-/siñi-/sin-*. *Uyg.* VIII ff. *Bud.* *aş siñer erken* 'while the food is being digested' *Suv.* 592, 7; a.o. *do.* 8: *Civ.* [gap] *siñme:er TT VIII M.21*: *Xak.* XI *aş siñdi*: 'the food was digestible' (*hana'a*); and one says *suv ye:ke: siñdi*: 'the water sank (*ğāra*) into the ground'; and *söz köpülke: siñdi*: 'the remarks made a good impression (*naca'a*) on the mind and were effective' (*amila*) (*siñer, siñme:k*); and one says *ördek kamışka: siñdi*: 'the duck (etc.) slipped into (*tadaxul*) the reeds or litter (*al-qumāş*) so that it was hidden (*tawārā*) in them'; also used of anything that slips into something, e.g. of a man who has slipped into (*tadaxxala*) someone's house as an intruder (*dāmīr*) or the like (*siñer, siñme:k*) *Kaş.* III 391 (there is no obvious reason for having two paras. for this V.): *KB* *tapuğ siñse* 'if his service is satisfactory' (the small man becomes great) . . . *tapuğ siñmeğince tilek kim bulur* 'who achieves his desires if his service is not satisfactory?' 611-12: XIII(?) *At.* *serip sēnde rāzıñ siñip turmasa serermü eşinje* 'if your secret does not remain hidden within yourself, will it stay hidden within your friend?' 175-6: xiv *Rbğ.* (this river completely) *kurmka siñer* 'sinks into the sand' *R IV* 686; (*Muh.* *hadama* 'to digest'

slq- *Mel.* 32, 5; error for *siñür-*, q.v.): **Çağ.** xv ff. *slq-* (spelt) (1) *muncađib şudan ya'ni ba-xvud furü haşida şudan* 'to be absorbed, that is drawn into oneself'; (2) *xavd kardān* 'to plunge into (something)'; (3) *hadm kardān wa furü xvürdan* 'to digest, consume'; it is also used for *taħammul kardān* 'to bear, endure' and they also use *slq-* of a bird which hides its head under its wing *San.* 257r. 3 (quotns.): **Xwar.** xiv (if these two women had not vomited, but) *bu yégenleri içinde siñse erdi* 'if these foods had been digested by them' (they would have gone to hell) *Nahc.* 389, 9: **Kom.** xiv 'to be absorbed, digested' *slq-CCG*; **Gr.:** **Kip.** xiv *slq-* ('with -ŋ-') 'to hide oneself (*xanasa*) on the ground, and lie close to it (*laşiqa bihā*) in order to conceal (*yuxfi*) oneself' *Id.* 54; xv *inħadama* 'to be digested' **sin-** *Tuh.* 6b. 11: **Osm.** xiv ff. *slq-* (1) 'to be digested'; (2) 'to sink in; to influence'; (3) 'to be beneficial'; (4) 'to hide oneself'; c.i.a.p. *TTS I* 630; *II* 826; *III* 630; *IV* 694.

sun- originally **Trans.**, 'to stretch out (one's hand *Acc.*); to offer or present (something *Acc.*, to someone *Dat.*)'; later also **Intrans.** 'to stretch oneself out'. S.i.a.m.l.g. **Türkü** viii ff. **Man.** *Chuas.* 314 (elīg): **Uyg.** viii ff. **Bud.** *kaltı toyın kişi elīgi kanyuğaru kötürser azu kanyuğaru sunsar* 'if a monk raises his hand against someone or stretches it out to him' *TT V*, p. 15, note A 23, 19-21; *teprl burxan adakında bağırın suna yatıp* 'lying stretched out on his stomach at the feet of the Buddha' *TT X* 175; *do.* 458 (*tağunçı*); a.o. *UV* 14, 153; **Xak.** xi ol *mağa: etme:k sundi*: 'he offered me (*nāvalanı*) bread' (etc.) *Kaş.* II 28 (*sunar*, *sunma:k*): **KB** biri kindā çıktı sunup él tutar 'the one has come out of the scabbard and reaches out and grasps the realm' 87; *elīg sundi* 'stretched out his hand' 98; o.o. 281, 400 (*sevit-*), 1410, 2647, 4130 (*utruki*); xiii(?) *At. kédinrek qadahka sunu zahr katar* 'later he stretches out (his hand) to the cup and mixes poison in it' 208; a.o. 286 (*taparu:*); *Tef.* **sun-** 'to stretch (something) out' 277; **Çağ.** xv ff. **sun-** (-dı, etc.) *uzan- yat-* 'to lie stretched out' *Vel.* 300 (quotn.); **sun-** both **Intrans.** and **Trans.** *dirāz şudan* 'to be stretched out' and *dirāz kardān* 'to stretch out' *San.* 246v. 15 (quotns.): **Xwar.** xiii **sun-** 'to offer' *Ali* 41; xiv **sun-** 'to stretch out, hold out' *Qutb* 161; *MN* 168, etc.: **Kom.** xiv 'to stretch out, extend' **sun-CCG**; **Gr.:** **Kip.** xiii *madda* 'to stretch out', in the sense of stretching out your hand to take something or to give it to someone else **sun-** *Hou.* 43, 19; *nāwala şunu: ber-* *do.* 44, 2; xiv **sun-** *im-tadda* 'to stretch oneself out' *Id.* 54; *şun-nāwala do.* 60; xv **sun-** is entered in the margin against *immaña* 'to stretch oneself out' *Tuh.* 6a. 9 and *madda do.* 35b. 6: **Osm.** xiv ff. **sun-** (1) 'to hold out, offer, present'; (2) 'to stretch out one's hand, reach out' (**Intrans.**); c.i.a.p. *TTS I* 647; *II* 847; *III* 642; *IV* 710.

sün- 'to die down, disappear', esp. of a flame, but also metaph. of other things; more or less syn. w. *öç-*. Survives in **NC Kz.** **sün-**:

SC Uzb. **sün-**: **NW Kk.**, **Kumyk**, **Nog.** **sön-**; **Kaz.** **sün-**: **SW Az.**, **Osm.**, **Tkm.** **sön-**. **Uyg.** viii ff. **Bud.** **armaksızın sönmeksizin** 'without wearying or flagging' *Surv.* 211, 5-6; 236, 11; o.o. *U III* 38, 35 (*tikig*); *TT V* 446 (*tındur-*); **Civ.** *TT I* 5-6 (*toprak*); **sön-** of an illness) 'to die down, disappear' is fairly common in *HI* and *II*, e.g. *I* 44 (*tolğag*): **Xak.** xi *KB urup berge başı büter terk söner* 'the wounds inflicted by a whip quickly heal and disappear' 2580; xiv *Muh.(?) infaşa'ati'l-nür* 'of a fire, to go out' *sön-* *Rif.* 105 (only): **Çağ.** xv ff. **sön-** (-gey) *söyün-* 'to go out', of a candle or a fire *Vel.* 299 (quotn.): **sön-** *xvāmūs şudan ātaş* 'of a fire, to go out' *San.* 246v. 16 (quotns.); **Xwar.** xiv ditto *Qutb* 160: **Kip.** xiv *söyün-* (**MS.** *seyün-*) *tafi'a* 'to go out'; **söyün-** *infaşa'a Id.* 54 (*sic*); *infaşa'a söndi*; *söyünür* (*sic*) *Bul.* 23v.: **Osm.** xiv ff. *söyün-* 'to die down' (of fire) and the like is the common form till xvi and occurs sporadically later *TTS I* 643; *II* 841; *III* 639; *IV* 706.

***sün-** See **sünük**, **sünüş**, **sünüş-**.

Dis. SNA

D siğı: **Dev.** **N./A. fr.** **siğ-**; 'digestible' and the like. **N.o.a.b.** **Xak.** xi one says *bu: aş ol siğı*: 'this food is wholesome and digestible' (*marī hanī*) *Kaş.* III 368: **Xwar.** xiv *siğı* 'digestible' *Qutb* 158.

D suni: **Hap. leg.**; **Dev.** **N./A. fr.** **sun-**; **lit.** 'something which stretches out'. **Xak.** xi **sun:** *cāyızatı'l-bayt* 'the cross-beam of a house' *Kaş.* III 236.

?**F sunu:** 'coriander seed, *Nigella sativa*'; **prob.** a l-w.; **Ar.** *şüniz* is itself a l-w. **fr.** **Persian.** **Uyg.** viii ff. **Civ.** (in a prescription for stomach ache) *sunu tört bakırmı* 'four copper coins' weight of coriander seed' *III* 18: **Xak.** xi **sunu:** *al-şüniz Kaş.* III 238.

D süğü: (**süğü:g**) 'a lance, spear' (only(?) as a cavalry weapon); **prima facie** a **Dev. N.** in -ü: **fr.** ***sün-**; the cognate form **süğü:g**, a **Dev. N.** in -ü:g, seems to be **pec.** to **Türkü**, in which **süğü:** does not occur. Survives meaning 'spear, bayonet' and the like in **NW Kaz.** **söğge**; **Kumyk** **süngü**; **Nog.** **süğü:**; **SW Az.**, **Osm.** **süngü**. **Türkü** viii **süğü batımı:** *karıg* 'snow a lance's length in depth' *I E* 35, *II E* 26; o.o. *I N* 5 (**sin-**); *T* 28 (1 aç-); **Uyg.** viii ff. **Man.-A M I** 20, 15-16 (**bére**): **Bud.** (if the *dhāraṇi*) *süğüde aşsar* 'is hung on a lance' *USP.* 104, 19; o.o. *U II* 86, 48 (**süvri**); *TT V* 10, 92 (**kılç**): **Xak.** xi **süğü:** *al-ramh wa'l-qanā* 'lance, spear' *Kaş.* III 368; five o.o.: xiv *Muh.* *al-ramh süğü:* *Mel.* 71, 6; *Rif.* 173; *al-'alam* 'standard' **süğü:** 146 (**tu:k** 51, 4); **Çağ.** xv ff. **süğü** (spelt *süğü*) *nayza* 'lance'; in **Rümi süğü** (misunderstanding of *kāf* used for *ğ*) *San.* 247r. 28: **Xwar.** xiv **süğü** 'lance' *Qutb* 162: **Kom.** xiv 'lance' **süğü CCG**; **Gr.:** **Kip.** xiii *al-ramh süğü:* (*sic?*, **MS.** *süğü:*) *Hou.* 13, 14; 24, 10; xiv **süğü:** ('with -ŋ-') ditto *Id.* 54; xv

ditto *süğü*: (*süngü*.) *Kav.* 63, 19; *Tuh.* 17a. 7; *Osm.* xiv ff. *süğü* (transcribed *süğü*) 'lance'; c.i.a.p. *TTS* I 653; *II* 854; *III* 648; *IV* 716.

Dis. V. SNA-

D *sana-*: (*sa:na-*) Den. V. fr. *sa:n*; 'to count'; syn. w. *sa-*; which it gradually displaced. S.i.a.m.l.g. (*Türkü* VIII the reading *sanağal*: in *T* 27 is an error, see *asın-*): *Uyg.* VIII ff. Bud. *ülgüleğell sanağalı bolğay* 'it will be possible to measure and count' *USp.* 80, 2: Civ. in contracts relating to the payment of money or goods *sanap* (or *tükel sanap*) *aldım* or *bérdim* 'I have counted (in full) and received, or paid' is a stock phr. *USp.* 16, 8-9; 51, 5; 56, 11 (*eğsüksüz*) etc.: *sana-* 'to count' (the age of someone) *TT VII* 12, 1 ff.; 13, 53-4: *sana:-* 'to count' is common in *TT VIII L.*: *Xak.* XI ol *ko:yn sana:di*: 'he counted ('*adda*) his sheep'; originally *sana:di*: but shortened *şana.* *III* 274 (*sana:r*, *sana:ma:k*): XIII(?) *At.* 60 (*kum*): *xiv Muh.* '*adda sana-* (*sic*; v.l. *sa:yr-*) *Mel.* 29, 1; (*Rif.* 112 (*VU*) *azla:-*): *Çağ.* xv ff. *sana-* (-p, etc.) *ihtirâz et- ve tadârük et-* 'to take precautions, prepare oneself'; *hisâb et-* (and *hisâb al-*) *ve say- ve i'tibâr et-* 'to reckon up, to count, to take thought of' *Vel.* 279-80 (quotns.); *sana-* (spelt) *şumurdan* 'to count' *San.* 234v. 24 (quotns.); pointing out in 235r. 3 that *Vel.*'s first translation is an error): *Xwar.* XIII(?) *sanağuluksız neler yılkiar aldı* 'he captured innumerable things and livestock' *Oğ.* 308; *Kıp.* XIII *al-'adad* 'to count' *şana:mak Hou.* 22, 2; '*adda minal-'adad şana:- do.* 42, 5; *xiv şana-* '*adda*; *Tkm.* *sa-Id.* 60: *xv 'adda şana- /şay-* *Tuh.* 25b. 13.

D *sına-*: (*sı:na-*) 'to test (someone or something *Acc.*)'; Den. V. perhaps fr. I *sın*; but the semantic connection is not close unless it originally meant 'to take the size, or measure, of something'. S.i.a.m.l.g.; SW *Tkm.* *sı:na-*. *Uyg.* VIII ff. Civ. *sınamış em ol* 'it is a tried (and proved) remedy' *H I* 154, 175, etc.: *Xak.* XI ol *anı: sına:di carrabahu fi şay* 'he tested him about something' *Kaş.* III 273 (*sına:r*, *sına:ma:k*); *sına:masa: arsıkar* 'the man who does not test a thing is deceived about it' (*yağtar bihi*) *I* 242, 16: *KB* *sınamış kişl* 'the man of experience' (i.e. one who has been tested) is one of the sources of traditional wisdom 245, 723 (*I karı*); etc.; *neçe me sına:dım isiz külğücü* 'whenever I have tested the evil-doer' 247; (hear now the words of the man . . .) *sınayu teğip* 'who attains (his purpose) by trial (and error)' 346; (the king . . .) *sınadı erig* 'tested his advice' 593; *sınama yağığ* 'do not take chances with the enemy' (he is big and strong; get an iron shield as a protection against him) 4263; XIII(?) *At.* *baka körğil emdi uka sına:yu* 'be sure that you look (carefully) now, test and understand' (what other thing is as valuable as knowledge) 99; *Tef.* *sına-* 'to test' 271; *xiv Muh.* *carraba sına:- Mel.* 25, 1; *sına:- Rif.* 107; *al-tacriba sına:mak* 36, 3; 131: *Çağ.* xv ff. *sına-* (mis-spelt *sine-*) *imihân kardan* 'to try, test' *San.*

256v. 19 (quotns.): *Xwar.* xiv ditto *Qutb* 164, *Nahc.* 212, 13; *Kom.* xiv ditto *CCG*; *Gr.*: *Kıp.* xiv *sına- carraba Id.* 54: *xv* ditto *Tuh.* 12a. 4: *Osm.* xiv ff. ditto; c.i.a.p. *TTS* I 621; *II* 817; *III* 620; *IV* 684.

Dis. SNB

SF *sanwaç* See *sanduwaç*.

Mon. V. SNC-

sanç- properly 'to pierce (with a lance), transfix'. S.i.a.m.l.g. w. some extended meanings as *sanç-/sançı-/sanç-/çanç-*, etc. *Türkü* VIII *sanç-* is fairly common, both lit., e.g. *altı: erig sançdı*: 'he speared six men' *I N* 5; and metaph., e.g. (I advanced against the *Çik* . . .) *sü:sin sançdım* 'I pierced (i.e. routed) their army' *II E* 26: VIII ff. *Irkb* 34 (*sü:*): *Uyg.* VIII *süğüşdım* . . . *sançdım* 'I fought . . . and routed' is common in *Şu.*: VIII ff. Bud. *yağı sançıp* 'routing the enemy' *U II* 78, 30; o.o. *PP* 57, 5-6 (*teğler-*); *U II* 86, 48 (*süvri*): etc.: Civ. *TT VIII I.4* (*tuluğ*): *Xak.* XI ol *anı: biçekin sançdı*: 'he stabbed him (*waca'ahu*) with a knife' (etc.); and one says *beğ yağı:sın sançdı*: 'the beg routed (*hazama*) his enemy' *Kaş.* III 420 (*sança:ar*, *sançma:k*): *KB* (the signs of the Zodiac Gemini and Cancer) *sançu yorır* 'come piercing' 139; *yağı sançğa* 2329; XIII(?) *Tef.* *sanç-* (of a thorn) 'to pierce' 262: *xiv Muh.* *ta'ana* 'to spear, stab' *sa:nç- Mel.* 28, 9; *Rif.* 112; *al-ta'n sançmak* 37, 14; 124: *Çağ.* xv ff. *sanç-* (-ğay) *şanc- Vel.* 279; *sanc-* (so spelt) *niş zadan* 'to sting', also 'to plunge (a javelin, lance, and the like) into something' *San.* 235v. 26: *Xwar.* xiv *sanç-* 'to pierce' *Qutb* 152: *Kom.* xiv ditto *CCI*, *CCG*; *Gr.*: *Kıp.* XIII *ta'ana sanç- Hou.* 33, 18; *xiv şanç-* (-tı) ditto *Id.* 60; *Bul.* 57r.: *xv* ditto *şans-* (*sic*) *Kav.* 75, 8; ditto *şanç-* (-tı) *Tuh.* 24a. 5; *Osm.* xiv ff. *sanç-* 'to pierce; to plunge in (a sting, etc.)'; c.i.a.p. *TTS* I 598; *II* 791; *III* 596; *IV* 661.

Dis. SNC

sanaç survives in SE *Türki sanaç* 'an entire goat-skin used as a bag for flour (etc.)' *Shaw* 120 (only); SC *Uzb.* *sanoç* 'water-skin'. With final -ç it looks like a l.-w. *Uyg.* VIII ff. Civ. (in a list of goods, one cow, one cooking pot) *blr sanaç* (spelt *sanç?*) 'one skin bag' (etc.) *USp.* 55, 3; *Xak.* XI 'a red leather bag' (*al-cirâbu'l-ahmar*) is called *sanaç köstürgü*: (*MS. k.sirliü*) *Kaş.* I 358: *Çağ.* xv ff. *sanaç* (*sic*) *xikça wa anbâni* 'water-skin, leather bag' *San.* 235v. 10 (quotns.).

E *sepeç* See *seğgeç*.

VU?F *sınçı*: Hap. leg.; the shape suggests a l.-w. fr. a Chinese phr. *Xak.* XI *sınçı*: *al-xubz bayna'l-ruqâqa wa'l-rağif* 'a loaf of bread (intermediate in shape) between a flat flap and a round loaf' *Kaş.* I 417.

D *sançığ* Dev. N. fr. *sanç-*; lit. 'something piercing'. Survives in SE *Türki sançık* 'colic':

NC Kır. **çañçu**: 'lumbago'; Kzx. **şañşu**: 'puncture, perforation, colic': SC Uzb. **sañçik** 'colic': NW Kk. **şañşuw**; Kaz. **çerçü**; Nog. **şañşuv** 'colic, lumbago': SW Az., Osm., Tkm. **sancı** 'colic'. Uyğ. VIII ff. Bud. **yüre-kimde sañçığ kirip** 'sharp stabbing pains enter my heart' *U III* 37, 6-7; (in hell demons thrust down the wicked) **süvri sañçığın** 'with a sharp spike' *TM IV* 254, 102: **Çağ**, xv ff. **sañçığ** 'colic and flatulence (*qūlānc wa nafx*) which collects in a man's side' *San.* 235v. 24 (quotn.); Kıp. xv **rihū'l-batn** 'wind in the stomach' **şañşu** (in margin in SW(?) hand **şañci**) *Tuh.* 16b. 6.

ʔD **sunçuk** Hap. leg.; prob. Dev. N. fr. **sun-**; lit. 'something held out'; v. G. suggests plausibly that it is a pure Turkish word added to explain the l.-w. **batır** (Sanskrit *pattra*). Uyğ. VIII ff. Bud. (the Buddha said, 'O Ānanda') **batırımın sunçukumın kötürgil** 'pick up my begging bowl (Hend.)' *TT X* 124-5.

VUD **sañçğa:n** in this form Hap. leg.; the *sin* is unvocalized but the obvious transcription of a word for some kind of thorny bush is **sañçğa:n**, N./A. of Habitual Action fr. **sañç-**, lit. 'constantly piercing'. The only difficulty is that it may survive in SW Osm. (only) **sinçan** 'the box-thorn, *Lycium europaeum*'. **Xak.** XI **sañçğa:n katı**: *hamlū'l-ıdāh* 'the fruit of a thorny bush or tree' *Kaş.* III 146, 26 (see 2 **ka:t**); n.m.e.

Dis. V. SNC-

D **sañçit**- Caus. f. of **sañç-**; s.i.s.m.l., but not with the unusual use of Caus. f. shown below. Uyğ. VIII ff. Civ. (if this omen comes to anyone) **süde erser sañçitur** 'if he is on a campaign he lets himself be routed' *TT I* 67.

D **sañçik**- Hap. leg.; Intrans./Pass. f. of **sañç-**. **Xak.** XI **yağı: sañçikti**: 'the enemy was routed' (*huzima*, MS. in error *haz.ma*); also used when a man has been stabbed (*tu'ina*) *Kaş.* II 228 (**sañçika:r**, **sañçikma:k**).

D **sañçıl**- Pass. f. of **sañç-**; s.i.s.m.l. **Xak.** XI **biçe:k ta:mka: sañçıldı**: 'the knife was thrust (*irtazza*) into the wall' (etc.); and one says **sü: sañçıldı**: 'the army was routed' (*inhazama*); the origin is the phr. **erke: biçe:k sañçıldı**: 'the man was stabbed (*tu'ic'a*) with a knife' *Kaş.* II 231 (**sañçılı:r**, **sañçılma:k**): XIII(?) *At. qađā birle sañçılur adakka tiken* 'by fate the thorn is thrust into the foot' 455: **Çağ**, xv ff. **sancıl-** (*sic*?) *furū şudan* 'to descend' and the like *San.* 235r. 28 (quotn.): Osm. XIV ff. **sancıl-** (1) of a person, 'to be stabbed', etc.; (2) of a weapon, 'to be thrust in'; c.i.a.p. *TTS I* 598; *II* 790; *IV* 661.

D **sañçış**- Recip. f. of **sañç-**; s.i.s.m.l. **Xak.** XI **ola:r İkki: sañçışdı**: 'those two stabbed (*waca'a*) one another with daggers or the like'; and one says **begler: sañçışdı**: 'the *begs* went to war (*tahārabat*) and routed (*hazama*) one another' *Kaş.* II 217 (**sañçışur**, **sañçış-**

ma:k): **Çağ**, xv ff. **sancış-** (spelt) Recip. f. 'to stab one another, to wound one another with a javelin or lance' *San.* 235r. 28; Osm. xv and XVI **sancış-** 'to spear one another'; in two texts *TTS I* 598; *III* 596.

Tris. SNC

D **sañçığılığ** P.N./A. fr. **sañçığ**; survives in SW Osm. **sancılı** 'suffering from colic'. The only early occurrence is damaged; Müller transcribed it *sañç[ıklı]ğ* citing as a parallel NE Sag. **sıncık** 'a wooden wedge' *R IV* 635, but that word is clearly a Dim. f. of **sınc** which represents an earlier Dis., **sıgın** or the like, and cannot be relevant here. The original Chinese text can be translated as 'the immortal *vajra*-iron-spike mother', the last word not reproduced in the Turkish version. Uyğ. VIII ff. Bud. **ölümsüz vacır sañçığılığ** 'the immortal owner of a *vajra* spike' *U II* 60, 2 (ii).

Dis. SND

VUD **siğüt** Hap. leg.; the *sin* carries both *kasra* and *damma* in the MS.; the word seems to be a Dev. N. but there is no obvious semantic connection w. **siğ-**. **Xak.** XI **siğüt** 'a gift (*al-hiba*) which is not matched by a return gift (*lā yu'tād fihā*) and for which there is no offset' (*lā ri'd fihā*); one says **bu: at mağa: siğüt be:rdi**: 'he gave me this horse' (without receiving anything in return?) *Kaş.* III 362.

sindu: 'scissors'; one of several words with this meaning, cf. **biçğu:c**, **kıftı**; survives only(?) in SW Osm., Tkm. **sındı**; perhaps a l.-w. **Oğuz XI sindu**: *al-miqrād* 'large scissors' *Kaş.* I 418; XIV *Muh. al-miqrād sindu*: *Mel.* 60, 12; *Rif.* 159: **Çağ**, xv ff. **sındı gāz** 'scissors', in Ar. *miqrād San.* 258r. 7: Tkm. XIII *Hou.* 23, 11 (**biçğu:c**): xv *Tuh.* 34a. 11 (**kıftı**; **sındı** in the margin in SW(?) hand): Osm. XIV ff. **sindu** (normal till XVI) **sındı** (normal fr. XVI) 'scissors'; c.i.a.p. *TTS I* 622; *II* 818; *III* 621; *IV* 685.

D **sandırış** Dev. N. (connoting mutuality) fr. **sandırı-**; in a Chapter for Dis.s containing consecutive consonants, but missvocalized in the MS. N.o.a.b. **Xak.** XI **sandırış** (MS. *sanduruş*) 'mutual abuse and quarrelling' (*al-mu'ātaba wa'l-mu'ādalā*) *Kaş.* III 416 (prov.); same prov. *I* 402, 24 (**sandırış**); *II* 214, 5 (**sandırış**).

Dis. V. SND-

D **sinat-** (**sı:nat-**) Caus. f. of **sina-**; s.i.s.m.l. w. the same meaning. **Xak.** XI **ol meni: bu: ısta: sinattı**: 'he ordered someone to test me (*man carrabani*) in this work' *Kaş.* II 312 (**sinatur**, **sinatma:k**).

D **soğda-** Den. V. fr. **soğ**; n.o.a.b. **Xak.** XI **ol yağı:nı: soğda:di**: 'he chased (*atba'a*) the enemy, and rode after him' (*rakiba fi 'aqibihī*); also used of anyone who followed (*sāra 'aqib*) something to catch it *Kaş.* III 400 (**soğda:r**,

soğda:ma:k: *KB* kişig **soğdama** 'do not persecute people' 4301.

D siğdür- Caus. f. of **siğ-**; s.i.s.m.l.; cf. **siğür-**. *Xak.* xi **siğig aşiğ siğürdi**: 'the wine made the food agreeable' (or digestible; *amra'a'l-ta'am*); and one says of **anı**: **evke: siğürdi**: 'he surreptitiously introduced (*ad-xala wa axassa*; ?so read, MS. *aħasa* unvocalized) him into the house' *Kař.* III 397 (**siğdürür**, **siğdürme:k**): *Çağ.* xv ff. **siğdür-** (spelt) *cađab kunānidan* 'to cause to be absorbed, drawn in'; *xawđ farmūdan* 'to cause to plunge into (something)'; *furū xwūrānidan* 'to cause to be consumed' *San.* 257v. 8.

D söndür- Caus. f. of **sön-**; 'to extinguish (a fire)', etc. Survives in the same languages as **sön-**. *Uyğ.* VIII ff. (Bud. in some MSS. of *TT VI* 446 (**tındur-**) **söndürmez** is written instead of **sönmez** owing to a false analogy w. **tındurmaz**): *Civ.* **söndür-** 'to extinguish' *H II* 26, 97; (*Xak.*) XIII(?) *Tef.* **söndür-** 'to extinguish' (a lamp) 275; *xiv Muh.* *atfa'a* 'to extinguish' **söndür-** *Mel.* 23, 1; **söndür-** *Rif.* 103; *Çağ.* xv ff. **söndür-** Caus. f.; *xwāmūř kardan ātař* 'to extinguish a fire' *San.* 247r. 13 (quotns.): *Xwar.* *xiv ditto Qutb* 160; *Nahc.* 257, 4; *Kom.* *xiv ditto CCI*; *Gr.*: *Kıp.* XIII *atfa'a söyündür-* (MS. *seyündür*) *Hou.* 34, 7; *xiv söyündür-* ditto, also pronounced **söndür-** *Id.* 54; ditto **söyündür** *Bul.* 23r.: *xv ditto söndür-* (or **söwündür-**); spelt *sewındür-*, which is then said also to mean 'to make glad', i.e. **sevindir-** *Kav.* 74, 3; ditto **söwündür-** *Tuh.* 6a. 2; *Osm.* *xiv to xvi* (only) **söyündür-** 'to extinguish'; common *TTS I* 642; *II* 840; *III* 638; *IV* 706.

sandırı- 'to be delirious, to rave', and the like. An early l.-w. in Mong. as *sandır-* (of a mob) 'to be in confusion' (*Haenisch* 132); *sandara-l sandura-* 'to be in confusion; to scatter; to be uneasy, alarmed' (*Kow.* 1288, *Haltot* 318). Survives in SW *Tkm.* **samra-**; it is an open question whether **sandır-** and the like in NC *Kir.*, *Kzx.*: *SC Uzb.*: and some NW languages is a direct survival or a reborrowing fr. *Mong.*, prob. the latter. *Xak.* xi **esrük sanrı:di**: 'the drunken man raved' (or was delirious, *hadā*); the original form was **sandırı:di** (MS. *sandırıyadı*): *Kař.* III 281 (**sanrı:r**, **sanrı:ma:k**): (*Çağ.* xv ff. **sandırak** 'delirium in illness or a nightmare' *San.* 235v. 27 (prob. reborrowed fr. *Mong.*); **sandırakla-** 'to be delirious' 235r. 14); *Kom.* *xiv* 'to rave, be delirious' **sandır-** *CCG*; *Gr.* (fr. *Mong.*).

D sandırış- Hap. leg.; Co-op. f. of **sandırı-**. *Xak.* xi **esrükler kamuğ sanrı:di**: (MS. *sanrı:di*): 'the drunken men all raved (*hadat*) together'; originally **sandırı:di**: (MS. *sandırı:di*): *Kař.* II 213 (**sanrışur**, **sanrışma:k**; prov.).

Tris. SND

F sanduwa:ç 'nightingale'; l.-w. fr. *Sogdian antw'eh* 'sweet-voiced', see *Henning*, op. cit., s.v. **suburğan** and *H. W. Bailey*, 'Arya IV'

BSOAS, XXVI, p. 81. Survives in NE *Tel.* **sandiğaş R IV** 307: NW *Kaz.* **sandugaç**; elsewhere displaced by *Pe.* *bulbul*. *Xak.* xi **sanduwa:ç al-andalib** 'nightingale' *Kař.* I 529 (verse); *III* 178 (same verse); a.o. *III* 311 (*sayra:-*): *KB* **çeçeklikte sanwaç öter** 'the nightingale sings in the flower garden' 78; a.o. 4963 (*sayra:-*): *xiv Rbğ.* *R IV* 225 (*sayra:-*); *Muh.*(?) **hazār 'nightingale' sanduwa:ç** (MS. *sı:d.wa:c*) *Rif.* 176 (only); *Xwar.* *xiv sanduwaç* 'nightingale' *Qutb* 153; *zanda:wa:ç do.* 207.

VUF sondıla:ç a small bird of some kind; translations vary; *Red.* 1177 translates *ša'-wa* in *Osm.* 'the fire-crested wren, *Regulus ignicapitus*', *Hava* 'small sparrow, bullfinch'; *dubsi* is translated alternatively 'wild pigeon, woodpigeon, honey-guile'. Prob., like other words ending in **-la:ç**, a l.-w. N.o.a.b. *Xak.* xi **sondila:ç al-ša'wa Kař. I 526 (prov., see **örtgün**); o.o. (verse) *I* 529, 5; *III* 178, 14; *xiv Muh.*(?) **dubsi (VU) sandıla:ç** (unvocalized, MS. *sı:dla:c*) *Rif.* 176 (only); *Çağ.* xv ff. **sandalaç/sandulaç** (both spelt) 'a small bird rather bigger than a nightingale'; the male is green (*sabz*) and the female yellow (*zard*); it has a long tail *San.* 235v. 26.**

VUF sondurı: Hap. leg.; under the heading *fu'lli*; the *dāl* carries *kasra* in one place and *damma* in the other. Hardly to be connected w. *Sanskrit* *sundara* 'beautiful, good', but prob. a corruption, through some other language, of *Sanskrit* *samudra* 'ocean, sea'. *Xak.* xi **sondurı:** (**sondırı:**) *al-bahr* 'sea', etc. *Kař.* I 492 (prov.).

Dis. SNG

D sinuk (sı:nuk) Pass. N./A.S. fr. **sın-**; 'broken', originally in a physical sense, later also metaph. 'defeated, broken (in spirit)', and the like. S.i.a.m.l.g., usually as **sınık**, but SE *Türki* **sunuk**: SW *Tkm.* **sı:nık**. *Türkü* VIII ff. *Irkb* 48 (**sap-**): *Uyğ.* VIII ff. *Civ.* *Usp.* 98, 15 (**anuk**): *Xak.* xi **siğuk (sic) ne:ğ** 'something broken' (*al-maksür*): the *Oğuz* call it **sinuk** without the *ğunna* (ğ) and their form is regular (*al-qiyās lahum*), because it is derived fr. **sındı**: *ınkasara*, and there is no *ğunna* in its Verb *Kař.* III 365 (**siğuk**, otherwise unknown, might be a crasis of ***siğuk**, a cognate form w. *Suff.* -ğuk): *KB* 1858 (**buzuk**): XIII(?) *Tef.* **sinuk** 'broken' 272; *xiv Muh.* **al-maksür** (opposite to 'entire' **bütün**): **sinuk** *Mel.* 55, 1; **si:nuk** *Rif.* 152 (and 191); *Oğuz* xi see *Xak.*: *Xwar.* **xiv sinuk** 'broken' (e.g. of the heart) *Qutb* 165; *Nahc.* 433, 1; *Kom.* *xiv ditto CCI*; *Gr.*: *Kıp.* XIII **al-maksür** (opposite to 'entire' **bütün**) *sınık* *Hou.* 27, 2; *xiv ditto Id.* 54; *xv maksür* **şınık** *Tuh.* 34b. 7; 48b. 7; *Osm.* *xiv* ff. **sinuk** (rare)/**sınık** (1) 'broken'; (2) (rarely) 'defeated'; c.i.a.p. *TTS I* 623; *II* 819; *III* 622; *IV* 686.

D soğuk Hap. leg.; *al-āxir* 'the last, latter' or 'the end'; *Den.* N./A. in **-uk** (usually *Dim.*) fr. **soğ**, or perhaps crasis of **soğ** and **2 ok**. *Xak.* xi *Kař.* III 107 (**yétrül-**); n.m.e.

VU **sıñkur** a bird of prey, in modern times, and prob. always, 'the gerfalcon, *Falco gyrfalco*'. The form in Uyğ. (noted only as a P.N.) was **sıñkor** (or **sıñkor**). This became an early l- > ş, as **şınkor** (or **şınkor**) (*Haenisch* 141). In Xak. it became **şunqur** by retrogressive vocalic assimilation and this form still survives in SW Osm. **şunqur/şunğur**. In Mong. by a similar process it became **şonkor** (*Kov. 1536, Halted 386*). This later Mong. form was re-borrowed as **şonkar/şunkar** and survives in SE Türki **şunkar/şunkar/şunğar** (*Falco Hendersoni*): NC Kır. **şumkar**; Kzx. **şunkar** (a hybrid form): SC Uzb. **şunkor**: NW Kk. **şunkar**: SW Az. **şunğar**; Tkm. **şunkar**. See *Doerfer* I 360. Uyğ. x(?) Bud. (PU) **Meñliğ Şınkur** P.N. *Pfahl. 12, 18*; **küde-gümüz Alp Şınkur Tegin** 'our son-in-law Alp Şınkur Tegin' *do. 23, 13*; **Alp Şınkur Tarxan do. 20**; [gap] **Öge Şınkur do. 21**: XIV *Chin.-Uyğ. Dict.* 'gerfalcon' **şonkar** (**şonkar**) *R IV 1098*; *Liğeti* 199, q.v.: **Xak. xı şunqur** the name of a bird of prey (*cārih min cawārihi* 'l-fayr'); it is smaller (*dūn*) than the *toğrıl Kaş. III 381*: **kırğuy şunqurka**: **karışmaz** 'a sparrow-hawk does not start a fight with a larger falcon' (**akbar mina'l-buzāt**) *II 95, 8*: **KB 5639** (**şeşüt**); a.o. 5697: xiv *Muh. al-şunğur şunkar*, v.l. **sunkur** *Mel. 72, 13*; **malihū'l-buzāt** 'king of the falcons' **sunkur Rif. 175**: **Çağ. xv ff. şunğar** 'the bird called şunğur' *Vel. 299* (quotns.); **sunkur** 'a hunting bird of the hawk (*şarg*) species', also called **şunkar** *San. 247r. 17* (quotn.); **şunkar** 'a hunting bird of the hawk species', which is long-lived, also called **sunkur**, also used of the deaths of emperors and kings, as it is said in the *Ta'riḫ-i Bābūrī* that 'Umar Şayx Mirzā **şunkar** boldi, i.e. 'died' 259v. 19: **Xwar. xiii(?) şunkar** 'falcon' (of some kind) *Oğ. 42-6*: xiv **şunqur** 'falcon' *Qutb 159*; **şunğar MN 5**: **Kom. xiv 'falcon' şonğur CCI**; *Gr.*: **Kıp. xiii al-şunqur** 'well-known' (*ma'rūf*) *Hou. 10, 3*; **sunkur** as a P.N. *do. 29, 6*: xiv **sunkur** a bird and a P.N. (*yusannā bihi*) *Id. 54*; **al-sunqur** *Kıpçak Bul. 12, 1*: xv **sunkur** is mentioned as the name of a slave in *Tuh. 80b. 10-11*; and **şunkur** is added in a SW(?) hand under 'aqāb 'eagle' *do. 25a. 9*.

Dis. V. SNG-

D **sanğar** - *Hap. leg.*; *Trans. Den. V. fr. sa:n*; syn. w. **san-**. **Xak. xı ol anı: kiş:diñ sanğardı**: 'he reckoned ('adda) that he was a human being' (*mina'l-nās*) *Kaş. II 188* (**sanğarur**, **sanğarma:k**).

Dis. SNG

sepek still widely used in Anatolia for 'a water vessel made of wood or earthenware', *SDD 1205*, and noted in SW Az. **senek** 'a large jug with a long narrow neck and a handle'. **Oğuz xı sepek** 'an earthenware mug (*al-hūz*) for drinking'; also 'a jar' (*al-carra*) *Kaş. III 367*: **Kıp. xiv sēpek** ('with -ŋ-) *al-carra Id. 54*:

Osm. xiv to xvii (only) sepek 'water vessel'; common *TTS I 612; II 809; III 613; IV 676*.

sipek 'a buzzing insect' of various kinds; Dim. f. of the onomatopoeic **siğ**; survives only in SW Az. **sinek**; Tkm. **sipek** 'mosquito' and Osm. **sinek** (**sipek**) 'fly'; **sivri sinek** 'mosquito'; elsewhere displaced by **çibın** (first noted in Xak. xı *KB 4409*) Cf. **uyaz. Uyğ. viii ff. bud.** (in a list of noxious animals and insects; beasts with tusks and claws, birds) **sipek** (mantises, ants, beetles) *U II 35, 23*: **Xak. xı sipek** in the language of townspeople (*ahlu'l-amşār*) 'a gnat' (*al-baqq*), and in the language of the nomads (*ahlu'l-wabar*) 'a fly' (*al-dubāb*) *Kaş. III 367*; o.o. **sipek** *al-bā'ūd* 'gnat' *II 13, 23; II 352* (**yélpit-**); *III 100* (**yélpış-**): (*xiv Muh. (?) al-dubāb sipek* (MS. *si:kek*) in one MS. *Mel. 74, 8*); **Çağ. xv ff. sipek** (spelt, 'with -ŋ-) **paşa** 'gnat'; in *Ar. baqq* and *bā'ūd* *San. 258r. 12*: **Xwar. xiv ditto MN 12**: **Tkm. xiii al-dubāb sipek** (spelt **sipek**; **Kıp. çibın**) *Hou. 10, 11*: **xiv al-dubāb** (**çibın**); also called **sipek**: *Bul. 10, 16*: **xv nāmūs** 'gnat, mosquito' **sipek** (**juyaz**) *Tuh. 36b. 3*: **Osm. xviii sipek** . . . and, in *Rūmī*, **mahas** 'fly'; **paşa sivri sipek** *San. 258r. 14*.

D **sönük** *Pass. Dev. N./A. fr. sön-*; 'extinguished', and in some modern languages metaph. 'depressed, undistinguished', and the like. Survives in SC Uzb. (**sünik**): **SW Az.**, **Osm.**, **Tkm. Uyğ. viii ff. Civ. küçl sönök** *erşer* 'if his strength is exhausted' *TT VIII M.21*.

D **süñüg** See **süğü**.

VU **süñük** (?**süñök**) 'bone'; morphologically *Pass. Dev. N. fr. *süñ-*; survives in such a wide variety of forms that it is difficult to fix the original pronunciation, but the evidence rather points to **süñök**. Survives in NE all dialects **sök**: SE Türki **söpek/sünek/sügek/süek/süek/sopek**: NC Kır. **sök**; Kzx. **süyek**: SC Uzb. **su-yak**: NW Kk., Kumyk, Nog. **süyek**; Kaz. **söyek**: SW Az. **sümük**; Tkm. **sünk/süyek**. **Türkü viii süñüküñ** (**süñüküñ in II**) **tağça**: *yadı*: 'your bones lay in mountainous heaps' *I E 24, II E 20*: **Uyğ. viii ff. Man.-A M I 23, 33** (**baça**): *Man. M III 39, 3* (iii) (**sr-**): *Bud. yaş süñükleri* 'his fresh bones' *Suv. 625, 10*; o.o. *do. 153, 2-3* (**berükü**): *U III 24, 6* (i) (**söglün-**); *do. 35, 21*: *Civ. TT VII 23, 5* (**üpgük**); *H I 16* (**erkeç**); *79; H II 22, 29*: **Xak. xı süñük** *al-azm* 'bone' *Kaş. III 367* (prov.); o.o., spelt **süñük**: *I 98* (**oğruğ**); *178* (**oğur-**); *247* (**oğrul-**); *380* (**to-bık**), etc.: *KB 2206* (**etsiz**), *4131* (**kemdi-**): *xiii(?) At.* (wisdom is to a man) **süpekke yillik teg** 'like marrow to a bone'; (intellect is the beauty of a man and) **süpekniñ yillik 80-90** (except **süñük** once, all MSS. have **süpek**); *Tef. süñük/süñgük 275* (**söñük**): *xiv Muh. al-azm sünük* *Mel. 45, 12*; **süpek Rif. 139**: **Çağ. xv ff. süpek** ('with -k') **kemik** . . . *ustuxwān ma'nāsna* 'bone' *Vel. 299*: **süpek** (spelt, 'with -ŋ-) *ustuxwān* *San. 247r. 20* (quotns.): **Xwar. xiv süpek/süñük** ditto

Qutb 160; *süpük Nahc.* 65, 16; 191, 16; 281, 17 etc.; *Kom.* XIV 'bone' söwek CCI; *Gr.:* *Kip.* XIII *al-'azm süpük* (?; *MS. sü-gü:k*) *Hou.* 21, 19; XIV *süpük* ('with -*ŋ*-') ditto; *süwtük* ditto *Id.* 54; ditto (8) *şünü:k* (*sic*) *Bul.* 8, 9; xv ditto *süwek Kav.* 61, 9; (VU) *sin'a* (perhaps error for *sin'a* 'wrist') *süwek* (in margin in second hand *süpük* 'bone') *Tuh.* 19a, 3; *'azm süwek* *do.* 24b, 6; *Osm.* XIV ff. *süpük* 'bone', common to XVI, sporadic till XVIII *TTS I* 655; *II* 855; *III* 650; *IV* 717.

?D *sengeç* prima facie a Dev. N. in -geç; pec. to *Kaş.* where it is listed twice, in both cases under *fa'äl*, in the second case among words containing a -*ŋ*-. *Xak.* XI *sengeç* 'a kind of apple (*al-tuffäh*), about as small as an almond (*al-banädq*), sweet, red and white' *Kaş.* I 455; *sengeç* (*MS. senleç*) 'the name of an apple as small as an almond, sweet' *III* 381.

sençil Hap. leg.; hardly to be connected w. *siğil* 'a wart' although the latter survives in SW *Tkm.* as *siğil*. *Xak.* XI *sençil* 'freckles (*al-kalafa*) which appear on the face' *Kaş.* I 483.

Tris. SNG

D *süpüglüg* P.N./A. fr. *süpüg* (*süpü*); 'lancer' and the like. N.o.a.b. *Türkü VIII* (where did the men in armour come from that scattered you?) *süpüglüg kantan kelipen süre:* eltdi: 'where did the lancers come from that drove you (before them)?' *I E* 23, *II E* 19; XIV *Muh.*(?) *al-rammah* 'lancer' *süpü:li:* *Rif.* 84 (only).

D *süpüklüg* P.N./A. fr. *süpük*; 'having bones, bony', etc.; s.i.s.m.l. with the same phonetic changes. *Uyg.* VIII ff. *Bud. bodisatv-nüg kalmış sünüklüg şarırın* 'the relics (Sanskrit l.-w.) of the remaining bones of the Bodhisattva' *Suv.* 627, 16-17; *Xwar.* XIV *süpeklüg* (of a date) 'having a stone' *Qutb* 160.

Tris. V. SNG-

D *süpüklen-* Hap. leg.; Refl. Den. V. fr. *süpük*. *Xak.* XI *oğla:n süpü:klendi:* (*sic*) 'the boy's (etc.) bones grew bigger' (*kabura alwäh*) *Kaş.* III 408 (*süpüklenü:r*, *süpük-lenmek*).

Dis. SNL

siğil 'a sister younger than oneself', as opposed to 'a sister older than oneself' (eke-, q.v., etc.). Survives in SE *Türki siğil:* NC *Kir.* *siğdi*; *Kzx.* *siğil:* NW *Kk.*, *Nog.* *siğil/siğili*; in other languages there is no special word for 'younger sister'. *Türkü VIII I E* 20, *II E* 17 (*kuñcu:y*); *Uyg.* VIII ff. *Bud. tört siğillerniğ* 'of the four younger sisters' *U II* 62, 2 (ii); o.o. *U III* 14, 17; *Pfahl.* 23, 12; *IV Chin.-Uyg. Dict.* 'younger sister' *siğil R I V* 687; *Ligeti* 195, q.v.: *Xak.* XI *siğil* 'a man's younger sister' (*al-uxtu'l-şavira*) *Kaş.* III 366; o.o. *I* 457 (*baldız*); *III* 7 (*yurç*); *XIII*(?) *Tef.* *siğil* 'younger sister' 269; *XIV. Muh.*(?) *uxtu'l-zawc* 'husband's sister' *si:ğil:*

(*MS. si:ğil:k*) *Rif.* 144 (only): *Çağ.* xv ff. *siğil/siğil küçük kız karındağ* 'younger sister' (i.e. not an Osm. word) *Vel.* 288 (quoton.); *siğil* (spelt, 'with -*ŋ*-') 'younger sister' *San.* 258r. 18 (quotns.); a.o. 92r. 22 (2 uya:).

E *senleç* See *sengeç*.

D *sanliğ* (*sa:nliğ*) P.N./A. fr. *sa:n*; in the early period usually w. the *Dat.* and meaning 'belonging to, responsible to', lit. perhaps 'having the number of, i.e. ascribed to', cf. *san-*. Survives only(?) in SW *Az.*, *Osm. sanli* 'esteemed, distinguished'; *Tkm.* in phr. *sa:nli gün* 'a few days'. *Uyg.* VIII ff. *Man.-A* (PU) *ismiriğ* (or *ismir yek*) *sanliğ ağığ barımağ* 'treasure and property belonging to . . .' *M III* 11, 20; *Man. frnibranka sanliğ kiltipiz* 'you have made (them) destined for(?) *parinirvāna* (Sanskrit l.-w.)' *TT III* 32-3; *Bud. vrhar sangram sanliğ eđ tavarığ* 'movable property and livestock belonging to a temple or convent' (Sanskrit *vihāra sanghārāma*) *U II* 77, 24; similar phr. *do.* 86, 41; *TT IV* 6, 44; *Suv.* 135, 19; *men ol rakşaska sanliğ* 'men 'I am subject to that female demon' (Sanskrit *rākşasi*) *U IV* 14, 129-30; o.o. *do.* 12, 112; 16, 154; *TT VIII E.1*; *F.8*: *Civ. mağa* (VU) *Tülek Temürke sanliğ . . . kavalıkımnı* 'the vegetable garden belonging to me Tülek Temür' *Usp.* 15, 1; (a man born in the Ox or Swine Year) *bu yultuzka sanliğ tuğar* 'is born under this star' *TT VII* 14, 16-17; a.o.o. in *TT VII*; (*sanliğ* in *TT I* 84 (edliğ) is prob. a P.N./A. fr. *san* as a Sec. f. of *F tsap*, q.v.): *Xwar.* XIV *sanliğ ol bizge* 'that belongs to us' *Qutb* 153; *Osm. ulu sanlu kişi* 'a great and distinguished person' *TTS I V* 662.

D *sınlı* P.N./A. fr. *ı sn*; survives in NE *Alt.*, *Tel. sindu*; *Sag. sınığ* 'tall; long; as long as' *R IV* 634-5; *NC Kir. sindu*: 'shapely, well-built (man), handsome', and the like; *Kzx. sındı* ditto: *NW Kk.*, *Kaz.*, *Nog. sındı* ditto. *Uyg.* VIII ff. *Man.-A M I* 22, 1-3 (*iğdir*): *Xak.* XI *Kaş.* III 138 (1 *ı sn*).

Dis. V. SNL-

D *sınal-* Pass. f. of *sına:-*; 'to be tested, tried'. S.i.s.m.l. *Xak.* XI 115 *sınaldı:* 'the matter was tested' (*curriba*) *Kaş.* II 126 (*sınalur*, *sınalma:k*): *Çağ.* xv ff. *sınal-* (-*ip*) *sinan-*, *ya'nı tacruba olun-* ditto *Vel.* 289 (quoton.); *sınal-* (mis-spelt *sinel-*) *imtiññ şudan* ditto. *San.* 257r. 1 (same quoton.): *Kom.* XIV ditto *sınal-* CCG; *Gr.*

D *sağla-* Hap. leg.; Den. V. fr. *sağ*. *Xak.* XI *kuş sağla:dı:* 'the bird defecated' (*đaraqa*) *Kaş.* III 403 (*sağla:r*, *sağla:ma:k*).

D *senle-* Hap. leg.; Den. V. fr. *sen*; 'to address as "thou"'; cf. French *tutoyer*. *Xak.* XI ol anı: *senle:di:* 'he addressed him as an inferior' (*xābahdu bi-xi'ābi'l-adniyā*); it means (to address as) 'thee' (*anta*); the most common (*al-takfir*) form of address is (described by) *si:le:di:* meaning (he addressed him as) 'you'.

(*antum*); this corresponds to (*bi-manzila*) the form of address to kings, as in the Koran *innā anzalnāhu* 'we sent him down' *Kaş. III 298* (**senle:r**, **senle:me:k**).

D **saḡlat**-Hap. leg.; Caus. f. of **saḡla:-**. **Xak. XI ol kuşni**: **saḡlatt**: 'he made the falcon (etc.) defecate' (*aslahā'l-bāzi*) *Kaş. II 359* (**saḡlatu:r**, **saḡlatma:k**).

D **senlet**-Hap. leg.; Caus. f. of **senle:-**. **Xak. XI ol anı**: **senlett**: 'he urged him to address him (i.e. a third party) as an inferior' (*bi-xitābi'l-şigār*); as we have explained (i.e. under *sen*) the Turks address a superior with *şin zây* and say **şiz** and address someone inferior in rank with *şin nün* and say **şen**; hence the phr. **ol anı**: **senlett**: 'he urged him to use this form of address as a humiliation' (*tahkirā(n)*) *Kaş. II 346* (**senletü:r**, **senletme:k**).

Tris. V. SNL-

D **şip̄ile:-** Den. V. fr. ***şip̄il-**, an onomatopoeic cognate to **şip**, q.v. Survives in SW Osm. **şinle-** (of animals) 'to whine, moan'; xx Anat. **şipele-/şinile-/şinle-** 'to sob quietly; (of a dog) to howl (with the cold); (of copper vessels) to clatter, clang'. *Kaş.*'s second translation is hard to connect with the rest. **Xak. XI it şip̄ile:di**: 'the dog whined (*harra*) with the cold (etc.)'; and one says **şuv şip̄ile:di**: 'the water was (so) cold (*harada*) that it almost froze' (*yacmud*); and **kula:kım şip̄ile:di**: 'my ear sang' (or buzzed, *ţanna*) *Kaş. III 405* (**şip̄ile:r**, **şip̄ile:me:k**; corrected from *-ma:k*, note vice versa as in *Atalay*): (**Kıp. XIV şip̄ilde-** ('with -ḡ-') 'of a dog, to howl' (*avā*) with the cold' *İd. 54*): **Osm. xv ff. şipele-/şip̄ilde-/şipele/şinle-** 'to howl, or whine', usually of a dog; noted in several dicts. and two texts *TTSI 630; II 826; III 628; IV 693*.

D **şüğüle:-** Hap. leg.(?); Den. V. fr. **şüğü**. **Xak. XI ol anı**: **şüğüle:di**: 'he pierced him with a lance' (*ta'anahu bi'l-rumh*) *Kaş. III 405* (**şüğüle:r**, **şüğüle:me:k**).

D **şip̄illen**-Hap. leg.; Refl. Den. V. fr. **şip̄ill**. **Xak. XI ol kırızıḡ şip̄illendi**: 'he adopted the girl as a younger sister' (*ittaxaḡal-cāriya ux-tā(m)*) *Kaş. III 408* (**şip̄illenu:r**, **şip̄illene:k**).

Dis. SNN

VUD **şeyen** (?**şipe:n**) Hap. leg.; under *fa'āl* in the -ḡ- Chap.; prob. a crasis of ***şip̄iḡe:n** Den. N./A. connoting habitual action fr. **şip̄-**. **Xak. XI şeyen neḡ ta'am** 'astringent food' *Kaş. III 376*.

F **şaḡu:n/şeqü:n** the Chinese title *chiang chün* (*Giles 1,212 3,276; Pulleyblank, Middle Chinese tsjan kün*) 'army commander, general' was, bestowed by the Chinese emperor on, or assumed by, a number of Turkish notables. Such names occur in the texts and also the names of actual Chinese generals. As the first word had a back vowel and the second a front one scriptions vary. **Türkü VIII Çaça:**

Şeqü:n (Chinese) 'General Sha Cha' *I E 32, II E 26*; **Çaç şeqü:n** (Chinese) 'General Chang' *I N 13*; **Ku: Şeqü:n** (Chinese) 'General Ku' *II S 8-9*; (leading the Kitan and Tatabi: people, PU) **Uḡar Şeqü:n** (came) *I N 11-12*: VIII ff. Yen. **Tarkan Şaḡu:n men Mal. 32, 7**; **er başı şaḡu:n ölüri:p** 'killing the general, the leader of men' *do. 48, 3*; **Uyḡ. VIII ff. Bud. taḡay Toḡa Şaḡunika** 'for uncle Toḡa Şaḡun' *U II 80, 67*; **upası Külüg İnaḡ Şaçı** (VU) **şaḡun** 'the lay brother Külüg İnaḡ, General of Şaçı' *Pfahl. 6, 5*; in the list of names in the third 'Pfahl', *do. 23, 15*, **Aytuḡmış** (VU) **şaḡun** and **Şaḡlıḡ** (VU) **şaḡun** are mentioned between the *teḡins* and the *mals*: **O. Kır. IX ff. Boyla: Şaḡu:n Mal. 7, 1**; (PU) **Çocuk böri: şaḡu:n do. 12, 1**.

Dis. SNR

şejir 'a projecting part (lateral or vertical) of a mountain'; hence also 'the projecting part (corner or buttress?) of a wall'. Survives in NE Alt., Küer., Tel. **şejir** 'corner' *R IV 448*: NC Kır. **şejir** 'a high mountain ridge covered with grass or trees'; Kzx. **şejḡir** 'high mountain ranges'. Uyḡ. VIII ff. Bud. (then that cook) **buluḡda şejirde yaşa olurup** 'hiding in corners and (behind) the edges of walls' (stole children in the street) *U III 65, 4* (ii): **Civ. taḡ yerinde taḡ ündi şejir boldı** 'in the mountainous country a mountain rose and became a ridge' *TT I 44-5*: **O. Kır. IX ff. Kara: şejir**, geographical name, occurs several times in *Mal. 24*: **Xak. XI şejir** 'the projecting part (*ra'n*) of a mountain', also 'the edge (or corner, *tarf*) of any wall' *Kaş. III 362*; o.o., **Kara: şejir** geographical name *III 222* (**kara:**); (grief comes to a man): **taḡ şejirne: yeil teḡir** 'the wind beats against the nose (*anf*) of a mountain' (then it passes away from him, as the wind drops from the projecting part (*al-ra'n*) and the latter is as it was before) *III 360, 3*: (**Çaḡ. xv ff.** the word in the passage fr. *Bāhur* quoted in *R IV 448* is Hindustani *şangar* 'a stone breastwork'): **Kom. XIV şejir tav** (i.e. **taḡ**) 'projecting rocks' *CCG*; **Gr.: Kıp. XIV şejir** ('with -ḡ-') *al-rābiya* 'hill, mountain' *Id. 54*.

şıpa:r 'a side'; properly a N., but often used practically as an Adv. or Postposn. Survives in NE Tel.: NC Kır., Kzx.: NW Kk., Kaz., Nog., where it tends to mean 'one of two sides', or 'one of two (anything)', to the exclusion of the other, as in Kaz. **şıpa:r küzle** 'one-eyed', or alternatively, 'the duplicate' of something else, hence 'like' as in SC Uzb. **men** (or **meniḡ**) **şıpa:r** 'like me'. See **sarı:** and cf. **yıpa:k**. **Türkü VIII şıpa:r süsi**: 'one wing of the army' *II E 32* (**bark**); **şıpa:rca: artuk** 'half as much again' *T 40* (1 u:ç): Uyḡ. VIII **berdin şıpa:r** 'south of' *Şu. E 3* (**berdin**); **şıpa:rı: bodun içikti: şıpa:rı: b[ga:p]** 'half the people surrendered to us and half' (fled to China?) *do. E 6-7*: **Man.-A kün bātsıkdın şıpa:r** 'in (or from) the west' *M III 9, 4* (ii) (followed by three similar phr. for the other cardinal points): **Man. koptin şıpa:r** 'in every

direction' *TT III* 60 (1 é:l); o.o. *TT IX* 90, etc. (1 taş): Bud. *kayudın sınar* . . . antın sınar 'in whatever direction' (or 'on whatever side') . . . 'in that direction' (or 'to that side') *U II* 29, 19-21; o.o. *U III* 29, 2-3 (1d-); *Kuan*. 2, 189, 218, etc.: Civ. *alkudın sınar* 'on all sides' *TT VII* 29, 9: *Xak. XI* *sınar cāmbu'l-şay* 'the side of a thing'; hence one says *sınardın yorı*: 'walk beside' (me, *cāmba(n)*) *Kaş. III* 375: *KB tusulmaz kişig kıl özünde sınar* 'put aside from you the man that is no use to you' 5538; o.o. 1786, 4401 (*sakinçsiz*), 4792: XIII(?) *At.* 366 (*sal-*); *Tef. sınar közil* 'one-eyed' 269 (*siyr*, but ?so read); *oñ sınar* 'the right side' (etc.) 272: *Xwar. XIV* *sınar köz birle saklab* 'looking out with one eye'; (the warriors looking) *baylar sınarı* 'in the direction of the rich' *Quth* 165: *Tkm.* xv (under '*alāmatü'l-tašbih*' Adv. of Comparison' . . . and in *Tkm.*) *sınar (f-çılayın)* *Tuh.* 89a. 13: *Osm.* xiv, xv, and xviii *bir sınar* 'one section'; *ol sınarı* 'like that'; *benüm sınarı* 'like me'; and other similar phr.; common *TTS I* 622; *II* 818; *III* 621; *IV* 684.

sınr 'muscle, sinew'; s.i.a.m.l.g. *Türkü* viii ff. *Man.* (the five component parts of the body: bones) *sınr* (veins, flesh, skin) *M III* 19, 14 (i): *Uyg.* viii ff. *Man.* *sınrın* *M III* 29, 3 (i) (damaged passage): Bud. (he was very thin) *sınrı tamırı şünüküğe teği közünüp* 'his muscles and veins right down to his bones being visible' *U III* 35, 20-1; a.o. *do.* 60, 4 (i) (1 tu:s): Civ. *HI* 76 (*ađır*); *bişig sınr* 'ginger' (lit. 'cooked sinews', see *H. W. Bailey* in *Fuad Köprülü Armağanı*, Istanbul, 1953, p. 52) *HI* 4, 8, etc.; *H II*; *TT VII* 22, 7; *VIII M.* 16, 29: *Xak. XI* *sınr al-aşab* 'muscle, sinew' *Kaş. III* 362; *bu: er ol sınrı: kurulğa:n* 'this man is constantly getting cramp' (*ya'tarihi'l-taşannuc*) *I* 520, 8: XIII(?) *Tef. sınr* 'camel's tendons' 269; *xiv Muh. al-aşab Mel.* 4, 19; 45, 14; *Rif.* 75, 139 (and 142 only): *Çağ.* xv ff. *sınr* (spelt, 'with -p-') *aşab wa pay* ('sinew') *San.* 258r. 14 (quotn.): *Xwar. XIV* *sınr* 'bow-string' *Quth* 158; *Kom.* xiv 'nerve' (?sinew) *sınr CCI*; *Gr.: Kıp.* xiii *al-aşab sınr* (*MS. sınr*) *Hou* 21, 18: xiv *sınr* ('with -p-') ditto *Id.* 54; ditto *sınır* (ğ) (i.e. *sınr*) *Bul.* 8, 9: xv *aşab sınr* *Tuh.* 24b. 8.

Dis. V. SNR-

D sınr- Caus. f. of *sınr-*; basically 'to swallow; to digest', w. some extended meanings later. Survives in NE *Khak.*, *Tuv. sınr-*: SE *Türk* *sınr-*: NC *Kır.*, *Kzx. sınr-*: NW *Kk. sınr-*. There are sporadic spellings *sınr-* in *Uyg.* and in the *MS. of Kaş.* the vocalization is chaotic. Cf. *sıpdür-*. *Uyg.* viii ff. *Bud.* [gap] *sınrıp* 'swallowing' *U IV* 40, 175; *sınrırgelir do.* 8, 19 (*kılın-*); *sınrür PP* 17, 3 (*uđık*): Civ. *HI* 153 (2 *yu:*): *Xak. XI* *ol tañcu: sınrırdı*: (*MS. sınrırdı*) 'he swallowed (*ıbtala'a*) the gobbet' (etc.) *Kaş. III* 392 (*sınrür*, also vocalized *sınrür*, *sınrürme:k*, sic): *KB* (true words are bitter to the mind, but) *sınrürse anıp asğı bergey tatıg* 'if one

'swallows them, their benefit gives a pleasant taste' 5774; a.o. 5777: XIII(?) *At. sınr-* 'to swallow' 270: *xiv Muh. hađama* 'to digest' *sınr-* *Mel.* 32, 5 (see *sınr-*); *sınr-* *Rif.* 116; *hadmu'l-ja'am si: gürmek* 125 (only): *Çağ.* xv ff. *sınr-* *muncađib şaxtan* 'to draw in, absorb'; *xawđ kardān* 'to cause to plunge into something'; *hadm kardān* 'to digest'; also an idiom for *tahammul kardān* 'to endure, put up with (something)' *San.* 257r. 27 (quotns.): *Xwar. XIV* *sınr-* 'to absorb' (grief into the soul) *Quth* 165 (*sınr-*): *Kom.* 'to swallow, absorb' *sınr- CCG*; *Gr.*

S sanrı- See *sandrı-*.

VU?D soğra- Hap. leg. *Xak. XI* *er 1:şka: soğradı: haruna'l-racul fi qabül'l-amr wa raddada'l-kalām* 'the man was obstinate about accepting the order and rejected what was said to him' *Kaş. III* 402 (*soğra:f*, *soğrama:k*).

S sanrış- See *sandrış-*.

Tris. SNR

D sınrarki: N./A.S. fr. *sınar*; n.o.a.b. *Uyg.* viii ff. *Bud. Sanskrit vivekam anubırhayet* 'let him strive for isolation' (i.e. standing apart from the world) *sınarkıg ükiltgülık TT VIII E.6*; on *sınarkı burxanlar* 'the Buddhas in the ten directions' (the eight cardinal and semi-cardinal points, above and below) *do. K.2*; *onđın sınrarki alku burxanlar USp.* 89, 24-5; *kayudın sınrarki çerıgıg utar yeđedıñ* 'he defeats and gets the better of armies on whatever side they may be' *do.* 104, 19-20: *içtin sınrarki . . . taştın sınrarki* 'interior . . . exterior' *TT X* 411-12: *Civ.* (a vegetable garden) *taş köprügnüp öđdün sınrarki* 'situated on the near side (or east?) of the stone bridge' *USp.* 15, 2.

D sınrıke: Hap. leg.; Dim. f. in -ke: (pec. to this word and *ıpkre*; prob. a crasis of -klye: for -klye); 'a small sinew'. *Uyg.* viii ff. *Bud. Sanskrit tantu* 'thread' *sınrıke:lerı: ıpkre:lerı: TT VIII F.14*.

D sepręgü: Hap. leg.; Dev. N. fr. *sepre-, a Den. V. fr. *señir* presumably meaning 'to discharge (mucus) from the nose'. *Xak. XI sepręgü:* at 'a horse with a continuous discharge from its nose like pus' (*bıñi şudām yasıl min anfihi'l-muxāñ ha'l-mıdda*) and 'a boy is so called as a term of abuse (*yusabb*) when his nose is constantly running' *Kaş. III* 387.

D señirliđ Hap. leg.; 'having projecting rocks'. *Uyg.* viii ff. *Bud. Tış.* 31a. 6 (*esrıñtı:*).

D sınrarsuk Hap. leg.; Den. N. fr. *sınar*; lit. 'something on one side'. *Xak. XI sınrarsuk al-qaťat wahwa maq'adu'l-radif mina'l-faras* 'the hindquarters of a horse, that is the place where a passenger (second rider) sits' *Kaş. III* 388.

Tris. V. SNR-

D sınralı- Hap. leg.; Den. V. fr. *sınar*; *Xak. XI* *ol anı: sınralırdı:* 'he took advantage of his weakness (*istad'afahu*) and took

revenge on him, when he found him isolated and without a helper' (*wacadahü farid bi-ğayy mu'inu*) *Kaş. III 409* (**sigarlar**, **sigarlar:ma:k**).

D **sigirle-** Den. V. fr. **sigir**; n.o.a.b. with divergent but appropriate meanings. **Xak. XI ol ya:sin sigirle:di**: 'he put a bow-string (*albasal'-aqib*) on his bow' *Kaş. III 409* (**sigirler-**, **sigirle:me:k**): **Çağ. xv ff. sigirle-** (spelt, 'with -ğ-') *pay hardan* 'to hamstring', that is to cut the leg tendons *San. 257v. 22*: **Osm. xiv to xviii sigirle-** 'to hamstring'; in several texts *TTS I 628*; *II 825*; *IV 693*.

D **sigirlen-** Refl. f. of **sigirle-**; n.o.a.b. **Xak. XI et sigirlendi**: 'the meat was stringy' (*kaşura a'säbu'l-laħm*); and one says **ya: sigirlendi**: 'a bow-string was fitted (*ulhisal'-aqib*) to the bow' (etc.) *Kaş. III 407* (**sigirlenür**, **sigirlenme:k**): **Çağ. xv ff. sigirlen-pay şudan** 'to be hamstring' *San. 258r. 5*.

Dis. SNS

D **sansız** (**sansız**) Priv. N./A. fr. **sa:n**; 'innumerable'. S.i.a.m.l.g. except NE; in SW only *Tkm. sa:nsız* (Az. *saysız*; *Osm. sayısız*). **Türkü VIII sansız kelürüp kop kot(t)**: 'they brought innumerable (blood horses and furs) and deposited them all' (at the tomb)-*I S 12*: **Uyg. IX Suci 5 (ağıl)**: VIII ff. **Man.-A sansız tümen yıl** 'innumerable myriads of years' *M I 10, 4*; **Man. TT III 102 (ülgüsüz)**: **Bud. sansız tümen özlüg ölürür** 'they kill innumerable myriads of living beings' *PP 1, 5*; o.o. *TT VI 431*, etc. (**sakışsız**): **Xak. XI KB** (Thou hast created) **tümen miñ bu sansız tiriğ** 'these innumerable millions of living beings' 21: XIII(?) **KBPP sansız salām u durüd** 'innumerable greetings and praises' 5: **Xwar. xiv sansız** 'innumerable' *Qutb 152*; **sansızın 153**; **sansız Nahc. 399, 1 (sakışsız)**.

D **sensiz** Priv. N./A. fr. **sen**; 'without you'. N.o.a.b. **Xak. XI Kaş. III 131, 22 (uzal-)**; n.m.e.: **Çağ. xv ff. sensiz/sensizin bi-tü** 'without you' *San. 258r. 10* (quottn.): **Xwar. xiv sensizin Qutb 165** (under *sir-*).

Dis. SNŞ

E **sañış** See **sakış**.

süñüş Dev. N. (connoting mutual action) fr. ***süñ-**; 'a battle' and the like. N.o.a.b. **Türkü VIII yegirmi: süñüş süñüşmiş** 'fought twenty (pitched) battles' *IE 15, II E 13*; similar phr. *I E 40, II E 34*; *IX. 11*, etc.: of **süñüşde**: 'in that battle' *İN 2*; o.o. *IX. 9*, etc.: VIII ff. **Man. M III 19, 11-13 (yöle:sür-)**: **Uyg. VIII ekinti: süñüş** 'the second battle' *Şu. N 9*: **Xak. XI süñüş al-tirād wa'l-mutā'ana wa'l-harb** 'battle, sparing one another, war'; **Süñüş** a man's name *Kaş. III 365*.

Dis. V. SNŞ-

D **sınaş-** Recip. f. of **sınar-**; 'to test, or try, one another'. S.i.s.m.l. **Uyg. VIII ff. Bud. bir ikintike sınaşalım** 'let us test one another'

(to see which of us is the stronger) *U IV 12, 84-5*: (?**Osm. xvi see sunuş-**).

D **siñış-** Hap. leg. ?; Co-op. f. of **siñ-**. **Xak. XI su:vlar kamuğ siñışdi**: 'the waters all ran together' (*tanādabat*); also used of any liquid (*māyā*) when parts of it penetrate (*tadāwala*) something else *Kaş. III 394* (**siñışür**, **siñışme:k**).

D **sunuş-** Recip. f. of **sun-**; 'to stretch out, or offer (something) to one another'. N.o.a.b. **Xak. XI olar ikki: etme:k sunuşdi**: 'they two offered (*nāwala*) bread (etc.) to each other' *Kaş. II 112* (**sunuşur**, **sunuşma:k**): XIII (?) *Tef. sunuş-* 'to present (a cup) to one another; to hold out (swords) together' 277: (**Kip. xv? nāwala** (*VU uşun-*), below the line, in second (?SW) hand, **sunuş-** *Tuh. 37a. 2*): **Osm. xv sunuş-** 'to present (a cup) to one another' *TTS III 643*; (**xvi Ar. mudāwaka** 'testing one another' **süñü ile bir birine ş.nu:şmak** seems to be an error for **sınaşmak** rather than **süñüşmek IV 711**).

D **süñüş-** Recip. f. of ***süñ-**; 'to fight (one another)'; n.o.a.b. **Türkü VIII süñüş-** is common, both by itself, e.g. **üç yegirmi: süñüş-dimiz** 'we fought thirteen (pitched) battles' *I E 18*; and in the phr. **süñüş süñüş-**, see **süñüş**: VIII ff. **Man.** (we know) **tegrill yekll nede ötrü süñüşmiş** 'why the gods and demons fought one another' *Chuas. 165*; a.o.o.: **Uyg. VIII süñüşdim anta: şaңdım** 'I fought and routed (them) there' *Şu. E 1, 3, 4, 6*; *S 5*: **Man. anıñ nomı barı süñüşmek ol** 'his doctrine and being is fighting' *M II 5, 5-6* (i): **Xak. XI iki: er birle: süñüşdi: färada'l-riclān fı'l-harb wa tā'anā** 'the two men charged at one another in the battle and speared one another' *Kaş. III 394* (**süñüşür**, **süñüşme:k**); a.o. *III 393, 15*.

Dis. SNZ

VUF **sünzi**: Hap. leg.; 'louse'. No doubt a l.-w. fr. a Chinese phr. The second syllable is the common enclitic *tsü* (*Giles 12,317*), but there are difficulties about the first. The normal Chinese word for 'louse' is *shih'sé* (*Giles 9,929*); there is an alternative word, *Giles 9,930*, *Karlgren, Grammatica Serica Recensa*, no. 506a., which has the same pronunciation, but has as its upper part a character, *Karlgren*, op. cit., no. 383a., which serves as a phonetic *sin/sün* (both current) in *Giles 4,584-6/4,894-6*. Prof. W. Simon says that there is no evidence that it ever had this phonetic value in *Giles 9,930*, but as its presence in that character is unexplained (see *Karlgren*, op. cit.) it seems possible that there was once a Chinese word *sün*, or the like, for 'louse' which was later displaced by *shih'sé*, a commoner word. **Xak. XI sünzi**: *şay' min cinsi'l-barğüt wa ahsibuhul-qaml* a thing of the flea family; I reckon that it is 'louse' *Kaş. I 422*.

Mon. SR

F **I sır** originally 'lacquer', l.-w. fr. Chinese *ch'i* 'lacquer' (*Giles 1,023*; *Pulleyblank*, Middle

Chinese *ts'jat*, which would have been *ts'ir* or the like in VIII transcriptions of Chinese in Tibetan characters, see *JRAS*, 1926, p. 521). S.i.a.m.l.g.; in NE, NC, NW usually 'colour, paint', in SE, SC, SW Osm. 'lacquer; glaze (on pottery); silvering (on mirrors)', and the like. Cf. *sırçı*: **Xak. XI SIR** 'viscous substances (*luziçât*) made of glue (*al-ğirā*) and daubed (*yulaṭṭax*) on Chinese bowls (*qışā*) and then carved' (or painted, *yunqas*); hence one says **sırlıg aya:k** 'a cup daubed with it, and carved (or painted)' *Kaş. I 324*.

VU 2 sir Hap. leg.; onomatopoeic. **Xak. XI** one says of the sound of a cricket (*al-cudcud*) **sir sir etti**: 'it made the sound of this onomatopoeic' (*al-hikāya*); also used as an onomatopoeic for the scratching (*al-şarir*) of a pen and the like *Kaş. I 324*.

PU sir (?şir) except for possible occurrences in *I E 34* and *Ix. 21* (see **2 irkin**) this word occurs only in *T* in the phr. quoted below. Various explanations are thus suggested; the most plausible is that put forward by Aalto in *Journal de la Société Finno-Ougrienne XI*, p. 51 that it is the Sogdian word *şyr*, 'beautiful, good'. **Türkü VIII Türkü (PU) şir bođun** 'the good(?) Türkü people' *T 3, 11, 60, 61, 62*.

VU sor Hap. leg.; prob. a mere onomatopoeic, but cf. **so:r-**, which may itself have an onomatopoeic basis. **Xak. XI** one says **er sor: sor mü:n öpti**: 'the man sipped (*hasā*) the soup noisily' (?), MS. *bi-şib*, which gives no sense and is prob. an error; it is an onomatopoeic (*hikāya*) for the sound of the lips (*al-şafah*) *Kaş. III 122*.

Mon. V. SR-

sa:r-, ser- Preliminary note. *A good deal of confusion has occurred between these two V.s, chiefly owing to scribal errors in the MS. of Kaş. and misunderstandings by Atalay, but the difference is made clear by a grammatical passage, II 37 ff., on the formation of the Infin., if it is correctly translated. It states that there are two Infin. Suffs., -ma:k and -me:k, the first attached to V.s containing (1) qāf; (2) ğayn; or (3) back vowels, the second to V.s containing (1) al-kāfu'l-şulba (k); (2) al-kāfu'l-rakika (ğ); or (3) front vowels (al-kalimatu'l-rakika). Examples are given of each class, that for the last including the following; e.g. er telim serdi: 'the man endured (şabara) much', serer, sermek; since the word has front vowels, the Infin. has -me:k (kāfiya(n)); do you not see that a similar V. w. back vowels (al-muşbi'a) has an Infin. in -ma:k (al-qāfi), it is in the sentence beg anı: sardı: 'the beg reproved him' (zacarahu), sarar, sarma:k (MS. serme:k). Atalay indexed sar:- as sar- and ser-, and ser- and serme:- as sar-. In the medieval period and later saru:- sometimes occurs as sar-.*

1 sar:- 'to ill-use (someone)' and the like; pec. to **Xak. XI** (among the Mon V. s. w. a long vowel) of anı: sardı: 'annaşahu wa xaşşana lahu'l-qawū' 'he ill-used him and used harsh language to him' *Kaş. III 181* (sarar, sarma:k; sic, altered fr. -me:k); a.o. *II 38, 29* (see above); *KB 4610*.

S 2 sar- See saru:-.

1 ser- Trans. 'to endure (something)'; Intrans. 'to be patient'. In this meaning n.o.a.b. It is difficult to connect w. this SW Az., Osm., Tkm. **ser-** 'to spread out on the ground, beat to the ground, neglect (one's work)', and the like; der. f.s like **sergek** 'swaying', **seril-** 'to sway' seem to go back to some quite different V. here shown as ***2 ser-**. **Uyg. VIII ff.** Bud. **öz ig emgekimin serü umadın** 'because I cannot endure my illness and pain' *U III 37, 37*; **ađınlarını emgekin körser bir kşan öđün yerne serip turğalı umaz** 'if he sees the pain of others he cannot endure it even for an instant' (Sanskrit *ķşana*) *TT X 74-6*; a.o. *TM IV 255, 121*: Civ. in *TT VII 1, 36 ff.*, an astronomical text, **serer**, of a planet, means 'remains' (in a particular constellation); (you have sent a letter to the officials saying) **sizler munun** (?read *munda*) **köbçurnı serşün** 'you must bear (i.e. be responsible for) the tax (Mong. l.-w.) here' *UŞp. 9, 1-2* (a very dubious text): **Xak. XI öI serdi**: 'he was patient about a matter' (*şabara fi amr*) *Kaş. II 7* (serer, sermek); a.o. *II 38, 21* (see above): *KB* (anything that stands firmly) **tüşmez serer** 'does not fall but stays (upright)' 807; **serip turdaçı er** 'the man that waits patiently' (catches the white bird) 1319; o.o. 489 (tüne:-), 5823: XIII(?) *At. 175-6* (sır-): **Xwar. XIV ser-** 'to endure' *Qutb 165* (sır-): (Kip. XIII see saru:-).

2 *ser- See serge:k, seril-.

1 so:r- 'to suck (something Acc.); to suck up, or out (something Acc.)'. Listed in *Kaş.* among Mon. V. s. w. a long vowel, but sometimes ?mis-spelt *sor-* in the MS. A l.-w. in Mong. as *soro-* (*Kow. 1413, Haldot 345*); s.i.a.m.l.g.; SE Türkü irregularly *şora-/şori-*; SW Tkm. *şor-*. **Uyg. VIII ff.** Man.-A (a bug) **kişineg kanın kentü sorar** 'itself sucks a man's blood' *M I 8, 15-16*: Civ. **so:-** 'to suck up' *H II 14, 133*: **Xak. XI kenç süit sorđı**: 'the child sucked in (*maşşā*) the milk' (etc.) *Kaş. III 181* (**2 so:r-** follows); o.o. *I 16, 5* (**so:rğū**); *II 70* (**emiğ**): *KB sorar öz kanı 655*; a.o. 4099: *XIV Muğ.(?) maşşā so:r- Rif. 115* (only); *Çağ. xv ff. so:-* (-ğalı, etc.) *şor-Vel. 294*; *şor- . . . (2) makidan 'to suck' San. 239v. 9* (quotns.): *Xwar. XIV so:-* (Aor. **sorar /sorur**) 'to suck' *Qutb 159*: Kip. XIII **maşşā minā'l-maşş bi'l-fam** 'to suck with the mouth' *şor-Hou. 43, 20*: *XIV şor-maşş İd. 56*: *XV ditto Tuğ. 35b. 7*: Osm. *xiv ff. so:-* 'to suck'; c.i.a.p. *TT S I 635; II 834; III 635; IV 701*.

2 so:r- 'to ask (a question); to inquire about (something Acc.)', and the like. With long

vowel (cf. I **so:r-**) but sometimes ?mis-spelt in *Kaš*. An early l.-w. in Mong. as *sori-* 'to examine, scrutinize, test' (*Haensch* 136, *Kow*. 1412, *Haltod* 345) and also *sura-* 'to ask (a question)' (*Haensch* 137 only; only der. f.s later). Survives as **so:r-** only(?) in SW Osm., and in SE Türki, where the forms (see *Jarring*, p. 277) are **so:r-/so:-/soy-/sora-/soya-**. The forms **sura-** in NE and NC and **sora-** in SC Uzb. (**sūra-**): NW Kk., Kaz., Kumyk, Nog.: SW Tk. (**so:ra-**) look more like borrowings fr. Mong. **Uyğ.** viii ff. Bud. **kišike sorğil** 'inquire of a man' *USP*. 46, 2 (not certain; in a very dubious text): **Xak.** xi (see *Oğuz*; the meanings given there seem to be good **Xak.**): *KB* (looking closely at what is and is not beneficial and) **kerekliğ kereksizni kértü sorup** 'enquiring into the truth about what is and is not necessary' 328; **bu Ayıldı sordı kamuğ iş küdüğ** 'Ayıldı inquired into everything that was going on' 1038: XIII(?) *Tef. so:r-* 'to ask (about something *Acc.*; or of someone *Dat.*)' 273: *xiv Muh. sa'ala* 'to ask (a question)' *so:r-* *Mel.* 26, 15; *Rif.* 110 (mis-spelt *sgr-*); *al-su'āl so:r-mak* 36, 7; (*Rif.* 122, *bi:ği:r-*): **Çağ.** xv **so:r-** (1) *pursidan* 'to ask (a question), inquire' *San.* 239v. 9 (quotns.); **sora-** (spelt) *surāğ* (Turco-Mong. l.-w.) *wa taftış kardan* 'to inquire, investigate' *do.* 241r. 9 (quotns.): **Oğuz xi er söz so:rdı: istacarra'l-raculul'-xabr** 'the man tried to get news'; and one says **er yitük so:rdı:** 'the man looked for (or asked for news about, *ançada*) the stray animal' (*al-dälla*) *Kaš.* III 181 (**sorar**, **sorma:k**, *sic*): **Xwar.** XIII **şor-** 'to ask' 'Ali 23: *xiv so:r-* (Aor. *so:rdı*) ditto *Qutb* 189: **Kom.** XIV ditto *CCl, CCG*; *Gr.*: **Kip.** XIII *sa'ala şor-* *Hou.* 34, 11; a.o. 43, 21 (after I **so:r-**): *xiv ditto İd.* 56: *xv sa'ala*, in the sense of asking how it is or where it is *şor-Kav.* 76, 5; *Tuh.* 20a. 7.

sür- basically *Trans.* 'to drive away, to drive on', and the like. S.i.a.m.l.g. w. these and extended meanings like 'to plough, to follow (an occupation), to spend (time)', and the like, and also in some languages as *Intrans.* 'to continue, push on; (of time) to pass'. Note that SW Osm. **sürt-** 'to rub on, smear' may be a *Sec. f.* of **sürt-**. **Türkü** viii [gap] **sü: sürti:** 'drove the army on (or away?)' *Ix.* 20; a.o. *IE* 23, *II E* 19 (**süjüglüg**): viii ff. *Man. uvutsuz bilig sürüp* 'behaving shamelessly' (i.e. having sexual intercourse) *MI* 5, 6: **Uyğ.** viii **süre:** in a damaged passage *Şu.* S 2: viii ff. *Man.-A* (men and women . . .) **neñ etöz sevinğin uvutsuz işiğ (sic) sürü umaz** 'cannot enjoy bodily love or have sexual intercourse' *MI* 16, 18-20: Bud. (the king's ox-herd) **süre ündi** 'came out driving' (five hundred oxen) *PP* 65, 2; **sürüp işletip** 'driving and putting to work' (birds and animals) *Hüen-tš.* 135; a.o. *TT V* 10, 86: **Xak.** xi **ol at sürdi:** 'he drove on (*sāqa*) the horse' (etc.); and one says **er itğ sürdi:** 'the man drove away (*tarada*) the dog' (etc.); also when a ruler has moved out (*aclā*) of a town one says **sürdi:** *Kaš.* II 7 (**süre:r**, **sürme:k**); o.o. translated *sāqa* *II* 39, 9;

51, 8; 90, 12; *tarada* 177, 10; **kalin bulutuğ tüpi: sürer:** 'a high wind clears away (*yakşif*) the dense clouds' *III* 217, 1; (respect the wise man and listen to his words) **erdemni: ögrenipen işka: sür-e:** 'when you learn good conduct, put it into effect' (*ista'mil*; Imperat. with enclitic -e) *I* 428, 10: *KB* (he has sent away the wicked) **éлиндin sürüp** 'driving them out of his realm' 437; o.o. 65 (**eriniçğ**), 2312 (I öçğ): *xiii(?) Tef. sür-* 'to drive' (a dog) *279: xv Muh. da'aba* 'to drive, drive away' **sür-** *Mel.* 26, 5 (only); *sāqa wa hafta* 'to drive on, incite' **sür-** 27, 1; *Rif.* 110; *tarada sür-* 28, 9; 112; o.o. 40, 7; 129 (and 149 only): **Çağ.** xv ff. **sür-** (-ğüm, etc.) *sür-* *Vel.* 293 (quotn.); **sür-** ('with -ü-') (1) *rāndan* 'to drive, drive away', etc. (quotn.); (2) metaph. **şiyār kardan zamīn** 'to plough land' *San.* 239v. 11 (quotns.): **Xwar.** XIV **sür-** (1) 'to drive away'; ((2), for **sürt-**, 'to rub') *Qutb* 163; (1) *Nahc.* 379, 17: **Kom.** XIV 'to drive out' **sür-** *CCG*; 'to plough' **saban sür-CCI**; *Gr.*: **Kip.** XIII *sāqa min'al-sawğ sür-*, also *al-nafā* 'to banish' *Hou.* 40, 16: *xiv sür-* *tarada wa sāqa İd.* 52: *xv sāqa sür-* *Tuh.* 20a. 2; *nafā sür-* 36b. 12: *Osm.* *xiv ff. sür-* 'to drive away; to spend (time); to go ahead (*Intrans.*)', etc.; c.i.a.p. *TTS I* 657; *II* 857; *III* 651; *IV* 718.

Dis. SRA

S sarı: 'towards, in the direction of', and the like first appears in the medieval period, and s.i.s.m.l. It has been suggested that it is the Sogdian Postposition *šr*, but this would have appeared earlier in Turkish or not at all, and there is little doubt that it is merely a crasis of **şığarı:** **Uyğ.** *xiv Chin.-Uyğ. Dict.* **tört sarı** 'the four cardinal points' *Ligeti* 192; *R IV* 321: **Çağ.** xv ff. **sarı** ((1) *Sec. f.* of **sarığ**); (2) *simt wa taraf* 'direction, side' *San.* 231r. 2 (quotn.): **Xwar.** XIII **şarı** 'towards' 'Ali 22: *xiii(?)* **tört sarıka** *Oğ.* 103; **taş sarıka** 'eastwards' *do.* 335; **tün sarıka** 'westwards' *do.* 336: *xiv sarı/saru* 'towards' (someone) *Qutb* 155: **Kom.** *xiv sarı* 'towards' *CCG*; *Gr.*

VU saru: *Hap. leg.*; perhaps a l.-w. Cf. **sekü:** **Xak.** xi **saru:** 'a shelf' (*al-raff*) in the house on which things are placed' *Kaš.* III 221.

Dis. V. SRA-

saru:- 'to wind or wrap (something *Acc.*) round (something)'; as such *Hap. leg.*, but survives as **sar-** in NW *Kaz.*: SW *Az.*, *Osm.*; *Tkm.* *sara-*. See *sarla-*. **Xak.** xi **ol su:luk saru:di:** 'he wound (*kāra*) the turban round his head' (*alā ra'sihi*); also used for wrapping (*laffa*) something round (*alā*) something *Kaš.* III 262 ((**saru:r**), **saru:ma:k**): *xiv Muh.* (?) *laffa şay' bi-şay' sar-* *Rif.* 115 (*Mel. çuğlan-*); *al-laff şarmak* 122: **Kip.** XIII *laffa min laffil-'umāna* 'to wrap', of wrapping a turban, etc. **şar-** *Hou.* 43, 17: *xiv şar- laffa İd.* 57; *Bul.* 79v.: *xv ditto Tuh.* 32a. 5; (XIII *naşara* 'to spread out' **şar-** (-ğil) *Hou.* 34, 15:

xiv ser- ditto *İd.* 52 seems to link with later meanings of ser-, q.v.).

sırı:- Preliminary note. Kaş. puts these two *V.s* in a single para. which follows *tirei-* and precedes *saru-*; in this position *sırı-* might be expected, and in fact the facsimile seems to show *fathas* struck out above the *sins* and *kasras* substituted. There is sufficient evidence to prove that 'to sew firmly' was *sırı-*, but the other *V.* may well have been *sarı-*.

VU 1 **sırı:**- Hap. leg. *Xak.* XI IT **sırı:**di: 'the dog defecated' (*saliha*) *Kaş.* III 262 (2 **sırı:**- follows).

2 **sırı:**- 'to quilt or smock' (a garment). Survives as *sırı-* in NE, SE, NW, SW Az.; SC Uzb. *sır-*; SW Tkm. *sıra-*. *Xak.* XI (after 1 **sırı:**-) and one says of *kiđiz sırı:di: 'he sewed with reinforced stitches' (*xāta... xiyāta mu'akkada*), in Türkmen fashion, the felt from which the curtains and coverings (*qirām... wa ađşıyatuhā*) of tents are made during migrations (*yawma'l-za'n*) *Kaş.* III 262 (**sırı:**r, **sırı:**ma:k) *Osm.* XV Pe. *ājanādan* 'to sew' *igne ile sırımak* *TTS* III 626.*

Mon. SRB

sarp basically 'difficult'; survives only(?) in SW Az., *Osm.* with this such extended meanings as 'steep, rough, inaccessible'. *Uyğ.* VIII ff. *Çiv. yırak barmış kişi kelmek* **sarp** 'it is difficult for a man who has gone on a long journey to come back' *TT I* 78; a.o. *do.* 221-2 (*étig*); *Xak.* XI *KB İdi sarp bolur bu yañı kelğüçi* 'it is very difficult for this newcomer' 492: *bulardıñ İdi sarp bu yavlak yağı* 'of (all) these the most difficult is the evil enemy' 3591; o.o. 5312, 5549 (*aya-*): *Kom.* XIV **sarp** 'hard' *CCG*; *Gr.*: *Kıp. al-ş'a'b* 'difficult' (opposite to 'easy' *kepe:z*) *şarp* *Hou.* 25, 11: XIV ditto *İd.* 57: xv ditto *Tuh.* 22b. 2: *Osm.* XIV ff. **sarp** 'difficult'; (of vinegar) 'rough'; (of magic or poison) 'strong'; c.i.a.p. *TTS II* 792; III 601; IV 665: XVIII **sarp** (spelt) in *Rümi*, *saxt wa şadid* 'hard, difficult' *San.* 230v. 25.

Dis. V. SRB-

VUD **sörple:**- Hap. leg.; in a section for Dis. *V.s* containing three consecutive consonants; since it precedes the cross-heading *T* the third, *ya'* in the MS, must be *p*; the *Infin.* is given as *-ma:k* corrected to *-me:k* or vice versa. *A Den. V.*, the basis otherwise unknown. *Xak.* XI *ol erpek bile: sörple:di:* 'he drew a lot (*qāra'a... mina'l-qur'a*) with his finger' *Kaş.* III 443 (**sörple:**r, **sörple:**me:k, MS. *söri:le:*- everywhere); a.o. 446, 10 (ditto).

Mon. V. SRC-

sürç- 'to stumble'; survives only(?) in SW *Osm.*; the commonest modern word for 'to stumble' is *sürün-* but there can hardly be an etymological connection. *Xak.* XI at **sürçdi:** 'the horse (etc.) stumbled' (*a'tara*) *Kaş.* III 420

(**sürç:**r, **sürçme:**k): XIV *Muh.*(?) 'a'tara **sürç-** *Rif.* 112 (only); *al-ı'tār sürçmek* (MS. -*mak*) 122: *Çağ.* XV ff. **sürç-** (spelt, 'with -ç-') *lağzıdan* 'to slip, stumble' *San.* 241 v. 27: *Xwar.* XIV ditto *Nahc.* 299, 11: *Kıp.* XIV *ta'isa* ('to stumble') *wa 'a'tara sücre-* (sic, -ç-) *Bul.* 40v.: XV 'a'tara (*sürün-*; in margin in SW(?) hand) **sürç-** *Tuh.* 26a. 4.

Dis. SRC

S **serçe:** See **seçe:**.

S **sırça** See **sırığça:**.

DF **sırçı:** N. Ag. fr. 1 **sır**; 'lacquerer, painter', and the like. S.i.m.m.l., usually for 'painter'. *Uyğ.* VIII ff. *Bud.* (titliççi 'plasterer')... **sırçı**... (iğaççı 'woodworker') *Pfahl.* 24, 29 (Müller read *sürçi*, prob. influenced by an SE pronunciation (irregular) **sürçli** in *Shaw* 121): *Xak.* XI *KB* (in a list of craftsmen; 'blacksmith, cobbler', etc.) **sırçı** 4458.

(D) **sürçük** (?**sürçök**) 'a story told at night'; this is the commonest meaning of *al-samar* and seems to fit all the passages quoted below. The alternative *Xak.* and *Oğuz* forms suggest an original -*ö-*. The only other trace of such a word seems to be **sürçek** 'a horse which is constantly stumbling' *Vam.*, p. 297, not in any *Çağ.* authority, and so presumably *Üzb.* XIV but not now current in *Uzb.* This latter is a regular *Dev.* N. fr. **sürç-**; there is no semantic connection between such a word and the earlier meaning, but there is no obvious alternative. *Xak.* XI **sürçük al-samar**; the *Oğuz* pronounce it **sürçek** *Kaş.* I 478: XIV *Muh. al-hikāya* 'story, anecdote' **sürçek** *Mel.* 84, 14 (mis-spelt **sürçe:l**); *Rif.* 190; *Rbg.* *biz olarnı soñ kélgen ya'nı soñra yaratılğan xalıyıqlarğa sürçek kılduk* 'we have made them (i.e. the people of Saba) a cautionary tale for people who came after, that is were created later' *R IV* 828 (mistranslated): *Oğuz* XI see *Xak.*: *Kıp.* XIV **sürçek** ('with -ç-') *al-samar İd.* 52.

Dis. V. SRC-

D **sürçit-** Caus. f. of **sürç-**; n.o.a.b.; the modern *Osm.* form is **sürçtür-**. *Xak.* XI *ol atın sürçitti:* 'he made his horse (or something else) stumble' (*atā'l-ātra*) *Kaş.* II 328 (**sürçiti:**r, **sürçitme:**k; corrected from *-ma:k*): *Osm.* XV and XVIII **sürçüt-** 'to cause to stumble'; noted in several XV and one XVIII text *TTS I* 656; *IV* 718.

Tris. SRC

(D) **sarıçça:** 'locust'; one of several names of animals ending in -*ğat*. Survives in NE *Koib.*, *Sag. sarıska*; *Mad. sarıska* *R IV* 325-6; *Khak. sarısxa*; some NW form with intrusive -*n-* became the basis of the Russian l.-w. *sarancha*; NW *Başkıř, Çuv. sarañca* are no doubt borrowed fr. this word. Cf. **çektürge:**. *Xak.* XI **sarıçça:** *al-carād* 'locust'; 'a lazy man' (*al-racul'l-raxw*) is metaph. called **sarıçça:** *er* *Kaş.* I 489 (follows **sırıçça:**, *sin*

carries both *fatha* and *kasra*): (xiv *Muh.* see *karinçğa*): *Kıp.* XIII *al-carād şarınça*: (Tkm. çekürge): *Hou.* 10, 18: xiv *şarınçkan* (*sic, -c-*) *al-carād* in *Kıp. İd.* 57.

sırıçğa: 'glass', perhaps originally a natural mineral like 'rock crystal'. Survives only(?) in SW Osm., Tkm. *sırça*; other modern languages use l.-w.s., the commonest being Pe. *şısa*, for 'glass'. *Uyg.* VIII ff. Bud. *süzük arığ sırıçğa teg* 'like clear, clean glass' *TT V* 6, 24; a.o. *do.* 48: *Xak.* XI *sırıçğa: al-zucac* 'glass' *Kaş.* I 489: *KB kişl köpl yuvka sırıncğa (sic) sanı* 'a man's mind is fragile, like glass' 4610: xiv *Muh. al-qārira* 'glass bottle' *sırça: (-c-) Mel.* 69, 5; *Rif.* 170; (and *al-zuccac* 'glass-maker' *sırça:cı: (-c- -c-) 57, 11; 156*): *Çağ.* xv ff. *sırça* (spelt, 'with -ç-') *şısa wa abğına* 'glass, glass bottle' *San.* 251 v. 6 (quotns.): *Xwar.* xiv *sırça* 'glass' *Qutb.* 165: Tkm. XIII *al-zucac* *sırça: Hou.* 5, 11: xiv *İdo. İd.* 52; *Bul.* 5, 5: xv *zucac şırşa* (in margin, in SW(?) hand, *şırşa*) *Tuh.* 18a. 8: *Osm.* xiv ff. *sırça* 'glass'; c.i.a.p. *TTS I* 625; *II* 822; *III* 625; *IV* 688.

Mon. SRD

F *sart* l.-w. fr. Sanskrit *sartha* 'merchant', prob. via Sogdian; it retained this meaning until XI but in the medieval period came to mean 'town dweller' as opposed to 'nomad', and more specifically 'an Iranian', as opposed to 'a Turk'; it retained this meaning in Russian Turkistan until XIX but is prob. now obsolete. *Türkü* VIII ff. Man. (wherever he finds) *niğşaklarığ sartilariğ* 'Hearers and merchants' (he will kill them) *TT II* 6, 16: *Xak.* XI *sart al-tācir* 'merchant' *Kaş.* I 342 (prov.); o.o. *I* 66, 16 (same prov.); *III* 13, 7: *KB* (hear now the words of) *sartil ar başı ajun tezginiğli Xitay arkısı* 'the heads of the merchants and the China caravan that traverses the world' 5754: *Çağ.* xv ff. *sart* 'a Persian town-dweller' (*acamiñ şahri*) who is completely ignorant of Turkish *Vel.* 273 (quotns.); *sart* (spelt) *tācik* 'Iranian' *San.* 230v. 26 (same quotn.): *Kıp.* xv *hadari* 'villager' *sart (İtat) Tuh.* 12b. 3; *āmmi* 'common people' *sart* 24b. 11.

2 *sart* in *sart sirt* onomatopoeic; as such *Hap. leg.*, but NC Kzx. *sirt sirt* has a similar meaning. *Xak.* XI one says *anıñ adaki: sart sirt kildi*: 'his feet made a (clapping) noise' (*şawwata*); the kind of noise made by feet in loose-fitting slippers (*al-mik'abi'l-wāsi*) *Kaş.* I 342.

sirt has a very miscellaneous range of meanings of which 'back' is perhaps the basic one. The *Xak.* meaning, unknown elsewhere, may have been properly 'the thick hair on the back of a horse's neck'. S.i.a.m.l.g. meaning 'a mountain ridge; the back (of a man, knife, axe, etc.); the exterior of something', not all current in all languages. *Xak.* XI *sirt al-hulb* (MS. *halb*) 'thick, coarse hair' *Kaş.* I 342 (cf. *sirtla:-*): *Çağ.* xv ff. *sirt sur'at* 'speed' (*sic*)

Vel. 285; *sirt* (spelt) *şāna wa dūş* 'shoulder blade, shoulder' *San.* 251 v. 4 (*şāna* also means 'speed'; *Vel.*'s translation is prob. a misunderstanding of this word): *Oğuz XI* (after *Xak.*) and the *Oğuz* call any mountain stream or small valley (*tal'a wa wādi şağir*) *sirt Kaş.* I 342: *Kom.* xiv *sirt* 'hill' *CCG*; *Gr.*: *Kıp./Tkm.* xiv *sirt al-rābiya* 'a hill'; and in *Kıp. naşul'-mihrāt* 'a ploughshare' *İd.* 57; a.o. *do.* 52 (*sürüg*); *al-rābiya sirt Bul.* 3, 10; *al-sikka* 'ploughshare' *şirt* (MS. *şirt*) *do.* 4, 1; a.o. *do.* 5, 1 (*sürüg*): xv *saqanür* 'skink' (a kind of lizard) *şirt balıki Tuh.* 19a. 8.

Mon. V. SRD-

sürt- 'to rub', with several connotations, 'to rub (things) together; to rub (something *Acc.*) on, or into (someone *Dat.*); to rub out, erase'. S.i.a.m.l.g.; cf. *türt-*, *I yak-*. *Uyg.* VIII ff. *Civ.* (if you make a bran and) *ala kişike sürtser* 'rub it on a man with skin disease (or leprosy)' *TT VII* 23, 4; o.o. *do.* 6 (but in *do.* 3 *türt-*); *H I* 65-6 (*üze*), etc.: *Xak.* XI *ol etmekke: yağ sürtti*: 'he smeared (*lařaxa*) oil on the bread'; and one says of *yarma:k ta:řka: sürtti*: 'he rubbed (or polished, *ařakka*) the coin on a stone' (etc.) *Kaş.* III 426 (*sürter*, *sürtmek*): xiv *Muh. dalaka* 'to rub, polish' *sürt-* *Mel.* 26, 3; *Rif.* 108; *sařaqa* 'to rub clean' *sürt-* 27, 3; (110 *süpür-*); *masaha yadahu* 'to wipe one's hands' *él:* *sürt-* 31, 5; (115 *sile:-*): *Çağ.* xv ff. *sürte alsam süre bilsem Vel.* 292; *sürt-* ('with -ü-') *mālıdan* 'to rub'; in *Rūmi sür-* *San.* 241r. 29 (quotns.): *Xwar.* xiv *sürt-* 'to rub (on something *Dat.*)' *Qutb* 163 (and see *sür-*): *Kom.* xiv 'to anoint' *sürt-* *CCI*; *Gr.*: *Kıp.* xiv *sürüt-* (*sic*; ?error) *masaha wa mahā* ('to erase') *İd.* 52: xv *ařakka sürtü-* (*sic*) *Tuh.* 5b. 8; *hakka (kaşı-f) sürtü-* 13b. 3; *masaha (sil-f) sürtü-* (*sic*) (in margin in SW(?) hand, *sürt-*) 35b. 13.

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(D) *sirtığ* *Hap. leg.?* (*Uyg.* VIII ff. *Bud.* *sirtığ* in the following text seems to be a misreading of *kıdığ*; 'the edge of the hair' would make good sense here, and the error would be an easy one in badly written *Uyg.*; (the mysterious light) *alın lakşanının saç sirtığın-dın ünür* 'emerges from the sign (Sanskrit l.-w.) on the forehead and the edge(?) of the hair' *TT VII* 41, 29-30): *Xak.* XI *sirtığ atar kull hadit yuhiss minhu'l-racul ba'dahu min ğayr tamām* 'a fragment of any piece of news which a man hears later and incompletely'; one says *men bu: sözdin sirtığ buldım* 'I got part of this story' *Kaş.* I 463.

D *sürtük* *Pass. Dev. N./A. fr. sürt-*; lit. 'rubbed, worn down', and the like. Survives in this meaning in SW Az.; the meaning in Osm. 'a disreputable woman' is prob. an attenuation of the *Xak.* meaning. *Xak.* XI *sürtük işler al-mar'atu'l-maşıqa* 'a passive Lesbian'; also *al-sāhiqa* 'an active Lesbian'; and anything that is rubbed (*in sařaqa*) is called *sürtük Kaş.* I 477: *Osm.* (xvi *Ar. wallāc* 'one who slips in,

or pushes his way in' *érdüğü yere sokulğan sürtük racül TTS IV 719.*

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D *sarut-* Hap. leg.; Caus. f. of *saru-*; the modern forms are *sardır-* and the like. **Xak. XI ol aḡar suvluk saruttı:** (*sic*) 'he urged him to wind (*alā takwır*) a turban (round his head)'; also used for telling someone to wrap (*bi-laff*) something *Kaş. II 304* (*sarutu:r, sarutma:k*; MS. *sarıt-*).

?E *serit-* Hap. leg.; Arat plausibly translates 'to melt'; in which case the text is prob. a transcription of a text in Arabic script in which the word was *sızıtıp*. **Uyg. VIII ff. Civ.** (if a man gets measles and becomes constipated) *İngék yağın serit(ıp) (? sızıtıp) bérğü ol öter* 'you should melt butter and give it to him and his bowels open' *TT VII 22, 17-18.*

D *sırıt-* Caus. f. of 2 *sırı-*; s.i.s.m.l. **Xak. XI ol kızka: kıldız sırttı:** 'he made (*kallafa*) the girl sew the felt firmly' (*bi-şamracatı'l-lıbd m'akkadat(an) muqarjamat(an)*), that is like quilting (*al-tadrib*) a garment *Kaş. II 304* (*sırıtur:*, *sırtma:k*).

D *sorut-* (or *sorit-*?) Caus. f. of 1 *so:r-*; survives in SW Osm. *sorut-* 'to pout'. **Xak. XI ura:ğut keñçe: süit soruttı:** 'the woman made the child suck in (*amaşşat*) the milk'; and one says *er yüzün soruttı:* (MS. *sorıttı:*) '*abbasa'l-racul wachahu* 'the man frowned' (i.e. screwed up his mouth) *Kaş. II 304* (*sorutu:r, sorutma:k*, MS. *sorit-*).

D *sürtül-* Pass. f. of *sürt-*; s.i.m.m.l.g. **Xak. XI sürtüldi: neḡ** 'the thing was rubbed or abraded' (*insaḡaqa . . . wa'nḡahaca*); also used when someone does it; Intrans. and Pass.; one says *terl:ke: ya:ğ sürtüldi:* 'oil was smeared (*luḡḡa*) on to the hide' (etc.) *Kaş. II 231* (*sürtülür, sürtülme:k*); **Çağ. xv ff. sürtül-mälida şudan** 'to be rubbed' *San. 241 v. 17.*

DF *sartla-* Hap. leg.; Den. V. fr. *sart*. **Xak. XI ol anı: sartladı:** 'he reckoned that he was a merchant' (*tācir*) *Kaş. III 444* (*sartla:r, sartla:ma:k*).

D *sirtla-* Hap. leg.; Den. V. fr. *sirt*. **Xak. XI yıpnı: sirtladı:** (MS. *yıpnı: sartladı:*) *lawā'l-xayt 'alā'l-hulb* 'he spun the rope of coarse hair' *Kaş. III 444*; **Oğuz XI and in Oğuz** when a man climbed (*sa'ida*) up a small valley (*al-wādī'l-şğır*) *Kaş. III 444* (*sirtla:r, sirtla:ma:k*; MS. *şirtla:r, şirtla:ma:k*).

D *sürtün-* Refl. f. of *sürt-*; s.i.m.m.l.g. **Xak. XI at yıḡa:çka: sürtündi:** 'the horse rubbed itself (*ihakkka*) against the tree' (etc.); and one says *er öziḡe ya:ğ sürtündi:* 'the man made it his business to oil himself' (*tavallā bi-tadhın nafsıhi*); also used when he pretended to oil something *Kaş. II 245* (*sürtünür, sürtünme:k*); **Kıp. xiv sürtün- immasaha** 'to wipe oneself', with the *nin* of Refl. Action (*al-muḡāwa'a*); then used for *zahafa* 'to crawl' (i.e.

rub oneself) on the ground' *İd. 52*; *inhakka'l-qumāş* 'of linen (etc.)', to be rubbed, worn (out) *sürtün-* *Bul. 32r.*: xv *inhakka sürtün- Tuḡ. 5b. 8*; Osm. xvi Pe. *xazidan* 'to crawl' (*inter alia*) *sürtün- ve karnı üzerine sürtün-* ('on one's stomach') *TTS IV 719.*

D 1 *sortur-* Caus. f. of 1 *so:r-*; s.i.s.m.l. **Xak. XI ol ka:nıḡ sorturdi:** *amara bi-maḡşı'l-dam mina'l-mıhcama wa nazfihi* 'he ordered that the blood should be drawn off in a cupping-glass and made to flow freely' *Kaş. II 184* (*sorturur, sorturma:k*); **Çağ. xv ff. sordur- Caus. f. . . (2) 'to order someone to suck' (*makidan*) *San. 240v. 8.***

D 2 *sortur-* Caus. f. of 2 *so:r-*; n.o.a.b.; modern V.s with this sense are derived fr. the longer modern form, e.g. SW Tkm. *so:rat*. **Xak. XI ol soruḡ sorturdi:** 'he ordered someone to call out for (or ask for news about, *bi-nışdān*) the stray animal' *Kaş. II 184* (1 *sortur-* follows; N.B. not described as *Oğuz*); **Çağ. xv ff. sordur- Caus. f.; (r) 'to order (someone) to ask (a question, *pursidan*)' *San. 240v. 8.***

D 1 *sürtür-* Caus. f. of *sür-*; s.i.m.m.l., usually as *sürdür-*. **Xak. XI ol anı: sürtürdi:** 'he ordered that he should be thrown out and scared away from the place' (*bi'l-cilā' wa'l-zacr 'anı'l-mawḡı*); and one says *ol aḡar ko:y sürtürdi:* 'he ordered him to drive (*asāḡahu*) the sheep' (etc.) *Kaş. II 184* (*sürtürür, sürtürme:k*); **Çağ. xv ff. sürdür- Caus. f.; 'to order someone to drive out (*ba-rāndan*) or to plough' (*ba-şiyār*) *San. 240v. 9.***

D 2 *sürtür-* Caus. f. of *sürt-*; s.i.m.m.l., usually as *sürttür-*. **Xak. XI ol aḡar ta:ş sürtürdi:** 'he ordered him to rub (or polish, *aḡakkahu*) the stone' *Kaş. II 184* (*kaḡalıka'l-maşdar* 'same Aor. and Infin.', i.e. as 1 *sürtür-*); **Çağ. xv ff. sürtür- (spelt) Caus. f.; 'to order (someone) to rub' (*mälidan*) *San. 241 v. 12.***

D *sürtüş-* Recip. f. of *sürt-*; s.i.s.m.l. **Xak. XI ol meniḡ birle: koḡuşka: ya:ğ sürtüşdi:** 'he competed with me in smearing (*fi laḡḡ*) oil on the leather'; and one says *ol meniḡ birle: aşuk sürtüşdi:* 'he competed with me in rubbing and massaging (*fi hakk . . . wa saḡcihi*) the ankle' *Kaş. II 210* (*sürtüşür, sürtüşme:k*); **Çağ. xv ff. sürtüş- Recip. f.; 'to rub (*mälidan*) one another' *San. 241 v. 13.***

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D *sürtüştür-* Caus. f. of *sürtüş-*; s.i.s.m.l. **Uyg. VIII ff. Civ.** (if a man's flesh is inflamed (or leprous, *ala*) *badıyannı yarıp yarıp* ('dittography) *sürtüştürüp* 'cut up some *Illicium anisatum* (Sanskrit l.-w.) and have (the pieces) rubbed together' (take the juice and rub it (*sürtüzün*) on the flesh) *HI 48-9.*

Mon. V. SRĞ-

sark- the basic connotation seems to be weak downward movement with no force behind it,

hence (1) (of a liquid) 'to overflow, drip'; (2) (e.g. of a limb) 'to hang limply'. S.i.a.m.l.g. except NE, SC in one or both meanings with some phonetic changes. See **salkim**. **Xak. XI suv sarkdi**: 'the water overflowed' (*sariba*); also used of any liquid when it drips (*taqātarā*) from something; and one says **aḍakim sarkdi**: 'my leg became numb and hung limply' (*xadīrat . . . wa taqātarat a'ya'a(n)*) because of riding' *Kaṣ. III 421* (**sarkar**; **sarkma:k**); **Xwar. XIV xark-** 'to hang limply' *Qutb 155*; **Kip. XIV şark-tadallā** 'to hang down' *Id. 57*; **Osm. XVI and XVII sark-** (1) 'to lean down'; (2) 'to fall on, attack' *TTS I 601*; *II 795*; **XVIII sarkī-sarkit-furū ḥiştan wa āwīxītan** 'to hang, suspend' (Trans.) *San. 230v. 19* (the translation fits only **sarkit-**).

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sariğ 'yellow'; c.i.a.p.a.l. w. some phonetic changes; apparently an early l.-w. in Mong. as *şira* (*Ilaenisch 141*). **Türkü VIII sariğ altun üriñ kümüş** 'yellow gold and white silver' *T 88*; **VIII ff. sariğ taş**: 'a yellow (precious) stone' *Toy. 8* (*ETY II 58*); **sariğ atlığ savçı**: 'a messenger on a yellow horse' *IrKB 11*; **Uyg. VIII ff. Bud. sariğ altun PP 43, 1**; **sariğiğ 'bile'** *Suv. 588, 14*; **sariğ tözlüğ iğ ağıriğ** 'illnesses arising from bile' *do. 19-20*; a.o.o.: **Civ. sariğ munğa** 'yellow mungo beans' (Sanskrit *mudga*) *H I 87, 119*; **sariğ erük** 'apricot' *do. 101*; **sariğ [öplüç]** 'yellow-coloured' (planet) *TT VII 15, 1-2*; **sariğ tözlüğ suvsalıtk** 'thirst due to bile' *VIII I, 11*; a.o.o.: **Xak. XI sariğ 'yellow'** (*al-aşfar*) of anything; and for 'intensely yellow' (*al-aşfaru'l-fāqī*) one says **sap sariğ**; and 'bile' (*al-mirratu'l-şafra*) is called simply (*muṭlaqa(n)*) **sariğ**; **sariğ suv**: 'yellow liquid' (*al-şufār*) in the stomach'; and one says **sariğ sariğ** as a jingle (*fī'l-i-zīdīwāc*) for 'yellow' *Kaṣ. I 374*; a.o. *I 301* (**kezliğ**), etc.: **KB** the trees are adorned with crimson, scarlet **sariğ** (blue and red) 67; (if my hand is narrow, i.e. stingy) **sariğ kulğa** eq. 'it will make my cheeks yellow' 477; **XIII(?) Tef. sariğ/saru** 'yellow' 262; **XIV Muh. al-aşfar saru**: *Mel. 68, 2*; **saruğ Rif. 168**; **al-büm 'owl' saru**: **kuş 73, 3**; 176 (in margin); **üğl**: in text; **al-mişniş 'apricot' sariğ (Rif. saru:ğ) erük 78, 11**; 182; **Çağ. xv ff. sariğ/sarı sarı Vel. 273** (quott.): **sarı** abbreviation of **sariğ zard** 'yellow' *San. 231r. 2* (quott.); **sariğ zard do. 6** (followed by several phr.): **Xwar. XIII sariğ 'yellow'** 'Ali 12: **XIV sarı/sariğ** ditto *Qutb 155*; **Kom. XIV 'yellow; bile' sarı CCI**; **Gr.: Kip. XIII al-aşfar şaru**: *Hou. 13, 6*; 31, 2; **aşfar fāqī şap saru**: *do. 31, 6*; **XIV şari**: *al-aşfar*; also used for *al-xamr* 'wine'; **sari**: **kawun 'a yellow pumpkin' Id. 57**; **al-đura 'maize' şaru** (MS. *şara*) *oğ Bul. 7, 1*; **xv al-saman 'butter' şari**: **arı yağ Kav. 63, 3**; **aşfar şari Tuh. 4a. 2** (and several phr.).

sruk 'a pole', and more specifically 'tent-pole'; s.i.s.m.l. as **sirik**. **Uyg. VIII ff. Civ. USp. 104, 13** (**iğaç**); **Xak. XI sruk al-şaqb wahwa 'amüdu'l-xibā** 'tent-pole' *Kaṣ. I 381*

(the *şin* also carries a *ḍamma*): **Çağ. xv ff. sruk sruk . . . ağaç ma'nāsına wa şadīr direki** 'a pole, tent-pole' *Vel. 294* (quott.); **sruk** (spelt) *sūtīn wa çib-i buland* 'a column; a long piece of wood' (quott.); and metaph. 'a stick' (*çibi*) which children make into a horse and ride on (quott.) *San. 242r. 22*; **Kom. XIV 'pole' sruk**; 'fishing-rod' **sirik CCG**; **Gr.: Kip. XIV sruk** 'a pole' (*ūd*) as thick as a man's arm and longer than a lance, on which clothes are hung'; in *Ar. al-miṣcab* 'clothes-horse' *Id. 52*; **Osm. XVIII sirik** (spelt) in *Rūmi*, 'a long piece of wood' in general; this is a corruption of **Çağ. sruk**, which has this meaning; and 'a lance' (*nayza*) in particular *San. 251 v. 20*.

D soruğ Dev. N. fr. 2 sor-; 'question, inquiry'; survives in SW Osm. **soru/soruk** (the latter, used esp. in the phr. **soruk günü** 'the day of judgement', looks more like a cognate f. in **-uk** (Pass.)); **Tkm. sorağ**; in most other languages the form is **surağ** or **surak**, prob. reborrowed fr. Mong. (see **2 sor-**); **surağ** in *Pe.*, same meaning, was prob. borrowed fr. Mong. rather than Turkish. **Uyg. IX Suci 4-5** (**kü**): **Xak. XI soruğ** 'calling out for (or inquiring about) a stray animal' (*nişānu'l-đalla*); one says **soruğ kıld**: *naşada'l-đalla Kaş. I 374* (followed, irregularly, by **çalığ**, q.v.); a.o. *II 184* (**2 sor-**); **XIII(?) At. soruğ/soruk** 'question, cross-questioning' 273; **Çağ. xv ff. sruk sormak ma'nāsına** 'inquiry'; **soruğ küni qiyāmat giñi** 'the resurrection day' (quott.); **surağ xabar** 'news' (quott.) *Vel. 204-5*; **sarağ (sic) xabar do. 274** (quott.); **surağ tafahuş wa taftiş** 'investigation, inquiry'; also *nişān wa aṭar wa xabr* 'sign, trace, news' *San. 242r. 8* (quotts.); **soruğ/soruk** (spelt) (1) *pursiş wa su'al wa iḥtisāb* 'question, questioning, calculating' (quotts.); (2) see **sruk do. 22**; **soruğ küni rüz-i püriş ya'nü rüz-i qiyāmat do. 27** (quott.); **Osm. XIV ff. soru** 'question, inquiry'; c.i.a.p. *TTS I 636*; *II 835*; *III 635*; *IV 702*.

D sorğu: N.I. fr. **1 sor-**; n.o.a.b. **Uyg. VIII ff. Man.** [text begins] **sütidin . . . yeme [gap] sorğun tartar**[gap] ('just as?') . . . from milk and draws off . . . by sucking it(?) *Wind. 2-3*; **Xak. XI sorğu**: **al-miḥcama** 'a cupping-glass' *Kaṣ. I 425*; for example, the word for *al-miḥcama sorğu* is derived fr. **sord**: ('the animal) sucked in (*imtakka*) (milk or blood)' *I 16, 4*; similar phr. *II 69, 29*.

VU sarkıç Hap. leg.; thus vocalized, but the Refl. Den. V. is vocalized **sorkuçlan-** and follows the Refl. Den. V. of **sorkuç**; *al-ya'did* seems to be corrupt, *al-ta'şir* would link this word with the following but its meaning would be obscure. **Xak. XI sarkıç al-marīra wahwa nabt min cinsi'l-ya'did 'the corn-cockle, a plant of the . . . family' *Kaṣ. I 454*.**

VU sorkıç Hap. leg.; the Refl. Den. V. is vocalized **sorkuçlan-**. **Xak. XI sorkıç 'uşara şibü'l-lukh** 'a thick liquid made of the juice of lac', used to fasten the handles on the

tangs of swords, daggers, and knives *Kaş. I* 454.

D **sarkım** Hap. leg.; N.S.A. fr. **sark-**; lit. 'a single act of hanging down'. See **salkım**. **Xak. XI sarkım** *al-şaqi* 'hoar-frost' *Kaş. I* 485.

?D **sarğā:n** a kind of plant; perhaps Dev. N./A. (connoting repeated action) fr. 2 **sar-** (**saru-**) in the sense of (a plant) that wraps itself round things. N.o.a.b. **Uyg. VIII ff.** Bud. (by faith the fungi and crocuses growing in valleys and small valleys and) **suvalardaki ögenlerdeki sarğān otı yaşı yaş** 'the foliage of the *sarğān* plants in the waters and rivers is green' *TT V* 28, 123-4; **Xak. XI sarğā:n** 'a plant (*al-nabt*) which grows in saline ground' (*al-sabxa*); and the place where it grows (*al-manbit*) is called **sarğān yēr**; and a thicket (*al-acma*) in which the reeds have withered is called **sarğā:n kamuş** *Kaş. I* 438.

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D **soruk** Hap. leg.; Pass. f. of 2 **so:r-**. **Xak. XI yitü:k** (MS. *yitü:l*) **sorukt:** 'news was received (*tuucida xabar*) of the stray animal after it had been called out for (or inquired about, *inşādihā*)' *Kaş. II* 115 (**soruka:r**, **sorukma:k**).

D **sarkıt-** Caus. f. of **sark-**; s.i.s.m.l., meaning 'to pour drop by drop; to hang up, suspend', and the like. **Xak. XI ol to:ndin su:v sarkitt:** 'he squeezed (*qaṭṭara*) the water out of the garment' (etc.) *Kaş. II* 339 (**sarkitu:r**, **sarkitma:k**); **Kom. XIV sarxit-** 'to drip' *CCG*; **Gr. (Gr. 214** suggests that this is a mistranslation); **Kip. XV şaffā** 'to filter (a liquid)' (*süz-İ*) **sarkıt- Tuh. 22b. 13**; **Osm. XVIII San. 230v. 20** (**sark-**).

D **sarğar-** Den. V., abbreviated, fr. **sariğ**; 'to be, or become, yellow'. S.i.a.m.l.g. as **sarğar-**, **sarar-**, and the like. **Uyg. VIII ff.** Bud. *U I* 37, 13 (**kırtış**); **Civ. H I** 172-3 (**kağur-**); **Xak. XI sarğardı: neñ işfarra'l-şay** 'the thing was, or became, yellow' *Kaş. II* 187 (**sarğarur**; **sarğarma:k**); o.o. (of the face) *I* 69, 11; 486, 16: (xiv *Muh. işfarra sariğ* *İdi: Mel. 22, 13*; *Rif. 103* is a phr., **sariğ er-)**; **Çağ. XV ff. sarğar-** (-dt) **sarar- Vel. 273**; **sarğar-** (spelt) **zard şudan** 'to be, or become, yellow', in *Rümi sarar- San. 230r. 19* (quotns.); **Kip. XV** (in a para. on Den. V.s) from **şarı, sarar-/şarğar- Tuh. 83b. 5**; **Osm. XVIII** see **Çağ**.

D **sarkur-** Hap. leg.; Caus. f. of **sark-**; cf. **sarkıt-**. **Xak. XI ol ya:ğni: ka:bka: sarkurd:** 'he let the oil drip (*qaṭṭara*) from the leather container' (*al-zıqq*); also used of any liquid when it has been poured (*aḫrağa*) from one vessel (*wi'ā*) to another and the residue dripped (*qaṭara*) into it *Kaş. II* 189 (**sarkurur**, **sarkurma:k**).

D **sarkış-** Hap. leg.; Co-op. f. of **sark-**. **Xak. XI buzdın su:v sarkışdi:** 'the water

dripped in large quantities (*taqāṭara . . . kaḫira*) from the ice' *Kaş. II* 214 (**sarkışu:r**, **sarkışma:k**).

Tris. SRĞ

D **sara:ğuç** n.o.a.b.; prob. a metathesis of ***saru:ğaç**, **Conc. N. fr. saru-**, in the sense of something wrapped round. The word became a l.-w. in Pe., see *Steingass, p. 686*, **sarāğuc/sarāğoç/sarāğos**, arabicized (*sic*) form **sarāğūç**, 'a woman's hood, cloak, veil, fillet, or head-dress; a camel's halter', with the false Pe. etymology *sar-āğos* 'head-embracing'. **Xak. XI sara:ğuç ximāru'l-mar'a** 'a woman's wrap' *Kaş. I* 487; **Çağ. XV ff. sarağuç** 'avratlar başlarına bağladukları *canbar* 'a handkerchief which women tie round their heads' *Vel. 274*; **sarağuç** 'a woman's bag (i.e. hood) and veil' (*kisa wa püs*); it is a bag like a long purse (*himyān*) which they cover with embroidery; they put one side (*taraf*) on their heads and the rest of the veil (*satr-i dıgar*) they pass beneath their armpits and make into a sash (*hamarband*); this word is shared w. Pe. *San. 230v. 24*.

D **soruğçı:** Hap. leg.; N.Ag. fr. **soruğ**. **Xak. XI soruğçı:** **nāsidu'l-ḫalla** 'one who calls out for (or asks for news of) a stray animal' *Kaş. III* 242.

D **sariğliğ** P.N./A. fr. **sariğ**; s.i.s.m.l. usually as **sarılı**; 'having a yellow colour, ornamented with yellow', and the like. **Xak. XI sariğliğ er al-raculu'l-mamrūr** 'a man suffering from biliousness' *Kaş. I* 496; a.o. 500, 15.

D **sariğlik** A.N. fr. **sariğ**; 'yellowness'. S.i.s.m.l., usually as **sarılık**. **Xak. XI sariğlik şufatulu'aşya** 'yellowness of things' *Kaş. I* 503.

D **sırıkluk** Hap. leg.; A.N. (Conc. N.) fr. **sırık**. **Xak. XI sırıkluk yiğaç** 'a piece of wood suitable to be made into a tent-pole' (*al-şaqb*) *Kaş. I* 503.

D **sarkındi:** Intrans./Pass. Dev. N./A. fr. ***sarkın-**, **Refl. f. of sark-**. Survives in **NC Kır.:** SW Tkm. **sarkındi** 'residue, dregs' (and 'water leaking through a dam'); the word used in this sense in most modern languages is the cognate **Dev. N. sarkıt**; and **SW Osm. sarkıntı** 'robbery, molestation' (fr. the special meaning of **sark-** in **Osm.**). **Xak. XI sarkındi: su:v al-quṭār mina'l-mā'** 'dripping water' *Kaş. I* 493.

D ***sarkıñuk** crisis of ***sarkınyuk** Dev. N./A. fr. ***sarkın-** **Refl. f. of sark-**; lit. 'pendulous, hanging down', hence 'the paunch'. The **Uyg. f.** may be a cognate Dev. N./A. in **-ak**. **Uyg. XIII ff.** Bud. (in a text regarding mystical letters to be placed on various parts of the body; . . . you should put the 12th letter on the groin; the 13th) **sarkınak** (*sic*) **üze urğu** ol 'you should put on the paunch' (the 14th on the bladder) *TT VII* 41, 10; **Xak. XI sarkınyuk** (*yā* unvocalized) **al-fahi** 'paunch'; **bi'l-nūn luğa fihī** 'alternative

form **sarkınuk**; there are similar alternative forms in Ar. *mizāb*/*minzāb* and *mişār*/*minşār* *Kaş. III* 179.

Tris. V. SRĞ-

VUD sorkuçla- so vocalized; Hap. leg.; Den. V. fr. **sorkıç. Xak.** XI ol **biçek sorkuçla** (dtc): 'he fastened (*sadda*) the tang of the knife (etc.) in the handle with thick lac juice' (*bi-'uşarati'l-lukh*) *Kaş. III* 350 (**sorkuçlar**, **sorkuçla:ma:k**).

VUD sarkıçlan- Hap. leg.; this V. is vocalized **sorkuçlan-** and follows that word; this casts doubt on the vocalization of **sarkıç. Xak.** XI **yér sarkıçlandı**: (*sorkuçlandı*) 'corn-cockles (*al-marāra*) grew on the ground, and it became full of (*dāt*) corn-cockles' *Kaş. II* 271 (**sarkıçlanu:r**, **sarkıçlanma:k**; MS. *sorkuçlan-*).

VUD sorkuçlan- Hap. leg.; Refl. f. of **sorkuçla-**. **Xak.** XI **biçek sorkuçlandı**: 'the handle of the knife was fixed (*sudda*) with thick lac juice' (*bi-'uşara şıbg lukha(n)*); and one says **er sorkuçlandı**: 'the man came into possession of (*şara . . . ma'*) thick lac juice' *Kaş. II* 271 (**sorkuçlanu:r**, **sorkuçlanma:k**).

İD sara:ğuçlan- Hap. leg.; Refl. Den. V. fr. **sara:ğuç. Xak.** XI **ura:ğat sara:ğuçlandı**: 'the woman wore a veil' (*taqanna't . . . bi'l-miqna'a*) *Kaş. III* 205 (**sara:ğuçlanu:r**, **sara:ğuçlanma:k**).

İD sarığla-; Den. V. fr. **sarığ. Survives** in SW TkM. **sarıla-** 'to embroider with yellow thread'. **Xak.** XI ol **to:mn sarığla:di**: 'he dyed his garment (etc.) yellow' (*saffara*) *Kaş. III* 336 (**sarığlar**, **sarığla:ma:k**).

Mon. SRG

serk Hap. leg. **Xak.** XI **serk al-xazaf wa mā'nkasara minhā** 'earthenware and broken pieces of it' *Kaş. I* 353.

VU sürk Hap. leg. **Xak.** XI one says **anıy ađakr**: **sürk buz teg** 'his feet are as cold as ice' (*ka'l-camd fı'l-burūda*); the word is not used except in this phr. (*al-mateđi*) *Kaş. I* 353.

Dis. SRG

D sürüg Dev. N. fr. **sür-**; lit. 'something driven'; usually 'flock, herd' in a broad sense, but sometimes specifically 'a flock' of sheep, or other small livestock, in antithesis to **ögür**, 'a herd' of larger animals. Survives in these senses in NE Tuv. **sürüg**: SC Uzb. **suru/suruv**: NW Kk. **sürüw**; Kumyk **sürüv**; Nog. **sürüv**: SW Az., Osm. **sürü**; TkM. **sürü**. NC Kır. **sürü**: is merely a N.Ac. 'banishment, expulsion'. Uyğ. VIII ff. Man.-A *M I* 8, 8 (uđ): Man. **yunt sürügi** 'a herd of horses' *Wind. 12*: Bud. Sanskrit *yāthāt* 'from the herd' **sürügn-din TT VIII C.5**: **sürüg ud** 'the oxen of the herd' *PP* 65, 6: **Xak.** XI **sürüg kull qađi** *mīna'l-an'am* 'any herd of livestock' (a generic

term for cattle, sheep, camels, etc.); one says **bir sürüg koy**: 'one flock of sheep' *Kaş. I* 389 (verse, **sürüg ögür koy tevey** 'flocks (*qađi*) of sheep and camels'); a.o. *III* 102, 19 (**koşul-**): *KB koy sürüg* 5371; a.o. 4353 (**erkeç**): *xiv Rbg. bir sürüg koy R IV* 816: **Çağ.** xv ff. **sürük** ('with -k') *camī at ve bölük* 'a gathering, crowd' *Vel. 192* (quotns.): **sürük** (spelt) *galla wa ramna* 'flock' *San. 242r. 28* (same quotn.): **Kom.** xiv 'herd' **sürüv CCG**; *Gr.* (also 'soft, thin leather' **sürük CCI**, and see **süvrli**): **Kıp.** XIII *al-qađi* *mīna'l-ğanam sürü*: *Hou. 15, 4*: *XIV sürü/sürün* (*sic*) ditto *İd. 52* - **sürük** *şirt al-saqanqür* 'skink' *İd. 52*; ditto **süre:k** (*sic*) *şirt Bul. 5, 1* (perhaps a different word).

?F **1 sirke**: 'vinegar'; s.i.a.m.l.g.; the word is also current in Pe. and may well be an Iranian l.-w. Uyğ. *xiv Chin.-Üyğ. Dict.* 'vinegar' **sirke** *Liğeti* 195; *R IV* 704: **Xak.** XI **sirke**: *al-xall* 'vinegar' *Kaş. I* 430; o.o. *I* 209 (**üzit-**); *III* 252 (**açı-**): *xiv Muh. al-xall sirke*: *Mel. 66, 7*; *Rif. 165*: **Kom.** xiv 'vinegar' **sirke CCG**; *Gr.*: **Kıp.** xiv **sirke**: *al-xall İd. 52*: *xv* ditto *Kae. 63, 2*; *Tuh. 14a. 13*.

2 sirke: 'a nit'; s.i.a.m.l.g. **Xak.** XI **sirke**: *şu'abatu'l-ra's* 'a nit on the head' *Kaş. I* 430: *xiv Muh. al-şibān* 'nits' **sirke**: *Mel. 74, 6*; *Rif. 177*: **Çağ.** xv ff. **sirke** (spelt) ((1) 'male mountain goat' is a Mong. l.-w. *sérke*); (2) 'a small louse' (*şipiş-i rīza*) which appears on the body and clothing; in Pe. *rişh* 'nit' *San. 251 v. 15*: **Kıp.** XIII *al-şibān sirke*: *Hou. 12, 3*: *xiv sirke*: (after 'vinegar') also used for *al-şibān* (MS. *şibyān*) *İd. 52*: *xv şibān sirke Tuh. 22a. 10*: *Osm.* XVI **sirke** 'nit'; in one text *TTS IV* 965.

D serge:k Hap. leg.; Dev. N./A. (connoting habitual action) fr. **2 *ser-**; cf. **seril-**. **Çağ.** xv ff.; **Kom.** xiv **sergek** 'wakeful' is a Mong. l.-w.; a Dev. N./A. fr. **serge-**. **Xak.** XI **sergek** (MS. *sergek*, but under the heading *fa'lāl*) *al-ihāz wa'l-tamāyul* 'swaying, tottering' from drunkenness and the like; one says **esrük sergekledi**: 'the drunken man swayed' (*tamāyala*) *Kaş. II* 289.

?F **serker** Hap. leg.; prob. a l.-w. fr. some Iranian language; there is no obvious origin, but a phonetic resemblance to Ar. *saraqā* 'to rob', of which derivatives occur in Pe. Cf. **sekerçi**: **Karluk** XI **serker qađi** 'n'l-*čariq* 'a highwayman' *Kaş. I* 457.

Dis. V. SRG-

D sergür- Caus. f. of **ser-** in its meaning of 'to be patient, stand still', and the like; 'to halt (something), bring it to a standstill'. N.o.a.b. Uyğ. VIII ff. Man. *TT III* 76-7 (**eriş-**): Bud. Sanskrit *anādhāra* 'without holding back' **tutuksuz sergürte:çisiz TT VIII A.4**; **ınca kalıtı çüç suviğ** (so read) **turgurup artukrak sergürser** 'just as, if one checks muddy water and brings it to a complete halt...' *Suv. 74, 22-3*; a.o. *U II* 69, 5 (ii) (**çeritğ**).

Tris. V. SRG-

D **sergekle**:- Hap. leg.; Den. V. fr. **serge:k**; 'to sway, totter'. **Xak.** XI *Kaş. I 289* (**serge:k**); n.m.e.

D?F 1 **sirke:le**:- Hap. leg. ?; Den. V. fr. 1 **sirke**: **Xak.** XI *ol suvuğ sirke:le:di*: 'he mixed the water (etc.) with vinegar' (*al-xall*) *Kaş. III 353* (**sirke:le:r**, **sirke:leme:k**).

D 2 **sirke:le**:- Hap. leg.; Den. V. fr. 2 **sirke**: **Xak.** XI *ol oğlan başın sirke:le:di*: 'he pulled the nits (*naza'a'l-ş'ân*) from the boy's head' *Kaş. III 353* (**sirke:le:r**, **sirke:leme:k**).

VUD **sürgü:le**:- Hap. leg.; the vocalization is uncertain; the word is in a section for Tris. V.s ending in **-le**- of which the second vowel is long; the Perf. is spelt *sürgü:le:di*; the Aor. and Infin. *sürgü:le*-; it is fairly obvious that the first is right on the length and the second on the quality of the vowel and that it is a Den. V. fr. ***sürgü**; Dev. N. fr. **sür**- meaning 'driving, pursuing', and the like. **Xak.** XI *it keyikni sürgü:le:di*: 'the dog made the antelope run (*a'dâ . . . 'l-zaby*) and followed in its tracks to catch it'; also used of anyone who ran after something and attacked it in order to catch it *Kaş. III 353* (**sürgü:le:r**, **sürgü:leme:k**).

D **sirke:le:n**- Hap. leg.; Refl. f. of 2 **sirke:le**:-; in a section containing V.s of which the second vowel should be long, but not so spelt in the MS. **Xak.** XI *oğlan sirkelendi*: 'the boy's head (etc.) had nits' (*ş'a'iba*) *Kaş. III 202* (**sirkelendi:r**, **sirkeleme:k**).

Dis. SRL

DF **sırlığ** P.N./A. fr. 1 **sır**; 'lacquered'. S.i.s.m.l. with some phonetic changes with the same shades of meaning as 1 **sır**. **Xak.** XI *Kaş. I 324* (1 **sır**).

Dis. V. SRL-

D **sarıl**- Pass. f. of 1 **sar**:-; n.o.a.b.; the translation in *Kaş.*, which would be appropriate for 1 **sar**:- and has no Pass. connotation, is inexplicable, but the word is used as an ordinary Pass. in *KB*; **arıldı**: is a mere jingle, see 2 **arıl**-. **Xak.** XI *beg aya: arıldı*: **arıldı**: 'the beg (etc.) was angry with him' *Kaş. II 123* (**sarılır**, **sarıлма:k**): *KB* (if a servant does something which does not please his master) **ilenç özke kılğu sarılşa** (*Arat, serilse*) **kalı** 'he must blame himself, if he is abused (or ill-treated)' 1610; (a man's mind is like brittle glass, take great care of it, or it will break, **sarma anı** 'do not handle it roughly') **sarılsa kişi köpli kétti tatığ** 'if a man's mind is roughly handled, the savour (of life) has gone' 4611.

D **sarul**- Pass. f. of **saru**:- this V. seems to occur in two consecutive paras. in *Kaş.*; in the first the Perf. is spelt *saruldt*-, but the Aor. and Infin. are spelt *sarıl*:- in the second the Perf.

is spelt *sırlıdt*:- but the Infin. is spelt *sarul*:-; the basic meaning is 'to be wrapped round (something)'. There is, however, one difficulty about this explanation; in *Uyg. Man.* a V. meaning 'to be attached to (something)' is clearly spelt *sırl*:-; this might be a Pass. f. of **sırl**:- as a metaph. application of 'to be sewn firmly to (something)', but there is no other trace of such a V.; **sırl**:- in some medieval and modern languages is a Sec. f. of **sırdıl**-, q.v. **Sarul**- survives as **sarıl**- in NW *Kaz.*; SW *Az.*, *Osm.* and **saral**- in *Tkm.* (*Uyg.* VIII ff. *Man. sırılmıştarka TT III 53* (II-)); **Xak.** XI *yışığ yıgaçka: saruldi*: the rope was wrapped round (*iltaffa*) the tree'; also used of other things (**sarılır**, **sarıлма:k**; MS. *sarıl*:-); and one says *ya:ğ ellğe: saruldi*: (MS. *sırlıdt*:-) 'the oil stuck to (*iltafaqa*) the hand'; also used when parts of something have stuck to something else, e.g. flour to felt (**sarılır** (*sic*), **sarıлма:k**) *Kaş. II 123*; XIII (?) *Tef.* (a fairy (*peri*) comes and er **béllne sarılır** 'embraces the man's waist' 262; *Osm.* XVII *ikinci hişara sarılıp* 'investing the second fortress' *TTS IV 664*).

D **seril**- except perhaps in *Uyg.* can hardly be a Pass. f. of 1 **ser**- (which is normally Intrans.) and presents some problems. In *Kaş.* it is clearly cognate to **serge:k** and the Pass. f. of 2 ***ser**-. This V., w. the connotation of 'to be fickle', may be that in *PP 78, 5-6* (see **amrak**) but the right reading there might be **sarılır**. In SW *Az.*, *Osm.*, *Tkm.* **seril**- is the Pass. f. of **ser**- with its meaning in those languages, and means 'to be spread out' (e.g. to dry). *Uyg.* VIII ff. *Bud.* (when I enter *nirvāna*, my doctrinal teaching called 'good' without being extinguished or diminished . . .) **yértinçüde serilip turur** 'will endure (or remain?) on earth' *Suv. 164, 16-17* (cf. *Civ.*); Sanskrit missing **serillü TT VIII F.10**; a.o. *PP 78, 5-6* (**amrak**): *Civ.* in *TT VII 1*, an astronomical text, the word used for a planet 'remaining' in a particular constellation is **serer** (see **ser**-), but in l. 46 it is **serillür**: **Xak.** XI *er serildi*: (translated) *tamāyala'l-sakrān* 'the drunken man swayed', and almost fell down; also used of anything else that sways and almost falls down *Kaş. II 123* (**serillür**, **serilme:k**); a.o. *I 196* (**eril**:-) *KB* (when I was angry with you, you yourself blamed me) **serilidim şapa men tüğüldi yüzüğü** 'I relented (lit. swayed) towards you, and you frowned at me' 795.

D **sırl**- See **sarul**:-.

D **sorul**- (**so:ru:l**-) Pass. f. of 2 **so:r**:-; 'to be inquired about, questioned', and the like. Survives in SW *Osm.* **sorul**-, *Tkm.* **soral**-. In other modern languages **sorul**- is the Pass. f. of 1 **so:r**:- 'to be sucked' and the like, not noted in the early period. *Uyg.* VIII ff. *Man.-A M I 26, 27-8* (1 a:t): (**Xak.**) XIII (?) *At. sorul*:- 'to be questioned': *Çağ.* xv ff. **sorul**- (spelt) *pursida şudan* 'to be asked, questioned' (and *makida şudan* 'to be sucked') *San. 240v. 10*.

D **sürül-** Pass. f. of **sür-**; s.i.s.m.l. with the same range of meanings as **sür-**. **Xak.** XI at **sürüldi**: 'the horse was driven' (*siqa*); and one says **er sürüldi**: 'the man (etc.) was driven away' (or repulsed, *turida*); and one says **monçuk sürüldi**: 'the bead was rubbed' (or polished, *suhiqa*); also used when a thing rubs itself (*insahaqa bi-nafsihi*); Intrans. and Pass. **Kaş.** II 123 (**sürülür, sürülme:k**; for the last meaning cf. **sürtül-**): XIII(?) **Tef.** **sürül-** 'to be driven away' 279; **Çağ.** xv ff. **sürül-** ('with -ü-') 'to be driven away'; metaph. 'to be ploughed' **San.** 240v. 10.

D **sarla-** Hap. leg., but see der. f.s; Den. V. fr. ***sar**, cognate to **saru-**, which might be a Den. V. in -u-; fr. ***sar**. **Xak.** XI **ol suvlu:k sarla:dı**: 'he wound (*kāra*) a turban round his head'; and one says **ada:kıña: yörge:nçü: sarla:dı**: 'he wrapped (*laffa*) a bandage round his leg'; also used of anything wrapped round something **Kaş.** III 296 (**sarla:r, sarla:mak**).

DF **sırla-** Dev. N. fr. **sır**; s.i.s.m.l., but usually for 'to colour, glaze', and the like. **Xak.** XI **aya:kçır: ayak sırla:dı**: 'the cup-maker (*al-qasṣā*) smeared viscous paste (i.e. lacquer; *latıxa luzūcātī-l-ğırā*) on the cup to ornament it' (*li-yunaqqışahā*) **Kaş.** III 296 (**sırla:r, sırlama:k**).

D **sarlat-** Hap. leg.; Caus. f. of **sarla-**. **Xak.** XI **ol suvlu:k sarlattı**: 'he ordered that the turban should be wound round' (*bi-takwır*); also of anything else **Kaş.** II 346 (**sarlatu:r, sarlatma:k**).

DF **sırlat-** Caus. f. of **sırla-**; s.i.s.m.l. **Xak.** XI **ol aya:k sırlattı**: 'he ordered that viscous paste (i.e. lacquer) should be smeared on the Turkish (*sic*) cup' **Kaş.** II 346 (**sırlatu:r, sırlatma:k**).

D **sarlan-** Refl. f. of **sarla-**; n.o.a.b. **Xak.** XI **er suvlu:k sarlandı**: 'the man put on a turban' (*ta'ammana*); and one says **er yörge:nçü: sarlandı**: 'the man wrapped himself (*talaffafa*) in a bandage'; and one says **yıp yıgı:nçka: sarlandı**: 'the cord was wrapped (*ılaffa*) round the tree'; it is both Active (Refl.) and Pass.; and one says **er ırşka: sarlandı: ista'adda'l-racul il'l-amal** 'the man made himself ready for work' **Kaş.** II 246 (**sarlanu:r, sarlanmak**); the last sentence with unvocalized V. follows the Infin. but clearly belongs to the same para.; **Osm.** xv and xvi **sarlan-** 'to be wrapped in (something *Dat.*)' in several texts **TTS** II 795; III 600; IV 664.

DF **sırlan-** Refl. f. of **sırla-**; s.i.s.m.l. **Xak.** XI **aya:k sırlandı**: 'the cup was smeared with viscous paste (i.e. lacquer) in order that it might be ornamented' (*li-yunaqqış 'alayhi*) **Kaş.** II 246 (**sırlanu:r, sırlanmak**).

D **sarlaş-** Hap. leg.; Refl. f. of **sarla-**. **Xak.** XI **mağa: suvlu:k sarlaşdı**: 'he helped me to wind (*fī takwır*) a turban (round my

head)'; also for (helping to) wrap (*fī laff*) something, and for competing **Kaş.** II 215 (**sarlaşu:r, sarlaşma:k**).

Dis. SRM

D **serim** N.S.A. fr. **ser-**; in its most obvious meaning 'patience', der. fr. **ser-** as an Intrans., attested only by its P.N./A. and Priv. N./A.; in the meaning 'strainer', noted only in **Kaş.**, it looks at first sight like a scribal error for ***süzim**, the obvious word to give such a meaning, but its existence is proved by its Den. V. **serme-**, q.v., and der. f.s. of that V.; in this sense it must be der. fr. **ser-** in its rarer, Trans., meaning 'to endure', hence 'to hold back'. **Xak.** XI **serim kull mā yuğattā bihi'l-ibrig wa'l-hasrac min'al-ibrisam wa nah-zihī li-yuğaffā bihi'l-şarāb** 'any piece of silk or the like used to cover a jug or mug in order to strain a beverage' **Kaş.** I 397.

S **sirim** See **sıdırım**.

D **sorma**: Pass. Dev. N. fr. **I so:r-**; lit. 'something sucked in', in practice 'wine, beer'. Survives only(?) in SE Salar (see *Ligeti*, op. cit. below). Cf. **bor:** **çağır, süçig.** **Uyg.** VIII ff. Civ. (you should make a powder of various substances and) **tağda sayu bor sorma birle içürser** 'give it (to the patient) to drink every morning with a draught of wine (Hend.?)' **H I** 164; **xiv Chin.-Uyg. Dict.** 'wine' **sorma Ligeti** 196; **R IV** 771: (**Xak.**?) **xiv Muh. nabidū'l-hiṭṭa** 'wheat beer' **sorma: Mel.** 63, 7 (only); **Xwar.** XIII(?) **Oğ.** (various kinds of foods and) **sormalar** (MS. *sörmeler*) 'wines' **Oğ.** 93; a.o. **do. 10 (aş)**: **Kıp.** **xiv şorma: al-mizr** 'millet beer' **Id.** 57.

D **sürme**: Pass. Dev. N. fr. **sür-**; lit. 'something driven, pushed', etc.; not noted before the medieval period, but s.i.s.m.l.g.; the commonest modern meaning is 'antimony, collyrium', presumably originally 'something rubbed (on the eyebrows)'. In this sense it became a l-w. in Russian as *surma* and has been borrowed, with back vowels, in some languages. It also means 'a sliding door-bolt; a sliding drawer' in some languages. **Xwar.** **xiii** **sürme** 'antimony' **Ali** 55; **xiv ditto Quth** 163; **Kıp.** **xiii** (under 'women's gear') **al-kuhl** 'collyrium' **sürme: Hou.** 18, 5; **xiv sürme: al-iṭmid ditto Id.** 52; **xv färhi'l-naccār** 'a carpenter's plane' **sürme Tuh.** 28a. 3; **kuhl sürme do.** 31a. 10; **Osm.** **xiv** and **xv sürme** 'collyrium' in two texts **TTS** I 657; IV 718.

D **sarma:k** Hap. leg.; Dev. N. fr. ***sarma-**; lit. 'something wrapped round'; misvocalized **sırma:k** in the MS. **Xak.** XI **sarma:k barda'atū'l-himār** 'a donkey's pack-saddle' **Kaş.** I 471.

D **sarma:ş** Dev. N. (connoting reciprocity) fr. ***sarma-**; lit. 'being wrapped in one another'. Survives w. same meaning in SW **Osm.** **Xak.** XI **sarma:ş iltifāfu'l-şay' bil'-şay'** 'the involvement of one thing in another'; and

if (the members of) a tribe have been involved (*māca*) with one another in rioting (*fi fitna*) one says **sarmaş boldi**: *Kaş. I 460.*

Dis. V. SRM-

***sarma-**, **serme-**: Preliminary note. *There is n.n.e. for either of these V.s, but in principle Kaş. distinguishes carefully between their der. f.s. Unfortunately the distinction is blurred by scribal errors.*

D *sarma-: Den. V. fr. ***sarum**, N.S.A. fr. **saru-**; 'to wrap round, enfold', and the like. See **sarma:k**, **sarma:ş**, **sarmat-**, etc.

D serme-: Den. V. fr. **serim**; properly 'to strain (something out of a liquid)', but with a much extended meaning in **Çağ. N.o.a.b. Xak. XI sermemiş sü:ttin kayak** 'the cream has been skimmed off (*suffiya min*) the milk' *Kaş. III 167, 8*; **Çağ. xv ff. sérme-** (-di, etc.) *sır-*, *hap-*, *al-* 'to strip off, snatch, take' *Vel. 285* (quotns.); **sérme-** (spelt) *rubūdan* 'to rob, steal' *San. 250r. 29* (quotns.)

D sarmat-: Hap. leg.; Caus. f. of ***sarma-**. **Xak. XI ol yışığı:ni: yığa:çka: sarmattı:** 'he had the rope wound (*alaffa*) round the tree' (etc.) *Kaş. II 349* (**sarmatu:r**, **sarmatma:k**).

D sermet-: Hap. leg.; Caus. f. of **serme-**. **Xak. XI ol añar balık sermetti:** 'he urged him to pull the fish out of the water' (*alā ixrāc . . . mina'l-mā*); and one says **ol tutma:ç sermetti:** 'he urged him to remove (*alā an azala*) the noodles from the water'; also used of anything when one has strained it (*saffahu*) out of water *Kaş. II 349* (**sermetü:r**, **sermetme:k**, corrected fr. *-ma:k*).

D sarmal-: Hap. leg.; Pass. f. of ***sarma-**. **Xak. XI anıy to:ni: başığa: sarmaldı:** 'his garment was wrapped (*iltaffa*) round his head'; also used of other things; this V. is Pass. (*lāzim*) *Kaş. II 233* (**sarmalu:r**, **sarmalma:k**).

D sermel-: Pass. f. of **serme-**; n.o.a.b. **Xak. XI balık sermeldi:** 'the fish was pulled out (*uxrica*) of the water', as if it had been strained (*suffiya*) out of the water; and also **tutma:ç sermeldi:** 'the noodles (etc.) were strained out of the water' *Kaş. II 233* (**sermelü:r**, **sermelme:k**; MS. *-ma:k*).

D sarmaş-: Co-op. f. of ***sarma-**; survives in SW Az., Osm. **sarmaş-** 'to embrace one another, to intertwine'. **Xak. XI ol mağa: yışığ sarmaşdı:** 'he helped me to wind (*fi laff*) a thing like a rope (*sic*) round a tree'; and one says **iş sarmaşdı:** 'the affair was complicated and confused' (*iltaxxa . . . wa'xtalağa*); Trans. and Intrans. *Kaş. II 216* (**sarmaşu:r**, **sarmaşma:k**): **Çağ. xv ff. sarmaş-** (spelt) 'to envelop (or embrace, *piçidan*) one another' *San. 230v. 22*; Osm. **xiv ff. sarmaş-** 'to be wrapped, or wrap oneself, round something', sometimes metaph. & c.i.a.p. *TTS I 60r; II 795; III 600; IV 664.*

D sermeş-: Hap. leg.; Co-op. f. of **serme-**. **Xak. XI ol mağa: balık sermeşdi:** 'he helped me to pull (*fi ixrāc*) the fish out of the water'; also used for helping to strain (*fi taşfiya*) noodles out of the cooking-pot, or of any liquid when something of a different nature (*laysa min cinsihi*) is removed (*uxricat*) from it *Kaş. II 216* (**sermeşür**, **sermeşmek** corrected fr. *-ma:k*).

Tris. SRM

D sarmaçuk as such Hap. leg.; Dev. N. fr. ***sarma-**; lit. 'intertwined'. It is not clear whether **sarmaşık** (**sarmaşuk**) which survives in SW Az. **sarmaşığ** 'convolvulus'; Osm. **sarmaşık** 'intertwined; ivy' is a Sec. f. of this word, or a Pass. Dev. N. fr. **sarmaş-**. **Xak. XI sarmaçuk** (only *cim* vocalized) 'a kind of noodle' (*itriya*); the dough is cut up into small pieces like chick-peas (*al-himmiş*); invalids, and other such people, take them in small quantities (*yahsūhā*) *Kaş. I 527*; (**Çağ. xv ff. sarmaşık** 'the name of a plant which climbs up trees', in Ar. *ayaqa* or *lablab* 'bindweed, convolvulus'; in *Rūmi* (PU) **serigen** (?for *sarıgan*) *San. 231r. 2*).

D serimlig P.N./A. fr. **serim**; 'patient'; pec. to **KB**, where it is laudatory. **Xak. XI KB serimlig kişiler** 'patient people' 1310; o.o. 1317, 1867, 2480.

VU?D sarumsak 'garlic, *Allium sativum*'; original pronunciation uncertain, but prob. **sarumsak**, which is morphologically a Dev. N. fr. a Desid. Den. V. fr. ***sarum** (cf. ***sarma-**), lit. 'something which desires to wrap round something', but there is no close semantic connection. S.i.a.m.l.g. except NE, usually as **sarimsak**, but SE **Türki** also **samsak**: NW Kumyk **samursak**. **Xak. XI sarumsak** (*sic*, but ?read **sarumsak**) **al-tüm** 'garlic'; **samursak** metathesized alternative form (*luğa*) *Kaş. I 527*; **xiv Muh. al-tüm sarumsak** *Mel. 78, 3*; *Rif. 181*; **Xwar. xiv sarumsak** ditto *Nahc. 422, 11*; **Kom. xiv ditto sarumsak** (preferred to **sarimsak** by *Gr.*) *CCI*; *Gr.*: **Kıp. XIII al-tüm** (MS. *al-füm*) **sarimsak** (unvocalized) *Hou. 8, 16*; **xiv şarımşak** ditto *İd. 57*; ditto **sarimsak** *Bul. 8, 6*; **xv ditto sarumsak** (*sic*) *Kav. 64, 13*; **tüm sarimsak** (*sic*); in margin in SW(?) hand **sarimsak** *Tuh. 10b. 13*.

D serimsiz Priv. N./A. fr. **serim**; n.o.a.b. **Xak. XI KB közi suk serimsiz osayuk** 'covetous, impatient, and careless' 3568.

D sarmaşık See **sarmaçuk**.

Dis. SRN

saran 'miser, miserly', and the like. S.i.a.m.l.g. except SW as **saran/sarağ** with the same meaning except in SE **Türki**: **SC Uzb.**, where **sarağ** has come to mean 'mad, crazy, foolish'. **Uyg. VIII ff. Man. TT III 90** (**kıvirğak**): **Xak. XI** (people do not respect or like) **saranka**: *al-baxil* 'a miser' *Kaş. II 250, 3*;

n.m.e.: *KB saranka tapınma* 'do not enter the service of a miser' 949; *saran bolma* 'do not become a miser' 1402; a.o. 1669.

D *serinç* Dev. N. fr. *serin-*; 'patience'; as such Hap. leg., but see *serinçsiz*. *Uyg.* VIII ff. Man.-A (then that good spirit made . . . the words which he had spoken and) [*bo*]dun köpül[t]e *serinçin* [. . .] 'put(?) patience in the minds of the people' *M I* 32, 9-11.

F *sarnıç* 'water container', variously defined; also existed in Pe. fr. an early period and is prob. a l.-w. in both, see *Doerfer III* 1206. Survives in SW Az., Osm. *sarnıc* 'cistern'. *Xak. XI sarnıç* *al-ulba* 'leather milk-pail' *Kaş. I* 454; *Çağ.* xv ff. *sarnıc* 'cistern' *Zam.* 319 (s.v. *sa'ülğa*).

Dis. V. SRN-

D *sarin-* Refl. f. of *saru-*; survives with the same meaning in SW Az., Osm. *sarin-*; *Tkm. saran-*. Cf. *sarlan-*. *Xak. XI er suv-lukın sarındı*: 'the man wound (*kawvara*) a turban round his head'; and one says *urağut bürünçük sarındı*: 'the woman veiled herself' (*taqanna'at*); also used of anyone who has wrapped or wound (*iltahafa* . . . *wa'laffa*) something round himself *Kaş. II* 151 (*sarinur*, *sarinmak*): XIII(?) *At.* (when you are dead, your enemies) *uyadıp bürürler sarınğu bözüp* 'will feel ashamed and give a shroud to wrap you in' 432; *Xwar.* xiv *sarin-* 'to wrap round (oneself, etc. *Dat.*)' *Qutb* 155; *Kıp.* xiv *laffa'l-şâş* 'to wind muslin (round oneself)' *şarin-* *Bul.* 8or.: xv *ta'ammama* 'to put on a turban' *şaran-* (*sic*) *Tuh.* 10b. 4.

D *serin-* Refl. f. of *ser-* 'to be patient'; n.o.a.b. *Türkü* VIII ff. Man. *serinmek bilgün üntürüp* 'causing the mental process of patience to rise' (from his own limb of thought) *M III* 16, 7-8 (i); *Uyg.* VIII ff. Bud. Sanskrit *titiksā* 'patience' *serinmekliğ* '(for -k) *TT III* A.35; *ağruş serinmekiğin* 'your endurance of pain' *U III* 21, 4 (i); *serinmek* 'patience' as one of the Buddhist virtues is fairly common, see *Hüen-ts. Briefe*, p. 39, note 2099; *Suv.* 207, 18; 208, 1; 225, 21; 229, 9 etc.: *Xak. XI er işka: serindi: şabbara'l-raqid nafsahu* 'the man forced himself to be patient', among a crowd of people who found tasks which they wanted him to do *Kaş. II* 151 (*serinür*, *serinmek*; MS. in error *-mak*, mistranslated by Atalay); *serinğil aşbir* 'be patient' *III* 233, 15; *KB serin-* 'to be patient' is very common; (do not go into anything in a hurry) *şabır kıl serin* 'be patient (Hend.)' 587; *serin* 1107, 1310 (*bok-*), etc.; *serinğil* 1322, 6289, etc.; (he said) *serneyin* 'I will be patient' 558; a.o.o.: xiv *Muh. al-şabr serinmek* (mis-spelt *srınmak*) *Mel.* 37, 14; *serinmek*; *Rif.* 124 *şabara serin-* 111 (27, 15 *şabr et-*); *al-ihtimal* 'to bear patiently' *serinmek* (*-mak*) 123 (only).

D *sürün-* Refl. f. of *sür-*; s.i.s.m.l. w. similar meanings, and see *sürç-*. *Xak. XI kişî: öz süründi*: 'the man rubbed (or scratched,

hakka) his own body'; also used of anything hard when it has been rubbed (or polished, *insahaqa*) *Kaş. II* 151 (*sürünür*, *sürünmek*): XIII(?) *Tef. süren-* (*sic?*) 'to be dragged off' (to hell) 279.

Tris. SRN

S *sarinçka*: See *sarıçğa*.

S *sirinçğa* See *sırıçğa*.

D *serinçsiz* Hap. leg.?.; Priv. N./A. fr. *serinç*; 'unbearable, intolerable' (suffering). *Uyg.* VIII ff. Bud. *U II* 32, 61-2 (*onçsuz*).

D *süründi*: Pass. Dev. N./A. fr. *sürün-*; n.o.a.b. *Xak. XI süründi*: *er* 'a man who is driven out (*al-matrūd*) of any place' *Kaş. I* 449; *KB yerindî ajuñuğ süründike kođ* 'leave (this) hateful world to the outcast' 5327; xiv *Muh.(?) tuftu'l-şay* 'the dregs of anything' *süründe: Rif.* 190 (only; dubious).

D *saranlık* Hap. leg.; A.N. fr. *saran*. *Xak. XI saranlık al-buxl* 'misersliness, meanness' *Kaş. I* 504 (verse).

Tris. V. SRN-

D *saranla-* Hap. leg.; Den. V. fr. *saran*; mentioned only as an example of this meaning of a Den. V. in *-la-*. *Xak. XI of an: saranla:di*: 'he reckoned that he was a miser (*baxil*) and ascribed misersliness (*al-buxl*) to him' *Kaş. III* 345, 20; n.m.e.

PUD *sürğüle-* Hap. leg.; the Infin. is *-mak* corrected to *-mek*; spelt *seriyyile*: in the MS. but in the same section as *kalgu:la-* and *salgu:la-*; there is no semantic connection with *ser-*, but a clear connection w. *sürün-* (see *sürç-*), so prob. Den. V. fr. **sürğü* abbreviated Dev. N. fr. *sürün-*. *Xak. XI er sürğüle:di*: 'the man slipped (*tazallaqa*) on the ice' (etc.) *Kaş. III* 409 (*sürğüle:r*, *sürğüle:mek*; see above).

Mon. V. SRS-

?E *sars-* See *sarsu-*.

Dis. SRS

D *sarsığ* Dev. N./A. fr. *sarsu-* 'rough, harsh', lit. and metaph.; n.o.a.b. *Uyg.* VIII ff. Bud. *sarsığ köpüllüğ* 'hard-hearted' *U IV* 38, 125; o.o. *TT VI* 66 (*VIII* O.9) (*kadır*); *U II* 76, 6 etc. (2 *irig*); *U III* 24, 3 (*tiđil-*); *Xak. XI sarsığ söz*: 'a harsh (*al-xağın*) word'; also used for a harsh affair (*al-omr*) and a harsh thing (*al-şay*) *Kaş. I* 464.

VU?F *sarsa:l* Hap. leg.; ?a l.-w.; there is no widely distributed Turkish word for 'weasel'. *Xak. XI sarsa:l al-dalaq* 'weasel', it is a small animal like the sable (*al-sammür*) *Kaş. I* 483.

Dis. V. SRS-

PU?D *sarsu-* 'to be harsh, rough', and the like; 'to use harsh language'. N.o.a.b.; the surviving occurrences could be taken fr. *sars-* or

sarsı-, but there is a clear semantic connection w. **1 sar-** (see esp. **sarsıt-**) and it is therefore best explained as a Simulative f. of **1 sa:r-**. There is no obvious semantic connection w. SW Az. **sarsı-**; Osm., Tkm., **sars-** 'to sway, totter, shake; to be embarrassed'. Uyğ. VIII ff. Bud. **bu muntağ [rığ] s[arsıg] savın s[ög]e sarsa** 'cursing and speaking harshly through these rough, harsh words' *TM IV* 252, 17-18; a.o. *Şiv.* 136, 9-10 (tota:-) (Xak.) XIII(?) *Tef. al-rıhu'l-âşifa* 'a violent gale' **yél katıgıslı sarsıgı** 262; (Çağ. xv ff. **sarsa-** (spelt) *takânida şudan wa larzıdan wa cumbıdan zamin wa gayr-i ân* 'to be shaken; to quiver; (of the earth or something else) to quake', in *Rümi sarsı-* *San.* 230v. 8; Osm. XVIII **sarsı-** (spelt) *Rümi* form of **sarsa-** do. 18).

D sürse- Hap. leg.; Desid. f. of **sür-**. Xak. XI ol **atıg sürse:di** 'he wished to drive (*savq*) the horse' (etc.) *Kaş. III* 284 (**sürse:r, sürse:mek**; MS. everywhere *sürise-*).

D sarsıt- Hap. leg.; Caus. f. of **sarsı-**; for the translation cf. **1 sar-**. Xak. XI ol **anı: sarsıttı** '*annaşahu wa gallaza 'alayhi* 'he ill-used him and treated him harshly' *Kaş. II* 336 (**sarsıtu:r, sarsıtmak**); (*KB* see **sasıt-**).

Dis. SRŞ

D soruş Hap. leg.; perhaps best explained as a Dev. N. fr. **1 so:r-**, in the sense of 'something sucked'. Cf. **soruşla:-**. Xak. XI **soruş** 'wheat (*al-hınta*) roasted in the ear before the grains have become hard, and then detached (from the ear) and eaten' *Kaş. I* 368.

Dis. V. SRŞ-

D saruş- Co-op. f. of **saru-**; apparently originally vocalized *saruş-*, later changed to *sarış-* in the MS.; survives in NW Kaz. **sarış-R IV** 325 (only?). Xak. XI ol **maşa: suvluk saruşdı** 'he helped me to wind (*fı kavr*) the turban (round my head)'; also (for helping) to wrap (*fı laff*) anything, and for competing *Kaş. II* 96 (**saruşu:r, saruşmak**); Osm. XVI **sarış-** (of dragons) 'to intertwine' *TTS II* 795.

D sırış- Hap. leg.; Co-op. f. of **2 sırrı-**. Xak. XI **kız anaşına: kızı sırışdı** 'the daughter helped her mother to sew the felt extremely firmly' (*fı xiyâta . . . muqarîfa bi-muğalaba*) in the same way that the coverings (*ağşıya*) of Türkmen tents, saddle-cloths (*al-walıyâ*), etc. are sewn *Kaş. II* 96 (**sırışur, sırışmak**).

D sorış- (**so:rış-**) Co-op. f. of **1 so:r-**; n.o.a.b.; but the Co-op. f. of **2 so:r-** s.i.s.m.l., in SW Tkm. **soıraş-**. Xak. XI **ton terıg soruşdı** (*sic*) 'the various parts of the garment (*acâz u'l-ıawb*) absorbed (*naşşafa*) the perspiration'; and one says **anıy yüzi: sorışdı** 'his face wrinkled up' (or frowned, *kalaşa*) *Kaş. II* 96 (after the first sentence **soruşur, soruşmak** and after the second **sırışur, sırışmak**; the difference prob. fortuitous);

Çağ. xv ff. soruş- (*pursıdan* 'to ask' and) *makıdan* 'to suck' *San.* 240v. 12; Osm. XIV to XVIII **soruş-** 'to suck one another' (in a kiss); 'to absorb' (a liquid); in four texts *TTS I* 637; *II* 835.

D sürüş- Recip. f. of **sür-**; s.i.s.m.l., usually for 'to drive one another out'. Xak. XI **ağdır kısrak birle: sürüşdi** 'the stallion bit (*sanna*) the mare', that is when he wished to cover her (*zanzü 'alayhâ*); and one says ol **menıg birle: sürüşdi: taradani** 'he drove me back' (and I him); and one says ol **anda: (?read andın) alımın sürüşdi** 'he exacted (*taqâdâ*) his debt from him' ('*alayhi*)' *Kaş. II* 96 (**sürüşü:r, sürüşmek**); *Çağ. xv ff. sürüş- ('with -ü-') *nuncarr şudan* 'to be pulled, or dragged' (*sic*) *San.* 240v. 12.*

Tris. V. SRŞ-

D soruşla- Hap. leg.; Den. V. fr. **soruş**. Xak. XI ol **tarıg soruşla:di** 'he roasted the ears of wheat (*şawâ sunbulâ'l-barr*) to eat them' *Kaş. III* 335 (**soruşla:r, soruşla:mak**).

Mon. V. SS-

sus- See **suşgak**.

süs- basically (of an animal) 'to butt', with some extended meanings. S.i.a.m.l.g., w. some minor phonetic changes; exceptionally in SE *Türki üs-jüsü-*. Uyğ. VIII ff. Bud. *PP* 17, 5 (**sın-**): Xak. XI **u:d süsdi** 'the ox (etc.) butted' (*nataha*) *Kaş. II* 293 (**süser, süsmek**); a.o. *III* 364, 15; *Kıp. xv nataha süs-Tuh.* 37b. 2; Osm. XIV ff. **süs-** 'to butt'; in several texts *TTS I* 658; *II* 858; *IV* 719; XVIII **süs-** in *Rümi*, (1) *şâx şudan* 'to be silent'; error for **sus-**, same meaning, a modern V. pec. to SW Az., Osm.) *San.* 243v. 23.

Dis. V. SSA-

sası- 'to be malodorous, to stink'; s.i.a.m.l.g. Cf. **yıdı:-**. Uyğ. VIII ff. Bud. [gap] **sasıp turur** 'stinks' *U II* 24, 8; a.o. *U III* 25, 6 (**toğral-**); in *TT VI* 445 some MSS. read **yıdıyur sasıyur** for **yıdıg sasıg bolup**. Xak. XI **sası:di** (MS. *sasdı*) **ne:p** 'the thing stank' (*nahuna*) *Kaş. III* 265 (**sası:r, sasıtmak**); *Çağ. xv ff. sası- *ganâdan wa muta-'affin şudan* 'to stink' *San.* 231r. 13; *Xwar. XIV şası-* ditto *Qutb* 155; **sası-** *Nahc.* 389, 11; *Kom.* ditto *CCI, CCG; Gr.* 215 (quotns.); *Kıp. xv nahuna wa urıha* (ditto) **sası-Tuh.** 37a. 11; a.o. 84a. 1 (**sasıg**).*

Dis. V. SSD-

D sasıt- Caus. f. of **sası-**; s.i.a.m.l.g. Uyğ. VIII ff. Bud. (when death, the enemy, comes) **top etözin yıdıtıp sasıtıp** 'it makes all his body stink (Hend.)' *TT X* 547; (Xak. XI *KB* **sevıdı tedükte sasıtur söger** 'when you say "he is pleased", he uses harsh language and curses' 4756; the Hend. w. **sög-** makes it clear that **sasıt-** is here an abbreviation, *metri*

gratia, of *sarsit*-): *Çağ.* xv ff. *sasit*- Caus. f., *gandıdan wa muta'affin kardan* 'to cause to stink' *San.* 231r. 14; *Xwar.* xiv *şaşit*- ditto *Qutb* 155.

D süstür- Caus. f. of *süs*-; s.i.s.m.l. w. minor phonetic changes, e.g. *SC Uzb. suzdır*-. *Xak.* xi *ol koç süstürdi*: 'he egged on the ram to butt until it butted' (*alal'-niñah hatā tanā-taha*) *Kaş.* II 184 (*süstürür*, *süstürme:k*).

Dis. SSĞ

D sasığ N./A.S. fr. *sası*-; 'stinking, mal-odorous'. S.i.a.m.l.g. w. minor phonetic changes. *Uyğ.* viii ff. *Bud. etözi yidiğ sasığ bolup* 'his body becomes stinking (Hend.)' *TT VI* 445 (and see *sası*-): *Xak.* xi *Kaş.* I 372 (*huriğ*); n.m.e.: *Çağ.* xv ff. *sasığ yaramaz räyihä* 'an unpleasant smell' *Vel.* 274; *sasığ gandıda wa muta'affin* 'stinking' *San.* 231r. 15; *Xwar.* xiv *sasığ* 'stink; stinking' *Nahc.* 347, 1; 422, 7; *Kom.* xiv 'stinking' *sası CCG*; *Gr.*: *Kıp.* xiv *şaşı: şınmatu'l-bawē* 'the stench of urine'; one says *şaşı: yiyir yafühul'-şunān* 'it diffuses a foul smell' *Id.* 58; xv (among *Dev. N.s*) 'from *şaşı*-, *şaşığ*' *Tuh.* 84a. 1.

?F *sasık* Hap. leg.; no doubt a l.-w. *Uç* xi *sasık* 'earthenware' (*al-hazaq*) 'in' the language of *Uç* and its vicinity (*mā wālāhā*) *Kaş.* I 382.

VU?D susık Hap. leg.; 'bucket'; the vocalization seems to have been added later; it should prob. be taken as a Sec. f. of *susğa:k* and spelt *susak*. *Xak.*(?) xi *susık al-dakw fi luğa samī'tuhā* 'bucket', I heard it in a dialect *Kaş.* I 382.

D susğa:k 'ladle, scoop' and the like; *Dev. N.* in -ğa:k (normally connoting repeated action) fr. *sus*- 'to scoop up', which is not noted in the early period but survives in *NE Alt.*, *Şor*, *Tel.* (*R IV* 871), *Khak.* *sus*-: *SE Türk* *us*- (cf. *süs*-): *NC Kir.* *suz*-. Survives only(?) in *NE Bar.* *suskak R IV* 784; other languages use *susğu* or the like in this sense. *Karluk*, *Kıp.*, and all the nomads (*ahlu'l-wabar*) xi *susğa:k kull mā yuğraf bihi'l-mā wa ğayruhā* 'anything used to scoop up water (etc.)' *Kaş.* I 470; *Çağ.* xv ff. *susak* (spelt) *ğumca wa mil'aqa* 'a spoon or ladle', used to stir a cooking-pot *San.* 243v. 24.

Dis. SSG

D süsgün Pass. *Dev. N.* fr. *süs*-; lit. 'something butted' or the like. N.o.a.b.; clearly an anatomical term, possibly 'backside, rump'. *Uyğ.* viii ff. *Civ.* in *TT VII* 19 listing the part of the body in which the soul is in each day of the month *süsgün* (l. 12) comes between *yan* 'the side' and *töpü* 'the top of the head'; in a similar list in *do.* 25, 4 (*tutuş*-) it is linked with *arka* 'back' between 'waist and armpits' and 'legs'; in another text, *do.* 41, 26-7 *süsgün oğurğasından ünēr* 'it emerges from the base(?) of the spinal column'.

Dis. V. SSG-

D süsgür- Hap. leg.; Inchoative f. of *süs*-. *Xak.* xi *sügr üsgürlrd*: 'the ox threatened to butt (*hamma* . . . *an yanah*) the man' *Kaş.* II 189 (*süsgürer*, *süsgürme:k*).

Dis. V. SSN-

VU?D sesin- Hap. leg.; the second *sin* carries both *fatha* and *kasra* in the MS., the second obviously right. It comes between *şezin*- and *süsün*-, which excludes the possibility that the second -s- should be -ş-, but in its second meaning it seems to be a Sec. f. of **sesin*-; there is no obvious etymology for the first meaning. *Xak.* xi *er kulin urğalı: sesindi*: 'the man threatened (*hamma*) to beat his slave, and advanced on him and came to blows' (*qaşada ilayhi wa dğaraba*); also used of a horse when it has almost got free of its halter (*yan-falit minal-waṭāq*) *Kaş.* II 152 (*sesinür*, *sesinme:k*).

D süsün- Hap. leg.; Refl. f. of *süs*-. *Xak.* xi *er başın tarıma: süsündi*: 'the man pretended to beat (*yadırb*) his head against a wall' (etc.) *Kaş.* II 152 (*süsünür*, *süsünme:k*).

Dis. V. SSS-

D süsüş- Recip. f. of *süs*-; s.i.m.m.l.g. w. the same phonetic changes. *Xak.* xi *ikkı: koçnar süsüşdi*: 'the two rams butted one another' (*anāḥat*) *Kaş.* II 101 (*süsüşür*, *süsüşme:k*): *Osm.* xiv ff. *süsüş*- lit. (of animals) 'to butt one another'; metaph. (of armies) 'to clash'; in several texts *TTS I* 658; *II* 858; *IV* 720.

Mon. SS

Preliminary note. *The combination of s and ş was very unstable in Turkish and did not survive for long; occasionally the ş became s (see sesin-), but usually the s became ş, and in some modern languages one or both the şş have become şs.*

sa:ş survives only(?) in *NE Mad.* *saş* (of a horse) 'wild, unbroken' *R IV* 974. The homophonous *V. şaş*- (**sa:ş*-), 'to be astonished, startled', and the like, is first noted in *Xwar.* *xiii*(?) *Oğ.* 280 and s.i.s.m.l.; it must not be confused with *şaş*- as a Sec. f. of *şaç*-. *Xak.* xi *sa:ş at al-farasu'l-rumūh* (MS. *rūmū*) 'l-nafir' 'a horse which is given to kicking and shying' *Kaş.* III 152.

sé:ş 'a surety'; n.o.a.b. *Xak.* xi (after 2 *sı:ş*) *sé:ş (bi'l-imāla* 'with-é:-) *al-damān* 'a surety'; hence one says *men agar sé:ş bērdim addaytu damānahu* 'I gave a surety for him' *Kaş.* III 126; *KB* *şés* 295 (*bēril*-).

I sı:ş 'a spit, fork, spike', and the like. The vowel was *i* in *Xak.* and is now everywhere *i*, the date of the change is uncertain. S.i.a.m.l.g. (except *SE, SC* where it has been displaced by *Pe. šiv*), w. wide phonetic changes (*ş-ş/ş-ş-*, *-ş/-ş/-ç*); *SW Tkm.* *çit:ş*. *Uyğ.* viii ff. *Man.*

sışların bulupan 'finding their spikes' *M III* 29, 12 (i) (see **sışlığ**): Bud. *PP* 57, 8 (**karmış**); 65, 8; **Xak.** XI **sı:ş minzâm tutmâc** 'a fork for (eating) noodles' *Kaş. III* 125; **sı:ş** 'a spit' (*al-sufûd*), and 'a fork for (eating) noodles' is called **sı:ş I** 331; **sı:ş (sic)** 'a fork for eating noodles' *II* 282; o.o. **sı:şka: II** 15 (tev-); **sı:şka: II** 174 (**taktur-**): XIV *Muh. al-six* 'a spit' **sı:ş Mel.** 69, 1; *Rif.* 169; **Çağ.** xv ff. **sı:ş (r) six** (quotr.); (2) metaph. 'small nails used to fasten horse-shoes' (quotr.) *San.* 26or. 25; **Kıp.** XIII *al-six* **sı:ş Hou.** 17, 16; XIV **sı:ş** ditto *Id.* 54; xv ditto *Tuh.* 19b. 6.—**sı:ş börek** 'pieces (*qita*) of dough which are cooked' *Id.* 55; a.o. *Id.* 30; *Bul.* 8, 12 (**bürük**).

2 sı:ş 'swelling, boil', and the like; survives in NE Khak. **sıs:** (SE Türki **işşik**: NC Kır. **şışik**; Kzx. **ışik**: NW Kk. **ıs**; Kaz. **şés**; (Nog. **sışik**; Kumyk **şışik**): SW Az., Osm. **sı:ş**; Tkm. **çış**. The longer forms are prob. Dev. N.s fr. **sı:ş-**, q.v., with which this word is homophonous. **Uyg.** VIII ff. Bud. *TM IV* 253, 56 (**süvri**): Civ. **sı:şka: yara:şur** 'it is beneficial for the swelling' *TT VIII M.27*; a.o. *do.* 33; **sı:ş ağrığı kēter** 'the swelling and pain disappear' *H I* 121; a.o. *II* 26, 82; **Xak.** XI **sı:ş al-waram** 'a swelling' *Kaş. III* 125; a.o. *III* 184 (2 ko:k-): **Çağ.** xv ff. **sı:ş** . . . (3) **waram San.** 26or. 25; **Kıp.** XIV **sı:ş al-waram Id.** 55; *Bul.* 10, 3.

Mon. V. SŞ-

***sa:ş-** See **sa:ş**.

seş- 'to loosen, untie', and the like. More or less syn. w. **çöj-**, q.v. S.i.a.m.l.g. except SW (where **çöj-** survives as **çöz-**), usually as **çeç-**, less often **şeş-** or some other form. **Uyg.** VIII ff. Bud. **bağın seşip** 'undoing their fastenings' *U II* 76, 2; **Xak.** XI **er attın kişen seşdi**: 'the man unfastened (*halla*) the hobble from the horse'; also used for anything which you have unfastened from its fastenings (*waṭāqihī*) *Kaş. II* 13 (**seşer:**, **şeşmek**); **er tüğün seşdi**: (*sic*) 'the man unfastened the knot'; also used when he unfastened a horse or something else from a fastening *II* 293 (**şeşer:**, **şeşmek**): XIII(?) **Tef. çeş-** (*sic*) 'to unfasten' 358; XIV *Muh. halla şes-* *Mel.* 25, 9; *Rif.* 108; **al-hall seşmek** (MS. *-mak*) 34, 10; **şeşmek** (ditto) 119; **Çağ.** xv ff. **yés-** (*sic*) **kuşudan band u girih** 'to undo a fastening or knot' *San.* 349v. 11 (quotns.): **Xwar.** XIII **çeş-şes-** 'to undo' *Ali* 51, 52; XIV **şeş-ditto Qutb** 166; **Kom.** XIV ditto **PU şeş- CCI**; **Gr.**: **Kıp.** XIII **halla şeş- Hou.** 39, 12; XIV ditto *Id.* 55; xv ditto *Kav.* 9, 9; 77, 9; *Tuh.* 13b. 2 (in 32a. 9 **şeş-** is a Sec. f. of **şeç-**).

sı:ş- 'to swell'; homophonous w. **2 sı:ş**, and like it originally w. **-ı-**, later w. **-i-**. S.i.s.m.l. w. the same phonetic changes; SW Tkm. **çış-**. **Uyg.** VIII ff. **Man. Wind.** 21-2 (**ürül-**): Bud. (this *sūtra*) **kögüztüg köllinte sısımış** 'swelled in the lake in (the Buddha's) breast' (and gushed out by way of his mouth) *USp.* 103a. 31; Civ. *H I* 119, etc. (**emig**); *II* 26, 82:

(**Xak.**) XIII(?) **Tef. VU sı:ş-** 'to swell' 364; (XIV *Muh. al-manfūx* 'swollen' **şışük Mel.** 64, 10; **sı:şük Rif.** 163); **Çağ.** xv ff. **sı:ş-waram hardan** 'to swell' *San.* 26or. 5; **Kom.** XIV 'to swell' **PU sı:ş- CCI**; **Gr.**: **Kıp.** XIV **sı:ş- warima** 'to swell' *Id.* 55; **al-naşka** 'a swelling' **şışmek Bul.** 10, 3; **intafaxa sı:ş- do.** 33r.; **warima sı:ş- do.** 88r.; xv ditto *Kav.* 9, 9; *Tuh.* 38b. 9; o.o. *do.* 84a. 10; 90a. 10.

Dis. V. SŞA-

D seşü- Hap. leg.; morphologically explainable only as a Den. V. in **-ü-** fr. ***seş**, a N. homophonous w. **şeş-**. **Xak.** XI **tüğün seşü:di**: 'the knot weakened (*wahanat*) until it almost came untied' (*kādātī-l-inhīlāl*) *Kaş. III* 267 (**seşür:**, **seşü:me:k**).

Dis. SŞD

D seşüt See **şeşüt**.

Dis. V. SŞD-

?**E saştur-** See **seştür-**.

D seştür- Caus. f. of **şeş-**; 'to have (something) unfastened' and the like. S.i.s.m.l. w. the same phonetic changes. *Kaş.* has two *par.*; in the second the Infin. is **-ma:k** and the *sin* carries both *faṭha* and *kasra* but semantically the second is clearly the Caus. f. of **şeş-** used metaph. **Xak.** XI **ol tüğün seştürdi**: *ahalla'l-ıqda* 'he had the knot (etc.) untied' (**seştürür**, **seştürme:k**); and one says **ol alım bėrim birle: seştürdi**: translated *awqa'a'l-muqāssa bi'l-dayni'llađi lahu ma'a'l-dayni'llađi 'alayhi fa-taraka ḥadā lahu wa dāka li-hādā* 'he arranged a set-off between the debts due to and from him, so that they were respectively released to him and the other party' (**seştürür**, **seştürme:k**; *MS. -ma:k*) *Kaş. II* 184; **ol tüğün seştürdi**: same translation; alternative form of **seştür-** (*luğaf'l-sin*); examples of **s** for **ş** in Ar. l.-w.s fr. **Pe.** and vice versa follow *II* 187 (no Aor. or Infin.).

Dis. SŞG

D seşük Hap. leg.?. Pass. Dev. N./A. fr. **şeş-**; 'unfastened' and the like. **Xak.** XI anything released from its fastenings (*hulla min waṭāqihī*) is called **seşük**; one says **seşük at** 'a horse set free (*muṭlaq*) from its fastenings' *Kaş. I* 390.

Dis. SŞL

D sı:şlığ P.N./A. fr. **I sı:ş**; survives in SW Osm. **şışil** (of a stick) 'with a spike on the end'. The only early passage is in a much damaged text, meaning conjectural. **Uyg.** VIII ff. **Man.** (if he does not make a dwelling for the homeless *arhat* Elect) **sı:şlığ oprı içinte olğurtur** 'he seats them in a hole with spikes in it' *M III* 29; 10-11 (i).

Dis. V. SŞL-

D seşil- Pass. f. of **şeş-**; 'to be unfastened' and the like. S.i.a.m.l.g. except SE w. the same

phonetic changes. Uyğ. VIII ff. Bud. **bağ çuğ yok kım yörülmeğülük şeşilmeğülük** (sic, the MS. is XVIII) 'there are no wrappings and bonds which must not be unwrapped or unfastened' *Suv.* 165, 21-2: **Xak. XI TÜĞÜN ŞEŞİLDİ**: 'the knot came untied' (*inhalla*), also used when it was untied (*hulla*); Intrans. and Pass. *Kaş. II 124* (**şeşilür, şeşilme:k**); **koçnar teke: şeşildi**: 'the rams and he-goats have been separated' (*tafarraqā*) (i.e. from the ewes and nanny-goats) *III 102, 18*; o.o. *I 524, 1*; 525, 20: **Xwar. XIV ŞEŞİL-** 'to be untied; to be loose' *Quib 166*; *Nahc.* 226, 6: **Kıp. XIV İNHALLA ŞEŞİL-** *Bul. 33r.*

D şışil- Hap. leg.; Pass. f. (Intrans.) of **şış-**; irregular since **şış-** itself is Intrans. **Xak. XI BİŞİĞ TARİĞ ŞİŞİLDİ**: 'the boiled wheat swelled' (*intařaxat*) until there was hardly room (*dāqa makānuhā*) for it in the pot; also used of anything the parts of which have been squeezed because of swelling (*mina'l-intiřax*) until there is hardly room for them *Kaş. II 124* (**şışilür, şışilme:k**).

D şışlat- Caus. Den. V. fr. 2 **şış-**; 'to make (something Acc.) swell'. N.o.a.b. Uyğ. VIII ff. Civ. *TT VII 24, 21-2* (1 **şışn**); 25, 2 (ko:l).

D şeşlin- Hap. leg.; Refl. f. of **şeşil-**; lit. 'to get free by one's own efforts'. **Xak. XI AT ŞEŞİLDİ**: 'the horse got free (*intařaqa*) from its fastenings' (etc.) *Kaş. II 247* (**şeşlinür, şeşlinme:k**).

Dis. V. ŞŞN-

D *şeşin- See *şesin-*.

Dis. V. ŞŞR-

D şeşür- Caus. f. of **şeş-**; lit. 'to cause to be unfastened'; in practice it seems to be used only for 'to cause a gap' in a series of identical things. N.o.a.b. Uyğ. VIII ff. Bud. (distinguishing thus between the differences of the (two-monthly periods in) the series (*kezilg*), one must give the (appropriate) remedies) **şeşürmedin kezilgin** 'without causing a gap in the series' *Sür.* 590, 7; a.o. *do.* 23; Civ. (I will pay) **ay sayu şeşürmedin** [gap] 'every month without leaving a gap' *UŞp.* 67, 3 (the more usual word in this context when a single payment and not a series is promised is *keçürmedin* 'without delay, promptly'): **Xak. XI OL YİNÜNİ: ÇAŞ BİRLE: ŞEŞÜRDİ**: 'he separated (*fařala bayn*) the pearls and the turquoises (or other jewels) in a necklace' (*fi nazm*) *Kaş. II 79* (**şeşürür, şeşürme:k**; MS. -*ma:k*): **KB sözüg sözke tızdım şeşürdüm ura** (?read ara) 'I strung word to word and spaced them out' 6616.

Mon. SY

I sa:y originally 'an area of (level) ground covered with stones; stony desert'; s.i.a.m.l.g. (in 'Tkm. say; lacking in Osm.) usually w. such extended meanings as 'a dry stony riverbed; a river or stream with intermittent flow of water; a shoal or shallow, in a river or the

sea'. Uyğ. VIII ff. Civ. *TT VII 42, 8* (bé:l): **Xak. XI SAY al-harra** 'ground covered with loose stones' *Kaş. III 158*: **KB** (if a man does not bring a pearl up out of the sea) **kerek yinçü bolsun kerek say taşı** 'it may just as well be a pebble as a pearl' 212: **ÇAĞ. XV ff. SAY** 'a river (*dere*) that flows in the winter and is dry in the summer' *Vel.* 283 (quotns.); **say** (2) 'a river which is dry in the summer and flows in the winter', and 'a river with little water in it' (*rüd-i ham āb*) *San.* 238r. 12 (quotns.): **Kom. XIV SAY** 'shallow' *CGG*; *Gr.*: **Kıp. XIV ŞAY al-mā dūn qāmati'l-xayl** 'water not too deep for a horse to walk through' *Id.* 61; similar translation but **al-maxāda** 'ford' instead of **al-mā şay** *Bul.* 4, 16; **XV RAQRĀQ** 'shallow water' **ŞAY ŞU** *Tuh.* 16b. 11.

?F 2 **sa:y** prob. a l.-w., perhaps Chinese; pec. to **Kaş. Xak. XI SAY YARİK al-cařan** 'a breastplate; plate armour' *Kaş. III 158*; a.o. *III 15* (**yarık**).

SF **say** See *tsuy*.

Mon. V. SY-

S **say-** See *sa:-*.

soy- originally specifically 'to skin' (an animal); thence more generally also 'to peel (a fruit); to strip (an individual); to rob', and even, in some languages, 'to slaughter' (an animal). S.i.a.m.l.g.; SW Tkm. **soy-**. Uyğ. VIII ff. Bud. *PP* 3, 3 (**teri**); *U III 52, 9* (ditto): **Xak. XI ER KOYUĞ SOYDI**: 'the man flayed (*salaxa . . . cild*) the sheep' (etc.) *Kaş. III 244* (**soyār, soyma:k**; prov.): (xiv *Muh.* see **soyul-**): **ÇAĞ. XV ff. SOY-** (spelt) 'to strip off (*kandan*) clothes or skin', in Ar. *xala'a* and *salaxa* *San.* 248v. 8 (quotn.): **Xwar. XIII SOY-** 'to strip off' *Ali 26*; xv ditto *Quth 158*; *Nahc.* 421, 10: **Kıp. XIII SALAXA ŞOY-** *Hou.* 34, 4; **XIV SALAXA wa qařara** ('to peel') **ŞOY-Bul. 48r.**: **XV SALAXA wa 'arrā** ('to denude, undress') **ŞOY-Kav.** 75, 4; *Tuh.* 20a. 7: **Osm. XIV SOY-** 'to flay'; in one text *TTs II 838*.

Dis. SYA

D sayu: Ger. fr. **sa:-**; lit. 'counting', in practice 'every', but unlike other words meaning 'every', it retains its character as a Ger. and follows the word which it qualifies. Survives in such phr. as **cıl say** 'every year' in NE Şor R *IV 220* and **Khak. and as sayın** in other NE languages *R IV 225*; NC **Kır.**, **Kzx.**: SC **Uzb. Türkül VIII YER SAYU**: **barđıg** 'you went to every country' *I S 9, II N 7*; **bođunın sayu**: **it(t)ımız** 'we sent (envoys?) to all their peoples' *T 42*; VIII ff. Man. **ay teprl künin sayu** 'every day in the month' *Chuas.* 261-2; **kün sayu do.** 293; o.o. *do.* 333-4; Uyğ. VIII ff. Man. **yükünmiş sayu** 'every time that he worships' *TT III 5*; **ol yaruk örtüg sayu** 'every time that that light is obscured' *M III 7, 5-6* (iv); Bud. **sayu** is common, e.g. **ol linxwa sayu** 'every one of those lotuses' (Chinese l.-w.) *PP 38, 3*; o.o. *do.* 38, 6; *U II 34, 15*; 45, 52 etc.: Civ. **sayu** is common, e.g.

olurtuk sayu orun yurt 'every place and camping site where you reside' *TT I 120*; o.o. in *H I, TT VII, UŞp.*, etc.: **Xak. XI KB** (if he is awake like the owl) **tünle sayu** 'every night' *2314*: **Çağ. xv ff. sayı** a word that is meaningless unless attached to another word, e.g. **alğan sayı alğınça** 'whenever one takes' *Vel. 283* (quotns.); **say** (1) *waqt wa hangâm* 'time, occasion' (same quotn.) . . . (3) *hisâb wa şumâra* 'number, counting' (including *har tûğl sayu* 'every hair of my head') *San. 238r. 12*; **sayu** (spelt) *hisâb wa şumâra* (quotn. containing *har gul sayu* 'every rose') *do. 27* (both words really mean 'every').

Dis. V. SYB-

saypa:- 'to squander'; n.o.a.b., but see **sayka-**. **Xak. XI ol tawarım saypa:dı**: 'he squandered (*baddara*) his property, and spent (*asrafa*) it on anything' *Kaş. III 310* (**saypa:r, saypa:ma:k**): **Çağ. xv ff. sayfa-** (spelt) / **saypa-** ('with -p-') *xarc wa parâganda hardan* 'to spend, squander' *San. 237r. 20* (quotns.; the Pass. f. **sayfal-/saypal-** is also listed w. quotns. in *237v. 7*; these V.s are listed in *Vel. 282-3* and consequently *P. de C.*, etc. as *sayğa-, sayğal-*).

D saypat- Hap. leg.; Caus. f. of **saypa:-**. **Xak. XI ol [apar] tawarım saypatı:** 'he urged him to squander (*'alâb tabdır*) his property' *Kaş. II 357* (**saypatu:r, saypatma:k**).

Dis. V. SYD-

D soydur- Caus. f. of **soy-**; s.i.s.m.l. **Uyg. VIII ff. Man.-A** (the chief of the demons hid in a tree) **vrêstiler tutup tartdı soydurdı** 'the angels seized and pulled him and had him dragged off (the tree)' *Man.-uig. Frag. 400, 6*: **Çağ. xv ff. soydur-** *digari-râ ba-kandan püst wa libâs amr kardan* 'to order someone to strip the skin or clothes (off someone)' *San. 248v. 20*.

Dis. V. SYÇ-

D sayık- Intrans. Den. V. fr. **1 sayı**; survives in NE Tob.: NW XIX Kaz. **sayık-**; xx Kaz. **sayëğ-** (of a stream) 'to become shallow, form shoals'. **Xak. XI yér sayıktı:** 'the ground became stony' (*şarat . . . harra*) *Kaş. III 189* (**sayıka:r, sayıkma:k**).

D soyuk- Hap. leg.; Emphatic Pass. f. of **soy-**. **Xak. XI er soyuktı: huriba mâlu'l-racul** 'the man's property was plundered' (i.e. he was stripped of it) *Kaş. III 189* (**soyuka:r, soyukma:k**).

E sayğa- See **saypa:-** (**Çağ.**).

?

E sayka- Hap. leg.; almost certainly a mis-transcription of **saypa:-**. **Uyg. VIII ff. Bud.** (they sat cross-legged at the cross-roads and filled the beakers) **tuturkan suvsuşuğ saykadtılar alkinşız** 'they poured out the rice wine unstintingly' *Hüen-ts. 1941-2*.

D sayğır- Hap. leg.; Inchoative Den. V. fr. **1 sayı**. **Xak. XI yér sayğırdı:** 'the ground

became almost covered with stones' (*kâdat . . . an taşır harra*) *Kaş. III 193* (**sayğıra:r, sayğırma:k**).

Tris. SYÇ

D sayu:ki: N./A.S. fr. **sayu:**; pec. to **Uyg.** and grammatically dubious. **Uyg. VIII ff. Bud. on onurlar sayukı trü belgüler** 'the omens and signs in all the ten quarters' *Suu. 315, 14*; (the root of the profound doctrine) **kamağ nikay sayukı** 'in all the schools' (Sanskrit *nihāya*) *Hüen-ts. 213*.

(?D) **soya:ğu:** morphologically obscure, perhaps a l.-w. Survives in NC Kzx. **soyaw** 'pine-needle; tooth-pick; splinter'. **Xak. XI soya:ğu:** *şi'şı'u'l-dik* 'a cock's spur' *Kaş. III 174*.

Dis. SYL

SDF suylıg See **tsuylıg**.

Dis. V. SYL-

E sayıl- See **sapıl-**.

D soyul- Pass. f. of **soy-**; s.i.s.m.l. **Xak. XI bult soyıldı:** 'the clouds were swept away' (*taqassa'at*); and one says **ko:ıy ter:isi soyıldı:** 'the sheep was flayed' (*kuşıyat . . . 'an cildihā*); and one says **erdin to:n soyıldı:** 'the garment was stripped (*nuzı'a*) off the man' *Kaş. III 190* (**soyulu:r, soyulma:k**): (xiv *Muh. 'ariya wa'nsalaxa* 'to be stripped naked; to be flayed' **şo:ıya:-** *Mel. 22, 1; Rif. 112* (error for **şo:ıyul-**); *al-'ury (Rif. adds wa'l-salx) şo:ıymak* (sic) *36, 11; 122*): **Xwar. XIV soyul-** (of a nut kernel) 'to be peeled' *Qutb 158*: **Kıp. XIV insalaxa şoyul-** *Bul. 33r. xv maslūx 'flayed' (şırık; in margin in SW(?) hand) şoyılmış Tuh. 33b. 10*.

Dis. SYR

(S)D **seyrem** (şedrem) Hap. leg., but see **seyremlen-**; although the Infin. of the latter has *-ma:k* in the MS, this is clearly a N.S.A. fr. **seyre-** (şedre:-) 'to be sparse, scattered', and the like. **Xak. XI seyrem su:v al-mâ'u'l-qağdâh** 'shallow, scanty water' *Kaş. III 176*.

E suyra:m See **subra:n**.

Dis. V. SYR-

sayra:- (of a bird) 'to twitter, sing', with some extended and metaph. meanings. S.i.a.m.l.g.; in SW only Tkm. Cf. **2 ôt-**. **Xak. XI sanduwaç sayra:dı:** 'the nightingale sang melodiously' (*taraba . . . bi-alhân*); and one says **er sayra:dı:** 'the man raved in delirium' (*hadâ . . . mina'l-hadyân*); this is one of the words with two contrary meanings (*mina'l-addâd*) *Kaş. III 311* (**sayra:r, sayra:ma:k**); **sayrap** 'raving' *I 467, 9*; 'singing' *III 240, 26*: **KB sarıg sandvaç ötlü ünün sayradı** 'the yellow nightingale sang (Hend.) melodiously' *4963*: **xiv Rbg. sanduwaç kuş sêwlnip sayradı** 'the nightingale sang happily' *R IV 225*: **Çağ. xv ff. sayra-** *sarâyidan wa xwândan*

murğân '(of birds) to sing (Hend.)' *San.* 237v. 26 (quotns.): *Xwar.* XIV ditto *Qutb* 152; *MN* 174, etc.: *Kip.* XV *zaqzaqa* 'to twitter' *sayra-Tuh.* 18b. 6.

D *sayrat*-Caus. f. of *sayra*-; n.o.a.b. **Xak.** XI ol *apar sayratu*: *sözüzg* 'he egged him on to chatter' ('*alâl-kalâmî'l-katîr*) *Kaş.* II 357 (*sayratu*:r, *sayratma*:k): *Xwar.* XIV *til sayrat*- 'to chatter' *Qutb* 152.

D *sayraş*-Co-op. f. of *sayra*-; s.i.s.m.l. **Xak.** XI olar *telim sayraşdı*: *takallamü kalâm katîr ka'l-hadâyân* 'they chattered a great deal as if they were delirious'; and one says *kuşlar sayraşdı*: 'the birds sang together' (*tarannamat*) *Kaş.* III 104 (*sayraşu*:r, *sayraşma*:k; verse): *Çağ.* XV ff. *sayraş*- 'to sing (*sarâyîdan*) together' *San.* 238r. 11.

Tris. V. SYR-

S *soyurka*:- See *tsoyurka*:-.

D *seyremlen*- (*sedremlen*-) Hap. leg.; Refl. Den. V. fr. *seyrem*. **Xak.** SUV *seyremlendi*: 'the water became shallow' (or scanty, *sâra . . . dahdâh*) *Kaş.* III 205 (*seyremlenü*:r, *seyremlenme*:k; MS. *-mak*).

Dis. V. SYS-

D *soysuk*- Hap. leg.; Emphatic Pass. f. of *soy*-; quoted only as a grammatical example. **Xak.** XI and the *qâf* is combined with *sîn* . . . as in the phr. *er soysukdı*: *suliba mâlül'-racul* 'the man's property was plundered' *Kaş.* I 21, 6; n.m.c.

Dis. V. SYŞ-

D *soyuş*- Hap. leg.; Co-op. f. of *soy*- **Xak.** XI ol *mapa teri: soyuşdı*: 'he helped me to strip the skin (*fî salvi'l-cild*) off the sheep' (etc.); also used for peeling (the bark off) a tree or (the shell off) an egg (*fî quşri'l-şacara wa'l-hayda*) *Kaş.* III 188 (*soyuşu*:r, *soyuşma*:k).

Mon. SZ

siz See *sizla*:-.

siz: 2nd Pers. Plur. Pron. 'you'. C.i.a.p.a.l. Often used honorifically for the Sing., in which case *sizler* is sometimes used for the Plur. *Türkü* VIII ff. Man. *sizler* preceding an Imperat. *TT* II 8, 70; other cases noted *sizni*, *sizliş*, *sizipe*: *Uyg.* VIII *siz taşıkır* 'start out on the campaign' *Şu.* E 10; VIII ff. Man.-A *sizlerde almış ağu* 'the poison received from you' *M* I 10, 15; *sizip* 'your' *do.* 37, 17; (the body) *kim sizni üze turur* 'who is over (i.e. clothes) you' *M* III 9, 10 (ii); Man., Bud., Civ. the cases noted are *siz*, *sizni*, *sizliş*, *sizipe*, *sizde*, *sizdin*, *sizler*: O. Kir. IX ff. *siz* is very common in the epitaphs in the lists of persons fr. whom the deceased has been parted in such phr. as *siz elim*: 'from you my realm' *Mal.* 1, 1, and *sizime*: 'from you who belong to me': **Xak.** XI *siz*: a Pron. (*harf*) used to address a distinguished person (*al-kabîru'l-muhtaram*) in *Çiğil* in the sense of 'thou'

(*anta*); but originally 'you' (*antum*); an inferior (*al-sağîr*) is addressed as *sen*; the Oğuz reverse this usage *Kaş.* III 124; o.o. I 339 (*sen*); other cases noted *siziy*, *sizge*: *sizde*: XIII(?) *At.* *siz* before Imperats. 104, 284; *Tef.* cases noted are *siz*, *sizni*, *sizliş*, *sizge*, *sizde*, *sizdin*, *sizler*, *sizlerni*, *sizlerip*, *sizlerke*, *sizlerdin* 268-9; XIV *Muh.* *antum siz* *Mel.* 5, 17; 6, 3; *Rif.* 76; *siz*: *siz* 12, 8; 86; *minüm sizden* 12, 7; 86; a.o.o.: *Çağ.* XV ff. *siz şumâ* 'you', in Ar. *antum San.* 15v. 9; *siz* (1) 2nd Pers. Plur. Pron. *şumâ*; (2) when it is combined with itself it is used predicatively, e.g. *siz siz* 'you are' 252v. 12; *Xwar.* XIV *siz Qutb*, *MN*, *Nahc. passim*: **Kom.** XIV the cases noted are *siz*, *sizni*, *sizliş*, *sizge*, *sizden* *CCJ*, *CCG*; *Gr.*: *Kip.* XIII *antum siz Hou.* 50. 8 ff.; *sizlin*, *sizge* *do.* 52, 9-13; XIV *siz antum* *Id.* 52 ('also a Priv. SUFF.'): *Bul.* 16, 16; *sizdin* *do.* 14, 14-15; XV *sizni*: *Kav.* 32, 12; *sizin*, *slzde*, *sizden* *do.* 45, 6-15; *siz Bul.* 39b. 12; other cases *sizni*, *sizge*, *sizden*.

söz very broadly 'anything spoken', the precise translation, 'word, speech, statement', etc., depending on the context; but apparently referring to shorter utterances than *sav*, q.v. Rare before XI; s.i.a.m.l.g. *Türkü* VIII ff. *Irkb* 7, 11 (*sa:v*): Man. (if we have sinned), *sakinçin sözü'n kılınçin* 'by thought, word, or deed' *Chuas.* 96-7; o.o. *do.* 296-7; *M* III 20, 7 (i) (*sa:v*): *Uyg.* VIII *Şu. W* 5 (2 *yaz*-): VIII ff. Bud. *tarni söz sözlemiş kergek* 'he must recite a *dhâram*' *TT* V 8, 74 (perhaps dittography, the normal phr. in this text is *tarni sözle*-); o.o. VIII *A.25* (*tile*-); *X* 26 (*sa:v*): Civ. *beğde sözl yorir* 'his words find favour with the *beğ*' *TT* VII 28, 28; (if he goes on a long journey) *sözke kirür* 'he meets with criticism' *do.* 39 and 51; *bu sözke tanuk* 'the witnesses to this statement are . . .' *Usp.* 6, 6; (I . . . have written this document) *İke-gününin sözince* 'to the dictation of both parties' *do.* 12, 25; *söz* is common in similar contexts in *Usp.*: **Xak.** XI *söz al-kalâm* 'word, speech, statement' *Kaş.* III 124; about 100 o.o.: *KB* *söz* is very common, e.g. *bayat atı birle sözüg başladım* 'I began my exposition with the name of God' 124 (the same verse is interpolated as 1 only in the Vienna MS.); XIII(?) *At.* *söz* occurs about 50 times, e.g. *eşit emdi kaş söz* 'hear now a few words' 21; *Tef.* *söz* 'word, speech', etc. 274; XIV *Muh.* *al-kalâm söz Mel.* 84, 14; *Rif.* 190; *Çağ.* XV ff. *söz* ('with -ö-') 25v. 9) *suxn* 'word, speech', etc. *San.* 248r. 12 (and two phr.): **Xwar.** XIII *söz*: ditto *Ali* 5; XIII(?) ditto *Oğ.* 129, 198, etc.: XIV ditto *Qutb* 160, *MN* 3, etc.: **Kom.** XIV ditto; common *CCG*; *Gr.*: *Kip.* XIV *söz* ('with -ö-') *al-kalâm* *Id.* 52; XV *ditto Kav.* 31, 6; *Tuh.* 31a. 7; **Osm.** XIV ff. *söz* is common in phr., including *söz sav*, until XVI and occurs sporadically later *TTS* I 643; II 841; III 639; IV 707.

Mon. V. SZ-

séz- (*séz*-) s.i.a.m.l.g. except NE(?) with a rather wide range of meanings 'to perceive'

feel, discern, understand, conjecture', etc.; in SW Az. *séz-*; Osm. *sez-*; Tkm. *sız-* (*sic*); but it seems originally to have meant 'to think' or perhaps 'to doubt', see *séziğ*. (Xak.) XIII(?) *Tef. séz-* (1) 'to feel' (the results of a beating); (2) *a'lamü* 'know' *biily séziğ* 265; Çağ. xv ff. *séz-* (-dl, etc.) *sez- ya'ni zann eyle-* 'to suppose, conjecture' *Vel. 17b* (quottn.); *séz- jahmādin* 'to understand' *San. 251 v. 24* (quottns.): Xwar. xiv *séz-* 'to feel, anticipate' *Qutb 157*; Kom. xiv 'to perceive, become aware of (something)' *sez- CCI, CCG; Gr. 219* (quottn.): Kip. xiv *séz- hadasa* 'to surmise, conjecture' *Id. 52: xv jahima* 'to understand' (*añla-f*) *sez-* (mis-spelt *ser-*) *Kav. 29, 7; araja wa 'alima* 'to know, apprehend' (*bil-f*) *sez- do. 74, 5; hassa'l-xāfir* 'of the mind, to perceive' *sez- Tuh. 17b. 6*: Osm. xiv, xvi 'to feel, perceive; to think, conjecture' *TTS IV 680*.

I sız- 'to melt' (Intrans.) with the implication of consequential dripping or oozing; with extended meanings. Survives in NE *sıs-* 'to ooze' and the like *R IV 661*; SE Tar. *sız-* ditto *R IV 723*; NC Kır. *sız-* 'to ooze gently; to slip away unnoticed; to move at a steady pace'; Kzx. *sız-* 'to slip away unnoticed': SC Üzb. *sız-* 'to ooze': SW Az., Osm., Tkm. *sız-* ditto.: Çuv. *şār-* 'to urinate' *Ash. XVII 329*. Cf. *erüt-*. Xak. xi *yağ sızdi*: 'the fat (etc.) melted' (*dāba*); and one says *kün sızdi*: (MS. *sızdi*): *badā qarni'l-şams* 'the first rays of the sun appeared'; and one says *sökel sızdi*: 'the invalid lost weight and wasted away' (*indaqqa . . . wa tađā'ala*) *Kaş. II 9* (*sızar, sızmak*); *yağ sızdi*: 'the fat melted'; and one says *olmadın suv sızdi*: 'the water overflowed and dripped (*arıba . . . wa taraşşaha*) from the jar' (etc.); and *kün sızdi*: *dābati'l-şams* 'the sun began to get hot', that is when its rays first appear in the east *III 182* (*sızar, sızmak*): *KB sakınc birle duşman sızıp ölsün-l* 'may (your) enemies waste away with anxiety and die' 944; a.o. 5800: xiv *Muh.(?) dāba sız-* (MS. *sr-*) *Rif. 109* (only); *al-dawabān sızmak* 119 (ditto); (under 'illnesses') *al-dawabān* 'wasting sickness' *sızmak* (MS. *-mek*) 163; Çağ. xv ff. *sız-* (-ip) *sız-*, *ya'ni taraşşuh eyle-* 'to drip, ooze' *Vel. 286* (quottn.); *sız-* (*sic*) *taraşşuh kardan San. 251 v. 24*: Xwar. xiv *sız-* 'to melt'; metaph. 'to waste away, pine' *Qutb 165*: Kom. xiv 'to melt, become liquid' *sız- CCG; Gr. 229* (quottn.): Kip. xiv *sız- dāba* 'to melt', of lead and the like *Id. 57* (and see *erüt-*).

S 2 sız- See *çız-*.

süz- 'to filter or strain (a liquid *Acc.*)'. S.i.a.m.l.g. w. some extended meanings. Contrast *serme-* which means 'to strain (something *Acc.*) out of (a liquid *Abl.*)'. Uyğ. viii ff. Bud. *köpüllüğ süzer arıtur uçün* 'because it strains and cleanses the mind' *TT V 26, 98*; o.o. *do. 97* (*turuldur-*), 100 (*2 çuğ*): Civ. *suvın süzüp* 'straining the water' *H I 106*; a.o. *II 8, 38*: Xak. xi ol *suv süzdi*: (MS. in error *süjdi*) 'he strained

(*şaffā*) the water' (etc.) *Kaş. II 9* (*süz-r, süzme:k*); a.o. *I 450, 15* (*süz:tl:*): *KB süz-* is normally used metaph., e.g. *ükütü isni süzgen* 'clarifying many tasks' 421; *bođun bulğanukın sıyāsāt süzer* 'a sound policy clears up all popular disorders' 2131; (if the people deteriorate, the *beg* disciplines them; if the *beg* deteriorates) *anı kım süzer* 'who is there to put him right?' 5203; o.o. 268, 1856: *süz Muh.(?) şaffā wa rawwaqa* ('to clarify') *xiv-Rif. 111* (only); Çağ. xv ff. *süz- şaf kardan* 'to purify, clarify'; also used in two special idioms; (1) of birds when they fold their wings and glide down to the ground, in Ar. *kusür*; (2) 'to make (the eyes) melting' (*nāzik*) in a state of intoxication or overpowering sleepiness; in these senses *süz-* cannot be used by itself but 'bird' (as the Subject) or 'eyes' (as the Object) must be mentioned *San. 242 v. 1* (quottns.): Xwar. xiv *süz-* 'to look coquettishly' *Qutb 163* (rather dubious); Kom. xiv 'to strain, purify' *süz- CCI, CCG; Gr.*: Kip. xiii *şaffā mina'l-taşfiya süz- Hou. 40, 15*: xiv *süz-* ('with -ü-') *şaffā'l-mā . . .* (after *süzme:*) and one says *közün süzdi*: *ğadđa tarfahu* 'he lowered his eyes (coquettishly)' *Id. 52: xv rāqa* 'to clarify' *süz- Tuh. 17a. 13*; *şaffā süz-* (*şarkit-*) *do. 22b. 13*.

Dis. V. SZD-

D sızit- Caus. f. of **I sız-**; n.o.a.b. Cf. *sızgur-*. (Uyğ. viii ff. Civ. *TT VII 22, 17-18*?) see *serit-*): Xak. xi ol *apar yağ sızitti*: 'he urged him to melt (*alā adāba*) the congealed (*al-cāmid*) fat' (etc.) *Kaş. II 305* (*sızitur, sızitma:k*); a.o. *I 374* (*sıdığ*).

D süztür- Caus. f. of *süz-*; s.i.s.m.l., usually as *süzdür-*. Xak. xi ol *suv süztürdi*: 'he ordered someone to strain (or clarify, *bi-taşfiya*) the water' (etc.) *Kaş. II 184* (*süztür, süztürme:k*).

Dis. SZÇ

ʔF *suza:k* 'village'; pec. to Uyğ. Bud.; no doubt like *kend* a l.-w.; the spelling is fixed by *TT VIII*. Uyğ. viii ff. Bud. Sanskrit *grāma* 'village' *suza:k* *TT VIII C.3*; *kend suzak* 'town and village' *U IV 38, 149* (and see note thereon); *Suv. 479, 22*; 528, 4; 531, 19.

Dis. V. SZÇ-

D sızgur- Caus. f. of **I sız-**; 'to melt (something *Acc.*)'; survives in NE Bar., Tel. *sıskur-*; NC Kır. *sızgır-*; SC Üzb. *sızgır-*; SW Osm. *sızır-*. Cf. *sızit-*. Uyğ. viii ff. Bud. *sızgurmış altun* 'molten gold' *Suv. 28, 14*; a.o. 71, 16: Civ. *sızgurup* 'melt' (and drink on an empty stomach) *H I 19*; Xak. xi *er yağ sızgurdı*: 'the man melted (*adāba*) fat' (etc.); and when fever has emaciated (*nahakat*) an invalid one says *sızgurdı*: *Kaş. II 188* (*sızgurun, sızgurma:k*; verse): xiii(?) *Tef. sızgurmış* 'molten' (copper) 271: (Çağ. xv ff. *sızgur-* an otherwise unrecorded Caus. f. of **2 sız-** (*çız-*) *San. 252 v. 28*): Xwar. xiv *sızgır-* 'to melt (something)' *Qutb 166*: (Kom. xiv

'to hiss, sizzle' **sizġir-** perhaps belongs here *CCG; Gr.*

Dis. SZG

D **sézizġ** Dev. N./A. fr. **séz-**; in the early period almost certainly 'doubt'. Survives as **sezik** in NE Tel.: SE Tar.: NC Kzx. (and in der. fs in Kir. and NW Kk.) generally with the meaning of 'suspicion, apprehension', and the like, in Tar. 'the fancies of a pregnant woman'. Uyg. viii ff. Man.-A M I 19, 11 (ayıt-): Man. **sézizġ köpüllerin targartı** 'they restrained (or got rid of) their doubtful thoughts' *TT III 130*: **sézikle:rin tarğarğa:lır üçün** 'in order to restrain (or dissipate) their doubts' *TT VIII H.6*; a.o. *do.* 10; (in a list of harmful emotions) **sézizġ** 'doubt' *U II 77, 15*; 86, 32; o.o. *Kuan.* 206, etc.: **Xak. XI sézizġ al-zann** 'opinion, conjecture, doubt, suspicion' (a rather imprecise word) *Kaş. I 408*; a.o. *II 152, 4* (**séz:zin-**): **KB baririmen muşar sen sézizġ tutmağıl** 'I am going away; have no doubt of this' 1090; **wa lġin sézizġim bu ol** 'but this is my doubt' 3823; o.o. 3785, 5408: **Kıp. xv ġis (ün) sezek** (*sic*) *Tuh.* 12b. 7 (i.e. 'voice' ün; 'feeling, presentment' **sezek**): **Osm. xv ff. al-zann** (see **Xak.**) is translated **sezizġ** in one dict. and **sezi** in another; *al-muxammın* 'an appraiser' **sezizġ birle..söz söyleyici kişi** *TTS II 812; IV 679*.

D **süzük** Pass. N./A.S. fr. **süz-**; lit. (of a liquid) 'clarified, strained'; metaph. 'pure, transparent', and the like. S.i.s.m.l. in NE, SE, SC. Uyg. viii ff. Man.-A M I 27, 35 (**I turuk**): Man. **süzüg** (*sic*) **köğüllüg** 'with pure thoughts' *TT IX 95*: Bud. Sanskrit *acchāni pāṇiyāni* 'pure waters' **süzök** (*sic*) **su:vlariğ** *TT VIII C.6*; üç **ertinde süzük kértgünç köğüllüg** 'having a pure belief in the three jewels' *VII 40, 7*; o.o. *TT V 6, 22* etc. (**I arığ**); 6, 24 (**sırıçğa**); 22, 42; *VI 361* (**I turuk**); *VII 40, 117*; *X 24*; *U II 37, 60-3* (**tapçasız**), etc.: Civ. *TT I 135* (**tığı**): **Xak. XI süzük su:v** 'blue, clear (*al-azraqul-şafı*) water'; also anything clear like a sapphire, etc. is called **süzük** *Kaş. I 389*: **KB süzük ol bu dawlat süzüknı yöler** 'this fortune is pure and supports the pure' 2105; o.o. 973 (**egsü:-**), 1521 (**édizlik**): XIII(?) *Ar. nawādir süzük az bolur* 'pure witticisms are rare' 479, (in 477 *read sözüğ*): *xiv Muh. al-şafı* (of wine, etc.) **süzük** *Mel.* 63, 10 (MS. *sürü:h*); 84, 14; *Rif.* 162, 191: **Çağ. xv ff. süzük** (spelt) *şaf San.* 243r. 21 (quoth.): **Kom. xiv süzük su CCG; Gr.**

D **süzüg**: N.I. fr. **süz-**; 'strainer, filter'. S.i.s.m.l.g., but the cognate N.I. **süzizġ**, with minor phonetic changes, is rather commoner. Uyg. viii ff. Bud. Sanskrit *parisrāvanam* 'strainer' **süzükü** (*sic*) *TT VIII C.8*: **Osm. xvi ff. süzgü** 'strainer', in several dicts. *TTS II 859; IV 720*.

D **süzgün** Pass. Dev. N./A. fr. **süz-**; lit. 'strained'. Survives in SW Az., Osm. for 'filtered, clarified; (of an eye) melting, languid'. Its application in **Xak.** is obscure, per-

haps to a tree which naturally exudes sap or gum, or is tapped to yield it. **Xak. XI süzgün** 'a kind of mountain tree (*min şacarı'l-cibāl* with black thorns' *Kaş. I 443*).

Dis. V. SZG-

D **séz:zik-** Hap. leg.; Emphatic f. of **séz-**; *zanna* is ambiguous, but cf. **sézizġ, sé:zin-**; the meaning is prob. as below. **Xak. XI bu ı:şığ apar séziziktım zannantu ġüdü'l-amr minhu** 'I suspected him of this affair' *Kaş. II 117* (**séz:ker, séz:ikme:k; sic**).

Tris. SZG

D **sézizġliğ** P.N./A. fr. **sézizġ**; apparently both 'feeling doubt, or suspicion' and 'open to doubt or suspicion, dubious, suspect'. Survives only(?) in NW Krum **sezikll** 'hesitant, cautious' *R IV 491*. Uyg. viii ff. Bud. Sanskrit *linābhisamkita* 'doubtful' **sézizġliğ** (*sic*) *TT VIII A.18*; o.o. *do. H.6* (**erki**); *TT VI 380* (**alkınc**); *Suv.* 290, 17 (**lkırcğü**); *TT X 538*; *Hüen-ts.* 210, etc.: **Xak. XI KB** (food and drink are very awkward) **sézizġliğ klısidin yése** 'if one gets them from a dubious character' 2826; (you have lived through the night which has just passed) **keçermü sézizġliğ künüp** 'will the dubious day which is coming to you (also) pass?' 3633; (XIII?) *Tef. sézizġlik* (A.N.) 'doubt' 266).

D **söz:zkine**: Hap. leg.; Dim. f. of **söz-**; the last consonant has one dot above and two below, so **söz:zkiye**; another Sec. f. of **-kine**; is a possible reading. **Xak. XI** (from a love poem) **bérin maşa: söz:zkine**: 'give me one little word' *Kaş. III 359, 7*; n.n.u.c.

D **sézizġstz** Priv. N./A. fr. **sézizġ**; 'free from doubt; not open to suspicion', and more often 'undoubtedly'. N.o.a.b. Uyg. viii ff. Bud. (if he says this *dġarāni*) **sézizġstz sidi tégme işi küdüğl bütér** 'his ceremony called *siddhi* will undoubtedly be (successfully) completed' *TTV 8, 69-70*; **sézizġstz** (*sic*) *VIII A.36*; **sézizġstz** 'undoubtedly' *U III 26, 11*; *Hüen-ts.* 1997: **Xak. XI KB sézizġstz bir ök sen** 'undoubtedly 'Thou art one' 10; o.o. 339 (**bir-tem**), 2296.—(on the subject of cooks, cf. **sézizġliğ**) **sézizġstz yése beğ anıydın asığ** 'if the *beg* can eat without misgivings, he (the cook) is valuable' 2825.

Dis. SZL

D **sızlağ** Dev. N. fr. **sızla-**; 'an ache' and the like. S.i.s.m.l., esp. in NW where the forms are **sızlav/sızlaw**. Uyg. viii ff. Civ. *H I 165* (**kavuk**): **Xak. XI sızlağ** the word for 'a numb feeling' (*kalāl*) in the teeth when one drinks very cold water or chews ice and feels the cold of it *Kaş. I 464*.

Dis. V. SZL-

D **sızıl-** Pass. f. of **sız-**; strictly speaking irregular since **sız-** 'to melt' is intrans., but seems to mean 'to be melted'. N.o.a.b. **Sızıl-** in *Çağ. xv ff. San.* 252r. 26 and some modern

languages, *RIV* 665, is a Sec. f. of *çizil-* which is not an ancient word. *Uyg.* viii ff. *Bud.* (their flesh and bones) *sağ yağ teg sızılıp barrir* 'are melted like butter and disappear' *TMIV* 252, 22; *iki adakinta yağ sızılıp akıp* 'the fat in his two legs is melted and flows away' *U III* 24, 5 (i); (*Xak.?*) *xiv Muh. al-mudāb* 'melted' *sızılmış Mel.* 84, 15; *Rif.* 191.

D süzül- Pass. f. of *süz-*; lit. 'to be strained, clarified'; metaph. 'to be purified' and the like. *S.i.s.m.l.* *Uyg.* viii ff. *Bud.* (he believes in the three jewels and the commandments and) *süzülür* 'is purified' *TT V* 22, 38; (then the 77,000 people in that community, hearing the Buddha's words) *ertihü süzültler* 'were greatly purified' *VI* 303; o.o. *Suv.* 63, 8-9 (*arı-*); *PP* 47, 1; *Xak.* xi *su:v süzüldi*: 'the water (etc.) was clear' (*şafā*); i.e. Pass. used as Intrans. *Kaş.* II 124 (*süzülür, süzümek*); a.o. *II* 139, 15; *KB bilig birle süzülür bodun bulğakti* 'by knowledge the people's confusion is clarified' 221; *süzülmüş köñül* 'the clarified mind' (very shrewdly said) 3752; o.o. 3632, 4795, 5921 (*bulğa:nük*): *Çağ.* xv ff. *süzül-şaf şudan* 'to become clear, pure', etc.; also used as the Pass. of the two idioms mentioned under *süz-*; *kuş süzüledür* 'the bird folds its wings to glide down' and *köz süzüledür* 'the eye looks blankly', because of intoxication or being woken suddenly *San.* 242v. 14 (quotns.): *Xwar.* xiv *süzül-* (of the eyes) 'to be used coquettishly' *Qutb* 163.

D sızla- Den. V. fr. *sız*, which survives in NE Alt., Tel. *sıs* (before vowels *sız-...*) 'ache, pain'; 'to ache, to have a sharp pain'. *S.i.s.m.l.g.* except SE, SC w. some phonetic changes. *Xak.* xi *anıp tışi: bu:zdın sızla:dı*: 'his teeth ached (*tavacca'a*) and developed a sharp pain (*naxs*) because of ice or drinking very cold water'; and one says *erniñ süpükki: sızla:dı*: 'the man's bones were acutely painful (*naxasa*) because of a sharp pain (*qarş*) in them' *Kaş.* III 297 (*sızlar:*, *sızla:ma:k*).

D sızle- Den. V. fr. *sız*; 'to address respectfully', i.e. as 'you', not 'thou'. Survives in SC Uzb. *Xak.* xi *Kaş.* III 298 (senle:-); n.m.e.

D sözle- Den. V. fr. *söz*; 'to speak, say'. Like *ay-* (but unlike *tér-*, which could properly only precede or follow a speech in *oratio recta*) it could be used both with and without such a speech. In about XIII for some unexplained reason, possibly to avoid the juxtaposition of *s-* and *-z-* (though such juxtaposition is very common), it became *söyle-* in some languages. Survives in NE *Tuv.* *sögle-*: SE *Türki* *sözle-*: NC *Kır.* *süylö-*; Kzx. *söyle-*: SC Uzb. *sözla-*: NW *söyle-*: SW Az., Osm. *söyle-*; Tkm. *sözle-*. *Türkü* viii ff. *Man.* *teñri nomın sözleser* 'if someone preaches the sacred doctrine' *Chuas.* 72; *neçe sözlemesiğ irinçüñüg söz sözleyürbüz* 'whatever wicked things we say that we should not have said' *do.* 295-6; a.o. *do.* 105-7 (*kikşür-*): *Uyg.* viii ff. *Man.-A M I* 15, 1-3 (*ögek*): *Man.* *TT III* 161 (*başık*): *Bud.* *sözle-* is common; (1) by itself, e.g.

belgürti sözleser 'if I speak declaring' (my lineage and family) *PP* 67, 2; a.o. *do.* 73, 5; (2) with an Object, e.g. (if I do not go) **ezüük sözlemiş bolğaymen** 'I shall have told a lie' *U III* 69, 1-2; o.o. *TTIV* 8, 70; *V* 8, 58-9, etc.; (3) before *oratio recta*, e.g. **ötrü Şastrakarı baxşı sözledi** 'then the teacher Şastrakara said', followed by a speech, followed by *teñri TT X* 10-11; a.o.o.; (4) combinations of (2) and (3), e.g. **savlar sözleyü yarıkadı** 'he deigned to say (the following) words' *do.* 216-217; *Civ.* **bu darnıñ özleriniñ sanınça sözlep** 'reciting this *dhāraṇi* as often as the years of his life' *TT VII* 26, 5-7; **sözleser** follows *oratio recta* *USp.* 77, 15-16: *Xak.* xi **ol maña: söz sözle:dı: takallama ilayya bi-kalām** 'he spoke to me' *Kaş.* III 296 (**sözle:r, sözle:mek**); o.o. *I* 402 (tümnen); *III* 208, 14: **KB sözle-** is common, both by itself, e.g. **bilip sözlese** 'if a man speaks with knowledge' 170; and with an Object, e.g. **üküş sözleme söz birer söz az** 'do not speak a great deal, say little, a word at a time' 172: XIII(?) *At.* **sözle-** is common in both these usages, e.g. **kalı sözleseñ söz bilip sözlegil** 'if you speak, say what you know' 226; *Tef.* **sözle-** is common in both these usages 274: *xiv Muh.* **takallama sözle:-** *Mel.* 20, 12; 24, 9; *Rif.* 100, 106; **kağaba** 'to lie' **yalğın sözle:-** (*sic*) 30, 13; (**ötrükle-**); in margin **yalğın sözle:-** 114): *Çağ.* xv ff. **sözle-** (spelt) **harf zadan wa gustan** 'to speak, say' *San.* 242v. 19 (quotns.): **söyle-** ('with -ö-') **gustan San.** 248v. 21 (perhaps *Rūmi*, see **sözle:-**): *Xwar.* XIII **sözle:-söyle-** 'Ali 13: **xiv sözle-** *Qutb* 160: *Kom.* 'to speak' **sözle-** *CCI, CCG*; *Gr.* 224 (quotns.): *Kıp.* XIII **kağaba** (**ötküle-**, ?error for **ötrükle:-**) **ötrük sözle:-**; *Tkm.* **yalğın söyle:-**; **şadaqa** 'to tell the truth' (**kérti: ayıt-**); *Tkm.* **kérşek söyle:-** *Hou.* 36, 4-5; **takallama sözle:-** *do.* 38, 16; *xiv sözle-* ('with -ö-') **takallama** *Id.* 52; **tağadağa** 'to speak, relate' **sözle:-söyle-** *Bul.* 37r.: *xv tağadağa sözle:-* *Kav.* 8, 16; 38, 1; ditto **sözle-** 38, 3; **qāla** 'to say' **söyle-** (*MS. söle-*) 31, 14; a.o.o.o.; **tağadağa sözle-**; **takallama söyle-** *Tuh.* 9a. 6-7; and many o.o. of both forms; in *Tuh.* **qāla** is translated **ayıt-jde-**.

D sızlat- Caus. f. of **sızla-**; s.i.s.m.l. *Uyg.* viii ff. *Civ.* **sının sızlatır** 'it makes his body ache' *TT VII* 24, 21-2; a.o. *do.* 25, 2 (**I but**): *Xak.* xi **bu:z tışıñ sızlattı**: 'the ice made his teeth numb' (*akalla*), that is that the cold makes his teeth crawl (*ya'xud... fi'l-dabib*) as if they ached (*wacca'a*) or ants crawled (in them); also used of cold water when one puts a hand in it and experiences a feeling of cold *Kaş.* II 346 (**sızlatu:r, sızlatma:k**).

D sızlet- Caus. f. of **sızle-**; survives in SC Uzb. *Xak.* xi and one says **men anı: sızlettim** 'I ordered (someone) to address him respectfully' (*bi-xitābi'l-akābira*) *Kaş.* II 347 (**sızletü:rmen, sızletme:k**; after **senlet-** and not in its proper place).

D sözlet- (**sözlet-**) Caus. f. of **sözle-**; s.i.s.m.l. w. the same phonetic changes. *Xak.*

x1 ol meni: sözletti: 'he urged me to speak' (*alâ'l-kalâm*) *Kaş. II* 346 (sözletür, sözletmek): *Çağ. xv ff. sözlet- (-keli, sic) söylet- Fel. 295; sözlet-/sözleştür- mađkür säxtan wa gnyâ kardan* 'to have (something) stated, to order to speak' *San. 243r. 15* (quotn.): *Xwar. xiv sözlet-* ditto *Qutb 161*.

D sözlen- Refl. f. of **sözle-**; s.i.s.m.l. as **sözlen-** or **söylen-** 'to be said; to talk to oneself, grumble'. **Xak. x1 ol sözin mağa: sözlendi:** *takallama wa ađhara li ba'd kalâmihî* 'he spoke and clarified some of his remarks to me' *Kaş. II* 247 (sözlenür, sözlenmek; sic): *KB tili birle yalñuk sözi sözlenür* 'a man speaks for himself with his tongue' 275.

D süzlün- Hap. leg.; Refl. f. of **süzül-**, used as Intrans. **Xak. x1 su:v süzlündi:** 'the water (etc.) was clear' (*safâ*) *Kaş. II* 247 (süzlünür, süzlünmek).

D sözleş- Recip. f. of **sözle-**; 'to converse'. S.i.a.m.l. as **sözleş-** or **söyleş-**. **Türkü viii inim Kül Tegin birle: sözleşdimiz** 'my younger brother Kül Tegin and I discussed (the situation)' *I E* 26, *II E* 21: viii ff. **Man.** (for two days and nights the sacred King and the Hearers) **savlarığ sözleşdiler** 'exchanged remarks' *TT II* 6, 28: **Uyg. viii ff. Chr. tıp sözleşdiler** 'they said to one another' (after a speech in *oratio recta*) *U I* 8, 8: **Bud. Sanskrit analapanno** 'without conversing' **sözleşme:đin TT VIII C.11; öpñ öpñ sözleşme:kke** 'by various conversations' *do. G.14: Civ. [gap] inça sözleşdimiz* 'we discussed (the matter) in this way' *Usp. 108, 5; satıđ kümüşin inça sözleşdimiz* 'we discussed the sale price in the following way' *do. 109, 3-4: Xak. x1 ol meniñ birle: sözleşdi: takallama ma'i* 'he conversed with me'; originally **sözleşdi: Kaş. II** 215 (**sözleşür, sözleşme:k**); **kişi: sözleşü: yıldışu:** 'people (get to know one another) by conversing (*bi'l-takallum*), animals by smelling one another' *III* 104, 17: **xiii(?) Tef. sözleş-/söz sözleş-** 'to converse' 274: **xiv Muh. tahâdâta** 'to converse' **sözleş-** *Mel. 42, 6; Rif. I* 33; **yataqâwâlin** 'they say to one another' **sözleştiler** 42, 10 (*Rif.* corrupt): **Çağ. xv ff. sözleş-** (-ti) **söyleş-** *Vel. 295; sözleş- 'to converse (*mukâlama kardan*) with one another' *San. 243r. 7* (quotns.); **söyleş-** ditto 249r. 2 (quotn., *Fuđüli*, which suggests that this should have been described as *Rimi*): **Xwar. xiv sözleş-** ditto *Qutb 160: Kip. xv* (in a para. on the Recip. Suff. -ş-) (for *takallama* or *tahâdâta* you say **sözle-** or **söyle-** and) for *takallama söyleş-* (MS. *söyleş-*) *Kav. 70, 2-3; söyleşmeke kelir-mi seş* (sic) 'have you come for a conversation?' (*bi'l-tahâdu!*) *Tuh. 60a. 4-5*.*

D süzlüş- Hap. leg.; Co-op. f. of **süzül-**, expressing joint Intrans. state. **Xak. x1 su:vlar kamuğ süzlüşdi: taşafat'l-miyâ** 'the waters were all clear' *Kaş. II* 215 (süzlüşür, süzlüşme:k).

Tris. V. SZL-

D sözletil- Pass. f. of **sözlet-**; n.o.a.b. **Uyg. viii ff. Bud. Sanskrit ukâ** 'uttered' **sözletil-miş e:rme:z TT VII A.44** (sic; inexplicable mistranslation): **Xwar. xiv sözletil-** 'to be uttered' *Qutb 161*.

Dis. SZM

D süzme: Pass. Dev. N./A. fr. **süz-**; lit. 'something strained or clarified'. S.i.s.m.l., usually for 'curds, cheese' or 'skim milk'; thus **SE Türki süzme:** **NC Kir. süzmö;** **Kzx. süzbe:** **SC Uzb. suzma:** **NW Kk., Nog. süzbe;** **Kaz. süzme:** **SW Az., Tkm. süzme,** but **Osm. süzme** means 'strained, filtered'. **Xak. x1 süzme:** *al-hâlün* 'curds' *Kaş. I* 433: **Çağ. xv ff. süzme** (spelt) *şarâb şâf xâliš* 'clear pure wine' (or 'beverage')? *San. 243r. 21: Kip. xiv süzme:* *al-râwûğ* 'a strainer' (sic, ?error); and **süzme:** *ğadıđ* 'languishing'; one says **süzme: közlü:** 'with languishing eyes' *İd. 52* (and see **süz-**): **xv (VU) muşabbaha** 'a kind of sweetmeat' (*Hava*) **süzme Tuh. 34a. 7;** (in 32a. 1 one of the translations of *laban* 'milk' is **süzmell**).

Dis. V. SZN-

D sézün- Refl. f. of **séz-**; survives as **sezin-** in some NE languages for 'to have a feeling (about something), to suspect' and **SW Osm.** for 'to be aware, or conscious of (something); to have an inkling'. *Kaş.*'s translation is ambiguous, see **sézik-**. **Uyg. viii ff. Bud.** (**Hüen-tsang** consulted a soothsayer and) **sézinmişin ayıtdı inça tıp** 'asked him about his doubtful (point) speaking as follows' *Hüen-ts. 20-1: Xak. xi ol apar séziğ sézindi: zanna lahu zann* 'he had a suspicion of him(?)' *Kaş. II* 152 (**sézünür; sézinmek;** a.o. *I* 419, 10 (**tuzğu:** **xiii(?) Tef. sézin-** seems to mean 'to think, to have a feeling that' (**kim**) 266; **sizin-** 'to be patient', 268, seems rather to be **sézin-** 'to be doubtful').

D süzün- Hap. leg.; Refl. f. of **süz-**. The translation is doubtful; **özzipe:** suggests that it should be simply 'the man strained water for himself'; without that word the translation would be appropriate. **Xak. xi er özzipe: su:v süzündi:** 'the man pretended to strain (*annahu yuşaffâ*) water for himself' *Kaş. II* 151 (**süzünür; süzünmek**).

Tris. SZN

PUD saziñci: Hap. leg.; this word is in a small section for words ending in **-ñç-** and a vowel; it follows **tutunç:** under the cross-heading **T**, and the cross-heading **Z**, but precedes **karinça;** which suggests that the **Z** and the **-z-** are errors for **R** and **-r-**; there is in fact a possible etymological link w. **sarin-**. There is no widely distributed word for 'gypsum' in Turkish. **Xak. xi saziñci: ta:şı: al-şuhrüc** 'gypsum' *Kaş. III* 375.

D süzündi: Hap. leg.; Pass. Dev. N./A. fr. **süzün-**. **Xak. x1 süzündi: su:v** 'water which

has been thoroughly clarified' (*şuffiya kaṭīra(n)*)
Kaş. I 449; a.o. 450, 20.

D *süzünlüg* (*süzünlük*) Hap. leg.; A.N. fr. *süzün-*; 'purity'(?). *Türkü VIII* (all the gods came down to fight the demons) *süzünlügün Chus. I* 2.

PU?C *sö:zeṅri*: Hap. leg.; in a note in *Kaş. III* 389 it is said that there cannot in Turkish

be two consecutive consonants of which one is *ŋ* unless the other is a liquid (*harfu'l-dalāqa*), that is *l* or *r*, and this 'rare word' is quoted as an example. The only vowel sign is a *damma* on the *īn*. There is no good morphological explanation of the word, but it might be a compound of *sö:z* and an abbreviated Dev. N. fr. *aṅra-* 'to scream'. *Xak. XI* *sö:zeṅri: kişi: al-insānu'l-mihdār* 'an incoherent, delirious man' *Kaş. III* 389.

Preliminary note. *It is reasonably certain that, apart fr. onomatopoeics and interjections, which are in a class by themselves, no pure Turkish word originally began with ş-. The other words listed below are either words in which the ş- is a Sec. f. of s-, or less often ç- or t-, or words of a kind which are likely to have been borrowed fr. some foreign language, Chinese, Tokharian, or some Iranian dialect.*

MON. ŞA

F şa: Hap. leg.; perhaps a Chinese l.-w. **Xak. XI şa:** the word for a parti-coloured (*ablaq*) bird resembling a heron (*mālîku'l-hazin*); it has the nickname **erdemsiz şa:** that is 'a bird without merit' (*lâ manqaba fihî*) because it always flies close to the ground *Kaş. III 211*.

F şî: Hap. leg.; Chinese l.-w. **Xak. XI şî:** an exclamation used in greeting the kings of China; it is the equivalent of the Ar. phrase *abayta'l-la'n* 'you have rejected (or averted) the curse (or rebuke?)' *Kaş. III 211*.

S şu:şü: See çu:çü:

Mon. ŞB

PU şa:b Hap. leg. ?; onomatopoeic more or less syn. w. çap, q.v. **Xak. XI anî: şa:b şa:b boyunla:dı:** *şafa'ahu bi-şavet badâ minhu* 'he hit him a resounding blow on the back of the neck'; and one says **ol ka:ğunuğ şa:b şa:b yé:di:** 'he ate the melon smacking his lips' (*bi-şib wa tamañtuq*); also used when one eats anything juicy like a peach; this word agrees with Ar., because *al-şib* is *şavtu'l-maşâfir* 'the sound made by a camel's lips' *Kaş. III 145*.

PU?F şap Hap. leg.; if not a mere interjection an abbreviation of şa:bü:k, q.v. Cf. *zep zep*. **Xak. XI şap harf ta'cil** 'an interjection of urgency', like Ar. *hallâ*; hence one says şap kel 'come quickly' *Kaş. I 319*; a.o. *do. (1 bat)*.

F şa:v Hap. leg.; no doubt a local word, prob. Iranian. **Xak. (?) XI şa:v** 'a plant like soap-wort (*al-hurd*) in Uç with which clothes are washed' (*yurhad*) *Kaş. III 155*.

Dis. ŞBG

F şa:bü:k Hap. leg.; corruption of Pe. *şâbü:k*, same meaning. **Xak. XI açığılığ er şa:bü:k karıma:s** 'a prosperous man does not grow old quickly' (*sari'an*) *Kaş. I 147*, 5; n.m.e.

S şöblk See çöblk.

Dis. ŞBN

PU?F şabıñ 'a sledge-hammer'; n.o.a.b.; the second vowel is *kasra* in the main entry, *fatha* in the other. The suggestion that (VU) *boñ* is an abbreviation of this word is not plausible. Prob. an Iranian l.-w. **Çiğil XI şabıñ al-mirzabba** 'a sledge-hammer' *Kaş. III 369*; a.o. *III 354 (boñ)*.

F *şabnu:y See şanbu:y.

Dis. V. ŞBŞ-

PUSD şuvşat- (*şuvşat-*) Hap. leg.; Caus. f. of *şuvşa:-*. **Xak. XI ol meniğ kulakka: sö:z şuvşattı:** 'he urged someone to whisper a word (*man haynama bi-kalâm*) in my ear' *Kaş. II 337 (şuvşatur, şuvşatmak)*.

PUSD şuvşaş- (*şuvşaş-*) Hap. leg.; Co-op. f. of *şuvşa:-*. **Xak. XI ol anıñ birle: şuvşadı:** 'he whispered a secret word (*haynama . . . bi-kalâm xafi*) with him' *Kaş. II 350 (şuvşasur, şuvşasma:k)*.

Mon. ŞD

F şad Iranian l.-w. in a form not found in any known dialect, but cognate to Saka *šao*, Sogdian 'şfyš, Pe. *šāh*, ultimately der. fr. Old Pe. *ššāyāšīya*. In Turkish the title, ranking prob. next after *xağan* and bestowed by the *xağan* on some close relative, younger brother or son, often carried with it the duty of ruling part of the *xağan's* dominions, so that 'viceroys' is perhaps the nearest English equivalent, but not an exact translation. In Turkish, apart fr. one occurrence in Uyğ. and a very dubious one in O. Kir., *Mal. 2, 1*, pec. to Türkü, but various Turkish *şads* are mentioned in the Chinese records, the word being transcribed *sha, shē, or ch'a*, see *Chavannes, Documents sur les Tou-kiue (Turcs) occidentaux*, St. Petersburg, 1900, p. 320. Cf. *yabğu:*. **Türkü VIII tört yegirmi: yaşımka: Tarduş boğun üze şad ertim (II olurtım)** 'in my 14th year I was assumed the post of) *şad* over the Tarduş people' *I E 17, II E 15*; (with my younger brother Kül Tégin and) **ekî: şad birle:** 'the two *şads*' *I E 27 (II E 22)*; (the Türgüş *xağan* and his army attacked) **xağanın yabğusın şadın anta: ölü:rtim** 'I killed their *xağan*, *yabğu:*, and *şad* there' *II E 28*; **uluğ: şad erti:** 'their (the 700 men's) headman was a *şad*' *T 5*; **şad atığ anta: bérmiş** 'he gave him the title of *şad* there' *Oğın 6; o.o. I N 11; I E 14, II E 12; T 31, 41, etc.*; Uyğ. VIII **ekî: oğlıma: yabğu: şad at bértim** 'I gave my two sons the title of *yabğu:* and *şad* respectively' *Şu. E 7*.

PU?F şat n.o.a.b.; prob. a l.-w. **Xak. XI şat al-cur'a** 'bravery'; hence one says **anıñ ne:**

şatı: ba:r 'what bravery has he got?', implying that he has none ('alâ tarîqî'l-inkâr) *Kaş. I* 320: *KB* menîş sözleğüm özüüm yok şatı 'I do not myself dare to speak' 776.

VUF şut Hap. leg.; prob. an Iranian or Indian l.-w. Xotan xı şut: *al-nicâr* 'origin, root' *Kaş. III* 120.

Dis. ŞDA

?F şatu: 'ladder, staircase'; almost certainly a l.-w. of unknown origin. A l.-w. in Mong. (*Kow. 1446, Halted 359*) and Pe., see *Doerfer III 1320*; survives in NE Tuv. çada: SE Türki şatı/şatu *Shaw*; şota BŞ; şote şaring: NC Kir. şatı; Kzx. şatı: ŞC Uzb. şotı; in Kom. and Kıp. fr. xiv onwards the word for 'ladder' was ağınğaç, now obsolete; most other modern languages use başğıc, not an old word, or l.-w.s. See bağna: Uyğ. viii ff. Man. *TT III 46-7* (billiglig): *Xak. xı KB şatu kördüm ellig anı bağnası* 'I saw a ladder with fifty rungs' 6033: *Çağ. xv ff. şatu* (spelt) *nardubân* 'ladder, staircase' *San. 259r. 20* (quott.).

VUF şotı: Hap. leg.; meaning uncertain; the Ar. translation is unvocalized and the last letter undotted. Brockelmann suggests either *al-jabat* 'spider' or *al-şibitt* 'aniseed'; another possibility is *al-jabab* 'young sheep or bovine'. *Kaş.* is no doubt right in describing it as 'non-Turkish'. *Xak. xı şotı: al-jabat(?) luğa gayy aşlıya* 'not originally Turkish' *Kaş. III 218*.

Tris. ŞDB

VUF şadapıt n.o.a.b.; prob. a title of some kind compounded of şad and (VU) apıt, perhaps meaning 'the entourage of the şad' or the like. *Türkü VIII* (listen to me all of you, my younger brothers, sons, united clan and people) berye: şadapıt begler yırıya: tarxat buyruk begler 'the şadapı:ts and begs on the right (or to the south), the tarxans ministers and begs on the left (or to the north)' *I S 1*; *Türkü amtı: begler késre: Tarduş begler Kül Çor başlayı: ulayı: şadapıt begler, ögre Tölis begler Apa: Tarxan başlayı: ulayı: şadapı:ıt begler* 'now the *Türkü begs*, to the west the *Tarduş begs*, all the şadapı:ts and begs with Kül Çor at their head, to the east the *Tölis begs*, all the şadapı:ts and begs with Apa: Tarxan at their head' *IIN 13-14*.

Dis. ŞDG

VUF şütük Hap. leg.; no doubt like all Turkish words for 'ink' a l.-w. Cf. mekke: *Xak. xı şütük* 'ink' (*al-dawāt*) which is made from the horns of oxen and the like; şütük saka:l *al-kawsac* 'having a thin beard', a metaph. use of the word *Kaş. I 390*.

Dis. V. ŞDL-

PUD?F şatlan- Hap. leg.; Refl. Den. V. fr. şat; spelt *şatlan-* in the MS., but as it is placed between söglün- and kartan- it must begin w. ş-. In the Ar. translation *ictara'a* is Brockelmann's emendation of the inappropriate

ihtazā in the MS. *Çigil xı of bu: ıřka: şatlandı:* 'he showed bravery (*ictara'a*) in this affair' *Kaş. II 248* (şatlanur, şatlanmak).

Mon. ŞG

F şık l.-w. fr. Chinese *shih* (*Giles 9,964*; *Pulleyblank, Middle Chinese zye*), lit. 'a stone'; as a measure of capacity 'ten pecks' (*tau, kürl:*, q.v.), conventionally 24 bushels. Pec. to Uyğ Civ., where it is fairly common and often transcribed *şık*. It occurs in two contexts: (1) as a measure of capacity; (2) as a measure of land, based on the amount of seed required to sow it. Uyğ. viii ff. Civ. *bır şık üyür bır böz* 'one measure of millet and one (roll of cloth)' *USp. 31, 9; o.o. do. 32, 12* and several occurrences in *Fam. Arch.*—*tört şık yerimni* 'my land requiring 4 measures (10 bushels) of grain' 15, 4; a.o. 28, 3-4 (anuk); in this usage it alternates with kürl:, e.g. *yéti kürlig yerimni* 'my land requiring 7 pecks of grain' 15, 3.

Dis. ŞGL

VUF şuğlu: Hap. leg.; no doubt a l.-w., perhaps Chinese. Cf. şupla: *Xak. xı şuğlu:* 'inabu'l-'alab 'garden nightshade, *Solanum nigrum*' ('foxes' grapes)' *Kaş. I 431*.

Tris. V. ŞGL-

D şağıla:- See çağıla:-.

Dis. ŞGS

E şaksı See sakız Uyğ. Civ.

Mon. ŞG

F şük 'quiet, silent, still'; l.-w. fr. Sogdian *şuk*, see Benveniste in *Journal asiatique*, 236, Pt. 2 (1948), p. 184. Survives only(?) in SE Tar., *Türki RIV 1108*. Uyğ. viii ff. Chr. of yultuz tepremedin şük turdı 'the star stood still without moving' *U I 6, 8-9*: Bud. *termedin şük bolup* 'becoming silent and speechless' *U II 31, 50-1*; a.o. *U III 51, 8*: Civ. şük tur *TT I 223*: *Xak. xı şük kalıma iskāt* 'a word calling for silence'; the Turks say şük tur 'be silent' *Kaş. I 335*: *KB nelük şük turur* 'why are you silent?' 957; o.o. 1018, 3476 (kurit-): *Xwar. XIII(?) şük bolup uyup turdı* 'he became silent and slept' *Oğ. 136*.

Tris. ŞGR

?SD şekirtük Hap. leg. as such, but one of a number of words with similar meanings beginning w. ç-, which suggests that this word also originally began with ç-. They seem to be Dev. N.s fr. onomatopoeic V.s, in most cases çatla-: (çatıla:-). The closest parallel is SW Osm. çekirdek 'pip; seed; fruit-stone'. *Xak. xı şekirtük al-justuq* 'pistachio nut' *Kaş. I 507*: (Çağ. xv ff. çatlağuç 'Pistacia terebinthus, the fruit of the terebinth tree' *San. 205r. 8*: Kom. xiv çatlawuk 'hazel nut' *CCJ*; *Gr.*: Kıp. xiii *al-fustuq wa'l-bunduq* ('hazel nut') and all nuts that crack (*al-mukassarāt*) çetle:ylık, a word compounded from the noise which they make when cracked *Hou. 8, 3*:

xiv (after *çatla-*) hence *al-bunduq* is called *çetlewük* *Id.* 42: Osm. xvi ff. *çitlamuk/çatlağuş/çitlenbik* '*Pistacia terebinthus*' *TT S II* 213).

Mon. ŞL

şal şul Hap. leg.; quasi-onomatopoeic. **Xak.** x1 'a clumsy fellow' (*al-avraqi'l-yad*) is called *şal şul* *elîğlig Kaş. I* 336.

Tris. ŞLSŞ

F şala:şu: Hap. leg.; no doubt a l.-w., perhaps a Chinese phr. **Xak.** x1 *şala:şu:* 'a kind of Chinese woven fabric' (*nasiçu'l-Şin*) *Kaş. I* 446.

Dis. ŞMN

VUF şimnu: l.-w. fr. Sogdian *šmnw*, which ultimately goes back to Avestan *ayrō mainyū* 'evil spirit', Pahlavi/Persian *Ahriman*. In Turkish the Sogdian spelling is preserved but the Christian Sogdian form *šmanu* suggests that the first vowel was -i-; see W. B. Henning, *Mitteliranisch*, p. 66, in *Handbuch der Orientalistik*, Section I, Vol. IV *Iranistik*, Pt. I *Linguistik*; Leiden-Cologne, 1958. The word is fairly common in Uyğ., meaning 'devil, demon, evil spirit'. N.o.a.b.; cf. **yék.** *Türkü VIII* ff. *añı:ğ kılınçlı:ğ şmnu:* 'the wicked demon' *Toy. IIIv.* 2-4 (*ETY II.* 178); *Man. ditto Chuas. I* 18: Uyğ. VIII ff. *Man.-A şmnuğ* (*Acc.*) *M I* 19, 12; a.o.o. *Man. şmnu küçine kopuğ uğay* 'by the power of the devil he will be able to do everything' *M II* 5, 10-11: *Bud. şmnu* is common; in *Suv.* 429, 13 (a very late MS.) apparently spelt *şamnu:* *Civ. şamnu* (*sic*) *yekler TT VII* 28, 23 (also a late MS.).

Tris. ŞMSŞ

F şamu:şa: Hap. leg.; no doubt a l.-w. **Xak.** x1 *şamu:şa:* *al-hulbatu'llađi yu'kal* 'edible fenugreek' *Kaş. I* 446.

Mon. ŞN

F şeñ the Chinese word *shēng* (*Giles* 9,879), a liquid measure conventionally translated 'pint'. Uyğ. VIII ff. *Bud.* (if in the course of trade I have deceived with balances, scales, foot and inch measures) *şeñin kavın* 'pints and one-tenth pints' (etc.) *U II* 77, 26; o.o. *do.* 86, 43; *TT IV* 10, 5; *Suv.* 135, 9.

Dis. ŞNB

PUF şanbu:y (*şabnu:y*) Hap. leg.; entered in the section headed *fa'la:* for words ending in -y, under the cross-heading **B** for the penultimate consonant, which confirms the spelling *şanbu:y*, but prob. a metathesis of *şabnu:y*. No doubt an Iranian l.-w., syn. w. Pe. *şabnišin*, lit. 'evening session'. Cf. **kestem.** *Gancak x1 şanbu:y ism li-di'yāfa yutaxxād layla(n) li-şurb hađarū min da'wa usrā* 'the word for a drinking party at night (for guests) who have come on from another party' *Kaş. III* 239.

Dis. ŞNG

S şünüç See *çünüç*.

Dis. ŞNL

VUF şuğla: Hap. leg.; no doubt a l.-w., prob. Chinese. Cf. **şuğlu:** **Xak.** x1 *şuğla:* *al-du'būb* 'the root of an esculent plant which is peeled and eaten' (*Lane*); it is a plant in the Arğu: country of which the root is dug up (*yunbaş aştulu*) and eaten *Kaş. III* 379.

Mon. ŞR

S şar şar an onomatopoeic which survives in NE Tel.; SW Osm. *şar/şar şar* 'an onomatopoeic for the sound of running water' *R IV* 950; *Red.* 1108; no doubt, as *Kaş.* says, a Sec. f., but not exactly syn. w. **1 çar**, q.v. **Xak.** x1 *şar şar* 'an onomatopoeic (*hikāya*) for the sound of falling heavy rain'; also for the noise made by any liquid (*māyi*); the *ş-* is changed from *ç-* *Kaş. I* 324.

F şir See *sir*.

F şor 'salt, salty'; an Iranian l.-w., cf. Pe. *šōr*, which s.i.s.m.l. as a l.-w. Uyğ. VIII ff. *Bud. yay yēsünler şor açığ* 'let them eat salty and sour (food) in the summer' *Suv.* 591, 18: *Civ. TT VIII* 1.12 (*çivşa:ğun*), 19: (**Xak.**?) xiv *Rbğ. sunıg açığ şori* 'the bitter, salt (taste) of the water' *R IV* 1027.

Mon. ŞŞ

S 1 şı:ş See *1 sı:ş*.

S 2 şı:ş See *2 sı:ş*.

Mon. V. ŞŞ-

S şeş- See *şeş-*.

S sış- See *sış-*.

Dis. ŞŞD

(S)D *şeşüt* (*şeşüt*) Dev. N./A. fr. *şeş-*; lit. 'loose, untied'. Mistranscribed *şasut* by Arat, presumably owing to a false etymology fr. **sa:ş-*; n.o.a.b. **Xak.** x1 *KB saçım boldı soñkur tüşi teg şeşüt* 'my hair has become dishevelled, like a falcon's plumage' (and my beard withered like the summer flowers) 5639; (my hair has become withered like the summer flowers, and my beard) *şeşüt* (like a falcon's plumage) 5697.

Dis. V. ŞŞD-

S şeştür- See *şeştür-*.

Dis. ŞŞG

S şışek See *tışek*.

Dis. V. ŞŞL-

S şeşil- See *şeşil-*.

Dis. ŞŞR

VUF şışır no doubt a l.-w.; in *Suv.*, *R.* translated it 'crystal' on the basis of the Chinese original. Uyğ. VIII ff. *Bud. şışır Suv.* 515, 17 (see *sata:*); *Civ.* (for ... *sıtr*, 3 *bakar* I bought) *sekiz şışır* 'eight crystal (beads?)' *Fam. Arch.* 19.

Y

Preliminary note. It can be shown by the study of Turkish loan-words in certain languages and some other evidence (see Studies, p. 124, etc.) that some words which began with *y-* in VIII had earlier begun with *ǵ-* or *ñ-*; where such evidence is available the original initial is added in brackets after the word. Words with initial *y-* have undergone exceptionally large phonetic changes in modern times; in most NE languages the *y-* has become *c-*, *ç-*, or some cognate sound, in NC, some NW languages, and SW Tkm. *c-* or *j-*, while in other languages, esp. SW Az., Osm., the *y-* has been elided, esp. fr. words beginning w. *y1-ly1-*. On the other hand in Xak. and one or two other languages a prosthetic *y-* was added to some words beginning w. vowels, esp. *1-ǵ1-*. There is, however, seldom any difficulty in determining the original forms of such words.

Mon. YA

1 ya: 'bow' (weapon); s.i.a.m.l.g. w. some aberrant forms; NE ya, çā, çağ (Khak. çā:cax/oxça): SE ya: NC Kir. ca; Kzx. jak: SC Uzb. yoy: NW Kk. jay; Kaz. ceya; Kumyk jaya; Nog. yay: SW Az., Osm. yay; Tkm. yay. Uyğ. VIII ff. Man.-A *Man.-uig. Frag.* 401, 7 (*kur-*): Man. *TT IX* 79 (2 *kiriş*): Bud. *U III* 55, 4 etc. (*kur-*): Civ. *TT I* 162 (*at-*): Xak. XI ya: *al-qaw* 'bow' *Kaş. III* 215; o.o. *I* 360 (*bağır*), etc. (about 30): *KB* ya 'the constellation Sagittarius' 140; ya 'the bow' (crooked, as opposed to the arrow, straight) 371; a.o. 65 (*kur-*): XIII(?) *At.* 462 (*kur-*): *Tef. ya/yay* 'bow; bow-shot' 130-5; XIV *Muh. al-qaw* ya: *Mel.* 5, 7; 11, 2; *Rif.* 75, 84; ditto ya:y 11, 7; 17, 4; 23, 11 (*kur-*); 71, 6; 79, 6 ('Sagittarius'); 85, 95, 105, 173, 183; *Çağ.* xv ff. ya (1) *kamān* 'bow', also called yay *San.* 324v. 25 (quoth.); reverse entry 340v. 25; *Xwar.* XIII(?) ya 'bow', common in *Oğ.*: XIV ditto *Qub* 63; *MN* 272, etc.: Kom. XIV ditto *CCĪ, CCG*; *Gr.* 109 (quothns.): Kip. XIII *al-qaw* ya: *Hou.* 13, 16; 24, 7; XIV ditto *Īd.* 90; xv *al-qaw* ya: *Y Kav.* 64, 1; *Tuh.* 29b. 1: Osm. XIV to XVI (only) ya 'bow' *TTS I* 762; *II* 971; *III* 746; *IV* 821.

2 ya: an Exclamation or Interjection; *yā* means 'O!' in Ar. and 'or' in Pe.; both meanings occur in modern Turkish languages; the second, noted as early as Xak. XI *KB* 912, is certainly a l.-w.; the first is noted early enough to show that it is not merely an Ar. l.-w., though it may now have converged w. that word. *Kaş.*'s first meaning is Hap. leg. Uyğ. VIII ff. Chr. ya *amti amrak oğlanlarım* 'now, O my kindly children' *U I* 5, 3; Xak. XI ya: *harf inkā* ka'l-*awwal* 'an exclamation signifying dissent', like

the preceding (word, wa: q.v.) *Kaş. III* 215; ya:h an Exclamation (*harf*) meaning 'yes' (*na'am*); this is the answer to one who says at *tut* 'hold the horse'; the respondent answers ya:h 'yes' *III* 118 (followed by a long para. regarding the status of h in Turkish, the gist of which is that it is not a Turkish sound and that in Mon.s like this it is merely an orthographical device, and in words like *ū:hl*: 'owl' a Sec. f. of -ğ-); see also *yamu*: XIII(?) *At.* ya *dōst* 'O friend' 82 (and occurrences of *yā* 'or'): (*Çağ.* xv ff. ya . . . (2) a word used for 'or' (*dar maqām-i tardid*), and shared with Pe. *San.* 324v. 27: Kip. xv *immā* 'or' is represented by ya; one says ya *munu alir seņ* (*sic*) ya *munu* 'are you taking this or that?'; ya is an Ar. (*sic*) word used by the Turks *Tuh.* 81b. 2.

S y1: See 1; Xak.

S yi: See *yigī*; Xak.

1 yu: Exclamation; Atalay says the word survives w. this meaning in SW xx Anat., but *SDD* 1548 mentions it only as meaning 'Hi!'. Xak. XI yu: an Exclamation (*harf*) used by a woman when she is ashamed of something ('*inda'l-istihyā' mina'l-l-şay'*) *Kaş. III* 215.

PU?F 2 yu: seems to occur (other explanations based on the assumption that the Suff. is -1 not -s1 are possible) in two phr. in Uyğ. VIII ff. Civ. *yusim şinjürgil H I* 153 and (PU) *tinbar yusi do.* 163; a meaning 'juice' would suit the context, 'suck out the juice' and 'the juice of tinbar'. If so prob. a Chinese l.-w.

Mon. V. YA-

*ya:- See 3 yak-, yal-, 1 yan-, yaru:-.

yé:- (?ǵ-) 'to eat', with several metaph. and extended meanings. C.i.a.p.a.l. w. phonetic changes. The form of *yémīš* 'fruit', q.v., as a l.-w. in Hungarian suggests that the initial was originally ǵ-, but the resemblance to Mong. *ide-* 'to eat' is prob. fortuitous. *Türkü* VIII *keyik yéyü:* (*sic*) *tavişgan yeyü:* (*sic*) 'eating gazelles and hares' *T 8*: VIII ff. *yaş yépen* 'eating grass' *Irkb* 17; o.o. *do.* 3 (*sev-*), 37, 46: Man. *yédimiz erser* 'if we have misappropriated' *Chuas.* 113 (*urunçak*): Uyğ. VIII ff. Man.-A *neçeke teği béş teņri kücin yémese* 'to the extent that they fail to participate in the strength of the five gods' *M I* 16, 16-18; [gap] *yédiler ölürdiler* 'they ate and killed' *do.* 20, 10: Bud. *yédimiz yuñ-ladımız erser* 'if we have devoured and used' (the food, drink, and other goods of religious communities) *TT IV* 6, 38; *yép yuñlap* (our ancestral property) *U III* 81, 14; *nomluğ ta-yakığ aşağuda yegüde* (*sic*) 'in partaking (Hend.) of the support of the true doctrine'

TT V 24, 52-3; o.o. *U II* 32, 56; *III* 63, 2 etc.: Civ. [gap] **yemiş** (so spelt) **ke:rek** 'he must eat' *TT VIII* 1.19; o.o. *H I* 63, etc.: **Xak.** *xI er aš yé:di*: 'the man eat (*akala*) the food' (etc.) *Kaş.* *III* 67 (**yér**, **yé:me:k**); **ol aš yé:di**: 'he ate the food' (etc.); in **Yapa:ku**, **beg kiš:ni**: **yé:di**: 'the *beg* destroyed (*ahlaka*) the man's property and despoiled it' (*atalafahu*) *III* 249 (**yér**, **yé:me:k**); over 20 o.o. usually translated *akala*: **KB yé-** is common both in a lit. and a metaph. sense, e.g. **başıñni yéyür** 'it will eat your head' 164; (how many good men) **yédi bu cihan** 'has this world devoured' 279; **yér saķinç** 'he will suffer anxiety' 913; **berge yér** 'he will get a beating' 2296; o.o. 724, 966, 3522 (evin, etc.: XIII(?) *At.* **yé-** (some MSS. occasionally **ye-**) is common; usually lit., e.g. **başal yér** 'eating onions' 162; also metaph., e.g. **bilğisizlik iře kanı xayr yédi** 'where could one enjoy good fortune in the midst of ignorance?' 122; *Tef.* **yé-** 'to eat' 149; *xIV Muh.* *akala yé-*: *Mel.* 14, 18; 16, 16; 23, 5; *Rif.* 91, 94, 104; *al-akl yé:me:k* 34, 7; 119; *Çağ.* xv ff. **yé-** (-p, etc.) *ye-* *Vel.* 413 (quotn.); **yé-xıwurdan** 'to eat' (also metaph.) *San.* 352v. 23 (quotns.): **Xwar.** *xIII ye-* 'to eat' *Ali* 29, etc.: *xIII(?) yé-* ditto *Oğ.* 23, etc.: *xIV yé-* 'to eat' *Qutb* 77; 'to enjoy' *MN* 66: **Kom.** *xIV* 'to eat' *ye-CCG*; *Gr.* (*CCJ* **aşa-**): **Kıp.** *xIII akala ye-* (**aşa-**) *Hou.* 43, 9; *xIV ye: kül*; *Perf.* **yédi: akala Id.** 90; *akala ye-Bul.* 21v.: *xv* ditto *ye- Kav.* 8, 16; *al-akl yemek* (also as a N. for 'food', *al-ma'küil*) *do.* 62, 16; *akala ye-Tuh.* 5a. 11; over 10 o.o., occasionally **yé-**.

***yo:-** See **yo:d-**, **yo:k**, **yo:za-**.

yu- 'to wash (something *Acc.*)'; s.i.a.m.l.g. w. many phonetic changes, not only in the initial but also by adding consonants, e.g. **NE Khak.**, *Tuv. çuğ-*: **SC Uzb.**: **NW Nog.**: **SW Tkm.** **yuv-**: **NV Kk.**, **Kumyk Jug.**, **Uyg.** *viii* ff. **Civ.** **burunni arıg yu-** 'washing the nose clean' *H I* 132; a.o. *H II* 20, 6 (**arittı**): **Xak.** *xI er ton yu:di*: 'the man washed (*ğasala*) the garment' (etc.) *Kaş.* *III* 66 (**yur**, **yu:ma:k**; *prov.*); **ol ton yu:di**: 'he washed the garment' *III* 249 (**yur**, **yu:ma:k**): **KB cāndin elğın yu:di** 'he washed his hands of life' 1115; a.o. 2108 (**arı-**): *xIII(?) At.* **cāhil yup arımaz** 'the fool, when he washes, does not become clean' 112; o.o. 230 (**klı:**), etc.; *Tef.* **yuv-** (*sic*) 'to wash' 163; *xIV Muh.* *ğasala yu-Mel.* 29, 9; 40, 19; *Rif.* 113, 130; *al-ğasal yu:ma:k* 35, 4; 120; *Çağ.* xv ff. **yuv-** (-ğan, -p, etc.) *bir nesneyi suile yu-* 'to wash something with water' *Vel.* 419 (quotns.); **yu-** ('with-u-') *sūstan* 'to wash' *San.* 347r. 13 (quotns.): **Xwar.** *xIII yu(w)-* ditto *Ali* 30; *xIV yu-Qutb* 84; *MN* 244, etc.; **yuv-** *Qutb* 87; *Nahc.* 331, 6: **Kom.** *xIV* ditto *yuv-/yuv-CCJ*, *CCG*; *Gr.* 128 (quotn.): **Kıp.** *xIII ğasala yu-* (-ğil in error) *Hou.* 34, 15; 37, 1; *xIV yu: ağısl*; *Perf.* **yudı:**, and in the *Kitāb Beylik yuydi: Id.* 90; **yuy- ğasala do.** 100; *ğasala yuw-Bul.* 66r.: *xv ğasala yuw-(?) Kav.* 10, 4; **yus-(?) do.** 75, 2; **yuv-Tuh.** 27a. 3: **Osm.** *xIV* ff. **yu-** 'to wash', common till *xVI*, sporadic

thereafter *TTS I* 847; *II* 1074; *III* 826; *IV* 904 (now usually **yıka-**, see **yayka-**).

***yü:-** See **yü:d-**, **yük**.

Mon. YB

PU ya:b yo:b *Hap. leg.*; see **yob:la-**. **Xak.** *xI ya:b yo:b al-makr wa'l-xadi'a* 'a trick, deceit, fraud'; **yo:b** cannot be used by itself, but only in *Hend.* (*yuzdawca*); hence the **Oğuz say ol anı: yo:bladı:** (*sic*) *xada'ahu Kaş.* *III* 142; **ya:b yo:b al-xilāba wa'l-xidā' 'wheedling, deceit'; one says **ya:b yo:b kıldı:** *xada'a wa xalaba III* 159; a.o. *III* 328 (**yob:la-**).**

I yap/yep Reduplicative Intensifying Prefix, cf. **I ap/ep**, used before words beginning w. **y-**; s.i.s.m.l. There is no other trace of such a word meaning 'round' and *Kaş.* seems to have misunderstood its usage. **Xak.** *xI yap* 'round, circular' (*al-mudawwar*) of anything; hence one says **yap yarmak yo:k** 'I have no round dirhems', that is perfect (i.e. unclipped, *şahih*) ones *Kaş.* *III* 3: **KB** (the enemy's rosy cheeks) **bolur yap yaşıl** 'become bright green' 2385; *Çağ.* xv ff. **yap** ('with -p') a Reduplicative Prefix (*zāyid*) which is placed before certain other words to intensify their meaning, e.g. **yap yaşıl** 'bright green', **yap yası** 'absolutely flat' *San.* 325v. 19.

2 yap (?d-) *Hap. leg.*; syn. w. **yapğut**, **yapaku:** which are der. fr. **yap-**, and homophonous w. that **V. Xak.** *xI yap al-qarda* 'matted wool'; hence one says **yu:ğ yap** 'clean and matted wool' *Kaş.* *III* 3.

yıp 'cord, thread, string', and the like, a thinner article than that described by **I uruk**, **bağ**, etc. The vowel was originally **-i-** but became **-i-** fairly early (in late *Uyg.*, see **yıpke:**) and is now **-i-** everywhere. S.i.a.m.l.g. w. the usual phonetic changes; **SC Uzb.**: **SW Az.**, **Osm.** **ıp**; **Tkm.** **yüp**. *Uyg.* *viii* ff. *Bud.* *PP* 41, 2-3 (**eğir-**): **Civ.** **yıp birle yörgep** 'wrapping it round with thread' *H I* 150; **Xak.** *xI yıp al-ğazl* 'spun thread'; **yıp** 'the long cord (*al-tawila*) with which a horse is fastened up'; and 'cord' (*al-habl*) is also called **yıp Kaş. *III* 3; over 30 o.o., including **yıpığ**, **yıpığ**, usually translated *al-ğazl* or *al-habl*: **KB** **yıncge yıp** 'a thin thread' 748; *xIII(?) Tef.* *VU yıp* 154; *xIV Muh.* (?) *xaytu'l-ibra* 'sewing thread' **yıp** (*MS. yif*) *Rif.* 159 (*Mel.* 60, 12 **i:plik**); *al-habl yıp* (-b) 169 (only); *Çağ.* xv ff. **yıp** *ip Vel.* 416 (quotn.): **yıp** ('with -p') *rişmān* 'cord' *San.* 347v. 29; **Xwar.** *xIII ip*, occasionally **yıp** 'cord, string' *Ali* 49; *xIV yıp* ditto *Qutb* 79; *Nahc.* 17, 11; 214, 7: **Kom.** *xIV* 'thread, cord' **ıp CCJ**; *Gr.* 107 (quotns.): **Tkm.** *xIV ip al-habl*; **Kıp.** *yıp Id.* 7: *xv al-habl ip* . . . *al-xayf yıp Kav.* 64, 8-9; *habl yıp Tuh.* 13a. 1; *xayf yıp* 14b. 3.**

VU yo:b See **ya:b**.

Mon. V. YB-

yap- (?d-) this **V.** and its der. f.s. have a wide range of meanings, 'to build (e.g. a wall); to

shut (a door); to cover (things); to stick (things) together', the basic connotation of which seems to be 'to put (things) together'. There are some indications, see **yapa:ku**, and Mong. *dabçi* 'cover'; *dabğur* 'doubled' (*Haenisch* 30), that the initial may originally have been *ḡ*-, but this is uncertain. S.i.a.m.l.g. w. the usual phonetic changes; the prevailing meanings are 'to cover, shut, shut up' in NE, SE, NC, and SW Tkm.; and 'to build, complete' in SC, NW; 'to make, construct, do, arrange', etc. in SW Az., Osm. **Türkü** VIII ff. *Irkb* 28 (1 ordu): **Uyg.** VIII ff. Man.-A (first of all) **yapdilar yaratdilar** 'they created (Hend.)' (the tenfold heavens) *M I* 14, 8 (in subsequent parallel sentences **yarat-**, and once **ét-yarat-** are used); **Civ. yap-** 'to cover' *H II* 26, 110: **Xak. XI** **er kapuğ yaptı**: (MS. *yapıtı*.) 'the man slammed (*şafaqa*) the door'; and one says **er tor yaptı**: (ditto) 'the man threw down (*alqā*) the net over the birds' (etc.); and **işler ötmek yaptı**: (ditto) 'the woman fixed (or stuck, *alşaqat*) the bread in the oven'; and **er ta:m yaptı**: (ditto) 'the man built (*banā*) a wall' *Kaş. III* 57 (**yapar**-, **yapma:k**); **yuvka**: **yapar**: **yapma:k** 'makes thin loaves' *III* 33, 26; o.o. *I* 348 (2 kars): *I* 374 (*sıdığ*); *III* 208, 23 (?); corrupt): *KB yaparsen kapuğ* 'you slam the door' 719; o.o. 1303, 6152: XIII(?) *Tef. yap-* 'to construct, build' (e.g. a wall) 141: *xiv Muh.* (?) *al-tağtiya* 'to cover' **yapmak Rif.** 119 (only): **Çağ.** xv ff. **yap-** ('with -p-') both Intrans. and Trans. *püşidan wa püşānidan* (the grammatical analysis is directed towards the Pe. V.s, the second a Caus. f. of the first but both Trans.) 'to put on; to cover; to hide, conceal' and 'to clothe, to cover, to conceal'; and *nān ba-tannür çaspāndan* 'to fix bread in the oven' is also **yap-** *San.* 324v. 28: **Xwar.** **xiv yap-** 'to shut (e.g. a door); to cover' *Qutb* 63 (*yab-*); 'to build' *do.* 68 (*yap-*): **Kom.** **xiv yap-** 'to cover, to shut' *CCI*; 'to make' (in phr.) *CCG*; *Gr.* 113 (quotn.): **Kip.** XIII *xabaza* 'to make bread' **ya:p-** which also means *ğalaqa'l-bāb* 'to shut (a door)' and *banā Hou.* 34, 3; o.o. 34, 10 (*ğalaqa*); 37, 4 (*banā*): **xiv yap-ğattā** ('to cover') *wa banā*; and in the *Kitāb Beylik ağlaqa Id.* 90; *ğallaqa yap-* (-tı): *Bul.* 64v.: **xv yap-ğattā Kav.** 9, 3; *Tuh.* 27a. 12 (also *örüt-*); *banā yap-* ('with -a-') 75, 11 (also *ğattā*); 8b. 2; *satara* ('to conceal') *wağattā yap-* 20a. 12; a.o. 27a. 2: **Osm.** **xiv** to **xvi** (only) **yap-** for 'to shut (a door)'; common *TTS I* 782; *II* 997; *III* 767; *IV* 841.

***yav-** See **yavğain**, **yavri-**, **yaviz**.

yiv- etc. Preliminary note. *There seem to be several V.s of the form y.v-, but all are excessively rare and the only ones of which the vowel is reasonably certain are *yiv- and I yuv-. If any have survived they have become unrecognizable owing to phonetic changes.*

VU yiv- n.o.a.b. in the *Hend. öğ-yiv-*; presumably 'to praise' or the like. **Uyg.** VIII ff. **Bud. éltğ begitğ öğüp yivip** 'praising

(*Hend.?*) the king' *U III* 46, 13; **teñri burxanığ öge yiva** 'praising (*Hend.?*) the divine Buddha' *TT X* 146-7.

***yiv-** See **yivit-**, **yiviğ**, **yivil-**.

VU I yov- n.o.a.b. in the *Hend. ar-yov-* (2 a:r-); presumably 'to cheat, defraud', and the like. Cf. **ya:b yo:b**. **Uyg.** VIII ff. **Man.-A ara yova buşı alırlar** 'they obtain alms by fraud (*Hend.*)' *M III* 29, 5 (ii); **Bud. arıp yovup** 'cheating and defrauding' (customers with false weights, etc.) *U II* 77, 26 (mis-transcribed); o.o. in same context *do.* 86, 43 (ditto); *TT V* 10, 5: **Xak. XI** (after 2 **yov-**) and one says **ol anı: ardi: yovdi:** 'he cheated and defrauded him' (*xada'ahu wa xatalahu*) *Kaş. III* 62 (followed by 3 **yov-**; for translation cf. **ya:b yo:b**).

VU 2 yov- *Hap. leg. Xak. XI eşye:k yovdi:* 'the donkey ran at top speed' (*'adā . . . aşadd 'adwihi*) *Kaş. III* 62 (followed by 1 **yov-**).

VU 3 yov- *pec. to Kaş.*; the quality of the vowels is uncertain; it follows 1 **yov-**, which in **Uyg.** had back vowels, and the *Infin.* of this **V.**, **yovsa-**-, and **yovuş-** are in **ma:k**, but its *Imperat.* is given as **yövğil** (*sic*) and **yövütür-** and **yövüşlög** have front vowels. **Xak. XI** (after 1 **yov-**) and one says **er kadaşın kurdi: yovdi:** 'the man made contact with (*waşala*) his neighbour, and shared his wealth with him and overwhelmed him with kindness' (*wāshāhu bi-māl wa xawwālahu ni'ma*) *Kaş. III* 62 (**yovnar**, **yovma:k**); **yövğil III** 172, 12 (2 **ula:ğ**).

1 **yuv-** n.o.a.b., but see **yuvtur-**, **yuvul-**; clearly the basis of *SW Az.*, *Osm. yuvarla-* 'to roll, rotate', and other cognate words. Cf. **yumğak:k**. **Xak. XI er tobik yuvdi:** 'the man rolled (*dahraca*) the ball' (etc.) *Kaş. III* 61 (**yuva:r**, **yuvma:k**; *verse*); **alplar başın ol yuwa:r** (*sic*) 'he rolls (*yudahrice*) the warriors' heads like balls' *III* 393, 16; o.o. *III* 112, 10; 113, 4 (in a grammatical section); **Osm. xiv yuvdular eski daftarı** 'they have rolled up the old scroll' *TTS II* 1079.

S 2 **yuv-** See **yu-**.

Dis. YBA

yava: Preliminary note. *In addition to the two words listed below, Kaş. listed before them Yava: an Oğuz tribe, also called Yawa: and Ava: this is the well-known tribal name usually spelt Yıva:; in the list of Oğuz tribes in I 56 it is spelt İva:;Yıva: Another word spelt yava meaning 'foolishness, carelessness; foolish, careless', and the like is very common in Xak. XI: KB 323, 339 (birtem), 359, 360-2, 987, etc.; it is obviously a l.-w. fr. Pe. yāwa 'absurd, foolish, vain, futile, idle'. It also appears in XIV Muh. (?) al-xalt 'foolish' **yava:** (*MS. yafā*) *Rif.* 191 (only).*

1 **yava:** a plant; the most precise translation of *al-turūtū* is in *Red.* 1236 'a species of fungus,

phallus or orobanche(?); this is prob. the original meaning, but it seems to survive in NW Kk., Kaz., Nog. *yuva/yuwa* 'wild onion': SW Tkm. *yuva* 'a spring plant with a rather bitter taste'. Uyğ. VIII ff. Bud. *TT V* 28, 122-3 (çigdem): **Xak. XI yava:** (MS. *yafa:*) *al-turtüt Kaş. III* 24; *yawa:* *al-turtüt*, 'a plant the juice of which is used to colour (*yushaq*) noodles'; alternative form under *-v-* (*al-fā'u'l-rakika*) *III* 26; included in list of words with alternative *-v-/-w-* *I* 84, 1: **Kom.** XIV 'wild onion(?) *yowa* *CCG*; *Gr.*: **Kip.** XIII *al-baṣal* 'onion' *ya:wa:* (also *šo:ḡa:n* which is better known (*al-aṣhar*)) *Hou.* 8, 15; XIV **YU:** (so spelt, in section *v. ya:, yé:-*, and *yu:-*) *al-baṣal* *Id.* 90: XV *harrāf* 'leek' *yawa:* *Tuh.* 31a. 6.

2 yava: n.o.a.b.; perhaps homophonous *w. yava:-*, with which there is some semantic connection. **Xak. XI yava:** (MS. *yafa:*) *yér al-mawdi'u'l-dafi minā'l-bard* 'a warm place (sheltered) from the cold' *Kaş. III* 24; **yawa:** alternative form for the phr. *ya:wa:* *yér* 'a warm place'; I have already explained that *-w-* alternates *w. -v-* *III* 27.

F 3 yava See Preliminary note.

VU yebe: Hap. leg.; apparently cognate to a modern *V. yibi-* (*/ibi-/elbi-*) 'to be moist', with various der. f.s. of which the earliest trace seems to be in *Çağ. xv ff. ibin-xisidan* 'to moisten'; *ibit-* Caus. f., *xisānidan* 'to cause to moisten', *San.* 93r. 5, and so prob. to be transcribed *yebe:* rather than *yaba:*. **Oğuz XI yebe:** *al-raṭh wa'l-nadā* 'moist, moisture' of anything *Kaş. III* 24.

S yapı: See *yapıḡ*.

S yuva: See **I uya:**.

Dis. V. YBA-

**yava:-* See *yaval-*, *yavaṣ:*.

yuba- Hap. leg., but see *yubat-*, *yuban-*. The status of the entry in *Rif.*'s MS. of *Muh.*, not part of the original text, is obscure. Not to be confused *w. NE cōba-/çōba-/yōba-*: **NC Kir.** *Jobo-* 'to suffer, be in pain, be troubled', which is a l.-w. fr. Mong. *cobo-* (*Haenisch* 91; *Kov.* 2378). **Xak. XI er i:ṣiḡ yuba:di:** 'the man neglected the matter and did not follow it up' (*aḡfala . . . wa lam yubrimhu*) *Kaş. III* 86 (*yuba:r*, *yuba:ma:k*); *yuba:ḡu:* *i:ṣ* 'a matter which ought (*allaḡi haqquhu an*) to be neglected and not followed up' *III* 36; XIV *Muh.*(?) *maṭala wa dafa'a* 'to stretch out and put off' (?) *yu:ba:y-* *Rif.* 115 (*Mel.* 31, 7 *maṭala tart-*): (**Kom.** XIV *yobap* 'scarcely, with difficulty' *CCG*; *Gr.* is the Mong. *V.*).

Dis. YBC

yabça:n/yavça:n (?*yavṣa:n*) 'wormwood', *Ar-ismisā*; perhaps a l.-w. Survives in NE Tuv. *çapən:* **NC Kzx.** *juṣan:* **SC** Uzb. *yovṣon:* **NW Kk.** *juwsan:*; **Kumyk** *yuvṣan:*; **Nog.** *yuvsan:*; **SW Az.** *yovṣan:*; **Osm.** *yavṣan:*;

Tkm. *yavṣan:*. **Xak.** XI *yabça:n al-ṣih* 'wormwood'; *yavça:n* alternative form; the substitution of *-v-* for *-b-* is in accordance with the rule *Kaş. III* 37: **Çağ.** xv ff. **yavṣan** (spelt *dırmana-i turki* 'wormwood', in *Ar. ṣih* (quoth. and note on the way in which it is used) *San.* 340r. 21; a.o. 259v. 22 under *ṣibak* syn. Mong. l.-w.: **Kip.** XIII *al-ṣih yavṣa:n Hou.* 0, 4; **Xv ditto Tuh.** 21a. 5; **Osm.** XIV ff. *yavṣan* 'wormwood'; c.i.a.p. *TTS I* 799; *II* 1016; and see *yıpar*.

Dis. V. YBC-

S yapçin-/yavçin- See *yapṣın-*.

S yapçur- See *yapṣur-*.

Dis. YBD

E yaptaç See *yapḡuç*.

Dis. V. YBD-

D yapıt- (?*d-*) Hap. leg.; Caus. f. of *yap-*, cf. *yaptur-*, *yapur-*. Uyğ. VIII *ançip* (?[*kö-*ççen *Soḡdjak Tavḡaçka:* *Selepede:* *Bay balık yapıtı: bertim* 'so I had Bay Balık built on the Selenga for travelling Sogdians and Chinese' *Şu. IV* 5 (first three words much damaged, rest clear).

S yavut- See *yaḡut-*.

D yivıt- Caus. f. of **yiv-*; pec. to Uyğ. Bud., and used only in the phr. *yivig yivıt-* 'to supply equipment'. Uyğ. VIII ff. Bud. (completing tasks which are difficult to perform) *iki törlüg yiviglerin egṣiksüz yivıtıp* (MS. *ṡyivıtıp*) 'equipping (yourselves) completely with the two kinds of equipment' *Suv.* 429, 6-7; a.o. *TT V*, 35, 5.

D yubat- Hap. leg.; Caus. f. of *yuba:-*; *Kaş.*'s etymology is unconvincing. There does not seem to be any connection between this *V.* and one meaning 'to comfort, console (esp. a child)', **NC Kir.** *jubat-*; **Kzx.** *juvat-*: **SC XIX Uzb.** *cuwat-* *Vam.* 279; **NW Kar. L.** *yubat-/yuvat-/yuvut-* *Kov.* 205-6; **Kk.** *jubat-*; **Kumyk** *yubat-*; **Nog.** *yubat-*, which is syn. *w. avıt-* and might perhaps be a corruption of it. **Xak. XI ol i:ṣiḡ yubattu:** 'he had the affair neglected (*aḡfala*) and urged others to neglect it' ('*alā iḡfalihi*); its origin is 'deceit' (*al-xadā*); the **Oğuz** say *ol an:* *yobu:la:di:* *xadā'ahu Kaş. II* 315 (*yubatur*, *yubatma:k*).

D yaptur- (?*d-*) Caus. f. of *yap-*; s.i.a.m.l.g. *w.* the usual phonetic changes; cf. *yapıt-*, *yapur-*. **Xak. XI ol aḡar kapuḡ yapturdi:** 'he ordered him to shut and slam (*bi-radd . . . wa ṣafiqhi*) the door'; and one says *ol aḡar tam yapturdi:* 'he commissioned him to build (*hallafahu 'bi-binā*) a wall'; and *ol aḡar etme:k yapturdi:* 'he made him bake (*axbazahu*) bread' *Kaş. III* 93 (*yapturur*, *yapturma:k*): XIII(?) *Tef.* *yaptur-* 'to order to build' (a wall) 142: XIV *Muh.* *radda'l-bāb* 'to shut a door' (*sic*) *kapı: yaptur-* *Mel.* 26,

9; kapuğ yapdur- (MS. *yandur-*) *Rif.* 109; Osm. xvi *yapdur-* 'to order to shut' (the city gates); in one text *TTS IV 842*.

D *yuvtur-* Hap. leg.; Caus. f. of 1 *yuv-*. *Xak.* xi of *tobik yuvturdi:* 'he urged him to roll (an *dahraca*) the ball' *Kaş.* III 96 (*yuv-turur*, *yuvturmak*).

VUD *yövtür-* Hap. leg.; Caus. f. of 3 *yov-*; this entry comes between *yığtur-* and *yuvtur-* and the spelling is chaotic. *Xak.* xi of *kada:şıpa: ne:ğ yövtürdi:* (MS. *yığturdi:*) 'he urged him to share his property (*bi'l-muwwāsāt*) with his neighbour or kinsman' (*awi'l-axihi*) *Kaş.* III 96 (*yövtürür*, *yövtürme:k*; MS. *y.f.türür*, *y.ğt.rme:k*).

Tris. YBD

yabıtak of a horse, 'bare-backed, not saddled'. Survives in several NE languages as *yabıdak/çabıdak/çawdak*; *Khak.* *çabdak*; *Tuv.* *çavidak*. No obvious etymology, perhaps a l-w. *Xak.* xi *yabıtak at* 'a horse which has neither a saddle nor a saddle-cloth on it'; hence one says *ol atıg yabıtak mündi:* *a'rawrāl-faras* 'he rode the horse bare-backed' *Kaş.* III 48; *er atın yabıtak mündi:* 'the man rode his horse bare-backed (*mu'rawriya(n)*) without a saddle or felt on it' III 177; both main entries.

Dis. YBĞ

D *yapıg* (?d-) Dev. N. fr. *yap-*; with a wide range of meanings; s.i.s.m.l., e.g. SW *yapı* Osm. 'building, edifice'; *Tkm.* 'cover, lid'. The cognate form *yapuk* w. Suf. -uk (Pass.), not noted in early texts, also survives, e.g. SW *Tkm.* *yapık* 'covered'. *Uyg.* VIII ff. Bud. *yapıg* as a Bud. technical term means 'attachment' (to this world, etc.); five good and five bad 'attachments' are mentioned in *Suv.* 704, 13 ff., see *TT VI*, p. 67, 9 ff.; *beş yapag* (*Uyg.*-A form) *e'tözüm yerke yapışıp* 'the five attachments which attach my body to the earth' *U III 37*, 33-4; *Çiğli xi yapı: al-mi'tara* 'horse-blanket' *Kaş.* III 24; *Xak.* (?) xiv *Muh.* *al-ğāsiya* 'saddle-housing' *eyer ya:puğ:* *Mel.* 71, 12 (*Rif.* 173 *al-ğāsiya* and *yağırılık*, q.v.), have both fallen out of the MS. and this phr. translates the Ar. meaning of the latter); *al-cull* 'horse-blanket' (at?) *ya:puğ:* 71, 14; 174; *al-binā* 'a building' *ya:puğ* (-b-) 75, 13; 178; *Çağ.* xv ff. *yapuğ/yapuk* (1) *pūsida* 'covered, hidden' (quotns.); (2) *pūsışt* 'a covering' over anything in general (quotns.) and 'a woman's veil' (*niqāb wa burqu*) in particular (quotns.) *San.* 326r. 7 (and see *yapa:ku:*); *Kom.* xiv 'horse-blanket, saddle-cover' *yaboğ CCI*; *Gr.* 109 (quotn.); *Osm.* xvi ff. *yapuk* (xviii *yapık*) 'saddle-cover' *TTS I 781*; *IV 842*: xviii *yapu* in *Rümi, binā* 'wa asās-i 'imārat 'a building, the foundation of a structure' *San.* 326r. 6.

D *yavug* Dev. N. fr. *yuv-*; pec. to *Kaş.* *Xak.* xi *yuvuğ* (MS. *yavug*?) 'boulders of rock' (*culmüd şaxr*) which a torrent carries down

from its upper reaches; also used when a man or a bear walks on the top of a mountain and boulders (displaced) by their walking roll down (*yatadahrac*) and fall to the bottom of the valley *Kaş.* III 13; *yuvuğ* alternative form (*luğa*) of *yuvuğ* 'boulders which a torrent rolls down' (*yudahric*) III 164.

PUF *yabğu:* a title of great antiquity, certainly going back to the Yüeh-chih, that is before the Christian Era, which has frequently been discussed by historians of Central Asia (for some refces. see *Caf.*, p. 226). In the Türkü period it was, like *şad*, q.v., a title conferred by the *xağan* on close relatives and normally carried with it the duty of administering part of the *xağan's* dominions. Although the *yabğu:* is sometimes mentioned before the *şad* he prob. ranked below rather than above him. After the Türkü period the title seems to have lost some importance and *Kaş.* describes it as two ranks below the *xağan*, that is below the *yuğruş* 'vizier', q.v.; by this time the title *şad* had disappeared. The word is spelt *yavğu:* in *Xak.*; the pronunciation in Türkü is uncertain owing to the ambiguity of the Runic alphabet, but as it is spelt *lapğu* (in the Hephthalite version of the Greek alphabet) on a coin attributed by Ghirshman to a Western Türkü ruler of the mid-seventh century (see H. Ghirshman, *Les Chionites-Hephthalites*, Cairo, Institut français d'Archéologie orientale, 1948, p. 50) it was prob. *yabğu:*. It survived as the title of the supreme ruler of the Oğuz of the Aral Sea area until the tenth century, but most references to it are in non-Turkish (Chinese, Ar., Pe., etc.) texts. The Turkish refces. are assembled below. Türkü VIII (at the beginning of his reign Eleris *Xağan* organized his realm and *inter alia*) *yabğu:ğ şadıg anta: bérmiş* 'then appointed the *yabğu:* and the *şad*' *I E 14, II E 12*; *Él etmiş Yabğu: oğlu:* (VU) *Işvara: Tamğan Çor Yabğu: inlisi:* 'son of Él-etmiş *Yabğu:* and younger brother of *Işvara: Tamğan Çor Yabğu: Öngin 4*; o.o. *II E 28* (*şad*); *T 41-2*; *Uyg.* VIII [gap] *Tay Bilge: Totokiğ yabğu: ata:di:* 'he nominated *Tay Bilge: Totok* as *yabğu:*' *Su. N 11-12*; a.o. *do. E 7* (*şad*): xiv in the long mid-xiv petition *USp.* 22 (better text in R. Arat, *Uygurca Yazılar Arasında*, İstanbul, 1937) line 12 (20) (in the reign of Kibek (?) *Xan*) *Yabğu: Beğ kalan kesip* 'when *Yabğu* (so spelt) *Beg* assessed the land tax': *Xak.* xi *yavğu: laqab man kāna ba'da'l-xāqān bi-daracatayn minā'l-sūqa* 'the title of a subject who is two ranks below the *xāqān*' *Kaş.* III 32 (followed by *Yavğu:* the name of a town near Barsğān, and a pass near it is called *Yavğu: Art*): *KB* (in a passage about the high ranks which people can receive) *kayu yavğu yuğruş bolur él beği* 'some become *yavğu*, or *yuğruş* ('vizier'), or *él beği* ('headman of a province' (?) 4069; a.o. 5523 (*böke*)).

yuvğa:, *yuvka:* Preliminary note. *Kaş.* distinguishes between these two words, placing the first under the cross-heading Ğ and the second

under the cross-heading **K**, but in other passages the second is spelt **yuvġa**.

yuvġa: n.o.a.b.; *al-da'i* means both 'bastard' and 'adopted son'; but the meanings of **yuvġad-**, **yuvġalan-** suggest that the first is intended here. **Xak. xi yuvġa**: (MS. *yufġa*): *al-da'i Kaş. III 32: KB hayusa baş egmez bodun yuvġası* 'base-born people, when they grow rich, cease to be respectful' 5523.

yuvka: 'slender, insubstantial', and the like; *al-daġiq* and *al-raġiq*, both used to translate this word, are practically syn., and hard to distinguish in some places. S.i.a.m.l.g., in SE Türkü **jupka**: SC Uzb. **yupka**: SW Az. **yuxa**; Osm. **yufka**; Tkm. **yuka**, elsewhere **yuka/yukka/yuġa/ġuka/ġuġa** and the like. Türkü viii **yuyka**: 'thin' *T 13 (uġuz)*; the word is quite clear on the stone, but **y** and **v** are much alike in Runic script and this is almost certainly a mason's error for **yuvka**: **Uyġ. viii ff.** Bud. (of a gift, deprecatingly) **az yuka** (?sic) 'scanty and meagre' *Hüen-tš. 2029*: Civ. **yuka** (?sic) **kadž** 'thin cinnamon bark' *H I 107*: **Xak. xi yuvka**: 'thin' (*al-daġiq*) of anything; in a prov. **yuvka: yapar taxbiz ruġaq** 'bakes thin loaves'; **yupka**: alternative form (*luġa*) for the -v-, the -p- replacing it as in Ar. *usruf/usrub*; *maştabal maştafa*; (Pe.) **pānid**, when arabicized, becomes **fānid Kaş. III 33**; o.o. of **yuvka**: (MS. *yufġa*): *II 350 (kalna:d-)*; *III 204, 12 (yuvkalan-)*; *302 (kalnu:-)*; o.o. of **yuvġa**: **yuvġa: yaġi**: 'the straggling (*al-nākib*) enemy' *II 6, 3; 294, 25 (yomġi)*; *III 80, 21 (suvla:-)*; **yuvka**: **bolup ka:l** 'stay in a state of madness' (*al-cumün*) 156, 13: (under the heading *fa'e'al*) **yuvġa: al-xubzu'l-muġaddan** 'puff pastry' *III 27*; o.o. *I 433 (katma:)*; *III 25 (yala:, spelt yuġa:)*; *35 (yala:ċi:)*; *34 (yarma:)*: *KB 4610 (siriġa:)*: **Ćaġ. xv ff.** **yupġa** (spelt) **nāzik wa raġiq** 'thin, slender' *San. 341r.* (quottn.); **yuka** shorter form of **yupġa nāzik**, and metaph. 'a kind of thin loaf' (*nān-tangri*) which they make very thin and bake on a girdle 344r. 1: **Kom. xiv** 'thin' **yoġa CCG**; *Gr.*: **Kip. xiii** *al-ruġaq yupka: (-b-) etmek Hou. 16, 2*; *al-şandalat yupka: (-b-) ċuz* that is 'thin satin' (*aqlas raġiq*) 19, 7; a.o. 27, 19; xv *xafif* 'light, insubstantial' (*yeñil*) **yuka Tuh. 14a. 7**: Osm. **xiv yuxa** 'thin' (cloud); in one text *TTS II 1073*.

D yapġuċ (?ġ-) N.I. fr. **yap-**; 'lid, cover', and the like; survives in NE Khak. **ĉapxıs**: NW Kk. **Japkiş**; Kaz. **yapkiş**; Nog. **yapkiş**. Cf. **kapak, kapġak**. **Xak. xi yapġuċ** (*yaptaċ*) in the printed text is an error) 'a small felt hood (*lubāda*) which shepherds wear in the rain'; **yapġuċ** 'a slender stick (*al-qađib*) used for driving donkeys, etc.' *Kaş. III 38* (the second meaning is hard to connect semantically): **Kom. xiv** 'cover, lid' **yapkiş CCI**; *Gr.*

D yapġut (?ġ-) Hap. leg.; Dev. N. fr. **yap-**; more or less syn. w. **2 yap, yapa:ku**: **Xak. xi yapġut** *al-ħaşıya wa'l-qarda* 'a stuffing or matted mass of hair or wool' *Kaş. III 38*.

D yapġa:k (?ġ-) Dev. N. (connoting repeated action) fr. **yap-**; prob. Hap. leg.; SW Osm. **yapak** 'wool in the fleece' is prob. a shorter form of **yapa:ku**; not a later form of this word. **Xak. xi yapġa:k** 'a kind of trap (or net, *al-fuxix*) for catching birds' *Kaş. III 42*.

D yavġa:n Dev. N./A. (connoting repeated action) fr. ***yav-**; survives in SW Az., Osm. **yavan** 'plain, dry (food) without fat or oil'. The meaning in Uyġ. is less obvious, it generally relates to mental processes and seems to mean 'coarse, unsympathetic', or the like. Uyġ. viii the phr. **irig yavġan** qualifying **köpül** or **köpüllüġ** occurs several times alternating w. **irig sarsıġ**, see **sarsıġ**, e.g. (the Buddha has made good and mild) **irig yavġan köpüllüġ yek iċekniġ köpüllin** 'the minds of the harsh and coarse-minded demons (Hend.)' *TT X 13-14*; o.o. *do. 269, 278; TM IV 254, 89-90; U III 17, 11-13 (taya:ġu:)*—**yavġan turma** 'offerings of plain food' *Suv. 26, 19 (1 turma:)*: **Xak. xi yavġan aş** 'food (*al-ta'am*) which contains no meat' (*lahm*) *Kaş. III 37*: **Ćaġ. xv ff.** **yavġan uvnlıġ ve yincelemniş** 'pounded and crushed' in the sense of *yavan yemiş Vel. 409* (quottn.); **yavġan** (spelt) *ma'kul-i-xalış bi'ādām* 'simple food without seasonings' *San. 340r. 24* (same quottn.)

Dis. V. YBĠ-

D yuvġa:d- Hap. leg.; Intrans. Den. V. fr. **yuvġa**; MS. *yufġad-*. **Xak. xi oġlan yuvġattu**: 'the boy was shameless and ill-mannered' (*macuna . . . wa'aruma*); originally **yuvġa:dti**: but assimilated *Kaş. II 354* (**yuvġatur**-, **yuvġatma:k**).

Tris. YBĠ

D yapa:ku: (ġ-) morphologically obscure (-ku: is not a recognized Suffix) but obviously connected w. **yap-** and **2 yap**, w. which it is more or less syn., and perhaps a Dev. N. fr. ***yapa-** a Den. V. fr. the latter. It seems originally to have meant 'matted hair, or wool' (cf. **yapġut**) and hence 'an animal whose hair has grown long and matted' and, more specifically, 'a colt', and 'a man whose hair is long and matted', hence perhaps its use as a tribal name. It became a First Period l-w. in Mong. as *da'aġa(n)* 'two-year-old colt' (*Haenisch 30; daġa* in *Kow. 1570, Halted 445*); the connection w. Mong. *daġaki* 'a tangle or mass of hair' (*Halted 445*; w. Den. V. listed there and in *Kow. 1581*) is obscure. It survives as **yapaġi** in SW Az. 'the spring shearing of hair or wool'; Osm. (also **yapak**) 'wool in the fleece'; and as **yapaġi** in SW Tkm.; **yabaġa/yabaġı/ĉabaġı/jabaġi**, etc. in most NE, NC, NW languages, for 'colt', the ages (from 'newly born' to 'two-year-old') varying fr. language to language, see *Şcherbak*, p. 92. **Xak. xi Yapa:ku**: 'a tribe (*ci*) of the Turks'; **yapa:ku**: 'a thick mass (*al-qarda*) of wool or hair on the head'; (and) when it has become matted (*ittabada*) one says **yapa:ku boldir**; **Yapa:ku suvi**: the name of a river which

flows to (*alā*) Özcend and Farğāna from the mountains of Kāşgar *Kaş. III* 36 (the Yapa:ku: (hitherto transcribed *Yaba:ku:*) tribe, and words in its dialect, are mentioned elsewhere in *Kaş.*): Çağ. xv ff. *yapağ/yapak* ('with -p-') *kura-i asb şir-xwāra* 'an unweaned colt' *San. 325v. 22*; *Xwar. xiv yapağ koy* 'a sheep with a thick fleece' *Qutb 63 (-b-)*; *Kip. XIII al-cazza mina'l-şif* 'a shearing of wool' *Yapa:ğu: (MS. in error baya:ğu:)* *Hou. 15, 5*; *xv uabar* 'soft hair' (of the camel, etc.) *yapak (-b-)* *Tuh. 38b. 2*—*hawliyu'l-xayl* 'a one-year-old colt' *yapağlı (sic, -b-)* *do. 13a. 1*; *Osm. XVIII yapağ/yapak . . .* and, in *Rūmi, paşm-i narm* 'soft wool', in *Ar. şif San. 325v. 22*.

D yapiğliğ (?d-) P.N./A. fr. *yapığ*; s.i.s.m.l. in various forms and meanings. *Xak. XI yapiğliğ kapuğ* 'a bolted (*muğlak*) door' *Kaş. III* 49; *Kom. xiv* 'fitted with a cover' *yabovlt CCG*; *Gr.*

D yapa:kulak in *Kaş.* this word in both meanings is described as peculiar to the Yapa:ku: and Yeme:k dialects, which makes it fairly certain that it is a Dev. N./A. fr. a Den. V. fr. *Yapa:ku:* as a tribal name, meaning lit. (a disease or bird) 'peculiar to the Yapa:ku: country'. This would explain why it has two quite different meanings, the first *Hap. leg.*, the second not a generic term for 'owl', which is *üğli*, q.v., but the name of some particular kind of owl, not always the same. In the first entry of the *yā* carries a *çamma*, but this is an obvious error since with this spelling it should have followed the second. Survives meaning 'owl', of no specified kind except where stated, in *NE Bar. yapkulak R III* 267; *Koib. yaba:kulak do. 273*; *Tob. yabalak 277*; *SE Tar., 'Türki yapalak* 'short-eared owl, *Otus brachyotus*' *Shaw 215, etc.*; *NW Kk., Nog. Japalak*; *Kaz., Krim., Kumyk yabalak* 'great owl, *Bubo maximus*'; *SW Az. yapağ*; *Osm. yapalak* 'great owl'. *Yapa:ku: Yeme:k XI yapa:kulak al-ri'da mina'l-humma* 'feverish shivering, ague'; *yapa:kulak al-hāma mina'l-tayr* 'owl' *Kaş. III* 56; *Çağ. xv ff. yapalak* ('with -p-') 'a yellow bird with large eyes'; the author of the *Burhān-i Qāfi* says that in *Pe.* it is called *cağna*, arabicized as *cağnaq* (same meaning) *San. 325v. 25* (prob. 'great owl'); *Kom. xiv* 'screech-owl' *yabalak CCI*; *Gr.: Kip. XIII al-būm* 'the great owl' *yabala:k Hou. 10, 8*; *xiv* (under 'birds') *al-maşşāsa wa'l-* (VU) *warāş* 'screech-owl' ditto (vocalized *yihlak*) *Bul. 12, 2*—*yabalak 'uryān* (this word, der. fr. *'ariya*, means 'naked'; if it could be taken as a non-Classical der. f. fr. *'arā* ('ariva') to shiver', it might be linked to *Kaş.*'s first meaning; but it is likelier to be a quite different word or corrupt) *Id. 91*; *xv maşşāsa yablak Tuh. 38b. 7*; *Osm. xvi Pe. cuğd* 'owl' translated *bay kuş*, also called *üğü* and *yapalak*; in one dict. *TTS IV* 839.

Tris. V. YBG-

D [y]uvğala:- See *yağıd*.

D yuvğalan- *Hap. leg.*; *Refl. Den. V. fr. yuvğa:*. *Xak. XI oğlan yuvğalandi:* 'the boy was ill-natured' (*'aruma*) *Kaş. III* 203 (*yuvğalanu:r, yuvğalanma:k*).

D yuvkalan- *Refl. Den. V. fr. yuvka:*; n.o.a.b. *Xak. XI ol mapa: yuvkalandi: tamallaqa li wa xaða'a* 'he flattered and tried to soften me' *Kaş. III* 203 (*yuvkalanu:r, yuvkalanma:k*); in *III* 204, 7 *er yuvkalandi:* 'the man flattered' is given as an example of a *Refl. Den. V. der. fr.* a quadriliteral letter word (*al-rubā'i*) in which the fourth letter (the *alif* of *yuvka:*) is elided before attaching the *Suff.* (in all cases the *MS.* has -f- for -v-).

D yavğanlan- *Hap. leg.*; *Refl. Den. V. fr. yavğa:n*. *Xak. XI er aşığ yavğanlandi:* 'the man reckoned that the food contained no meat (*bi-ğayr lahm*) and felt starved (*şāra qatın*) after eating it' *Kaş. III* 116 (*yavğanlanu:r, yavğanlanma:k*).

Dis. YBG

D yiviğ *Dev. N. (Conc. N.) fr. *yiv-*; 'equipment' and the like; generally used in association w. *yivit-*. *Pec. to Uyğ. VIII ff. Bud.* and discussed at length in *TT V*, p. 34, note B 103, where it is tentatively (but wrongly) transcribed *yivek*, and rightly identified as a translation of Sanskrit *sambhāra*, 'supplies' for the body or soul, food, wisdom, etc.' *Uyğ. VIII ff. Bud. (faith) atliğ yolluğ kilmakniğ yiviği tétir* 'is called the instrument for making (a man) famous and having the (right) way' *TT V* 26, 103; *yiviğın tiziğın kemişip* 'throwing away their equipment and (breaking) their ranks' *Suv. 642, 3-4*; o.o. *do. 354, 1-3* (*buyanlığ*); 429, 6-7 (*yivit-*) etc.: *Civ. TT VII* 38 is a fragment of a text listing the inauspicious days for various activities; (after a list of days) *bular yüviğ (?sic) kelmış yavız künlér ol ton biçsar ol ton birlén ök ađalar* 'these are the inauspicious days for the coming of equipment(?); if one cuts out a garment, there are dangers with the garment' lines 8-11; the next section deals with days for *titiğ kilğú* 'making mud' (for building houses?).

PU?D yübük *Hap. leg.*; spelt *yüb'ük*, or possibly *yüb'nük*; perhaps a *Pass. Dev. N./A.*; a meaning like 'moist' or 'well-cultivated' seems to be required. Cf. *yebe*. *Uyğ. VIII ff. Man.-A* (just as fire ignites dry wood, and fish swim in water, and) *kaltı uruğ evin yübük yérde örerçe* 'as grain and seed spring up in moist (or well-cultivated?) ground' *M I* 17, 14-16.

D yipke: *Hap. leg.*; *Dim. f. in -ke:* (noted only in this word and *şipirke:*) fr. *yıp*. *Uyğ. VIII ff. Bud. Sanskrit tantu* 'thread' *şipirke:leri yipke:leri TT VIII F. 14.*

PU yipğil (*Hap. leg.*)/*yipğin* originally prob. 'violet-coloured' or 'purple', but sometimes used to translate Chinese *hung* 'red' (*Giles*

the hairs removed from her face' (*nammaşat* . . . *şar' uachihâ*) *Kaş. II* 355 (*yiplatma:k*).

D *yublun-* Hap. leg.; Refl. f. of *yubal-*; the meaning must be something like 'to be neglected, uncultivated'; v. G.'s translation is based on a false etymology fr. a Mong. l.-w., cf. *yuvul-*. Uyğ. VIII ff. Bud. (now that my master is dead) *yublunmaklıg köpülümün urğu yér bulmazmen* 'I can find no place in which to put my neglected mind' *Hüen-ts.* 1968-9.

D *yuvlun-* Refl. f. of *yuvul-*; pec. to *Xak. Xak. XI yuvlundi*; ne:ɣ 'the thing rolled' (*tadahraca*) *Kaş. III* 111 (*yuvlunu:r, yuvlunma:k*); (in a grammatical para.; when a Dis. V. is Trans. and a *lām* is added to it it becomes Pass., and if a *nün* is added to that it becomes Intrans. . . . e.g.) one says *er tobık yuvdı*: 'the man rolled (*dahraca*) the ball'; then one says *tobık yuvıldı*: 'the ball was rolled (*dahraca*) by someone' or 'rolled' (*tadahraca*); then a *nün* is added and one says *yuvlundi*: 'it rolled of its own accord' (*tadahraca bi-tab'ihî*) *III* 112, 9 ff.: *KB neteg kim orunsuz tobık yuvlunur* 'just as a ball with no fixed position rolls about' 662.

D *yıplaş-* Hap. leg.; Recip. f. of *yıpla-*. *Xak. XI ura:ğutlar yüzin yıplaşdı*: 'the women removed the hair (*nammaşat*) from one another's faces' *Kaş. III* 104 (*yıplaşu:r, yıplaşma:k*).

D *yuvluş-* Hap. leg.; Co-op. f. of *yuvul-*. *Xak. XI korumlar* (MS. *korımla:r*) *kamuğ yuvluşdı*: 'the boulders (*al-canâdil*, etc.) all rolled together' (*tadahracat*) *Kaş. III* 105 (*yuvluşu:r, yuvluşma:k*).

Tris. YBL

S *yapalak* See *yapa:kulak*.

DF *yavalk* A.N. fr. 3 *yava*; 'carelessness, folly', and the like. Pec. to *KB. Xak. XI KB* 708 (*suk-*).

Tris. V. YBL-

VUD *yobıla-*: Den. V. fr. an extended form of *yo:b* (*ya:b*); consistently described as *Oğuz/Kıp.*, but the verse illustrating it is part of a poem relating to the *Tanıt*, which is elsewhere quoted to illustrate *Xak.* words. N.o.a.b. *Oğuz/Kıp. XI ol anı yobıla:dı*: 'he deceived him' (*xada'ahu*); the word is *Oğuz/Kıp.* and other *Turks* seldom use it; they call 'deceit' *yab yob* and do not form a V. from it *Kaş. III* 327 (verse; *yobıla:r, yobıla:ma:k*); o.o. *II* 315 (*yubat-*); *III* 142 (*ya:b yo:b*).

D *yavaltur-* Caus. f. of *yaval-*; 'to tame, pacify, subdue', and the like; syn. w. *yavaş kil-*, see *yavaş*. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. (the all-wise Buddha *Atavaka*) *yeğiğ utup yęgedip yavlak köpülin yavalturğalı uğay* 'will surely be able to conquer and get the better of the demon

and subdue his evil mind' *TT X* 80-1; *yağışın yavlakın kentü yavalturğay biz* 'we ourselves will subdue his enemies and wicked men' *Sw.* 409, 12-13; o.o. *do.* 506, 16; *Hüen-ts.*, *Briefe*, p. 38, note 2064, 8.

Dis. YBN

VUD *yapağ* (?*yapıg*) Hap. leg.; Dev. N. fr. *yap-*, perhaps in the sense of something that closes in or adheres. *Xak. XI yapağ yér: al- 'änik mina'l-ard* 'a sand dune'; that is sand in which animals' feet sink (*yağış*) and it is difficult (*yata'addar*) to pull them out again *Kaş. III* 372.

yipin/yipün See *yipgil/yipgin*.

Dis. V. YBN-

D *yapın-* Refl. f. of *yap-*; s.i.m.m.l. with the same wide range of phonetic changes and meanings as *yap-*. Uyğ. VIII ff. Bud. *ayaların yapınıp* 'placing the palms of their hands together' *U IV* 8, 36-7 (also *I* 41, 21 ff.); o.o. *do.* 22, 299; *TT X* 440: *Xak. XI er kalkan yapındı*: 'the man covered himself (*tasattara*) with a shield'; and one says *ol kapuğ yapındı*: *infarada wa bāşara şafqa'l-bāb* 'he went apart and proceeded to slam the door (behind him)' *Kaş. III* 82 (*yapını:r, yapınma:k*): *Çağ. xv ff. yapın-* (spelt *mutalabbis şudan wa bar xwud pūşidin* 'to dress, clothe oneself' *San.* 325r. 22 (quotns.)); *Kıp. XIII iltāşaaqa* 'to adhere, cohere' *ya:pın-* (-b-) *Hou.* 37, 8: *xv tağatā'a* 'to hide oneself' *yapın-* (-b-) (*ǰörtün-*) *Tuh.* 9a. 5: *Osm. xiv ff. yapın-* (1) *xiv* 'to cover oneself with a shield'; (2) *xv, xvi* 'to be shut' *TTS II* 996; *III* 766; *IV* 841.

D *yuban-* (*yuba:n-*) Refl. f. of *yuba-*; n.o.a.b.; the *Kom.* word seems to belong here, but its semantic connection is w. *ya:b yo:b*. *Xak. XI er ıştın yubandı*: 'the man neglected (*ağfala*) the matter' *Kaş. III* 83 (*yuba:nu:r* (*sic*), *yubanma:k*); *Xwar. xiv yuban-* 'to be careless, negligent' *Qutb* 84; *MN* 74: *Kom. xiv yubangan söz* 'falsehood, subterfuge' *CCG*; *Gr.*

Dis. YBR

yıpa:r the relationship between this word and *kin*, q.v., is obscure; *kin* has always meant 'musk', the secretion of the musk-deer and the musk-rat; *yıpa:r* seems originally to have meant more generally 'scent, fragrance', both of musk and of other things like flowers, esp. in the *Hend.*-*yırd* *yıpa:r*, but became specialized for 'musk' at an early date. It was a Second Period l.-w. in *Mong.* as *ci'ar/cihar/ciğar* for 'musk deer' (*Studies*, p. 232), but more usually 'musk' (*Kow.* 2833, *Haltod* 569), and s.i.m.m.l.g. w. a wide range of initials *y-/ci-/ç/-t/-j/-*; see *Doerfer II* 411. *Türkü VIII* (in the damaged account of the *xağan's* funeral; the Chinese emperor) *yoğ yıpa:ğ kellü:rüp tike: bértli: II S* 11; meaning obscure, perhaps 'brought perfumes and had the funeral feast set up', but this is awkward and *yoğ* may

be the *Acc.* of a Chinese l.-w. in *Hend. w. yiparî:ğ*: Uyğ. VIII ff. *Man. MII 8*, 14-15 (ii) (kin): *Bud. yid yipar* 'fragrance', the object of perception by the nose *TT VI 168 ff.*; *edgü yid yiparlar türütüp* 'rubbing good perfumes (on his body)' *U I 29*, 13; o.o. *Hüen-ts.* 145 (köti-); *Suv.* 475, 22 (kin): *Civ.* (your name and fame have been spread abroad) *yid yipar teg* 'like musk' *TT I 146*; a.o. *do.* 193 (bu:-); *yipar 'musk'* is included with other ingredients to be mixed with wine and drunk *H I 67* (mis-spelt *ıpar?*), 94; and in a mixture with sesame oil for external application *do.* 161: *Xak. XI yipar (bi-bâ' şulba* 'with -p-') *al-misk 'musk' Kaş. III 28*; *I 327 (1 kiz)*, 340 (kin), and several o.o. translated *al-misk* or *râyihatu'l-misk* 'the scent of musk': *KB yağız yér yipar taldı* 'the sweet scent (of flowers) has filled the brown earth' 64; in 311-12 *yipar 'musk'* and *billig 'knowledge'* are compared because both are perceptible even when hidden: *xiv Muh. al-misk yipar Mel. 38*, 16; *yipar Rif. 126*, 162: *Çağ. xv ff. ipar* (spelt) *misk wa 'üd wa 'ambar wa har çiz-i xuyş-büyü* 'musk, aloe wood, ambergris, and everything sweet-scented' *San. 93r. 8*; *yipar misk nafa* 'a musk sac' 347v. 29: *Xwar. xiv yipar/kin yipar 'musk' Quth 91*; *Nahc. 62*, 7: *Kom. xiv 'musk' ipar CCI*; *Gr.: Kip. XIII al-misk yipar (sic) Hou. 18*, 10: *xiv ipar ditto Id. 7*, 63 (toz-); ditto *Bul. 5*, 5: *xv ditto Tuh. 35a. 6*: *Osm. xiv-xvi ipar 'musk'* in one *xv* text, and *ıpar yavşanı* 'wormwood, *Artemisia*' in one *xvi* one *TTS I 351*; *IV 393*.

D yaprı: abbreviated *Dev. N. fr. yapur-*; n.o.a.b. *Xak. XI yaprı: yér al-arđu'l-malsâ'u'l-arıda* 'wide, level ground'; *yaprı: kula:k al-uđmu'l-ağđaf* 'a pendulous ear' *Kaş. III 31*.

Dis. V. YBR-

D yapur- morphologically *Caus. f. of yap-*, but with no perceptible *Caus.* meaning, and in its first sense hard to connect semantically; pec. to *Kaş. Xak. XI ol yérıg yapurdi:* 'he smoothed and levelled (*mallasâ* . . . *wa mala-qahâ*) the ground'; and one says *er sô:züg yapurdi:* 'the man concealed the statement and kept it secret' (*axfâ* . . . *wa katamahü*) *Kaş. III 67* (*yapurur, yapurma:k*); *bu er ol ışın yapurğın* 'this man always keeps his affairs secret and conceals them' (*yaktum* . . . *wa yaduss*); also used for hiding (*fi ixfâ*) anything *III 53*.

D yavru:- apparently *Den. V. fr. *yavar*, *Aor.* Participle of **yav-*; n.o.a.b. *Xak. XI er yavru:di: sâ'at hâlu'l-racul wa da'ufa mina'l-faqr awi'l-illa* 'the man's condition deteriorated and he became weak owing to destitution or illness' *Kaş. III 304* (*yavru:r, yavru:ma:k*); *xiv Muh. (?) da'ufa yavru:- (-f-) Rif. III (Mel. 28, 5 arukla:-)*.

D yapurt- *Hap. leg.*; *Caus. f. of yapur-*. *Xak. XI ol sô:züg yapurtti:* 'he ordered that the matter and statement should be kept secret' (*bi-ixfâ*); and one says *ol yérıg yapurtti:* 'he

urged someone to smooth (*man mallasâ*) the ground'; also used of anything disordered (or dishevelled, *şa'a'a*) when some parts of it are gathered together (*dumma*) with others *Kaş. III 436* (*yapurtur, yapurtma:k*).

D yaprit- (*yapru:d-*) *Hap. leg.*; *Den. V. in -d-* (*Trans.*) *fr. yaprı: q.v.*; 'to flatten'. *Kaş.* made two mistakes in this entry; as in the case of *kuta:d-*, q.v., he failed to recognize that the *Aor.* and *Infin.* should be shown as *yaprı:du:r, yaprıdma:k*, and he translated it 'to prick', whereas anyone familiar with horses knows that a horse that is going to kick does not prick its ears but flattens them backwards. *Xak. XI at kula:kin yaprıttı:* 'the horse pricked (*aşarra*) its ears', that is when it intends to kick (*yarmah*) something, or is wary (*yahdar*) of something *Kaş. II 352* (*yapritur, yapritma:k*).

D yaprit- *Caus. f. of yavru:-*; 'to weaken'. N.o.a.b., but fairly common in *KB. Türkü VIII süsün anta: sanđım yavrıttım* 'I routed his army there and weakened it' *II E 31*: *Xak. XI ol anı: yavrittı: xawwarahu wa da''afahu* 'he weakened him (*Hend.*)' *Kaş. II 352* (*yavritur, yavritma:k*); *alp erig yavritma:* 'do not injure or weaken (*lâ tusi' wa lâ tada''ıf*) the warrior' *I 139*, 6: *KB* (wise men) *etöz yavritur* 'keep their bodies under' (take pleasure in wisdom and fatten (*semrit-*) their souls) 990; o.o. 3549 (in antithesis to *semrit-*), 4076 (ignorant men weaken the people), 4302, 4616 (illness weakens a man): *Kip. xiv yavrut-* 'to overstrain' (a horse) *CCG; Gr. 119* (quotn.).

D yaprul- *Hap. leg.*; *Pass. f. of yapur-*, but with semantic changes. *Xak. XI bîr: neş birke: yapru:di:* 'one thing stuck closely (*iltabada*) to another'; hence one says *to:n yapru:di: iltabada 'aqrul-ıaub hattâ carana* 'the constituent parts of the garment stuck together (i.e. shrank?) so that it became unwearable' *Kaş. III 107* (*yapru:ur, yapru:ma:k*).

D yapruş- *Hap. leg.*; *Co-op. f. of yapur-*. *Xak. XI ol anar yér yapruşdi:* 'he helped him to smooth and level (*fi tamlis* . . . *wa taswiyatihâ*) the ground' *Kaş. III 101* (*yapruşur, yapruşma:k*).

Tris. YBR

D yapurğak *Dev. N.* (connoting repeated action) *fr. yapur-*; 'a leaf' of a tree or plant, hence metaph. of a book. S.i.a.m.l.g., usually as *yaprak* (c-, ç-) and the like, but *NE Alt. yalbrak*; *NC Kır. jalbrak*; there is an alternative word in *SE Türkü yapurma:k/ yopurma:k*. Uyğ. VIII ff. *Man.-A ol ı yap(u)rgâki (sic)* 'the leaves of that bush' *Man.-uig. Frag. 400*, 7: *Bud.* (writing a spell on birch-bark) *yapırğakta 'on palm-leaf' (paper, etc.) U II 70*, 4 (2); o.o. *Suv. 529*, 8 (*ulun*); *Tiş. 49b. 4-5* (*yavışgu:*): *Civ. H II 22*, 23: *Xak. XI yapurğak waraqu'l-şacar* 'the leaf of a tree'; and the leaves (*awrâğ*) of a book are

1179; **yavlak** yağı 2692, 3591; o.o. 1534-7, 4651, etc.: XIII(?) *KBPP bu kitâb yavlak 'aziz turur* 'this book is very precious' 2, 8-9; *Tef. yavlak* is used both to qualify N.s, 'violent' (rain), 'strong' (magic), and to qualify Adjs., 'extremely' (great, good, etc.), and V.s, **yavlak kork-** 'to be very much afraid' 131: XIV *Rbğ. yavlak* 'extremely' qualifies Adjs. and V.s *R III* 297: **Çağ.** xv ff. **yavlak** (spelt) 'a place in which there are many enemies', i.e. *düşmanistân*; *Farrâğî* translated it '*acab wa bi-ğāyat* 'extraordinary, unlimited' *San.* 340r. 26; it is also quoted in 317v. 4 as a word carrying the suffix **-lak** (this theory, and the mistranslation, are based on the delusion that it was derived fr. *yaw*, a **Çağ.** Sec. f. of **yağr**: 'enemy'): *Oğuz/Kip.* xi **yavlak**: *al-radi* 'bad, wicked' of anything *Kaş.* III 43: *Xwar.* XIII **yavlak/yawla** 'extremely' *Ali* 12, 54: XIV **yavlak** 'extremely' qualifies Adjs. and V.s *Quib* 75; *Nahc.* 106, 13: *Kip.* XIV **yavlak** (some MSS. *yowlak*) *cidda(n)* 'extremely'; they say **yavlak körkü:** **dür** 'he is extremely handsome' *Id.* 99 (and see **oğlak**); (among the names of God) *al-'azim* 'Mighty' **yavlak Bul.** 2, 9; *cidda(n) yavlak* (vocalized *yulak*) *do.* 16, 3; (xv see **ağlak**): *Osm.* XIV to XVI **yavlak** 'extremely' is common till xv and occurs twice in XVI *TTS I* 797; *II* 1015; *III* 982; *IV* 857.

Dis. V. YBL-

y.v.1- Preliminary note. *The vocalization of V.s of this form in the MS. of Kaş. is chaotic, but semantic considerations seem to require that they should be arranged as below.*

D yaval- Pass. f. of ***yava:-** (cf. *yavaş*); 'to be tamed, calmed, quietened', and the like. N.o.a.b. See **yavaltur-**. *Uyg.* VIII ff. *Bud.* Sanskrit [rap] *ācarya ya:va:lm̐ṣla:rn̐ṣ* **ba:rx̐s̐i** 'the teacher of those who have been calmed(?)' *TT VIII F.4*; **sıdacı siz karnın yavalmış yatlarığ** translates a Chinese phr. meaning 'you destroy the strangers (i.e. non-Buddhists) who wear a metal protection over their stomachs'; the two are hard to reconcile unless the *Uyg.* translator took the phr. to mean 'you destroy the strangers who have been subdued by their stomachs' (i.e. bodily desires) *Hüen-ts.* 2063-4: **Xak.** xi (after **yığıl-** and before **yuvul-**) **oğlan yavaldı:** (MS. *yovuldı:*?) *sukkina'l-şabi min da'aratihî* 'the boy was quietened down from his naughtiness' *Kaş.* III 80 (**yavalur**; **yavalmak**; MS. *yovlu:r*, *y.vılma:k*); **yağı: andın yavaldı:mat** (MS. *yav.lı:mat*) *sakuna ğayzu'l-'adū minhu* 'as a result the fury of the enemy became quiet' *I* 397, 7; **katığ yağı: yavalsun** (MS. *yavılsu:n*) *hatü yalina'l-'adıwu'l-şadid* 'so that the violent enemy may be tamed' *I* 441, 11: (**Çağ.** xv ff. **yuvul-** (spelt) *şata şudan* 'to become weak' *San.* 347v. 7, perhaps a Sec. f. of this V.).

D yapıl- Pass. f. of **yap-**; s.i.s.m.l. w. the same phonetic changes and range of meanings as **yap-**. **Xak.** xi **kapuğ yapıldı:** (sic) 'the door was slammed' (*inşafaqa*), also used of

anything when it has been closed (or stopped up, *insadda*) *Kaş.* III 76 (**yaplu:r** (?sic), **yapulma:k**): *KB* (how can I serve your master?) **yapılmış turur kor mağa bu kapuğ** 'this door is closed to me' 4003: **Çağ.** xv ff. **yapıl-** (spelt) *püşida şudan* 'to be covered, concealed' *San.* 325r. 16 (quotns.): *Osm.* XIV ff. **yapıl-** (of a door) 'to be shut'; common to XVI, sporadic later; XVI (of hair) 'to be matted', in one text *TTS I* 781; *II* 996; *III* 766; *IV* 840; XVII **yapıl-** . . . and, in *Rümi*, *saxta şudan* 'to be made' *San.* 325r. 16.

VUD yivil- Pass. f. of ***yiv-**; the main entry follows **yuvul-**, so that **-il-** might be expected, and the meanings fit w. those of **yivit-**, **yiviğ**, but the vocalization in the MS. is chaotic. **Xak.** xi **sü: yivildi:** (MS. *yifildi:*) *tadarakal'-cay* 'the army was equipped, or fitted out'; and one says **begni: yivildi:** (MS. *yavuldı:*) *balaga'l-mizir wahwa şarābu'l-burr wa'l-ğura* 'the beer, which is a beverage made of wheat and millet, matured'; and one says **bilig yivildi:** (MS. *yifildi:*) *tadarakal'-aql* 'the intellect was trained(?)'; also used of anything of which the season of maturity has been reached and achieved its summit (?); *balaga awānuhu wa'ltaħaqa bi'l-awwal* *Kaş.* III 81 (**yivillür**; **yivilmek** (MS. *yev.lür*; *y.v.lme:k*); **emdi: yigil yivilsün:** (MS. *y.v.lsu:n*) *fa'l-ān yacib 'alā'l-şubbān an yatakattabū wa yatacamma'ū* 'now the young men must join the ranks and assemble' *III* 356, 4: (**Kip.** XIV **VU yiwil-** *imtadda wa şala namuwwa(n)* 'to become longer, to grow in stature', *Id.* 99, can hardly be connected).

D yubal- (**yuba:l-**) Pass. f. of **yuba:-**; n.o.a.b. (*Türkü* VIII see **yuvul-**): **Xak.** xi **iş yubaldı:** 'the matter was neglected and not followed up' (*uğfala* (MS. *ağfala*) . . . *wa lam yubram*) *Kaş.* III 76 (**yuba:lu:r** (sic), **yubalmak**).

D yuvul- Pass. f. of **yuv-**; n.o.a.b. *Türkü* VIII the word read **yobalu:** in *T* 26 and translated 'with difficulty' owing to a supposed connection w. the Mong. l.-w. *yoba:-* should be read **yuvulu:**; see **én-**: **Xak.** xi **tobik yuvuldı:** 'the ball (etc.) was rolled' (*tadahracat*); in a verse **Kolpak udu: yuvulma:** 'do not roll along behind Kolpak' (*lā tatadahrac fi itrihi*) *Kaş.* III 81 (**yuvlu:r**, **yuvulma:k**); o.o. *I* 397, 6 and (grammatically) *III* 112, 12; 113, 7: **KB yuvuldı yaşı** 'his tears rolled down' 6213: (**Çağ.** xv ff. see **yaval-**).

D yıpla- Den. V. fr. **yıp**; in *Kaş.*'s meanings Hap. leg., but s.i.s.m.l. in such meanings as SW *Osm.* **ıple-** 'to bind with rope'. **Xak.** xi **ura:ğut yüzün yıpladı:** 'the woman removed the hairs from her face' (*nammaşat . . . wachahā*) (**yıpla:r**, **yıplama:k**); (**yıpla-** follows here); **er yıpladı:** 'the man performed on the (tight) rope' (*la'iba . . . 'alā'l-ħabl*) *Kaş.* III 307 (**yıplar**, **yıplama:k**).

D yıplat- Hap. leg.; Caus. f. of **yıpla-**. **Xak.** xi **ura:ğut yüzün yıplattı:** 'the woman had

called yapurğak *Kaş. III 51: XIII(?) Tef. yapurğak/yaparak* 'leaf' 131 (-b-), 141-2: xiv *Muh. al-waraq yaprak* (-b-) *Mel. 78, 7; yapurğak* (-b-) *Rif. 182: Çağ. xv ff. (yapurğan yaprak Vel. 410 (quotn.)); yapağ/yaprak/yapurğaq/yapurğak* (all spelt) *barg* 'leaf'; also called *yafağ/yaftrak San. 326r. 2* (same quotn. as in *Vel.*), pointing out that the word is mis-spelt in *Vel.*; reverse entry 333v. 9: *Xwar. xiv yapurğak/yaparak* 'leaf' *Quth 63* (-b-); *MN 87; Nahc. 319, 13; Kom. xiv 'leaf' yabuldrak* (sic) *CCI; Gr.: Kip. XIII* (under 'trees') *al-waraq (VU) yapıldurak* (-b-, unvocalized); *Tkm. yaprak Hou. 7, 9: xiv yaprak* (-b-) ditto *İd. 90; waraqul-şacar (VU) yapıldurak* (-b-, bā unvocalized); *waraq wāhida* 'one leaf' *yaprak* (-b-) *Bul. 3, 11: xv awraqul-şacar yaprak* (-b-) *Kav. 59, 6; Tuh. 38a. 10; xūş* 'palm-leaves' *yaprak* (-b-) *do. 13b. 1.*

D yapurğaklıg P.N./A. fr. yapurğak; 'leafy'. S.i.s.m.l. w. the same phonetic changes. *Uyg. VIII ff. Bud. bir miğ yapurğaklıg İnxwa* 'a lotus with a thousand leaves' *TT V 6, 18.*

D yiparlıg P.N./A. fr. yipar; properly 'scented, fragrant', but sometimes 'musk-scented'. *Uyg. VIII ff. Man. (the Dawn, God), yidliğ yiparlıg* 'fragrant (Hend.)' (and bright) *M II 9, 7; 10, 9; a.o. Wind. 29-30 (kül-); yiparlıg* 'a fragrant' (orchard) *M III 25, 11-12* (ii); *Bud. yiparlıg tütsüg* 'fragrant incense' *USp. 101, 10-11; o.o. TT V 8, 72-9* (tütsüg); *Xak. XI yiparlıg kösürgü*: 'a leather bag containing musk' (*dū misk*) *Kaş. III 48* (prov.); a.o. *III 50, 23.*

Dis. V. YBS-

D yapsa:- (?d-) *Desid. f. of yap-*; pec. to *Kaş.*; the entry follows that of *yē:se-*, q.v., and the first illustrative sentence is almost the same as that for that V.; in the Ar. translation the V. was originally omitted and when it was inserted the word appropriate for *yē:se-* was inadvertently supplied. *Xak. XI er' etmek* *yapsa:dr*: *tamanna'l-racul an ya'kuli* (substitute *yalşaqi*) *l-xubz* 'the man wished to put the bread in the oven' (not 'to eat'); also used for wishing to shut (*an yarudd*) a door; and one says *er tu:zak yapsa:dr*: 'the man wished to close (*an yulgī*) the trap on the birds to catch them' *Kaş. III 304* (*yapsa:r, yapsama:k*); (the cold weather came and) *karlap ajun yapsa:dr*: 'snowed until it almost covered (*yufbiq*) the world' *I 463, 11; başliğ közüg yapsama:dr*: 'do not try to close the wounded eye' *II 172, 12.*

VUD yovsa:- Hap. leg.; *Desid. f. of 3 yov-*. *Xak. XI ol mağa: tavar yovsa:dr*: 'he wished to share (*yucūşiyani*) the property with me' *Kaş. III 306* (*yovsa:r, yovsa:ma:k*).

D yuvsā- Hap. leg.; *Desid. f. of yuv-*. *Xak. XI ol tobik yuvsā:dr*: 'he wished to roll (*an yudahric*) the ball' (etc.) *Kaş. III 306* (*yuvsa:r, yuvsama:k*; MS. in error *yuvsa:-*).

Dis. YBŞ

D yavaş (yava:ş) Dev. N./A. fr. *yava:-; 'gentle, mild, peaceable', and the like; more or less syn. w. *amul* and often used in *İlend.* w. it in the early period. S.i.a.m.l.g., much distorted in NE, e.g. *Tuv. çaş: yavaş* in SE *Türki, SW Az., Osm.: NC Kır. Joş; Kzx. Juwas: SC Uzb. yuvoş: NW yuvaş, cuwas,* etc.: *SW Tkm. yuvaş. Türkü VIII ff.* (the name read *Yabaş (Yavaş) Totok* in *Tim. IV 3-4* (*ETY II 96*) is more likely to be *Ay baş Totok*); *Man. M III 20, 6* (i) (*amul*): *Uyg. VIII ff. Man.-A M III 31, 4* (iii) (*amul*): *Man. yavaşım birle yakışipan* 'being united with my gentle one' *M II 8, 16-17* (ii); a.o. *TT II 17, 57-8* (*amul*): *Bud. (the . . . Buddha) tüziin yavaş kilu yarlıkadı* 'has deigned to make good and peaceable' (the minds of the wicked demons) *TT X 15; o.o. do. 517; TT IV 10, 15-16* (tüziin); *U V 34, 60* etc.; *Xak. XI yavaş kişi*: 'a man who is mild, tractable, and peaceable' (*al-layyimil-cāmbul-halim*); and any animal when it is 'docile' (*mungād*) is called *yavaş Kaş. III 10* (verse); (a girl with a dowry) *küdegi: yavaş bulur*: 'finds a bridegroom who is gentle and docile' (*waqūr mungād lihā*) *III 12, 1: KB* (he must make the wicked fear him and) *yavaşlarka edgi kerek sevseler* 'must be good to the peaceable so that they may love him' 2299; a.o. 6453 (*sağgağ*): *xiv Rög. R III 1568* (tölek): *xiv Muh. tayyibul-liqā wa'l-ṭab* 'pleasant to meet, good-natured' *yavaş: Mel. 51, 14; Rif. 147: Çağ. xv ff. yavaş barr wa bārr wa halim* 'good, kindly, peaceable' *San. 340r. 18* (quotn.); (*Kom. xiv* 'humility') *yovaşlık* (sic) *CCI; Gr.: Kip. XIII* ('quarrelsomeness') *çalılık* 'the opposite of çalılık' *yava:ş*; also used w. reference to horses *Hou. 26, 1*; (among the Proper Names of slave girls) *yava:ş al-aqila* 'sensible' *İd. 30, 13*; *xiv yava:ş* 'peaceably disposed' (or 'placid'), *sākimil-xalq*; and one says *bu at yavaşdır* 'this horse is docile and well-trained' (*sahlul-xuluq mi'addab*); *wa yusammañ bihi* 'also used as a P.N.' *İd. 99: xv hayn* 'quiet, placid' *yavaş Tuh. 37b. 9*; in margin of *do. 12b. 8* in a second hand, *halim yavaş: Osm. xiv ff. yavaş* 'peaceable, patient, mild'; c.i.a.p. *TTS I 797; II 1014; III 782; IV 856.*

VUD yovuş Hap. leg.; Dev. N. fr. 3 yov-. *Xak. XI yovuş al-i'āna li'l-aqārib bi-histwa aw bi-māl* 'help to kinsmen in the form of clothing or goods'; this is most often used of a bride, when she has been taken to the bridegroom (*zuffat*) and her kinsmen send anything suitable that they have for her equipment (*fī tachizihā*) as a token of respect to her; in a prov. *yövüşlög* (sic) *kelln* 'a bride endowed with goods (*mukarrama bi-amval*) by her kinsmen' *Kaş. III 11* (see *yavaş*).

S yavaş:n See yapçan.

Dis. V. YBŞ-

D yapış- Recip. f. of yap-; 'to adhere, stick to (something *Dat.*)', w. various metaph. ex-

tensions. S.i.s.m.l. w. the usual phonetic changes. Uyğ. VIII ff. Bud. *U III* 37, 33-4 (**yapıg**); Civ. (the omen is bad) **kop işi bütmez uluğ yek yapışur** 'all his undertakings fail, the great demon attaches himself (to him)' *TT VII* 28, 38; a.o. *H II* 31, 198; **Xak. XI yelim yü:ğke: yapuşdı:** 'the glue stuck to (*iltaşaqa*) the feather'; also used of anything when it has stuck to something and become fastened to it (*ta'allaqa bihi*); hence one says **it keylikke: yapuşdı:** 'the dog held fast (*ta'allaqa*) to the wild animal' (*bi'l-şayd*) *Kaş. III* 70 (**yapuşur, yapuşma:k**); in all cases simultaneously vocalized **yapış-;** ol er ol **ı:şka: yapuşğa:n** 'that man's habit is to be closely concerned with affairs' (*al-ta'alluq bi'l-umir*), also used of anything closely concerned (*'allāq*) with affairs *III* 53: **KB** (if you follow it, it runs away) **kaşsa yapçur** (*sic*, Vienna MS. **yapşur**) **şağa** 'if (you) run away, it clings to you' 1409; (whoever has understanding) **apar bar yapuş** (rhymes w. **ukuş**) 'go and attach yourself to him' 1870; **yapuştuğ . . . berk** 'you have attached yourself firmly' (to this world) 6630: XIII(?) *At. tawādu'ka berk tut yapuş ked apar* 'hold fast to humility and cling tightly to it' 268: **Çağ. xv ff. yapuş-** (spelt) *şaspidan* 'to stick, adhere' *San.* 325v. 2 (quotns.); **yapış-** (spelt) ditto 325v. 14: **Xwar. xiv yapuş-** 'to cling to (something *Dat.*)' *Qutb* 63; **Kom. xiv ağaç yapşarmen** (MS. *yapşarmen*) 'I join (?dove-tail) the (pieces of) wood together' *CCG; Gr.* 114: **Kip. xiv yapış-** (*-b-*) *lazıqa* 'to adhere' *İd.* 91; *Bul.* 79v.: xv ditto *Tuh.* 32a. 7.

S yavuş- See **yağuş-**.

VUD yovuş- Hap. leg.; Recip. f. of **3 yov-**. **Xak. XI ola:r ikki: yovuşdı:** translated 'each of them helped and shared with (*a'āna wa wāsā*) the other' *Kaş. III* 73 (**yovuşu:r, yovuşma:k**; MS. everywhere *yofuş-*).

D yovuş- Hap. leg.; Recip. f. of **yuv-**. **Xak. XI ola:r bir: bir:ke: tobik yovuşdı:** 'they rolled (*dahraça*) the ball to one another' *Kaş. III* 74 (**yovuşu:r, yovuşma:k**).

D yapış- Refl. f. of **yapış-;** practically syn. w. it. S.i.s.m.l. w. the usual phonetic changes, but there are no other occurrences of *Kaş.*'s alternative f. w. *-ç-*. Uyğ. VIII ff. Man. *TT III* 127-8 (**atka:ğ**); Bud. **adınlarını yutu-zıpa yapşınmamak** 'not to have liaisons with other people's wives' *Suv.* 219, 24 ff.; o.o. *U III* 36, 36 etc. (**ilin-**); *U IV* 34, 69 (**siğim-**); *TT VI*, p. 82 etc. (**atkan-**); **Xak. XI okka: yélim yapçundi:** (*sic*) 'the glue stuck (*iltaşaqa*) to the arrow'; also used of anything when it has stuck to something or become fastened to it (*ta'allaqa bihi*) *Kaş. III* 108 (**yapçınur:** (*sic*), **yapçınma:k**); alternative form (*luğa*) with *al-şim yapşundi:*, end with *al-fā yapçundi:*; **Xwar. xiv yapşun-** 'to cover oneself up' *Qutb* 63 (*-b-*); 'to cling to (something *Dat.*)' *Nahc.* 112, 13; 361, 11.

D yapşur- Caus. f. of **yapış-;** 'to fasten, or stick (something *Acc.*, to something *Dat.*);

s.i.s.m.l. in NE, NC; elsewhere displaced by **yapıştur-** which is noted in *Çağ. xv ff.* and *Kip. fr. XIII* onwards. Uyğ. VIII ff. (Man. *TT III* 127-8 (**atka:ğ**); **yafşınmış** erroneously read *yafşurmuş*); Bud. **iki uluğ epreklerini yapşurup** 'placing the two thumbs together' *U II* 47, 72; Civ. **bu vu kapığa yapşurzun** 'let him stick this spell on the door' *TT VII* 27, 17: **Xak. XI ol o:kka: yüğ yapçurdu:** 'he stuck (*alşaq*) the feather to the arrow'; **yavçurdu:** alternative form w. *al-fā* *Kaş. III* 97 (**yapçurur, yapçurma:k**); **o:kka: yélim yapşurdu:** 'he stuck glue to the arrow' (mistranslated 'feather'), alternative form with *al-cim III* 99 (**yapşurur, yapşurma:k**).

Tris. YBŞ

D yavişğü: Dev. N. (Conc. N.) fr. **yaviş-** (**yapış-**); lit. 'something attached to something else'; n.o.a.b. In Uyğ. it seems to have meant 'foliage'; in **Xak.** it was a kind of fruit; it seems impossible to connect the 'alternative form' morphologically w. this word, and since it seems to be syn. w. **yémşen:** it is possible that (VU) **yumuşğa:** (which is fully vocalized) and **yémşen:** are cognate l.-w.s. and that **yavişğü:** acquired its specialized meaning in **Xak.** because of its resemblance to the former. Uyğ. VIII ff. Bud. **xwa yavişğü** 'garlands of flowers' (Chinese *hua* 'flower', *Giles* 5,002) *U II* 40, 105; *TT VI* 144; (by virtue of this *sūtra*) ol **söğütinı yapı yavişğüsü xwasi yapırğakı** 'that tree's leaves (Chinese *yeh*, Middle Chinese *yap* 'leaf', *Giles* 12,997), foliage, flowers, and leaves' (will become green again) *Tij.* 49b. 4: Civ. **yaş yavişğü** 'fresh foliage' *TT I* 55-6 (**kurı:-**); **Xak. XI yavişğü:** *al-zu'rür* 'the medlar, *Crataegus azarolus*'; (VU) **yumuşğa:** alternative form *Kaş. III* 48.

D yapuşğa:k Dev. N./A. (connoting repeated action) fr. **yapuş-** (**yapış-**); as such Hap. leg., but other Dev. N./A.s in the medieval period and later have cognate meanings, e.g. *Çağ. xv ff. yapuşğan:* 'bird-lime' *San.* 326r. 6. **Xak. XI yapuşğak:** 'a spinous (*muş'ar*) plant, with burrs (*şawr*) like hazel nuts, which stick (*yata'allaq*) to the tails of horses, etc.'; similarly a man who is closely concerned (*yata'allaq*) with anything is so called *Kaş. III* 51.

PUD yövüşlüğ Hap. leg.; P.N./A. fr. **yövüş** (**yovuş**). **Xak. XI Kaş. III** 12 (**yovuş**).

Tris. V. YBŞ-

D yavaşlan- Refl. Den. V. fr. **yavaş**; s.i.s.m.l. w. some phonetic changes. **Xak. XI er yavaşlandı:** *abdāl-racul min nafsi'l-ħilmn* 'the man radiated mildness' *Kaş. III* 114 (**yavaşlanu:r, yavaşlanma:k**).

Dis. YBZ

D yavız Dev. N./A. fr. ***yav-**; basically 'bad' in every sense of that word, usually 'morally bad' or 'unfavourable, inauspicious', and the like, but in **Türkü** rather 'in a bad way, unfavourably situated' or the like; more or less

syn. w. **añiğ**, **yavla:k**, but unlike them never means 'excessively, extremely'. S.i.a.m.l.g. w. phonetic changes, usually meaning 'bad' but with odd evolutions of meaning in some languages, e.g. in SW Osm. 'grim', hence 'stern', hence 'efficient', hence 'good'. **Türkü VIII yadağ yavız boltı**: 'the men travelling on foot got into a bad way' *II E 32*; o.o. *I E 26*, *II E 21* (yavla:k); *Oğin 7 (3 bat)*: VIII ff. in *IrKB 12, 24, 44, 45* 'bad' omens are described as **yavız** instead of the usual **yavla:k**; in *Tun. IV 10-11 (ETY II 96)* the writer describes himself as **bétge:çi**: **isiz yavız kul** 'the scribe (your) worthless (Hend.) servant': **Uyg. VIII ff. Bud.** (I have not done good) **yavız kiltım** 'I have done evil' *II U 78, 40; 87, 58*; **yavız yavla:k ayığ ögillerke** 'to the evilly disposed' *Suv. 101, 17-18*; o.o. *do. 135, 11-13; 136, 13; 141, 6; 553, 12* etc.: Civ. **yavız kart** 'a malignant ulcer' *H I 81*; in *TT VII yavız* is common for 'bad' (omens); 'inauspicious' (days), etc.: **Xak. XI yavız 'bad' (al-radi')** of anything *Kaş. III 10; III 41 (yuncıg)* and *10 o.o.*: **KB talu neğ bolurda yavuz ne kerek** 'when there is a good thing, what need is there for a bad one?' *688*; o.o. *321 (koldaş)*; *413 (yuncıg)*; *2639 (kovı)*; *4061: XII(?) KB VP bu kutsuz yavuz 'this is unlucky and bad' *40: XIII(?) At.* (although a snake is soft), **yavuz fl'1 éter** 'it does evil things' *215*; *Tef. yavuz 'bad' 132*: *xiv Muh. al-tâlih* 'wicked, evil' (opposite to 'good' **eyğü**): **ya:wuz Mel. 54, 15***; *Rif. 152: Çağ. xv ff. yavuz (spelt) *bad wa zabün* 'bad, vile' *San. 340r. 27* (quotns.): **Xwar. XIII yavuz 'bad' 'Ali 8**: *xiv yavuz 'evil' Nahc. 252, 12; 286, 12*: **Kip. XIII al-radi'** (opposite to 'good' **eyğü/ke**) (**yamanf**) **yavuz Hou. 25, 10**: *xiv yavuz al-rahş* 'wild beast' *Id. 99: xv şarr 'bad' yavuz Tuh. 21a. 7; al-aşarr yowuzrak (sic) do. 55b. 5*: **Osm. xiv ff. yavuz** is common in the meaning 'bad, evil, violent', etc. until XVI and is noted sporadically thereafter *TTS I 80r; II 1018; III 785; IV 859*.*

Tris. V. YBZ-

D yavuzla:- Den. V. fr. **yavuz (yavız)**; n.o.a.b. **Xak. XI of yavuzla:dı**: **ne:gnl**: 'he reckoned that the thing was bad' (**radi')** *Kaş. III 342 (yavuzlar, yavuzla:mak)*: **Osm. xv yavuzla-** 'to blame, abuse'; in two texts *TTS II 1020*.

D yavuzlan- Refl. f. of **yavuzla:-**; n.o.a.b. **Xak. XI of atıg yavuzlandı**: 'he reckoned that the horse (or something else) was bad' (**radi')** *Kaş. III 114 (yavuzlanu:r, yavuzlanma:k)*: **Osm. XVI yavuzlan-** (of an animal) 'to be savage, dangerous'; in one text *TTS III 786*.

Mon. YC

S yiç See iç **Uyg.**

Dis. YCA

D ya:çtı: N.Ag. fr. **1 ya:**; 'archer; bow-maker'. S.i.s.m.l., sometimes as **yayçı** and in

the second **Çağ.** meaning which prob. represents a faulty Sec. f. of **ya:çtl**: (**ya:çtl**) **Xak. XI KB** (in a list of craftsmen) **okçı yaçı** 'arrow-maker and bow-maker' *4458*; **ok yaçı** 'archer' *4046 (1 ok)*: *xiv Muh. al-qawwās 'bow-maker' yaçı*: fr. **ya:** 'bow' *Mel. 11, 3; Rif. 84*; (in the list of craftsmen) **qawwās yaçı**: *58, 7*; **ya:çı**: *157*; **Çağ. xv ff. ya:çtı** (spelt) **hamāngar** 'bow-maker'; also **cādūgar** 'magician' (and a place-name) *San. 341r. 5*.

PU(?) yiçe: (or **eylçe**): n.o.a.b.; the meaning which suits the contexts best is 'as before, as previously' which suggests that it is an Equative f. in **-çe**; but there is no other trace of ***yi**: or ***eyi**:. **Türkü VIII** (my father died and my uncle became **xağan**) **eçim xağan oluruhan Türkü bodunıg yiçe: étdi**: (*II* adds **yiçe: iğit(t):**) 'when my uncle ascended the throne as **xağan** he organized the **Türkü** people as before (and fed them as before)' *I E 16, II E 14*: **Uyg. VIII** (I told them to follow and left them; they did not come) **yiçe: értim Burğu:da: yetdim** 'I reached them as before and caught up with them at Burğu: *Su. E 2-3*; **yiçe: işiğ küçig bérgil** 'give me your services as before' *do. E 5*.

D yiçil: N.Ag. fr. **yi**: (**yiğil**); 'tailor'. N.o.a.b. **Xak. XI Kaş. II 3 (sap-); III 216 (yiğil)**.

Dis. V. YCN-

(**D**) **yaçan-** prima facie a Refl. f.; survives only (?) in SW Anat. **xx yaçan-** (1) 'to be bored (by something *Dat.*)'; (2) 'to be shy, or frightened, of (something *Abl.*)'; (3) 'to be disgusted' *SDD 1450*. **Xak. XI of mendin yaçandı: istahyā wa'htaşama min haytu lam yuqdim 'alā'l-amr** 'he was ashamed and embarrassed (in my presence) because he had not started on the matter' *Kaş. III 83 (yaçanur, yaçanma:k)*: **Kom. XIV** 'to be ashamed, embarrassed' **yaçan- CCI**; **Gr.: Osm. XIV to XVI yaçan-** (sic) (1) 'to be on one's guard'; (2) 'to be embarrassed'; in several texts *TTS I 763; II 972; III 750; IV 822*.

Mon. YD

1 ya:t (-d) 'stranger, foreigner; strange, foreign'. S.i.a.m.l.g.; SW Az., Osm. **yad**; **Tkm. yat**. Cf. **I tat**. **Türkü VIII Toy. 23-4 (ETY II 58; adart-)**: **Uyg. VIII ff. TT III 108 (adır-)**: **Bud. yat éllig toyın** 'a monk from a foreign country' *Hüen-ts. 294-5; do. 2063-4 (yaval-)*: Civ. **yat kişi** 'stranger, foreigner' *TT I 56-7, 214; VII 30, 11 (éltiş-)*: **O. Kir. IX ff. yatda: tūjūrime: adrıldım Mal. 11, 7**; this is quite clear on the stone and seems to mean 'I have been parted from my relations by marriage in foreign countries': **Xak. XI ya:t kişi: al-acnabi** 'a stranger'; hence one says **ya:t baz yaçıl (sic) li-yatafarrāqa'l-acāmb** 'let the strangers be separated, set apart' *Kaş. III 159; ya:t yağuk* 'strangers and neighbours' *I 433, 7*; o.o. *III 43, 2; 148 (ba:z)*: **KB kalın yat ara** 'among a crowd of strangers' *491*; (what is your name? Where

do you come from?) *negü ol yatıp* 'what is your foreign country?' 583; o.o. 495-6 (*yarlık*-); 2495, etc. (*ba:z*); 5087; *Çağ*. xv ff. *yat bigāna* 'strange, foreign' *Vel.* 401 (quott.); *yat bigāna wa acnabi* (quott.); also called *yad San.* 326v. 10; reverse entry 327r. 13 (quott.): *Xwar.* xiv *yat* 'stranger' *Qutb* 75; *yat eren* 'strangers' *Nahc.* 26, 16; *Kom.* xiv 'stranger, foreigner' *yat CCI, CCG; Gr.* 118 (quotns.); *Kip.* xiii *al-ğaribu'l-acnabi* 'stranger' *yat Hou.* 32, 14; xiv *yat* ditto *Id.* 94; xv *ğarib yat Tuh.* 26b. 4; *Osm.* xiv ff. *yad* 'stranger, foreigner', by itself and in phr.; c.i.a.p. *TTS I* 763; *II* 972; *III* 750; *IV* 822.

2 yat (-d) 'rain magic; rain stone'; the history of this word, which is extremely complicated, is discussed at length in *Doerfer I*, 157 (*ca-dāmişi*); as such it is n.o.a.b., but it became a Second Period l.-w. in Mong. as *cada* (*Haenisch* 84) and found its way back into Turkish in this form and as *yada* (see *Çağ*.); s.i.a.m.l. in one form or the other. It has at one time or another been connected with 'jade' and *Pe. cādū* 'magic', but these are certainly errors. There is some evidence of the existence of a word in Sogdian, *ēd*, which might mean 'rain stone' (see *Doerfer*, op. cit.), but there is no reason to suppose that this is a l.-w. in Turkish, though the reverse might be the case. *Uyg.* viii ff. *Bud. TT X* 387, etc. (*yatlan*-): *Xak. XI yat* (*sic*) a magic ceremony which is performed (*kahāna yutakahhan*) with special stones by which rain and wind are procured (*yuclab*); this (ceremony) is well known among them; I myself witnessed it in *Yağma*; it was performed to extinguish a fire which occurred there; snow came in the summer by the permission of God most high and extinguished the fire in my presence *Kaş. III* 3; *yat* 'a magic ceremony with stones to procure rain and wind' *III* 159; (*Çağ*. xv ff. *yada taş yağmur boncuğı* 'a rain bead'; that is a thing of such a kind that when the blood of a sacrificial animal is wiped on it, it rains *Vel.* 399 (quott.); *cada taşı sang-i yada* 'a yada stone', which they also call *yada taşı/yada: taşı/yada taşı*, in *Ar. hacaru'l-mağar* 'rain stone' *San.* 205r. 21; reverse entry 327r. 15 (quotns.; and see *ya:y*)).

yıd 'scent, odour, smell'; originally neutral in connotation, in some contexts, e.g. *yıd yıpa:r* 'a pleasant smell', but usually, esp. in *der. f.s.* 'an unpleasant smell, stink'. S.i.a.m.l.g. in a wide range of forms; *NE yit*, *çit*: *SE Türki HD* (*sic*) *BŞ* 314; *NC Kir. Jit*; *Kzx. İyls*: *SC Uz. is/xid*: *NW Kk.*, *Kumyk İyls*; *Kaz. is*: *SW Az. İy*; *Tkm. is*: *Uyg.* viii ff. *Man. Wind.* 35-7 (*ur*-): *Bud.* in *Bud.* terminology the sense corresponding to *burun* 'nose' as the organ of smell is *yıd/yıd yıpa:r TT III*, p. 26, footnote 4; *VI*, p. 65, note 151; *yıd aşığlar* (demons) 'who devour sweet smells' (*sic*, the next entry is those who devour incense) *U II* 61, 5; o.o. *do.* 57, 1 (ii) (*ucruğ*); *TT VI* 168 ff. (*yıpa:r*); (in *TT IV* 12, 56; *Suv.* 48, 23 the word read *yıd* before *yok* is

2 İdi): *Civ. TT I* 146, etc. (*yıpa:r*): *Xak. XI* (if musk is removed from a perfume bag) *yıd*: *kaltır* 'its scent (*rihuhu*) remains behind' *Kaş. III* 48, 22; n.m.e.: *KB yıpa:r toldı kâfir ajun yıd bile* 'the world has become full of musk, camphor, and (other) scents' 70; *yıd* 'the scent' (of flowers) 97; (if you hide musk) *yıd* *belğürer* 'its scent becomes perceptible' 312: *xiii(?) At.* (modesty has vanished) *bulunmaz yıd* 'no trace (lit. scent) of it can be found' 417; xiv *Muh.(?) al-râ'İha* 'odour' *yıy*: (*sic*?) *Rif.* 162 (only); *Çağ.* xv ff. *is koku* . . . *büy ma'nâsına* 'odour' *Vel.* 55 (and other meanings; quott.); **19** ('with i-') . . . (2) *râ'İha wa bü San.* 104v. 12 (quott.): *Kip.* xiii *yı: al-râ'İha Hou.* 41, 3; xiv *yıo: al-râ'İha muşlaqa(n)* ('in general') *İd.* 100; a.o. *do.* (*yıd*:-): xv *al-râ'İha yı Tuh.* 16b. 12 (*yıy*: here and in *Muh.* may be a survival of *yıd*İğ, not *yıd*).

yut (-d) basically 'weather so severe that it kills livestock', with extended meanings for other things which cause losses of livestock, and even the death of human beings, like lack of grazing and epizootic (or epidemic) disease. A Second Period l.-w. in Mong. as *cut* 'famine; epizootic or epidemic disease' (*Kow.* 2385), *cut* (*Haltod* 583), and in Russian as *dzhut*; s.i.a.m.l.g. except *SW* as *yut/cut/çut/jut*. *Türkü* (when we spent the winter at Amğa: *korığü*) *yut boldı*: 'there was severe, killing weather' *II E* 31: *Xak. XI yut* 'severe weather (*al-câliŷa*) which kills livestock and sheep with the cold in winter' *Kaş. III* 142; *KB* (if a man gets too near a blazing fire) *ağar yut turur* 'it is fatal to him' 654; (if a man is born wicked there is no cure for him) *ajunka balâ ol bodunka yuti* 'he is a disaster for the world and fatal to the people' 879; a.o. 1780: *Çağ.* xv ff. *yut* (1) 'heavy snow which blocks the roads'; (2) in Mong. (*sic*) 'an epidemic (*wabâ*) which attacks flocks and herds' *San.* 341 v. 8: *Kip.* xv *fanâ* 'death, destruction' (*ölet*) *yut* (*İkuran*) *Tuh.* 27b. 9 (a marginal note in a second hand says that the first is used of humans, the second of animals, and the third of death by the sword).

Mon. V. YD-

ya:d- 'to spread out (on the ground, etc.)', hence metaph. 'to publish abroad' and the like. S.i.a.m.l.g. as *yay-/çay-/çay-/jyay-*; *SW Tkm. yay-*; these modern forms are not to be confused with those of *yañ-* and *yay-*, but as the basic meanings of all three verbs (or both if the last two are identical) are not very different it is not always easy to distinguish between them. *Uyg.* viii ff. *Man.-A teprî nomın yađ* [*ayın*] 'let me publish abroad the sacred doctrine' *MI* 33, 6; *Bud.* (the Buddha) *yađa yarlıkap* 'deigning to spread out' (his gracious thoughts over (*üze*) mankind) *TT X* 8; (we regret and deplore our misdeeds) *aça yađa* 'we disclose and publish them' (and ask for forgiveness) *TT IV* 4, 18; *aça yađa ötlüneyin* 'let me venture to disclose and publish' (our many grievous constrictions and

sufferings) *Suv.* 109, 3; a.o. *do.* 141, 11: **Xak.** x1 ol **to:nuğ kü:nke: yattu:** 'he spread out (*basata*) the garment (or something else) in the sun'; originally **yad:tu:** but assimilated *Kaş.* II 313 (**yad:a:r, yadma:k:**) ol **ya:du: ne:pni:** 'he spread out the thing', for example bread on a tray III 434 (**yad:a:r, yadma:k:**): *KB* (the Prophet) **yaruklu:ki yadtu:** 'widely displayed his light' 35; o.o. 68 (*arkış*), 69, 1299 ('to publish abroad'), 2197 ('to open the hands'), 2329, 3637 (2 a:ğ), etc.: XIII(?) *Tef.* **yad-/yay-** 'to spread out, stretch out' 133-5: XIV *Muh.* **basata yay-** *Mel.* 23, 15; *Rif.* 105: **Çağ.** xv ff. **yay-** (spelt) (1) **pahn kardan** 'to spread out'; (2) (see 1 **yay-**) *San.* 340v. 1 (quots.): **Xwar.** xiv **yay-** (1) 'to spread out (lit.)'; to publish abroad, disseminate' *Qub* 64; *MN* 39, etc.; *Nahc.* 301, 4: **Kom.** xiv 'to spread out' *yay- CCl, CCG; Gr.*: *Kip.* xiv **yay- jaraşa** ('to spread out bedding, etc.') *wa basata Id.* 100: xv **naşara** 'to spread out, publish abroad' **yay- Tuh.** 37a. 4.

yat- 'to lie down', w. some extended meanings, 'to lie down to sleep, (of nomads) to settle down in one place' (cf. **olur-**), etc.; s.i.a.m.l.g. w. the usual phonetic changes. **Türkü VIII süpükü:ğ tağça: yadti:** 'your bones lay in heaps' *IE* 24, *II E* 20; o.o. *IN* 9, etc. (**yurt:**) VIII ff. (of an eagle) **taluyda: yatpan-** 'lying down by the sea' *Irkb* 3; a.o. *do.* 20 (**uđi-**): *Man.* **ölüg birle yat(t):** 'he lay down with the corpse' *M I* 5, 4; a.o.o.: **Uyg.** VIII ff. *Man.* **yerte yatip** 'lying on the ground' *TT II* 15, 10: *Bud.* **yat-** 'to lie down' is common, e.g. **yerde yatip PP** 19, 5: *Civ.* (when a dog is old) **yatip ürür** 'it barks lying down' *TT VII* 42, 6; (drink it) **kéce yatmışda** 'when you go to bed at night' *H I* 195: **Xak.** xi **er yattu:** 'the man (etc.) lay down to sleep' (*haca'a*) *Kaş.* II 313 (**yatur, yatma:k;**) *III* 42 (**yatğa:k;**) 5 o.o.: *KB* **yat-** 'to lie down' and the like is common, e.g. (God) **yorimaz nâ yatmaz** 'does not walk or lie down' 17; (knowledge) **yatur** 'lies' (at the bottom of the mind, as a pearl at the bottom of the sea) 211; o.o. 38, 164., 214, etc.: XIII(?) *Tef.* **yat-** 'to lie down (to sleep)' 148: xiv *Muh.* **nâma** 'to sleep' **yat- Mel.** 31, 9; 41, 10; *Rif.* 115 (in margin, **uđti-** in text), 131; (*al-nawm*) **ya:tmak** 35, 9; 37, 3; 121, 123: **Çağ.** xv ff. **yat- xiwâbidan** 'to sleep' *San.* 326r. 18 (quots.): **Xwar.** XIII(?) **anıñ birle yatı** 'he lay with her' *Oğ.* 64; a.o.o.: xiv **yat-** 'to lie down' *Qub* 75; *MN* 149: **Kom.** xiv ditto *CCl, CCG; Gr.* 118 (quots.): **Kip.** XIII **al-nâ'im** (opposite to 'awake') **oya:nak** **yaşur Hou.** 26, 16; **raqada** 'to sleep' **yait- do.** 34, 7: xiv **yat-** ditto *Id.* 94; **bâta** ('to spend the night') **wa nâma wa raqada yat-** *Bul.* 35v.: xv **nâma yat- Kav.** 5, 1; 10, 8; 68, 18; **raqada yat- Tuh.** 17a. 11; a.o.o.

VU yé:d- (or **yı:d-**) *Hap. leg.*, but see **yéd-ür, yédil-, yédış-**; the erratic vocalization points more to **-é-** than **-ı-**. **Xak.** xi ol **yétge:k yé:dti:** (*MS.* **yeydti:**) '**abbâ rizmata'l-mitâ' awi'l-'ayba** 'he filled the bale or sack of goods' *Kaş.* III 434 (**yé:der, yédme:k;** unvocalized).

I yét- (-d-) 'to lead (a horse)', w. some extended meanings. Survives only(?) in *NW Krim yete- R III* 360; *Nog. yet-*: *VS Osm.* **yed-**; but the *Dev. N.* in **-ek** (prob. original rather than a *Sec. f.* of **-ge:k**), meaning 'a led (spare) horse; a lead, halter' and the like, s.i.a.m.l.g. except *NE, SE* as **yetek/çetek/jetek**; *SW Osm.* **yedek**; *W. Den. V.s* in **-le-** having the same meaning as this *V.* **Türkü VIII T** 25 (**iğaç**): **Uyg.** VIII ff. *Bud.* **kolin yétip** 'leading (the blind man) by the arm' *PP* 25, 1-2; 36, 3: **Xak.** xi ol at **yét:tu:** 'he led (*qâda*) the horse' (the blind man, etc.) *Kaş.* II 314 (this *V.* follows 2 **yét-** in a separate para. and in all three places is spelt **yeyt-**, which taken w. the *Uyg.* spelling makes the **-é-** certain and confirms the original **-d-**); a.o. *I* 424, 18 (**tizgin**): **KB ukuş ol burunduk anı yetse er** 'understanding is a bridle (or headstall); if a man uses it as a lead' (he attains his desires) 159; (bridled words are like the nose of a camel, (they go) **kança yetse** 'wherever you lead them' 206; (722 see 2 **yét-**): **Çağ.** xv ff. **yét** (*Imperat.*) . . . also at *ve yâ ğayrı nesne yéd* lead a horse or something else' *Vel.* 412; **yét-** (spelt) . . . 2) **yadak kaşidan** 'to lead a horse' *San.* 348r. 1: (**Kom.** xiv see 2 **yét-**): **Kip.** XIII **canaba min carri'/-canib** 'to lead in the sense of pulling along a led horse' **yét- Hou.** 35, 11; xv **qâda yet- Tuh.** 30a. 9: *Osm.* xiv **yed-**, sometimes **yéd-**, 'to lead' (a person or animal), c.i.a.p. *TTS I* 809; *II* 1028; *III* 792; *IV* 866; xviii (after **Çağ.**) in *Rûmi* the word in this sense is pronounced **yéd- San.** 348r. 1.

2 yét- originally 'to overtake, catch up with (someone *Acc.*)', implying movement by both parties, as opposed to **teğ-** 'to reach (something stationary *Dat.*)'; but from an early period also almost *Intrans.*, 'to be sufficient', i.e. 'to catch up with what is required', and sometimes more vaguely 'to reach'; in these usages the *Object*, if stated, is normally in the *Dat.* *S.i.a.m.l.g.* w. the usual phonetic changes; the position in *Kaş.* and variations in vocalization point clearly to **-é-**. **Uyg.** VIII *Su. E* 2-3 (**yıçe:**); o.o. *do. E I, S* 8: VIII ff. *Bud.* **avıçğa arukı yétti** 'the old man's weariness overtook him' *PP* 37, 1; **yılıımız yaşımız yétti** 'our years and age have caught up with us' (i.e. we have come to the end of our lives) *U II* 88, 79; **birök seniñ küçliñ yétmese(r)** 'if your strength is insufficient' *do.* 26, 12-13; similar phr. *U III* 71, 6; *TT V* 8, 67-8; 73-4; *USP.* 43, 5: *Civ.* **küçi yétmeser TT VII** 25, 18: **Xak.** xi (after **yıt-** and in the same para.) and one says ol men: **yétti:** (**yâ** carries both *fatha* and *kasra*) **lahıqa li** 'he caught me up' (or someone else) (**yéte:r, yétme:k;** *MS.* **yete:r, yetme:k;** 1 **yét-** follows here) *Kaş.* II 314; **emdi:** anıñ kim **yete:r** 'who can now overtake him?' (**yalıhaqlıu**) *I* 192, 6; (he takes his hawk and mounts his blood-horse and) **arkar yete:r** 'overtakes (*yudrik*) the mountain sheep' *I* 421, 17; **andağ sü:ke: kim yete:r** 'who can overcome (*yuqdır muqâama*) an army like that?' *II* 274, 27; a.o. *III* 406, 3

(*lahiqa*): *KB* (your authority) *tüzü neyke yetti* 'has extended over everything' 9; (a small boy) *yaşı yetmeğinçe* 'until he reaches years of discretion' 293; (if the man that catches me does not put a halter on me, I fly like a gazelle) *kim ol yetçeği* 'who will be able to overtake me?' 722; o.o. 12, 2401 (*uçar*): XIII(?) *At. yeter başka bir kün bu til boşlağı* 'these idle words will one day catch up with you' (lit. your head) 136; *akı er billiği yete bildi kör* 'see, the generous man knows how to achieve knowledge' 237; *Tef. yét-* 'to reach; to suffice (w. *Dat.*)' 151; XIV *Muh. balāga* 'to reach' *yét-* *Mel.* 24, 3; *Rif.* 105 (adding *wa waşala* 'to arrive'); *lahiqa wa wacada* ('to find') *yet-* 114 (*da:p-* 30, 15); *Çağ.* xv ff. *yét-(-tl)* *yetiş-* . . . *wa döndür-* 'to reach . . . to turn (someone) back' *Vel.* 411-12 (quoton.); *yét-* (spelt) *i) rasidan* 'to come, arrive' *San.* 348r. 1 (quoton.); *Oğuz/Kıp.* XI (after 1 *yét-*) the *Oğuz* and *Kıp.* turn every initial *y-* into *c-* and say *ol meni: cetti: lahiqanı* for *yetti:* (*sic*) w. *y-* *Kaş.* II 314; *Xwar.* XIII *yet-* 'to reach' *Ali* 32; XIV *yét-* ditto *Qutb* 78; *MN* 60, etc. (also 'to equal in value'): *Kom.* XIV 'to reach; to suffice' *yet-*; *yet-* is also used for 'to join, to fasten on', which might be a muddled reminiscence of 1 *yét-* *CCG*, *CCG*; *Gr.* 123 (quoton.); *Osm.* XIV ff. *yet-* 'to overtake, to reach'; c.i.a.p. *TTS* I 824; II 1045; III 804; IV 878.

yit- 'to stray, get lost'; hence by extension 'to perish' and the like. S.i.a.m.l.g. w. the usual phonetic changes. *Türkü* VIII (the people) *öli: yitti:* 'dying and getting lost' *I E* 27, 28, *II E* 22; (the people) *yitmiş içginmiş* 'went astray and submitted' (i.e. to China) *Öngin* 1; *yitmezün do.* 3; *Uyg.* VIII (you my people) *ölitig yitdig* . . . *ölmeçli: yitmeçli: sen* 'died and got lost . . . you will not die or get lost' *Şu. E* 5; VIII ff. *Bud. Şuv.* 615, 14-15 (*ona:*): *Xak.* XI *yitti:* *neç:* 'the thing went astray' (*dalla*) *Kaş.* II 314 (no Aor. or Infin.; followed by 2 *yét-*); *biliglig yiter:* 'your mind wanders' (*yađull*) *I* 467, 8; *KB* (some stars are guides) *yitse yol* 'if a man loses his way' 129; (if the wicked raise their heads) *edğı yiter* 'the good man is at a loss' 890; *yitti ögli* 'his mind wandered' 1062; a.o. 1178 (2 *ögsüz*): XIII(?) *At. uvut yitti* 'modesty has ceased to exist' 417; *Tef. yit-* 'to go astray' 154; *Çağ.* xv ff. *it-* ('with i-'; treated in a single para. w. *éjt-*, 1 *it-*, and *it-* (*yıdı:-*)) . . . (3) *gum wa mafqid gatan* 'to be lost, missing'; (4) *pirhān wa musfađ sudan* 'to be hidden, concealed' *San.* 93r. 16; *Xwar.* XIII(?) (the stallion) *közdin yitü kaçtı* 'ran away and was lost to sight' *Oğ.* 228-9; XIV *yit-* 'to perish' *Qutb* 80; *Kıp.* XIII *halaka min halaki'l-ma'mür* 'to perish', of an official (?corrupt) *yit-* (*MS. l.b.*) *Hou.* 35, 10; XIV *yit- halaka wa fanā* ('to disappear') *İd.* 91; XV *dā'a* 'to go astray, to perish' *yit-Kav.* 9, 4; *Tuh.* 23a. 12; *ādima* 'to be lost, deficient' (*taş bol-*) *yit-*, which also means *dā'a do.* 26a. 10; *Osm.* XIV ff. *yit-* 'to be lost, to perish'; c.i.a.p. *TTS* I 832; II 1055; III 813; IV 889.

D yo:d- der. f. in *-d-* (here Trans.; cf. *to:d-*) fr. **yō-*, cf. *yōk*; 'to destroy, obliterate, wipe out, wipe off', and the like. Survives in NE Tuv. *çot-/çod-*: NC *Kır.*, Kzx. *Joy-*: NW *Kk. Joy-*; Nog. *yoy-*: SW *Tkm. yoy-*; other languages use *yok ét-* and the like in this sense. SC *Uzb. yöy-* 'to interpret (dreams)' is a Sec. f. of *yor-*. *Uyg.* VIII ff. *Bud. Sanskrit nirmādayitvā* 'having abandoned arrogance' *yotop* (for *yodop*) *TT VIII C.9*; (he cut through the youth's neck and) *başın yérde yoydı* 'hid(?) his head in the ground' *U III* 64, 21; prob. a misreading of *yıktı*): *Xak. xi ol toprak yüzündin yodtu:* 'he wiped (*masaha*) the dust off his face'; and one says *ol bitig yodtu:* 'he obliterated (*maḥā*) the writing' (etc.) *Kaş.* III 434 (*yo:da:r*, *yo:dma:k*): XIII(?) *At. balā ranc yodup* 'wiping out the pain of misfortune' 350; *Çağ.* xv ff. *yoy-* (*sic*?) *maḥu wa ma'dim kardan* 'to destroy, annihilate' *San.* 347v. 13; *cuy-* (spelt; 'with -u-') *bar taraf wa nā-būd kardan* 'to remove, destroy' 215v. 19; *Xwar.* (XIII) *yoyut-* 'to hide'; if correctly read ?*Caus. f.*, 'to hide' *Ali* 49; *xiv yoy-* 'to erase' *Qutb* 85 (*yuy-*); *MN* 3; *Kıp.* XIII *haşata* 'to strip off' *yo:y-* (Imperat. in error *-gil*) *Hou.* 33, 13; XIV *yoy-mahā wa haşata* *İd.* 100; *Osm.* XIV to XVI (only) *yoy-* 'to destroy, obliterate'; fairly common *TTS* I 843; II 1068; III 821; IV 899.

yut- 'to swallow' and the like; s.i.a.m.l.g. w. the usual phonetic changes. *Oğuz/Kıp.* XI *ol yumurtgā:nı: yutti:* 'he swallowed (*ibtalā'a*) the egg' (etc.) *Kaş.* II 313 (*yuta:ta*, *yutma:k, sic*): (XIII?) *Tef. yutdur-* 'to cause to swallow' 164; XIV *Muh.*(?) *al-bal* 'to swallow' *yutma:k Rif.* 119 (only); in 105 *balāga wa waşala* (a repetition of the previous entry) *yarti:* is no doubt a corruption of *balı'a yutti:*; *Çağ.* xv ff. *yut- furū xurđan wa bal' kardan* 'to gulp down, swallow' *San.* 341r. 15 (quoton.); *Xwar.* XIV *yut-* 'to swallow, absorb' *Qutb* 87; *Kom.* XIV ditto *yout-* (*sic*?) *CCG*; *Gr.* 127 (quoton.): *Kıp.* XIII *balı'a yut-* *Hou.* 35, 6; XIV *yut- balı'a*, and in the *Kitāb Beylik yut- macca* 'to sip' *İd.* 95; *balı'a wa macca yut-* *Bul.* 34v.: XV *yut- balı'a Kav.* 8, 16; 10, 8; 76, 1; *Tuh.* 8b. 2; 53a. 5.

D yü:d- der. f. in *-d-* (here Trans.; cf. *to:d-*) fr. **yü-*, cf. *yük*; 'to carry (something Acc.)'. Survives only(?) in NE Tel. *yüy-* quoted under 4 *yüt-* *R III* 611. *Uyg.* VIII ff. *Bud.* (faith is the support) *yük yüdmekniğ* 'in carrying the burden' (of attaining goodness) *TT V* 22, 43; *yüküg yüderler* 'they carry the burden' *do.* 24, 49; *yükün yüde U II* 76, 3; *Xak.* XI *ol yük yüdti: hamala'l-himl* 'he carried the burden' *Kaş.* III 434 (*yü:der*, *yü:dme:k*); o.o. I 404 (*keten*), 448 (*kük*): *KB* *yüdti* . . . *yükl* 59, 1874-6; (he is the best of men and) *bođun yüdgüsü* 'the one who carries the common people' 543; o.o. 1720, 2680 (*ava:g*), 5115, 5558; XIII(?) *At.* (do not take more of this world's good than is necessary or) *wabäl yüdgütük* 'you will have to carry

(a load of) *sin* '190; (suffering is transitory; the patient man survives) *tawābin yüdüp* 'carrying his (load of) uprightness' 352; *Tef. yüd-* ditto 165.

Dis. YDA

yétti: (yéddi:) 'seven'. There is no doubt that the medial consonant was originally doubled, cf. *ékkil*; q.v. C.i.a.p.a.l. The original voiced consonant survives in the Kip. forms listed below and in SW Az. *yeddi*; Osm., Tkm. *yedi*; and the double consonant in SE Türki *yette* *BŞ* 648, *yetti* *Jarring* 155; SC Uzbn., NW Kumyk *yetti*: SW Az. *yeddi*. For the -é- cf. *yétmis*. *Türkü* VIII over a dozen occurrences, *yéti*: commoner than *yéti*: VIII ff. *Man. yéti* is common: Yen. *yéti*: *yegermi*: 'seventeen' *Mal.* 26, 5; *yéti*: *do.* 48, 9; Uyğ. *IX inim yéti*: 'I had seven younger brothers' *Sax* 6: VIII ff. *Man.-A, Man., Bud., Civ. yéti* is common: *Xak. XI* (by itself, under the heading *fa'al*, requiring four letters) *yéti*: (?read *yétti*: 'the number seven'; hence one says *yéti*: *kat kök sab'a aqbāq mina'l-sama-wāt* 'the seven layers of the heavens' *Kaş. III* 27; *yéti*: *III* 227 (böke); XIII(?) *Tef. yéti*: (once *yéti*: 152; XIV *Muh. sab'a yédi*: *Mel.* 81, 8; *yéti*: *Rif.* 186; *Çağ. xv ff. yétti* 'the number seven', also pronounced *ba-taxfi-si-lā*, i.e. as *yéti San.* 348v. 17 (on the -tt- see 20v. 9 ff.): *Xwar. xiv yéti Quth* 78; *Kom. xiv* 'seven; a week' *yéti/yétti CCG*; *Gr.*: *Kip. XIII sab'a yéti*: *Hou.* 22, 6; *xiv yéti*: (*sic*) *al-sab'a*, originally (*wa'l-aşl*) *yéti*; also so pronounced *Id.* 91; *sab'a yédi*: (*sic*) *Bul.* 12, 11; *xv yéti*: *Kav.* 65, 7; *Tuh.* 60b. 7 a.o.o. (the forms w. -d- are prob. Tkm.): *Osm. xiv* and *xv yédi* occurs in several texts *TTS III* 810; *IV* 884.

E yita: in O. Kır., see *ayit-*.

S yiti: See *yitiğ*.

yota: 'the thigh'; unusually rare for an anatomical term. Survives in this sense in NE *yoda/yodo R III* 440: SE Tar. *yota do.*; Türki *yota BŞ* 662; *yote/yote/yöte/lo:ta/lo:te Jarring* 159: (NC Kir. *jota*; Kzx. *jota* 'mountain crest, or range' is difficult to connect). Uyğ. VIII ff. *Civ.* in *TT VII* 19 describing the position of the soul in the twelve days of the animal cycle *yota* comes after 'arm' and a gap and before 'forehead' and 'side' (the order seems to be chaotic): *Xak. XI tavga:ç* (VU) *yodası*: 'the name of a tree' *Kaş. I* 453 (*tavga:ç*) may perhaps belong here, but medial -d- is unusual in *Xak.* and may be an error for -d-, which makes the connection improbable: (*KB yodası teziğ* is an error in the Vienna MS. for *tuşa ham tiziğ* 712; *xiv Muh.*(?) *al-sāq* 'leg, thigh' *yosta*: *Rif.* 142 (only): (*Kom. xiv yota* 'a set of teeth', *CCG*; *Gr.*, might be a mistranslation of this word).

Dis. V. YDA-

D yidi-: Den. V. fr. *yid:*; 'to have an unpleasant smell, to stink'. Survives only(?) in NE *yidi-/çidi-*; *Khak. cızı-*. Some languages

use *yidla-*, q.v., (normally Trans.) in this sense, but the syn. V. *sasu-* is much more widely distributed. *Türkü* VIII ff. *Man. M I* 6, 5 (*toz-*): *Uyğ. VIII ff. Bud. U III* 25, 6 (*toğral-*); *TT VI* 445 (*sasu-*): *Xak. XI et yidi:* 'the meat smelt bad' (*axamma*), also used when anything 'stank' (*antana Kaş. III* 86 (*yidi:r, yidi:ma:k*, corrected fr. -mek); *yidi:* *neğ* 'the thing stank' (*natina*); a pejorative word (*luğa radiya*) *III* 260 (a later insertion in the text, after the cross-heading -R- and without Aor. or Infin.; prob. originally a marginal note in an earlier MS.): *KB* (the mind of man is like meat) *artar yadır* 'it decays and stinks' 5862; *xiv Muh. cāfa* 'to stink' *yiy- Mel.* 24, 15; *Rif.* 107; (*cāyif yır* 66, 5; 165 *yiyiğ*): *Çağ. xv ff. iti-* ('with i-', see *yit-*)... (4) *bü hardan* 'to emit an odour' *San.* 93r. 16: *Kom. xiv* 'to stink' *1y- (or iyi-?) CCI, CCG*; *Gr.* 273 (quotns.): *Kip. xiv yiyi-* 'to emit an odour' (*fāha*); in the *Kitāb Beylik yiyi* is 'pungency' (*al-dafar*), and when they said *yidi:* (*sic*) it meant specifically an unpleasant smell (*ixtaşsa bi'l-rāyihati'l-muntina*), and if they meant 'a pleasant (*tayyiba*) smell' they added an indication of it to the V. and said *taflu: yiyir* 'it smells sweet' *Id.* 100; *antana yiyi-* (*sic*), Infin. -mek) *Bul.* 30r.: *Osm. xiv* to *xvii* (only) *yiy-/yiyil-* (Infin. -mek) 'to stink'; common *TTS I* 834; *II* 1057; *III* 814; *IV* 891.

yiti- 'to be sharp'; not noted earlier than *Çağ.*, and now ?obsolete everywhere, but see *yitit-, yitiğ*. *Çağ. xv ff. iti-* (spelt, 'with i-') *tund şudan* 'to be swift, active, impetuous', and the like *San.* 94v. 19 (quotn.).

Dis. YDC

I) ya:tçt: (*ya:dçt:*) N.Ag. fr. 2 *yat*; properly 'a rain-making magician', but in translated Bud. texts used less specifically for 'magician' in general. As such n.o.a.b.; forms like *yadaçt* in *Çağ. xv ff.* (quoting *Bāhur*; not, as described, Osm.) and NE Alt., Kumd., Tel. *R III* 210 arc reborrowings fr. Mong.; and see *ya:cı:*. Uyğ. VIII ff. *Bud. U II* 84, 12 etc. (*lu:*): *Xak. XI Kaş. III* 307 (2 *yatla:-*); n.m.e.

Dis. YDD

VUD yatut Hap. leg., but syn. w. *yatrum*; Dev. N., Active or Caus.?, fr. *yat-* in the sense of 'lying down, waiting', or the like. *Xak. XI yatut al-madad fi'l-cund* 'the reserves in an army'; taken fr. the phr. *yatut saç al-şar'u'l-ladī ursila ba'da'l-awwal* 'the hair which has been left to hang after the first' (has been plaited or cut off?) *Kaş. II* 287 (*al-awwal* does not seem to have any special technical sense in this context and may be corrupt).

D yodut Active Dev. N. fr. *yo:d-*; lit. 'destructive, damaging', or the like. N.o.a.b. *Xak. XI yodut al-şay'u'lladī lā xayr fihi* 'a thing which has nothing good about it'; and when a man is cursed (or abused, *subba*) one says *yodut Kaş. III* 8; a.o. *do.* 13 (*yoduğ*).

Dis. V. YDD-

D **yıdıt-** Caus. f. of **yıdıt-**; 'to make (something) stink'; n.o.a.b. **Türkü VIII yılka: tegmi:şig yıdıt:may:n ayka: tegmi:şig arta:may:n edğü:sl bolzu:n** 'I will not make one that has reached (the age of) a year stink, or one that has reached (the age of) a month putrefy; may good come to them' **İrkBt 59**; Uyğ. VIII ff. Bud. *TT X 547 (kasit)*.

D **yıtıt-** Caus. f. of **yıtıt-**; 'to sharpen'. Not well attested in the early period or widely distributed now, but survives in NE Khak. **çitet-**; Tuv. **çidıt-**: SW xx Anat. **ıttıt-SDD 80z**; the cognate form SW **ıtıtle-**; Tkm. **yıtıtle-** also occurs. Cf. **bıle-**, **yanu-**. **Xak. (xı yıtıt- (sic) in Kaş. II 317** is a correction in a later hand of **yanut-**, q.v.): **xııı(?) At. ukuş xüş yıtıtıp sözümnı an: şarpen** up your understanding and mind and remember my words' 22: **xıv Muh.(?) ahadda 'to sharpen' (bıle-; in margin) yıtıt- Rif. 10z: Çağ. xv ff. ıtıt-** (spelt) Caus. f.; **tund hardan** 'to make swift, active', etc. **San. 95r. 4** (quotns.; corrupted in P. de C. to *ımit-*): **Kıp. xıv yıtıt-sanna** 'to sharpen' *İd. 91*.

D **yađtur-** Caus. f. of **yađ-**; 'to order to spread out' and the like. S.i.a.m.l.g. as **yaydur-çaydur-**, etc. **Türkü VIII ff. Man. nomuğ törüğ yađturmatın tıdımız erser** 'if we have impeded the (true) doctrine and rules by not causing them to be published abroad' **Chuas. 74-5**: **Xak. xı ol apar töşe:k yatturdı:** 'he ordered him to spread out (*absatahu*) the mattress', or anything else that is spread out; originally **yađturdı:** but assimilated; and one says **men apar sü:sın yatturdum** 'I ordered him to disperse (*bi-tafriq*) his army' (etc.) **Kaş. III 93 (yatturur, yatturma:k)**.

D **yéđtür-** Hap. leg.; Caus. f. of **yé:đ-**. **Xak. xı (after yıtıtür-; yéđturdı:)** is also used when one has urged him to pack (*alā ta'biya*) his goods and stores in a bale or the like, originally **yeđturdım (sic)** but assimilated **Kaş. III 94 (no Aor. or Infin.)**.

D **yodtur-** Caus. f. of **yo:đ-**; s.i.s.m.l. w. the same phonetic changes as **yoid-**. **Xak. xı men apar bıtiğ yotturdum** 'I made him obliterate (*amhaytuhu*) the writing' (etc.); originally **yodturdum**; also used of anything when you have wiped it out (*amsatahu*) until the traces of it disappear **Kaş. III 94 (yottururmen, yotturma:k; MS. y.tt.rdma:k)**.

Dis. YDÇ

yađağ 'on foot' (as opposed to 'on horseback'). S.i.a.m.l.g. except SE; NE Khak. **çađağ**; Tuv. **çađağ**; NC Kir. **jö: (sic)**; Kzx. **jayaw**; SC Uzb. **yayov**; NW **yayav/jayaw**, etc.: SW Az., Osm. **yaya**. **Türkü VIII yađağ süsın** 'their infantry' (as opposed to **atlığ süsı:** 'their cavalry') **II S 1**; (two-thirds of them were mounted) **bir ülüğ: yađağ** 'one-third on foot' **T 4**; **yađağın** 'on foot' **I E 28, 32; T 25**; a.o.

II E 32 (yavız): Uyğ. VIII Şu. S 9 (keđimlilg): Xak. xı yađağ (MS. İyadağ) al-râcıl 'pedestrian, on foot' **Kaş. III 28**; a.o. **I 381, 5: KB 1734 (kulaçla-); 2370 (okçı-); 3831: xıv Rbğ. yađağ yorı** 'go on foot' **R III 209; Muh. al-râcıl** (opposite to 'mounted') **atlığ yađağ: Mel. 50, 12; 55, 11; yađağ (-d-) Rif. 146; ya:ya:k 153: Çağ. xv ff. yayak piyâda** 'pedestrian, on foot' **San. 340v. 29** (quotn.): **Xwar. xıv yađağ ditto Nahc. 24, 17: Kıp. XIII al-râcıl** (opposite to 'mounted') **atlı: ya:yağ Hou. 26, 15: Osm. xıv ff. yayak and yayan** (?crasis of **yađağın**) common till **xvi, yaya** noted fr. **xv onwards TTS I 804; II 1021; III 787; IV 861**.

D **yatığ** Dev. N. fr. **yat-**; lit. 'lying down' and the like. S.i.s.m.l., e.g. NC Kir. **jatı:** NW Kk. **jatıw**; SW Osm. **yatı**; Tkm. **yatıw**; the specific meaning in **Kaş.** seems to be Hap. leg. **Xak. xı yatığ al-manâm** 'sleeping quarters'; hence one says **anı: yatığında: tutğıl** 'seize him in his sleeping quarters' **Kaş. III 12**: (**KB** not noted, **yatığ** in 495-6 is the *Acc.* of **1 yat** and in the Vienna MS., 4704, an error for **batığ**).

VUD **yatık** Dev. N. in **-ık (?)** fr. **yat-**; this Suff. is very dubious in **Xak.**, the word follows the entries of **yatuk** and may be a misvocalization of that word, cf. **yütükle-**; it is Hap. leg. in this sense; all modern forms of **yatık** are Sec. sf. of **yatuk**. **Xak. xı yatık al-manam wa'l-manâm ayda(n)** both 'sleep' and 'sleeping quarters'; hence one says **(ol) anı: yatıkında: tuttı:** 'he seized him in his sleep or in his sleeping quarters' **Kaş. III 15**.

D **yatuk** Intrans. Dev. N./A. fr. **yat-**; the general meaning is 'lying down, prone, prostrate' w. various special applications. S.i.a.m.l.g. except NE, SE as **yatik/jatik** 'prostrate, horizontal, gently sloping'; metaph. 'polite, modest', and the like. **Kaş.'s** first meaning is difficult to connect semantically and may be a l.-w. **Xak. xı yatuk** the name of 'a woollen fabric' (*al-şif*) woven of two kinds (of thread); the warp is wool and the weft cotton; **yatuk neğ** 'anything thrown away and abandoned' (*al-matrüh wa'l-mansi*); hence 'a sluggard' (or idler, *al-kaslân*) is called **yatuk kışı**; and a section of the Oğuz who live in their towns and do not migrate to other places or engage in raids (*yağzün*) are called **yatuk** that is 'sluggards and wasters' (*al-kusâld wa'l-matrühün*) **Kaş. III 14 (yatık follows): Çağ. xv ff. yatuk surâhi-yi pahn** 'a broad squat goblet', called in Pe. **bađtak** ('little duck') (quotn.); the translation of **yatığ/yatuk** as 'a musical instrument' in the **Râmî** author (**Vel. 407**) is an error **San. 326v. 22** (it is a misreading of **yatuğın**, a Mong. l.-w. listed in **San.**): Osm. xv ff. **yatik/yatuk** 'a broad squat goblet, or jug'; fairly common **TTS I 795; II 1013; III 780; IV 855**.

D **yıdığ** Dev. N./A. fr. **yıdıt-**; 'smell, odour (usually, not always, unpleasant); foul-smelling'. Survives in NE **yıdığ/çıdığ/çızığ**;

elsewhere it is difficult to distinguish between modern forms of this word and *yıd*. Uyğ. VIII ff. Bud. *TT VI 229* (ölüg), 445 (sasıg): Civ. (if a man's armpit is) *yıdıg* 'malodorous' . . . *yıdıgı kéter* 'its foul smell disappears' *II 1 28-9*; **Xak.** XI *yıdıg* 'malodorous' (*al-nuntin*) of anything; *yıdıg ot al-harmal* 'rue, *Peganum harmala*' in the language of *Ca:şgar*; in the language of *Uç* and *Barsğan* it is called *ıldrük* and in *Oğuz yüze:rlık Kaş. III 12*: *KB 999* (*ıdıg*): *XIV Muh.(?) cā'if* 'stinking' *yıyığ Rif. 165* (*Mel. 66, 5 yı:ır*): **Xwar.** *XIV yıdıg/yıdı* 'smell, odour' (usually pleasant) *Quth 89*; *Nahc. 31, 7*; 263, 3-5; 422, 11: **Osm.** *XIV yıyı* (*sic?*) 'odour, smell' (not unpleasant); in several texts, transcribed *yıyı* *TTS I 834*; *II 1057*; *IV 891*.

D yoduğ Dev. N. fr. *yo:d-*; survives in the sense of 'destruction, extermination', and the like in *NC Kır. Joyu*; *Kız. Joyu*: *NW Kk. joyıw*. Cf. *yodut*. **Xak.** XI *yoduğ huwa an yu'xada'l-racul bi-curm gayrihi* is used when a man is caught for someone else's crime; hence one says *anıg yoduğ: tokındı: aşabahu wa'ab culm gayrihi* 'the evil effects of someone else's crime struck him' *Kaş. III 12*: *KB isizke ot erdi yağıka yoduğ* 'he was fire to the wicked and destruction to the enemy' 408; (your life is finished) *ökünc ol yoduğ* 'it is (the time for) repentance and annihilation' 1400; 0.0. 3552, 4545, 5423, 5864 (*yo:pağcı*): **Gancak** XI *yoduğ* 'a term of abuse' (*sabb*) applied to boys; takes the place of *yodut* *Kaş. III 13*.

?E **yodku**: Hap. leg.; there is at least one other mis-spelling in this verse, and this word, which is morphologically inexplicable, is no doubt an error, prob. for *kodku*. **Xak.** XI *bakmas bodun sevügsüz yodku: yüzi*: (*MS. yüdi*): *saranka: lā* (*VU*) *yaltı'ati* (unvocalized,? error for *yultı'ati*) '*l-qarew ilā'l-baxılı'l-bağıdi* (*MS. bağı:ı*)'*l-kālıhi'l-wacch* 'the people do not raise their heads(?) to the odious peevish-faced miser' *Kaş. II 250, 3*; n.m.c.

D yatğak Dev. N./A. (connoting habitual action) fr. *yat-*; lit. 'habitually lying down'. S.i.a.m.l.g. except *NE(?)*, in *SE as yatkak* 'slug-gard' (cf. *yatuk*) and elsewhere as *yatak/jatak* 'sleeping quarters' and usually more specifically 'bed, animal's lair, permanent settlement', and the like. **Xak.** XI *yatğak hārisu'l-malik wa'l-hişn wa nahçıhi* 'the guard (or sentry, here specifically by night) of a king, fortress, etc.'; hence one says *yatğak yattı: hā'ta'l-racul hārisa(m)* 'the man spent the night on guard' *Kaş. III 42*: *KB tüni yattı yatğakta* 'he spent his night on guard' 952; 0.0. 608 (*turğak*), 1606, 2533: *XIV Muh.(?) Rif. 168* (only, *arka*): *Çağ. xv ff. yatağ/yatak wa'abgāh* 'sleeping quarters' (quotns. *Çağ. and Rümü*); and metaph. *pās wa pāsđarı* 'guard, guard duty' *San. 326v. 12* (adding that some lexicographers claim the word as *Pe.*): **Osm.** *XIV and XVI yatak* 'animal's lair'; in two texts *TTS II 1013*; *IV 854*.

D *yadğuk Hap. leg.; Conc. N. (N.I.?) fr. *ya:d-*; lit. 'something which spreads out something'. **Kıp.** XI *yayğuk şışıva today'l-faras* 'the teat of a mare's udder'; some of them say *yazğuk Kaş. III 27*.

D yadğun Pass. Dev. N./A. fr. *ya:d-*; lit. 'spread out'. Survives in *NE Alt.*, *Tel. yaykın/yaykıkın*; *Bar. yayğın*, used in the phr. *yaykın* (etc.) *su*: 'a river in flood', *R III 7*, and recently revived in *SW Rep.* Turkish as *yayğın* 'widely used or seen; spreading' (borrowed fr. *R III 7*). **Xak.** XI *KB beğig koşni kılma ya yadğun ögüz* 'do not make a *beg* or a river in flood your neighbour' 4546.

Dis. V. YDÇ-

D yatık- Hap. leg.; Intrans. Den. V. fr. **I yat.** **Xak.** XI *yağuk kişi: yattıktı*: 'the neighbour became a stranger' (*şāra . . . acnabi*) *Kaş. III 76* (*yatıkar*, *yatıkma:k*).

D yutık- Intrans. Den. V. fr. *yut*. *Pec. to Kaş.* **Xak.** XI *yılık: yutıktı*: 'the livestock were severely affected (*ihtaraqat*, lit. 'burnt') by the snow', that is when they died of cold *Kaş. III 76* (*yutıkar*, *yutıkma:k*); the same sentence is quoted in *I 21*, 2 as an example of a Pass. (*maf'ul*) V. in which the SUFF. **-ık-** has the connotation of being overcome (*mağlıb aw mağlır*) by something.

D yatğur- Caus. f. of *yat-*; s.i.s.m.l.w. the same meaning, e.g. *NW Kk. jatkar-* (*sic*): *SW Osm.*, *Tkm. yatır-*; (*Az. yatır-*), but most use forms of the later Caus. f. *yatğız-*. Uyğ. VIII ff. Bud. (if a murderer is reborn in hell, the lords of hell there) *töpiun yatğurur-lar* 'make him lie face downwards' (on the red-hot floor) *T M IV 252, 34*; 0.0. *PP 65, 4* (*çombur-*); *U III 14, 7*: **Xak.** XI *ol anı: yatğurdi: adca'ahu wa anımahu* 'he made him lie down and sleep' *Kaş. III 99* (*yatğurur*, *yatğurma:k*); *XIV Muh. nawwana* 'to put to sleep' (*ya:ğız-* *Mel. 41, 10*); *yatğur- Rif. 131*; *Çağ. xv ff. yatkur- yatur- Vel. 405*; *yatğur-* (spelt) *wacābanidan* 'to put to sleep' *San. 326r. 27* (quotns.); **Xwar.** XIII *yatkur-/yatur-* ditto '*Ali 24, 25*: *xiv yatur-* ditto *Quth 75*: **Kıp.** *xiv yatkir- arqada* 'to put to sleep', originally *yatdır-* with the **-d-** irregularly altered to **-k-** *Id. 94*; *arqada yatur- Bul. 22r.*: *xv ditto yatkir- Tuh. 55a. 10*; the Caus. f. of *yat-* *nāma* is *yatkir- Kav. 68, 18*.

D yatğaş- Hap. leg.; Co-op. f. of ***yatğa-**: Den. V. fr. *yatğ.* **Xak.** XI *ol anıg birle: yatğaşdi: dā'acahu* 'he lay down beside him' *Kaş. III 103* (*yatğaşur*, *yatğaşma:k*).

Tris. YDÇ

D yadağlık Hap. leg.; A.N. fr. *yada:ğ.* **Xak.** XI *yadağlık al-rucla fi'l-sayr* 'travelling on foot' *Kaş. III 51*: (*KB 4263 yadağlık* in the Vienna MS. is an error for *tayağlık*).

D yadığlıg P.N./A. fr. ***yadığ** Dev. N. fr. *ya:d-*; *pec. to Xak.* **Xak.** XI *yadığlıg tōşe:k*

'a mattress which is spread out' (*al-mabsūt*) *Kaş. III* 49; a.o. 59, 18.

D **yıdıǵlık** Hap. leg.; A.N. fr. *yıdıǵ*. **Xak.** xı *yıdıǵlık* (MS. *yađǵlık*) *al-natn wa'l-bilā ma'n(n)* both 'foul smell' and 'putridity' *Kaş. III* 51.

D **yatǵaşuk** Hap. leg.; Intrans. Dev. N./A. fr. *yatǵaşuk*-. **Xak.** xı *yatǵaşuk al-daci'* (MS. *al-daciğ*) 'a bed-fellow'; *yatǵaşuk* (MS. *yatǵaşık*) uđrı: *al-atama* 'bed-time', in one dialect (*fı luğa*) *Kaş. III* 55.

Dis. YDG

D **yitiğ** Dev. N./A. fr. *yitli*-; lit. 'sharp', metaph. 'alert, quick, clever', and the like. S.i.a.m.l.g. except SC; NE *Kaç.*, Koib., Küer. *yidiğ R III* 527; Alt. ödü; *Khak. çitiğ*; *Tuv. çidiğ*; SE *Türki yitlik/itlik/işik jaring* 144; NC *Kzx. Jitl.* NW *Kumyk İtti*: SW *Az. İti*; Osm. *iti/itlik* (now obsolete); *Tkm. yitli*. The *Uyg.* forms *yitli/yitli* and *yitli* in *KB* are unusual for so early a period. *Uyg.* viii ff. *Bud. yitli* (spelt *yiti*) *kılıç* 'a sharp sword' *U I* 37, 14; *II* 78, 30-1 (ditto); 86, 48 (*yiti*); *yitli* 'sharp' (knife) *III* 64, 12; *IV* 32, 6; 38, 131; **Xak.** xı *yitiğ bıçek* 'a sharp (*al-hadid*) knife'; also used of anything else with a sharp edge (*lahu hidda*), swords etc.; *yitiğ er* 'a man who is clever and sharp' (*al-naab* . . . *al-hadd*) in dealing with affairs *Kaş. III* 18; a.o. I 384, 22: *KB yitiğ 329* (İç)—*yiti kil bu köz* 'keep a sharp look-out' 927; (young warriors) *bolur keđ yiti* (rhymes w. *otı*) 'become very keen' 2373; o.o. II 1133, 1855: *xiii(?) Tef. yitiğ* (. . . *köz*) 154: *xiv Muh. al-hadd* (opposite to 'blunt' *buçma:z*) *yitli:fiti*: *Mel.* 54, 5; *yitli Rif.* 151: *Çağ.* xv ff. *itlik* ('with l-') . . . (2) *tund wa tiz* 'sharp, quick, alert' (quotns.); and metaph. *sari' wa züđ* 'rapid, fast' (quotn.) *San.* 95v. 19: *Xwar.* xiv *yitiğ 'sharp Quth* 78; *Nahc.* 239, 14; *Korn.* xiv *yiti/itl 'sharp CCG*; *Gr.* 134 (quotn.; mis-spelt *yiti/iti*): *Kip.* xiii *al-haddu'l-qāfi'* ('cutting'), e.g. a sword, etc. (opposite to 'blunt' (PU) *çüpe*): *çyiti(?) Hou.* 277 (omitted in MS.); xiv *yitli: al-haddu'l-qāfi'* *İd.* 91: xv *hadd yiti: Tuh.* 13a. 7: **Osm.** xiv to xvi (only) *yiti* (rare)/*iti* 'sharp, quick', etc., usually metaph.; fairly common *TTS I* 395; *II* 553; *III* 388; *IV* 443.

D **yitük** Intrans./Pass. Dev. N./A. fr. *yit*-; 'lost, strayed', and the like. Survives in SW *Az. itlik*; *Osm.*, *Tkm. yitlik*; such forms are not to be confused w. *yitiğ*. **Xak.** xı *yitük al-dalla* 'a strayed or lost animal' *Kaş. III* 18 (prov., *yitüklüg*); o.o. *II* 115 (*sörük*, mis-spelt *iyül*); 143 (*bulun-*); 182 (*çaltur-*); *III* 181 (2 so:-); *xiii(?) At. biligsiz tirigile yitük körgülük* 'one must look upon ignorant mortals (?), reading *tirigler*) as strayed (or lost)' 94: *Çağ.* xv ff. *itlik* ('with l-') (1) *mafquđ wa gum şuda* 'lost, strayed' *San.* 95v. 19: *Kip.* xiv *yitük al-dāyi* 'straying' *İd.* 91: **Osm.** xiv ff. *yitük*, often *yitlik*, occasionally *yitük* 'lost, strayed' (usually of animals); c.i.a.p. *TTS I* 832; *II* 1056; *III* 813; *IV* 889.

D **yétge:k** (*yedge:k*) as this word is noted only in association w. *yé:d-* and its der. f.s. presumably a Dev. N. (connoting habitual action) fr. *yé:d-*; lit. 'something habitually filled'. **Xak.** xı *yétge:k al-ayba wa'l-rizma* 'sack, bale' *Kaş. III* 70 (*yédis-*; mis-spelt *yenge:h*); *al-rizma* 77 (*yéül-*); *rizmatu'l-milā' aci'l-ayba* 434 (*yé:d-*); n.m.e.

Tris. YDG

D **yitli:ğlig** Hap. leg.; P.N./A. fr. *yitliğ*, presumably in its metaph. sense of 'clever, alert', etc. *Türkü* viii ff. (a brave man's son went to the army; on the battlefield he made himself(?) a powerful messenger(?); when he comes home) *özli: atanmı:sı ögrüncü:lüğ atı: yitli:ğlig* *keli:r*: 'he comes as one who has made himself famous, joyful, and with a reputation for alertness(?)' *İrkB* 55.

D **yitüklüg** Hap. leg.; P.N./A. fr. *yitük*; noted only in a prov. illustrating *yitük*. **Xak.** xı *yitüklüg anası: ko:yun açar* 'the owner of a lost animal (*sāhibu'l-dalla*) searches for his lost animal (even) in his mother's bosom' *Kaş. III* 18; n.m.e.

D **yéti:gen** Den. N. in *-gen*-, apparently a Sec. f. of *-gün* (Collective), fr. *yéti*: (*yétti*); lit. 'seven together'; 'the constellation *Ursa Major*, the Great Bear'. Survives in NE *yettegen* and the like *R III* 365; SW *Osm. yediger* (*sic*); *Tkm. yedigen*. *Uyg.* viii ff. *Bud. yétigen sutur* 'the *Sūtra* of *Ursa Major*' *TT VII* 40, 10; o.o. *do.* 120 (*ağzan-*), etc.: **Xak.** xı *yéti:gen banāt na's* 'Ursa Major' *Kaş. III* 37; o.o. 40, 12 (*yultuz*); 247, 24 (*kaçar*): *KB yétigen köttürdi yana baş ökü'r* 'Ursa Major raised its head again' 6220: *xiv Muh.* (?) *banāt na's tegiz* (?) *yétigen Rif.* 184 (the first word corrupt, prob. only an abortive attempt to write *yéti:gen*): *Çağ.* xv ff. *yétigen* 'the name of the constellation *banātu'l-na's* (*sic*)'; in *Rūmi yediler/yedi kardaş San.* 348v. 19: *Xwar.* xiv *yétigen* ditto *Quth* 77: *Kip.* xiv *yétigen* (MS. *yéti:gen*) *banāt na's İd.* 91; ditto (MS. *yéti:gen*) *Bul.* 2, 13; xv ditto *yétiger* (*sic*) *Tuh.* 7a. 11: **Osm.** xiv ff. *yéti:gen* once or twice in xiv; *yediger* c.i.a.p. *TTS I* 808; *II* 1028; *III* 792; *IV* 865; and see *Çağ*.

Tris. V. YDG-

D **yitükle:-** Hap. leg.; Den. V. fr. *yitük*; everywhere spelt *yitükle:-* which was no doubt the vocalization familiar to the scribe of our MS. **Xak.** xı ol at *yitükledi: anşada dālla faras wa ğayrahu* 'he stated where the lost horse (etc.) could be found' *Kaş. III* 343 (*yitükle:r*, *yitükle:me:k*).

Dis. YDL

yötül (*yötöl*) 'a cough'; w. no obvious Turkish etymology, perhaps a l.-w. Survives in NE *Alt.*, *Tel. yödül*; *Bar. yödöl*; *Tuv. çödül*: SE *Tar.*, *Türki yötöl* (*jaring yütöl*); NC *Kır Jötöl*; *Kzx. Jötöl*: SC *Uzb. yütal*:

NW Kk. çötel; Kaz. yutel (*sic*); Kumyk, Nogay yötel. Uyg. VIII ff. Civ. *TT VIII* M.26 (1 baş); *H II* 22, 30: Çağ. xv ff. yötel *surfa* 'cough' *San.* 341v. 9 (quoton.).

D yidliğ P.N./A. fr. yüd; 'having a smell, or odour', usually preceded by a qualifying word describing its nature. S.i.s.m.l., sometimes much distorted, e.g. NC Kir. Jittu; Kzx. iyisti: SC Uzb. isil. Uyg. VIII ff. Man. *M II* 8, 14-15 (ii) (kin); *do.* 9, 7; 10, 9 (yıparlığ); *Wind.* 29-30 (kil-): Bud. (of fruit, etc.) öplüg yidliğ 'colourful and fragrant' *Suv.* 529, 12; a.o. *TT V* 8, 72-9 (1 tütsüg).

Dis. V. YDL-

D yađıl- Pass. f. of yađ-; 'to be spread out; to be published abroad', etc. S.i.s.m.l.g. w. the same phonetic changes as yađ-. Türkü VIII ff. Man. (these twelve two-hour periods, a Man. technical term) köpül iře yađılu yaraşur 'are published abroad in the mind and are beneficial' *M III* 19, 8-9 (ii); *nomı dını yađılmaştı* 'since the (Man.) doctrine and religion were preached' *TT II* 17 bottom: Uyg. VIII ff. Bud. (of öplüg saçı arkasında yađılu turup 'his flame-coloured hair being spread over his back' *U IV* 10, 67-8 (and *I* 45, 13-14); ölüm yađılu 'death spreads' (through all the organs of the dying man) *TT III*, p. 26, note 5, 11; o.o. *PP* 7, 2 (kü); *U III* 7, 14; *TT VI* 464; *VIII K.8*: Civ. atıg küg yađıldı 'your name and fame have been published abroad' *TT I* 146; a.o. *VII* 29, 10; see **1 yayıl-**: **Xak. XI sü: yađıldı**: 'the army (etc.) dispersed' (*tafarraqa*); and one says **to:n kü:nke: yađıldı**: 'the garment was spread out (*busıta*) in the sun'; also used of anything else when it was spread out; and **yađ:to:nda: yađıldı**: 'the oil spread (Intrans.; *tafaşşā*) over the garment' (etc.) *Kaş. III* 77 (*yađılu (sic), yađılmak*); (after **1 yayıl-**) **yađıldı: sü:** 'the army (etc.) dispersed', alternative form with -d- in **yađıldı: III** 192 (**ya-yılır, yayılmak**): o.o. *I* 442, 7 (terğın); *III* 148 (**ba:z**); 159 (**1 ya:t**): **KB yađıl-** (of a man's fame) 'to be spread abroad' is common 458, 496, 737, etc.; **yađıldı ağı** 'his net has been spread' 4224; a.o. 4892 (**butık**): XIII(?) *Tef. yazıl-* (*sic*) 'to spread out, stretch out' (Intrans.) 135; **yayıł-** ditto 136; Çağ. xv ff. **yayıł-** (1) *pahn şudan* 'to be spread out'; (2) *çarıdan sütür* (of livestock) 'to graze' (i.e. spread out over the pasture) *San.* 340v. 11 (quoton.): **Xwar. xiv yayıl-** 'to be disseminated', etc. *Qutb* 65: **Kom. xiv yayıl-** 'to be spread out' *CCG*; *Gr.*

D yéđil- Hap. leg.; Pass. f. of yéđ-. **Xak. XI yetge:k yeđıldı: xıta'i'l-rızma wa 'ubbiyati** (MS. 'aybati)' *l-mita' fihā* 'the bale was sewn together and the goods packed in it' *Kaş. III* 77 (**yeđılır, yeđilmek**; both unvocalized).

D yetıl- Pass. f. of 2 yét-; not Pass. in its ordinary meanings, which are rather Intrans.; survives, meaning 'to arrive; be, or become, ready; ripen, reach maturity' in SE-Türki

yétıl-: NC Kir., Kzx. yetıl-; SC Uzb. yetıl-; NW Kk. yetıl-. The Pass. f. of **1 yét-** is not noted earlier than Osm. xiv ff. **yeđil-** (of an animal, blind man, etc.) 'to be led' *TTS I* 809; *II* 1028; *III* 792; *IV* 865. **Yıtıl-** 'to be sharpened' Pass. f. of **yıtıl-** is first noted in Osm. xv *TTS I* 831. **Xak. XI ol sü:ke: yetıldı: lahıqa'l-cund wa ğayrahu** 'he caught up the army' (etc.) *Kaş. III* 77 (**yétılır, yetilmek, sic**); a.o. *I* 106, 9 (1 é!): **KB** (listen to the wise man . . .) **yetilmış yaşı** 'of mature years' 261, 1222; (my life has ended) **yetıldı ödüm** 'my time has come' 1099; **kamuğ arzularka yetıldı elig** 'his hand has reached all his desires' 1253; o.o. 1211 (**mağıt-**), 4066, 5716; XIII(?) *Tef. yetıl-* (of a crop) 'to mature'; **yaşı yetilmış; faqat yetıldı** 'his patience was exhausted' 152: Çağ. xv ff. **yétıl(-ıp) yeti-** *Vel.* 412 (quoton.); **yétıl-** (spelt) *rasıda şudan* 'to have arrived; to be ripe, mature' *San.* 348r. 22 (quotns.); **Xwar. xiv yétıl-** 'to arrive; to be achieved' and the like *Qutb* 78.

D yođul- Pass. f. of yođ-; s.i.s.m.l. w. the same phonetic changes. **Xak. XI kan kılçtın yođıldı**: 'the blood was wiped (*muhıya*) off the sword'; and one says **anıq at aydın yođıldı**: 'his name was erased from the Sultan's register' (*muhıya . . . min dıwānı'l-sultān*); also used of anything *ıdā muhıya Kaş. III* 77 (**yođuluw, yođulma:k**): Çağ. xv ff. **yooyul-mahıw wa ma'düm şudan** 'to be wiped out, annihilated' *San.* 347v. 18: **Osm. xiv ff. yooyul-** 'to be erased, wiped out'; c.i.a.p. *TTS I* 843; *II* 1069; *III* 822; *IV* 899.

D **1 yatla-** Den. V. fr. **1 ya:t**; 'to treat as a stranger' and the like; survives in SE-Türki **yatlı-**: SC Uzb. **yotla-**; most modern V.s of this form mean 'to memorize' and the like, and are Den. V.s fr. the Pe. l-w. **yād** 'memory'. Uyg. VIII ff. Civ. (after undertaking various obligations) **apam birök bu bitıgdeki sözdın kayısı yatlasarbız** 'if we repudiate any of the undertakings in this document' *UŞp.* 77, 16-17: **Xak. XI** (after **2 yatla-**) and one says **ol anr: yatladı**: 'he reckoned that he was a stranger' (*acnabi*) *Kaş. III* 308 (no Aor. or Infin.): Çağ. xv ff. **yatla-** *bigāna wa dır kardın* 'to treat as a stranger; to banish' *San.* 326v. 6 (quoton.).

D **2 yatla-** Hap. leg., but see **yatlat-, yatlan-**; Den. V. fr. **2 ya:t**. **Xak. XI ya:tç:** **yatladı: takahhana'l-kāhın bi'l-ahcār li'l-şuhub wa'l-amtar** 'the magician performed magic ceremonies with stones to (bring) clouds and rain' *Kaş. III* 307 (**1 yatla-** follows).

D yıdla- Den. V. fr. yıd; 'to smell (something Acc.)'; cf. **yıdıl-** (Intrans.), q.v. S.i.s.m.l. w. the usual phonetic changes. Uyg. VIII ff. Bud. (so too the nose) . . . **yıd yıpar yıdlayur** 'smells (all sorts of) odours' *TT VI* 168-9; **yıdlamış yıdığ** 'the odour which it smells' *do.* 172: **Xak. XI ol yıpa:r yıdladı**: 'he smelt (*taşammama*) the musk' (etc.) *Kaş. III* 308 (**yıdla:r, yıdla:ma:k**): **Xwar. xiv yıyila-** 'to smell' *Qutb* 91; (the murderer) **uçtmax**

yıdığını yıdılamağay 'will not smell the odour of paradise' *Nahc.* 336, 7; a.o. 348, 7: *Kıp.* XIII *ğamma* 'to smell' (VU) *yıyila-* (?sic, Imperat. -gil) *Hou.* 41, 3; XIV ditto *Id.* 100: *Osm.* XIV to XVI (only) *yıyila-* 'to smell'; common *TTS I* 835; *II* 1058; *III* 814; *IV* 891 (transcribed *yıyile-*; both -mak and -mek noted).

D yatlat- Hap. leg.; Caus. f. of 2 yatla-:-. *Xak.* XI *beğ* yatlattı: 'the *beğ* ordered the magician (*al-kâhin*) to perform magical ceremonies' and he brought (*ca'a bi-*) wind and rain; this is well known in the country of the Turks; wind, hail, and rain are procured (*yustaclab*) with a stone by the permission of God most high *Kaş.* *II* 355 (*yatlatur*, *yatlatma:k*).

D yatlan- Refl. f. of 2 yatla-:; pec. to Uyğ. Bud.; in spite of the views expressed in *TT X*, p. 29, note 387, where the relevant quotns. are assembled, which were put forward in ignorance of the existence of 2 yat, there is no doubt that yat yatlan- was the phr. used to translate an (ultimately) Sanskrit V. meaning 'to perform magical ceremonies'; in this context there is no implication of rain magic. Uyğ. VIII ff. Bud. (the *yakşa's* son for twelve years) yat yatlanğucı *braman* *basasında barıp* 'followed the *braman* who performed magical ceremonies' *TT X* 561-2; (when) *anıtıyatlığ ürlüksüz yat yatlanğucı* 'the magician) who performs impermanent (Sanskrit *anıtıyatā*) and transitory magical ceremonies' (comes and tries to steal my life) *do.* 539-40; o.o. (damaged) *do.* 387, 402, 413.

D yıdılan- Refl. f. of *yıdıla-*; used as Intrans./Pec.; n.o.a.b. *Xak.* XI et *yıdılardı*: 'the meat (etc.) began to smell' (bad, *tarawwaha*) *Kaş.* *III* 110 (*yıdılanur*; *yıdılanma:k*): *Xwar.* XIV *yıdılan-* 'to be smelt' (of milk on the breath) *Qutb* 89.

D yitiln- n.o.a.b. and generally used in association w. *bar-*; the meaning is clearly something like 'to go away, disappear', which indicates that it is a Refl. Pass. f. of *yit-*, irregular since *yit-* is Intrans. and cannot properly form a Pass. Cf. *yitilintür-*. Uyğ. VIII ff. Bud. (on the approach of death) *ağazımdaki tatarlağ barca yitilnıp* 'all the pleasant tastes in my mouth disappear' *U III* 37, 30-1; (the sons of all the notables in Benares) *yitilnıp barıp* 'went away' (from the city) *do.* 65, 8 (ii); (all the evil omens in the city) *yitilnıp barıp U IV* 24, 314; (if this *sūtra* did not exist, the true interpretation of the doctrine) *yitilnür yokađur* 'would disappear and perish' *Suv.* 198, 9; *Xwar.* XIV *yitilen-jitilen-* (sic) 'to disappear' *Qutb* 62, 81 (and 80 *yitilen-*, scribal error); *MN* 91.

D yađılış- Hap. leg.; Co-op. f. of *yađıl-*, used as Intrans. *Xak.* XI *sü*: *yađılışdı*: 'the army dispersed (*tafarraqat*) in every direction'; also used when something spread (*tafaşşā*) in something else, e.g. thin ink in inferior paper *Kaş.* *III* 104 (*yađılışur*, *yađılışma:k*).

D yıdılaş- Recip. f. of *yıdıla-*; 'to smell one another'. S.i.s.m.l. w. the usual phonetic changes. *Xak.* XI *yılık*: *yıdılaşdı*: 'the livestock (etc.) smelt one another' (*taşammamat*) *Kaş.* *III* 104 (*yıdılaşur*, *yıdılaşma:k*; prov.; see *sözleş-*): *Osm.* XIV and XVI *yıyılaş-* 'to smell one another'; in two texts *TTS I* 835; *II* 1058 (*yıyile-*).

D yođluş- Hap. leg.; Co-op. f. of *yođul-*. *Xak.* XI *bitğile:r* *yođluşdı*: 'the writings (etc.) were (all) obliterated' (*inmahat*) *Kaş.* *III* 105 (*yođluşur*, *yođluşma:k*).

Tris. YDL

D yitilik Hap. leg.?: A.N. fr. *yitli*: (*yitlig*); 'sharpness, alertness'. *Xak.* XI *KB* 2328 (*komit-*).

Tris. V. YDL-

D yitilintür- Hap. leg.?: Caus. f. of *yitiln-*; 'to destroy, remove', and the like. Uyğ. VIII ff. Man. (anger) *yokadıtturur yitilintürür* 'destroys (Hend.)' (all developed doctrines and modest thoughts) *TT II* 17, 71-2.

Dis. YDM

D yađım N.S.A. fr. *ya:đ-*; lit. 'a single spreading out', in practice 'carpet, rug'. Apparently survives in SW *Osm.* *cađım* 'a kind of shaggy carpet' *Red.* 663; in XX Anat. *cecim/cıclım SDD* 250, 272; but this word must have been borrowed fr. some other unidentified Turkish language. See *yayım* and cf. *kerim*. *Xak.* XI *yađım al-fırāş wa'l-mühād* 'carpet, mattress'; hence a Chinese carpet' (*al-fağfuri*, MS. *al-mağfuri*) is called *tü:lüğ yađım* 'a hairy carpet' (i.e. one with a woollen pile, *dü şa'r*); *wa laysat häđihi bi-aşliya* 'this is not original' (meaning doubtful, ?not the original kind of carpet) *Kaş.* *III* 19; *yađım al-bisāt* 'mattress' is derived fr. *yađtı*: *basoťa I* 15, 12; a.o. *I* 119, 5; *KB* 4442 (*azar*).

E *yitim* read by Atalay in *Kaş.* *III* 24 is an error for *yayım*.

D *yétmiş* 'seventy'; der. fr. *yéttil*; cf. *altmış* only. S.i.a.m.l.g. (except NE where crases of *yéttil*: o:n like *Khak. çéton*; Tuv. çeden still survive) w. the usual phonetic changes. *Türkü VIII yetmiş I E* 12, *II E* 11: Uyğ. VIII ff. Man.-A *yétmiş M I* 20, 15; Civ. *yétmiş USp.* 74, 2; 83, 4; 107, 6; O. *Kır.* IX ff. *yetmiş Mal.* 41, 9; 42, 3; 49, 2; *yétmiş* (w. the special letter for -é-) *do.* 45, 5; (*Xak.* ?) XIII(?) *Tef. yetmiş* 153; *Xiv Muh. sab'un* 'seventy' *yétmiş Mel.* 81, 15; *Rif.* 187; *Çağ.* XV ff. *yétmiş San.* 12r. 6; *Kıp.* XIII *sab'un yetmiş Hou.* 22, 14; *xiv yetmiş sab'un*; the -t- is changed from -d-, because 'seven' is *yedi*: and -miş is attached to change it to 'seventy' *Id.* 91; *sab'un yetmiş Bul.* 12, 13; *xv ditto Kav.* 39, 6; 65, 9; *Tuh.* 60b. 10.

Dis. YDN

D yađıp Hap. leg.; Intrans. Dev. N. fr. *ya:đ-*. *Xak.* XI *yađıp surv* 'shallow (*al-*

-*dahdâh*) water which spreads (*yanbasîl*) over the surface of the ground' *Kaş. III* 372.

VU *yatan/yataş* pec. to *Kaş.*; grammatically this can hardly be a compound of **1 ya**; the alternative pronunciations suggest a l.-w., perhaps Chinese. **Xak. XI** *yatan* 'a wooden bow' (*al-qaws min xaşab*) for shooting arrows; *yatan* *ta hiya qawsi'l-naddâf* also 'the bow-shaped implement of the cotton-carder' *Kaş. III* 21; *yataş al-haniyatul'lati yunfaş bihâ'l-şûf* 'the bow-shaped implement with which raw wool is worked' *III* 372.

D *yođun* Intrans./Pass. Dev. N./A. fr. *yo:đ-*; lit. 'being obliterated, destroyed'; used only in the phr. *yo:k yođun* 'destruction, annihilation'. N.o.a.b. **Uyg.** viii ff. Man.-A *yok yođun bolunuz* 'may you be destroyed, and annihilated' *M I* 9, 11; Bud. *yok yođun kilmazun* 'let it not destroy' *TT X* 321; o.o. (damaged) *do.* 314, 410; *U III* 86, 10; (**Xak.?**) *xiii(?) Tef. yok yođun/yođun bol-* 'to perish' 109-10 (mis-spelt *budun/buzun*).

D *yétinç* (*yéddinç*) Ordinal f. of *yétti*; 'seventh'. A Tris. f. w. -i: attached emerged in the medieval period and s.i.a.m.l.g. w. the usual phonetic changes except in some NE languages which use other forms; SW Az. *yeddinci*; Osm. *yedinci*. **Türkü** viii *yétliç ay* 'the seventh month' *I NE*; *yétinç* [ay] *Oñçin* 12; a.o. *I N* 5 (*kılıçlar-*): viii ff. Man. *yétinç Chuas.* 124; Bud. *yétinç PP* 31, 6 etc.

Dis. V. YDN-

D *yađın-* Refl. f. of *ya:đ-*; s.i.m.m.l.g. w. the usual phonetic changes, usually meaning 'to spread' (Intrans.) and the like. **Uyg.** viii ff. Bud. *Sar.* 137, 23 (*açın-*); **Xak. XI** *ol to:mun kü:nke: yađındı*: 'he made it his business to spread out (*başt*) his garment (etc.) in the sun' *Kaş. III* 83 (*yađınur*; *yađınmak*); **Kip.** xv *ıtasa'a* 'to spread' (Intrans.) *yayın- Tuh.* 5b. 3; 6b. 8.

D *yođun-* Hap. leg.; Refl. f. of *yo:đ-*. **Xak. XI** *ol kö:zdin yaş yođındı*: 'he wiped (*masaha*) the tears from his (own) eyes'; also used when a man has undertaken by himself (*ınfarada*) to wipe something off something else *Kaş. III* 83 (*yođunur*; *yođunmak*).

Tris. YDN

D *yétinçsiz* Priv. N./A. fr. **yétinç*, Dev. N. fr. **yétin-* Refl. f. of **2 yét-**; lit. (something) 'which you cannot overtake, reach', or the like, that is 'infinitely broad'; generally used in association w. other words meaning 'broad'. Cf. *yétiz*. N.o.a.b. **Uyg.** viii ff. Man.-A *M III* 31, 1 (iii) (*kađız*): Bud. *bu yétinçsiz yétiz yağız yér* 'this broad (Hend.) brown earth' *U I* 12, 116; 48, 91; in *TT VI* 241, (this heaven and earth) *kéş alkığ* 'are broad', some MSS. read *yétinçsiz yétiz kéş alkığ*.

Dis. YDR

D *yatar/yatur* n.o.a.b.; Dev. N. fr. *yat-*; both words clearly spelt, but as the Aor. of

yat- is *yatur* the first is unusual; lit. (something) 'lying down' or the like. **Xak. XI** *KB* (whichever celestial mansion the moon enters it quickly leaves) *çıkarı üçün terk yatarın yıkar* 'because it leaves quickly it destroys its resting place' 745; (the king came to inquire after Aytoldı) *kelip kördi éllğ yatur hâlini* 'the king, when he came, saw the condition of the invalid' 1068.

VU *yıdruk* (*ñ-*) 'fist'; there is real doubt about the first vowel; the only **Uyg.** occurrence is spelt *yıdruk*; it was a First Period l.-w. in Mong. w. initial *n-*, which makes the original *ñ-* certain, but while the earliest form is *nodurğa* (*Haenisch* 118) the standard form is *nıdurğa* (*Kov.* 659, *Haltod* 142) and all modern forms in Turkish have -u- in the first syllable, which strongly suggests that the original vowel was -i- later rounded by retrogressive assimilation. Survives in NE Alt., Bar., Leb, Tel. **yudruk R III** 565; **Tuv.** *çuduruk* (Khak. *munzuruk* is morphologically inexplicable): **NC Kır.** *juduruk*; **Kzx.** *yudırık*; **NW Kk.** ditto; **Kaz.** *yodırık*; **Nog.** *yudırık/yumırık*. **SE Türki**: **SC Uzb.** use the Pe. l.-w. *muşt*; other **NW** and **SW** languages use forms of *yumruk* (see below) which is a Pass. Dev. N. fr. **yumur-* Caus. f. of *yum-*, lit. 'clenched': **Kunyk** *yumuruk*; **SW Az.** *yumruğ*; **Osm.**, **Tkm.** *yumruk*. **Uyg.** viii ff. Bud. (interlock the ten fingers of the two hands and) *yıdruk kılı sıkzun* 'press them together making a fist' *TT V* 10, 95; **Xak. XI** *yudruk cum'ul-kaff* 'a fist' *Kaş. III* 42 (prov.): (**Çağ.** xv ff. *yumruk muşt* 'fist' *San.* 346v. 23; **Xwar.** xiv ditto *Qulb* 86); **Kom.** xiv 'fist' *yuruk CCG*; **Gr.** **Kip.** (xiii (among 'parts of the body')) *al-kaffu'l-matbiğ* 'a clenched fist' *yurruk* (sic, MS. *yurruk*); also *al-lakm* 'a blow with the fist' *Hou.* 20, 13; *lahama* 'to strike with the fist' *yumrukla-* *do.* 34, 13; *lâkama minia'l-mulâkama yumrukla:-* *do.* 43, 14); xiv *yuruk al-lakma* 'fisticuffs'; **Tkm.** *yumruk İd.* 93; (*lahama yurukla*); **Tkm.** *yumrukla-* *do.*; *yumrukla-* *Bul.* 79r.)

D *yüdrük* Hap. leg.; Pass. Dev. N. fr. *yüdür-*. **Xak. XI** *yüdrük* (MS. *-d-*) 'a stand (*al-sarir*) on which goods and clothing are piled' (*yunađdad*) *Kaş. III* 45.

VUD *yatrum* Hap. leg.; cf. *yatut*; prob. N.S.A. fr. **yatur-* Caus. f. of *yat-* (not noted in the earlier period but cf. *yatğur-*); lit. 'a single act of laying down'. **Xak. XI** *yatrum saç al-şar'ul'adı ursila ba'ada'l-awwal* (see *yatut*) *Kaş. III* 47.

Dis. V. YDR-

S *yatur-* See *yatğur-*.

S *yattur-* See *yađtur-*.

D **1 yétür-** Caus. f. of *yé-* 'to give (something *Acc.*, to someone *Dat.*) to eat'. S.i.a.m.l.g. w. the usual phonetic changes; in some languages the later form *yéğüz-*, etc. is used as well or instead. **Uyg.** viii ff. **Civ. H II** 24, 43; **Xak.**

x1 *KB* ayama oğul kızka berge yétür 'do not be gentle; let boys and girls taste the whip' 1494; x11(?) *KBVP* 5 (İçür-) : x111(?) *At. yararlıg aşını kişiğe yétür* 'give your nutritious food to the people to eat' 329; *Tef. yédür-* ditto 149; *xiv Muh. a'ama' to feed' yédür-* *Mel.* 41, 16; *Rif.* 94, 132; *Çağ.* xv ff. *yédür-* (spelt *yéydür-*) *xıvıvıdan* 'to give to eat' *San.* 353r. 14 (quotn.): *Xwar.* xiv *yédür-* ditto *Qutb* 77; *Kıp.* x111 *a'ama yédür-* (MS. *yüdür-*) *Hou.* 34, 4; xiv (after *ye-*) and for *a'ama yedir-* *Id.* 90; *a'ama yédür-* *Bul.* 21 v.: xv ditto *yedir-* *Kav.* 75, 3; *Tuh.* 78b. 9.

D 2 *yétür-* Caus. f. of *2 yét-*; survives, usually meaning 'to cause to arrive; to make sufficient; to ripen (Trans.)', in NE *yettir-/çettir-*; NW Kk. *Jetr-*; SW Osm. *yettir-/yettir-*; Tkm. *yettir-*; in some other languages displaced by *yetişdir-*; other forms are SE *Türki yetkür-*; SC Uzb. *yetkaz-*; NW Kk. *jetker-*. Cf. *teğür-*. Uyğ. viii ff. Bud. Sanskrit *vyāpi* 'reaching to' *yétürü TT VIII F.3*; Civ. aṇa: oṭoz *yéttürü* 'adding thirty to it' *TT VIII L.25*; *yéttürü TTS I 113 (asığ)*; *Xak.* x1 *KB* *yettür-* is common, usually in such phr. as *ukuşka bılıgke yetürmış ögl* 'who has trained (lit. brought) his mind to understanding and knowledge' 216; *yetürmış yaşı* 'of mature years' 426; *kamuğ işni yetrü körüp işler er* 'a man who works taking care to bring all his work to fruition' 544; o.o. 302, 507 (*bütürü*), 2586, 4231, 5894 (*erejlen-*): x111(?) *Tef. yetrü* 'completely, in full'; (*yétger-/yétgür-* 'to bring; to bring to completion') 153; *Çağ.* xv ff. *yétkür-* (-üp, etc.); 'with -k-') *yetişdür-* *Vel.* 412-15; *yétür-/yétkür-/yétkürt-/yetişdür-* Caus. f.s.; *rasānıdan* 'to cause to arrive, convey, deliver' *San.* 348r. 28 (quotns.): *Xwar.* xiv *yétür-/yétgür-* 'to bring to completion, to accomplish' *Qutb* 79; *MN* 175; *Kıp.* x111 *ballağal-masır ma'ak* 'to bring your fellow traveller to his destination(?)' *yétür-Hou.* 38, 13; *Osm.* xiv ff. *yettür-* (occasionally *yettür-* 'to bring' physically or metaph.); common *TTS I* 823; *II* 1045; *III* 804; *IV* 879.

S *yéttür-* See *yéttür-*.

D *yütür-/yüttür-* Caus. f. of *yit-*; 'to lose; to cause to stray'; and the like. Survives in NE *Tuv. çıdır-*; NC *Kır. jıtır-*; NW Kk. ditto: SW *Az. itir-*; *Osm. yittir-*; Tkm. *yittir-*. *Türkü viii I E 7, II E 7 (ıd-)*: *Xak.* x1 *er yarmak yitürdi*: 'the man lost (*fağada*) the coin' (etc.) *Kaş.* III 67 (*yütürür, yütürme:k*); *ol apar yarmakın yitürdi*: 'he made him lose (*a'damahı*) his coin' (etc.) *III* 94 (*yüttürür, yüttürme:k*); and see *yéttür-*): *KB* (when I saw this) *yütürdüm bılıg* 'I lost my sense of judgement' 790; (when a slave sees his master's face) *yitürü ögl* 'he loses his senses' 958; (if one reaches out to grasp the affairs of this world) *yitürür kişl* 'they elude a man' 1410; *ayur bu bılıg tut yitürme ögl* 'he said, "take this document and do not lose it, my son"'

1497; a.o. 6096 (*ört-*): x111(?) *Tef. yütür-/yütür-* 'to lose', esp. *yol yütür-* 'to lose the way' 155, 168; *Çağ.* xv ff. *ıtür-/ıttür-* (spelt) *gum wa mafqud kardan* 'to lose' *San.* 94r. 27 (quotns.): *Xwar.* x111 *yütür-* 'to destroy' 'Ali 49; *Kom.* xiv 'to lose' *yittir-CCG*; *Gr.*: *Kıp.* xiv *yüttür-/yüttür-* (MS. *ye-/ye-*) *atlafa* 'to destroy' *Id.* 91; *hacama* 'to throw down, ruin' *yütür-* *Bul.* 86r.: xv *waddara* 'to squander', etc. *yittir-* *Tuh.* 38b. 5; *Osm.* xiv ff. *yütür-*, later *yittir-*, occasionally *ıttir-* 'to lose, to destroy'; c.i.a.p. *TTS I* 832; *II* 1055; *III* 812; *IV* 889.

S *yottür-* See *yodtur-*.

D *yüdür-* Caus. f. of *yü:d-*; n.o.a.b. Uyğ. viii ff. *Chr. yılıkıka yüdürser* 'if they loaded it on an animal' *U I* 8, 3; *Xak.* x1 *ol tıvekke: yük yüdürdi*: 'he loaded the load (*hamala'l-hıml*) on the camel' *Kaş.* III 67 (*yüdüür, yüdüürme:k*; verse); a.o. *I* 371, 1; *KB amānat yüdürdi boyunka uluğ* 'he loaded great loyalty on his neck' 1720; o.o. 4441 (*kölük*), 4528 (*tepes*).

VUD *yadırat-* as such Hap. leg., but, as Thomsen suggested, prob. the original f. of NE *Alt.*, *Tel. yayrat-* 'to overturn, destroy'; the parallel V. in the sentence, *tıgret*, supports this vocalization; if so, this must be a Caus. f. of a Den. V. fr. **yadar*, Aor. Participle of *yad-*, 'spreading out'; a meaning 'to make (a horse) lie on the ground' seems to be indicated. *Türkü viii ff.* (tie up the roan horse's tail and make it break wind) *yaziğ kodı: yadırat* 'make the bay(?) lie down' (heap nine blankets on it and make it sweat) *İrkB* 50.

D *yetrül-* (*yétrül-*) Hap. leg.; Pass. f. of 2 *yétür-*. *Xak.* x1 *soğuk burunka: yetrüldi: ulhıqa'l-axır bi'l-awwal* 'the last was joined, or added, to the first' *Kaş.* III 107 (*yetrülür, yetrülme:k*).

D *yetrüş-* (*yétrüş-*) Hap. leg.; Co-op. f. of 2 *yétür-*. *Xak.* x1 *olar ikki: bir: bir:ke: at yetrüşdi*: 'they helped one another in overtaking (or tying up?)', *fi ihāq* 'the horse' *Kaş.* III 101 (*yetrüşür, yetrüşme:k*).

Tris. YDR

VUD *yütürük* (?*yütürük*) Hap. leg.; prima facie a Pass. Dev. N./A. fr. *yütür-*; lit. 'lost, strayed', and the like; either a scribal error or an early example of retroactive vocalic assimilation. *Türkü viii ff.* (a blind colt looks for an udder on a stallion) *kün ortu: yütürük* '(if it is so) lost at midday' (where and how will it be at midnight?) *İrkB* 24.

Tris. V. YDR-

VUD *yudruklan-* Hap. leg.; Refl. Den. V. fr. *yudruk* (*yudruk*). *Xak.* x1 *er yudruklandı: qağad'al-racul 'alā cam' kaffihı* 'the man grasped (something) in his fist' *Kaş.* III 116 (*yudruklanu:r, yudruklanma:k*; MS. everywhere -d-).

Dis. V. YDS-

D **yaḏsa-** Hap. leg.; Desid. f. of **ya:d-**. **Xak.** XI **ol tōşe:k yaḏsa:dı**: 'he wished to spread out (*yabıtul*) the mattress', and was on the point of doing so; and one says **ol sü:sin yaḏsa:dı**: 'he wished to disperse (*yafarriq*) his army' (etc.); also used of dough when one intends to roll it out (*yabıtıahu*) *Kaş.* III 305 (**yaḏsa:r**, **yaḏsa:ma:k**).

D **yatsa-** Hap. leg.; Desid. f. of **yat-**. **Xak.** XI **er yatsadı**: 'the man wished to settle down for the night and go to sleep and lie down' (*al-baytūta wa'l-nawm wa'l-idticā*) *Kaş.* III 304 (**yatsa:r**, **yatsa:ma:k**; MS. *yatsa:-*).

D **yétse-** Hap. leg.; Desid. f. of 2 **yét-**. **Xak.** XI **ol meni: yétse:dı**: 'he was on the point of overtaking me' (*yalhaqanı*) *Kaş.* III 304 (**yétser**, **yétse:me:k**; MS. *yétse:-*).

D **yodsä-** Hap. leg.; Desid. f. of **yo:d-**. **Xak.** XI **ol bitig yodsadı**: 'he wished to obliterate (*yamhū*) the writing', also for (to wipe) a sword clean of blood and the like *Kaş.* III 305 (**yodsä:r**, **yodsä:ma:k**; MS. *yodsä:-*).

D **yetsik-** (**yétsik-**) Emphatic Pass. f. of 2 **yét-**; 'to be effectively overtaken'. Pec. to *Kaş.* **Xak.** XI **er yetsikti: balaḡal-racul ardala'l-umr** 'the man reached senility' (lit. 'was overtaken by'); and one says **kaçḡın** (MS. *kaçḡan*) **er yetsikti**: 'the fugitive was overtaken' (*ulhıqa*) *Kaş.* III 106 (**yetsiker**, **yetsikme:k**); a.o. I 21, 10 (**kaçḡın**).

Dis. V. YDŞ-

D **yaḏış-** Hap. leg.; Co-op. f. of **ya:d-**. **Xak.** XI **ol aḡar tōşe:k yaḏışdı**: 'he helped him to spread out (*fi basf*) the mattress'; also for competing *Kaş.* III 70 (**yaḏışu:r**, **yaḏışma:k**).

D **yéḏış-** Hap. leg.; Co-op. f. of **yé:d-**; unvocalized everywhere; listed in the same para. as **yıḏış-**, q.v., but specifically given a different Infin. **Xak.** XI **ol maḡa: yetḡe:k** (MS. *y.ḡe:k*) **yéḏışdı**: 'he helped me to sew up the seams' (*fi xiyāta ḡuraz*; MS. in error *turaz*) of a sack, bale, and the like *Kaş.* III 70 (**yéḏışür**, **yéḏışme:k**; MS. everywhere -d-).

D **yétış-** Co-op. f. of 2 **yét-**; s.i.a.m.l.g. w. the usual phonetic changes, and practically the same range of meanings as 2 **yét-**, which it has almost displaced in some languages. **Xak.** XI **yetışı: kelip Uğrak**: translated *lahıqanā xayl Uğra:k* 'the Uğrak's cavalry overtook us' *Kaş.* III 183, 8; n.m.e.: (xiv *Muh.*?) *lahıqa* (da:p-; in margin) **yétış-** *Mel.* 30, 15); **Çaḡ.** xv ff. **yétış-** (spelt) *rasıdan* 'to arrive' *San.* 348r. 17 (quotns.); **Xwar.** XIII **yetış-** 'to reach' *Ali* 56: **Kıp.** xv **men bolma:şaydum bu: şaḡa:** (for *şapa:*) **yétışme:seydı**: 'if it had not been for me, this would not have come to you' (*waşala ilayka*) *Kav.* 21, 9; *lahıqa yetış-* *do.* 74, 10; *Tuh.* 32a. 9; *adraka* ('to overtake') *wa lahiqa do.* 6a. 12.

D **yıḏış-** Hap. leg.; Co-op. f. of **yıḏı:-**. **Xak.** XI **yıḏışdı: ne:ḡ baliya aczā'w'l-şay' ba'ḏuhu fi**

ba'd 'every part of the thing stank'; (**yéḏış-** follows here); and the Infin. of the first V. is with *al-qāf* **yıḏışma:k** *Kaş.* III 70 (MS. -d-everywhere).

D **yoḏuş-** Hap. leg.; Co-op. f. of **yo:d-**. **Xak.** XI **ol kılıçtın kanı yoḏuşdı**: 'he helped to wipe (*fi mash*) the blood from the sword'; also for obliterating (*fi mahw*, MS. *nahw*) writing and removing (*iḡhāb*) the traces of anything liquid *Kaş.* III 70 (**yoḏuşu:r**, **yoḏuşma:k**).

D **yüḏüş-** Hap. leg.; Co-op. f. of **yü:d-**. **Xak.** XI **ol ar:** (MS. *ol*) **ikkı: tariḡ yüḏüşdı**: 'they helped one another to load (*fi ḡaml*) the wheat' (etc.); also for competing *Kaş.* III 71 (**yüḏüşür**, **yüḏüşme:k**).

Dis. YDZ

D **yétiz** Dev. N./A. fr. 2 **yét-**; 'wide, broad, far-reaching', and the like, later apparently 'perfect, complete' (i.e. reaching the limit of possibility). Survives in SW xx Anat. **yetiz** 'perfect, complete', w. Den. V. **yetizle- SDD** 1521. Uyḡ. viii ff. Bud. **yétiz** (so spelt) occurs apparently only in Hend. w. other words meaning 'wide' and the like; *U* III 72, 27 etc. (**kép**); *IV* 30, 54 (**emig**); *IV* 12, 116 etc. (**yétincisz**); **yétiz uzun** 'broad and long' *Suv.* 347, 9; **Xak.** XI **yetiz** 'wide' (or broad, *al-ariḡ*) of anything; hence one says **yetiz kaḏış** 'a broad strap', **yetiz yér**: 'a broad piece of ground' *Kaş.* III 10; **xııı(?) Tef.** *ḡikma bāḡıa* 'mature wisdom' **ḡikmat yétiz**; **yétiz kıl-** seems to mean 'to present (someone)' 152: **Xwar.** xiv **yétiz** 'perfect', or the like *Qutb* 79; **men yetiz 'ālim boldum** 'I have become a perfect scholar' (I have on need of Abū Ḥanifa) *Nahc.* 193, 7.

VU **yutuz** n.o.a.b.; the contexts clearly indicate the meaning 'wife', not 'slave girl' as it has sometimes been translated; the vowels were certainly back, but the first might be either -o- or -u-. Cf. **kısl**: **Türkü** viii (I attacked the Taḡut and captured) (**oḡlı: yutuzı**: 'their children and wives' (livestock and property) *II E* 24; *II E* 38 (ditto the Oḡuz?); *II S* 3, 4 (damaged?); viii ff. (a gambler staked his children and wife (**oḡlanı:n kıslı:sın**) on a bet; but did not lose them) **oḡlı: yutuzı: kop oḡlır**: 'his children and wives all rejoice' *İrkB* 29; **yutuzı: (sic,** clearly, in photograph) **erksiz bolu:pan** 'his wife not being a free agent' *Toy.* *IV* v. 5-7 (*ETY* II 180): **Man. bu meniḡ yutuzum bu** 'this is my wife' *M I* 5, 2; Uyḡ. viii ff. Bud. (if we have killed people or stolen other people's property or) **evniḡ yutuzıḡa yazındımız erser** 'sinned against a housewife' *TT IV* 8, 69-70; 'similar phr. *U II* 76, 5; 85, 22; **amrak yutuzım** 'my dear wife', followed by her name, and **amrak kızımız and oḡlumuz Pşahl.** 22, 5; a.o. *Suv.* 219, 24 (**yapşın-**): **Civ. beḡ yutuz** 'husband and wife' *TT VII* 26, 4-5 (**baça-**); 14-15; **O. Kır.** ix ff. **boḡdunıma: oḡlıma: yutuzıma: aḡrıtım** 'I have been parted

from my people, children, and wives' *Mal.* 43, 1-2; a.o. 42, 1 (?küü): *Kıp.* XIII *al-darra* 'co-wife' y.q.r, *bi-zü* *mufaxxam* 'emphatic', no doubt error for *yütuz* *Hou.* 32, 4.

Tris. YDZ

D yetizlik (yétilik) Hap. leg.; A.N. fr. yétiz. *Xak.* XI yetizlik 'the width (or breadth, 'ard) of anything' *Kaş.* III 52.

Mon. YĞ

ya:ğ a generic term for 'grease, fat, oil', etc., specific kinds sometimes being indicated by a preceding word. S.i.a.m.l.g. w. a wide range of phonetic changes. Uyğ. VIII ff. Bud. yağı sızulu akıp 'his fat melts and flows' *U III* 24, 5 (i); *TM IV* 252, 22 (sızıl-); Civ. İngek yağın 'cow's butter' *TT VII* 22, 17; tikta:k yağ içürmüš kere:k 'you must give him bitter (Sanskrit *tihtaka*) oil to drink' *VIII I.24*; küncit yağı: 'sesame-seed oil' *do. M.28*; bir tiñcan yağ 'oil for one lamp' (Chinese l.-w.) *USp.* 91, 11 and 26; yağ is common in *H I* both by itself, e.g. 106, and in such phr. as İngek yağı 77, etc.; küncit yağı 92, etc.; sağ yağ 'butter' 145; xuma yağı 'linseed oil' (*hu ma*, Chinese, see note) 64; xiv *Chin.-Uyğ. Dict.* 'fat' yağ *Ligeti* 277; *R III* 22: *Xak.* XI ya:ğ *al-duhn* 'fat'; sa:ğ ya:ğ *al-samm* 'butter' *Kaş.* III 159; kara: ya:ğ *al-nift* 'mineral oil' *III* 222, 18; over 30 o.o. usually translated *al-duhn* or *al-samm*: *KB* 4442 (azar): XIII(?) *Tef. yağ* 'oil' 132: xiv *Muh. al-duhn* ya:ğ *Mel.* 66, 5; *Rif.* 165 (followed by phr. for various animal and vegetable fats and oils): Çağ. xv ff. *rawğan* 'oil, fat' (generic term) yağ *San.* 333r. 2 (quotn.): Oğuz xi (after *Xak.*) and the Oğuz call 'suet' (*al-şahm*) ya:ğ *Kaş.* III 159; *Xwar.* xiv yağ 'fat, oil' *Qutb* 64; *Korn.* xiv 'oil' yağ *CCI*; yaw *CCG*; *Gr.*: *Kıp.* XIII *al-duhn* yağ *Hou.* 15, 18: xiv yağ *al-samm* *Id.* 95; *al-duhn şahma(n) aw ğayruhu* ('solid or otherwise') yağ *Bul.* 6, 5: xv *al-duhn* ya:ğ; *al-samm* sa:rı ya:ğ; *al-alya* 'a sheep's fat tail' *kuyruğ* yağı: *Kav.* 62, 20; *duhn* yaw; *Tkm.* yağ/yilik/kirtış *wa örgeç yawı* *Tuh.* 15b. 1.

S ya:h See 2 ya:.

1 yak apparently a jingling prefix in the phr. yak yu:k, since yuk can apparently be used by itself in the same sense. Pec. to *Kaş.*; cf. *yaku*. *Xak.* XI one says yak yu:k for 'residues of food in a pot' (*sulalatu'l-gas'a*); hence one says ayak yuki: same translation; and 'distant relatives' (*al-abā'id mina'l-aqārib*) are called ya:k yu:k kada:ş *Kaş.* III 143; yak yu:k *sulalatu'l-gas'a*; hence *al-qaribu'l-bā'id* is called ya:k yu:k kada:ş that is 'he has stuck to us' (*iltaşaqa binā*) as residues stick to the pot *III* 160; yuk 'residues of food in a pot', hence one says yuk yak (*sic* in MS., 'read yak yuk) as a jingle (*alā tariqi'l-itbā*) *III* 4.

2 yak jingling prefix to yağu:k (*Xak.*) (?), but see yağru:.

yo:ğ (d-) 'funeral feast, wake'; the d- is fixed by the statement of Menander Protector (3rd

quarter vi) that the Western Türkü called a funeral feast *döya*, see G. Moravcsik, *Byzantinoturcica* II, Budapest, 1943, p. 112. N.o.a.b., but see yoğla:-. Türkü VIII yoğ ertürtimiz 'we celebrated the funeral feast' *I NE*; yoğın umaduk için 'because we could not hold his funeral feast' *Ixe-Aszete b. 1 (ETY II* 122); o.o. *I S* 10 and 15(?); *I N* 7, *II E* 31 (eğlr-); *Ongin* 12 (ataç); (for yoğ yiparı:ğ *II S* 11 see yipar:): *Xak.* XI yo:ğ the name of 'the meal given to a tribe' (*ta'am yuttaxağ li-qavom*) for three or seven days when they have returned from a funeral (*dafni'l-mayyit*) *Kaş.* III 143; a.o. *I* 398 (*basan*): *KB* bu *Aytoldımy oğlı* kıldı yoğ: 'Aytoldı's son held his funeral feast' 1564; yoğ aşı 'funeral feast' 4577; xiv *Muh.*(?) *ta'ammu'l-izya* 'a memorial feast' yo:ğ aşı: *Rif.* 164 (only).

D 1 yo:k Dev. N./A. in -k fr. *yo:-, cf. yo:ğ-; with a variety of uses. Like *bar:*, q.v., of which *Kaş.* describes it as the opposite, it is most commonly used as the Predicate of a sentence, with the Subject stated or inferred. As such it is of the nature of a V. but cannot be conjugated and so must be supplemented by an Aux. V., I er- or the like, if a mood or tense form is required. It is occasionally used as an Adj. meaning 'having nothing', generally in association w. another Adj., e.g. yo:k çığay 'destitute', and even less often as a N., either by itself in such phr. as yo:kka sanmaz 'is not considered to be nothing', or in association w. another N., e.g. yo:k yodun. C.i.a.p.a.l. w. the usual phonetic changes. Türkü VIII yok is common:- (1) as a quasi-V. ol amrı: añığ yok Türkü xağan 'if now that Türkü xağan, who is free from harm' (settles in the Ötüken mountain forest) élte: buñ yok 'there will be no trouble in the realm' *I S* 3, *II N* 2; (2) ditto w. Aux. V. Ötüken yışda: yég idı: yok ermüš 'there was positively nothing better than the Ötüken mountain forest' *I S* 4, *II N* 2; Türkü boğun yok bolmazun 'may the Türkü people not cease to exist' *I E* 10, *II E* 10; Kül Tégin yok erser 'if it had not been for Kül Tégin' *I N* 10; (3) as Adj. *I S* 10, *II N* 8 (çığañ); qualifying a V. ol süğ anta: yok kisdımız 'we annihilated that army there' *I E* 34: VIII ff. öğrünç:ñ yok 'you have no pleasure' *Irkb* 36; a.o.o.: Man. yer teñri yok erken 'when earth and heaven did not (yet) exist' *Chuas.* 162; yok bolğay 'will cease to exist' *do.* 170: Uyğ. VIII (thereafter the Türkü people) yok bolta: *Şu.* N 10; (the common people) yok kıldadırım 'I did not destroy' *do.* E 2; a.o.o.: VIII ff. Man.-A M 18, 7-9 (alkın-); 9, 11 (yodun): Man. yok tözliğ 'rooted in nothingness' *TT II* 17, 80; a.o. M *III* 35, 10 (çığañ): Bud. yok is common in all usages; (suppressing all the emotions) idl (so read) yokiña tegi kalısız 'to the point of complete destruction' *TT IV* 12, 56; o.o. *do.* 6, 25 etc. (2 idl); *PP* 5, 5 etc. (çığañ); *TT X* 321, etc. (yodun): Civ. yok is common, e.g. adırtı yok 'there is no difference' *TT I* 8r; tavar yok bolsa 'if wealth ceases to exist' *do.* VII 28, 11; o.o. *USp.* 5, 3 (üçün) etc.:

xiv *Chin.-Uyg. Dict.* *wu* '(there is) not' (Giles 12,753) *yok* *Liğeti* 286; O. Kir. ix ff. *beğü:si*: *yok ermiş* 'he had no memorial' *Mal.* 9, 3; a.o.o.: **Xak.** xi *yo:k* a Particle (*harf*) meaning 'is not' (*laysa*); hence one says **ol munda: yo:k** 'he is not here' *Kaş.* III 143; (if you offer a guest whatever food there is) **yo:kka: sa:nmaz lā yu'addu'l-qirā ma'dūm** 'the meal is not reckoned to be non-existent' I 68, 11; II 28, 19; o.o. III 147 (barr); 238 (çığa:n), etc.: *KB* *yok* is common in its normal uses, e.g. (of God) **ağar yok fanā** 'he is imperishable' 2; (the moon's brightness wanes and) **yana yok bolur** 'ceases to exist again' 734: XIII(?) *At.* *yok erdim yarattığ yana yok kılıp* 'I did not exist; Thou didst create me, and again art destroying me' 9; a.o.o.: *Tef.* *yok* 'is not'; **yok kil-** 158; o.o. 109-10 (*yodun*): xiv *Muh. laysa yo:ğ Mel.* 15, 14; **yok Rif.** 92; *davva'a* 'to squander' **yo:ğ ét-** 28, 6; **yo:k** (MS. *yowāh*) **et-** 111; **lā** 'no' (opposite to 'yes' **bar**) **yo:ğ** 56, 10; **yok** 154; **Çağ.** xv ff. **yo:k na** 'not', in *Ar. lā* (quotn.) . . . **yok ise/yok érseyoksa** (1) *yā* 'or'; (2) 'is not'; (3) *illā wa agar na* 'if not' (quotns.) *San.* 343v. 29; **Xwar.** XIII *yo:ksa* 'if not' 'Ali 59; XIII(?) **yok bolsunğil** (*sic*) *Oğ.* 114; **yok érdi** 251; **yok turur** 334: xiv *yo:k* common in *Qutb* and *MN* 95, etc.: **Kom.** xiv **no' yok CÇG**; 'there is not' **yok/yo:k CÇG**; *Gr.* 126 (quotns.): **Kip.** xiv *yo:k al-ma'dūm*, also used for *lā* *Id.* 96; a.o. do. 29 (**bar**); *aw* 'or' **yo:ksa**; and **yo:ksa** is also used for *illā* *Bud.* 15, 8; **lā yo:k** do. 15, 11; xv *al-ma'dūm yo:k* *Kav.* 23, 12; *Tuh.* 35a. 12; **lā yo:k** *Kav.* 53, 10; *al-nafi* 'the negative' **yok** *Tuh.* 52b. 2; a.o.o.

2 yok 'high ground'; *Hap.* leg. but the basis of **yokaru**, q.v. The weight of evidence is in favour of -o- against -u-. **Xak.** xi **yo:k yér** *al-sa'ūd minā'l-arđ* 'high ground' *Kaş.* III 4.

yuk See **yak**.

Mon. V. YÇ-

yağ- (? *da:ğ-*) 'to pour down; to rain', or, v. qualifying N.s, 'to snow, hail', etc.; the evidence for **ğ-** will be found under **yaku**: and **yağız**. It cannot be used impersonally as in English, it must have as Subject either the source of precipitation, e.g. cloud, or the precipitation itself, e.g. rain. S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII ff. (the grey cloud, **bulut**; rose and) **bođun üze: yağdı**: 'rained on the people' *Irkb* 53; **Uyg.** VIII ff. *Bud.* **iglemekliğ tolt yağmur sizlerni üze yağdukda** 'when the hail and rain of illness poured down on you' *U* III 14, 4-6; (you must imagine that) **yağmur yağmış teg xwa çeçek yağınışın** 'flowers (Hend.) pour down like rain' *TT V* 10, 107-8: **Civ.** **yürüğ bulut ünüp yağmur yağdı** 'the white cloud rose and it rained' *TT I* 5; **tegrimlerke yağış yağzun** 'let libations pour out to the goddesses' (*sic*, if -m-?) *VII* 25, 20: **Xak.** xi **yağmur yağdı: mațara'l-mațar** 'it rained' (*prov.*); also (used of) snow and hail (*al-ğalc wa'l-barad*) when they have fallen (*saqata*)

Kaş. III 60 (**yağar, yağmak**); **tol:** **yağdı: inşabba'l-barad** 'the hail poured down' *I* 139, 19; four o.o.: **KB** **yağa tursu yağmur** 'let the rain go on falling' 118: XIII(?) *Tef.* **yağmur yağ-** 132: xiv *Muh. sāla'l-mā* 'of water, to pour' **yağ- Rif.** 110 (only); *al-sayl yağmak Mel.* 34, 5; 120: **Çağ.** xv ff. **yağ- baridan** 'to rain' *San.* 332v. 29 (quotns.): **Xwar.** XIII **yağa dur-** 'to rain continuously' 'Ali 37; xiv **yağ- Qutb** 64; **Kom.** XIV 'to rain' **yağ CÇG**; *yav- CÇG*; *Gr.* 110 (quotns.): **Kip.** XIII 'abba min [omission] (of water) 'to gurgle' (?) **yağ-Hou.** 42, 9: xiv **yağ- mațara** *Id.* 95: xv **mațara yav-**; **Tkm.** **yağ- Tuh.** 35b. 13.

I yak- basically 'to rub (something *Acc.*) on to (something *Dat.*)'; hence 'to anoint' and the like. Survives w. some extended meanings in NE *Tuv.* **çar-jaç-**: NC *Kir.*, *Kzx.* **jak-**: NW **yak-jaç-**: SW *Az.* **yax-**; *Osm.*, *Tkm.* **yak-**. More or less syn. w. **türt-**, **sürt-**. **Uyg.** VIII ff. *Civ.* **yak-** is very common in such phr. as **közke yakğu** ol 'you must rub it on the eye' *H I* 28 (**közke sürtsün** do. 36 is exactly syn.); **üç kün yakzun** 'rub it on for three days' *do.* 29; a.o. *do.* 30-1 (**büt-**): **Xak.** xi **er başka: yakığ yakdı**: 'the man anointed the wound with ointment' (*damnada'l-curh bi-dimād*); (2 **yak-** follows); and one says **ol ağır eliğ yakdı**: 'he rubbed him (*massahu*) with his hands' (etc.) *Kaş.* III 62 (**yakar, yakmak**): **Çağ.** xv ff. **yak-** . . . (2) *tilā kardan wa bastan hinnā wa marham wa aşbāh-i an* 'to anoint; to dress with henna, a plaster, or the like' *San.* 333v. 12 (quotns.): **Kom.** XIV 'to stick, adhere' **yax-CÇG**; *Gr.* (perhaps rather 2 **yak-** than this V.); **Kip.** xv **lațaxa** 'to smear' **yak- Tuh.** 3b. 1; 32a. 8.

2 yak- basically 'to approach, or be near to (something *Dat.*)', which is still the only meaning in **yakin**, q.v.; but at a fairly early date it came also to mean 'to touch (something *Dat.*)' and fr. this, metaph., 'to touch (someone's heart), impress, please', and the like. Survives, in this sense only, in SE *Türki yak-*: NC *Kir.* **jak-**: SC *Uzb.* **yok-**: NW *Kk.* **jak-**. Obviously connected semantically w. **yağ-**, but the morphological connection is obscure. **Uyg.** VIII ff. *Bud.* (the corpse begins to smell, and everyone is disgusted and) **yakmaz bolur** 'begins not to go near it' *TT VI* 445: *Civ.* (with a bad omen; the work which you undertake does not succeed) **kılmış kılınç sızmaz yakmaz** 'the things which you do not fit or approach (your needs)' *TT I* 76-7: **Xak.** xi (in the middle of the entry of I **yak-**, q.v.) and one says **ol ağır yakdı: izdalafa ilayhi wa qaruba minhu** 'he approached and drew near to him'; hence one says **ağın kelme:ki yakdı**: 'his arrival is imminent' (*qaruba*) *Kaş.* III 62 (no separate *Aor.* or *Infin.*); (if a man carries a piece of jade) **yaşın yakmas: lā yađurrūhu'l-barq** 'lightning does not injure him' *III* 22, 5; a.o. *II* 69, 10: **KB** **bu iki bile işke yakma éve, kalı yaksa kıldıp trılığlık yava** 'do not approach a task in a hurry with

these two (emotions, anger and irritation); if you do you will have made your life worthless' 323; *küyer otka yaksa* 'if a man approaches a blazing fire' 654; o.o. 1432, 1630, 2192: *Çağ. xv ff. yak(-ti-, ar-, -may) aqar kardan* 'to impress'; *yak(-ma) tuhmat et-ve mucrim çıkar-* 'to calumniate, accuse'; *yakmak nisbet*; the quotn. under this suggests the meaning 'to approach' *Vel. 398-9* (quotns.); *San. 125v. 28* points out that *yak(-masa)* 'to water (livestock)' is a mistranslation of a misreading of *bak(-)*; *yak-. . . (3) aqar kardan wa pasand uftādan* 'to impress, please'; (4) *tuhmat kardan wa isnād dādan suxn ğayr* (MS. *xayr*) *wāqi* 'to calumniate, make false accusations' *San. 333v. 12* (it is doubtful whether the last meaning is correct or belongs here): (*Korn.* xiv see *I yak-*: *Osm. xiv, xv yak-* 'to approach' in one text, and 'to be suitable, becoming' in two *TTS I 769; II 980*).

D 3 *yak-* Emphatic(?) f. of **ya-*, cf. *I yal-*, *2 yan-*; 'to ignite, burn (something *Acc.*)'; not noted before the medieval period but morphologically a very old word, and see *3 yaktur-*. S.i.a.m.l.g. except NE(?) w. the usual phonetic changes. (*Xak.?*) *xiv Muh.(?) aqrama'l-nār* 'to light a fire' *yak- Rif. 103* (only): *Çağ. xv ff. yak-(1) afrūxtan* 'to ignite' *San. 333v. 12* (quotns.); *Xwar. xiv yak-* 'to burn (something *Acc.*, with fire *Dat.*); to ignite (something *Acc.*, in something *Dat.*); both metaph. *Qutb 68*: *Kip. xiv yak-aqlā'-jay' fi'l-nār* 'to put something in the fire' *Id. 95*: *Osm. xv yak-* 'to burn'; in three texts *TTS II 977; III 754*.

yığ- (ʔy:ğ-) 'to collect, assemble' (*Trans.*). S.i.a.m.l.g., w. the usual phonetic changes, in this meaning, cf. *tér-*, *ük-*. The meaning 'to restrain, hold back', and the like, cf. *ti:d-*, in *Xak.* and a few later authorities is presumably an extension of the basic meaning, but hard to explain. *Türkü VIII* (the scattered *Türkü* numbered 700 . . . their chief was a *şad*) *yığ(ğ)ıl tēdi*: *yığmıš*: *ben ertim* 'he said "bring them together"'; it was I that did it' *T 5*; *keliğme*: *beglerin bođun:n étip yığa*: 'organizing and assembling their begs and people when they came' *T 43* (in this text spelt *yğ-*); *etmiş yığmıš Ongin 1*: *Uyğ. VIII ff. Man.* (making them understand their own origin) *öglerin köpüllerin yığtıpız* 'you concentrated their minds and thoughts' *TT III 31*: Bud. Sanskrit *saṃhṛtyā* 'having collected' *bürtüp (p-)* *yığı:p TT VIII C.8*; *köpül yığmakda UŞp. 43, 6*; o.o. *U II 34, 13 (kazğan-)*; *Suv. 627, 17 (id!-)*: *Civ. köpülüñ yığ ęc tur* 'collect your thoughts and keep quiet' *TT I 222*; a.o. *do. 184* (mis-transcribed *yığ tiler*), and see *ığ-*: *Xak. xi ol meni: aşka: yığdı: mana'anı li'l-ta'am* 'he detained me for a meal' (etc.); and one says *ol tariğ yığdı*: 'he piled up (*kawwama*) the wheat' (etc.); also used of anyone who has collected (*cama'a*) something *Kaş. III 61 (yığa:r, yığma:k)*; five o.o. translated *cama'a* or *kawwama* (once): *KB kamuğ*

sözni yığsa 'if a man collects all (sorts of) speeches' 185; similar metaph. uses 368, 372; *ay edğü du'a sen balāni yığ-a* 'Oh benediction, restrain (or hold back) evil' 1265; *yığa tut* 'keep under control' 1491; *yığ* 'restrain' (your anger) 6097; a.o. 2347 (*ti:d-*): *xiii(?) At. yığ-* (1) 'to accumulate' (wealth, etc.) 262, 299; (2) 'to restrain' (e.g. the tongue) 135 (*ti:d-*), 160, 403, 416; *Tef. yığ-* (1) 'to collect' (troops); (2) 'to restrain' and the like 155: *Çağ. xv ff. yığ* (*Imperat.*) *man' eyle* 'prevent', also *hādīr* 'present' *Vel. 415* (the quotn. does not seem apposite and may be corrupt); *yığ- cam' kardan* 'to collect' *San. 349v. 27* (quotn.): *Xwar. xiv yığ-* 'to collect; to restrain' *Qutb 89*; *mu'minni yazukdin yığğan* 'restraining the believer from sin' *Nahc. 313, 9*; a.o. 218, 13: *Korn. xiv* 'to collect, assemble' *yiy- CCG*; *Gr. 132* (quotn.): *Kip. xiv yığ-cama'a wa mana'a muştarak* ('simultaneously') *Id. 95*: *xv cama'a yiy-* (in margin in SW(?) hand *yığ-/der-*) *Tuh. 12a. 5*: *Osm. xiv ff. yığ-* in the unusual (and now obsolete) meanings of (1) 'to restrain, prevent'; (2) 'to withhold, grudge'; fairly common *TTS I 827; II 1048; III 807; IV 881*.

yık- 'to overthrow, demolish, destroy', and the like. S.i.a.m.l.g. w. the usual phonetic changes. *Uyğ. VIII ff. Bud.* (he severed the maral deer's neck and) *başın yēde yikdı* 'threw its head on the ground' *Ü IV 38, 133-4*: *Xak. xi ol evin yikdi*: 'he demolished (*hadama*) his house' *Kaş. III 63 (yika:r, yıkma:k)*; similar phr. *I 85, 5*; 343, 26; 384, 6; *III 20, 4*: *KB 745 (yatar)*, 1045: *xiii(?) Tef. yık-* 'to demolish; to strip off (leaves)' 157: *Çağ. xv ff. yık-* (1) *bar zamin afgandan* 'to throw to the ground'; (2) *xarāb kardan* 'to demolish' *San. 350v. 12* (quotns.): *Xwar. xiv yık-* 'to demolish' *Qutb 91*: *Korn. xiv* 'to overthrow' *yix- CCG*; *Gr.*: *Kip. XIII hadda mina'l-hadd wa'l-xarāb* 'to overthrow, demolish' *yık- Hou. 44, 6*; *xaraba* 'to demolish' *yık-do. 37, 5*: *xiv axraba* ditto *yık- Bul. 28v.*: *xv ramā'l-ğarim* 'to throw an adversary', that is 'to fell him to the ground' (*sara'a*), and the 'to throw down' a timber, a wall, and the like *yık-* (w. the -k- tending towards -ğ-) *Kav. 76, 2*; *hadama yık-*, which is also used for 'breaking something' (*al-kasr*) in one place and not another; and it is their word for *xātarahu* 'to endanger'(?), they say *küni: yiktu*: (not translated) *do. 76, 11*; *ramā yık- Tuh. 3b. 2*; *17b. 1*: *Osm. xiv, xv yix-* 'to throw down, destroy'; noted (as an unusual form) in three texts *TTS II 1049; III 808*.

yuk- 'to stick to (something *Dat.*); (of a disease, etc.) to infect (someone *Dat.*)'. S.i.a.m.l.g., except SW, w. the usual phonetic changes. *Xak. xi eligke: ya:ğ yukdı*: 'the fat stuck (*talaftaxa*) to the hand'; and one says *anıñ uduzi: aqar yukdı*: 'his itch infected (*a'dā*) someone else' (*bi-ğayrihi*); also used for anything that sticks to something else *Kaş. III 63 (yuka:r, yukma:k)*: *Çağ. xv ff. yuk(-tı) fokun-* 'to come into contact with, affect' *Vel.*

419 (quoton.); **yuk-** *sirâyat kardan* 'to infect' *San.* 343v. 4 (quotns.); **Kom.** xiv **yuk-/yux-** 'to stick to; to loiter' *CCG; Gr.* 129 (quoton.).

Dis. YÇA

?D 1 **yaka**: basically 'the edge, or border' of something, but from an early period usually more specifically 'the collar' of a garment; perhaps Dev. N. fr. 2 **yak-** in the sense of 'a part of something which is adjacent to something else'. A Second Period l.-w. in Mong. as *caka* 'edge, frontier, collar', and the like (*Haenisch* 84, *Kow.* 2244); s.i.a.m.l.g. w. the usual phonetic changes and the same range of meanings. Uyğ. viii (I spent the summer there and) **yaka**: anta: **yakaladım** 'fixed the frontier (of my dominions) there' *Şu.* E 8; S 2: (viii ff. Bud. the sentence 'he deigned to be the venerable master of India' is translated **enetkek éliniñ ayağuluk yakası yarlıkar erdi**; there is a curious double mistranslation here; the more usual meaning of *hsiu* (Giles 4,683) is not 'master', but 'sleeve'; the translator took it in this sense, but translated it by 'collar' which *hsiu* never meant *Hüen-tz.* 1935-6): **Xak. xi yaka**: *al-ciribbān* 'collar' *Kaş.* III 24; **yaka:daki**: **yağa:ğa:h**: 'the man who licks up the food on his collar' (drops the food in his hand) I 253, 21; III 307, 1; a.o. I 189, 2: *KB* 2377 (iliş-): xiii(?) *Tef. yaka* 'collar' 136: xiv *Muh.* (under 'clothing') *al-qabb* 'collar' **ya:ka**: *Mel.* 67, 1; *Rif.* 166: **Çağ.** xv ff. **yaka** (1) *kanar* 'boundary, shore, bank', etc.; (2) *giriḥān-i cāma* 'a collar' *San.* 334v. 18; under **kırpık** (not an old word) and 'the fur which they sew on the edge of a collar' is called **yaka** 295r. 19: **Xwar.** xiv **yaka** (1) 'collar'; (2) 'edge, shore, bank' *Qutb* 69; *MN* 437: **Kom.** xiv 'collar' **yağa** *CCI; Gr.*: **Kip.** xiii *al-taq* 'the collar' of a robe, etc. **yaka**: *Hou.* 18, 17; xv ditto *Id.* 95: xv ditto *Tuh.* 23b. 7; *şāfi* 'shore, bank' **yaka** *do.* 20b. 10: **Osm.** xiv ff. **yaka** (in xiv, xv sometimes **yağa**) 'collar; shore, bank; the opposite shore'; c.i.a.p. *TTS* I 768; II 977-9; III 755; IV 826.

2 **yaka** 'rent, lease'; common in *USp.*; perhaps a l.-w. Uyğ. viii ff. Civ. **yakaka tuttim** 'I have taken (a piece of land) on lease, or for a rent' *USp.* 2, 5; 11, 6; 86, 4 etc.; **altmış tembin süçüg yakani köni berürmen** 'I undertake to pay a rent of 60 tembin of wine' *do.* 6, 6; o.o. 66, 6; 87, 4.

yağı: (d-) 'enemy; hostile'. A First Period l.-w. in Mong. as *dayin*(*Haenisch* 34); s.i.s.m.l. in NE, NC, NW as *yaw/yu:/jyaw/or*, etc.: SC Uzb. *yov*; in SE, SW replaced by *Pe. duşman*; NE Tuv. *dayzin* is a distorted re-borrowing from Mong. **Türkü viii yağı**: is common, e.g. **tört buluğ kop yağı**: **ermiş** 'all four quarters of the world were hostile' *I E* 2, *II E* 3: viii ff. *Irkb* 34 (süi): *Yen. Mal.* 27, 6 (**kađır**); a.o.o.: Uyğ. viii **yağı**: is common, e.g. **yağı**: [kelijr] **tédi**: 'he said "the enemy are coming"' *Şu.* E 6: viii ff. Bud. **yağı** is fairly common, e.g. (making an expedition, putting on a breastplate, and)

yağığ sançıp 'routing the enemy' *U* II 78, 30; *TTIV* 10, 12: Civ. *TTI* 58 (teğirmile-); a.o.o.: **O. Kır.** ix ff. *Mal.* 19, 1 (**kađır**); a.o.o.: **Xak.** xi **yağı**: *al-'adiw* 'enemy' *Kaş.* III 24; nearly 50 o.o.: *KB yağı* is common, e.g. (protect his friends and) **yağısın kötür** 'remove his enemies' 117; **bularda birisi birige yağı** 'among these some are hostile to others' 144: xiii(?) *Al.* (a talkative tongue is) **utulmaz** '(so read) **yağı** 'an invincible enemy' 134: *Tef. yağı* 'enemy' 132: xiv *Muh.* *al-'adiw* (opposite to 'ally' and **andlığ**) **yağı**: *Mel.* 50, 1; **yağı**: *Rif.* 145 (and 152): **Çağ.** xv ff. **yağı duşman** 'enemy' *San.* 333v. 4; **yaw** ditto 340r. 18 (and see **yavla:k**): **Xwar.** xiv **yağı** 'enemy' *Nahc.* 146, 15: **Kom.** xiv **yağı** 'war' (sic) *CCG; Gr.*: **Kip.** xiii *al-'adiw* (opposite to 'friend' **ınak**) **yağı**: *Hou.* 26, 13: xiv **yağı**: *al-muḥārib* 'one who makes war (on you)' *Id.* 95: (xv in *Tuh.* 'adiw is translated **tuşman**): **Osm.** xiv ff. **yağı** 'enemy'; common to XVI, sporadic to XVIII *TTS* I 764; II 974; III 752; IV 824.

?S **yaki**: Hap. leg., in the jingle **yaki: yuki**; perhaps an expanded form of **ya:k yu:k**; see I **yak. Xak.** xi 'a humble, obsequious (*al-mutawādi*'u'l-*mutamalliğ*) person' is called **yaki: yuki**: *er Kaş.* III 25.

D **yaku**: (dağğu:) Conc. N. in -ku, dissimulated fr. -ğu: after -ğ-, fr. **yağ-**; 'a raincoat'. A First Period l.-w. in Mong. as *daku* 'a fur coat with the fur outside' (*Kow.* 1570, *Haltod* 445), which fixes the d-; cf. **yağız**. N.o.a.b. **Xak. xi yaku**: *al-mimtar* 'a raincoat', originally **ya:ğku**; with shortened (*fa-xuffa*) *Kaş.* III 25; a.o. III 226 (**sokuz**): xiv *Muh.*(?) *furw muqlab* 'a reversed fur coat' **ya:ku**: *Rif.* 167.

S **yaka** See **yuvka**.

Dis. V. YÇA-

E **yağı**: in *ETY* IV 130 is an error for **yağıd**.

? D **yağur-** 'to approach, be near to'; syn. w. 2 **yak-**, but the morphological connection is obscure; see **yağru**. Survives only(?) in NE Kumd., Tel. **yu-** *R* III 535: NC **Kır. ju-**; Kzx. **ju-**. Uyğ. viii ff. Man. (whenever the light of moon is obscured) **ay tepril ordusu küñ tepril ordusıya yağuyur** 'the palace of the moon is near the palace of the sun' *M* III 7, 8 (v): Bud. **ölitim ödil yağudukda** 'when the time of death approaches' *U* III 43, 28: **Xak.** xi **beg kelme:ki**: **yağı:du**: 'the arrival of the *beg* (etc.) is imminent' (*qaruba*) *Kaş.* III 89 (**yağur**?, **yağur:ma:k**); a.o. II 148, 7: *KB yağudı tileki* '(the achievement of) his wishes is near' 1631; **yağıka yağusa** 'if he approaches the enemy' 2349: xiii(?) *At.* **isizke yavuma (sic)** 'do not go near a wicked man' 379; *Tef. yavu-* ditto 131: xiv *Muh.*(?) *qaruba yağur-* (MS. *yağur-*) *Rif.* 114 (only): **Çağ.** xv ff. **yawu-** (-di, etc.) **yağın ol-, yağın var-** 'to be near, to approach' *Vel.* 402-5 (quotns.); **yawu-/yawuş-** *nazdik*

şudan 'to be near' *San.* 339v. 8; *Xwar.* xiv *yaĖu-yavuv-* 'to approach' *Qutb* 64, 75; *Kıp.* xiv *yavı-qaruba* *İd.* 99.

Dis. YĖC

S *yıĖaç* See *iĖaç*.

yoĖu:ç (yoĖo:ç?) n.o.a.b. *UyĖ.* viii ff. *Bud.* *U III* 88, 3 (*İndın*): *Xak.* xi *yoĖuç* 'the other side' (*al-cānibu'l-āxir*) of a river or canal; and on whatever side a man stands the other side is for him *yoĖu:ç*; hence one says *yoĖuç keçtim* 'I crossed to the other side of the river' *Kaş.* III 8; *mā warā hull nahr aw wādi* 'the other side of any canal or river' is called *yoĖu:ç*, but it may also be pronounced *yoĖuç* *I* 18, 19; *Kom.* xiv 'the other side, beyond' *yovaç CCI*; *Gr.*

D yoĖçı: (d-) N.Ag. fr. *yo:ğ*; 'mourner' (lit. 'the participant in a funeral feast'). N.o.a.b., see *yugu:ç*. *Türkü* viii (when the *xaĖan* died) *yoĖçı: sıĖıtçı:* 'mourners and weepers' (came from many countries) *I E* 4, *II E* 5; *İN* 11.

Dis. V. YĖC-

(S)D *yakçirt-* Hap. leg.; Sec. f. of **yak-şirt-* (cf. *yapçur-*), double Caus. f., presumably of 2 *yakiş-*; the meaning is obscure; it would be easier to explain as a misreading of *yıĖçirt-* (see *yıĖ-* used in such phr. as *köñül yıĖ-*), which could mean 'to bring together' or the like. *UyĖ.* viii ff. *Bud.* (then Prince Mahāsthava, being under the pressure of sharp longing, falling into great desire, rousing great thoughts of compassion) *köñüllin köĖüzin yakçirtıp* 'bringing together his mind and breast (i.e. his thoughts and feelings)' (. . . said) *Suv.* 615, 8-9.

Tris. YĖC

D yaĖçı: N.Ag. fr. *yaĖı:*; lit. 'one who acts against the enemy'; 'aggressive' or the like. N.o.a.b. *Xak.* xi *KB* *ürüp kirĖil artuk yaĖçı bolur, yaĖçı bolur ham yaraĖçı bolur* 'white- and grey-haired (warriors) become extremely aggressive; they become both aggressive and efficient' 2372; a.o. 2371 (*kirĖil*).

D yuĖçı: (yuĖu:çı:) Hap. leg.; Dev. N.Ag. fr. *yu-*; vocalized *yugçı:* in the MS. *Xak.* xi *yuĖçı:* *al-qaşşār* 'a fuller' *Kaş.* II 170 (*bürkü-*); n.m.e.

S *yıĖaçlık* See *iĖaçlık*.

Tris. V. YĖC-

S *yıĖaçlan-* See *iĖaçlan-*.

Dis. YĖD

yoĖdu: 'the long hair under a camel's chin'. The alternative pronunciations and the lack of an obvious etymology suggest that it may be a l.-w. A Second Period l.-w. in Mong. as *coĖdor* (*Kow.* 2401, *Haltod* 579); NE *Tuv.*

çoĖdur: NC *Kır.* *joĖdor* are no doubt re-borrowings fr. Mong. *Xak.* xi *yoĖdu:* *şiwāl wabarı'l-b'air* 'inda'l-*uñın* 'the long hair under a camel's chin' (lit. 'in the region of the beard') *Kaş.* III 30; *yoĖru:* 'a camel's long hair'; also called *yoĖruy*; the *r-* is changed fr. *-d-* as in Ar. *akara/akada* III 31; the *Turks* call 'a camel's long hair' *yoĖdu:*, and they (the *OĖuz* and *Kıp.*) *çoĖdu:* *I* 31, 9.

Dis. V. YĖD-

D yaĖıd- (d-) Intrans. Den. V. fr. *yaĖı:*; 'to be, or become, hostile'. N.o.a.b., cf. *yaĖık-*. *Türkü* viii *Karluk yaĖıt(t)ukda:* 'when the *Karluk* became hostile' *Ix.* 18; a.o. *do.* 5 (mistranscribed *yaĖı:*- in *ETY IV* 130): *UyĖ.* viii *Basmıl yaĖıdu:* 'the *Basmıl* becoming hostile' *Şu.* S 4; a.o. *do.* E 10 (*yara-*): viii ff. *Man.-A* (then the *People* in the city of *Babylon*) [y]uĖĖaladı *yaĖıdı* 'became ill-mannered and hostile' *Man.-uig. Frag.* 400, 9 (only one letter is missing in the first word and the only possibility seems to be *y-*; if so it is a Den. V. fr. *yuvĖa:*; cf. *yuvĖalan-*): *Xak.* xi (between *yaĖıtĖan*, see *yaĖıt-*, and *yomıtĖan*) *ol kişl: ol tutçı: yaĖıtĖan* 'that man constantly engages in hostilities after peace' (has been concluded; *abada(n) yu'ādi ba'da'l-şulh*) *Kaş.* III 53 (with *-d-* dissimilated to *-t-* before *-ğ-*); n.m.e.

D yaĖıt- (d-) Caus. f. of *yaĖı-*; n.o.a.b.; cf. *yaĖıtur-*. *UyĖ.* viii ff. *Bud.* *noş teĖ tatıĖıĖ yaĖımur suvin yaĖıtıp* 'pouring down rain-water as sweet as an elixir' *Kuan.* 202; similar phr. *U I* 20, 10; 22, 5-6; *III* 13, 6; *USp.* 102, 23; (the gods) *xwa çeçek saçtılar yaĖıtıdılar* 'scattered and poured down flowers' *U III* 46, 11; a.o. *TT X* 155: *Civ.* *yaĖımur yaĖıtıĖuka körser* 'if one consults the oracle about (the possibility of) rain' *TT VII* 29, 1: *Xak.* xi *teĖrl: yaĖımur yaĖıttı: amĖara'llāhu'l-maĖar* 'God made it rain' *Kaş.* II 316 (*yaĖıtur-*, *yaĖıtma:k*); *teĖrl ol yaĖımur yaĖıtĖan* 'God is constantly making it rain' *III* 53.

D yaĖıt- Caus. f. of *yaĖı-*; 'to bring (something *Acc.*) near (something *Dat.*)' and the like. Survives only(?) in NE *Alt.*, *Tel.* *yut-*: NC *Kır.* *ju:t-*; *Kz.* *ju(w)ıt-*. Cf. *I yakur-*. *Türkü* viii (the *Chinese*, by flattery and bribes) *ırak boĖunıĖ ança: yaĖıtu:r* *ermiş* 'thus brought distant peoples near to them' *I S* 5, *II N* 4: *Xak.* xi *ol atıĖ maĖa: yaĖıttı:* 'he brought the horse (etc.) near (*qaraba*) to me' *Kaş.* II 316 (*yaĖıtu:r-*, *yaĖıtma:k*; after *yaĖıt-*, verse); *ol kişl: ol ö:zin yaĖıtĖan* translated 'that man is constantly bringing himself near to the people by his kindness' *III* 52: *KB yaĖıtsa beĖine yıramış kişıĖ* 'he should bring distant people near to his master' 2506; a.o. 1299 (*uşakçı:*): *ÇaĖ.* xv ff. *yawut* (-up, etc.) *yakın eyle-* *Vel.* 406 (quotn.); *yawut-/yawuştır-* Caus. f.; *nazdik kardan* 'to bring near' *San.* 339v. 25 (quotns.); *Xwar.* xi *yawut-* ditto *MN* 46; *Nahc.* 229, 3; *Kıp.* xiii *qaraba yawut-Hou.* 43, 3; (xiv *yawuklař-* *İd.* 99).

D **yo:ka:d-** Intrans. Den. V. fr. 1 **yok-**; 'to perish'. N.o.a.b. SE **Türki yokat-**: SC Uzb. **yükot-** 'to destroy' are not survivals of this word, but prob. crases of **yok:** **ét-** which occurs in this meaning e.g. in SW Osm. **Türkü VIII** (the **Türkü** people) **yokađu**; **barır ermiş** 'were on the way to perishing' *I E* 10; Uyğ. VIII ff. Bud. Sanskrit [illegible, ?na] **vyeti** (MS. **vyaiti**) 'does not perish' **yokamáz** (MS. **yokāmāz**) *TT VIII F.7*; taluy içinde **yokađı** 'they have perished at sea' *PP* 54, 1; **yokadıp barır U III 66, 15; o.o. *TT VI* 97-8 (**yaş-**); *Suv.* 198, 9 (**yitlin-**): **Xak. XI** **yalñuk ođı**; **yo:ka:đur-** 'the children of men perish' (**yafnā**); but their good name remains) *Kaş. III* 384, 18; n.m.e.: **KB** (Thou hast created all things) **yokađur ne erse** 'things perish' (but Thou remainest) 14; (XIII?) *Tef. yokat-* 'to destroy' 159; **Kom.** XIV 'to perish, be destroyed' **yoxa-CCG**; *Gr.* 125.**

D **yağtur-** (d-) Caus. f. of **yağ-**; 'to pour down, rain down' (Trans.). S.i.s.m.l. w. the usual phonetic changes. Cf. **yağıt-**. **Xak. XI** **teprı**; **yağmur yağtırdı**: 'God most high poured down (*am̄tara*) rain' (etc.) *Kaş. III* 95 (**yağturur**, **yağturma:k**): **Çağ. xv** ff. **yağdur-yağdırt-** Caus. f.; **bārānıdāq** 'to pour down (rain)' *San. 333r.* 8 (quotns.): **Xwar.** XIV **yağdur-** ditto *Qutb* 64; **Kom.** XIV ditto **yavdır-CCG**; *Gr.* 119 (quotn.).

D 1 **yaktur-** Hap. leg.?: Caus. f. of 1 **yak-**. **Xak. XI** ol **ba:şka:yağı yaktırdı**: 'he ordered that ointment should be applied (*bi-tağmıdı'l-damād*) to the wound' *Kaş. III* 96 (3 **yaktur-** follows in the same para.).

D 2 **yaktur-** Hap. leg.?: Caus. f. of 2 **yak-**; the existence of this V. seems to be implied by the sentence below. Cf. 1 **yaktur-**. **Xak. XI** after 3 **yaktur-** *wa kađālka idā massa'l-insān jay'a(n)* 'likewise when a man has touched something', implying a meaning 'to order to touch' *Kaş. III* 96.

D 3 **yaktur-** Caus. f. of 3 **yak-**; 'to order to ignite', etc. S.i.m.m.l.g. w. the usual phonetic changes. Uyğ. VIII ff. Bud. (reciting this precious . . . *sūtra* and) **mıñ küün tükel yakturup** 'having a thousand candles (Chinese l.-w.) all lit' *TT VII* 40, 121; **Xak. XI** (after 1 **yaktur-**) and one says ol **anıñ evıpe: ot yaktırdı**: 'he ordered that his (i.e. someone else's) house should be burnt (*bi-ıhrāq*) and kindled the fire' (*awqadı'l-nār*) *Kaş. III* 96 (**yakturur**, **yakturma:k**): XIII(?) *Tef. uluğ ot yaktırdı*: 'he had a great fire lit' 136.

D **yığtur-** Caus. f. of **yığ-**; 'to order to collect, or heap up (something)'. S.i.m.m.l.g. w. the usual phonetic changes. **Xak. XI** ol **ajar tarığ yığtırdı**: 'he urged him to heap up (*alā takwım*) the wheat' (etc.); also used when he made him detain (*kallafahu bi-man'*)—MS. *yaanna*) someone for a meal or something else *Kaş. III* 95 (**yığturur**, **yığturma:k**); the next para. relates to **yövtür-**, mis-spelt **yığtur-**

in the MS.): **Çağ. xv** ff. **yığtur-** Caus. f.; *cam' farmıdan* 'to order to collect' *San. 350r.* 4 (quotn.): **Xwar.** XIV **yığdur-** ditto *Qutb* 90.

D **yıktur-** Caus. f. of **yık-**; s.i.s.m.l. w. the usual phonetic changes. **Xak. XI** ol **anıñ evın yıktırdı**: *ahdamā baytahu* 'he had his (i.e. someone else's) house (etc.) demolished' *Kaş. III* 97 (**yıkturur**, **yıkturma:k**): **Çağ. xv** ff. **yıktur-** Caus. f.; *andāzānıdan wa xarāb farmıdan* 'to order to throw down or demolish' *San. 350v.* 21.

D **yıktur-** Caus. f. of **yık-**; s.i.s.m.l. w. the usual phonetic changes. **Xak. XI** ol **anıñ tu:miña: ypar yıktırdı**: *alñaxa wa amassa'l-mısk* 'he had musk smeared or dabbed on his (someone else's) garment' *Kaş. III* 96 (**yıkturur**, **yıkturma:k**): **Kom.** XIV **yıktur-** 'to make (something) adhere to (something)' *CCG*; *Gr.* 129 (quotn.).

Tris. V. YĞD-

D **yokađtur-** Caus. f. of **yo:ka:d-**; 'to destroy' and the like. N.o.a.b. Uyğ. VIII ff. Man. *TT II* 17, 71-2 (**yıtlıntür-**); *III* 28 (**arta-**): Bud. **alku yavız tüllerıg yokađturdaçı** 'destroying all had dreams' *M II* 58, 2 (iii); **öğümın kaşımın yokađtırdım erser** 'if I have destroyed my mother or father' *Suv.* 134 15-16.

Dis. YĞĞ

(D) **yağ:k** 'nut', prob. a generic term; morphologically this could be a Dev. N. fr. **yağ-** in the sense of 'something which pours down (from trees)', but this is improbable. Survives, meaning 'walnut', in SE **Türki yapak**: NC Kir., Kzx. **janak/janğak**: SC Uzb. **yopok**: NV Kk. **janğak**; most other languages use some form of Ar. *cawz*. **Türkü VIII** ff. **yağak iğaç yayılağırım** 'my summer station is a nut-tree' *İrkB* 56; Uyğ. VIII ff. (Man.-A in a damaged text *M I* 32, 11 ff. 'Mar Amu Mojak walked about the town and begged for alms' [gap] **bir yağak bul[tı]** (or **bol[tı]**); 'nut' does not seem relevant in this context, the word is prob. the Man.-A form of **yağuk** 'neighbour': Bud. **kim kayu tınlığ yağak** (*sic*, not *yasak* as in the text) **ka[buk]ınça vrhar étser** 'if a man makes a monastery the size of a nutshell' (and adorns it with a statue of Buddha the size of a grain of wheat, etc.) *Pfahl.* 6, 5-6; **Xak. XI** **yağak al-cawz** 'nut' (usually specifically 'walnut') *Kaş. III* 29; o.o. *I* 90 (ako); 267 (2 **ağnat-**); 417, 5; *III* 8 (iğaç); **Çağ. xv** ff. **yanak/yañağ yanak 'nut'** *Vel.* 404 (quotn. 'nuts on a tree'); **yanak/yañağ** ('with -ñ-') ((1) 'cheek'); (2) *cawz* *San.* 339r. 14 (quotns.): Osm. XVI **yanak** noted only in *Vel.* 404 (**Çağ.**).

D **yakığ** Dev. N. fr. 1 **yak-**; 'ointment'. Survives in SW Az. **yaxı** 'ointment'; Osm. **yakı** originally 'a plaster', now usually 'cautery, blister' owing to a false etymology fr. 3 **yak-**. **Xak. XI** **yakığ al-damād fı'l-awrām wa nahıwihā** 'an ointment for swellings and the

like' *Kaş. III 13*; four o.o., see 1 *yak-* and der. f.s.

D *yağuk*: Dev. N./A. fr. *yağū-*; 'near; neighbour; neighbourhood; relative', and the like. Survives in some NE languages as *yuk*: *Tuv. çok*: NC Kir. *ju:k*; Kzx. *ju(w)sk*: SC Uzb. *yovuk*: NW Kk. *Juwik*; Kumyk *yuvuk*; Nog. *yuwik*. Cf. *yakin*. *Türkü VIII yavuk erser* 'if they are near' *I S 7, II N 5*: *Uyg. VIII ff.* (Man.-A see *yağak*): Bud. (before a list of names) *yağukta* 'in this neighbourhood' *U II 80, 65*: *Civ. yağuktaki iş* 'affairs in the neighbourhood' *TT I 140 (eşidüt)*: *Xak. XI yağuk*: *k yér* 'a near-by (*al-qarib*) place'; hence one calls 'neighbours' (or 'kinsfolk'), *al-aqarib* *yak yağuk*: *Kaş. III 29*; o.o. *I 433, 7*; *III 22 (yakın)*; *76 (yatık-)*; *255 (ula-)*: *KB otka barma yağuk* 'do not go near a fire' *653*; o.o. *778, 783, 4229*: *XIII(?) Tef. yavuk* 'near, neighbourhood'; *yak yavuk* 'kinsfolk' *132-6*; *xiv Muh.* (under 'terms of relationship') *al-qarib ya:wuk/ya:xın Mel. 49, 2* (only); *al-qaraba* 'kinsfolk' *yağuk Rif. 143 (Mel. kayas)*: *Çağ. xv ff. yavuk yakın Vel. 402* (quotn.); *yavuk yitik belürsüz* 'lost, unknown', *407* is prob. a corruption of *1 yo:k*; *yawuğ/yavuk nazdik* 'near' *San. 340r. 29*: *Xwar. xiv yavuk* 'near' (in space or time) *Qutb 75; Nahc. 39, 11; 243, 11; 251, 7*; *yak yavuk* 'neighbours' (or kinsfolk?) *Nahc. 8, 10; 16, 13*: *Kom. xiv* 'near' (Adv.) *ya'ox CCI*; *Gr.*: *Kıp. XIII al-qarib* (opposite to 'distant') *yıra:k* *yavuk (yakın) Hou. 25, 12*; (under 'terms of relationship') *al-qaraba yavuk do. 32, 6*: *xiv yavuk* (or *ya'uk?*) *al-qarib İd. 99*: *qarib (yakın) yuvuk (sic) Tuh. 28b. 8*.

D *yuğak*: Dev. N. (connoting repeated action) fr. *yū-*; lit. 'constantly washing'; in practice 'some kind of water bird', prob. a diver. *Xak. XI ördek yuğak şuyuru'l-māl-iwazz wa nahruhu* 'water birds, geese (should be 'ducks') and the like' *Kaş. I 222, 18; III 17, 10*; n.m.e.: *KB yuğak* in a list of eight sporting birds *5377*.

**yağku*: See *yaku*.

Dis. V. YĞĖ

D *yağık*-(ğ-) Intrans. Den. V. fr. *yağū-*; 'to be hostile'. N.o.a.b.; R's statement in *III 41* (based on *Zenker*) that it is Osm. is prob. an error for *Çağ*. Cf. *yağid-*. *Xak. XI begler bir birke: yağıkt*: 'the *begs* were at enmity (*ta'ādā*) with one another' *Kaş. III 76 (yağıkair, yağıkma:k)*: *Çağ. xv ff. yağık*-(spelt) *yāğī şudan* 'to be hostile' *San. 333r. 13* (quotns.).

Tris. YĞĖ

D *yağaklığ* P.N./A. fr. *yağak*; 'bearing nuts'. N.o.a.b. *Türkü VIII ff.* (I am a grey *buymul* falcon; I sit on a rock with a wide view and look around—see *körüklüg*) *yağaklığ toğrak üze: tüşü:pen yaylayurmen* 'I settle on a poplar bearing nuts and spend the summer' *İrkB 64* (this is of course

nonsense, but as in the case of *do. 56* (see *yağak*) all the words in the para. are chosen for the alliteration: - *kō-*, *ka-*, *ko-*, *kō-*; *ya-*, *to-*, *tā-*, *ya-*): *Xak. XI yağaklığ yığa:ç al-jacar dül-cavuz* 'a nut-tree' *Kaş. III 50*.

D *yağaklık* Hap. leg.; A.N. (Conc. N.) fr. *yağak:k*. *Xak. XI yağaklık manbitu'l-cavuz* 'a plantation of nut-trees' *Kaş. III 51*.

D *yağukluk* A.N. fr. *yağuk*; s.i.s.m.l. w. the usual phonetic changes. *Xak. XI KB yakınlık yağukluk yıratı kadaş* 'kinsfolk have put an end to neighbourliness and feelings of kinship' *6468*; *xiii(?) Tef. yavukluk* 'proximity' *132*: *Xwar. xiv ditto Qutb 75*.

Dis. YĞL

D *yağlıç* P.N./A. fr. *yağū-*; s.i.s.m.l. w. the usual phonetic changes. *Türkü VIII ff. İrkB 13 (karnıç)*: *Uyg. VIII ff.* Man. (trees and shrubs become, *inter alia*) *yağlıç* 'full of oil' *Wind. 20*: Bud. *bışmış yağlıç et* 'cooked fat meat' *U III 41, 2* (ii)—*yağlıç yumşak közin* 'her lustrous soft eyes' *TT X 437*; (he went about visiting the sick and) *edğü yağlıç yumşak savın ötlep eriglep* 'advising (Hend.) them with kind soothing gentle words' *Suv. 597, 6-7*: *Civ. yağlıç aş* 'fatty food' *TT VII 16, 11-13*; a.o. *VIII I.19 (odğurak)*: *Xak. XI yağlıç dasım* 'greasy, fatty' *Kaş. I 70, 24; II 309 (bükküt-); III 43, 2*; n.m.e.: *Çağ. xv ff. yağlıç/yağlık çarb wa rawğan-ālūd* 'greasy, oily' *San. 333v. 2* (quotn.)

Dis. V. YĞL-

D *yağıl-* Hap. leg.; Pass. f. of *yağ-*. *Xak. XI yağmur yağıldı*: 'the rain (etc.) was poured down' (*umtırta*) *Kaş. III 79 (yağılı:r, yağılma:k)*.

D *yakıl-* the Pass. f.s of 1, 2, and 3 *yak-* have all existed at one time or another. The early occurrences are of the Pass. f. of 2 *yak-*; those of 1 and 3 *yak-* are noted in the medieval period and still s.i.s.m.l., but that of 3 *yak-* is the commoner, and it is doubtful whether that of 2 *yak-* still survives although other der. f.s like SW Osm. *yakışıl-* do so. *Uyg. VIII ff.* Bud. *bürtmekdin yakıladaç* 'being brought together by (the sense of) touch' *TT V 24, 66-70*: *Xak. XI apar yakıldı: umissa* (MS. *amassa*) *bihi* 'it was brought into contact with him' *Kaş. III 81 (yakılı:r, yakılma:k)*: *Çağ. xv ff. yakıl-* (1-3) *afrixa şudan* 'to be ignited'; (2-1) *basta şudan hinnā wa marham wa amāl-i ān* 'to be dressed with henna, a plaster, and the like'; (3-2) *mu'atfar wa pasandida şudan* 'to be impressed, pleased'; (4-2?) *mutham şudan* 'to be calumniated' *San. 343r. 13* (quotns.). *Xwar. xiv yakıl-* 'to be burnt' *MN 237*: *Kıp. xiv yakıl- ihtaraqa* 'to be burnt' *İd. 95*: *Osm. xv ff. yakıl-* 'to be burnt; to be greatly distressed; to be deeply moved'; in three texts *TTS I 768; II 980*.

D *yığıl-* Pass. f. of *yığ-*; s.i.s.m.l. w. the same phonetic changes, for 'to be heaped up' and

the like. Uyğ. VIII ff. Man. [gap] **yığılmak** [gap] *TT IX 117*: Bud. Sanskrit *saṃsthāgāra* 'meeting-house' **yığılguluk** eviml^{ik} *TT VIII G.3*; o.o. *do. C.12 (olur-)*; *D.16 (teğinç)*; **alku yığılmiş ed tavar** 'all the goods and property that have been accumulated' *U III 33, 12*; o.o. *U I 23, 4 (birgerü)*; *U II 28, 6 (Hüen-ts. 1800; Siv. 553, 8; USp. 58, 10)*; **Xak. xı er iştın yığıldı**: 'the man held back (*imtana'a*) from the affair'; also used when someone else has restrained him (*mana'ahu*); Intrans. and Pass. (**yığılu:r, yığılma:k**); and one says **buđun yığıldı**: 'the people assembled' (*ictama'a*), and **yarma:ka yığıldı**: 'the money (etc.) piled up' (*ictama'a*), and **topra:k yığıldı**: 'the earth (etc.) was heaped up' (*kuwvima*) (**yığılu:r, yığılma:k**) *Kaş. III 79*; **bu yér ol munda: kişi: yığılgan** 'this is a place where people constantly assemble' (*yactani'*) *III 54*; **KB** (if a man has no wealth) **er yığılmaz apar** 'people do not rally to him' 546; a.o. 460, etc. (a.v-): XIII(?) *Tef. yığıl-* (1) 'to assemble'; (2) 'to refrain, hold back' 156; **yıglu bar-** 'to assemble and go' 133 (mistranscribed *yağlu* and mistranslated): **Çağ. xv ff. yığıl-yığılıs- cam' sudan** 'to assemble' *San. 350r. 6* (quoting.): **Xwar. xiv yığıl-** 'to assemble' *Qutb 91*; 'to refrain, hold back' *Nahc. 281, 13*; 300, 9; **Kom. xiv..xv..** 'to assemble' *yıl-* (yıl:- < yığıl-) *CCG; Gr.*

D yıkıl- Pass. f. of **yık-**; usually Intrans. 'to collapse, fall down', and the like. S.i.s.m.l. v. the usual phonetic changes. **Xak. xı ta:m yıkıldı**: 'the wall (etc.) collapsed' (*inhadama*) *Kaş. III 81 (yıkulu:r, yıkılma:k)*; **bu ta:m ol tutçı: yıkılğan** 'this wall is constantly collapsing' *III 54*; a.o. *I 348 (küfl)*; XIII(?) *Tef. yığıl-ıyıkıl-* 'to collapse' 156-7; **xiv xariba wa waqa'a** 'to become a ruin, fall down' *yıxıl- Mel. 25, 13*; **yıkıl- Rif. 108**; **Çağ. xv ff. yıkıl- uftādan wa xarāb sudan** ditto *San. 350v. 21* (quoting.): **Xwar. xiv yıkıl-** ditto *Qutb 91*; **Kom. xiv ditto yıkıl- CCG; yıxıl- CCG; Gr. 133** (quoting.): **Kip. xv waqa'a yıkıl-** *Kav. 29, 15-20*; *Tuh. 38b. 11*; **Osm. xiv TTS I 20 (alik)**.

D yokal- 'to perish, be destroyed or lost; to disappear'; presumably Pass. f. of ***yoka-**; Den. V. fr. **I yok:k**. S.i.a.m.l.g. except SW. Cf. **yoka:d-**. **Xak. xı KB** (the sun, when it rises, illuminates the world and reaches all men but) **yokalmaz özüñ** 'does not itself perish' 827; o.o. 692 (törü-); 828; XIII(?) *Tef. yokal-* 'to perish' 159; **Çağ. xv ff. yokal- nist wa ma'dim sudan** 'to be, or become, non-existent' *San. 343v. 28*; **Xwar. xiv yokal-** 'to be destroyed, to perish' *Qutb 82*.

D yukıl- Pass. f. of **yuk-**; survives only(?) in NE Bar. **yuğul-** 'to be infected (with a disease)' *R III 542*. Uyğ. VIII ff. Bud. (if any man) **beglerde ağır yazuklukun yazuksuzun yana yukıla kelip** (he is put in prison and bound and lies in his bonds and suffers pain); if correctly transcribed this seems to mean 'comes again to be infected (with suspicion) of grievous offences against the *begs* whether he

is guilty or innocent' *Kuan. 36-7*; **Xak. xı to:nka: kara: yukıldı**: 'the black substance stuck (*talafıtaxa*) to the garment' (etc.) *Kaş. III 81 (yukulu:r, yukulma:k)*; **Çağ. xv ff. yukul-** (spelt) *sirāyat karda sudan* 'to be infected' *San. 343v. 21*.

D yağla- (ya:ğla-) Den. V. fr. **yağ**; 'to grease, or oil (something Acc.)'. S.i.a.m.l.g. w. the usual phonetic changes. **Xak. xı er koğuş yağladı**: 'the man oiled (*dahhana*) the leather' (etc.); originally **ya:ğladı**: *Kaş. III 308 (yağla:r, yağla:ma:k)*; *xiv Muh. dahana ya:ğla-* *Mel. 26, 5*; **yağla-**: *Rif. 109*; **Kip. xiv yağla-** *dahana Id. 95*; *xv ditto Kav. 75, 10*; ditto *yawla-*; **Tkm. yağla-** *Tuh. 16a. 1*.

S yığla- See **ığla-**.

D yoğla- (ğ-) Den. V. fr. **yoğ**; properly 'to celebrate a funeral feast'. Survives in NC Kir. **jokto-**; **Kzx. jokta-**: NW Kk. **jokla-** 'to mourn for (a deceased)'. See **yokla-** Preliminary note. **Türkü VIII I E 4, II E 5 (şığta-)**; *Ix. 27 (kuvra:-)*; *Ixe-Asxete C 2 (ETY II 123)*; dubious: **O. Kir. ix ff. yoğladınız Mal. 42, 5**; **Xak. xı ol ölüğe: yoğladı**: *ittawađa da'wa* (MS. *du'wa*) *li'l-mayyit* 'he held a (funeral) feast for the deceased'; this is a custom of the Turks *Kaş. III 309 (yoğlar, yoğlama:k)*.

D yokla- Preliminary note. *Apart fr. the Den. V. fr. 2 yok listed below, there is clear evidence of the existence of a Den. V. fr. 1 yok:k at any rate in SW Tkm. yokla-* 'to destroy, kill, expend (money)'. This Tkm. V. also means 'to remember, or commemorate', and there is a wide range of V.s fr. **Çağ. onwards** which have more or less similar meanings: **NE Tw. çokta-** 'to notice the absence of (someone or something)'; **Alt. yokto-** 'to feel, examine' *R III 407*; **SE Türki yokla-ıyoklu-** 'to look after, to visit (a friend to ask after his health), to inquire, verify, check'; **NC Kir. jokto-, Kzx. jokta-** 'to investigate, check; to discover a loss'; **SC Uzb. yökla-** 'to visit, inquire, investigate'; **NW Kk. jokla-** 'to discover the loss of something'; **Nog. yokla-** 'to visit'; **SW Az. yoxla-** 'to check, investigate, feel'; **Osm. yokla-** 'to feel, examine, search, try, test, visit'. While it would be just possible to regard these as Den. V.s fr. **I yok:k** in the sense of 'to note, or investigate, the absence of something', it is likely that some at any rate are extensions of the meaning of **yoğla-** which developed when, with the adoption of Islam, the practice of holding funeral feasts was dropped and forgotten.

D yokla- Den. V. fr. **2 yok**; 'to rise', and the like. Survives in NE **Sag., Şor (R III 2008)**, **Tuv. çokta-**, **Khak. çokta-** 'to go upstream'. Cf. **ağ-, ün-**. Uyğ. VIII ff. Bud. (the king said to his ministers. . .) **yoklañ barıñ** 'get up and go' (to every street, etc.) *USp. 97, 32-3*;

ol evde kün künipe yoklamak asılmak bolur 'there will be in that house every day a rise and increase (in prosperity)' *TT VI 287; o.o. do. 346; PP 57, 2-3 (4 kök); TT III, p. 26, note 5, 11 (1 karak): Xak. XI (under-ka: Dat. Suff.) ta:ğka: yokla: 'climb (iç'ad) the mountain' Kaş. III 212, 1; a.o. III 221 (tör); n.m.e.; KB yokla:- is common; kuti künde arttı örü yokladı 'his good fortune increased daily and rose higher' 438; ara küküm ildl ara yokladı 'sometimes my character deteriorated and sometimes improved' 746; (by the proper use of language man on the brown earth) yaşıl kökke yoklar 'rises to the blue heaven' 1002; şatunuş başına teği yokladım 'I climbed to the top of the ladder' 6053 (in 6054 ağıp): XIII(?) *At. billig birle 'ilim yokar yokladı 'by knowledge the scholar has risen on high' 101; Tef. yokla- 'to rise (to heaven), to climb (a mountain)' 160: (Çağ. xv ff. yokla- (-miş) fokundur- 'to cause to touch or be touched' Vel. 419; yokla- (1) tafahhuş kardan 'to investigate'; (2) gum wa nâ-padid kardan 'to lose' San. 343v. 15; Kom. xiv yokla- 'to lose, note the absence of' CCG; Gr. 125 (quotn.).**

D yağlat- Caus. f. of yağla:-; 'to have (something) greased, oiled', etc. S.i.s.m.l. w. the usual phonetic changes. **Xak. XI ol koğışni: yağlattı:** 'he gave orders for oiling (bi-tadim) the leather' (etc.) *Kaş. II 355 (yağlatır, yağlatma:k).*

S yağlat- See ığlat-.

D yoğlat- (d-) Caus. f. of yoğla:-; n.o.a.b. **Türkü VIII** (the xoğan said, 'I must go home, my wife has died') **an: yoğlatayın** 'I must have a funeral feast celebrated for her' *T 31; Işvara: Bilge: Küll Çoriğ Yoğlat(tı):* 'they had a funeral feast held for Küli Çor' *Ix. 24.*

D yoklat- Caus. f. of yokla:-; n.o.a.b. **Xak. XI ol an: ta:ğka: yoklattı:** 'he made him climb (aş'adahu) the mountain' (etc.) *Kaş. II 355 (yoklatır, yoklatma:k): KB kişiş yoklatur 'it raises a man's reputation' 175, 2120: XIII(?) Tef. yoklat- 'to lift, raise' 160: (Çağ. xv ff. yoklat- Caus. f.; tafahhuş farmüdan 'to order to investigate' San. 343v. 27): Xwar. xiv yoklat- 'to raise (dust)' *Qutb 83.**

D yağlan- Refl. f. of yağla:-; s.i.s.m.l. w. the usual phonetic changes, usually in a Pass. sense. **Xak. XI yağlandı: neñ:** 'the thing was oiled' (*iddahana*) *Kaş. III 111 (yağlanır, yağlanma:k).*

D yoklun- Hap. leg.; unusual Refl. f. of yokal-. **Uyg. VIII ff. Bud. ançulayu ok ol iduk tniğ (MS. tniğig) yoklunmaksız erür** 'thus that sacred mortal is indestructible' *U II 37, 58-9.*

S yığlaş- See ığlaş-.

D yığış- Hap. leg.; Co-op. f. of yığıl- (Intrans.). N.o.a.b. **Xak. XI sü: kamuğ**

yığışdı: tadârahati'l-cunüd 'the armies all came together' *Kaş. III 105 (yığışur, yığışma:k; MS. yığış-): Xwar. xiv yığış- 'to assemble' Qutb 90.*

Tris. YGL

D yağlı:lığ (d-) P.N./A. fr. yağlı:; n.o.a.b. **Uyg. VIII ff. Civ. (in a bad omen) kilmış işiğ yağlılığ** 'whatever you have done meets with hostility' *TT I 37 (cf. tütüslüğ): Xak. XI KB* (do your duty and do not make enemies) **yağlılığ kişike kopar miğ çoğı** 'a man who has enemies is involved in innumerable quarrels' 4232.

D yağlı:lık (d-) A.N. fr. yağlı:; n.o.a.b. **Xak. XI KB** (there are two kinds of enemy; one is the pagan temple; pagans are always hostile) **taki bir yağlılık asığ yas üçün** 'the other kind of enmity arises from (hope of) profit or (fear of) loss' 4226: **Kıp. xiv yağlılık (MS. yağlık) al-nuşşab mü add li'l-'adüw** 'an arrow destined for the enemy' *Id. 95.*

Tris. V. YGL-

D yaka:la- Den. V. fr. **I yaka:**; s.i.s.m.l. w. the usual phonetic changes, usually for 'to seize by the collar or throat' or 'to go along the edge (of something)'. **Uyg. VIII Şu. E 8; S 2 (I yaka): Çağ. xv ff. yakala- giribân-i hasi giriftan** 'to seize someone by the collar' *San. 334r. 29.*

D yağlı:la- (d-) Trans. Den. V. fr. yağlı:; s.i.s.m.l. w. similar phonetic changes, meaning 'to be hostile to, engage in hostilities with (someone Acc.)', and the like. **Uyg. VIII ff. Man. yağıla[gap] TT IX 74 (fragmentary): O. Kır. IX ff. Mal. 45, 4 (êlle:-): Xak. XI ol an: yağlı:la:di: 'ādāhu** 'he was hostile to him'; and one says er-yağlı: yağlı:ladi: 'the man fought (hārabā) the enemy' *Kaş. III 328 (yağlı:lar; yağlı:lama:k); a.o. III 325, 4: KB yağlılayu . . . yağışın 4227; o.o. 4261, 5318: xiv Muh. ādā yağlı:la:- Mel. 28, 15; Rif. 112.*

Dis. YÇM

D yığım Hap. leg.; N.S.A. fr. yığ-; lit. 'a single act of heaping up'. **Xak. XI yığım topra:k tull mina'l-turāb** 'a heap of earth'; the -m is changed from -n *Kaş. III 19 (see yığın).*

D yağmur (d-) Dev. N. fr. yağ-; 'rain'. S.i.a.m.l.g.; SW Az., Osm. yağmur; Tkm. yağmır; in almost all other languages yamğur w. the usual phonetic changes. Uyg. VIII ff. Bud. yağmur yağmış teg 'like rain pouring down' *TT V 10, 107; o.o. Kuan. 202, etc. (yağıt-): Civ. TT I 5 (yağ-); VII 29, 1 (yağıt-); a.o. H II 30, 142: Xak. XI yağmur al-matar 'rain'; yamğur alternative form Kaş. III 38 (prov.); 15 o.o.: KB yağa tursu yağmur (Vienna MS. yamğur) 'let the rain go on raining' 118: XIII(?) Tef. yağmur 133: xiv Muh. al-ğayt 'heavy rain' yağmur Mel. 79, 10; Rif. 184: Çağ. xv ff. yamğur yağmur Vel. 410; yamğur bārān 'rain' San. 337v. 6*

(quotn.); a.o. 333v. 3 (Osm.): Kom. xiv 'rain' *yamğur/amğur CCL, CCG; Gr.: Kip. XIII al-matar yamğur; Tkm. yağmur: Hou. 5, 7: xiv Tkm. yağmur al-matar; Kip. yamğur İd. 95; al-matar yağmur Bul. 2, 16: xv ditto yamğur/yağmur Kav. 58, 4; yamğur Tuh. 38b. 3: Osm. XVIII yağmur in Rûmi, 'rain', Çağ. yamğur San. 333v. 3.*

Tris. YĞM

D *yağmurçıl* Hap. leg; N./A. of Addiction fr. *yağmur*; elsewhere 'rainy' is usually a P.N./A. in -lığ or the like. **Xak.** xi *yağmurçıl yér* 'a place where there is much rain' (*yaktür fihi'l-matar*) *Kaş. III 56* (followed by a note on the Suffix. -çıl).

Dis. YĞN

?F *yağan* 'elephant'; cf. *yağan*; the fact that elephants were exotic to the early Turks, and the alternative pronunciations, suggest that this is a l.-w. of unknown origin. A Second Period l.-w. in Mong. as *cağan* (*Kov. 2245, Halted 554*); survives only in NE Alt., Tel. *yan*; Tuv. *çan*, which are perhaps reborrows fr. Mong.; elsewhere l.-w.s, usually Pe. *pil/fil*, are used for 'elephant'. *Oğuz/Kip.(?) xi yağan al-fil fi ihdâl-luğatayn* 'elephant' in one of the two languages; hence a man is called *Yağan Teğin Kaş. III 29: XIII(?) At. (Postscript) yağan* 'an elephant' (if loaded with gold) 487; *xiv Rbğ. yağanlar ya'ni piller R III 39; Muh. al-fil yağan Mel. 72, 6; Rif. 174: Xwar. xiv yağan* 'elephant' *Qutb 64*.

D *yakın* Intrans. N./A.S. fr. 2 *yak-*; 'near' (in place, time, or kin); syn. w., and to some extent complementary to, *yağuk*; s.i.a.m.l. except NE and some NW. *Uyg. VIII ff. Man. TT III 52 (élet-): Chr. yakın barıp* 'approaching' *Ü I 6, 11: Bud. yekke yakın kelse* 'if he approaches the demon' *UII 24, 12; yakın yoriyu barıp III 64, 5; o.o. of place U II 39, 87 (apmın); Sw. 585, 13-15 (ağrıqlıg)—ölümü yakın keltükte* 'when (the time of) his death approaches' *TT III, p. 26*, note 5, 9; *Civ. TT VII 30, 10 (éltiş-): Xak. xi yakın* 'near' (*al-qarib*) of anything; one says *yakın yér* 'a near place' and *yakın er al-racul'l-qarib mina'l-ixwa* 'a kinsman' *Kaş. III 22* (verse, *yakın yağuk al-qarib wa'l-âx*): *KB yakın* is common, e.g. *billğke yakın . . . özke yakın* 'near to knowledge . . . near to himself' 254; *yéme tutti eş tuş yakın kıldı öz* 'and he took comrades and make himself near to (i.e. intimate with) them' 500; similar phr. 1464; *hışarka yakın turma* 'do not live near a castle' 4546; *XIII(?) At. 174 (tnançlıg); Tef. yakın* 'near' 136; *xiv Muh. Mel. 49, 2 (yağuk): Çağ. xv ff. yakın nazdik* 'near' *San. 334v. 22* (quotn.); *Xwar. XIII ditto* 'Ali 40: *xiv ditto Qutb 69; Nahc. 105, 15: Kip. XIII Hou. 25, 12 (yağuk): xiv yakın al-qarib İd. 95: xv Tuh. 28b. 6 (yağuk).*

D *yığın* Intrans./Pass. N./A.S. fr. *yığ-*; s.i.s.m.l. w. the usual phonetic changes. **Xak.**

xi yığın toprak 'a heap (*al-kawma*) of earth' (etc.) *Kaş. II 22*; (as an example of a Dev. N. in -n) the phr. for 'a heap of earth' *yığın (sic) toprak* taken fr. the phr. *toprak yığıd*: 'he heaped up earth' *I 15, 21* (and see *yığın*): *Çağ. xv ff. yığın* (spelt) *fauc wa girih* 'a body or group of men' *San. 350v. 10: Kom. xiv yin* 'a gathering' *CCG; Gr.: Kip. xiv yığın al-macmü* 'a collection, gathering' *İd. 95; al-qabila* 'a tribe' *ıyın Bul. 5, 8.*

yoğun (*yoğon*) 'thick' and the like; see *kalın* for the difference between the meanings of these two words. S.i.a.m.l.g.; NE *yoin*, çoin; SE *Türki yoğan*; NC *Kır. jom*; Kzx. *ju(w)an*; SC *Uzb. yōgon*; NW *Kk. Juwan*; Kaz. *yuan*; Kumyk *yuvan*; SW *Az., Osm. yoğun*; Tkm. *yōgn*; *Türkü VIII* (when a thing is thin, it is easy to tear it) *yinçe; yoğun bolsar üzgüllük alp ermiş* 'if the thin thing becomes thick it is difficult to tear it' *T 13-14: Uyg. VIII ff. Bud. yoğun TT VIII A.33 (boyunduruk); yoğun do. C.7 (azıqlıg)*; *Civ. evdeki(?) yoğun iş işletsermen* 'if I made him do heavy work in the house' *USP. 55, 7-8; a.o. TT VII 42, 3 (tamar): Xak. xi yoğun* 'corpulent (or bulky, *al-daxim*) of anything' *Kaş. III 29: XIII(?) Tef. yoğun* 'thick, bulky; (of a voice) low' 158; *xiv Muh.* (under 'physical characteristics') *al-galız* 'corpulent' (opposite to 'thin' *inçe*): *yoğun Mel. 48, 10; Rif. 143; a.o. yoğun: 55, 9; 153: Çağ. xv ff. yoğun/yoğun daxim wa sitabr* 'corpulent, gross' *San. 343v. 2* (quotn.); **Xwar.** *xiv tonuğuz yoğun şüdin turur* 'your clothing is of thick wool' *Nahc. 105, 15: Kom. xiv* 'thick' *yoğan/yoğun CCL; Gr.: Kip. XIII al-galız* (opposite to 'thin' *yince*): *yoğun Hou. 27, 13: xiv yoğun al-taxin* 'thick, stiff' *İd. 95; yowun boldi; taxına do. 99: xv al-galız* (opposite to *inşge*): *yoğun Kav. 64, 16; galiz yowun; Tkm. yoğun Tuh. 26b. 11: Osm. xiv ff. yoğun* 'thick', with various shades of meaning; c.i.a.p. *TTS I 836; II 1059; III 815; IV 892.*

Dis. V. YGN-

D *yığın*- Refl. f. of *yığ-*; s.i.s.m.l. w. the usual phonetic changes for 'to come together' or 'to be collected'. *Uyg. VIII ff. Man.* ('Thou hast commanded them) *yığınkuğ (sic)* 'to assemble' (for religious ceremonies) *TT III 162: Bud. Sanskrit samāhita* 'assembled' *yığınmış TT VIII A.27: Xak. xi er öziçe; yarmak yığındi*: 'the man devoted himself to collecting (*bi-cam*) money (etc.) for himself' *Kaş. III 84 (yığınur, yığınma:k): Kip. xv inđamma* 'to be collected' *yıyın- Tuh. 6b. 8.*

Tris. YGN

D *yağanlıg* Hap. leg.; P.N./A. fr. *yağan*. **Xak.(?) xi yağanlıg er racul fayyāl** 'an elephant leader, or driver' *Kaş. III 50.*

D *yakınlık* A.N. fr. *yakın*; 'nearness, proximity'. S.i.s.m.l. w. the usual phonetic changes. **Xak. xi KB yakınlık** is fairly com-

mon, e.g. *yakınlık kılur er kişiğe tuşı* 'propinquity makes a man the comrade of other people' 910; o.o. 605, 886, 6468 (*yağuk-luk*), 6470.

Tris. V. YĞN-

D *yoğunađ*- Hap. leg.; Intrans. Den. V. fr. *yoğur:n*. Uyğ. viii ff. Bud. (if one thrusts an iron peg into the ground, however long it lies in the ground) *yoğunađu uzayu umaz* 'it cannot get any thicker or longer' *TT IV* 12, 43.

Dis. YĞR

yağır (d-) 'a saddle-gall'; a First Period l.-w. in Mong. w. the same meaning, *da'ari* (*Haensch 30*)/*dağarı* (*Kov.* 1582); survives w. this meaning in SE *Türki yęir*: NC Kır. *jo:r*; Kzx. *jawır*: NW Kk. *jawır*; Nog. *yavır*: SW Az., Osm., Tkm. *yağır*. The reason why in the medieval period it came to mean 'shoulder' or the like, and still has the second meaning ('a horse's) withers' in Osm., is obscure, but this perhaps evolved from 'the part of the animal where saddle-galls occur'. The position is complicated by the simultaneous emergence of *yağırın* apparently as a Sec. f. of *I yarın*, q.v. *Xak. xi yağır al-dabar fi'l-dábba* 'a saddle-gall on a pack-animal'; hence one says *yağırılığ at* 'a galled (*dabir*) horse' *Kaş. III* 9; o.o. in a prov. *I* 68, 4; 370, 4; *Çağ.* xv ff. *yağır* (spelt) *katif wa šána* 'shoulder; shoulder-blade' (quoton.), also called *yağırın*; and, metaph., *caráhati . . . ki dar dıř wa šána-i dawabb ba-ham-rasad* 'a sore which appears on the back or shoulders of pack-animals' *San.* 333v. 4; (*kebbe* (prob. a l.-w.) *katif wa dıř*, also called *yağır/yağırın* 300r. 10); a.o. 323r. 27 (*I yarın*): *Xwar.* xiii(?) (the infant *Oğuz's* . . . chest was like a bear's) *yağır kış yağrı teg* 'his shoulders like a sable's' *Oğ.* 13; *Kıp.* xiv *yağır 'aqru'l-dábba* 'a sore on a pack-animal' *Id.* 95 (also *yağır* 'a small iron shield'; Hap. leg.): *Osm.* xiv ff. *yağır* 'a saddle-gall'; fairly common *TTS I* 765; *II* 975; *III* 754; *IV* 825.

S *yokar* See *yokaru*.

yakrı: 'fat, suet', and the like. Cf. *yağ*, which cannot, however, be connected etymologically. N.o.a.b. Uyğ. viii ff. Bud. (in a list of demons between 'meat eaters' and 'narrow eaters') *yakrı aşığlar* 'fat (or suet) eaters' *U II* 60, 2 (ii): *Civ. H I* 57-8 (*ergüz-*): *Xak. xi yakrı: al-şahm* 'fat, suet' *Kaş. III* 31 (verse); o.o. *II* 105, 24; *III* 204, 10; 306, 2.

D *yağru*: 'near'; apparently a Directive f. in -ru; if *Kaş.* is right in saying that this was originally *yakru*: then the base must be 2 *yak*, which would then be not a jingling prefix to *yağuk* but a N. homophonous w. 2 *yak-*; but the supposed form *yakru*: prob. rests on a false etymology fr. Ar. and the *Türkü* form is *yağru*; the basis is more likely to be **yağ*, which would also be the basis of *yağur-*. *Türkü* viii (thus the Chinese drew people near (*yağur:ır*) them) *yağru*: *kontukda*:

'when they had settled down near (them)' *I S* 5; (ignorant people accepted this argument and) *yağru: barıp* 'went near (them)' *I S* 7, *II N* 6: Uyğ. viii ff. Bud. *yağuru* (*sic*) translating Chinese *chin chē* (*Giles* 2,021 542) 'in the near future' *Hien-ts.* 314: *Xak. xi* one says ol *apar yağru: yor:masas lā yağrub hawlahu* 'he does not go near him'; originally *yakru*: with a -k- which was changed to -ğ- because it was near it (in sound); this is near (*qarib*) the Ar. word *yağrub*, taken from the word *yaqrū*, the *wāw* changed from the *bā* in *yağrub Kāš. III* 31 (*sic?*); the grammar is very confused).

VU *yoğrı*: pec. to *Xak. Xak. xi yoğrı: al-cafna* 'a large, deep dish' *Kaş. III* 31 (prov., see *tatığ*); *yoğrı: çanak*: 'the dish and the bowl' (*al-qaş'a*) *III* 32, 4 (in a verse).

S *yoğru:yoğruy* See *yoğdu*.

D *yuğrut* abbreviated Dev. N. fr. *yuğur-*; 'coagulated curdled milk, *yoğurt*'. Metathesized to *yuğurt* in the medieval period; survives only(?) in NW Nog. *yuvirt*; *Kırım yoğurt/yoğurt R III* 412, 453; SW Az. *yoğurd*; Osm. *yoğurt*. Uyğ. viii ff. Bud. *U IV* 50, 122 (*sağur*): *Civ. yoğrot* [gap] *TT VIII* 1.21 (there are other cases of *o* for *u* in this text); (mix it) *yurğurtka* (*sic*) 'with *yoğurt*' *H I* 45; *yurğutka* (*sic*) *do.* 169; *yuğurt satığı* 'the sale (price?) of *yoğurt*' *USp.* 35, 3; *Xak. xi yuğrut* (*sic* in the MS., consistently transcribed *yoğurt* in the printed text and *Atalay al-laban* 'milk' *I* 182 (*uđıř-*); *II* 189 (*sütger-*); *al-rā'ib* 'curdled milk' *I* 208 (*uđıř-*); *II* 295 (*I* kat-); *III* 190 (*koyul-*); *rafiya* ditto *III* 164 (*suwuk*); n.m.c.: *KB yuğrut* 4442 (*azar*): *xiv Muh. al-labanul-hämüd* 'sour milk' *yuğurd Mel.* 66, 9; *al-cämüd* 'thickened (milk)' *yoğurt* (MS. *yoğurt*) *Rif.* 166: *Xwar.* xiv (VU) *yuğrut Qub* 81 (the MS. has *yuğurt*, but it rhymes w. *sağar süt*): *Kom.* xiv 'sour milk' *yuğurt CCI*; *Gr.*: *Kıp.* xiii *al-rā'ib yağurt Hou.* 16, 12; *xiv yağurt* ditto *Id.* 95; *al-laban yağurt Bul.* 8, 2; *xv al-labanul-rā'ib yuğurt Kav.* 63, 4; *laban* (*inter alia*) *yavurt Tuh.* 31b. 13.

D *yuğrum* Hap. leg.; N.S.A. fr. *yuğur-*. *Xak. xi* bir *yuğrum u:n dağıq qadr mā yu'can bihi marrata(n)* 'the quantity of flour which is kneaded in a single operation' *Kaş. III* 47.

S *yağırın* See *I yarın*.

(D) *yuğruş* morphologically Dev. N. fr. *yuğur-* but with no apparent semantic connection. This title first appeared in the Karakhanid period and was superior to *yabğu*; q.v.; it thus displaced *şadıq*, q.v., in the *Türkü* hierarchy. N.o.a.b. *Xak. xi yuğruş* 'a man of the common people (*al-nūqa*) who holds a position equivalent to that of *al-wazır* among the Turks'; it is not permissible to give this title to a Persian or man of another race, however distinguished he may be; he is one rank (*daracata(n)*) below the *xāqān*; he is given

a black umbrella (*qubba*) which is held over his head in rain, snow, or great heat *Kaş. III 41: KB* (in a list of high positions which a man may hold) *kayu yavğu yuğruş bolur el begi* 'some become *yavğu* or *yuğruş* or chief of a province' 4069: (Çağ. xv ff. *yuğruş sirist wa taxmir* 'kneading' *San. 343v. 3*).

Dis. V. YĞR-

D I *yakur-* Caus. f. of 2 *yak-*; syn. w. *yağut-*, q.v.; survives only(?) in NW Kaz. *yakur- R III 28. Xak. XI ol atığ maça: yakurdi*: 'he brought the horse (etc.) near me' (*qarraba ilayya*) *Kaş. III 68 (yakurur, yakurma:k): KB* (I took hold of it gently and) *yakurdım ara* 'then brought it near me' 6617.

2 *yakur-* Hap. leg. *Xak. XI er yakurdi: tanahhada'l-insân wa axađahu'l-rabw* 'the man gasped and suffered from shortness of breath' *Kaş. III 68 (yakurur, yakurma:k)*.

yuğur- 'to knead (dough, etc.)'. Survives in SE Türki *yuğur- Shaw, Farring; juğur-BŞ: NC Kir. jur.-; Kzx. jur.- SW Az. (and Rep. Turkish) yoğur-; Osm., Tkm. yuğur-. Uyğ. VIII ff. Bud. TT VI 82 (2 titig): Civ.* (pound the herbs until they are soft and) *mır bilen yuğurup* 'knead them with honey' *TT VII 22, 13; yuğur- 'to knead (drugs, etc.) together* is common in *HI* and *II: Xak. XI Kaş. II 102 (suviş-); n.m.e.: xiv Muh. 'acana 'to knead' yuğur- Mel. 28, 15; (Rif. 112 uy-); al-'acn yuğurmak 36, 13; 122; al-'acın 'dough' yuğurmuş un 64, 7; 163; Çağ. xv ff. yuğur- xamir kardan wa siristan 'to knead' *San. 343r. 22: Xwar. xiv ditto Qutb 85: Kom. xiv 'to knead' yur- CCG; Gr.: Kip. XIII 'acana yuğur- Hou. 34, 2: xiv ditto; one says un yuğurğul 'knead the dough' Id. 95; ditto Bul. 61r.: xv ditto Kav. 75, 3; 'acana yuwur- Tuh. 26a. 9: Osm. xiv yukur- (sic) 'to knead'; in one text, ?scribal error *TTS I 847*.**

PUD *yokur-* this V., which is clearly not *yuğur-*, is pec. to Uyğ. Bud; it would suit the context to take it as a Den. V. fr. 2 *yok*, but the ordinary Den. Suff. is -ar- not -ur- and such V.s are properly Intrans. Uyğ. VIII ff. Bud. (the lotuses present a great danger) of *linxva (PU) yoluğ yokuru usarsız* 'if you can surmount the road(?) past those lotuses' *PP 39, 1*; (there are also dangerous dragons and snakes) *anı yokuru usarsız* 'if you can surmount that' *do. 7*; (you will reach the island of jewels) *yokuruñsuz uluğ öñ körtük* *yokurup* 'after surmounting the unsurmountable great desolate snowdrifts' *TT VI, p. 62, footnote 2*.

D *yağrı-* (d-) Den. V. fr. *yağır*; n.o.a.b.; cf. *yağrit-*. Türki VIII ff. (the horse) *yağrı:pan* 'was galled' (and stood still) *Irkb 16: Xak. XI I 104, 25 (İqltk)*.

D *yuğurt-* Hap. leg. ?; Caus. f. of *yuğur-*. *Xak. XI ol anı: yuğurttı*: 'he ordered him to

knead (*a'canahu*) flour' *Kaş. III 436 (yuğurtur, yuğurtma:k)*.

D *yağrit-* (d-) Caus. f. of *yağrı-*; pec. to *Xak.*; cf. *yağırila-*. *Xak. XI ol meniñ atığ yağrittı*: 'he galled (*adbara*) my horse' (etc.) *Kaş. II 352 (yağritur, yağritma:k); o.o. I 139, 7; III 342 (yağırila-)*.

D *yığrı-* Pass. f. of *yığur-*, Caus. f. of *yığ-*; basically 'to be drawn together, concentrated', and the like. *Yığur-* survives in NE Şor *çığır-* 'to fold together, draw together on a string' *R III 2065*; and this word in NE Bar. *yığril-*; Leb. *yığiril-* 'to be wrinkled; (of curls) to be crisp or tight'. *Xak. XI er tumluğka: yığrıldı*: 'the man crouched (*ihla'azza*) because of the cold'; and one says *to:n yığrıldı*: 'the garment shrank (*taqallaşa*) in the wash' *Kaş. III 107 (yığrilur, yığrilma:k); (in the winter) çığay yavuz yığrilur* 'poor wretched people draw their clothes tight round them' (*yataqabba*) *I 248, 4*.

D *yuğrul-* Pass. f. of *yuğur-*; s.i.s.m.l. w. the same phonetic changes. *Xak. XI un yuğrıldı*: 'the dough was kneaded' (*ucina*) *Kaş. III 107 (yuğsulur, yuğrulma:k); balçık balık yuğrulur*: 'mud and slime are heaped up' (*yatarâkam*) *I 248, 3: Çağ. xv ff. yuğrul-* (spelt) *sirišta şudan wa xamir şudan* 'to be kneaded' *San. 343r. 28: Xwar. xiv ditto Qutb 84*.

D *yuğruş-* Co-op. f. of *yuğur-*; pec. to *Xak.?* *Xak. XI ol apar un yuğruşdı*: 'he helped him to knead (*fi 'acn*) the dough'; and one says *sođuk ağızda: yuğruşdı*: 'the spittle dried (*aşaba*) in his mouth' *Kaş. III 102 (yuğruşur, yuğruşma:k); (in the spring) çından yıpar yuğruşur* translated 'the solid mass (*im*) of sandal-wood and musk is kneaded (*yata'acnan*), and their odour is smelt' *II 122, 24*.

Tris. YĞR

S *yağuru* See *yağru*.

D *yokaru*: crasis of **yoğkaru*: Directive f. of 2 *yok*; 'upwards' and the like; in Türki the form is *yoğaru*: S.i.a.m.l.g. w. some fluctuations in the first vowel; NE *Khak. çoğar*: SE Türki *yokarı Shaw; yukuri/jukuri BŞ; yokarı/yukarı Farring*: NC Kir. *joğoru*; Kzx. *joğarı*: SC Uzb. *yokori*: NW Kk. *jokarı*; Kaz. *yuğarı*; Nog. *yoğarı*: SW Az. *yuxarı*; Osm., Tkm. *yokarı*. Türki VIII (I led them to the Ötügen mountain forest) *Kök Öñüğ yoğaru*: 'up the Kök Öñ river' *T 15; yokaru: (sic) at yete yadağın içaç tutunu: ağırturım öpreki: er yoğaruça: (sic) tegürüp* 'I made them climb upwards on foot leading their horses and holding on to the trees, sending the advance guard up to the top' *T 25-6; a.o. II SE: VIII ff. Man. başın (sic) yokaru kötürüp* 'raising his head' *M I 6, 5: Uyğ. VIII ff. Man.-A M I 13, 15 (1 ağ-), 19 (ağtur-); 26, 26 (İlgerü-)*: Bud. (Sanskrit lost) *yokaru: etöz tülüg erür* 'his hair stands on end' *TT VIII G.63; (unable)*

yokaru turğalı 'to stand up' *PP* 19, 5; o.o. *do.* 19, 8; 60, 5; *tiz yokaru bélke teği* 'from the knees up to the waist' *TT V* 4, 4; a.o. *do.* 11 (egin): **Xak. xı yokaru:** (in verses twice *yokarı*: *I* 142, 15; 320, 26) occurs ten times qualifying *V.s* like *köp-*, *tur-*, etc. but is not separately translated; n.m.e.: *KB* (as the month precedes the moon) *yokaru ağar* 'climbs higher' 731; a.o. 72 (*kakıla-*): XIII(?) *At.* 101 (*yokla-*); *Tef. yokarı/yokaru kozi* (*sic* for *kođı*) 'up and down' 159; *xiv Muh. al-āla* 'high' *üstün yo:karu*: *Mel.* 14, 9-10; (*Rif.* 90 *üstün*; *al-āla yüksek*, in margin *yoğarı*: 153 only); *Çağ.* xv ff. *yokkırı yokarı Vel.* 419; *yokarı/yokğarı bälä wa fauq* 'upwards, above' *San.* 344r. 2 (quotn.): **Xwar. xiv yokaru** 'upwards' *Qutb* 83; **Kom. xiv** 'upwards' *yoxarı CCI*; **Gr.**: **Kip. XIII fauq** (opposite to 'downwards' *aşağa*): **yo:karı:** *Hou.* 26, 19; **xiv yokaru**: *fauq İd.* 95; *fauq yoğaru*: *Bul.* 14, 4; **xv fauq yoğarı**: *Kav.* 35, 3; **yokarı Tuh. 28a. 7; 73b. 6.**

D yuğrutluğ P.N./A. fr. *yuğrut*; n.o.a.b. *Uyğ.* VIII ff. **Civ. yuğrutluğ aş** 'food containing yogurt' *TT VII* 16, 9; (**Xak.**) **xiv Muh. (?) al-labaniya** 'a milk diet' *yuğurtluğ aş Rif.* 165 (only).

D yuğurğu:ç Hap. leg.; N.I. fr. *yuğur-*. **Xak. xı yuğurğu:ç** 'a roller (*al-miṣṣala*) used to spread out (*yabsut*) dough for noodles, etc.' *Kaş.* I 493.

VUD yoğurka:n 'blanket'; first vowel uncertain, but prob. -o-; there is no semantic connection w. *yuğur-* and -ka:n is a Den., not a Dev., SUFF.; perhaps connected etymologically w. *yoğun*. Survives in NE Alt., Tel. *yur:kan*; Kaç., Koib. *yorğan*; Sag., Tuv. *çorğan*; Khak. *çorğan*: NW Kaz. *yurğan*; Kumyk *yuvurğan*; Nog. *yuvirkan/yurkan*; SW (all) *yorğan*. *Uyğ.* VIII ff. **Civ. TT VII** 36, 10 (3 kök): **Xak. xı yoğurka:n al-diṭār** 'blanket' *Kaş.* III 54; o.o. *II* 137 (köösül-); *III* 110 (*al-liḥāf* 'blanket'; *yörge:n*); 253 (eşü:-), etc.: XIII(?) *Tef. yorğan* ditto 162; *xiv Muh. al-liḥāf yorğan Mel.* 67, 3; *Rif.* 166; ditto *döşe:k/yorğan* 67, 13; *yorğan*: 168; **Xwar. xiv yuğurğan** 'blanket' *Qutb* 81; **Kom. xiv** ditto *yowurğan CCI*; **Gr.**: **Kip. XIII al-liḥāf yoğurğan**; **Tkm. yorğan Hou.** 17, 1; **xiv yorğan** ditto *İd.* 92; **xv** ditto *yorğan Kav.* 64, 6; *Tuh.* 31b. 11.

D yakrika:n Den. N. fr. *yakrı:*; lit. 'inclined to be fat' or the like. Pec. to **Xak. Xak. xı** (under *fa'lalal* indicating -kan) *yakrıkan nabt yatanāṭar minhu ḥaml amāṭlu'l-banādiq* 'a plant which sheds fruits like hazel-nuts'; their skins are stuck to the lips when they are cracked by the (cold) wind, and they recover; **yakrika:n** (*sic*) a word for 'suet ice' (*şahmu'l-camd*), that is when ice is cut up, and things in the shape of (bits of) suet are scattered from it *Kaş.* III 56.

D yağırlıq (d-) P.N./A. fr. *yağır*; pec. to *Kaş.*, but the corresponding A.N. (Conc. N.)

is noted as below. **Xak. xı yağırlıq tevey** 'a galled (*dabir*) camel' (etc.) *Kaş.* III 49; o.o. *II* 9 (çıl-); *III* 9 (*yağır*): **xiv Muh. al-mi'rafa wa'l-namāriq** (MS. *tamārin*) 'the place where the mane grows; saddle-pads' *yağırlıq Mel.* 71, 12; (in *Rif.* 173 the Ar. word *al-ğāsiya* is omitted and its translation transferred to this phr., see *yapıq*): **Kip. xiv yağırlık al-mirşaha** 'saddle-felt' *İd.* 95).

Tris. V. YÖR-

D yağırla:- (d-) Hap. leg.; Den. V. fr. *yağır*. **Xak. xı ol atıq yağırla:dı** 'he treated the gall (*aşlaḥa'l-dabar*) on his horse'; if you wish to say 'he galled it', you say *ol atıq yağırttı*: *adbara'l-faras*; the difference is the same as that between *tariba* and *atriba* and *qasaṭa* and *aqsaṭa* (MS. *qasaṭa*) in Ar. *Kaş.* III 342 (*yağırlar*, *yağırla:ma:k*).

D yağırlan- (d-) Hap. leg.; Refl. f. of *yağırla:-*. **Xak. xı tevey yağırlandı:** 'the camel (etc.) had many saddle-galls' (*kaṭurat adbār*); also used when it scratched (*iḥtakka*) the saddle-galls *Kaş.* III 113 (*yağırlanur*, *yağırlanma:k*).

D yakrılan- Hap. leg.; Refl. Den. V. fr. *yakrı:*. **Xak. xı koy yakrıldı:** 'the sheep was, or became, fat' (*kaṭura şahm . . . wa şāra dā şahm*) *Kaş.* III 203 (*yakrılanur*, *yakrılanma:k*); verbs of this kind are compounded from four-letter nouns (*al-rubā'iya*) by eliding the end of the word, and are pronounced as five-letter words (*xumāsiya*) but not so written; for example *ko:y yakrıldı:* . . . the *yā'* of *yakrı:* having disappeared (*saqaṭat*) 204, 7.

S(E) yağırlı:- See *yarınla:-*.

Dis. YĞS

D yoksuz Priv. N./A. fr. 1 *yok*; fairly common in *Uyğ.* Bud. where it clearly means 'ineffective, to no purpose', and the like; by the medieval period it had come to mean 'poor, destitute'. Survives in this sense in one or two NE languages: SE Türkic: NC Kir. (**JOKSUZ**): SW Osm. (obsolete?). It has been displaced by *yoksul* in SC Uzb. (**YÜKSÜL**): NW Kaz. (**YUKSİL**): and SW (all); this word is first noted in **Xwar. XIII 'Alī** 53 and **Kom. xiv CCI, CCG** and is clearly a corruption of *yoksu:z*. *Uyğ.* VIII ff. **Bud. bu meniñ ötünmış ötüğümün yoksuz kuruğ kılmağ** 'do not make this request of mine ineffective and barren' *U I* 31, 6-8; **bu tepriler yoksuz emgenürler** 'these gods are distressing themselves to no purpose (or unnecessarily)' *U IV* 20, 252; (if I do not treat them properly, any friendly language that I use) **yoksu:z bolğay** 'will be ineffective' *do.* 46, 70-1; Sanskrit *avandhyateyāt* 'because it is not fruitless, ineffective' **yoksoz héri bolma:ma:kündün TT VIII A.9** (*héri* is prob. a misreading of *yérl*); o.o. *U III* 31, 7; 38, 14; *Kuan.* 81, 181; (**Xak. (?) XIII (?) yoksuz** (**JYOKSUL**) 'poor' *Tef.* 160; **xiv Muh. (?) al-faqir** 'poor' *yoğsuz Mel.*

55, 10 (only): **Çağ.** xv ff. (**yoksul/**) **yoksız** *mufliis wa bi-çiz* 'poor, destitute' *San.* 344r. 8.

Dis. V. YĞS-

D yağsa:- Hap. leg.; Desid. Den. V. fr. **ya:ğ.** *Kaş.* did not realize the nature of this Suff. **Xak.** xi **yağsadı:** 'the man longed for butter and fat' (*al-samm wa'l-duhn*) *Kaş.* III 305 (**yağsar:**, **yağsa:ma:k**).

D yağsı:- Hap. leg.; Simulative Den. V. fr. **ya:ğ.** *Kaş.* did not realize the nature of this Suff. **Xak.** xi **yağsı:dı:** *ne:ğ axada'l-şay* (MS. in error *racul*) '*ta'ma'l-duhn*' the thing acquired a fatty taste'; and one says **yakrı:** **ya:ğı:** **yağsı:ma:s** *ihâlatu'l-şahm lâ yücad fili mâ yu'mal 'amala'l-duhn* 'the fat of suet has not the qualities (necessary) to perform the functions of oil'; originally **yağsa:dı:** but altered (? *uđğima*) *Kaş.* III 305 (**yağsı:r**, **yağsı:ma:k**).

D yıksa:- Hap. leg.; Desid. f. of **yık-**. **Xak.** xi ol **ta:m yıksadı:** 'he wished to demolish (*hadm*) the wall' (etc.) *Kaş.* III 306 (**yıksa:r**, **yıksa:ma:k**; MS. *yıksa:-*).

D yaxsın- (yaksın-) Hap. leg.; Refl. Simulative f. of **2 yak-**. **Xak.** xi **er kafta:n yaxsındı:** 'the man threw (*alqā*) the cloak over his shoulders but did not fasten it in the middle or insert his arms (in the sleeves)'; also used of a tunic (*al-qurtuq*), etc. *Kaş.* III 109 (**yaxsınur**, **yaxsınma:k**).

Tris. YĞS

D yağsız (d-) Hap. leg.; Priv. N./A. fr. **yağır.** **Türküv** viii **kop baz kiltım yağsız kiltım** 'I made all (the people in the four quarters of the world) peaceable and free from hostilities' *I E* 30, *II E* 24.

Dis. YĞŞ

D yağış (d-) Dev. N. fr. **yağ-**; lit. 'flowing down together'; originally rather specifically 'a libation' to a deity; later, more especially in Moslem areas, more generally 'a downpour', usually of rain. S.i.s.m.l., e.g. NE Tuv. **ça:s**: SW (all) **yağış**. Uyğ. viii ff. Bud. (demons) **yağış aşığlar** 'who devour libations' *U II* 61, 4; o.o. *TT VII* 25, 1 (**ayık**); 20 (**yağ-**); **Xak.** xi **yağış** 'the word for a sacrificial victim (*al-'atıra*) which the pagans used to sacrifice to their idols in fulfilment of a vow or to seek a favour' (*taqarrub*, MS. *yaqarrub*) *Kaş.* III 10; **Çağ.** xv ff. **yağış yağmak Vel.** 411; **yağış bāriş** 'rain' *San.* 333v. 8; **Osm.** xiv, xv **yağış** 'rain'; in two texts *TTS II* 975.

D yaxşı: abbreviated Dev. N./A. fr. **2 yakış-** w. sound change **-kş-** > **-xş-**; not noted before xi. Although all the authorities fr. *Kaş.* to *Tuh.* use much the same Ar. words to translate this word and **edğü:**, it is difficult to believe that they were originally syn. and it is likely that this word originally had some shades of meaning der. f. **2 yakış-** which distinguished it fr. **edğü:**, 'suitable, pleasing, good-looking', or the like. S.i.a.n.l.g. w. the usual

phonetic changes, and largely syn. w. **edğü:**, some languages using only one or the other but most both; in the latter case **yaxşı:** has some meanings like 'good-looking' which **edğü:** has not. **Xak.** xi **yaxşı:** *al-ḥasan* 'good-looking, fine' of anything; hence one says **yaxşı:** *ne:ğ* 'a fine thing'; **yaxşı:** *ı:ş* 'a fine affair' *Kaş.* III 32; (if you reach a position of distinction) **edğü:** *kılın bolğıl kişig begler katin yaxşı: ulla:n aḥsin xulqok wa kun 'inda'l-umara' waşşal xayr ḥasana'l-mahdar li-amri'l-nās* 'improve your character and become a good representative with the begs of the affairs of other people' *I* 64, 14; *KB* (man uses his tongue to speak) **sözi yaxşı bolsa** 'if his words prove to be appropriate' (he is honoured) 275; similar phr. 1008; (listen to the words of) **yaxşı Yağma begi** 4947; **ıdıl yaxşı aymış** 'said very appropriately' 5308: xiii(?) *Tef.* **yavlak yaxşı ḥukm kilmış** 'he made a very good (i.e. appropriate) decision' 148: xiv *Muh.* *al-cayyid* 'good' (opposite to 'bad' **yaman**) **yaxşı:** *Mel.* 18, 6 (*Rif.* 97 **edğü:**); 54, 3; 150; *aşlaha* 'to do good' **yaxşı:** *işle-* 22, 13; 103; *ḥasuna* 'to be good-looking, fine' **yaxşı:** *bol-* 107 (25, 5 **yaxşı:la:-**); **Çağ.** xv ff. **yaxşı xüh wa nihü** 'good-looking, good' *San.* 326v. 26; **Xwar.** xiii(?) **yakşı** (?**yaxşı**) 'good' is common in *Oğ.*; **edğü** does not occur: xiv **yaxşı** 'benevolent, kindly' *Quth* 64; **şaburdin yaxşı yoktur** 'there is nothing better (more appropriate?) than patience' *MN* 127 (the refrain to each Chapter): **Kom.** xiv 'good' **yaxşı/yakşı CCI, CCG; Gr.** 114 (quots.); **Kıp.** xiii ('good' **eygi/ke;** 'bad' **yaman/yawuz**) *al-ḥasan* (opposite to 'ugly' **çirkin**) **yakşı:** *Hou.* 25, 10: xiv **yakşı:** *tayyib* 'good'; -k- and -x- interchange (*tabaddala*) in this word *Id.* 96: xv *al-cayyid yaxşı:* *Kav.* 23, 8; 60, 5; *tāba* 'to be good' **yaxşı:** *bol-* *do.* 39, 11; *malih* 'good-looking' (*inter alia*) **yakşı:** *Tuh.* 33a. 4; **Osm.** xiv ff. **yaxşı** 'pretty, agreeable, good'; c.i.a.p. *TTS I* 767; *II* 977; *III* 754; *IV* 825.

Dis. V. YĞŞ-

D yağuş- Recip. f. of **yağ-;** properly 'to approach one another'. Survives only(?) in NC Kir. **ju:ş-**. Cf. **2 yakış-**. Uyğ. viii ff. Civ. (if a man consults the oracle about himself) **enç turmak yavşur** 'tranquillity approaches' *TT I* 220: **Xak.** xi **bir: neñ bil:rke: yağuşdı:** 'one thing drew near (*taqāraba*) to another' *Kaş.* III 73 (**yağuşur:**, **yağuşma:k**); a.o. *II* 90 (**artukluk:** *KB* 136 (ula:-)); 5311 (**ekkiğü:**); **Çağ.** xv ff. **yawuş-** (-ur, -ğan) *yahın ol- Vel.* 402, 411; **yawuş-** *San.* 339v. 8 (**yağ-:**); **Xwar.** xiv **yavuş-/yawuş-** 'to approach, or be near to, one another' *Quth* 75-6.

D 1 yakış- Co-op. f. of **1 yak-**; survives in SW Tkm. **Xak.** xi ol **apar yakığ yakışdı:** 'he helped him to apply the ointment (*fi wađ'i'l-ḍamād*) to the wound' *Kaş.* III 74 (**2 yakış-** follows).

D 2 yakış- Co-op. f. of **2 yak-**; originally syn. w. **yağuş-**, 'to approach, draw near to, one

another'. In this sense it has been displaced by Den. V.s fr., or compound V.s w., **yakın** or **yağuk**; but **yakış-** survives in SW Osm. for 'to be suitable, becoming, proper, fit; to look well, be handsome'; cf. **yaxşı**. Uyğ. VIII ff. Man. *M II 8, 17* (ii) (**yavaş**): **Xak. XI** (after **1 yakış-**) and one says **anıñ kelme:ki**; **yakışdı**: 'his arrival is imminent' (*qaruba*); also used of the approach (*qurb*) of anything when its arrival has become imminent (*āna*); hence one says of an eloquent speaker (*al-faṣīḥ*) when he has spoken **anıñ ěrni**: **yakışma:s** 'his lips never come together' (*yaqrub*) because of the speed and effectiveness of his speech *Kaş. III 74* (**yakışu:r, yakışma:k**); o.o. *I 170, 19* (**tutuş-**); 383, 5 (**1 kuruş-**); *II 103, 26*: **KB 134** (**bakış-**): Osm. XIV to XVI **yakış-** 'to approach, draw near'; in several texts *TTS I 769*; *III 755*.

D yığış- Co-op. f. of **yığ-**; s.i.s.m.l. w. the same phonetic changes as **yığ-**. **Xak. XI ol maña**: **buğda:y yığışdı**: 'he helped me to heap up (*fī takwīm*) the wheat' *Kaş. III 73* (**yığışu:r, yığışma:k**).

D yıkiş- Co-op. f. of **yık-**; s.i.s.m.l. w. the same phonetic changes as **yık-**. **Xak. XI ol apar tam yıkişdı**: 'he helped him to demolish (*fī hadm*) the wall' (etc.) *Kaş. III 74* (**yıkişu:r, yıkişma:k**).

D yukuş- Hap. leg. ?; Co-op. f. of **yuk-**; between **yakış-** and **yıkış-**, but spelt **tukuş-/l.k.ş-** in the MS. **Xak. XI uduz yukuşdı**: 'the itch passed (*ta'addā*) from one place on the body to another because of its moisture' (*bi-rutūbatihī*) *Kaş. III 74* (**yukuşu:r, yukuşma:k**).

D *yakşırt- See **yakşırt-**.

Tris. YĞŞ

D yağışlığ P.N./A. fr. **yağış**; 'for pouring libations' and the like. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. (the innumerable alms-begging Brahmans) **yağışlığ orunka buşika keltiler** 'came to the place where libations are poured to receive alms' *U III 11, 13* (ii); o.o. *do. 12* (i); *TT IV 6, 46* (ét-); *Suv. 29, 8-9* (**tapığ**).

Dıs. YĞZ

D yağız (d-) 'brown'; originally a stock epithet of the earth, as opposed to the blue (**kök**) sky. It is therefore prob. a Dev. N./A. fr. **yağ-** and originally meant 'poured upon, saturated' and so 'brown'. Later used for the colour of a horse's coat or a man's complexion. A First Period l.-w. in Mong. as *dayir* (*Haemisch 34*; now obsolete) and used in the Secret History (1) as the name of a horse; (2) in the phr. *dayir etügen* 'the brown earth', mistranslated 'great earth' in the Chinese translation. Survives only(?) in SW Osm. **yağız** of a horse, darkish brown' (and **kara yağız** 'very dark brown, almost black'). Cf. **yazığ**. **Türkü VIII üze kök teğri: asra: yağız yer kılındukda**: 'when the blue sky was created

above and the brown earth below' *IE 1, II E 2*; (**Kül Tegin**) **Az yağızın binip** 'riding his dark bay horse *AZ I N 5, 8*; Uyğ. VIII ff. Bud. **yağız yer U IV 48, 91**; *TT VII 40, 13*; *X 162*, etc.; *Suv. 530, 1*: Civ. ditto *TT I 4*: **Xak. XI yağız al-ahamī** 'dark brown', that is a colour between red and black; and the earth (*al-ard*) is called as a simile (*yaşabbah bihi*) **yağız yér:r**; **yağız at** 'a dark bay (*al-aṭlas*) horse' *Kaş. III 10*: **KB yağız yér 3, 64, 68**; *xiv Rbğ. R II 1449* (**kürge:k**): **Kıp. XIII** (under 'colours of horses' coats) *al-yāğiz mā rıf* 'a word used both in Ar. and in Turkish' *Hou. 13, 6*; *al-ufr* 'earth-coloured' **yağız do. 13, 10**; a.o. 31, 10 (**kara**): **xiv ya:ğız** 'the well-known (*mā rıf*) colour of horses'; and the earth (*al-ard*) is called after it **yağız yér: İd. 95**; **kara: yağız** 'black' (*al-aswad*) in colour; **yağız** is usually used w. **kara**; but may be used separately (*yunfarad*) and one says **yağız at** 'a horse of a colour between black and sorrel' (*al-duhma wa'l-suqra*) *do. 69*; (see **bakır**); the phr. for 'Aldebaran', **bağır şığan** (under **b-**) *İd. 33* and **yağır** (*sic*) **şıgın** in *Bul. 2, 14* may be misreadings of **yağız şıgın** lit. 'the dark brown maral deer': **xv** (under 'human complexions') *al-asmār* 'swarthy' **kara: ya:ğız Kav. 59, 18**: Osm. **xviii yağız** (spelt) in *Rümü, çarda wa rang-i sıyāh* 'dark bay' and 'black' in colour; and as a descriptive Adj. (*şıfāt-i tawdihī*) they say **kara yağız sıyāh çarda**; they use this metaph. for 'a black horse', which in Ar. is *adham San. 333v. 6*.

Mon. YG

1 yég 'better' (than something else); the object of comparison, when mentioned and not merely implied, is normally in the *Abl.*; although the connotation of comparison was always present in the early period, it is sometimes best translated 'best'. Survives only(?) in SW Osm. **yeg/yey**; **Tkm. yeg** (described as 'obsolete') 'better'. **Türkü VIII Ötügen yışda: yég idī: yok ermiş** 'there was positively no better (place to live) than the Ötügen mountain forest' *I S 4, II N 3*; **arığ uvutu: yeg** 'modesty in a pure man is better (than pride?)' *T 37*; o.o. *I E 29, II E 34* (**iğar**): *I SE* (**tayğun**): VIII ff. *Tun. III a. 3-4* (**kör-**): Uyğ. **ix [gap] ekide: yég** [gap] 'better than both' (or 'best of the two?') *III B 6* (*ETY II 38*): VIII ff. Man. **yég nomuğ ukıttıptız** 'you have made them understand the better doctrine' *TT III 56*; **tüzgerinçsiz yég** 'unsurpassable and better' *do. 178*; o.o. *do. 75*, etc. (**üstünki**); (my god,) **ratında yég** 'better than a jewel' *M II 7, 5*, etc.: Bud. Sanskrit *śreyo* 'better' *yeg TT VIII B 5*; *F 5*; **ol yég bolğay** 'that will be better' *TT IV 10, 25*; o.o. *do. 12, 57* etc. (**tüzgerinçsiz**); 24, 71-2 (**adrük**), etc.: Civ. *TT VIII I.16* (**suvsus**): **Xak. XI yég**: a Particle (*harf*) meaning 'better' (*xayr*), used only in speaking of the superiority (*tafāzil*) of one thing over another; hence one says **bu at anda: (sic, ?for andin)** **yég**: 'this horse is better than that' *Kaş. III 144*; six o.o. at the end of proverbs saying that

it is better, e.g. to be a widow than have an abusive husband: *KB bođunda yégl* 'best among the people' 50; (is a bad man) *şaja yéğ* 'better for you' (or a good one?) 243; *sözüg açsamu yéğ azu kizlese* 'would it be better to make a statement or conceal it?' 1018: XIII(?) *At. řabi'atta yégl* 'the best human characteristic' (is generosity) 249; a.o. 409 (borçı); (*Tef. yéğrek* 'better' (than something *Abl.*), under *yig* 153); *Xwar.* (XIII) *yegrek* 'better' *Ali* 19, 59; *xiv yéğ* 'better' *Qutb* 77; *Kip.* *xiv yéğ al-cayyid* 'good' *Id.* 96; *Osm.* *xiv ff. yeg/yéğ* 'better'; c.i.a.p. *TTS I* 810; *II* 1029; *III* 792; *IV* 866.

PU?D 2 *yé:ğ* Hap. leg.; perhaps Dev. N. fr. *yé:-* in the sense of 'something bitten'. *Xak.* *xı yé:ğ fa'su'l-* (MS. *fāsu'l-*) *licām* 'a horse's bit' (lit. the bit of the bridle); hence one says *yügün yé:ğl*: *Kaz.* *III* 144.

?F?D *ye:k* 'demon, devil'; the old theory, which still has some support, is that this is a l.-w. fr. *yakka*, a Prakrit f. of Sanskrit *yakṣa* 'demon'; as such this is improbable, *yakṣa* itself occurs in *TT VII* 13, 55; 16, 17; but it might be a l.-w. fr. a Sogdian or Chinese transcription of the Sanskrit word. v.G. in *TT VI*, p. 61, note 131 put forward the more plausible theory that, since *yek* often occurs in the Hend. *yek iççek*, in which *iççek* is a Dev. N./A. in -*ge:k* (connoting habitual action) fr. *iç-* meaning 'constantly drinking', i.e. 'vampire', *ye:k* is a Dev. N. in -*k* (her theory that it is a crasis of **ye:ge:k* is improbable) fr. *yé:-* meaning '(constantly) eating', i.e. 'glutton'. The only objections to this theory are (1) that a Dev. N./A. fr. *yé:-* should be *yé:k* (cf. 2 *yé:ğ*), not *ye:k*; (2) that an actual l.-w. *ye:k* might well have been taken for such a Turkish Dev. N. and *iççek* devised to match it, in order to represent 'demons and vampires'. For 'demon' the word is now obsolete, displaced by Mong. l.-w.s in the NE and Ar. words like *şaytān*, *iblis* elsewhere, but survives as *yek* 'hateful, hostile' in NE Alt., Tel., *çek* in Şor, *çek* in Sag., ditto, and *çek* 'glutton' in Sag., *R III* 316-17, 1945. *Türköl VIII ff. yek* 'demon' in antithesis to *teprl* 'god', and interchangeable w. *şimnu*; q.v., is common in *Chuas.*; *yek iççek do.* 144-5; *Uyg.* *viii ff.* Man.-A *yek* 'demon' *M I* 15, 19; 19, 1 etc.: Man. *yek tuğum* 'rebirth as a demon' *TT IX* 61; a.o. *III* 91 (oñjun): Bud. *yek*, spelt *ye:k* in *TT VIII* O.4, 9, is common esp. in *TT X*; where it occurs in lists of supernatural beings of which the Sanskrit originals are known it corresponds to *yakṣa* (not, as stated *Kuan.*, p. 28, note 142-3, *nāga*, which corresponds to *lu*) *U II* 20, 22; 35, 19; *TT VII* 13, 49; *Kuan.* 142; o.o. *TT V* 10, 84 etc. (*iççek*): Civ. *ye:k* by itself and *ye:k iççek* are common in *TT I* and *VII*: *Xak.* *xı ye:k al-şaytān* 'the devil' *Kaş.* *III* 160 (prov.); *I* 266 (esnet-) and 3 o.o.: *KB* (the sky became dark *ye:k yüzi teg* 'like a devil's face' 5029; (if he has a dream) *yektin bolur* 'it comes from the devil' 6017: *xiii(?) Tef. al-şaytān/iblis yek* 150:

xiv Muh. al-şaytān ye:k Mel. 45, 8; *Rif.* 138 *Çağ.* *xv ff. yek/ye:kles* (spelt) *bad wa zabū* 'bad, vile' *San.* 334v. 23; *yék* ditto *wa nāxtwūš* ('unpleasant') 351r. 6 (quoton.): *Korn.* *xiv* 'devil' *yek CCG*; *Gr.* 121 (quoton.): *Kip.* *xiv yek al-şaytān* (and *ye:k kör- abğađa* 'loathe') *Id.* 96; *al-zawba'a* 'devil' *yek ya'mi'* *-şaytān Bul.* 3, 1; *xv zawba'a yek* (*İburğān Tuh.* 17b. 11; *şaytān yek do.* 21a. 7.

yl:ğ 'raw'; more or less syn. w. *çığ*; n.o.n.b. modern words all seem to go back to *çığ* *Uyg.* *viii ff.* Bud. *Hüen-ts.* 2128 (burna:ç) *Civ.* *yigll* *bişiglı* et 'raw and cooked meat' *TT VII* 24, 9-10; 25, 10-11; *yig şakar* 'raw sugar' *H I* 87; a.o. *TT I* 192 (*bişig*); *xı* *Chin.-Uyg. Dict.* 'raw' *yig Ligeti* 284; *R II* 507: *Xak.* *xı yl:ğ* et 'raw (al-ni) meat'; and anything raw is called *yl:ğ Kaş.* *III* 144; a.o. *I* 338 (*çım*): *KB* (if a man's behaviour i) grasping) *yig erse özi* 'his soul crude' (his character hasty and his eye greedy) 849 (if the head cook is dishonest, all his staff are dishonest) *yomıtsa kalın yig bu aş oğris* 'if these crude food-stealers collect in a crowd (how can their master's table look nice?) 2861 *xiv Muh.(?) al-labin ğayr mufaxxar* 'unbaked brick' *yl:ğ kerplç Rif.* 158 (only): *Xwar* *xiii(?) yig* et *Oğl.* 10.

S *yt:k* See *ik*.

yü:ğ 'feather'; survives only(?) in NE *Kaç* *yü R III* 586; *Sag.* *çüg* 2192; *Khak.*, *Tuy çüg*. NC has *jün* (*yuñ*) properly 'wool'; some other languages use *tü*: properly 'hair', and some use l.-w.s. *Xak.* *xı yü:ğ rişu'l-tay* 'bird's feather' *Kaş.* *III* 143; o.o. *III* 45 (*yüksek*); 70 (*yapış-*); 97 (*yapşur-*): *KB* 3005 (1 er): *xiv Muh.* *rişu'l-nişab* 'arrow-feather' o.k *yü:ğl*: *Mel.* 71, 8; *Rif.* 173; *al-rî* *yü:ğ* 73, 8; 176: *Kip.* *xiii al-rî* *yüg Hou.* 10 14; *xiv* ditto *Id.* 96; *xv riş* (*yuñ/tüg*); in margin in second hand *yüg Tuh.* 16b. 13: *Osm.* *xiv* to *xvi* *yüg* 'feathers'; in several texts *TTS I* 855; *II* 1083; *III* 833; *IV* 915 (transcribed *yün* in *I* to *III* and *yün* in *IV* but no doubt belongs here).

D 1 *yük* (*yü:k*) Dev. N. fr. **yü:-*, cf. *yü:d-* 'a load, burden'. S.i.a.m.l.g. w. the usual phonetic changes. *Uyg.* *viii ff.* *Chr. U I* 6 11-12 (2 açığı): Bud. Sanskrit *bhārasya* 'of the load' *yük*[gap] *TT VIII* G.22; a.o. *A.* 34 *ağır yükler* 'heavy loads' *Kuan.* 47; *bir yüknom* 'one load of scriptures' (fell in the water *Hüen-ts.* 2022; o.o. *TT V* 22, 43 etc. (*yü:d-*) *Xak.* *xı yük al-haml* 'a load'; hence one says *blr yük buğday* 'one load of wheat'; also *wigr* 'a donkey-load', etc. *Kaş.* *III* 4; nearly 30 o.o., including four of *yü:k*: *KB* *yenil boldı yük* 'the burden became light' 195 o.o. 59 (*yü:d-*), 687, 4528 (*tepes*): *xiii(?) At* (wealth is a source of anxiety and care today and tomorrow) *yük wabāl* 'a burden and a curse' 426; *Tef.* *yük* 'load, burden' 166: *xiv Muh. al-hml* *yü:k Mel.* 40, 4; *Rif.* 129; *al-rahl* 'luggage' *yük*: 68, 11; 168: *Çağ.* *xv ff* *yük* ('with -ü-) *bār* 'burden, load' *San.* 345f

1: Xwar. xiv ditto *Qutb* 88: Kom. xiv 'load, baggage' *yük CCI*; Gr.: Kip. (xiii after 'hill' Tkm. *öyük wa huwa'l-wiqr wa'l-himl Hou.* 6, 16; prob. a lapse of memory): xiv *yük al-himl*; wa *huwa kinäya 'ami'l-damän* 'and it is an idiomatic expression for 'bail, surety'" *Id.* 96; *al-himl yük Bul.* 7, 7: xv ditto *Kav.* 77, 9; *Tuh.* 13a. 1.

2 **yük* See *yügerü*; *yükse*:-.

Mon. V. YG-

**yig*- See *yigü*; *yigtür*:-.

S *yük*- See *ük*:-.

Dis. YGE

D 1 *yégü*: Conc. N. fr. *yé*:-; 'food'; n.o.a.b. *Xak.* xi *KB* (when a stranger comes, grant him lodging) *İçür bér yégü* 'give him drink and food' 495; a.o. 4601 (*uvşa:k*): xiii(?) *Tef. yégü* as 'food to eat' 149: xiv *Muh.*(?) (after *al-ta'am aş*); *al-ma'kül* 'edibles' *yé:ü Rif.* 164 (only).

ÿE 2 *yégü*: in *TT VIII A.1* (see 1 bi): the translation of Sanskrit *kṣurasya dhārā va* is damaged, but is read *y[e]g[ü]n[ı] bisı* (MS. *psi*) teg. The word to be expected here is *yülgüñiñ* and this should perhaps be restored.

D *yigi*: Dev. N./A. fr. **yig*:-, cf. *yigtür*:-; lit. 'close, compact'; hence 'a (tightly sewn) seam'. *Kaş.*'s phr. *yigi: yığa:ç* may be authentic, but the shorter form *yı: yığa:ç* is the common *Uyg.* phr. 1: *iğaç* 'bushes and trees', see 1 i; and it may be no more than a mistaken reconstruction of that phr. The only certain survival is in NC Kzx. *jlyl* 'thick, dense, frequent'; apparently also survives meaning 'seam' in NE Alt., Bar., Leb., Tel. *yik* (also 'a cleft', e.g. in the mountains) *R III* 507; Koib., Sag., Şor *çık do.* 2111; Khak. *çık*; *Tuv. tlg.* NC Kır. *BİK* (also 'cleft'), and perhaps SE *Türki çek BJK.* SW Az., Osm. *yiv*, now 'scratch, groove', is the same word, see below. *Uyg.* viii ff. Civ. [gap] *yigi yekler bir[le]* 'with a crowd of demons' *TT VII* 28, 2: *Xak.* xi *yigi: yığa:ç* 'closely packed (*al-kaşırul-multaff*) trees'; and the -g- is omitted from it and one says *yı: (?:yı): yığa:ç*; and one says *yigi: tı:ş al-sinnu'l-mutarāşş* 'close set, compact teeth'; hence one says *toın yigi: tik* 'sew the garment and make its seams tight and strong' (*ac'al darzahu mutarāşş muşamrac mu'akkad*); and one calls 'a seam' *yı*; originally *yigi*: fr. this word *Kaş.* *III* 25; *yı*: 'the seam of a garment'; hence 'a tailor' (*al-xayyāf*) is called *yı:çlı*; *yı*: 'a small cleft' (*al-sı'b*) in the mountains; and one says *yı: (?:yı): yığa:ç* for 'closely packed trees', originally *yigi: mutarāşş*, but contracted; hence 'close set teeth' are called *yigi: tı:ş III* 216; *çığı: yı*: 'a firmly sewn seam', the c- is altered fr. y-, fr. the phr. *yigi*: (MS. *tigi*): *tıktı*: 'he sewed firmly'. This is as we explained in the introduction to this book, the c- is substituted for y- in the lan-

guage of the Kip. and others, as in the word *cinçü*: originally w. y- *III* 229; a.o. *III* 283 (*siğza*:-); xiv *Muh. al-darx yig Mel.* 67, 1; *Rif.* 166 (*biyig*): Osm. xv ff. *yiv* c.i.a.p.; once (xv) definitely for 'seam', but generally translates *darz* in its broader meaning of 'suture, wrinkle (on the face, etc.)' *TTS I* 833; *II* 1056; *III* 813; *IV* 889.

Dis. YGD

yigü usually 'a young man, strong and vigorous'; also occasionally used for 'young woman'; *Kaş.*'s translation prob. does not imply that it could be used for other than human beings. S.i.a.m.l.g. w. the usual phonetic changes, e.g. NE Alt. *yit R III* 523. *Uyg.* viii ff. Bud. (this old man was formerly) *yigü* *İğsiz szinteg kiçig körtle urı* 'a vigorous, healthy, young, good-looking youth like you' *USp.* 97, 10-12; o.o. *U III* 81, 3 etc. (türk): *Xak.* xi *yigü al-şabb min kull şay* 'a young man (from 16 to 30) of anything' *Kaş.* *III* 8; o.o. *I* 353 (türk) and 9 others translated *al-şabb* or *al-fatā* 'youth': *KB ay edgü yigü* 359; (Aytoldi) *yigü erdi oğlan* 'was a young man' (good-tempered and intelligent) 463: xiii(?) *At. yigü koca bolur* 'young men become old' 193; *Tef. yigü* 'a young man' 153: xiv *Muh. al-şabb* (opposite to 'old' *karı*): *yigü: Mel.* 48, 15; *Rif.* 143; a.o. 152 (only): *Çağ.* xv ff. *yigü* ('with -g-) *cuwan* 'young man' *San.* 351r. 9 (quotn.): Xwar. xiv ditto *Qutb* 80; *MN* 96: Kom. xiv 'young man' *yigü* (or *igü*?) *CCI*; *yegit CCG*; Gr.: Kip. xiii *al-şabb yeyit*, also pronounced *yigü Hou.* 24, 19: xiv *yigü* ditto *Id.* 96; *ye*: 'it ditto, also called *yigü do.* 100: xv *şabb yigü Tuh.* 20b. 4: Osm. xiv ff. *yigü* (occasionally in *yiv* *igü*) (1) 'a young man'; (2) as an Adj. 'young', also used to qualify 'woman, moon, tree', etc. *TTS I* 830; *II* 1053; *III* 810; *IV* 885.

yigde: originally 'the jubube tree, *Zizyphus angustifolia*' but in some modern languages 'a species of oleaster, *Elaeagnus angustifolia*'. Survives in SE Tar., *Türki çigde*: NC Kır. *jigde/jlyde*; Kzx. *jide*: NW Kk. *jlyde*: SW Az. *iyde*; Osm., Tkm. *igde*. The word is used both for the tree and its fruit. *Uyg.* viii ff. Civ. *yigde H II* 14, 128: *Xak.* xi *yigde. al-ğubayrā* 'the jubube tree' *Kaş.* *III* 31; a.o. *III* 147 (bar:r): xiv *Muh. al-ğubayrā yigde. Mel.* 78, 13; *Rif.* 183: *Oğuz xi* the *Oğuz* Türkmen pronounce *yigde. al-ğubayrā* as *yigte*: (-g- marked) *Kaş.* *I* 31, 25: Kip. xiii *al-ğubayrā yigde. Hou.* 8, 8.

VU *yögdik* Hap. leg. *Xak.* xi *KB* 5377 one of eight sporting birds.

Dis. V. YGD-

D *yéged*- Den. V. fr. 1 *yéig*; pec. to *Türkü* and *Uyg.*; apparently both Intrans. 'to get better, to succeed' and Trans. 'to make better, to improve' and, at any rate in the Hend. *yéged- ut-*, 'to get the better of (someone)'. *Türkü* viii [gap] *kılmadım [ze]lig törü:ğ yegedi: kaşğantım* 'I did not make . . .

I strove to improve and acquire the realm(?) and traditional law' *II E* 36: viii ff. Man.-A *M III* 6, 2-3 (iii) (utlr): *Uyg.* viii ff. Man.-A (in a dating formula; at a good moment, on an auspicious day, in a blessed month) *yégedmiş kutluğ yülka* 'in a successful and fortunate year' *M I* 26, 23; o.o. *do.* 28, 18 etc. (ut-): Bud. (this Buddha is called . . . 'having the voice of the sea') *yértingüde yégedmiş ünülg* 'having a voice which is successful in this world' *Kuan.* 204-5; o.o. *U II* 21, 11-12 etc. (ut-); *TT VI* 419 (öğüt-): Civ. *asra atıy yégedtin* 'you have improved your low reputation' *TT I* 7-8; o.o. *do.* 2 (ut-), 205 (alkm-).

S *yığit*- See *ığid*-.

S *yöğüt*- See *öğit*-.

D *yigtür*- Caus. f. of **yig*-, cf. *yigi*; 'to squeeze, compress', and the like. Semantically close to *yıgtur*-. N.o.a.b. *Xak.* xi *tar etük ada:kıg yıgtürdi*: the tight boot lamed (*aksaha*) the foot' *Kaş.* III 97 (*yıgtürür, yigtürme:k*): *Osm.* xviii-xix *Red.* 2205 (quoted in *R III* 319) lists *yekdir*- 'to make, or let, hobble; to hop or hobble', perhaps taken fr. an entry in the *Osm.* translation of the Ar. *Qāmūs* quoted in *TTS IV* 868; no doubt the same word, 2mistranscription of *yıgdır*-.

Tris. YGD

D *yigitlik* A.N. fr. *yigit*; 'the time of youth'. S.i.s.m.l.g. w. the same phonetic changes. *Xak.* xi *yigitlik al-fatā* 'the time of youth'; hence one says *essiz anıy yigitliki*: 'alas for his youth' (*şabābihī*) *Kaş.* III 51; o.o. *I* 143 (*essiz*); 511, 11: *KB yigitlik kaçar* 'youth is fleeting' 231; o.o. 360, 362 (1 *küç*), 375 (*ıra*-); 1079, etc.: *Çağ.* xv ff. *yigitlik cavāni* 'youth' *San.* 351r. 10: *Xwar.* xiv ditto *Qutb* 80: *Kom.* xiv 'youth' *yeyitlik CCI*; *Gr.*: *Osm.* xv ff. *yigitlik* the meaning 'youth' is common till xvi; it now means rather 'courage, heroism' *TTS II* 1053; *III* 871; *IV* 886.

Tris. V. YGD-

D *yégedmekleş*- Hap. leg.; Recip. Den. V. fr. the Infin. of *yéged*-. *Uyg.* viii ff. Bud. (the suitors amused themselves) *bir ikintike yégedmekleşü*: 'trying to get the better of one another' *U II* 22, 27.

Dis. YGL

D *yéglık* A.N. fr. 1 *yéğ*; 'superiority'; n.o.a.b. *Uyg.* viii ff. Bud. Sanskrit *kyāgra* 'the height of (good) behaviour' *kılmış yéglıklar* (MS. *yéglıgıler*) *TT VIII* G.4: (*Xak.*) xiii(?) *At.* 410 (*borçtı*).

D *yeklük* A.N. fr. *ye:k*; 'devilry'; n.o.a.b. *Türkü* viii ff. Man. (the five gods) *su(y)ın yeklüğün süpüşüp* 'fighting with sin and devilry' *Chuas.* 38; a.o.o.

D *yüglüg* P.N./A. fr. *yüğ*; 'having . . . feathers'. N.o.a.b. *Xak.* xi *Kaş.* III 217 (*kaba*): n.m.e.

Dis. V. YGL-

S *yikle*- See *ırkle*-.

D *yükle*- Den. V. fr. 1 *yük*; normally 'to load (something *Acc.*, on to something *Dat.*)', but in some modern languages 'to carry a burden', and esp. (of a woman) 'to be pregnant'. S.i.a.m.l.g. w. the usual phonetic changes. *Xak.* xi *ol teveyke: yük (sic) yükle:di*: 'he loaded the load (*hamala'l-himl*) on the camel' (etc.) *Kaş.* III 309 (*yükler, yükle:me:k*); o.o. 314, 27; 316, 4-9; xiii(?) *Tef.* *yükle*- 'to load' 166; xiv *Muh.* *hamala yü:kıle*- *Mel.* 24, 4 (*Rif.* 108 *kötür*-); 40, 4; 129 (and 107, see *aylığ*): *Çağ.* xv ff. *yükle(-p) yükhlet-Vel.* 418 (quotn.); *yükle-bār kardan* 'to load' *San.* 344r. 15 (quotns.): *Xwar.* xiii(?) *yükle*- 'to load' *Og.* 273; xiv ditto *Qutb* 88: *Kom.* xiv ditto *CCI*; *Gr.*: *Kip.* xiv *yükle-đamana* 'to warrant, guarantee' *Id.* 96.

D *yüglet*- (*yü:glet*-) Hap. leg.; Caus. Den. V. fr. *yü:g*. *Xak.* xi *ol ok yügletti: arāşā'l-nabl* 'he had feathers fixed to the arrow'; originally *yü:gletti*: but shortened *Kaş.* II 356 (*yügletür, yügletme:k*).

D *yüklet*- Caus. f. of *yükle*-; s.i.s.m.l. w. the usual phonetic changes; in those languages in which *yükle*- has come to mean 'to carry' it means 'to load'. *Xak.* xi *ol yük yükletti: almala'l-himl* 'he had the load loaded' *Kaş.* II 355 (*yükletür, yükletmek*): *Çağ.* xv ff. *yüklet*- Caus. f. *bār farmudan* 'to order to load' *San.* 344r. 22: *Kıp.* xiii *hammala* 'to load, impose a burden' *yüklet*- *Hou.* 39, 14: xv ditto *Kav.* 77, 9; *waqara* 'to load' *yüklet-Tuh.* 38b. 10.

Tris. V. YGL-

D *yüklemsin*- Hap. leg., mentioned only as a grammatical example; Refl. Simulative Den. V. fr. the N.S.A. of *yükle*-. *Xak.* xi *ol yük yüklemsind*: 'he pretended to load (*yaħmil*) the load but did not actually do so' *Kaş.* III 322, 12.

Dis. YGM

S *yükmek* See *ükmek*.

Dis. YGN

yegen (?*yégen*) originally 'the son of a younger sister or daughter', see K. Grönbech, op. cit. under I éçl: A Second Period l.-w. in Mong. in this sense as *cegen* (*Faenisch* 88, *ce'ce'e*; not in *Kow.* or *Haltod*). Survives in NE Alt., Küer. *ye:n*; Şor *çe:n* *R III* 328, 1960; Khak. *çe:n* (?*çeyen*); Tuv. *çe:n* usually 'sister's son or grandson', Şor also 'son of mother's younger sister': SE *Türki cıyen*: NC Kir. *je:n* 'sister's son or grandson', *je:n kız* 'sister's daughter or grand-daughter'; Kz. *jiyen* ditto, or 'daughter's son/daughter': SC Uzb. *ciyan* 'nephew, niece': NW Kk. *jiyen* 'sister's or daughter's son', and *jiyen kız* 'ditto's daughter'; Nog. *jiyen/jiyen kız* ditto: SW *Osm.* *yegen* 'nephew', and more recently also 'niece'; Tkm. *yegen* 'sister's

child or grandchild'. Cf. *éçl*, *atr*; I *çıkan*. Uyğ. VIII [gap] *xatun yeğeni*: Öz Bilge: *bü[r]äjin* [gap] '(my) *xatun*'s sister's son (Öz Bilge? *Şu. W 8*: IX *Suci 8* (*atr*): VIII ff. Bud. (in a list of relatives) *yeğenimiz* 'our younger sister's sons' *Pfahl. 23, 15*; a.o. do. 24, 26, etc. (*tağay*); the word also occurs in a number of P.N.s Inal *Yeğen* do. 8, 9; *Yeğen Külüg Saḡuḡ* do. 10, 15, etc.: Civ. in *USp. 114, 115* there are stock provisions prohibiting various relations from disputing the contracts (my elder and younger brothers, my offspring and kinsmen) *yeğenim* (*iyegenim*) *tağayım* 114, 9; 115, 13-14: O. Kir. IX ff. Öz *Yeğen Alp Turan* P.N. *Mal. 5, 2*; *Yeğen Bilge: Saḡuḡ* P.N. do. 24, 6: *Çağ. xv ff. yeğen* (spelt) *hamşıra zâda* 'a sister's child' *San. 351r. 8*: Osm. XVIII *yeğen*, in *Riimi, birâdar-i zan* 'a wife's brother' *San. 334r. 23*.

PU'D *yigen* (? or *yégen*) 'a rush'; later sometimes 'a rush-mat'; perhaps a crasis of **yiggen* fr. **yig*- meaning 'closely packed' or the like. Survives only(?) in NE Bar. *yigen* 'tall, stiff steppe grass' *R III 509*; SE *Türki yiken* 'a rush' *Jarring, p. 157*. Uyğ. VIII ff. Bud. (if a man makes a *vihâra* the size of a nutshell . . . and puts in it a reliquary the size of one-seventh of a *perilla* seed) *yigence sutup çekür(?) turğursar* 'and erects a *stüpa* . . . like (or the size of) a rush' *Pfahl. 8, 7*: *Xak. xi yigen al-bardî* 'a rush' *Kaş. III 23*: *Kom. xiv 'rush-mat' yeğen CCI*; *Gr.*: *Kip. XIII al-ḥaşir* 'a rush-mat' *yeğen* (sic) *Hou. 17, 4*: *xiv yigin* (sic) ditto *Id. 96*; *al-bardî yeğen Bul. 3, 14*: *xv ḥaşir yeğen Tuh. 16a. 9*.

yügün (?*yügön*) 'bridle'. Survives in NE *yügen*/*çügen*: SE *Türki yügen*: NC *Kir. yügün*; *Kzx. jügen*: SC *Uzb. yugon*: NW *Kk. jüwen*; *Kaz. yögen*; *Kumyk, Nog. yügen*: SW *Az. yüyen*; *Osm. and xx Anat. oyan*; *Tkm. uyan*. Uyğ. VIII ff. Bud. *Hüen-ts. 162 (tul-)*: *Xak. xi Kaş. III 144 (2 yég)*; do. 163 (*küvec*); 366 (*çırıl*); 371 (*tuluḡ*); n.m.e.: *xiv Muh. al-licâm* 'bridle' *yügen Mel. 71, 14*; *Rif. 174* (mis-spelt *ümge:m*): *Çağ. xv ff. (VU) üyen cilaw-i asb* 'bridle'; also called *tizgin San. 92v. 3*: *Xwar. xiv yügen* 'bridle' *Qutb 87*; *Nâhc. 53, 2*; 72, 6: *Kom. xiv ditto CCI*; *Gr.*: *Kip. XIII yügen Hou. 14, 4*: *xiv üyen al-licâm*; *Tkm. yügen* (? , vocalized *üyügen*) *Id. 26*: *xv licâm yügen* (below, in second hand, *üyen*) *Tuh. 31b. 9*; ditto *üyülgem* (sic, in error) *Kav. 64, 3*: *Osm. xiv ff. (VU) oyan* 'bridle'; c.i.a.p. *TTS I 733*; *II 940*; *III 721*; *IV 793*.

S *yigne*: See *igne*.

D *yükünç* Dev. N. fr. *yükün-*; 'an act of worship or obeisance'. N.o.a.b. *Türkü VIII ff.* Man. *yekke teḡrike tēben yūkünç yūkünügme* 'worshipping a demon, saying that he is a god' *Chuas. 130*: Uyğ. VIII ff. Man. *alkunup barça(?) yūkünçin* 'by the worship of all' *TTS III 4*; *yēti yūkünçüç* 'seven obeisances' do. 147: Chr. *yükünç*

yükündiler 'they worshipped' *U I 6, 15*: *Kip. xi yūkünç al-şallât* 'prayer', in *Kip.*; hence one says *teḡrike: yūkünç yūkündi*: 'he prayed (*şallâ*) to God', and *ol begke: yūkünç yūkündi*: 'he bowed (*ta'ta'a*) his head to the beg' (etc.) *Kaş. III 375*: *Oğuz XI Kaş. I 171 (ét-)*; *II 25 (kil-)*: *Kom. xiv 'worship' yügünç CCG*; *Gr. 130* (quotn).

Dis. V. YGN-

yükün- 'to bow, do obeisance to (someone *Dat.*); to worship'. Survives only(?) in NE *Kur. yügün-* *R III 594*: SE *Türki yūkün-BŞ, Jarring* (and *yürken-*). *Türkü VIII xağanka*: *Kirkiz boḡunu*: *İçkidî: yūkünti*: 'the *Kirkiz* people surrendered and did obeisance to the *xağan*' *T 28*; (the *begs* and people of the *On Ok*) *kop kelti: yūkünti*: 'all came and did obeisance' *T 43*: VIII ff. Man. *neçe yaḡılı yūküntümüz erser* 'if we have somehow worshipped in error' *Chuas. 139-40*; o.o. do. 130 (*yükünç*); *TT II 10, 81-3 (ötün-)*: Uyğ. VIII ff. Man. *yiñçürü yūkünü tekinürbtz* (sic) 'we venture to bow and worship' *TT IX 5*; *III 2 (ayançaḡ)*; a.o.o.: Chr. *barip yūknelim amı uluḡ kutıḡa* 'let us go and worship His great majesty' *U I 5, 1*; o.o. do. 6, 3-4 (ol), 15 (*yükünç*): Bud. *süzük kértgünç köpülin yūkünü inça tēp tēzünler* 'let them worship with a pure and believing mind and say', followed by a string of sentences each beginning *yükünürmen* 'I worship', and ending *kutıḡa* 'the majesty' (of various Buddhas) *U I 31, 16* to 33, 10; *yiñçürü yūkünürler TT X 272-3*; o.o. *Hüen-ts. 2030 (küntüz)*, etc.: *Xak. xi kul teḡrike: yūkündi*: 'the servant prostrated himself (*sacada*) before God most high'; and one says *toyn burxa:nka: yūkündi*: 'the infidel prostrated himself before the idol', and *ol maḡa: yūkündi*: 'he bowed (*ta'ta'a*) his head to me, and bowed himself in respect' (*inhafada ihtirâma(n)*) *Kaş. III 84 (yükünür-, yūkünme:k; verse)*; o.o. *II 167, 3* etc.: *KB éligke yūkündi* 'he bowed to the king' 582; (at dawn he rose, washed himself, and) *yūkündi* 'worshipped' 5452: XIII(?) *At.* (believe me, every morning the body stands up) *tilke yūkñup taḡarru* 'kütür' bows to the tongue and prays' 148; *Tef. yūkün-* 'to worship' 166: *Çağ. xv ff. yūkün-* *zânü bar zamîn zadan* 'to kneel on the ground' as a mark of respect; it is the custom of the Turks when they enter the service of the Sultans in the palace to kneel and offer their greetings; and petitioners kneel on both knees to present their requests; this action the Turks call *yükünmek* and the Persians *pâ bis San. 344v. 11* (quotns.): *Oğuz/Kip. xi Kaş. III 375 (yükünç)*: *Xwar. xiv yūkün-* 'to bow, to worship' *Qutb 87*: *Kom. xiv* 'to kneel (before someone *Dat.*)' *yügün- CCG*; *Gr.*: *Kip. xiv yūkün-xadama bi'l-rukü* 'to serve kneeling' *Id. 96*: *xv baraka* 'to kneel' (*çök-/bük-/*) *yükün- Tuh. 8b. 6*: *Osm. xiv* to *xiv yūkün-* 'to kneel'; in several *xiv*, *xv*, and one *xvi* text; in other *xvi* texts described as *Kip. TTS I 855*; *II 1082*; *III 833*; *IV 912*.

Tris. V. YGN-

D **yükündür-** Caus. f. of **yükün-**; n.o.a.b. **Türkü VIII I E 2, II E 3**, etc. (1 başlıg); **Çağ. xv ff. yүүkündür-** Caus. f.; 'to make (someone) kneel in respect and greet', and metaph. 'ard *kinānidan* 'to order to present, request', etc. *San.* 344v. 26 (quotn.).

Dis. YGR

S **yügür** See **üyür**.

D **yügrük (yügürük)** Intrans. Dev. N./A. fr. **yügür-**; 'fast-running, swift'. S.i.s.m.l. w. the same phonetic changes as **yügür-**. **Uyg. VIII ff. Bud. Siv. 625, 5 (koşuğluğ)**; **Civ. TT I 124-5 (körünce:-)**; **Xak. XI yügrük** at 'a swift, fast-running (*al-sābiqu'l-muḥḍir*) horse' *Kaş. III 45*; **tağ:an yügrükün tlikü: sevme:s** 'the fox does not like a nimble (*afrah... fi'l-'adv*) dog' *III 175, 2*; a.o. *I 110, 12 (üdu): XIII(?) At. qađā kelse yügrük yügürmez urup* 'if fate intervenes the swift horse does not run fast, even if you beat it' 461; *Tef. yügrük* 'a swift horse' 164; *xiv Muh.* (under 'horses') *al-cawād* 'a swift horse' **yügrük Mel. 70, 2**; *Rif. 171*: **Çağ. xv ff. yügürük sāhib-i daw** 'galloping' *San...* 345r. 3; **Oğuz XI** (after **Xak.**) and the **Oğuz** call 'a penetrating, intelligent, learned scholar' (*al-'alimul-hādiqu'l-faḍinu'l-fādil*) **yügrük bilge**; *Kaş. III 45*; **Xwar. xiv yügrük** 'swift' (*dog*) *Qub 87*; **Kıp. xiv yügrük** at 'a spirited (*carra*) horse' *Id. 96*: **xv carra yügrük/yürük Tuh. 11b. 8**; *sābiq wa carra yügrük do. 19b. 3*; **Osm. xiv ff. yügürük** (1) 'fast'; (2) 'speed'; c.i.a.p. down to **xVIII TTS I 852; II 1080; III 831; IV 910** (now replaced by **yürük**).

D **yügrüm** Hap. leg.; N.S.A. fr. **yügür-**. **Xak. XI bir yügürüm yer arđ qadr** ground of such a size that one can run across it as a single operation' (i.e. without halting) *Kaş. III 47*.

yegren (?**yégren**) 'chestnut' as the colour of a horse's coat. A Second Period l.-w. in Mong. as *cegere* (*Kov. 2320, Haltod 564*) where it is used as a N. meaning 'gazelle, *Gazella subgutturosa*', see *Doerfer I 171*, the der. f. *cegerde* being used for the colour. In this meaning and in forms similar to the Mong. it was reborrowed by various Turkish languages fr. **Çağ.** onwards, but survives w. its original meaning in NE Alt. **yeren** (**ye:ren**) *R III 338*; **Koib. yégrin** (*sic*) *do. 322*; **Leb. yigren do. 511**; **Sag. çegren/çegril/çiger do. 1958, 2114**; **Şor çegren/çigren do. 1958, 2115**; **Khak. çégren**; (*Tuv. siğil* ?not connected): **SE Türki çiren**: **NC (Kır. je:erde)**; **Kzx. jiren**: **SC Uzb. jlyren**: **NW Kk. jlyren**; **Kumyk jlyren**; **Nog. yiyren**: **SW Tkm. yegren**. **Türkü VIII Küli Çor özlüki: yegren** at **binp** 'Küli Çor riding his favourite chestnut horse' *Ix. 15*; a.o. *do. 21(?)*: (**Çağ. xv ff. ceren** (spelt) *ahū* 'gazelle' *San. 205v. 28* (verse); *ceyren ahū* 210v. 17 (verse)).

Dis. V. YGR-

yügür- 'to run fast', of a man, horse, etc., and metaph. of other things. S.i.a.m.l.g. in **NW Kk. Juwir-** (*sic*)/**Jügr-**; **Nog. yuvir-** (*sic*); **SW Az. yүүyür-**; (**Osm. yügür-** obsolete); **Tkm. yүүvür-**. **Türkü VIII kanı şuyca: yügürti**: 'your blood ran like water' *I E 24, II E 20*; **kara: terim yügürti**: 'my black sweat running (down me)' *T 52*; **viii ff. keyik oğlı: yügürü; aztı**: 'the young wild animal ran and got lost' *Irkb 15*; (a lean horse . . .) **yügürü: barmı:ş** 'went running' *do. 16*; a.o. *do. 44 (üğüş-)*: **Man. yügürü bardı M I 7, 17**; a.o. *do. 12 (ança:)*: **Uyg. VIII ff. Bud. sansar içinde yoksuz öru kodı yügürdün** 'you have run upwards and downwards to no purpose in the series of rebirths' *U III 31, 7-8*; **yél teg tavrak yügürüp** 'running swiftly like the wind' *TT X 295*; **Civ. H II 20, 9**: **Xak. XI kişi: yügürdi**: 'the man ran swiftly' (*'adā wa şadda*) (**yügürür**), **yügürme:k**; (verse); and one says **ol böz yügürdi: asdā'l-sadā fi'l-hirbās** 'he wove the woof of the cotton cloth' *Kaş. III 68* (the position of the last sentence suggests that it was taken into the text fr. a marginal note in an earlier MS.; it is obviously out of place here, and is perhaps based on a misreading of ***tügür-**, Caus. f. of **tüg-**, which is not recorded but could have this meaning); four o.o. translated '*adā*: **KB yügür-** is common, e.g. **azıp yügürür erdim** 'I was running astray' 384; o.o. 1734 (kulaçla:-), 1999 (évin-), 2401 (uçar), 2370 (okçı:); **xIII(?) At. bu dunyā sonında yügürmek neçe** 'why run after this world?' 181; o.o. 6 (uç-), 461 (**yügrük**); *Tef. yügür-* 'to run' 164; *xiv Muh. al-'adv* 'to run' **yügürmek Mel. 36, 11**; 37, 16; *Rif. 122, 124* (in margin, **sekitmek** in text); '*adā yügür-* 112 (only); **Çağ. xv ff. yügür-** (-di, etc.) *sekitr-* 'to run' *Vel. 419*; **yügür-** (spelt) *dawidan* 'to run' *San. 344r. 26* (quotns.): **Xwar. XIII ditto** '*Ali 54*: **xiv ditto Qub 87**: **Kom. xiv ditto CCI, CCG**; *Gr. 130* (quotn.): **Kıp. XIII 'adā yügür-** *Hou. 35, 9*; **xiv yügür-** (-g- marked) *carā wa camaza* 'to run'; to walk quickly' *Id. 96*: **xv carā minal-'awry yügür-** 'with -g-' *Kav. 74, 7*; **carā yүүyür-**; **Tkm. yügür-** *Tuh. 12a. 6*; **Osm. xiv to xvii (only) yügür-** 'to run'; common *TTS I 854; II 1081; III 832; IV 910*.

D **yügürt-** Caus. f. of **yügür-**; s.i.s.m.l. w. the same phonetic changes. **Türkü VIII T 54 (tö-günllg)**: **Xak. XI ol anı: yügürtti: a'dahu** 'he made him run' *Kaş. III 437* (**yügür-** (spelt) **yügürtme:k**); a.o. *II 274, 25*: **KB bir oğlan yügürtti** 'he sent a boy running' (with a message) 574; **Çağ. xv ff. yügürt-** (spelt) *dawānidan* 'to cause to run' *San. 344v. 4* (quotns.): **Kıp. xiv acra** 'to cause to run' **yügürt-** *Bul. 25v.*: **Osm. xvi yügürt-** ditto; in a few texts *TTS II 1081; IV 911*.

(D) **yigren-** 'to be disgusted, revolted (by something *Acc.*)'; perhaps Refl. Den. V. fr. **yl:g.** S.i.a.m.l.g. w. the usual phonetic changes (y-/ç-/ç-/j-, etc.), exceptionally **NW**

Nog. **şiyken-** (*sic*): SW Az. **iyren-**; Osm. **igren-**; Tkm. **yigren-**. The modern meaning is sometimes 'to be fastidious, squeamish'. Cf. **yarsu-**. **Xak.** xı **anıy yläni: yigendi:** (MS. *tügründi:*) *ıqşa'arra cıldıhu* 'his body shuddered'; and one says er etnl: **yigendi:** 'the man reckoned that the meat was raw (*nı*) and loathed (*āfa*) eating it' *Kaş.* III 109 (**yigrenü:r, yigrenme:k:**) XIII(?) *Tef. yigren-* 'to loathe' (enemies) 154; XIV *Muh.* (?) *al-karh* 'to loathe' **yigrenme:k** (MS. *-mak*) *Rif.* 125 (only): **Çağ.** xv ff. **yigren-** (spelt) *nā xvuş āmadan* 'to be unpleasant'; syn. v. **yigir-** *San.* 351r. 5 (reverse entry w. one quotn. 350v. 28; this V. is otherwise unknown and prob. inferred fr. a faulty reading): **Xwar.** xiv **mēni yigrengeyler** 'they will loathe me' *Nahc.* 278, 3; **birī birinǰke** (*sic*) **yigrenmeñiz** 'do not loathe one another' *do.* 412, 6; **Kıp.** xv *qarifa* 'to loathe' **iren-**; Tkm. **igren-** (in margin in second hand **yigren-**) *Tuh.* 30b. 4: **Osm.** xiv ff. **yigren-** 'to loathe'; common till xvi, sporadic till xviii instead of **igren-** *TTS I 831; II 1054; III 811; IV 887.*

D yügrüş- Co-op. f. of **yügür-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** xı **oğlān yügrüşdi:** 'the boys (etc.) ran' (*adat*, together) *Kaş.* III 102 (**yügrüşü:r, yügrüşme:k**, MS. *-mak*); (in summer dangerous insects) **kudruk tikip yügrüşü:r** 'attack (*tañmıl 'alā*) people with their tails erect' III 367, 12; XIII(?) *Tef. yügrüşü-* 'to run together' 165; **Çağ.** xv ff. **yügrüş- bā yah digar dawidan** 'to run together' *San.* 344v. 11: **Osm.** xiv to xvi only **yügrüş-** ditto; common *TTS I 853; II 1081; III 832; IV 910.*

Tris. YGR

D yügerü: no doubt crasis of ***yükgerü:** Directive f. of 2 ***yük,** cf. **yükse-**; properly 'upwards', but with some odd meanings in Uyğ. N.o.a.b. **Türkü viii közl: yügerü:** körtti: 'the eyes (of the rejoicing people) looked upwards' *II E 2*; a.o. *I E 11, II E 10 (köttür-); Uyğ.* viii ff. Bud. övke köpülüm **yügerü bolmayuk erser** 'if thoughts of anger do not arise in me' *U III 61, 4-5*; (then the hunter) **yarlıkançı köpül yügerü kılıp** 'rousing compassionate thoughts in himself' *do.* 58, 9-10 (i); (if in a woman's mind the passion of lust) **yügerü bolsar** 'arises' *do.* 79, 3 (ii); o.o. *do.* 41, 7-8 (ii); *U I 20, 14-15 (I turğur-); TT IV 12, 25-6; V 22, 42; öñre ertmiş ödkil ermez ken keligme ödkil ermez yügerü közlünür ödkil ermez* 'it does not belong to the past, the future, or the present day' *Suw.* 204, 7-12: Civ. (if the right ear twitches) **yüz yügerü asiğ bolur** 'a hundred (or, taking it as a Reduplicative Prefix, 'very') superior advantages arise' *TT VII 34, 8-9; a.o. I 1 (tapığ).*

D yügürük See **yügrük.**

D yügürge:n Hap. leg.; Dev. N./A. (connoting habitual action) fr. **yügür-**. **Xak.** xı

yügürge:n the word for any 'courier' (*bārid*) who sets out in advance of the merchants of China to the Moslem countries and carries their messages and letters; **yügürge:n** at 'a race-horse' (*al-muħdir*), etc. *Kaş.* III 54.

D yügürgü:n Hap. leg.; Collective f. of **yügür** (*üyür*); lit. 'a quantity of (millet) seeds'. **Xak.** xı **yügürgü:n** 'a plant (*nabi*) which has red seeds like millet (*al-duxn*) that the Turkmen eat' *Kaş.* III 54.

yéğirmi: 'twenty'; c.i.a.p.a.l. w. the usual phonetic changes; Cuv. *çirām/çirem* (*syirām/syirem*) *Ash.* XII 169, 170; the -é- seems to be fixed by one scription in O. Kir. and other evidence. **Türkü viii yéğirmi: süñüş süñüşmiş** 'he fought twenty battles' *I E 15, II E 13; yéğirmi: kün* 'twenty days' *I SE*; a.o. *II E 25*; viii ff. Man. **yğrmi** (so spelt) *M III 22, 16 (ii)*; Yen. yetl: **yéğirmi:** 'seventeen' *Mal.* 26, 5; altı: **yéğirmi: yaşıma:** 'in my sixteenth year' *do.* 48, 7; **Uyğ.** viii **yéğirmi:ke:** 'on the twentieth' (day of the eleventh month) *Şu.* S 11; viii ff. Man. *M III 39, 1-3 (ii) (adınçığ):* Bud. **bés yğirme** 'fifteen' *TT VIII H:7; altı yğirme (*sic*) 'sixteen' *do.* 8; **yğirmi** *TT IV 8, 53*; Civ. in *TT VIII* the spellings are *L.1 yérmé, L.26 ff. yğrmi*, elsewhere **yğrmi:** O. Kir. ix ff. **yéğirmi:** *Mal.* 5, 2; **yéğirmi:** *do.* 11, 1; **yéğirmi:** *do.* 45, 2; **Xak.** xı **yéğirme:** 'twenty'; **yéğirmi:** alternative form *Kaş.* III 48 (*yğ* unvocalized): *xiv Muh.* 'twenty' **yéğirmi:** *Mel.* 81, 11; *Rif.* 186: **Çağ.** xv ff. **yéğirme** (spelt) 'twenty' *San.* 351r. 10; **yéğirmi** *do.* 18r. 4: **Xwar.** xiv **yéğirmi MN 96:** **Kıp.** xiii 'twenty' **yéğirmi:** *Hou.* 22, 8; xiv **yéğirmi:** and **éğirmi:** (-ğ- marked) ditto *Id.* 96; ditto **yéğirmi:** *Bul.* 12, 12; xv ditto *Kav.* 39, 4; 65, 8; **yéğirmi** *Tuh.* 60b. 9.*

D yéğirminç Ordinal f. of **yéğirmi:**; 'twentieth'. S.i.a.m.l.g. w. the usual phonetic changes and the longer form of Suff., -nçl and the like. **Türkü viii ff.** Man. **bir yğrminç** (*sic*) 'eleventh' *Chuas.* 221: **Uyğ.** viii **bir yéğirminç ay** 'in the eleventh month' *Şu.* S 11; viii ff. Man. -A **bir yğrminç M I 15, 16:** Civ. in the dating formulae for the eleventh month in documents in *USp.* the spellings are **yğrminç/yğrminç/yéğirminç:** *xiv Chin.-Uyğ. Dict.* **bir yéğirminç ay Ligeti 143; R III 510:** **Xak.** xı **yéğirminç** 'twentieth' *Kaş.* I 132, 10; III 449, 9; n.m.e.: *KB* in the list of Chapters in the Vienna MS. 8, 22 the later form **yéğirminçl** is used: **Kom.** xiv **yirminçl** 'twentieth' *CCG* (mistranscribed *yirençl* and mistranslated in *Gr.* 124).

Dis. YGS

D yüksek (**yükse:k**) N./A.S. fr. **yükse-**; 'high'. Survives only(?) in SW Az., Osm.; other modern languages use other words, generally **éđlz** or **bedük**, q.v., in this sense. **Uyğ.** viii ff. Bud. *PP* 61, 5 (**oruntuk**): **Xak.** xı **yüksek tağ** 'a high (*al-murtafi*) mountain'; similarly anything, when it is 'high or

tall' (*murtafi' ta'wil bādix*) is **yüksek**; it is compounded from *yü:ğ* 'a bird's feather', because its nature is rising and ascent (*al-'ulü wa'l-ša'id*), and anything 'lofty' ('*ali*') is called **yüksek Kaş. III 45** (verse); **yüksek tağığ al-şāhiq** 'a high mountain' *II 294, 24*; **KB bu tört neç uçuz tutma yüksek yör-i(?)** 'do not regard these four things as trivial, describe(?) them as important' 308: XIII(?) *Tef. yüksek* 'high' (place) 167; *xiv Rbğ. özüm yüksek* a term of endearment *R III 592; Muh. (?) al-'ali yüksek Rif. 153* (only); **Çağ. xv ff. yüksek** (spelt) *buland* ('high') *wa murtafi'*; also called **üksek San. 345r. 3**; reverse entry 79v. 22: **Xwar. xiv yüksek** 'high' *Qutb 88*; **Kıp. XIII al-'ali** (opposite to 'low' **aşağ**) **yüksek** (jyü:çe) *Hou. 25, 17*; *xiv yüksek* ditto *Id. 96*; *xv* ditto (opposite to 'low' **alşak**) **yüksek** (jbyüük) *Kav. 36, 8*.

D yüksük perhaps Intrans. Dev. N. fr. **yükse-**; lit. 'elevated' or the like, in practice 'a thimble'. Survives only(?) in SW Az. **üksük**; Osm. **yüksük**; displaced elsewhere in the medieval period by **oymak**, which first appears in *Kıp. XIII*; *Kom. xiv CCI, CCG*; *Gr. and Çağ. xv ff. San. 92v. 20*, or by l.-w.s. **Xak. xi yüksük** (MS. *yüksük*) 'a thing in the shape of an archer's thumbstall (*al-xāti'a*, undotted in the MS.) made of brass or raw hide, which tailors put on their fingers to protect them from being pricked by the needle' *Kaş. III 46*; *Kıp. XIII al-kustubān* 'thimble' (**oymak**/) **yüksük** (MS. *yüksük*) *Hou. 23, 13*; *xiv yüksük* ditto *Id. 96*; *xv* ditto (**oymak**) *Tkm. üksük* (in margin in second hand **yüksük**) *Tuh. 31a. 4*; *Osm. xviii yüksük* (spelt) in *Rimī, auguştwāna-i xayyatī* 'a tailor's thimble' *San. 345r. 4*.

D yégsiz *Hap. leg.*; *Priv. N.J.A. fr. 1 yé:ğ. Uyğ. VIII ff. Bud. Sanskrit asārā* 'from worthless' **yégses yarpisīn TT VIII D.33**.

Dis. V. YGS-

D yükse- Desid. Den. V. fr. 2 ***yük**, cf. **yügerü-**; 'to be high' and the like. N.o.a.b. **Xak. xi yükse:di**; **ne:ğ** 'the thing was high or tall' (*irafa'a wa tāla*) *Kaş. III 306* (**yükse:r**, **yükse:me:k**): *KB* (if the *beg's* words are kindly) **kulī köñli yükses** 'his slave's spirits rise' (and his brow clears) 1809.

D yükset- Caus. f. of **yükse-**; n.o.a.b.; in SW Osm. where **yükse-** has been replaced by **yüksel-**, this V. has been replaced by **yükselt-**. **Xak. xi ol tam yüksetti**: 'he heightened and raised (*rafa'a . . . wa ašāda*) the wall'; also used when anything has been raised *Kaş. II 354* (**yüksetür**, **yüksetme:k**): **Kıp. XIII 'alla mīna'l-ta'liya** 'to raise' **yükset-** *Hou. 42, 10*.

Mon. YL

yal (d-) 'a horse's mane', hence 'the place where the mane grows'. While this seems to be the standard pronunciation, there are traces of an alternative f. w. a front vowel. A First

Period l.-w. in Mong. as *del* (*Haenisch 35; Studies*, p. 238; *Kow. 1716*); survives in NE Alt., *Tel. yal*; *Şor çal*; (*Khak. çelin*); *Tuv. çal* 'the place where the mane grows'; **çel** 'mane': SE *Tar. yayl R III 11*; *Türki yal*: *NC jal*; *SC Uzb. yol*; *NW yal/jal*; *SW Az. yal*; (*Osm. yele*); *Tkm. yal*. This word is quite unconnected w. the modern word **yal** 'wages' and the like. Radloff read the latter twice in *USp. 70*, but the new edition by Yamada in *The Forms of the Uighur Documents of Loan Contracts*, Memoirs of the Faculty of Letters, Osaka University, XI, March 1965 (in Japanese) shows that these were mistranscriptions. **Xak. xi yal**: 'a horse's mane' (*urfu'l-faras*) and 'the place where the mane grows' (*ma'rifatulu*, sic for *ma'rafatulu*) in all the languages; hence one says at **yal:l**: 'the place where a horse's mane grows', that is the flesh (*al-lahm*) on which the mane grows (*yanbut*) *Kaş. III 160*; a.o. *III 13* (*yalığ*, q.v.): *KB 580i* (**buka:**): **Kom. xiv yal** (sic) 'the mane' *CCG*; *Gr.*: **Kıp. XIII ma'rafatu'l-faras yal** *Hou. 12, 17*; *xiv yal* ('with back vowel') ditto *Id. 97*; *xv ma'rafa yal Tuh. 33b. 9*; *Osm. xiv, xv yal* 'mane' in several texts; *xvi* to *xviii yal* 'mane'; in several texts *TTS I 770*; *II 980*; *III 756*; *IV 829* (*Kom.* and *Osm. yali* are presumably Sec. f.s of **yalığ**).

1 yé:l 'wind'; also metaph. 'demoniacal possession' and the like, owing to a supposed connection between evil spirits and the wind; it is not always easy to see which meaning is intended. S.i.a.m.l.g. w. the usual phonetic changes. *Çuv. çil* (syll) *Ash. XII 146*; hence l.-w. in Hungarian as *szel*. Modern forms like *SC Uzb.*; *SW Tkm. yél*, taken w. the *TT VIII* scriptions, indicate -é-, not -e-. **Türkü VIII ff. Man. yél teprī** 'the wind god' *Chuas. 35*; *Uyğ. VIII ff. Man. yél teprī Wind. 5*; a.o.o.: *Bud. yél* (often spelt *yül*, i.e. **yé:l?**) is common, e.g. (**düst yél üze tokitül**) 'whipped up by the wind' *U II 39, 90*; **taluy içinde kara yél** 'a strong wind at sea' *Kuan. 20*; o.o. *TT V 6, 44*; *X 58, 115, 295*, etc.; in *Suv. 588, 13* the four kinds of illness are classified as those due to **yél** 'wind, flatulence'; **sarığ** 'bile'; **leşip** 'mucus' (Tokharian l.-w.); and **sanıpat** Sanskrit *saṃnipāta* 'disorders of the three bodily humours': *Civ. yél bu:lğa*: [gap] (p-) 'flatulence(?)' *TT VIII 16*; **tünle: soğık yélta**: (sic) **tokımakta**: 'because he is buffeted by a cold wind at night' *do. I. 14*; **alku yél iğig** 'all diseases due to flatulence' *HI 13*; **yél tözülğ ağırğ** 'pain caused by wind' *do. 139*; **ağız yél** (spelt *yl*) **eml** 'a cure for bad breath(?)' *do. 177*; o.o. *TT I 15-16* (**tiğile:-**); *HI 10, 54* (**tüül**)—**yél** seems to mean 'demoniacal possession' in **kiçig oğlan yél tartsar** 'if a small boy is possessed by a devil(?)' *VII 27, 8*; **kırmıñ közın ağızın yél tartıp** 'if a man's eyes or mouth are distorted by an evil spirit(?)' *H I 124*; **Xak. xi yél al-nasim** 'the wind'; **yél al-cinn** 'an evil spirit'; hence one says **er yelpindi**: *aşāba'l-racul sa'fa mīna'l-cinn* 'demoniacal possession attacked the man' *Kaş. III 144*; (for the preamble see **ko:l**)

another example is **yél** 'the wind' (with a short vowel) in the sentence **anıy yell**: (*sic*) **kü:çlüğ** 'its wind (*rihuhu*) is strong', with 'wind' spelt in the same way as 'year' **yıl III** 161, 15 ff.; o.o. *I* 415 (*köge:n*); *III* 93 (*1 yélpir-*), 108 (*yélpin-*), 227 (*böke:*), 268 (*toki:-*), etc., translated *al-rih*, *al-nasim*, or *sa'fa mina'l-cinn*: *KB* (what you call life) *yél teg keçer* 'passes like the wind' 693; a.o. 63 (*öğdün*): *xiii(?) At.* (moments of enjoyment) **keçer yél** (v.l. *yel*) *keçer teg* 'pass as the wind passes' 194; *Tef. yél* (1) 'wind'; (2) (a good) 'spirit' 150: *xiv Muh. al-hawā* 'wind' *yél: Mel.* 79, 13; *yel Rif.* 184: *Çağ. xv ff. yél bād* *Quth. San.* 351 v. 21: *Xwar. xiv yél* 'wind' *Quth* 77; *MN* 11, etc.; *Nahc.* 30, 16: *Kom. xiv* ditto *CCI, CCG*; *Gr.*: *Kip. xiii al-hawā* 'yél' (*MS. yel*), also 'year' *Hou.* 5, 7; a.o. 28, 6 (*yıl*): *xiv yel* ('front vowel') *al-rih*; one says *yel esti*: 'the wind blew' *Id.* 97; *al-hawā* 'yél', *al-nasim yélésér* (*sic*) *Bul.* 2, 16: *xv hawā* 'yel' *Tuh.* 3a. 13; 37b. 8.

S 2 **yél**: Sec 1 **yalığ** **Xak.**

yıl 'year'. A Second Period l.-w. in Mong. as *cil* (*Haenisch* 90, *Kow.* 2343), originally only 'a year of the 12-animal cycle', later 'year' generally; s.i.a.m.l.g. w. the usual phonetic changes. **Türkü VIII** *yıl* 'year' is common, esp. in dates in the 12-animal cycle: *VIII ff. üçünç yıla*: 'in the third year' *IrKB* 15; o.o. *do.* 21 (*yarı:-*), 59: *Man. bir yıka* 'in one (i.e. every) year' *Chuas.* 244: **Üyğ. VIII** *yıl* 'year' is common in *Şu.*: *VIII ff.* *Man.-A sansaz tümen yıl boltı* 'it is countless years (since)' *M I* 10, 4-5; a.o. *do.* 12, 16 (*lağzın*): *Bud.* (if you keep livestock) *yılağa aşılar* 'they increase from year to year' *PP* 13, 6; *yılın ayın* 'from year to year and month to month' *TT VI* 62; o.o. *do.* *X* 561, etc.: *Civ. yıl* 'year' is common in dating formulae and calendar texts: *xiv Chin.-Üyğ. Dict.* 'year' *yıl* *Ligeti* 284: *O. Kir.* ix ff. *kırk yıl* 'for forty years' *Mal.* 45, 4; **Xak. xi** *yıl al-sana* 'a year'; hence one says *bir yıl keçti*: 'one year has passed' *Kaş. III* 5; about 20 o.o. esp. in *I* 345, 27 ff. on the 12-animal cycle: *KB* *iki yıl sekiz ay* 'for two years and eight months' 131; (if a man does not bring out his knowledge . . .) *yatsa yılın* 'it will lie (idle) for years on end' 214; a.o.o.: *xiii(?) Tef. yıl* 'year' 157: *xiv Muh. al-sana yıl* *Mel.* 79, 15; *Rif.* 184: *Çağ. xv ff. yıl* (same para. as *I yél*): also used for 'year' (*säl*) *San.* 351 v. 21: *Xwar. xiii yıl* 'year' *Ali* 20: *xiv* ditto *Quth* 91; *MN* 70, etc.: *Kom. xiv* 'year' *yıl/ıl CCI, CCG*; *Gr.* 132 (quodn.): *Kip. xiii al-äm* 'year' *yıl*, also 'wind'; followed by *phr.* for 'this year', etc. *Hou.* 28, 6; a.o. 5, 7 (*1 yél*): *xiv yıl al-sana*; one says *yıl kutlu*: *bolsum* 'may the year be blessed' (*mubārak*) *Id.* 97; *al-sanatul-hādıra* 'the present year' *bu: yıl*; other similar *phr.* *Bul.* 13, 11 ff.: *xv al-sana yıl Kav.* 36, 11 (followed by *phr.*); *Tuh.* 3a. 13; 19b. 11.

yol: 'road, way', and the like; *fr.* the earliest period used in various metaph. meanings, e.g. (so many) 'times', and later 'streak, stripe' (see

bars). S.i.a.m.l.g. w. the usual phonetic changes. **Türkü VIII Kögmen yol**: **bir ermiş** 'there was one road across the Kögmen mountains' *T* 23; o.o. *I N* 9 (*yurt*), etc.—**altı yolı: süpügdim** 'I fought six times' (i.e. battles) *II E* 28; o.o. *I E* 15, *II E* 13 (*kırk*), etc.: *VIII ff. IrKB* 30 (*yarar:-*), 35 (*1 ar:-*); **ala: atlıg yol (or yol?) tegri: men** 'I am the God of the Road (or the Spring?) with a dappled horse' *do.* 2; a.o. ditto *do.* 48: *Man. ekl ağıluğ yol* 'the two poison-infected roads' *Chuas.* 125-6; **yoluğuz** 'your road' *TT II* 6, 24: **Uyğ. VIII ff.** *Man.-A* (explain) **üç yolı** 'his three ways' *M I* 34, 12 (religious metaphor): *Man. barku (sic) yoluğ bilmedin* 'without knowing the way to go' *TT III* 128; o.o. *do.* 63 (*öz:-*), etc.: *Bud. yol* is common both lit. for 'road' and metaph. for 'way', esp. in a religious sense translating Sanskrit *marga*; (then the door-keeper lifting him up) **yolta önl olğurtı** 'sat him facing the road' *PP* 66, 2; (let us be released from this sinful body and) **kurtulmak yolka teğnelim** 'reach the way of salvation' *do.* 52, 1-2; **at yol ayağ çilteğ tileser** 'if he desires fame (Hend.) and respect' *Suv.* 444, 5 (or perhaps 'a (good) name and the (right) road?'; o.o. *U II* 4, 2-3 etc.: *Civ. yol* is common, **at yol tilemekte** *TT I* 196 (cf. *Bud.*); o.o. *do.* 21 (*öz:-*); *H I* 38 (*kaşanığ*), etc.: **Xak. xi yol**: *al-tariq* 'road'; and a journey (*al-safar*) is also called *yol*; hence one says *anıy yol çıktı*: 'a journey appeared (*badā*) for him'; this is said only when the journey appears suddenly (or urgently, '*ind zuhür . . . alā ğirra*) *Kaş. III* 144; *I* 63, 13 (*ançar*); and about 30 o.o., usually translated *al-tariq*: *KB* *könül yolka kirdiğ* 'you have entered the straight road' (to paradise) 36; **sevinç mende şakınç mağa yol azar** 'I have happiness, care loses its way to me' 677; **kıldı yol** 'he set out' 766; o.o. 842, etc.: *xiii(?) At.* *yol* is common; generally metaph., e.g. **aya şakk yolında yeliğil oğun** 'O you who are trotting along the road of doubt, wake up!' 11; *Tef. yol* 'road, way (lit. and metaph.); time(s)' 160: *xiv Muh. al-tariq yol*: *Mel.* 74, 13; *Rif.* 178; **tarraqa** 'to open the way to (someone)' *yol* *ét-* 28, 7; (112, *yul*): **Çağ. xv ff. yol rāh** ('road') *wa tariq*; and metaph. *rāh-i sulūk* 'a way of behaving' *San.* 345v. 13: **Xwar. xiii yol** 'road, way' *Ali* 36: *xiii(?)* if the transcription is right, in *Oğ.* sometimes spelt *yol*, e.g. *yolda* 'on the way' 248, and sometimes *col*, e.g. *colda* 228: *xiv yol* 'road, way; time(s)' *Quth* 81-2; *MN* 114, etc.: *Kom. xiv yol* 'road, way, journey', etc. *CCI, CCG*; *Gr.* 125 (quots.): *Kip. xiii al-tariq yol*: *Hou.* 5, 20; 51, 4: *xiv yol* ('back vowel') ditto *Id.* 97; (under 'the earth and what is in it', between 'gypsum' and 'fortified enclosure') *al-xatt fi'l-ard wa ğayrihā* 'a line on the ground, etc.' *yol* *Bul.* 4, 2; a.o. 2, 13 (*kuş*): *xv tariq yol* *Tuh.* 3a. 13; 23b. 11: *Osm. xiv ff.* *yol* in various *phr.*; c.i.a.p. *TTS I* 838-40; *II* 1063-1065; *III* 817-19; *IV* 895-7.

yul 'a spring, fountain', and the like; survives only(?) in *NE Kaç.*, *Kız.*, *Koib. yol* 'mountain

stream, brook' *R III* 552; *Sag. çul do.* 2175; *Khak. çul. Kaş.* 's alternative form *yul*: seems to be an error. Cf. *biçar*, **1 bulak**. *Türkü VIII ff. Irk B 17 (kör-)*; o.o. 2, 48 (see *yo:l*): *Uyg. VIII Kara Buluk öñ[dü]n Sukak Yul:nda*: 'at the Gazelle Spring east of Kara Buluk' *Su. S 11*: VIII ff. *Bud. Anupadat yul* (spelt *yul*) *suvi erürsüz* 'you are the water of the Anavatapta spring' *Hüen-ts.* 2104-5; (all the rivers, lakes) *yullar* (yuallar) *yulaklar* 'springs and small springs' *Suv.* 529, 4; *Civ. TT VIII L.15 (ağ:suz)*: *Xak. XI yul* 'aynu'l-mā' 'a spring'; hence one says *çokrama*: *yul* 'ayn *façwāra* 'an abundant spring' *Kaş. III 4*; *yul*: 'aynu'l-mā' *III 144*; o.o. *I 492 (çokrama)*; *III 17 (yulak)*: *KB 973 (eğsü:-)*: XIII(?) *At. 387 (kurri:-)*.

Mon. V. YL-

D 1 yal- Pass. f. of **ya:-*, cf. **3 yak-**, **2 yan-**; normally Intrans. 'to blaze, burn, shine', and the like; occasionally irregularly Trans. Survives only(?) in NE Alt., Tel. *yalı-* (*sic*) 'to blaze, shine' *R III 165*; *Şor çal-do.* 1877, but see *yalm*. *Uyg. VIII ff. Bud.* (just as a fire blazes up under the influence of dry fuel, so also under the influence of grasping (*upādāna*) the fires of action (*bhava*)) *örtener yalarlar* 'flame up and blaze' *U II 9*, **30**: *Xak. XI ö:t yaldı*: 'the fire blazed up' (*iltahaba*); and one says *baş yaldı*: 'the wound burnt' (or ached, *amağda*); and *kün yüzü:ğ yaldı*: 'the sun tanned (*lavvaḥat*) the face and blackened it' (*şavvedathu*) *Kaş. III 63 (yalar, yalma:k)*; a.o. *III 65 (2 yan-)*: *KB kün ay teg yala* 'shining like the sun and moon' 415: (*Çağ. xv ff. yéle- duraxşınidan* 'to cause to shine', *San. 351r. 26* (quotns.), may be connected).

2 *yal- See *yalt*, *yalm*, *yalma:*, *yalıp*, *yalm-*.

1 yel- (?*yél-*) (of a horse) 'to trot, amble', with some implication of haste; s.i.a.m.l.g. w. the usual phonetic changes; in SW only Osm. *Türkü VIII* (the *xağan* said) *yéli: kör* 'advance at a trot' . . . *kün yeme: tün yeme: yéli: bardımız* 'we went at a trot day and night' *T 26-7*; (*yelmedi*: in *II E 41* seems to be a misreading of *kelmedi*): *Xak. XI athığ yeldi*: (MS. *yéldi*: 'the horseman ambled and trotted' (*xabha* . . . *wa abdara*) *Kaş. III 64 (yeler, yelme:k, sic)*; this V. is listed between *yul-* and **2 yél-**, which implies a pronunciation *yél-*, and this is perhaps right): *KB* (what good is fortune when it comes to you) *yana barmaz erse tilekçe yelip* 'and then does not go trotting along as you wish?' 1077: XIII(?) *At. 11 (yo:l)*; *Tef. yél-* (?*sic*) 'to trot' 150 (mistranslated 'to break wind'): *Çağ. xv ff. yél- piya hardan wa rāh raftan ba-ta'cül wa dawidan ba-ḥariq-i hirawula* 'to canter, to travel rapidly, to run like an advance guard' *San. 351r. 11* (quotns.): *Xwar. xiv* (a negro slave mounted on a camel) *yelip kele turur* 'is approaching at a trot' *Nahc. 133, 7*: *Kip. xiv yél-habba* 'to move briskly' *İd. 97*: *xv xabbaba* 'to trot' *yel-*. *Tuvh. 14b. 8 (yelme:k*

added in second hand over *xabbaba*); *harwala* 'to amble' *yel-* *do.* 38a. 1: *Osm. xiv ff. yel-* (occasionally *yél-*) 'to trot', more generally 'to hurry, move quickly'; c.i.a.p. *TTS I 815*; *II 1035*; *III 795*; *IV 872*.

D 2 yél- Pass. f. of *yé:-*; 'to be eaten'. S.i.a.m.l.g. w. the usual phonetic changes, but Mon. forms like NC Kir. *jel-* are less common than Dis. forms like SC Uzb. *yéyil-*. *Xak. XI aş yéldi*: 'the food (etc.) was eaten' (*şukila*) *Kaş. III 64 (yélü:r, yélme:k)*; *aş yéldi*: same translation *III 185 (yélü:r, yélme:k)*.

S yil- See *il-* *Uyg. Bud.*

yul- basically 'to pull out, pluck out' (e.g. a thorn *Acc.*, fr. a wound *Abl.*) but with various extended meanings, particularly in *Xak.* S.i.a.m.l.g. as *yul-çul-çul-*, but SW Az., Osm., *Tkm. yot-*, *Cf. yulk-*; not to be confused w. *yulu-*. *Türkü VIII ff. Irk B 8 (in)*: *Uyg. VIII ff. Civ. yul- al-* or *al- yul-* 'to take back, recover' (something which has been sold) is a stock phr. in contracts for the sale of land, slaves, etc. in *USp.* in the context that third parties who *yulaym alaym téserler* 'say "we will take (her or it) back"' will be liable to stated penalties 16, 20-1; 30, 18; 107, 14 etc.: *Xak. XI er bulunuğ* (MS. *bulunuk*) *yuldi*: 'the man redeemed (*fakka*) the prisoner'; and one says *er tutuğ yuldi*: 'the man redeemed the pledge' (or surety, *al-rahm*); and *er kuş yuldi*: 'the man plunged (*ğamasa*) the bird in boiling water in order to pluck it' (*li-yatamarraḥa*), also (used when) he scalded (*asmaṭa*) the hair off a hide (etc.); and *ura:ğut başın yuldi*: 'the woman obtained a divorce' (*ixtala'at* . . . *minal-mahr*); and *ol bitig yuldi*: 'he copied (*nasaca*) the book' *Kaş. III 63 (yula:r, yulma:k)*; a.o. *II 24, 4 (kir-)*: *KB bulun kulsa nafsim yuluğı kanı* 'if it makes my soul a prisoner, who will redeem me?' 3636: XIII(?) *At. kel ottın özüp yul ölümdin öñ-e* 'pull yourself out of the fire before you die' 12; a.o. 160; *Tef. yulu-* (*sic*) 'to pull out' 161 (*yul-*): *xiv fadā* 'to redeem, get a divorce' *yul-* *Mel. 29, 13*; *Rif. 13*; *müşdā yulmuş* 51, 11; 147; (25, 9 see *yüli-*: 112 see *yo:l*): *Çağ. xv ff. (yul-* (*-up*) *yol bulup gel-* 'to find a way and come' *Vel. 418* (quotn.) mistranslated); *yul- kandan mü wa par* 'to pluck out hair or feathers', in *Ar. natafa* ('to pluck') *San. 345r. 6* (quotns.): *Xwar. xiv yul-* 'to pull up (grass); to ransom, rescue' *Quth 8r (yol-)*, 85; *Kom. xiv* 'to redeem' (in a religious sense) *yul-* *CCl, CCG*; *Gr. 128* (quotn.).

Dis. YLA

yala: 'suspicion; blame; false accusation', and the like; homophonous w. *yala:-*. Survives w. the same range of meanings in NE Alt., Tel. *yala R III 154*: SE *Türki yala*: NC *jala*: NW *yala/jala*. *Uyg. VIII ff. Bud. Surv. 135, 6* (*kadağ*): *Civ. yala yaqaru* ('read *yapırtı*) *üklüyür* 'false accusations increase afresh' *TT I 75*: *Xak. XI yala: al-tuhma fi'l-şay* 'suspicion (or false accusation) about something';

and a kind of (VU) *al-miğdan* 'puff-pastry' is called *yala*; *çı*; *yuğa*: that is 'wrinkled (*muğaddan*) bread'; whenever the least thing touches it it breaks because of its fragility (*riqatitih*), and the baker is falsely accused (*yatahham*) for it and they say 'you broke it' *Kaş. III 25*; a.o. *III 82* (*yala*-): Korn. xiv 'false accusation' *yala CCG*; *Gr. 110* (quotn.).

VU?D *yélü*: (?*yélü*!) Hap. leg.; perhaps Dev. N. fr. *1 yel-*, but there is no obvious semantic connection. *Xak. XI yélü*: *ribātu'l-afā* 'a tether for colts'; when the sucking foals (*al-āmiş*) are taken from the mares, they are tethered to a single rope, so that the mares circle round them in the meadow to be milked *Kaş. III 26*.

yula: 'torch, lamp', and the like. A Second Period l.-w. in Mong. as *cula* (*Studies*, p. 239; *Kov. 2386*). Survives only(?) in NE Alt., Tel. *yula R III 553*; Tuv. *çula*. Uyğ. viii ff. Bud. *ençgölük yaruk yula tamdurdaçı* 'kindling the bright lamp of tranquillity' *USP. 102a. 35*; o.o. *UI 22, 3* etc. (*tamdur-*): *U III 28, 26* (*osuğluğ*); *TT V 6, 49* (*todunç-suz*); *TT VII 24, 11*; 25, 12; 40, 98 etc.: *Xak. XI 'a lamp' (al-sirāc)* is called *yula Kaş. III 25* (verse); a.o. *I 200* (*udın-*): *KB* (the Prophet) *yula erdi xalqka* 'was a lamp for the people' 35; *ukuş ol yula teg* 'understanding is like a lamp' (on a dark night) 288; (o.o. 601, 885, 1861, etc.: xiv *Muh.*(?) 'lamp' (P.e.) *çırāğ*); *al-şama* 'candle' *yu:la Rif. 170* (only): *Xwar. xiv yula 'lamp' Qutb 85*; *MN 253*, etc.

Dis. V. YLA-

yala-: in this meaning Hap. leg.; later occurrences of *yala-* and the like are Sec. f.s of *yalga-*. Homophonous w. *yala*: *Xak. XI ol anar oğrı: yala:di* 'he falsely accused him (*ittahamahu*) of being a thief' (etc.) *Kaş. III 89* (*yala:r*, *yala:ma:k*, MS. *yalama:k*).

D *yilla-*: Den. V. fr. *yil*; s.i.s.m.l., e.g. NW Tat. *yélla-*; Nog. *yilla-* 'to spend a year; (e.g. of wine) to be kept for a year': SW Osm. *yilla-* 'to spend a year; to be a year old', etc. *Xak. XI KB karımaz bu edgü neçe yillasa* 'the good man does not grow old, however many years he lives' 347: Osm. xv ff. *yilla-*, meanings as above; in several texts *TTS I 829*; *II 1051*; *IV 883*.

yılı-: 'to be, or become, hot'; s.i.a.m.l.g. w. the usual phonetic changes, but SC Uzb. *yılı-/jili-*: SW (Az. Dev. N./A. *İlğ* (sic) only); Osm. *ılı-* (sic) 'to become lukewarm' (after being either hotter or colder); Tkm. *yıla-* (sic). *Xak. XI suv yılı:di*: 'the water (etc.) was, or became, hot' (*saxuna*) *Kaş. III 91* (*yılı:r*, *yılı:ma:k*): xiv *Muh. naşifa* (*Rif. naşafa*)-*l-harāra* 'to be lukewarm' *yılı-*. *Mel. 41, 8*; *yılı-*: *Rif. 131*.

D *yola-*: Den. V. fr. *yo:l*; 'to set out, or go, on a journey'. As such survives only(?) in

NC Kır. *Jolo-*; Kzx. *Jola-* 'to approach, draw near', but the Den. V. in *-la-*, *yolla-/jolda-* etc., s.i.s.m.l. in the original meaning. Uyğ. viii ff. Bud. *ançakra tıtsi uluşındın yolayur barsar* 'if he travelled making a small detour (?) through his pupil's country' *Hüen-t. 281-2*; o.o. *PP 60, 6-7* (*ünde-*); *Kuan. 43* (1 ert-).

VU *yulı-*: 'to pillage'; not to be confused w. *yul-*; n.o.a.b., cf. *yült-*. *Türktü VIII teğdimiz yulı:dımız* 'we attacked and pillaged them' *T 39*; a.o. *II E 32* (bark): Uyğ. viii evl:n barkın yilkısın [yulımadım] 'I did not pillage their dwellings, property, or livestock' *Şu. E 2*; evl:n yulı:p do. *S 5*: *Xak. XI beg bodınuğ yulı:di* (changed by second hand to *yula:ydi*): 'the beg raided (*ağara 'alā*, so read, cf. *yült-*, MS. *a'āna*) the tribe' (*al-qawm*) *Kaş. III 90* (*yulı:r*, *yulı:ma:k*, MS. *yulay-*).

yöle-: 'to prop up, or support (something Acc.)'; later also 'to lean (e.g. one's head Acc.) against something'. Survives in NE Alt., Küer., Tel. *yöle- R III 451*; Sag., Şor (*do. 2043*), Khak., Tuv. *çöle-*: SE Tar. *yöli-*; *Türki yöle-/yölli-*: NC Kır. *Jölör-*. *Xak. XI ol tamığ yöle:di*: 'he propped up (*ammada*) the wall' (etc.) *Kaş. III 89* (*yöler*, *yöle-mek*; verse): *KB* (my Lord, . . .) *yölegil kutun* 'support (me) with (Thy) grace' 5125; *séni ol yöledi kopurdi kutun* 'he supported you and raised you by his grace' 5792; a.o. 2105 (*süzük*).

yülü-: 'to shave'; survives only(?) in NE Tuv. *çülü-*: NW Kumyk *yülü-*: SW Osm. *yülü-*. *Xak. XI er saç yülü:di*: 'the man shaved (*halaqa*) the hair' *Kaş. III 90* (*yüllir*, *yüllı:me:k*): xiv *Muh. halaqa yü:li-*. *Mel. 25, 9*; *yü:li-*: *Rif. 108*; *al-halq yülü:nmek* (MS. *-mak*) 37, 10; *yülü:me:k* (*-mak*) 123: *Xwar. xiv başımın yülürmen* 'I shave my head' *Nahç. 37, 2*; Korn. xiv 'to shave' *yülü- CCI*; *Gr.*: Kıp. xiii *halaqa min halqi'l-şar yülü:-Hou. 36, 20*; xiv *yülü- halaqa Id. 97*: xv ditto *yülü- Tuh. 13b. 7*; 41a. 5. *Osm. xiv ff. yüll-* (rare)/*yülü-* 'to shave'; c.i.a.p. *TTS I 885*; *II 1082*; *III 833*; *IV 912*.

Dis. YLB

PUF *yalbt*: Hap. leg.; under cross-heading B; no possible Turkish etymology, perhaps a l.-w. *Xak. XI yalbt: ne:ñ* 'broad' (*al-'arid*) of anything carved (*manqür*) out of wood, for example a shallow platter (*al-şabaqu'llađı lā 'umq lahu*) *Kaş. III 30*.

yélvı: 'sorcery, witchcraft', and the like. The connection between this and *yélpı-* and its der. f.s is obscure; the spelling of both is certain; they may both be der. fr. some foreign word. The semantic connection w. *ı yé:l* is prob. fortuitous. A Second Period l.-w. in Mong. as *cilbi/cilvi* 'sorcery, trickery, deception' (*Kov. 2346*, *Haltod 573*). NE Tel. *tyilbi R III 522*; Şor (*do. 2130*); Tuv. *çilbi* are no doubt borrowings fr. Mong. *Türktü viii ff. Man. neçe yélvı yévliledimiz erser*

'inasmuch as we have practised witchcraft' *Chuas.* 108-9; Uyğ. VIII ff. Man. *M II* 5, 8-10 (*antağ*): Bud. *U II* 71, 3 (*ii*) (*kömen*): **Xak.** XI *yelvi*: *al-sîhr* 'sorcery'; hence *al-sâhîr* 'a sorcerer' is called *yelviçi*: *Kaş.* III 33 (verse); *yelvin tutar közkiye: lahâ 'ayn sâhîra*, properly 'little eye that captures by sorcery' III 359, 9.

D yélpik Dev. N. fr. *yélpit*:-, q.v. regarding the basic meaning. Survives in NE Şor **çelbeg** 'fortune-telling by letting a cloth wave in the air' *R III* 1081: SW Az. **yelpik** 'a fan'; Osm. **yelpik** 'difficulty in breathing, severe asthma'. Uyğ. VIII ff. Bud. (if a man believes false doctrine and sins, his house is invaded by all sorts of evil demons, false teachers) **onjin yélpik** (*TT VIII* [?]) **lpağlar**: **yekler** 'ghouls, evil spirits(?)', demons (ravens, owls, etc.) *TT VI* 59 (*VIII O.4*): **Xak.** XI **yélpik** *al-sa'fa minal-cinn* 'demoniacal possession' (cf. **I yéi**); hence one says **erke: yélpik teğdi**: 'demoniacal possession attacked (*aşâba*) the man' *Kaş.* III 46.

Dis. V. YLB-

S yalva:- See **yalğa**:-.

yélp:- not noted before the medieval period, but see **yélpik**, **I yélpit**:-, etc. Semantically connected w. **I yéi**: in both meanings, 'wind' and 'evil spirit', but it is difficult to suggest a morphological connection; **-pî-** is not a known Den. Suffix, and see **yéltvi**. S.i.a.m.l.g. w. the usual phonetic changes, but only in the sense 'to fan, winnow', and the like. The Dev. N. (N.I.) **yélpigüç** 'a fan' also s.i.s.m.l., sometimes much distorted as in SW Osm. **yelpaze**. *Çağ.* xv ff. **yélpî** (spelt) *bâd zadan wa mirwaha cumbâdan* 'to fan, to wave a fan' *San.* 351 v. 6 (quotn.): Xwar. xiv **payğambar** 'alayhî'l-salâmni **yelpir erdi** 'he was fanning the Prophet' (and driving away flies) *Nahc.* 120, 12; a.o. 235, 15; **Kom.** xiv 'to fan' **yelpi**- *CCG*; *Gr.*

S yalvat- See **yalğat**:-.

D I yélpit- Caus. f. of **yélpî**:-; 'to order to fan' and the like. S.i.s.m.l. in this sense w. the same phonetic changes. **Xak.** XI **ol añar sine:k yelpitti**: (also vocalized *yelpetti*:-) 'he ordered him to drive away (*dabb*) the flies with a fan' (*bi'l-mirwaha*) *Kaş.* II 351 (**yelpitür**, **yelpitme:k**; not vocalized).

PU(D) 2 yélpit- Hap. leg.; this V., which precedes **I yélpit**:-, is almost entirely unvocalized, only one *faṭha* on the *yâ* being marked; it is obviously not connected with **yélpî**:- but is semantically connected with a medieval and modern V. **yibi**- 'to be moist', which, w. its der. f.s, survives in some NE, SE, NC languages as **yibi**-/çibi-/jibi-/fibi- 'to be moist', in the Caus. f. 'to moisten'. The earliest trace of it seems to be in *Çağ.* (see below). Cf. **2 yélpîr**:-. **Xak.** XI **ol atka: aşbar yelpitti**: 'he moistened (*balla*) the horse's forage', that is straw and bran; also used of drizzling rain (*al-*

-radâd minal-amfâr) when it has marked (*wasama*) the surface of the ground with moisture (*minal-nadâ*); one says **yağmur yéri:k yelpitti**: *Kaş.* II 351 (**yelpitür**, **yelpitme:k**): (*Çağ.* xv ff. **ibin**- (spelt) *xîsîdan* 'to be moistened, soaked'; **ibit**- *xîsîndan* 'to moisten, soak' *San.* 93r. 5).

D yélvik- Intrans. Den. V. fr. **yéltvi**:-; 'to practise sorcery'. N.o.a.b. Uyğ. VIII ff. Bud. *Kuan.* 184, etc. (**ağuk**:-).

S yalvan- See **yalğan**:-.

D yélpin- Reff. f. of **yélpî**:-; s.i.s.m.l. w. the same phonetic changes, usually as a Pass., 'to be fanned, winnowed', etc. **Xak.** XI **oğlan yelpindi**: *axâdati'l-sabî sa'fa* 'the boy was possessed by a devil'; and one says **ol özi:ge: yéi yelpindi**: *tawallâ tarwîhî'l-nasim li-nafsîhi* 'he fanned himself' *Kaş.* III 108 (**yelpinür**:-, **yelpinme:k**); a.o. III 144 (**I yéi**:-).

yalvar- 'to beg, beseech, pray (to someone *Dat.*)'; s.i.a.m.l.g. w. the usual initial changes; **-v**- survives in SE Türki: SW Az., Osm. but has become **-b-** elsewhere. **Türkü** VIII ff. **kuzğun savı: teprî:gerü: yalvarur**: 'the raven's words are a prayer to heaven' *İrkB* 54; a.o. *do.* 19 (**I ayın**:-) Uyğ. VIII ff. Man.-A **tümen tümen yalvardı**: 'he made innumerable requests' *M I* 20, 4-5; Man. **teprî yaruk küçlüg bilgece yalvararbiz** 'we pray to the divine, bright, strong sage' *M II* 10, 2 (i): Bud. **yalvara ötüdürmen** 'I venture to pray' (on behalf of all mankind) *U II* 79, 52; same phr. *do.* 88, 70-1; *TT IV* 12, 34; *Kuan.* 40; o.o. *TT IV* 4, 13 (iğla:-); *U II* 79, 46; **Xak.** XI **ol mağa: yalvardı: istağâta bi wa falaha mimî tahşil murâdihî** 'he asked for my help and begged me to fulfill his desires' *Kaş.* III 99 (**yalvarur**, **yalvarmak**); o.o. *I* 494, 4; 498, 20; *KB* (I have entrusted (*tutuz*:-, q.v.) him to God) **yalvara** 'in my prayers' 1483: XIII(?) *Tef.* **yalvar**- 'to pray' 137: xiv *Muh. al-tağarru'* 'to make a humble request' **yalbar:rmak** *Mel.* 38, 8; *Rif.* 125; *tadarr'a yalbar*- 106 (only); *al-su'âl* 'to ask' **yalbar:rmak** 123 (so:rmak 36, 7); *Çağ.* xv ff. **yalbar**- 'acz *kardan* 'to entreat' *San.* 335v. 1 (quotns.): Xwar. XIII **yalwar**- 'to pray', etc. 'Ali 7: xiv **yalbar**- ditto *Quth* 65; **Kom.** xiv ditto *CCL*, *CCG*; *Gr.* 111 (quotns.): **Kip.** xiv *tawassala* 'to entreat' **yalwar**- *Bul.* 40v.: xv *tadaxvala* ditto **yalbar**- *Tuh.* 9b. 9.

D I yélpîr- Hap. leg.; Inchoative f. of **yélpî**:-. **Xak.** XI **yéi yélpirdi: tanassama'l-nasim** 'a gentle wind blew'; and one says **er yélpirdi**: (MS. *yéltiredi*:-) *iftaşata'l-raçul yam-nahu wa yasralu ha-annah aşâbahu sa'fa minal-cinn* 'the man constantly turned to the right and left as if he was possessed by a devil' *Kaş.* III 93 (**2 yélpîr**- follows).

PU(D) 2 yélpîr- Hap. leg.; cognate to **2 yélpit**:-, q.v.; follows **I yélpîr**:-. **Xak.** XI **kepek yélpirdi**: (MS. *yélpiredi*:-) 'the chaff was wetted' (*nuddiyat*); similarly when gentle rain (*al-taşş*) has struck the surface of the ground

one says yağmur yélpirdi: that is 'the rain has wetted (*naddā*) the surface of the ground' *Kaş. III* 99 (yélpire:r, yélpirme:k; MS. *yélpere:m:k*).

D yélvir- Hap. leg.; Intrans. Den. V. fr. yévlv. Syn. w. talpır-, q.v., and more connected semantically w. yélpı- and its der. f.s than w. yévlv.; the word is only partially dotted and vocalized and *farfara* is written very oddly and unvocalized. **Xak. XI** *tolvır yélvirdi: xafaqa'l-hacıl wa farfara* 'the canopy fluttered in the wind (Hend.)' *Kaş. III* 100 (yélvire:r, yélvirme:k).

D yélpış- Hap. leg.; Co-op. f. of yélpı-. **Xak. XI** *ol apar sıpek yélpışdi:* 'he helped him to drive away (*fī dābb*) the flies'; also used when he fanned him (*rawvaḥahu*) (yélpışür-, yélpışme:k); and one says kepek yélpışdi: 'the chaff flew about in every direction' (*tacāḍabat . . . ba'duhā min ba'd*) (yélpışür-, yélpışme:k) *Kaş. III* 100 (the double entry, with kepek in the second one, is curiously reminiscent of the entry of 1 and 2 yélpır-, but in this case the two are clearly identical).

Tris. YLB

F yala:vaç/yala:waç/yala:var an Iranian l.-w.; -vaç/-waç is an Iranian word meaning 'voice', see *sanduwaç*; -var too is an Iranian Suff., but the first part is not yet identified and the word has not been found in any Iranian language. It might be (Iranian) Xwarzmanian. Originally 'a diplomatic envoy from one ruler to another, ambassador'; adopted in Manichean and Moslem terminology for 'Prophet', i.e. God's envoy to mankind; the Ar. word *al-rasūl* has both meanings, which causes some ambiguity, but prob. in the medieval period it was used only for 'Prophet'. N.o.a.b.; cf. *élçl*-, *arkış*-, *sa:vçl*-. **Türkü VIII II E** 39 (2 ötüğ); **viii ff. Irk B** 11 (sa:vçl): **Man. söki teğri yalavaç burxanlarka** 'against the former Prophets, the envoys of God' *Chuas.* 64-5; o.o. *do.* 69; *M III* 14, 7-8 (ii): **Yen. erdem ücün Tüpüt xanka: yalavaç bardım kelmetim** ('so read) 'because of my manly virtues I went as ambassador to the Xan of Tibet and did not return' *Mat.* 29, 8; **Kara: xanka: barıpan yalavaç barıpan kelmedinçiz** 'you went as ambassador to the Karaxan and did not return' *do.* 30, 5; **Uyg. VIII ff. Bud. U II** 21, 17-18 (*arkış*); 22, 21: **Civ. in contracts in USp.** there is a stock clause forbidding the seller's relatives to try to get the contract revoked by appealing to *erklığ beg eği élçl yalavaç* 'the responsible district chief and his wife, the local representative of the central government and envoys from it' (?) 13, 13; 16, 19: **Xak. XI yala:vaç al-rasūl** (see above); **yala:waç** alternative form (*luğa fihi*); **yala:var** the word used for 'royal ambassadors' (*rısulul'-mulük*) in the *Uyg.* language *Kaş. III* 47 (prov.); o.o. *I* 66 (*uzak*); 83, 9; 97 (*alkış*); **II** 288 (*I kırğa:ğ*); **III** 266 (*boşu:-*); 438 (*ıd:-*): **KB** in Chapter II 34 ff. the Prophet is called *yalavaç* in the heading

but *saçl* in 34; ('Atıq) *yalavaç sevinçl* tiledl. 'desired the happiness of the Prophet' 52; the reasons for sending *yalavaç* 'ambassadors' from one country to another are discussed in 2593 ff., and their functions and privileges in 3814 ff.; a.o. 2362 (*élleş-*): **xiii(?) Tef. yalavaç payğambar saçı** translating *rasūl nabi* 136; a.o. 257 (*sa:vçl*): **xiv Muh.** (the first entry in 'kinds of men', before 'Adam') *al-rasūl yalawa:ç Mel.* 45, 2; *Rif.* 138: **Çağ. xv ff. yolawuç** (so spelt) *payğambar wa rāhnumā wa murşid* 'prophet, guide, spiritual director' *San.* 345v. 15: **Xwar. xiii yalawaç 'envoy'** 'Ali 49: **xiv yalavaç 'the Prophet'** *Qutb* 65; *Nahc.* 230, 6: **Kıp. xiii 'the Prophet of God'** is called *payğambar*, a Pe. word meaning 'the bearer of a message'; *al-rasūl mutlaqa(n)* 'an envoy' in general is called *yalawa:ç Hou.* 3, 15-16: **xiv yalawa:ç al-rasūl** *Id.* 97; (*al-nabi payğambar*); *al-rasūl yalawaç Bul.* 2, 10: **Osm. xiv and xv yalavaç 'ambassador'** in one text, 'Prophet' in two *TTS I* 771; *IV* 828.

D yévlv:çl: Hap. leg.; N.Ag. fr. yévlv:; 'sorcerer'. **Xak. XI Kaş. III** 33 (yévlv:).

?E yılpağut See *alpağut*; **Türkü.**

S yala:var See *yala:vaç*.

Tris. V. YLB-

D yévlvle:- Hap. leg.; Den. V. fr. yévlv:; 'to practise witchcraft'. **Türkü VIII ff. Man. Chuas.** 108-9 (yévlv:).

Dis. YLC

E yo:lıç See *yowlaç*.

D yolçl: N.Ag. fr. yo:l; originally 'guide'. S.i.a.m.l.g. except *SlE(?)*, w. the usual phonetic changes; in NC *Kır.*, *inter alia*, 'guide', otherwise usually 'traveller, road-mender', and the like. **Uyg. VIII ff. Man. TT III** 69 (az-): **Bud.** (I will first seek out the way (yol) and then become) *yolçl yérçl* 'a guide (Hend.)' (to others) *U II* 5, 13; o.o. *Kuan.* 46; *TT VI* 154; *PP* 40, 8 (kōnl): **Civ. USp.** 93 is a brief note ordering that a *yol atı* should be given to a *yolçl*: (O. *Kır.* ix ff. *y[ol]çl*: in *Mal.* 44, 2 is corrected to *yağrçl*: in Shcherbak's revised text): **Xak. XI KB** *ukuş bolsu yolçlın kepeşçl bilğ* 'let understanding be your guide and knowledge your counsellor' 5209: **xiii(?) Tef. yolçl 'guide'** 161: **xiv Muh.(?)** (in the list of 'professions') *hāmi* 'protector' *yo:lçl*: *Rif.* 155 (only): **Çağ. xv ff. yolçl rāhraw wa musāfir** 'traveller' *San.* 345v. 17 (quotns.): **Korn.** xiv 'guest' *yolçu CCG*; *Gr.*

D yalçık 'the moon'; n.o.a.b.; a word apparently invented by the author of *KB*, cf. *sevıt*, *I yaşuk*; by analogy w. the latter a connection w. **I yal-** must be suspected, but -*çık* is not a recognized Dev. Suff.; there is no semantic connection w. *yalçl*:-. **Xak. XI KB** in the list of 'planets' in Chap. V 'the moon' is *yalçık* (137), not **I ay** as elsewhere: **xiv Rbğ. yalçık**

'moon' also occurs in the passage (fol. 66v. of the B.M. MS.) copied fr. *KB*.

Dis. V. YLC-

yalçı- not noted before the medieval period but see **yalçit-**; survives, meaning 'to get what you want, or need', in SE *Türki yalçı-*: NC *Kır. jalçı-*: SC *Uzb. yalçı-/yolçı-*: NV *Kk. jalşı-*. *Çağ.* xv ff. **yalçı-** (spelt *bahra yäftan wa fayğmand yudan* 'to achieve, or enjoy, favour' *San.* 335v. 12: *Kip.* xv *aftaha* 'to prosper, thrive' **yalşı-** (*foğ-*) *Tuh.* 5b. 10.

D **yalçit-** Caus. f. of **yalçı-**; survives in the same languages for 'to satisfy, give satisfaction', and the like. *Uyg.* viii ff. Bud. (if, when they are reborn as human beings) **yavlak kılınç-larka yalçıtıp yarağsız orunlarda tuğmısları bar erser** 'they are reborn in disagreeable places which cause them to find satisfaction in evil deeds' *U II* 81, 70-1.

Tris. YLC

D **yalaçı:** N. Ag. fr. **yala:**; pec. to *Kaş. Xak.* xi **yalaçı er** 'a man who is quick to make false accusations against someone (*yattahimil-insân sarî'a(n)*) about anything'; hence a kind of puff-pastry (*al-muğaddan*) is called **yalaçı**; **yuwğa:** because it breaks when the slightest thing touches it *Kaş. III* 35; a.o. *III* 25 (**yala:**).

D **yolçılığ** Hap. leg. (?); P.N./A. fr. **yolçı:**; 'having (someone) as a guide'. *Xak.* xi *KB* 2354 (**böke:**).

Mon. YLD

?D **yalt** Hap. leg.; cf. **yalim**, also used w. **kaya:**; perhaps Dev. N./A. fr. 2 ***yal-**, and lit. 'bare', i.e. free of vegetation. *Xak.* xi **yalt kaya:** 'a bare (or sterile, *al-sald*) rock' (*Kaş. al-cabal* 'mountain'); also used of anything massive (or solid, *muşmat*) *Kaş. III* 7.

Dis. YLD

D **yulat** apparently Dev. N. fr. ***yula-** Den. V. fr. **yul**, lit. 'flowing from a spring' or the like. Survives in NE *Sag.*, *Şor* (*R III* 2176), *Khak. çulat* 'brook'. *Uyg.* viii ff. Bud. (in a long list of natural objects, see **toş**; streams, river waters, all pools) **yulat suvlar** 'brooks and waters' (all shrubs and trees, etc.) *TT V*, p. 15, note A 23, 17.

PU **yaltğa:** Hap. leg.; this word is placed in a small section containing words with several consecutive consonants under the cross-heading **G**, followed by the cross-heading **K** before **yaldrik**, **yartma:k**, which suggests that a final -ğ has been lost. *Xak.* xi **yaltğa:** 'derision' (*al-suxriya*) of something; one says **ol anı: yaltğa: kıldı:** 'he laughed at him and derided him' (*istahza'a bihi wa saxira minhu*) *Kaş. III* 432.

VU **yaltrik** Dev. N./A. fr. **yaltru-**, q.v. regarding the vocalization; 'shining, a shining object'; as a star name. prob. 'Procyon', see

Clauson, 'Early Turkish Astronomical Terms', *U.A.J.*, vol. 35D, 1963, p. 366. S.i.a.m.l.g., generally as **yaltrak**, with the usual phonetic changes (*y-/ç-/j-*; *-d-/t-*) 'gleam, gleaming, shining'. *Uyg.* viii ff. Bud. (that golden drum ... illuminated the world) **yaruk yaltrık üze** 'with a bright gleam' *San.* 92, 19; (drawing back the flower ...) **yalturucın eğiğlig elği birle** 'with her hand adorned with a shining ornament(?)' *TT X* 491: Civ. in the fragmentary list of the lunar mansions in *TT VII*, p. 57, middle, **yaltrak** represents the 23rd lunar mansion, prob. 'Procyon': *Xak.* xi (in the same section as **yaltğa**; q.v.) **yaldrik ne:ğ** (MS. *yaldurak/-ıh*) 'anything shining' (*mudi*) like a brass basin and the like; and 'a smartly dressed (*al-mutaharrica*) woman' is called **yaldrik** (MS. ditto) **işler:** that is 'a woman who has adorned herself' (*al-mutazay-yina*); *wa yudamm al-yâ* 'fihâ' 'also **yoldrik**' *Kaş. III* 432: *KB* the name of a star, prob. 'Procyon' 5676, 6220; in 5676 Fergana MS. **yoldrik**, others **yulduz**; in 6220 Vienna MS. **yultrık**, others unvocalized: *Çağ.* xv ff. **yaldırak** (spelt) 'the name of the star Canopus' (*suhayl*) *San.* 336v. 14.

yiltız 'root'; survives in one or two NE languages as **yiltıs/çiltıs**, etc.: SE *Tar.* **yiltız**; *Türki yıldız/yıldız*: SC *Uzb.* **ıldız**; in some modern languages such words represent **yultuz**. Cf. **tür:b, töz, I kök.** *Türkü* viii ff. Man. **iki yiltız** 'the two roots' (heaven and hell) *Chuas.* 158 ff.; o.o. 47-8, etc. (**töz**): *Uyg.* viii ff. Man. **iki yiltız MI** 30, 5-6: Bud. **yiltız** 'root' *U III* 41, 7 (i) (**I i:ğ**); *TT III*, p. 28, note 71, 3 (**kedğir-**); *IV* 12, 58; *VIII K.10* (**butık**); *Suv.* 529, 7-9 (**ulun**)—in Buddhist terminology Sanskrit *indriya* 'organ of sense', owing apparently to an over-literal translation of the Chinese equivalent, is translated **yiltız** or **töz yiltız**, e.g. **köz ulatı altı törlüg el** (Denür **yiltızlar** 'the six kinds of ruling sense organs, the eye, etc.') *TT VI* 189-90; **ertigü terig töz yiltız nomın** 'the very profound doctrine of *indriya*' *do.* 148; a.o.o.: Civ. *H I* 45 (**oşgun**); a.o. *II* 6, 13: *Xak.* xi **yıldız** 'irqu'l-sacar' 'the root of a tree'; also used metaph. for the 'pedigree' (*nasab*) of a man; one says **töz:zlüg yıldızlığ** that is 'a man with a long pedigree, well-born' (*insân* 'ariq fi'l-nasab aşıl') *Kaş. III* 40: *KB* **köñül kodkısı ol anıñ yıldızı** 'the man with a humble mind is the root of it' 1704; o.o. 2132, etc. (**I kök**), 4411.

yultuz 'star'; a generic term for fixed stars and planets. S.i.a.m.l.g.; in NE *yiltız*, etc.: SW *Az.* **ılduz**; Osm., *Tkm.* **yıldız**, elsewhere **yulduz** w. the usual phonetic changes. *Türkü* viii ff. **kamağda: erkiğ yultuz ermi:** 'the stars have authority over all' *Toy. III* 2r. 7-8 (*ETY II* 179); a.o.o.: *Uyg.* viii ff. Chr. ol **yultuz** 'that star' *U I* 6 6: Bud. (Buddhas showing a bright lamp) **yultuz teg** 'like a star' *TT V* 8, 78: Civ. **yultuz** 'star' (fixed or planet), common in *TT VII, VIII*: *Xak.* xi **yulduz** *al-kacckab* 'star', a generic term; then there are specific names (*yufarrağ*

baynahumâ, sic); 'Jupiter' (*al-mustari*) is called *eren tüz*; *kara: kuş* is 'Libra' (*al-mizân*); *ülker* 'the Pleiades' (*al-ıırayyâ*); *yetigem* 'Ursa Major' (*hanâi nâ's*); *temür kazuk* 'the Pole star' (*al-ııub fı'l-falak*); *bakır sokım* 'Mars' (*al-mirrix*) *Kaş. III* 40; o.o., translated *al-naem* 'star', *I* 96, 10; *II* 303, 13; *III* 194, 15; 378, 21; *KB* 22 (*beze-*): XIII(?) *Tef. yulduz* 'star' 163; XIV *Muh. al-naem yulduz Mel.* 78, 16; *Rif.* 183; *Çağ.* xv ff. *yulduz sitâra* 'star'; also name of the son of Ay Xân, son of Oğuz Xân *San.* 345v. 25; *Xwar.* XIII *yulduz yulduz* 'star' *Ali* 56; XIII(?) (they called the third son) *Yulduz Oğ.* 69, a.o.o. as P.N.: XIV *yulduz* 'star' *Qutb* 85; *Kom.* XIV ditto, common *CCG*; *Gr.*: Kıp. XIII *al-naem yulduz* (MS. *yalduz*) *Hou.* 5, 5; XIV *yulduz* ditto *Id.* 97; ditto (MS. *yalduz/uz*) *Bul.* 2, 12; *al-waḡni* 'pagan' *yulduz* (*yalduz*) *eri. do.* 5, 8; *al-nucım* *yulduzlar*, Sing. *yulııuz* (sic) *Kav.* 58, 6: *naem yulduz Tuh.* 36a. 4.

Dis. V. YLD-

D yulıt- Caus. f. of *yılı-*; 'to heat, or warm (something *Acc.*)'. S.i.a.m.l.g. w. the same phonetic changes. *Uyg.* VIII ff. Civ. (take sesame oil and musk and) *azki'a yulıtıp* 'heat them a little' *H I* 161; *Xak. XI* er *yulıtı*: 'the man was feverish (*humma*) and his body was hot with fever' (*saxuna . . . mina'l-humma*); this is Intrans. (*lâzim*); and one says er *su:vuğ yulıtı*: 'the man heated (*saxxana*) the water'; this is Trans. (*muta'addi*) *Kaş. II* 316 (*yulıtur*, *yulıtma:k*): XIV *Muh.* (after *yılı-*, q.v.) *amara bi'l-tanıf* 'to order to warm' *yulıt-* *Mel.* 41, 8; *Rif.* 131 (*tanıf*).

D yulıt- *Hap. leg.*; Caus. f. of *yulı-*. *Xak. XI* beg *boynı: yulıtı*: 'the beg ordered (omitted in MS.) the pillaging of the tribe' (*bi'l-iğâra 'alâ'l-qabila*) *Kaş. II* 316 (*yulıtur*, *yulıtma:k*, corrected fr. *-mek*).

D yülıt- Caus. f. of *yüllı-*; survives in NE *Tuv. çülüt-*: SW *Osm. yülüt-*. *Uyg.* VIII ff. *Bud. saçın sakalın yülıtıp* (MS. *yulıtıp*) 'having his hair and beard shaved' *Usp.* 105a. 9; *Xak. XI* er *saçın yülıtı*: 'the man had his head shaved' (*aḡlaqa . . . ra'sahu*) *Kaş. II* 316 (*yülıtür*, *yülıtme:k*): *Xwar.* XIV (the servant of God) *kim başını yülıtse* 'who has his head shaved' *Nahc.* 46, 14; *Kıp.* XV *aḡlaqa yülüt-* *Kav.* 74, 13.

D yaltur- *Hap. leg.*; Caus. f. of *I yal-*. *Xak. XI* tüpi: *otuğ yalturdı*: 'the wind made the fire blaze' (*alhabati'l-nâr*) *Kaş. III* 97 (*yalturur*, *yalturma:k*).

İD *yéltür-* (of the wind) 'to blow'; not a Caus. f., which would have the Suff. *-tür-* not *-tır-* in these languages; this Suff. is otherwise unknown; perhaps a crasis of *I yél* and *tér-*, lit. 'to collect wind'. N.o.a.b. *Türkü VIII* ff. *Man. M III* 45, 6-7 (i) (*küñür-*): *Uyg.* VIII ff. *Man.-A* *kün batsıkın şınar yél yeltirser* (MS. *yltiriser*)? 'if a wind blows from the west' *M III* 9, 4 (ii): *Bud. PP* 18, 2-3 (*tüpir-*): Civ.

TT I 15-16, 143, 225 (*éndür-*): *Xak. XI* *yél yeldirdi: tanassama'l-nasım* 'the wind blew' *Kaş. III* 98 (*yeldirer*, *yeldirme:k*): *Osm.* XIV 'aşq *değil mi yelü dün gün yeldiren* 'is not love a wind which blows both night and day?' *TTS I* 812.

D yeltür- Caus. f. of *yel-*; s.i.s.m.l. usually for 'to make (someone) hurry'. *Türkü VIII* bu *Türkü bođun ara: yarıkıñ yağığ yeltürmedim* 'I did not allow armoured enemies to gallop about among this Türkü people' *T* 54; *Çağ.* xv ff. *yéldür-* Caus. f.; *dawânidan wa ta'cil-i rawân saxtan* 'to make (someone) run or hurry' *San.* 351r. 24 (quotns.): *Osm.* xv ff. *yeldir-/yeldür-* ditto; in several texts *TTS I* 812; *II* 1032; *III* 795; *IV* 869.

D yultur- Caus. f. of *yul-*; s.i.s.m.l. w. the usual phonetic changes, generally for 'to order to pluck out' and the like. *Xak. XI* ol *bulunuğ yulturdu*: 'he urged someone to ransom (*hamala man fâdâ*) the prisoner'; and one says ol *takağun: yulturdu*: 'he ordered (someone) to pluck (*antafa rığ*) the fowl' (etc.). also used when he had anything hairy (*muş'ar*) plucked (*ıstamraḡa*); and one says ol *kulın yulturdu*: 'he urged his slave to buy his own (freedom, an *ıstara nafsahu*)' *Kaş. III* 97 (*yulturur*, *yulturma:k*): *Çağ.* xv ff. *yulduz*-Caus. f. (after *yul-*, no translation) *San.* 345r. 15.

yaltır- 'to shine, gleam', and the like. This seems to be the oldest form, but as in the case of *yaltırık* the vocalization is chaotic; *Kaş.* distinguishes, not very plausibly, between the meanings of *yaldırı-* and (VU) *yoldırı-*. S.i.a.m.l.g.: NE *yıltra-/yıldıra-/çıldıra-*: SE *Türki yaltırı-*: NC *yaltıra-*: SC *yaltıra-*: NW *yaltıra-/yaltıra-* (Kumyk *yirtilla-*): SW *Osm.*, *Tkm. yaldıra-*. *Uyg.* VIII ff. *Man.-A* *yaltırağlı yaşın teprice* 'like the flashing lightning god' *M I* 25, 33-4; a.o. *do.* 10, 8-9 (*ıslığ*): *Man. yaruk biligleri yaltırıyü* 'their bright knowledge shining' *TT III* 133; *yaltırar* (sic?) ay 'the shining moon' *Wind.* 17; *Bud.* Sanskrit *vyatirocanti* 'they shine over' *ertip yaltırıy:rlar TT VIII A.15; prabhâsate* 'gleams' *yaltırıy:ur do. B.13*; a.o. *do. F.2*; *yaltırıyü yaşuyü* 'shining and flashing' *U II* 37, 56; a.o. *TT V* 4, 9; *yarumış yaltırmış do. VI* 378 v.l., *yarumış yaltırmış do.* 383 v.l. both seem to be errors, or mistranscriptions, for *yaltırmış*; (if one sees that the doctrine and teaching) *yarumakin yaltırmakin* 'shine and gleam' *Hüen-ts.* 2014; Civ. *TT VII* 30, 5-6 (*artukrak*): *Xak. XI* *kün yaldırıldı*: (altered in MS. to *yaldırlandı*?) 'the sun shone faintly' (*adâ'a . . . qalıla(n)*), also used of lightning, fire, and anything else; when it shone faintly one says *yaldırıldı*: (*yaldıradı*); *yaldırur*, *yaldırma:k* (*yaldırayr*, *yaldırayma:k*); and one says *kılıç* (VU) *yoldırıldı*: (*yoldıradı/yal-*) 'the sword gleamed' (*adâ'a*), also used of any jewel (*cawhar*); with a *fatha* (i.e. *yaldırı-*) it is used for *al-diya* and with a *damma* (i.e. *yoldırı-*) for the sparkling (*talâmi*) of jewels; *yoldırır*,

yoldrama:k (*yoldırayır, yil-, yoldrama:k/yil-*) *Kaş. III 437; XIII(?) Tef. yıldıra-* (sic?) 'to shine' 157; *Çağ. xv ff. yaldıra- duruxıdan* 'to shine, flash' *San. 335v. 18; Kom. xiv ff. 'to flash' yıltra- CCI; Gr.* (and 'glass' *yıltrin*): **Kıp.** (all the vocabularies have words for 'lightning' or 'glass' variously vocalized as *yaldırım/yıldırım/ (VU) yoldrum/yoldurum*; the only V.s are) **Tkm.** *xiv (VU) yoldurum al-sicâc wa huva'l-barq* 'glass', also 'lightning', one says *yoldurum yolduradı*; 'the lightning flashed' *Id. 97; Kıp. xv lama'a* 'to glisten, sparkle' *yıldıra- Tuh. 32a. 13; Osm. xiv ff. 'to gleam, flash, sparkle', c.i.a.p. in various forms, some ambiguous, including yaldura-/yıldıra-/yıldura-/ıldıra-* (not *yoldura-*) *TTS I 829; II 1049; III 808; IV 881.*

D yaltrit- Caus. f. of *yaltri-*; s.i.s.m.l. w. the same phonetic changes. See *yaltrit-*. **Uyğ.** *viii ff. Bud. yértingüğ yarutmak yaltritmak* 'to illuminate and give light to the earth' *U II 46, 68-9*; (that golden drum . . .) *yarutu yalritu turur erdi* 'was continuously illuminating and giving light to' (all quarters of the earth) *Sw. 92, 20-1; Çağ. xv ff. yaldırat- duruxanıñlan* 'to cause to shine or flash' *San. 335v. 25.*

Tris. YLD

?) **yulduırğa**: possibly Dev. N. fr. *yuldur-*, but as *Kaş.* spells this word *yultur-* more likely to be one of the numerous names of plants and animals ending in *-ğat*. N.o.a.b. **Uyğ.** *viii ff. Civ. yulduırğa xuasın yaşın yumsaş sokup* 'pound the flowers and leaves of a thistle until they are soft' *H I 168* (transcribed *yoldurğan* w. a note that the *-n* may be an error); **Xak. xi yulduırğa: al-naşı** 'a thistle', that is a plant which grows tall as if it was a sword; and the *däl* is vocalized and it is called *yulduırğa*. *Kaş. III 433.*

D yaltrıklığ P.N./A. fr. *yaltrık*; n.o.a.b. **Uyğ.** *viii ff. Bud. in the Turkish translation of *Suvarnaprabhāsasūtra, prabhāsa* 'gleam' is translated *yaruk yaltrıklığ* *Sw. 2, 7, etc.*; the same phr. occurs as part of the title of (PU) *Luşanta Buddha TT V 6, 23.**

D yultuzcı: N.Ag. fr. *yultuz*; 'astrologer'. N.o.a.b. **Uyğ.** *viii ff. Man.-A ol yultuzcı* 'that astrologer' *M III 30, 2 (ii)*; *Bud. TT VI 133 (körümcü): (Xak.?) xiv Muh. munaccim* 'astrologer' *yultuzcı: Mel. 58, 13; Rif. 157; Xwar. xiv yultuzcı ditto Qubh 85; Kom. xiv ditto CCG; Gr.*

D yıldızlığ Hap. leg.; P.N./A. fr. *yıldız* (*yiltuz*); 'having a (long) pedigree'. **Xak. xi Kaş. III 40 (yiltuz)**; n.m.e.

Tris. V. YLD-

D yıldızlan- Hap. leg.; Refl. Den. V. fr. *yıldız* (*yiltuz*). **Xak. xi yiğaç yıldızlandı**: 'the tree was well-rooted' (*a'raqat*); similarly when a man has made a place his home (*tawcālā ma'wdi*) and arranged his property

there one says *er yıldıztlandı*: 'the man has cast his roots (*a'raqa . . . ka-annahu hafta 'urūqahu*) in a place', or 'had a (long) pedigree' (*sāwa 'ariq fi'l-nasab*) *Kaş. III 116 (yıldızlanu:r, yıldıztlanma:k).*

Mon. V. YLĞ-

yalk- 'to be nauseated' or the like. N.o.a.b.; cf. **ya:rsu-**. **Uyğ.** *viii ff. Sw. 235, 10-12 (I ir-): Xak. xi ol ya:ğka: yalkdı*: 'the oil lay heavy on his stomach (*ğamatahu*) so that he was nauseated by it' (*başıma minhu*) *Kaş. III 435 (yalka:r, yalkma:k; prov.): KB üküş sözke yalkar bu yaljuk ire* 'a man is disgusted and bored by many speeches' 6628: (*Çağ. xv ff. yalkı- rancıda şudan wa zahımat kaşidan wa kišta wa xasta şudan* 'to be exasperated, to suffer pain, to be distressed and ill' *San. 336r. 3* (quott.)).

D yulk- Emphatic f. of *yul-* and almost syn. w. it, later sometimes in the more regular f. *yuluk-*. S.i.a.m.l.g. except SW as *yulk-/yulki-/yuluk-* w. the usual phonetic changes. Not to be confused w. *yuluk-* Den. V. fr. *yo:l*, 'to meet' and the like, which is first noted in the medieval period and s.i.s.m.l. **Xak. xi ta:ş anıñ ada:kın yulkdı**: 'the stone scraped and bruised (*saħaca . . . wa lařamahu*) his foot', also used of anything that has scraped something (*yulka:r, yulkma:k*); and one says *ol andın neñ yulkdı*: 'he stripped (*qaşara*) the thing off him'; the meaning is that he gained and acquired (*intařa'a wa haşala*) the thing from him; *Kaş. III 435 (yulka:r, yulkma:k)* **Xwar. xiv yulk-** 'to pluck out' *Qubh 82: Kom. xiv ditto CCG; Gr.: Kıp. xv natařa* 'to pluck' **yuluk-** *Kar. 75, 13; ditto yulka-* (below the line *yul-* added) *Tuh. 37a. 10; (tatarraga* 'to aim at, draw near to' (presumably) *yulukdo. 10a. 8).*

Dis. YLĞ

(**D**) **1 yalığ** (d-) syn. w. *ya:l* and obviously cognate, but morphologically obscure, since *-ığ* is not a recognized Den. Suffix. N.o.a.b. **Xak. xi yalığ** *ıřul'-dik* 'a cock's comb', hence one says *takuk yalığı*; *yalığ* also 'a horse's mane' (*wf*); *luğa fi ya:l, ye:l ařaħh minhunā Kaş. III 13* (the clear implication of the last sentence is that both *ya:l* and *ye:l* were used for 'mane', but that *yalığ* was a more correct form than either); (**Kom.** *xiv* see *ya:l*; **Osm.** *xvi* to *xviii* see *ya:l*).

VU(D) 2 yalığ 'saddle-bow'; pec. to *Kaş.*; this word is listed after *yuluğ* and *yılığ*, and so should presumably have *-i-* as its first vowel; but, although generally unvocalized, it has a *fatha* on the *yā* in the first entry, and seems to be a metaphor. usage, of **1 yalığ** in the sense of something sticking up. It was therefore prob. an afterthought of the author inserted in the wrong place in our MS. Cf. *ürmük*. **Xak. xi yalığ** *al-qarbiš wa'l-ğaqbağ ma'a(n)* both 'the front and the back saddle-bow'; they are distinguished and *al-qarbiš* is called *öpdüñki: yalığ* that is 'the

front one' (*al-muqaddam*) and *al-qayqab ké:dlñki*: *yaliğ* that is 'the back one' (*al-mu'axxar*) *Kaş. III* 14; a.o. (unvocalized) *II* 327 (*köklet-*)

D yiliğ N./A.S. fr. *yılı-*; 'hot; warm'. S.i.a.m.l.g. w. the same phonetic changes. *Uyg. VIII ff.* Civ. (avoid quarrels) *yiliğ yumşak bolıgı* 'become warm and gentle' *TT I* 178; a.o. *II* 34, 21: *Xak. XI yiliğ su:v* 'lukewarm (*al-fâtir fi'l-harr*) water'; also used for anything which is between hot and cold in temperature *Kaş. III* 14; the Turks call 'lukewarm water' *yiliğ su:v* and they (i.e. the Oğuz and Kıp.) *ılığ su:v I* 31, 6: xiv *Muh. (al-mâ')* *al-fâtir yil:ğ (sic) su: Mel.* 77, 10; *Rif.* 181 (yiliğ); *Çağ.* xv ff. *ılığ/tlık nim garm* 'lukewarm' *San.* 113r. 18 (quott.); *Oğuz*, Kıp. *xı ılığ su:v* 'lukewarm water', originally *yiliğ Kaş.* I 64 (and see *Xak.*); *Kom.* xiv *yılı/yılı* 'hot, warm, Turkish bath' *CCG*; *Gr.*: Kıp. *xııı* (under 'buildings') *al-hammâm* 'Turkish bath' (iss: *şu:*, that is 'hot water', and) *ılı: şu:* 'lukewarm water' *Hou.* 6, 8: xiv *ılı: şu:* 'hot (*suxn*) water' *Id.* 21: xv *hammâm yılı şu* (in margin, in second hand, *mâ' fâtir*, also *ılı*) *Tuh.* 13a. 13; *fâtir yılı do.* 28a. 4.

D yıllık A.N. fr. *yıl*; 'a period of a year', usually preceded by a numeral. S.i.s.m.l. w. the usual phonetic changes. *Uyg. VIII* (I set up a memorial there) *blğ yıllık tümen künlük* 'to last for a thousand years and ten thousand days' *Şu. E* 9: (*Xak.*) *xııı(?) Tef.* *yıllık* 'a period of (sixty, a hundred) years' 158: *Çağ.* xv ff. *San.* 352r. 6 lists, w. quotts. *yılçılık*, *yıllık*, *yıllık*, *yılık* as syn. and used w. a preceding numeral for 'a period of years', *yılık* is certainly and the others possibly Adjs. (w. *Çağ. -lık* for *-lük*): *Xwar.* xiv (the distance between heaven and earth is) *bês yüz yıllık yer* 'a journey of 500 years' *Nahc.* 66, 6; (if you do not become Moslems, submit to us and) *yıllık mâl bérinler* 'pay an annual tax' *do.* 82, 14; a.o. 335, 13: Kıp. xv *musânât* 'a period of a year' *yıllık (sic) Tuh.* 35b. 4; a.o. 50a. 3.

D yolak (yo:lak) Dim. f. of *yo:l*; 'a small path'. Survives, meaning 'stripe, striped', in NC Kzx. *jolak*: NW Kk. *jolak*; Kaz. *yulak*; Nog. *yolak*; and, meaning 'corridor', in SC Uzb. *yülak*. *Xak. XI yolak al-tarha* (?read *al-turraha*) *wahwa tariğ şağır fi'l-mafaza* 'a small track in the desert'; *yolak barçın* 'striped (*al-muvaftat*) brocade'; and anything with streaks or stripes (*tarâyig wa xutûf*) is called *yolak*; originally *yo:lak Kaş. III* 17.

D yulak Dim. f. of *yul*; 'a small spring'. N.o.a.b., but in Ar. script easily confused w. *I bulak*. Cf. *yulat*. *Uyg. VIII ff.* Bud. *Suv.* 529, 4 (*yul*): Civ. *TT VIII I.15 (ağusuz)*: *Xak. XI yulak 'aynu'l-mâ'î'l-kafirâtî'l-şığâr* 'a low-yielding spring'; hence one says *yul yulak* with the *qâf* attached (*mulhaqa*, MS. *muhlaqa*) to the *lâm Kaş. III* 17 (verse); same verse *I* 222 (*aktur-*): (xiv *Muh. Rif.* 180, see *I bulak*).

D yolluğ P.N./A. fr. *yo:l*; in the early period rather specifically 'having the right way'. S.i.s.m.l. with a wide range of meanings, 'having a . . . road, having a . . . manner, striped', and the like. *Uyg. VIII ff.* Bud. *TT V* 26, 103 (*yılvıg*): (*Xak.*) *xııı(?) At.* (nowadays the hypocrite is regarded as the best of men) *kim ol yolluğ erse anıy yolu yok* 'the man who follows the (right) road has no road open to him' 410.

D yuluğ Dev. N. (N.Ac.) fr. *yul-*. Survives in NC Kır., Kzx. *julu:*: NW Kk. *yulıw*, but only as an ordinary N.Ac. for 'tearing out, tearing up, weeding', and the like. *Uyg. VIII ff.* Bud. *yuluğ* 'buying' in the stock phr. *satığ yuluğ* 'commerce' *TT VIII E.9*, etc. (*satığ*): Civ. *yuluğ bérım kelse* 'if a tax on trade(?) becomes due' *USp.* 11, 9; a.o. *do.* 66, 9: *Xak. XI yuluğ al-fidâ* 'ransom' and the like *Kaş. III* 13 (verse); o.o. meaning 'ransom' (for a prisoner) *I* 210, 22 (*taşut-*); 243, 12 (same verse); 399, 25; *III* 333, 10: *KB* (the Prophet) *atasın anasın yuluğ kıldı* ol 'made his father and mother the ransom' (i.e. sacrificed them; for the people) 37; same phr. 52; *kolsa cânım yuluğ* 'if he asked for my life as a ransom' 85; a.o. 1736 (2 tura): xiv *Muh. al-fidâ' wa'l-iwâd* ('compensation'), *yu:lu:ğ Mel.* 85, 5; *Rif.* 191; *al-fidâ' yulu:ğ* 147 (only, mis-spelt *tu:lu:ğ*): *Xwar.* xiv (let our family and all our possessions) *sizke yuluğ bolsun* 'become a ransom for you' *Nahc.* 84, 13; a.o. 115, 1: *Kom.* xiv *yuluv* 'ransom'; *yuluğna (*yuluvğına)* 'a small ransom' *CCG*; *Gr.*

D yuluk Pass. Dev. N./A. fr. *yul-*; survives in SC Uzb. *yuluk*: SW Az. *yoluğ*; Osm., Tkm. *yoluk* 'torn out, plucked, hairless', etc., and perhaps in NC Kır. *juluk*; Kzx. *juluk*: NW Kk. *juluk*; Nog. *yulık* 'the vamp (of a shoe)', although the connection is not obvious. *Türkü VIII* (Heaven) *Türkü boğun yltmezün teyin yuluk ermezun teyin* 'said "let the Türkü people not go astray and be extirpated"' *Oğın* 3: *Çağ.* xv ff. *yuluk miy kanda* 'one whose hair has been torn out' *San.* 345v. 29 (quott.).

(D) *yalğ*: Hap. leg.; the semantic connection is w. *yalk-*, perhaps a crasis of **yalkğu:*, 'nauseating, revolting'. *Oğuz XI yalğu: al-fasl min'al-ricâl* 'a base, ignoble man' *Kaş. III* 33.

D I yılık: N.A./S. fr. *yıl*; 'lasting for (so many) years'. N.o.a.b.(?). *Xak. XI KB* bu bir söz sınımış üküğ yılık ol 'this is a saying which has been tested and is many years old' 2042: *xııı(?) Tef.* *tört yılık* 'four years old' 158: *Çağ.* xv ff. *ılki . . . (2)* and one says *yüz ilki şad sâla* 'a hundred years old' *San.* 112v. 27 (quott.); *yılık* syn. w. (*murâdif-i*) *yılık/yılçılık*, e.g. they say on *yılık dah sâla* 'lasting ten years' 352r. 8 (quott.): *Xwar.* xiv *yılık* 'lasting (fifty, a thousand, etc.) years' *Qutb* 91.

?D 2 yılık: basically 'livestock, quadrupeds' (not including small game, etc.), but in

Buddhist terminology 'animal' as opposed to 'human being', and sometimes, even quite early, used in association w. sheep, camels, etc. in such a way as to suggest that it meant only 'cattle and horses'; in some modern languages it is used even more restrictively for 'horses'. S.i.a.m.l.g. w. the usual phonetic changes, see *Shcherbak*, p. 84, and a l.-w. in Pe. and other languages as *ilki/ilxi*, etc., see *Doerfer* II 658. It is very possible that the word is a special usage of **I yilki**: and means lit. 'giving an annual increase' or the like. **Türkü VIII** (I routed the Taṅut tribe and captured their children, wives) **yilki:sın** 'livestock' (and property) *II E 24*; o.o. *II E 38*, etc. (**iğid-**); *II S 3*: VIII ff. (there was heavy rain ...) **yilki:ka: kişl:ke: edgü: bolrı:** 'conditions became good for man and beast' *IrB 53*; a.o. *do. 47* (**ağıl**): *Man. Chwas.* 200, etc. (**bul-**): *Yen. Mal.* 26, 6 (**tamğalığ**): *Uyg. VIII Şu. E 2* (**yulu-**), *E 3*: IX *Suci 5* (**ağıl**): VIII ff. **Man. yilkita** 'during (existence as) an animal(?)' *TT III 26*: *Chr. U I 8*, 3 (**üydür-**): *Bud. koy yilki iğdsēr* 'if one keeps sheep and (large) livestock' *PP 13*, 5; a.o. *U II 73*, 1 (iii) (**kégen**)—(rebirth in) **tamul yilkı erklıg xan yértinçüsın** 'hell, as an animal, or in the realm of the lord of the underworld' *U II 33*, 7-8; **yilki ajuında barmış** 'have gone to be reborn as animals' *do. 43*, 12-13; o.o. *Suv.* 6, 14; 138, 8; *TT VIII N.12*; *Kuan.* 191, etc.: *Civ. kayu kişiniğ yilkısı üküş ölsēr* 'if a man's livestock die in large numbers' *U II 100*, 8-9; *TT VII 27*, 17; **yilki kara** 'livestock' (or 'livestock and serfs') *do. 28*, 43 etc.: **O. Kır.** IX ff. **tört ađak(lıg) yilkim** 'my four-footed livestock' (in antithesis to 'my eight-legged barım'), q.v.) *Mal.* 10, 10; o.o. *do. 11*, 3; 46, 3 (?), misread): **Xak. XI yilki: al-bahāyim** 'livestock', a generic term for all quadrupeds *Kaş. III 34*; about 20 o.o. usually translated *al-darābb* 'beasts of burden' or *al-haywān* 'animal': **KB** (compared to a wise man) **barça yilki sanı** 'all the rest are like animals' 266; (the indolent man) **oş ol yilki ud** 'is just (like) an animal or ox' 4821; o.o. 585, 985 (**ata-**), 962, 2041; XIII(?) *Tef. yilki* 'livestock', and in phr. 'sheep and (large) livestock'; 'livestock and camels' 158; **Çağ.** XV ff. **ilki (i) ilxi-yi asb** 'a herd of horses' *San.* 112v. 27: **Xwar.** XIII(?) *Oğ.* 15-16 (**küd-**), etc.: **xiv teve yilki siğır koy** 'camels, horses(?)', oxen, and sheep' *Quib 178* (*teve*); **siğır yilki kara koy** 'cattle, horses, and black sheep' (or 'serfs and sheep') 91; (sons, daughters, male and female slaves, and) **yilki karası Nahc.** 17, 8: **Kom.** XIV 'horse' **yilki CCG**; *Gr.*: **Kıp.(?) xiv yilki: al-bahima**; this is the original meaning; and it is used in **Kıp.** (*sic*) for 'horse' (*al-xayl*), but anyone who means specifically (*yuxtıss*) 'horse' in Turkish says **yund** (*MS. yunda*); and when they wish to abuse (*al-satm*) someone they say **ay yilki**, that is *yā bahima* *Id.* 97: **xv xayl yilki** *Tuh.* 14b. 3; in a list of collective terms (*cam*); a collective term for 'wild game' (*kytk*); a collective term for 'horses' **yilki**; (ditto for 'livestock' (*al-bahāyim*) **tawarlar**) *do. 85b. 12*: **Osm.** XIV **yilki** 'livestock', in two

texts; XVI 'a herd of horses', ditto *TTS I 829*; *II 1051*.

D yalğıl *Ilap. leg.*; *Den. N./A.* in -ğıl (associated w. colours) fr. **yal.** **Xak. XI yalğıl atım yazlım** 'my horse that has white in its mane (*alladı fı 'arfihı bayād*) gets loose' *III 228*, 15; n.m.c.

?) **yalğān** 'untruthful, a lie, a liar'; prima facie a N./A. (connoting habitual action), perhaps fr. **2 *yal-** but there is no obvious semantic connection except w. **yalat**, **yalā-**. S.i.a.m.l.g. except NE(?) w. the usual phonetic changes; **SW Yalan.** Cf. **ötrük, ezüg.** *Uyg.* VIII ff. *Bud. U II 76*, 5 etc. (**ezüg**): *Civ.* (if there is a complaint) **yalğam bolsar** 'and it contains a lie' *USp.* 56, 16-17: **Xak. XI yalğān al-kađib** 'a lie'; and it is used attributively (*yūsaf bihi*) and one says **yalğān kişi:** 'a liar' and **yalğān söz:** 'a false statement' *Kaş. III 37*: **KB til yalğamı** 'a lying tongue' 338; a.o. 848: XIII(?) *At.* 152-3 (**tez-**), 163; *Tef. yalğān* 'lie, liar, lying' 137: **XIV Muh. al-kađib yalān** *Mel.* 52, 3; *Rif.* 148; a.o. 20, 13; 114: **Çağ.** XV ff. **yalğān durüg** 'lie' *San.* 336v. 15 (quothn.): **Xwar.** XIV **yalğān** ditto *Quib 65*; *MN* 135, etc.; *Nahc.* 2, 8: **Kom.** XIV ditto *CCG*; *Gr.* 111 (quothn.): **Kıp. XIII al-kađib** (opposite to 'truth' **kertit**; **ötrük** and also) **yalān Hou.** 27, 4; *kađaba* ... **Tkm. yalān** söyle- *do. 36*, 4: **XIV yalğān al-kađib** *Id.* 97; *kađaba yalān söyle-* *Bul.* 76v.: **xv hanıta** 'to swear falsely' **yalğān ant iç-** *Tuh.* 13b. 9: **Osm.** XV ff. **yalān** 'lie, lying'; fairly common *TTS I 770*; *III 757*; *IV 827*.

yilğūn 'tamarisk'; survives in **SW Osm.** **ilğın**; **Tkm. yilğın.** **Xak. XI yilğūn al-tarfā** 'tamarisk' *Kaş. III 37*; **XIV Muh. al-tarfā** **yulğūn** *Mel.* 78, 7; **ilğūn** *Rif.* 182: **Kıp. XIII al-tarfā** **yilğūn** *Hou.* 8, 7.

S yalğuz See **yalğus**.

DIS. V. YLÇ-

S yuluk- See **yulk-**.

yalğa- (**ğ-**) properly 'to lick', in *Uyg.* sometimes metaph. 'to fondle', or the like. A First Period l.-w. in *Mong.* as *doliğa-/doliğu-/doliya-* (*Kore.* 1850, *Haltod.* 471); survives in **NE yalğa-/çalğa**; *Tuv. çılğa*: **SE** **Türki yala-**: **NC yala-**: **SC yala-**: **NW yala-/jala-**: **SW yala-**. **Türkü VIII ff.** (an old woman ... found a greasy spoon and) **yalğayu: tiri: lmi:ş** 'kept herself alive by licking it' *IrB 13*: *Uyg.* VIII ff. *Bud.* (the oxen) **tilin yalap** (*sic*) 'licking him with their tongues' *PP 65*, 7; (the delicate maidens) **élig beğniğ baştın ada-kıyateği kođı(?) yalğadılar** 'fondled (rather than 'licked') the king from head to foot' *U III 15*, 1-3 (i): *Civ.* **bu isig iliglike yalğağū vu ol** 'this is an amulet which a man suffering from fever must lick' *TT VII 27*, 1; a.o. *do. 4* (**az-**): **Xak. XI** (ol) **aya:k yalğadı:** 'he licked (*lahisa*) the cup' (etc.) (**yalğar**); **yalğama:k**; *prov.*; **er yağ yalva:dı:** 'the man licked up (*la'ıqa*) the butter'; this V. is

commoner (*aķtar*) than the previous one (yalva:r, yalva:ma:k) *Kaş. III 306*; same prov. I 253, 21: xiv *Muh. laħisa yala:- Mel. 30, 15*; *Rif. 114*; *laħisa wa laħa'a* ('to lick') *yala:- 41, 6*; 131: *Çağ. xv ff. yala:- (1) lislan* 'to lick'; (2) *tir dar kamân payawastan* 'to put an arrow on a bow' *San. 334v. 24* (quotes.; no other trace of second meaning): *Xwar. xiv yila-* (?sic, spelt *yl-*), *Zaj. yéle-* 'to lick' *Qutb 77*: *Kom. xiv ditto yala:- Kip. XIII la'iqā yala:- (MS. yola:-) Hou. 35, 17*; *xiv yala-* ditto *Il. 97*; *laħisa wa la'iqā yala-* *Bul. 80r.*: *xv laħisa yala-* *Kav. 77, 4*; *la'iqā yala-* *Tuh. 32a. 7*.

D *yalğat-* (d-) Caus. f. of *yalğa:-*; s.i.s.m.l. w. the same phonetic changes. *Uyğ. VIII ff. Bud.(?)* (in a treatment for a pregnant woman who cannot give birth; write this *dharanî* and its accompanying magical drawing on a mirror with a brush(?) and) *yalğatǵu* of 'make (the woman) lick it off' *USP. 102a. 11*: *Xak. XI ol apar ba:l yalğatti*: 'he made him lick up and lick (*al'aqahu* . . . *wa alħasahu*) the honey' (*yalğatu:r, yalğatma:k*); *ol apar ya:ğ yalvattu*: 'he made him lick the butter'; alternative form to *yalğat-* *Kaş. II 354* (*yalvatu:r, yalvatma:k*; MS. everywhere *-f-*); *xiv Muh. 'to order to lick' yala:- Mel. 41, 7*; *Rif. 131*.

D *yalğan-* (d-) Refl. f. of *yalğa:-*; s.i.s.m.l. w. the same phonetic changes. *Xak. XI er çana:k yalğandı*: 'the man set himself to lick (*laħs*) the bowl' (etc.) (*yalğanu:r, yalğanma:k*); *er aǵzın yalvandı*: 'the man put out (*adla'a*) his tongue and passed it over his lips' (*talammaza* (MS. in error *-ta*) *fāhu*) *Kaş. III 109* (*yalvanu:r, yalvanma:k*); *xiv Muh. tamallaqa* 'to flatter, blandish' *yalan-* *Mel. 24, 11*; *Rif. 106* (MS. *ta:lan*).

D *yulku-* Hap. leg.?: Refl. f. of *yulk-*. *Xak. XI yulkundi: neḡ* 'the thing was scraped' (*insaħaca*) *Kaş. III 110* (*yulku:u:r, yulku:nma:k*).

VUD *yolğır-* Hap. leg.; Den. V. fr. *yo:l*; 'to go on a journey'; so vocalized in the MS.; *yolğar-* might be expected, but it rhymes w. *ođğura:* and *kađğura:*. *Xak. XI kelse: sapa: yolğıra:* 'if he comes to you when he is on a journey' (*mārra(n) fi țariğhi*) *Kaş. II 193, 3*; n.m.e.

D *yalğaş-* (d-) Hap. leg.?: Co-op. f. of *yalğa:-*. *Xak. XI olar: ba:l yalğaşdı*: 'they licked up (*talā'aqū*) the honey (etc.) together' *Kaş. III 103* (*yalğaşu:r, yalğaşma:k*).

D *yulkuş-* Hap. leg.?: Co-op./Recip. f. of *yulk-*. *Xak. XI yulkuşdı: neḡ* 'the (whole) thing was scraped' (*insaħaca*) (*yulkuşu:r, yulkuşma:k*; everywhere vocalized *yulkuş-*); *olar: bir ikindi:đin neḡ yulkuşdı*: 'each of them drew an advantage (*carra* . . . *manfa'a*) from the other' *Kaş. III 103* (*yulkuşu:r, yulkuşma:k*).

Tris. YLĞ

D *yulkiç:* N.Ag. fr. *yilkiç*; 'herdsman'. S.i.s.m.l. *Xak. XI KB 5590* (İğdiş): *xiv Muh.*

rā'i 'shepherd, herdsman' *yulkiç:* *Mel. 57, 12* (*Rif. 156* has *ko:yma:nçı*; ? for *ko:yuncı*).

D *yılığlık* A.N. fr. *yılığ*; n.o.a.b. *Xak. XI yılığlık* (MS. *ıyalığlık*) *al-suxuna* 'heat' *Kaş. III 51*.

D *yuluğluğ* Hap. leg.; P.N./A. fr. *yuluğ*. *Xak. XI yuluğluğ kişl:* 'a man who is ransomed' (*al-mufaddā*) *Kaş. III 49*.

Tris. V. YLĞ-

D *yuluğla-* Den. V. fr. *yuluğ*; pec. to *KB*; lit. 'to offer, or pay, (something *Acc.*) as a ransom', but in practice the meaning seems to be 'to risk (something *Acc.*, for the sake of something *Dat.*)'. *Xak. XI KB kayu cān yuluğlar tezizke klrür* 'some risk their lives going to sea' 1733; similar phr. 2281, 6105; *bağırsak yuluğlar kişke özin* 'the compassionate man risks his life (or 'sacrifices himself') for the sake of others 1943; a.o. 4227 (*satığ*).

D *yalığlan-* Hap. leg.; Refl. Den. V. fr. *yalığ*. *Xak. XI takuk yalığlandı*: 'the cockerel's comb (*urf*) grew'; also used of a horse's mane (*urf*) *Kaş. III 114* (*yalığlanu:r, yalığlanma:k*).

D *yulaklan-* Hap. leg.; Refl. Den. V. fr. *yulak*. *Xak. XI yér yulaklandı: katırāt yanābi'u'l-ard* 'the ground was full of springs' *Kaş. III 115* (*yulaklanu:r, yulaklanma:k*).

D *yalğantur-* (d-) morphologically this must be a Caus. f. of *yalğan-*, meaning something like 'to flatter, blandish', but the temptation to connect it w. *yalğan* was irresistible and this is reflected in the *Xak.* translations. N.o.a.b. *Uyğ. VIII ff. Bud. kuncuyların isiz yavaz* (sic) *sakıncın uzun turkaru Brahmadatı éliğke yalğanturur erdi* (Queen Bhadrā) 'with evil, wicked women's wiles for a long time and continuously being in the habit of blandishing King Brahmadatta' *U III 54, 11-13* (*II 23, 23-5*); (then the tigress came up to the king) *amranmaklığ erigin barıǵın tü törliğ yalğanturup* 'blandishing him with all sorts of wild amorous movements' (?) *do. 63, 5-6*: *Xak. XI er yalğandı: hađdaba'l-racul* 'the man accused (someone) of lying' *Kaş. III 116* (*yalğandıur, yalğandıurma:k*): XIII(?) *Tef. yalğantur-/yalğandıur-* meaning obscure, ?'to have false beliefs' (Intrans.), 'to believe (something *Dat.*) to be false' 137.

D *yılğunlan-* Hap. leg.; Den. V. fr. *yılğun*. *Xak. XI yér yılğunlandı*: 'the ground produced tamarisks' (*axracat* . . . *al-tarfā*) *Kaş. III 117* (*yılğunlanu:r, yılğunlanma:k*).

Dis. YLG

yilik 'marrow'. S.i.a.m.l.g.; in NE *yilik/yılığ/çılığ*; SE *Türki*; SC *Uzb.*; SW *Az.*, Osm. *ilik*; Tkm. *yilik*; NC and NW *Kk. jilik*; Kumyk, Nog. *yilik* all mean 'marrow

bone', but Kaz. *cilek* is still 'marrow'. *Türkü VIII ff.* in a corrupt passage in *Irkb* 16 *yill:ne*: (?error for *yilliki:ne*): *yağrı:pan* 'means 'galled to the marrow': Uyğ. VIII ff. Bud. (in a list of demons) *yilik aşığlar* 'those who devour marrow' *U II* 61, 3; (we worship the Buddha with deep devotion) *yillikimizdin süpükümüzün berü* 'right from our marrow and bones' *Sur.* 159, 13-14; a.o. *do.* 153, 2-3 (*berüki*): *Xak.* XI *yilik Kaş.* I 72, see *Oğuz*: XIII(?) *At.* 89 (*süpük*): *Çağ.* XV ff. (after *elik*) and with *i-* (i.e. *ilik*), *mağs-i ustuxwān* 'bone marrow', in *Ar. muxx San.* 113r. 21: *Oğuz XI ilik al-muxx* 'marrow', in *Oğuz*, among the 'Turks *yilik*, the *alif* substituted for the *ya'* *Kaş.* I 72: *Xwar.* XIV (of the houris) *taki süpükleri altundin yillikleri körüngey* 'their marrow will be visible inside their bones' *Nahc.* 65, 16-17: *Kom.* XIV 'marrow' *yilik CGG*; *Gr.*: *Kip.* XIV *yilik al-NE, NC.* 97: *xv Tuh.* 15b. 1 (*ya:ğ*).

D yölek (yöle:k) Dev. N. fr. *yöle-*; 'prop, support', lit. and metaph. Survives in NE Tel. *työlek R III* 451; *Khak.* *çöleg*: *NC Kır.* *jölök.* *Xak.* XI *KB bir bayatım mağa tap yölek* 'my one God is sufficient support for me' 4728; o.o. 90 (*arka*); etc.: *Kip.* XIV *yölek al-qidda fi'l-sahm* 'a (reinforcing) thong round an arrow' *Id.* 97.

D yülük Pass. Dev. N./A. fr. *yülli-*. Survives in SW Osm. *yülük*, 'clean-shaven, smooth'. Uyğ. VIII ff. Bud. [gap] *öpi yülüg (sic, for -k) kişi ya:lpuk* 'other clean-shaven men (Hend.)' *TT VIII N.14*: *Xak.* XI *KB yüzi körki körklüg kerek ham yülük* 'he must be good-looking and clean-shaven' 2208; o.o. 2217, 2289 (*kaşığ*), 2298, 2458, 2603: *Kip.* *xv mahliq* 'clean-shaven' *yülük Tuh.* 48b. 10.

D yelgin Dev. N./A. fr. *I yel-*; lit. 'one who trots or rides fast', hence more generally 'a traveller'. N.o.a.b. Not connected w. *yelken/yélken* 'a sail', perhaps a Den. N. fr. *I yél*, first noted in *Çağ.* XV ff.; *Xwar.* XIV; *Kip.* XIII to XV, which s.i.a.m.l.g. except *NE, NC.* *Xak.* XI *yelgin atlıg al-fārisu'l-muğidd* 'a rider who hurries his horse' *Kaş.* III 37; the Turks call 'a traveller' (*al-musāfir*) *yelgin* and they (the *Oğuz* and *Kip.*) *elgin I* 31, 5; o.o., translated *al-musāfir III* 33, 13; 288, 14 (*küntüz*); 309, 10: *Oğuz XI* (after *Xak.*) and the *Oğuz* call 'a traveller' *elgin* substituting an *alif* for the *ya'* *Kaş.* III 37; o.o. *I* 31, 5 (see *Xak.*); 102, 4; *II* 242 (*tüşlen-*): *Çağ.* XV ff. *yelgin* (spelt, 'with -ğ-') *hawāyi fi'l-i asb-rā güyand ki dar waqt-i lakad parāndan bi-cāyi ba-rasad* 'a word for the violent action of a horse which occurs when he lets fly a kick(?)' *San.* 352r. 13: *Kip.* XIV *elgin al-ğarib* 'a stranger' (and also *al-sā'iqa* 'a thunderbolt': *Osm.* XIV, XV *elgin* 'stranger', in two texts *TTS I* 261; *II* 371.

Dis. V. YLG-

PU *yilgü-* See *yalpu-*.

E *yilkit-* See *belgürt- KB*.

D yélgür- Hap. leg.; Intrans. Den. V. fr. *I yél.* *Xak.* XI *KB* (the blue-grey cranes . . .) *uçar yélgürer* 'fly and soar in the wind' 74.

Tris. YLG

D yöle:gü: Hap. leg.; Dev. N.A. fr. *yöle-*. Cf. *yölek.* *Xak.* XI *yöle:gü: neğ* 'something by which something else is supported' (*yu'ammad bihi*) *Kaş.* III 36.

D yüli:gü: Dev. N. (N.I.) fr. *yülli-*; 'a razor'. N.o.a.b.; cf. *kere:y.* Uyğ. VIII ff. Bud. *TM IV* 253, 41 (*osğuç*): *TT VIII A.1* (1 bl; and see 2 *yeğü*): *Xak.* XI *yüli:gü:* 'a razor (*al-mūsā*) with which the hair is shaved'; the *Oğuz* do not know this word and call it *kere:y Kaş.* III 174.

D yilliklig P.N./A. fr. *yillik*; s.i.s.m.l. w. the same phonetic changes. *Xak.* XI *yilliklig süpük* 'a marrow (*al-mumixx*) bone' *Kaş.* III 52.

D yöleklig Hap. leg.; P.N./A. fr. *yölek.* *Xak.* XI *yöleklig yığaç (al-) xaşabu'l-musnada wa'l-şacaru'l-muraccab* 'a timber which is supported', and 'a tree which is propped up' *Kaş.* III 52.

D yilliksiz Priv. N./A. fr. *yillik.* N.o.a.b. *Xak.* XI (in a prov.) *oğla:k yilliksiz* 'a kid has no marrow' (and a child no knowledge) *Kaş.* I 119, 23: XIII(?) *At.* *bilğisiz yilliksiz süpük teğ xālī* 'an ignorant man is as empty as a bone without marrow' 91.

Dis. V. YLL-

D yalal- Hap. leg.; Pass. f. of *yalal-*. *Xak.* XI *ağar kuruğ yala: yalaldı: uthima bi-tuhma kādība* 'a false accusation was made against him' *Kaş.* III 82 (*yalalur, yalal-mak*).

D yölel- Hap. leg.?, Pass. f. of *yöle-*. *Xak.* XI *tam yöleldi:* 'the wall was propped up' (*umida*) *Kaş.* III 82 (*yölelür, yölelme:k*).

D yüliil- Hap. leg.?, Pass. f. of *yülli-*. *Xak.* XI *saç yüliildi:* 'the hair was shaved' (*huliqa*) *Kaş.* III 82 (*yüliilür, yüliilme:k*).

Dis. YLM

?*D yalım* N.S.A. fr. 2 **yal-*, syn. w. *yalt*, q.v.; normally used to qualify *kaya*; 'bare', i.e. free from vegetation. Survives by itself and w. *kaya*: in NE Koib. *yalım R III* 169; *Khak.*, *Tuv.* *çalım*; and in SW Osm. *yalım* 'a flat, bare, smooth surface; one surface of a blade; a bevelled cutting edge'; *dağ yalımı* 'the steep slope of a mountain' *Red.* 2192. *Türkü VIII ff.* *yalım kayag* 'the bare rock' *Irkb* 40; a.o. 49 (*ımğa*): *Xak.* XI *yalım kaya: al-sūh wahwa'l-cabalū'l-ğald* 'a cliff, that is a bare mountain (side)' *Kaş.* III 19 (prov.): *Osm.* XIV ff. *yalım* in *yalım kaya* and other phr.; in several texts *TTS I* 772; *II* 982; *III* 758; *IV* 829.

yelim (ʔyéllim) 'glue, paste'; s.i.a.m.l.g. w. the usual phonetic changes and either -e- or -6-. Uyğ. VIII ff. Civ. yéllim *H II* 32, 13; **Xak.** XI yelim 'glue' (*al-ğirā*) with which (arrow) feathers and other things are stuck (*yulşaq*); and 'fish glue' is called *yaru: yelim Kaş. III* 20; o.o. (twice **yéllim III** 24 (*yaru:*); 70 (*yapış-*), 99 (*yapşur-*), 108 (*yapşın-*); XIV *Muh.* (under 'implements of the fuller') *al-ğirā yéllim Mel.* 61, 5; **yéllim Rif.** 159; **Kom.** XIV 'glue' **yelim CCI**; *Gr.*: **Kip.** XIV *al-ğirā yéllim Hou.* 23, 19; XIV ditto *Id.* 97; XV *ğirā yelim Tuh.* 26b. 7; **Osm.** XIV ff. **yelim** 'glue'; c.i.a.p. *TTS I* 814; *II* 1033; *III* 797; *IV* 871.

ʔD **yalma**: perhaps Dev. N. fr. 2 ***yal-**; 'a thick quilted coat; linen armour(?)'. N.o.a.b.; a l.-w. in Pe. as *yalma* and Ar. as *yalmaq* both as a specifically Turkish garment, although actual translations vary. **Türkü VIII I E** 33 (**ur-**): **Xak.** XI **yalma**: *al-yalmaq*; the Persians took (the word) from the Turks and said *yalma* (with -h); then the Arabs took it from the Persians and said *yalmaq* turning the *hā* into *qāf*, just as they said *xandaq* for (Pe.) *kanda* and *yaraq* (MS. *yarq*) for (Pe.) *yara*; *yalmaq* is mentioned in a verse by *Dūl-rumma* (quoted); there is no one who says that the Turks took it from the Persians. I heard it myself used by uncivilized (*aclāf*) Turks in the frontier districts (*aqşā-l-ğūr*); they are more in need of rain-coats (*al-mamīr, sic*) than other people because there is more rain and snow in their country *Kaş. III* 34.

D **yelme**: Dev. N. fr. **yel-**; a technical military term, 'reconnoitring patrol'. N.o.a.b. Cf. **yézek**. **Türkü VIII uzun yelmeğ yeme**: it (t)ım 'I also sent out a long-distance reconnoitring patrol' *T* 52; a.o. *T* 34 (**edğü:ti**): Uyğ. VIII (just as the standard, i.e. the main body, was starting) **yelme**: **erl**: **kelti**: 'a man from the reconnoitring patrol came in' *Su. E* 6; a.o. *E* 12 (**bas-**).

S **yalman** See **yamla:n**.

Dis. V. YLM-

VUD **yılmır**- Hap. leg. in a section containing Dis. V.s; the Infin. is given as *-me:k*, but it is clearly cognate to **yılı-** and seems to be a Den. V. fr. ***yılım**, N.S.A. fr. **yılı-**: **Xak.** XI **su:v yılmırdı**: *kāda'l-mā an yaxşun* 'the water almost became hot' *Kaş. III* 100 (**yılmıra:r**, **yılmırma:k**; *-me:k*).

Tris. YLM

D **yell:me:n** Hap. leg.; der. fr. **yel-**, but morphology obscure. **Xak.** XI **yell:me:n al-ğāratu'l-şa'wā** 'a disorderly foray' *Kaş. III* 38.

Tris. V. YLM-

D 1 **yellimle-** Den. V. fr. **yelim**; 'to glue (something Acc.)'. S.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **ol ok yellimle:di**: translated 'he stuck (*alşaqqa*) the feather on the arrow' *Kaş. III* 343 (2 **yellimle-** follows).

D 2 **yellimle-** Hap. leg.; cf. **yelme**; Den. V. fr. 2 ***yelim** N.S.A. fr. **yel-**; the spelling is certain, since it is included in the same para. as 1 **yellimle-**, but it is completely unvocalized and the *yā* undotted. **Xak.** XI **ol yo:luğ yellimle:di**: *taqaddama* (MS. *yaqdam*) *mina'l-askar li-yabşara'l-ğariğ hal fihi kamin mina'l-aduw aw řāli'a li-yastaxbir* 'he went ahead of the army to inspect the route (and see) whether there were enemy ambushes or reconnoitring patrols on it' *Kaş. III* 343 (**yellimle:r**, **yellimle:me:k**).

D **yelimlen-** Refl. f. of 1 **yellimle-**; s.i.s.m.l., usually as Pass. **Xak.** XI **ok yelimlendi**: translated 'the glue stuck (*alşaqqa'l-ğirā*) to the arrows', also used when it (the arrow) was stuck with it (MS. *id alşaqqa bihi*, ʔread *idā ulşiqqa*) *Kaş. III* 115 (**yelimleni:r**, **yelimlenme:k**).

Dis. YLN

D **yalın** Intrans. Dev. N. fr. 1 **yal-**; 'flame'. S.i.a.m.l.g. w. the usual phonetic changes. Cf. **ört**, **çö:ğ**. Uyğ. VIII ff. Man. *TT IX* 19 (**çö:ğ**): Chr. (a dreadful great light) **ot yalın birlē** 'with fire and flames' *U I* 8, 13; Bud. *U II* 25, 26 etc. (**ört**); *U IV* 10, 51 etc. (**çö:ğ**): Civ. *TT I* 123 (**öç-**): **Xak.** XI **yalın lahabu'l-nār** 'a flame of fire'; one says **ot yalını**: *Kaş. III* 23; *KB* (Jupiter rose from the horizon) **yalın teg bolup** 'becoming like a flame' 5675; XIII(?) *Tef.* **yalın** 'flame' 138; **Çağ.** XV ff. **yalın** (spelt) *şu'la-i ātaş* 'a flame of fire' *San.* 336v. 24 (quotns., pointing out that the translation 'of a dog, to put out its tongue because it is hot, or mad' in *Vel.* 172 (**talın**), 409 (**yalın**) is an error): **Kom.** XIV 'flame' **yalın CCI**, *CCG*; *Gr.*: **Osm.** XIV ff. **yalın** (*sic*) 'flame'; c.i.a.p. *TTS I* 773; *II* 983; *III* 758; *IV* 830.

D **yalın** Dev. N./A. fr. 2 ***yal-**; 'naked'. Survives in SW Az. **yalın**; **Osm.** **yalın**, and in some other languages, e.g. **Tkm.**, as **yalan** or more often **yalanaç** (***yalanaç**) w. the usual phonetic changes. **Çıplak** the commoner word for 'naked' in **Osm.** (**Az.** **çılpaq**) is first noted as **Tkm.** XV in *Tuh.* **Türkü VIII yađağın yalıpın yana**: **kelti**: 'they came back on foot and naked' *IE* 28, *II E* 22; a.o. *do.* 29, 23 (**tonliğ**): Uyğ. VIII ff. Bud. (those who are not ashamed of what they ought to be ashamed of) **yalın yorıma:kta**: **ula:tr**: 'walking about naked, etc.' *TT VIII E*, 50; a.o. *TT VI* 14 (**boğuz**): Civ. *TT I* 162-3 (**üz-**): **Xak.** XI **yalın kılıç** 'an unsheathed (*al-mucarrad*) sword'; **yalın er** 'a naked (*al-'uryān*) man', and anything naked (*'āri*) is called **yalın Kaş. III** 373; *KB* **yağıka yalıñ teg eren teg uruş** 'attack the enemy (even if you are) naked and fight like a man' 2289; a.o. 3923 (**oprak**): XIII(?) *At.* (what use is wealth?) **barursen yalıñ** 'you go naked' (to the next world) 287; a.o. 330 (**bütür-**): *Tef.* **yalın** 'naked' 138; **Çağ.** XV ff. **yalan çıplak** 'naked' (quotns.), also *dikilmemiş qaştanlık qumās* 'cloth for a garment which has not been sewn together' (quotn.) *Vel.* 399; **yalan** (spelt) (1) *barahna* 'naked' (*'uryān*); (2) *qumās wa matā' nā duxta* 'cloth not

sewn together' *San.* 336v. 4 (quotns., the second meaning taken fr. a single quotn. where **yalag** ton, not **yalan** by itself has this meaning); (yalanğaç/yalanaç 'naked' (quotns.), also called **yalag** 336v. 1); **yalıg** ('with -1-') syn. w. **yalag** 'naked' 337r. 1 (quotn.): **Xwar.** xiv **yalıg** 'naked' *Qutb* 66: **Kom.** xiv **yalag** 'bare' (metaph.) *CCG*; *Gr.* 110 (quotn.); and 'naked' **yalanaç** *CCI*, *CCG*; *Gr.*: **Kıp.** xiv **yalın kıl- cā ulahu** 'uryān yā'n carradahu' 'to make naked', that is 'to strip' *Id.* 97: (xv 'uryān yalanaş (MS. *yalanaş*) *Tuh.* 24b. 12): **Osm.** xiv ff. **yalıg** 'naked'; c.i.a.p. *TTS I* 773; *II* 983; *III* 759; *IV* 830 (**yalıg** is also noted as a Sec. f. of **yalın** (common) and **yalım**).

D yélin 'udder', normally of animals; the word for human beings is **emüç**, q.v., and later **emçek**. S.i.a.m.l.g. (rare in NE). **Xak.** xi **yelin** (unvocalized), but follows **yulun**, so ? **yélin** (*ahā'u'l-ramaka* 'the udder of a mare' and also of any cloven-hoofed animal (*dāt hāfir*) *Kaş.* III 23; XIII(?) *Tef.* **yélin** 'udder' 150: **Xwar.** xiv **koynuğ yelini** 'a sheep's udder' *Nahc.* 22, 8; a.o.o.: **Kom.** xiv **yelin** 'udder' *CCG*; *Gr.*

D yélin Den. N./A. fr. **1 yéi**; n.o.a.b. **Xak.** xi 'places in which there are many violent winds' (*hubūbū'l-rih*) are called **yelin**; and one says bu: **yelin küñ** 'it is a windy (*rāhi*) day' *Kaş.* III 373; (Çağ. xv ff. **yéleğ** (spelt) *çust wa çābuk* 'agile, brisk, quick' *San.* 351v. 28 (quotns.), perhaps the same word used metaph.).

yılan (d-) 'snake'; s.i.a.m.l.g. w. the usual phonetic changes; no. of the animals of the 12-year cycle. It is generally considered that it is *dilom* in the Old Bulgar 'Kings' list, see O. Pritsak, *Die bulgarische Fürstenliste*, Wiesbaden, 1955, pp. 43, etc. **Türkü** VIII ff. **yılan yıl onunç ayk[ar]** 'in the tenth month of the snake year' *HT VII* 1 (*ETY I* 112; badly spelt)—**altun başlığ yılan men** 'I am a golden-headed snake' *Irkb B* 8: **Man.** on **yılan başlığ ergekin** 'with ten snake-headed fingers' *Chuas.* 54: **Bud.** **yılan** 'snake' is common, *PP* 38, 3 etc. (ağū:lūğ); o.o. *U II* 31, 54; 35, 21; 84, 12; *III* 20, 8 (i): **Civ.** **yılan** as a member of the cycle is common in *TT VII* and *VIII P.* (spelt *ylan*), e.g. **yılan kişi** 'a man born in a Snake Year' *U II* 100, 4; *TT VII* 27, 11—**yılan kasikin** 'a snake's skin' *H I* 109; a.o. *do.* 114 (teri): **Xak.** xi **yılan al-hayya** 'a snake'; **ok yılan al-af'a** 'a viper', which throws itself at men (etc.); **yılan yılı**: the name of one of the twelve years in Turkish *Kaş.* III 29; o.o. *I* 37 (**1 ok**), 409 (so:ğün); *III* 155 (na:ğ), etc.: XIII(?) *At.* **yılan teğ bu ajuñ** 'this world is like a snake' 213; a.o.o.: *Tef.* **yılan** 'snake' 157: **xiv Muh.** **al-hayya yılan** *Mel.* 74, 4; *Rif.* 177; **yılan yılı**: 80, 20; 186: Çağ. xv ff. **yılan** (MS. *yılan*) **mār** 'snake', also the name of one of the Turkish years *San.* 351v. 25 (and two phr.); **ılan** ((1) 'with', i.e. *ilen*); (2) **mār**, also called **yılan** 112v. 10: **Xwar.** xiv **yılan** 'snake' *Qutb* 91,

Nahc. 21, 7: **Kom.** xiv **yılan/ılan** 'snake' *CCG*; 'viper' *CCI*; *Gr.*: **Kıp.** xiii **al-hayya yılan** *Hou.* 11, 17: xiv **yılan al-hayya** *Id.* 96; *Bul.* 11, 4: xv **al-tū'bān** ('serpent') *wa'l-hayya yılan* *Kav.* 62, 9.

D yulun prob. Pass. Dev. N. fr. **yul-**, in the sense of something that can be extracted; 'spinal cord'. Survives in SE **yulun Tar.** *R III* 556; **Türki Jaring**, p. 160: NC **Kır. Jülüñ** (*sic*); **Kzç.** **julin**: NW **Kk. julin**; **Nog. yulim**. **Xak.** xi **yulun al-muxā** 'spinal cord' *Kaş.* III 23.

(**D**) **yalıg**: Hap. leg., but see **yalıg**:**la-**; prima facie an abbreviated Dev. N. (N.I.) fr. ***yalın-**, but there does not seem to be any such V. w. an appropriate meaning. **Xak.** xi **yalıg**: the name of 'a girls' game' (*la'ib li'l-cawāri*); the two ends of a rope are fastened to a tree or cross-beam (*ārīda*) and the girl sits in the middle of the rope and kicks with her legs so that sometimes she goes up and sometimes down *Kaş.* III 380.

?**D yalğuk** (?**yalğok**) 'a human being, man'; prob. a crasis of ***yalınguk** Dev. N. fr. **yalın-**, lit. 'stripped, naked'. N.o.a.b. **Uğğ.** VIII ff. **Man. yalğuklar ara** 'among men' *TT III* 22; **yalğuklarınğ oğlanıpa(?)** 'to the children of men' *do.* 126: **Bud.** Sanskrit *nyām* 'for men' **yalğoklar:ka**: *TT VIII A.15*; o.o. **yalğoklarka**: *do.* E.31; **puruşas** 'man' **kişi yalğok** E.44; **kişi yalğok** (*sic*) E.7, N.14; **üstün teğri altın yalğuk** 'heaven above and man below' *TT X* 105; o.o. *do.* 17, 65; *Suv.* 135, 5; 384, 22-3; *Kuan.* 72, etc. (sometimes transcribed *yalayuk*, prob. in error): **Xak.** xi **yalğuk** (in a section for Dis., but sometimes misvocalized *yalğuk*) the name of 'Adam', God bless him (prov.); **yalğuk al-başar camī'a(n)** 'mankind' in general (verse) *Kaş.* III 384; about a dozen o.o.: **KB** (God) **törütü üdürü seçü yalğukuğ** 'created man and chose him out (of the rest of creation)' 148; **tiriğ bolsa yalğuk** 'if a man is alive' 977: XIII(?) *Tef.* **anā başar** 'I am a man' **men bir yapluk** (*sic*) **men**; **yaplık** ditto 141: **Oğuz, Kıp., Suwārin** xi **yalğuk al-ama** 'a female slave' *Kaş.* III 385.

yalğus: 'alone, only; solitary'; the evidence for -s, a final so rare as to suggest a foreign origin for a word with no obvious etymology, is overwhelming down to xi, but later it is usually -z. S.i.a.m.l.g. in a wide range of forms; NE **Alt.**, **Küer.**, **Tel.**, **Tub.** **yapıs R III** 64; **Sag.** **çalğıs** *do.* 1887; **Khak.** **çalğıs/çalğıs**: SE **Türkü yalğuz**; NC **jalğız**: SC **yoğğız**; NW **Kk. jalğız**; **Kaz.**, **Nog.** **yalğız**; **Kumyk** **yağız**: SW **Az. yalğız/yalmız**; **Osm.** **yalığız**; **Tkm.** **yalğız**: **Türkü** VIII **yalğus**: *lx.* 23 (uvul-); VIII ff. **yalğus:un yori:yu:r** 'he walks alone' *Irkb B* 40: **Uğğ.** VIII ff. **Bud. yalğus bir** 'only one' *U III* 69, 23; **siz yalğuskiya kalırsız** 'you will remain all alone' *PP* 40, 3: **Civ.** **yalğus H II** 10, 69: **O. Kır.** **ix ff.** **yalğus kızırma**: 'my only daughter' *Mal.* 16, 1: **Xak.** xi **yalğus**: er

al-raculū'l-wahid wa ġayruhu 'one man (etc.) only' *Kaš. III 384* (prov.); o.o. *I 333* (2 suk); *III 133, 16: KB özüm kalsa yalğuz* 'if I myself remain alone' 395; (when the king was sitting) *özi yalğuzun* 'alone by himself' 620, 765 (the MSS. consistently have -z, but are not contemporary): XIII(?) *Tef. yalğuz/yalğuz* 'alone'; *yalğuz yalğuz* 'one by one' 138: XIV *Muh.(?) al-wahid yalğuz Rif. 148* (only): *Çağ. xv ff. yalğuz tanhä* 'alone, solitary'; *yalğuzun ba-tanhä'i San. 336v. 17* (quotn.); *Xwar. XIII(?) yalğuz (sic?) oldurur erdi* 'he was sitting alone' *Oğ. 56; calğuz (sic?) oldurur erdi do. 73: XIV yalğuz* 'alone' *Qutb 65; a.o. 159* (2 suk); *Nahc. 11, 9; 129, 15; 130, etc.; yalğuzun ditto Qutb 65: Kom. XIV* 'only, alone' *yalğız/yalğuz CCI, CCG; Gr. 111* (quotns.): *Kip. XIII* (after 'twin' *yikliz*) *al-mawliüd mufrada(n)* 'born alone' *ya:likiz (sic, MS. ya:lhki:)* *Hou. 26, 6; XIV yalapuz (sic) fard* 'single' *Id. 97; al-wahda* 'solitude' *yalğuz Bul. 6, 4; wahdak* 'by yourself' *yalğuz do. 14, 6: XV wahda yalıpız; Tkm. yalığız Tuh. 62a. 13; a.o. 38b. 1: Osm. XIV-XVI yalğuz; XIV ff. yalığız/yaluguz; XIV ff. yalıpızin* 'alone'; fairly common *TTS I 775; II 987; IV 829-33.*

Dis. V. YLN-

yalın- Preliminary note. *Yalın-* as the *Refl. f.* of *1 yal-* may occur in *KB* and certainly survives in *NE Alt.*, *Tel. yalın-* (of lightning) 'to flash' *RIII 167. Yalın-* as the *Refl. f.* of *2*yal-* is the only certainly old *V.*, but is *pec. to Xak.* A third *yalın-* is first noted only in the medieval period; *San.* clearly linked it w. *yalğa-* and translated it (of a dog) 'to lick its master', but this translation seems to be based on this false etymology. The basic meaning seems to be rather 'to plead' and the like. If so, it is more or less *syn. w. yalvar-* but cannot be linked morphologically. None of these *V.s* provides a suitable basis for *yalğu;* *q.v.*

D 1 yalın- *Refl. f.* of *2*yal-*; n.o.a.b. In *KB* 121 the meaning might be 'may the wicked man be stripped', but the translation suggested below, which is *Arat's*, is likelier. *Xak. XI er yalındı:* 'the man (etc.) stripped himself' (*ta'arrā*) *Kaš. III 85* (*yalınur;* *yalınma:k*); *KB tirilüstini terken kutı mış kutuğ yalınsumı körmöz karakı utun* 'may the king's majesty live with a thousand favours of heaven; may the wicked man be dazzled so that his eyes cannot see' 121.

2 yalın- 'to plead' and the like; see above. Survives as *yalın-* 'to plead, implore', occasionally 'to flatter' in *NE Alt.*, *Küer.*, *Tel. R III 167: NC* (*jalın-*): *SC Uzb. (yalın-): NW Kk. (jalın-), Kaz., Nog.: SW Tkm. Çağ. xv ff. yalın-* (spelt) *sağ zabān dar āwardan wa šāhib wa āšnā-rā listidan* 'of a dog, to put out its tongue and lick its master and friends', and metaph. *lāba kardan* 'to implore' *San. 336r. 13* (quotns.): *Xwar. XIV yalın-* 'to plead'

Qutb 66: Kom. XIV ditto CCG; Gr.: Osm. xv, XVI yalın- 'to flatter, blandish'; in three texts *TTS II 986; IV 852.*

S yalın- See *ilin-*.

D yulun- *Refl. f.* of *yul-*; s.i.s.m.l. w. the same phonetic changes, usually as a *Pass. Uyğ. VIII ff. Civ. bağıp çuğup yulundi* 'your bonds and wrappings have been stripped off' *TT I 9: Xak. XI saç yulundi:* 'the hair was plucked out' (*muriṭa*); and one says *kul yulundi:* 'the slave was freed' (*utiqa*), when he paid his master a price for himself; and *bulun yulundi:* 'the prisoner was ransomed and freed' (*iftadā . . . wa uflıqa*); and *ura:ğut yulundi:* 'the woman obtained a divorce' (*ixtala'at*) *Kaš. III 85* (*yulunur;* *yulunma:k*); *KB* (just as a ball is unstable and rolls about) *anı teğ me dawlat özüm yulunur* 'in the same way I, too, fortune, retain my freedom' 662: (*XIV Muh. al-halıq* 'to shave' *yüll:nnmek (-mak) Mel. 37, 10* does not belong here, see *yüll:-*): *Çağ. xv ff. yulun- kanda şudan* 'to be plucked out' *San. 345r. 15: Xwar. XIV yulun-* 'to be freed; (of a bird) to be plucked' *Qutb 85: Kom. XIV* 'to be ransomed, redeemed' *yulun- CCG; Gr.*

D yelne- (*yélne-*) *Den. V. fr. yélin;* *pec. to Kaš. Xak. XI bé yelne:di:* 'the mare's (etc.) udders swelled (? *aşraqa*) at the time of parturition', that is when milk became abundant (*arsalat*) in them *Kaš. III 310* (*yelner;* *yelne:mek*); a.o. 319, 18.

PU?D yalğu:-. *Xak. XI KB 5972* reads (he spent a sleepless night; the dawn broke; in the flower garden a nightingale) *sumlıdı üdıklıg eşittl* and then three alternative readings (Fergana MS.) *köpül y.ğü:di;* (Cairo MS.) *köpül y.lğu:di;* (Vienna MS.) *turup yğ-ladı;* after 'sang an unintelligible song, he heard it with delight', the Vienna text, 'and stood up and wept' is obviously wrong. Of the other two texts the Cairo one seems preferable; the Fergana one is the same with *-n* omitted. *Arat* took it to be a *Den. V. fr. yalın* and translated it 'caught fire'; this is possible but not very plausible since the *Sec. f. yalıp* is *pec. to Osm.* It therefore seems likely that it is a *Den. V. fr. yalıp* and that the *phr.* means 'his mind became stripped (of care)'.

Tris. YLN

YD or F yalıncğa: n.o.a.b.; one of several words ending in *-ıncğa:* which have a foreign look. *Uyğ. VIII ff. Bud.* (in a much damaged description of a girl; her firm but soft breasts) *ılıncğa* (first four letters doubtful) *yanları* [gap] perhaps 'her slender hips' *TT X 446: Xak. XI yalıncğa: aş* 'food (*al-ta'am*) which has no fat (*dasam*) in it, or salt, or taste' (*ta'm*) *Kaš. III 433.*

D yalındak *Hap. leg.;* *-dak* seems to be a *Den.*, not a *Dev.*, *Suff.*, so? *Den. N./A. fr. *yalın* for *yalıp*. *Xak. XI yalındak er* 'a naked (*al-'uryān*) man' *Kaš. III 51.*

D **yalınlıĝ** P.N./A. fr. **yalın**; 'flaming'. S.i.s.m.l. **Uyg.**, VIII ff. **Bud.** ot **yalınlıĝ** 'blazing with fire' *TT V* 6, 44; o.o. *do.* 8, 65 (ört); *TT IV* 10, 25-6 (örtlüg); *U II* 59, 5 (ii) etc. (çoĝlüg); (**Xak.**) XIII(?) *Tef. yalınlık* (sic) ot 'a flaming fire' 138: **Çaĝ.** xv ff. **yalınlıĝ** *afrixta wa muĝta' al* 'shining, flaming' *San.* 336v. 28 (quotn.).

D **yalınsuz** Hap. leg. ?; Priv. N./A. fr. **yalın**;

'without flames, radiance, etc.' **Uyg.** VIII ff. **Bud.** *Siv.* 299, 10-11 (térinsiz).

Tris. V. YLN-

D **yalına-** Den. V. fr. **yalın**; 'to flame'. N.o.a.b.; cf. **yalınla-**. **Uyg.** VIII ff. **Man. yalınayu turĝan tamu** 'the ever-flaming hell' *TT III* 135; **Bud. uluĝ yalınadaçı** 'the great flaming' (Buddha) *U II* 59, 1 (ii); **yalınayu turur** 'he goes on flaming' *TT X* 358; (**Xak.**?) XIV *Rhĝ. yalınayu turĝan yalın R III* 170 (s.v. **yalın**); (*Muh.*?) *ittaqada* 'to blaze' **yalan-** *Rif.* 102; ?a mis-spelling of this word).

D **yalınla-** Den. V. fr. **yalın**; 'to flame'. S.i.s.m.l. in NC, NW, SW w. the usual phonetic changes. **Uyg.** VIII ff. **Bud.** *TM IV* 252, 34 ff. (tuluk); (**Xak.**) XIII(?) *Tef. yalınlan-* 'to flame' 138; **Xwar.** XIV **yalınlan-** (sic) ditto *Qub* 66).

D **yalıula-** Hap. leg.; Den. V. fr. **yalıu-**. **Xak.** XI **kız yalıula:di** 'the girl (etc.) played (*la'ibat*) on two ropes which were fastened' (MS. *fussira*, ?correct to *tuĝadd*; 'to a tree' implied) *Kaş.* III 411 (**yalıular**; **yalıula:ma:k**; MS. everywhere *yalıula:-*).

Dis. YLR

yular 'a halter'. Survives only(?) in NE Tuv. çular; SW Osm. **yular**; in all other languages, even Az., Tkm., displaced by the Mong. l-w. *nokto*. **Xak.** XI **yular** 'idârü'l-faras' 'a horse's halter' *Kaş.* III 9 (prov., **yularla:-**); **yular** ditto III 28; XIV *Muh.*(?) *al-afsâr* 'halter' **yular**; (MS. *yula:k*) *Rif.* 174 (only): **Kom.** XIV 'reins' **yular** (?) *CCG*; *Gr.* 128: **Kip.** XIII *al-miqvad* 'halter' **yular**; (fnokta) *Hou.* 14, 5; XIV **yular al-macarr** 'leading-rein' (?) *Id.* 97; XV *zimâm* ('halter') *wa'l-macarr yular Tuh.* 18a. 3; *macarr yular do.* 33b. 12: **Osm.** XVIII **yular** (spelt) in *Rûmi, mihâr-i ŧutür wa afsâr-i asb* 'a camel's nose-peg; a horse's halter' *San.* 345v. 13.

Dis. V. YLR-

D **yılır-** Hap. leg. (in a verse quoted twice); syn. w. **yılır-** and perhaps only an artificial form devised to rhyme w. **kölerdi**; and **ilerdi**. **Xak.** XI **ajun tını: yılırdı**; *saxına nafsü'l-dunyâ* 'the breath of the world became hot' *Kaş.* I 179, 21; II 283, 4; n.m.e.

(S)D **yalrı-** (**yalrıtr-**) a Sec. f. pec. to *Kaş.*, in which **yalrıtr-** is not mentioned. As in the case of other words in this group the vocaliz-

ation is chaotic. **Xak.** XI ol ot **yalrıttı**: (*N. yolrıttı*;) *acmada'l-nâr* 'he made the fire gently'; and one says ol **tu:çuĝ yalrıttı**: (*N. yolrıttı*;) 'he burnished and polished the br' (*amqâ wa aclâ'l-ŧabah wa'l-yufur*) until it has a brightness and sheen like a burnished copper bowl or shield which glisten when the sun is on them or (even) if it does not (**yalrıttı yalrıttmak**, MS. *y.l.r.tur.*; *y.l.r.tma:k*); one says **kirŧen anıĝ yulrıttı** (*N. yolrıttı*;) 'the white lead (etc.) made woman's face shine' (*abraqa*), also used of a thing that has made something shine (*aŧra*) and one says ol **kumĝanıĝ yolrıttı**: (*N. yolrıttı*;) 'rubbed (*aclâ*) the dirt off the jug, until acquired a sheen' (*barıq*), also used of anything that has a sheen (**yolrıttur**, **yolrıttmak**, *N. yal.r.tur.*, *yal.r.tma:k*); *bi-fatlı'l-yâ* *yahûn -f'l aqca' minal-damm fi hâdayn'l-f'lâyın* these two V.s **yalrı-** is stronger than **yolrı-** *Kaş.* II 353 (in *Kaş.*'s system of arrangement **yalrı-** should precede **yolrı-** and examples show that the first V. is 'stronger' than the second, although the vocalization the MS. suggest the opposite).

Tris. YLR

D **yularlıĝ** Hap. leg.; P.N./A. fr. **yular**. **Xak.** XI **yularlıĝ** at 'a horse on a halter' -*mu'addar*) *Kaş.* III 49.

Tris. V. YLR-

D **yularla-** Hap. leg.; Den. V. fr. **yular**. **Xak.** XI (after **yular**; hence the prov.) **yular başın yularlap kengeldi**: (sic) translated you wish to eat the head of a horse after cutting it put a halter (*al-idâr*) on it, and faster first, so that it does not turn over (*yanqa*) then eat it'; this proverb is quoted to someone who is being told to keep his horse so that he may not get loose *Kaş.* III 9 (the last word corrupt and no satisfactory emendation has been suggested); n.m.e.

D **yularlan-** Hap. leg.; Refl. f. of **yularla-** **Xak.** XI at **yularlandı**: 'the horse was ltered' (*uddıra*) *Kaş.* III 114 (**yularlan yularlanma:k**).

Dis. YLS

E **yılıĝ** See **yılıĝ**.

D **yolsuz** Priv. N./A. fr. **yol**; s.i.s.m.l. the usual phonetic changes meaning (1) (of country) 'without roads'; (2) (of people) 'the right road, lost'; (3) ditto abstractly (of policies, etc.) 'lacking direction, uncertain' **Türkü VIII altun: yışıĝ yolsızın aŧd** 'I passed cross-country over the Altay mountain forest' *T* 35: **Xak.** XI **yolsuz al-** 'astray, lost', originally **yolsuz** *Kaş.* III XIII(?) *Tef. yolsuz* 'morally confused' (**yolsızlık/yolsuzlık al-çalâla** 'mental moral deviation') 161: *Çaĝ.* xv ff. **yol bi-rüh wa nâĝış dar amr-i tarıĝat wa sulük** 'deficient in matters of behaviour and conduct' *San.* 345v. 26 (quotn.); **Xwar.** XIV **yol**

'lost; not knowing the way' *Quth* 82: **Kom.** XIV **yolsuz** 'without a road' *CCG*; *Gr.* 125 (quotn.).

Dis. YLŞ

D **yuluş** Dev. N. fr. **yul-**; n.o.a.b., syn. w. **yuluğ** in the sense of 'ransom'. **Xak.** XI **KB** **asığ kıldı erse ölümkü kümüş kümüş kılğay erdi er özke yuluş** 'if silver were an effective (remedy) for death, a man would have made silver a ransom for his soul' 1113; **xazına bu neğ erse başka yuluş** 'if these precious things are a ransom for your head' 1190; a.o. 1114.

Dis. V. YLŞ-

D **yalaş-** Hap. leg.; Recip. f. of **yala-**; entered between **yılış-** and **yuluş-**; the vocalization is chaotic. **Xak.** XI **olā:r bir ekindi:ke: oğrı: yalaşdı:** (MS. *yılışdı:?*) 'those two falsely accused (*ittahama*) one another of theft' *Kaş.* III 75 (**yalaşur**, **yalaşmak**, MS. *yılışur*, *yılışmak*).

D **yılış-** Hap. leg.; Co-op. f. of **yılı-**. **Xak.** XI **suvlar kamuğ yılışdı:** (MS. *yalışdı:?*) 'the waters (etc.) were (all) heated' (*suxinat*) *Kaş.* III 74 (**yılışur**, **yılışmak**, corrected from *-me:k*).

D **yuluş-** Recip. f. of **yul-**; s.i.s.m.l., usually meaning 'to tear out one another's hair' and the like. **Xak.** XI **boğun bir ikindi:n: yuluşdı:** 'the tribes pillaged (*ağāra*) one another' *Kaş.* III 75 (**yuluşur**, **yuluşmak**).

D **yöleş-** Hap. leg.?.; Recip. f. of **yöle-**; etymologically 'to support one another', actually 'to resemble'. This anomaly is perhaps due to an over-literal translation, direct or indirect, of Sanskrit in which *mi-* means 'to erect' and *upami-*, which should etymologically mean 'to underpin, support', actually means 'to resemble'. See **yöleştür-**, **yöleşür-**. **Türkü** VIII ff. Man. **bu üçünc yaruk kün kün teprike oxşayur yöleşür** 'this third bright sun(?) resembles (Hend.) the sun god' *M III* 18, 5-7 (ii).

Tris. YLŞ

D **yöleştürüg** Hap. leg.; N.Ac. fr. **yöleştür-**. **Uyg.** VIII ff. Bud. Sanskrit *upamayatu* 'let him compare' **yöle:ştürsün yöle:ştürüg kılsun** *TT VIII A.8.*

D **yöleştürgülüksüz** Priv. N./A. fr. the Gerundive of **yöleştür-**; 'incomparable'. N.o.a.b. **Uyg.** VIII ff. Bud. **yöleştürgülüksüz ürlüg erip** 'being incomparable and everlasting' *Suv.* 33, 3; a.o. 45, 3 (**oxşatguluksuz**).

PUD yılışğ Hap. leg.; hitherto read **yılışğ**, for which there is no obvious etymology; the word obviously means 'comfortable, prosperous', or the like and might be a Dev. N./A. fr. **yılış-**, lit. 'warm'. **Türkü** VIII (Heaven placed me on the throne as *xağan*) **neğ yılışğ boğunka: olurmadı** 'I did not mount the throne over a comfortable people'

(I mounted the throne over a people who had no food in their bellies or clothes on their backs, in a bad way and wretched) *I E* 26, *II E* 21.

Tris. V. YLŞ-

D **yöleştür-** Caus. f. of **yöleş-**; 'to compare'. N.o.a.b. **Uyg.** VIII ff. Bud. **tüzünler oğün yöleştürser** 'if one seeks a simile for a well-born youth' (the simile follows) *Suv.* 71, 11-12; a.o. *TT VIII A.8.* (**yöleştürüg**).

D **yöleşür-** n.o.a.b.; a possible Caus. f. of **yöleş-**, but there is no Caus. meaning, and it may be a scribal error for **yöleş-**. **Türkü** VIII ff. Man. (the twelve rulers, who are born of the god of the majesty of doctrine) **yaruk kün teprike yöleşürü** 'like the bright sun god' *M III* 16, 7-8 (ii); (and the bright day conquered and weakened the dark night) **yeme öpreki Xormuzda teprı süpüşişe yöleşürü** 'like the former battle of the god *Homuzd*' *do.* 19, 11-13 (i).

Mon. YM

1 yam: 'a piece of dust' or the like, more specifically one that gets into the eye. N.o.a.b.; cf. **yamlıg**, **yamla-**, etc. **Xak.** XI **yam al-qađā** 'a piece of dust'; hence one says **kö:zke: yam tüştı:** 'a piece of dust got into the eye' *Kaş.* III 5; **yam:** 'a piece of dust in the eye or somewhere else' *III* 160; XIV *Muh.* (?) (between 'mucus in the eye' and 'tear') *al-qađā yam Rif.* 140 (only).

F 2 yam 'a posting station', with some extended meanings. The phonetics of this word are obscure. Its origin is Chinese *chan* (Middle Chinese *tyam*) 'to stop; a stage on a journey' (*Giles* 270) which it translates in the *Chin.-Uyg. Dict.*, where it is first noted. It was an early l.-w. in Mong., prob. direct fr. Chinese as *cam* (*Haenisch* 85, *Kow.* 2290, *Haltod* 561, in the last two translated 'road, province'), became a l.-w. in Persian as *yam* 'posting station; post-horse' and survives in SW Osm. as *yam* 'post-horse; post-rider' *Red.* 2192 (now obsolete). It prob. reached Turkish via Mong., but the reason for the sound change *c- > y-* is obscure. **Uyg.** XIV *Chin.-Uyg. Dict.* i *chan* 'posting station' (*Giles* 5,496 270) **yamka** (*Dat.*) *R III* 298; **Ligeti** 279; **Çağ.** XV ff. **yam ulak binecek** at 'post-horse' *Vel.* 398 (quotn.); (**yamçı ulak** 'post-rider' *do.*; a compound Pe.-Turkish word for 'the officer in charge of horses at a posting station for the post-riders' *San.* 337v. 7).

1 yem used only in the phr. **ot yem**; it may be merely a Sec. f. of **em**, since **ot em** is also a common phr. and in *U I* 7, 4 **ot yem** follows immediately after **otçı emçl**, but *Kaş.* distinguishes between the two words and in *KB* the two phr. seem to have different meanings. Survives only(?) in NW Kar. T. **otyam** 'balsam, spices' *Kov.* 241. **Uyg.** VIII ff. (*Chr.* *U I* 7, 3-4 (2 ot)): Bud. *TT X* 326 (damaged; 2 ot): **Xak.** XI **yem al-afāwih** 'fragrant

flowers'; hence one says **ot** (*sic*) **yem al-buzür** ('spices') *wa'l-afāwih* as a *Hend.* ('*alā tariq'l-ibā'*), **yem** is not used by itself *Kaš. III 5*; *KB 975 (2 ap)*: XIII(?) *Tef. ot yém* 'vegetation' 150 (*yém*): *Çağ. xv ff. San. 62v. 19 (2 ot)*; here taken for **2 yém**: and translated 'provisions': *Kip. XIII Hou. 23, 10 (2 ot)*.

D 2 yém (?d-) N.S.A. fr. *yé:-*; properly 'a single meal', but actually 'food' in general. S.i.s.m.l., usually specifically 'animal fodder'. *Uyg. viii ff. Bud. TT IV 6, 38 (içim)*: **Xak. xi yém** *al-ta'ām* 'food'; hence one says **yém** *keldür* 'bring the food' *Kaš. III 144*; o.o. *I 468, 7*; 480 (*künlük*): *KB 4402 (içim)*, 4767 (*kavik*): XIII(?) *Tef. yém* ('camel's') fodder'; (**ot yém** 'vegetation') 150: *Çağ. xv ff. yém gadā wa xewrāk-i dawābh wa tuyūr* 'provisions'; food for animals and poultry' *San. 252r. 26*; a.o. 62v. 19 (**2 ot**): **Xwar. xiv yém** 'food' *Qutb 78*: **Kip. xiii 'alafa min i'tā'l-faras qađimāhā** 'to feed, in the sense of giving a horse its barley' **yém ber-**; 'aliqul-' ('fodder') *faras wa qađimuhā yém Hou. 36, 15*; **xiv yem al-ta'ām**, also used for 'animal fodder' ('*alafu'l-dawābh*); one says **ağa: yemin aš** 'give the horse its fodder' *Id. 98*: **xv (ta'm** 'flavour' **ta'tmak tu'm** 'a dish of food' **yem (ta'ām aš)** *Tuh. 23b. 9*; from **yem, ye-** do. 84r-10: **Osm. xvi Pe. pas-i xewr** 'food residues' **yém soqu TTS IV 891**.

Mon. V. YM-

I yum- 'to shut', usually 'the eyes', but also 'the mouth', and 'to clench' (the fist). S.i.a.m.l.g. w. the usually phonetic variations. Except in **Xak.** the vowel is consistently **-u-**; in *Kaš.* the forms are **yüm-**, **yümtür-**, **yümiül-**, but **yumluş-**, and see **yumun-**; unless this is a vagary of the scribe's, this must be a dialect form. *Uyg. viii ff. Man. közüg yumup* 'shutting the eyes' *TT III 152*: **Xak. xi er köz yümdü**: 'the man shut (*ğamađa*) his eyes' *Kaš. III 64 (yüme: r, yümme:k)*: *KB yümdü közün 624-5*; (when you look smilingly at me) **közüm yümdüküm** 'I shut my eyes' 663 (rhymes w. *erdüküm*): XIII(?) *At. yumup közlerin 424*; *Tef. köz yumup 163*: **xiv Rbg. ağzin yummadı** 'did not shut its mouth' *R III 574* (quotn.): *Çağ. xv ff. yum- (**-ay**) to shut (*kapa-*) something which is open' *Vel. 420*; **yum-** 'to shut' (*bar-ham nihādan*) the eyes or mouth; this **V.** is used specifically for 'to shut' (*pūşidan*) the eyes or mouth, and the word, eyes or mouth, must be mentioned *San. 346r. 5* (quotns.): **Xwar. xiv yum-** 'to shut' (the eyes) *Qutb 85*; *Nahc. 158. 4*: **Kom. xiv yum-** 'to blink' *CCG*; *Gr.*: **Kip. xiii ğamađa min ğamudı'l-ayn yum-** (*sic?*); **-ğil**) *Hou. 38, 4*; **xiv yum-** *damma ašabi'ahu wa 'aynahu* 'to shut the fingers or the eyes' *Id. 98*.*

2 *yum- See **yumğa:k, yumur, yumurt-ğai, yumuş, yumuz.**

Dis. YMA

?C **yamu:** pec. to *Kaš.*, whose etymology is prob. correct. **Xak. xi yamu:** a Particle (*harf*)

meaning 'did you understand what I said and remember to do what I told you?'; hence one says **en bargül yamu:** 'go, will you?' (*a-na'am*); its origin is the Particle **2 ya(h)** meaning 'yes' (*na'am*) and the Interrogative **-mu:** *Kaš. III 26*; a.o. *III 236 (tanu:)*.

VU yeme: (?yeme:) with **taki:**, q.v., one of the two copulas in early Turkish, used both at the beginning of the sentence, where it normally means 'and', and later, usually in the second place, where it means rather 'also, too'. In Syriac and *Uyg.* script consistently spelt **yme**, which suggests that the first vowel was very short, but the evidence, where available, seems to point more to **-é-** than **-e-**. N.o.a.b. **Türkü viii** (there were wise and tough *xagāns*) **buyruki: yeme:** 'their ministers too' (were wise and tough) **begleri: yeme: boğuni: yeme: tüz ermiş** 'and both their begs and their people were orderly' *I E 3, II E 4*; o.o. *I S 10-11, II N 8 (ölsik)*, etc.; **kün yeme: tün yeme:** 'by day and night' *T 27*: viii ff. **yeme:** occurs several times at the beginning of the sentence for 'and', but also later in the sentence, e.g. (of the seven planets) **yeme:** 'and' (five kinds of jewels) in *Tay. (ETY II 57 ff.)* and in the other *Toyoğ* texts (*do. 178 ff.*). In the letter *Tun. IV (do. 96)* it is the first word even before the date: **Man. yeme** (spelt *yme*) is common in *Chuas.* usually as the first word, but in paragraph numbers usually the second, e.g. **ikinti yeme Chuas. 1**: **Uyg. viii yeme: Şu. E 10** (not the first word): **ix yeme: III A 6**; *C.A. (ETY II 37*; damaged): viii ff. **Man.-A taki yme** 'and also' *MI 7, 1*; 84, etc.: **Man. yme** is common as the first word of the sentence in *Wind.*; **yana yme** 'and again' *TT IX 58*: **Bud. yme (yme)** even in *TT VIII* is common in all usages: *Civ. ditto*; **yéme TT VII 42, 1**: **Xak. xi 11** occurrences in *Kaš.*, 7 of **yeme:**, 3 of **y.me:**, 1 of **yéme:**; usually as second word of sentence, 'and, also', *Ar. ayda(n)*; **yalksa: yeme: yağ edğü** 'oil is good, even if it nauseates you' *III 435, 19*: **KB yana sözledin sen yeme sözledim** 'you spoke again and I spoke' 665; a.o. 1640 (*Fergana* and *Cairo MSS. yéme, Vienna yeme:) **xii(?) KBVP yéme bu kitāb ol idi ök 'aziz** 'and this book is very precious' 9: **xiii(?) KBPP (He did what he wished) yéme 'and' (does what he wishes) 4**; *At. yéme* begins a sentence 31, 63, 293; *Tef. y.me* 'also', in second place 150: **Xwar. xiv y.me** 'and' *Qutb 78*: **Kom. xiv** (as often as he comes and prays to God) **yemese** (?crasis of **yeme erse**) 'and' (gives alms) *CCG*; *Gr. 121*.*

Dis. V. YMA-

yama: 'to patch (something *Acc.*)'; s.i.a.m.l.g. w. the usual phonetic changes. **Xak. xi ol to:n yama:du:** 'he patched (*raqa'a*) the garment' (etc.) *Kaš. III 91* (no Aor. or Infin.); **bu: to:n ol yama:ğu:** 'this garment needs to be patched' (*an yurdam*) *III 36*: **xiii(?) Tef. yama-** 'to patch' (i.e. repair a ship) 138: **xiv Muh.(?) raqa'a'l-tarb yama: Rif. 131** (only): *Çağ. xv ff. yama-* (spelt)

pina zadan wa wuſlâ kardan 'to apply a patch, to patch' *San.* 337r. 5 (quotns.): **Kom.** xiv 'to patch' *CCG*; *Gr.*: **Kip.** xv and from *yamaw*, *yama-Tuh.* 84a. 3.

Tris. YMC

D yeme:çük Hap. leg.; prob. Den. N. fr. ***yeme:** Dev. N. fr. *yê:* meaning 'something eaten'. **Xak.** xi **yeme:çük** 'a small sack (*ğirâra*) in which wheat is transported' *Kaş.* III 48.

Dis. YMD

yemet 'yes'; as such pec. to *Kaş.* but apparently the earliest form of other (Western) words meaning 'yes'. The only modern survivals are SW Osm. *evet* and perhaps *Tkm. xava*. **Xak.** xi **yemet** a Particle (*harf*) meaning 'yes' (*na'am*); also pronounced *emet*; the *yâ* is changed from *alif Kaş.* III 8; *evet* a Particle meaning 'yes'; it has three forms; *evet* in *Yağma*; *Tuxsı*; *Kıp.*, *Oğuz*; *emet/ewet/yemet* for the rest of the Turks *I* 51; *ewet* meaning *evet*, that is 'yes' *I* 83; *Tkm.* xiv *ewet na'am İd.* 25; xv *ewet na'am*, used only by *Tkm.*; I never heard it in pure Turkish *Kav.* 70, 15; *na'am* (VU *arayna*) *Tkm.* *ewet Tuh.* 36b. 10; *Osm.* xiv, xv *evet/evit(?)* 'but' in a few texts *TTS II* 408; *III* 271; *IV* 315; discussed at length in C. S. Mundy, 'Evet, evet ki and geyise', *Studia Altaica, Festschrift für N. Poppe*, Wiesbaden, 1957.

yemdü: 'the pubes; public hair'. N.o.a.b. **Xak.** xi **yemdü:** *al-'âna* 'the pubes' *Kaş.* III 31; xiv *Muh.*(?) (*al-'âna* VU *çö:gre*; Hap. leg.); *şar'u'l-'âna* 'public hair' **yemdü:** *Rif.* 142 (only); *Çağ.* xv ff. **yemdü:** (spelt), in *Rümi yemdik, müy-i zahâr* 'public hair' *San.* 337v. 6; **Kıp.** xiv **yemdü:** ('with front vowels') *al-'âna* . . . **yemdi:** *al-'âna*; one says **yemdin koparğıl** (MS. *kap-*) 'pluck out your public hair' *İd.* 98; xv *al-'âna yemdi:* *Kav.* 61, 6; *Osm.* xviii **yemdik** see *Çağ.*

Dis. V. YMD-

(D) **yomit-** 'to come together, assemble'; this V. and its Caus. f. **yomdar-** (an unusual Caus. f., but cf. *töpit-*) and **yomğı:** are clearly cognate, but it is hard to find a common basis; if it were ***yom** it would be necessary to assume the existence of a Den. Verbal Suff. *-it-* (?for *-id-*) parallel to *-ad-*, and a Den. nominal Suff. *-ğı:* parallel to *-kı:*, and there is no other evidence for the existence of these Suff. N.o.a.b.; the *-o-* is fixed by the *Kom.* forms. See **yumul-** *Osm.* **Xak.** xi **kiſi:** **yomıttı:** 'the people (etc.): assembled' (*ictama'a*) *Kaş.* II 317 (**yomıtur:**, **yomıtma:k**); o.o. *I* 69, 9; 214, 17 (*sukak*); *II* 312, 4 (*ta'allubü* 'assembled'); *III* 53, 7; **KB yomıttı** **anar beg ajan üdrümi** 'the *begs* and élite of the world rallied to him' 417; o.o. 719 (tér:-), 1642, 1927, 2709, 2861 (*yl:ğ*), etc.: *Kom.* xiv 'to come together' **yomut-** (MS: *yomuc-* (?), an easy corruption of *yomut-*) *CCG*; *Gr.*: **Kıp.** xiii *ictama'a bi-fulan wa ğayrihi* 'to rally to

someone (etc.)' **yomut-** (MS. *tomut-*) *Hou.* 36, 8.

D yomdar- Caus. f. of **yomıttı:**, q.v.; n.o.a.b. **Xak.** xi ol **kiſini:** **yomdarı:** 'he brought together (or collected, *cama'a*) the people' (etc.) *Kaş.* III 98 (**yomdarur**, **yomdarma:k**); **KB** *kelir kut kapuğda kalın yomdarur* 'good fortune comes (to him) and brings together a crowd at his gate' 5315; XIII(?) *Tef. xağarnâhum* 'we have picked them out' **yomdarğaymız** 163 (*yumdar-*): **Kom.** xiv 'to bring together, collect' **yomdar-** *CCG*; *Gr.*

D yomtur- Caus. f. of **I yum-**, q.v. for the vocalization; s.i.s.m.l. w. the same phonetic changes. **Xak.** xi ol **anıñ köziñ** **yümtürdi:** 'he made him shut (*iğdâ*) his eyes' *Kaş.* III 97 (**yümtürür**, **yümtürme:k**; sic).

Tris. YMD

E **yama:ta:** See **tama:ta:**.

Dis. YMĞ

D yama:ğ Conc. N. fr. **yama:-**; 'a patch' on a garment, etc. S.i.s.m.l.g. w. the usual phonetic changes. **Xak.** xi **yama:ğ** *al-ru'qa* 'a patch' *Kaş.* III 28 (prov.); a.o. *II* 21 (**I sök-**): xiv *Muh.* *al-ru'qa yamak/yamağ* *Mel.* 67, 3; **yamağ** *Rif.* 166: **Çağ.** xv ff. **yamağ/yamak** *pina wa pâra wa janda* 'a patch, a piece of material used as a patch' *San.* 337r. 28 (quotns.): **Kom.** xiv 'patch' **yamov CCG**; *Gr.* **Kıp.** xiv **yama:** *al-ru'qa İd.* 98; xv ditto **yamaw Tuh.** 16b. 12; a.o. 84a. 3 (**yama:-**); **Osm.** xviii **yamağ/yamak** (after *Çağ.*) and in *Rümi* (1) 'a drinking vessel (*mağraba*) sewn together from leather'; (2) 'the cloak' (*xirqa*) which janissaries on garrison duty wear; (3) 'workmen who work in factories' *San.* 337v. 2.

(D) **yomğı:** 'collected together in large quantities; a mass of people or things', sometimes almost 'all'; cognate to **yomit-**, q.v. N.o.a.b. **Uyğ.** viii ff. **Man.** *TT III* 101 (*özirken-*): **Chr.** **yomğı alı yarlıkadı** 'he deigned to receive the (whole) collection' (the three precious gifts) *U I* 7, 8-9; **Bud.** **olar barça kalısız yomğı arızun alkinzun** 'may all those (sins) without exception and *en masse* be wiped out and put an end to' *Suv.* 138, 11-12; a.o. *do.* 553, 7; **Civ.** *TT VII* 29, 18-19 (*tışi:*); 34, 3 (**I bu:tu**): **Xak.** xi **yomğı:** *ne:ğ al-şay'u'l-muctami'u'l-kağır* 'things collected together in large quantities', hence one says **kiſi:** **yomğı:** *keldi:* *câ'al-nâs bi-qaddihim wa qaddihim muctami'in* 'people came in crowds' *Kaş.* III 35; **uyğur tatın** (read *tatın*) **yuvğa:** **alıp yomğın satar** translated **yuğır alâ Uyğür fa-ya'xud minhum cumla wa yabi'uhum** 'he barters with the Uyğur and receives from them in bulk and sells them', but the actual meaning must be 'he buys from the Uyğur and Persians in small quantities (or cheap?) and sells wholesale (or dear?)' *II* 294, 25; a.o. *III* 240, 25: **KB sevinç barça yomğı sağa kelünal** 'may all kinds of joy in

abundance come to you' 944; *telim yomğularıg ölüm saçmış* ol 'death has scattered many concentrations of people' 4827; a.o. 5315; XII(?) *KBVP bu çin yomğısı* 'this collected volume (equivalent to Ar. *macmū'a*) of true statements' 18; XIII(?) *Tef. kamuğ yomğı* 'the whole crowd' 163 (*yumğri*); *Xwar. xiv yomki* 'all together' *Qub* 86 (*yumki*).

D(?)S) *yumğak* 'a spherical or globular object' and the like. Dev. N./A. connoting habitual action, fr. 2 **yum-*. Survives, usually meaning 'a ball of wool, thread, etc.', in NW Kk. *jumak*; Kaz. *yomğak*; Kumyk *yummak*; (Nog. *yumak* 'a riddle'); SW Az. *yumağ*; Osm., Tkm. *yumak*. Uyğ. VIII ff. Chr. *Ü I 8, 5* (ol); Civ. *karba tübi yumğaku* 'a lump of *karba* root' *II I 162*; o.o. *II II 31, 106-8* (uvşak:k); **Xak. XI** *yumğak al-mudahracul-mudawar* 'globular or round' of anything, hence in the language of Uğ 'coriander seed' (*al-kuzbara*) is called *yumğak tana*; *Kaş. III 44* (see *tana*): *xiv Muh. kubba ğazal* 'a ball of thread' *yummak Mel. 60, 12*; *Rif. 159*; *Çağ. xv ff. yumak kalafai* *nax ditto San. 346v. 18*; **Kip. XIV** *yumak al-xaytu'l-mulaffaz bal'duhu 'alā ba'd mudawaraw(n)* 'thread rolled into a ball' *Id. 98*; *xv hawāya* 'a coil' *yumak Tuh. 13a. 1. 3. 4. 5. 6. 7.*

S *yamğur* See *yağmur*.

Tris. YMG

D *yomğıgun* Hap. leg.; Collective f. of *yomğri*. Uyğ. VIII ff. Bud. (all the Buddhas and Bodhisattvas) *birgerü yığılıp yomğıgun kelip* 'being gathered in one place and coming in a mass' *USp. 59, 10*.

D *yamağlıg* P.N./A. fr. *yamağ*; 'patched'; s.i.s.m.l. w. the usual phonetic changes. **Xak. XI** *yamağlıg ton* 'a patched (*muraddam*) garment' *Kaş. III 49*; **Kip. XV** *muraqqa* 'patched' *yamawlı Tuh. 34b. 2*.

D *yamağlık* A.N. (Conc. N.) fr. *yamağ*; n.o.a.b. **Xak. XI** *yamağlık bö:z* 'a patch (*ruq'a*) of cotton cloth' (etc.), designed for use as a gusset (or gore, *al-baniqa*) *Kaş. III 51*; **Kip. XV** (as an example of Suff. -*lık*) *al-mu'add li'l-tarqi* 'something designed for patching' *yamalik Tuh. 50a. 5*.

Tris. V. YMG-

D *yumğakla-* Den. V. fr. *yumğak*; n.o.a.b. Uyğ. VIII ff. Civ. (take various ingredients, grind them and knead them with honey, and) it *bur[ni]ça yumğaklap* 'roll them into pills the size of a rose-hip' *TT VII 22, 13-14*; **Kip. XV** *kabbaba* 'to wind into a ball' *yumakla- Tuh. 31b. 3*.

D *yumğaklan-* Hap. leg.; Refl. f. of *yumğakla-*. **Xak. XI** *yumğaklandı: ne:p* 'the thing was round or spherical' (*tadawwara . . . wa tadahraca*) *Kaş. III 116* (*yumğaklanu:r, yumğaklanma:k*).

Dis. YML

D *yamliğ* (*yamliğ*) Hap. leg.; P.N./A. fr. **I yam.** **Xak. XI** *yamliğ kö:z al-'aynu'l-qadiya* 'an eye with a piece of dust in it'; originally *yamliğ Kaş. III 42*.

yamla:n 'the jerboa'(?); one of several animal names ending in -*lan*; as such Hap. leg., but survives metathesized in (NC Kzx. at *jalman* 'hamster'): NW Başkir *yalman*; Kk. (?Tkm.) *yalaman*; SW Tkm. *yalman*, see *Sheherbak*, p. 151. **Xak. XI** *yamla:n naw' mina'l-cirād* 'a kind of large rat' *Kaş. III 37*; *xiv Muh. (?) (al-yarbu' geleñü: (kele:ğli:))*; *al-fa'ru'l-barri* 'field mouse' *yalama:n (sic) Rif. 177*; **Kip. XIII** *al-yarbu'* 'jerboa' (also field mouse) *yalman Hou. 11, 13*; also used as a P.N. *do. 39, 4*; *xiv yalman al-yarbu' Id. 97*; *Bul. 10, 9*; *xv cārbū' (sic) yalman Tuh. 11b. 7*.

Dis. V. YML-

D *yamal-* Pass. f. of *yama-*; 'to be patched' and the like. S.i.s.m.l. **Xak. XI ton yamaldı:** 'the garment (etc.) was patched' (*ruq'a*) *Kaş. III 82* (*yamalur, yamalma:k*); *Çağ. xv ff. yamal- pına wa wuşla şudan* 'to be patched' *San. 337r. 16*.

D *yumul-* Pass. f. of **I yum-**, q.v.; 'to be shut'. S.i.s.m.l. **Xak. XI bu er ol kö:zi: yümülge:n** (*sic*) 'this man's eyes are constantly shut and closed in sleep' (*yandamm* (MS. *yandam*) *tafahu wa toğdi* (MS. *toğşi*) *wa tasin*) *Kaş. III 55*; n.m.e.: *KB 5674* (**ékkile-*); *Çağ. xv ff. yumul-* (spelt *bar-ham nihāda şudan* 'to be shut', of the eyes or mouth *San. 346r. 15* (quon.)); **Kip. XIV** (*yumak közli:* 'with eyes shut'; and one says allusively of death) *kö:zi: yumuldu:* 'his eyes were closed' (*ğumıdat*) *Id. 98*; **Osm. XIV** to **XVI** *yumul-* ('of the eyes) to close; to crouch, cower', and the like; in a few texts *TTS I 849*; *II 1076*; *III 827*; *IV 906* (in the meaning 'to come together, assemble', if this translation can be confirmed, it should be transcribed as *yomul-*, presumably cognate to *yomit-*, etc.).

D *yamla-* Den. V. fr. **I yam**; pec. to *Kaş. Xak. XI ol *evin yamladı:* *hawwaqa baytahu wa kannasahu* 'he swept out (Hend.) his house' (i.e. removed the dust) *Kaş. III 310* (*yamlar, yamla:ma:k*); *közüm yaşın yamladı:* 'ālaca qadā 'ayni bi-ru'yatihī' 'he cleared out the piece of dust in my eye with his glance' *III 84, 24*.*

D *yamlat-* Hap. leg.; Caus. f. of *yamla-*. **Xak. XI** ol *evin yamlatı:* 'he gave orders for his house to be swept' (*bi-tahwiç*) and it was swept *Kaş. II 356* (*yamlatu:r, yamlat-ma:k*).

D (S) *yimlen-* (*imlen-*) Hap. leg.?.; Refl. f. of *imle-*. **Xak. XI KB** (when one sees this beautiful face one is honoured) *köñül açlır anda bu cān yimlenür* 'one's heart is gladdened then and one's soul is beckoned' 2465.

D **yamlaş-** Hap. leg.; Co-op. f. of **yamla:-**. **Xak.** x1 ol **ağar ev yamlaşdı:** 'he helped him to sweep out (*fi tahviq*) his house' (etc.) *Kaş. III 105 (yamlaşu:r, yamlaşma:k).*

D **yumluş-** Hap. leg.; Co-op. f. of **yumul:-**; note the back vowels. **Xak.** x1 **közle:r yumluşdı:** 'the eyes shut' (*ağdat*) *Kaş. III 105 (yumluşu:r, yumluşma:k).*

Dis. YMN

yama:n 'bad, evil', and the like, of persons and things. Not traceable earlier than x1, and, unlike **yavla:k, yavız, w.** no other shade of meaning. S.i.a.m.l.g. w. the usual phonetic changes. *Uyğ.* viii ff. Civ. (of an omen) **yaman** 'it is bad' *TT VII 29, 6-22* (a late text; *yaman* in *USp.* 22, 47 is a misreading of **yeme**): *xiv Chin-Uyğ. Dict.* 'bad' **yaman**; 'a wicked man' **yaman kişi** *Ligeti 280; R III 301: Xak.* x1 **yama:n al-radi** 'wicked, bad' of anything; **yama:n l:g** ('abad disease') *al-cudām* 'elephantiasis' *Kaş. III 30: xiv Muh. mudbir* 'in a bad state' (opposite to 'good' **yaxşı:**) **yaman** *Mel.* 18, 7; 54, 3; *Rif.* 97, 150; *adbar* 'in a worse state' **yama:nrak** 18, 7; 97; *afsada* 'to do mischief' **yama:n işle-** 104 (only); *intaħasa* 'to be unfortunate, distressed' **yaman bol-** 105 (margin, only): *Çağ.* xv ff. **yaman bad wa zabūn** 'bad, weak' *San.* 337v. 4 (quotn.); and in Mong. 'goat', i.e. Sec. f. of **1 imğa:**; **Xwar.** xiii(?) **yaman** (1) (of an animal) 'vicious' *Oğ.* 24; (2) (of a battle) 'violent, bloody' *do.* 165, 303; *xiv yaman* 'bad', common in several shades of meaning *Quth* 66; *MN* 100, etc.; *Nahc.* 8, 14; 16, 2; 286, 16 etc.; **Kom.** xiv 'bad, evil' **yaman CCI, CCG; Gr.** 112 (quotns.; common); **Kip.** xiii *al-radi* (opposite to 'good' **eygi:/key**) **yama:n** (**iyawuz**) *Hou.* 25, 10; *xiv yaman al-sirr* 'bad' *İd.* 98; a.o. 74 (**kılık**): xv if you are surprised at someone's bad behaviour (*man qabaha sıratuhu*) you say **ne yaman kişi: dir bu:** *Kav.* 17, 17; *al-wahş* 'wild, savage', *al-radi*', and, of a man, *al-naħas* 'unfortunate, distressed' are **yaman do.** 23, 9; a.o. 60, 5 (opposite to 'good' **yaxşı:**); *wahş yaman Tuh.* 38b. 2; a.o.o.: **Osm.** xiv **yaman** 'bad', often in contrast with **eyülyaxşı;** c.i.a.p. *TTS I 776; II 988; III 761; IV 834.*

Dis. V. YMN-

D **yama:n-** Refl. f. of **yama:-**; s.i.s.m.l., sometimes as Pass. **Xak.** x1 **er to:nin yamandı:** (*sic*) 'the man commissioned the patching (*raq'*) of his garment' *Kaş. III 85 (yama:nur, yama:nmak; sic).*

D **yumun-** Hap. leg.; Refl. f. of **yum:-**; the Infin. is either *-ma:k* altered to *-me:k* or vice versa, prob. the first. **Xak.** x1 ol **köz:zin (VU) yumundi:** 'he pretended to shut (*yugdi*) his eyes' *Kaş. III 86 (yumunur, yumunma:k?).*

Dis. YMR

(D) **yumur** basically 'something round, globular, coiled'; **heñçe** 'the bowels', esp. of

an animal. Intrans. Dev. N. fr. 2 ***yum-**. Survives in one or both meanings in NE Tur. **yumur:** NC *Kır. Jumur;* Kzx. **Jumir:** NW *Kk. Jumur;* *Kırım yumur R III 577;* another cognate word **yumru** and the like s.i.s.m.l. in the first meaning. Cf. **yumurla:-**, etc. **Xak.** x1 **yumur** (MS. *y.mur*) *al-mimrağa fi'l-ħayawan* 'the bowels, or caecum, of an animal' *Kaş. III 9; Kıp. xv infaha* 'an animal's stomach', and 'rennet' (*maya* 'rennet') **yumur Tuh.** 5a. 4.

D **yumruk** See **yıdruk.**

Dis. V. YMR-

yémir- 'to smash, uproot', and the like; s.i.s.m.l. in all groups except SE with the usual phonetic changes. *Uyğ.* viii ff. Bud. **Atavakı yekniñ küvençliğ tağın yémireyn** 'I will shatter the demon *Atavaka's* mountain of pride' *TT X 200-1; a.o. Suv.* 602, 8-11 (2 to:ğ): **Xak.** x1 **er yığa:ç yémürdi:** 'the man uprooted (*qala'a*, MS. *qa'a'a*) the tree' (etc.) *Kaş. III 69 (yémürür, yémürme:k; a second hand added tomurdi, tomurmak* below the line, but 2 *tomur*, q.v., has a different meaning); **bu su:v ol yığa:çığ yémürge:n** 'this water is constantly uprooting (*qalla'*) . . . *musta'sil*) trees'; also used of anything which uproots (*musta'sil*) *III 54: Çağ.* xv ff. **yémür- xarab kardan** 'to destroy', etc.; also pronounced **yümür- San.** 352r. 1 (quotn.); reverse entry 346v. 7 (quotns.): **Xwar.** xiv **yémür-** 'to break down, crush' *Quth* 80; **Kip.** xiv **yümür- adā** (*inter alia*) 'to do violence' *İd.* 98; **xv marata** 'to flatten' **yümür- Tuh.** 35b. 7; **Osm.** xv, xvi **yümür-** 'to destroy'; in two texts *TTS I 850; II 1076 (yumur-, mistranslated in I); yik- yémir- 'to destroy' *IV 886 (yimir-).**

D **yémüril-** Pass. f. of **yémir-**; 'to be smashed, uprooted', etc.; s.i.s.m.l. *Uyğ.* viii ff. Bud. **bu ağız yémürilip** 'this (canal) mouth having been destroyed' *Suv.* 602, 14; a.o. *U IV 40, 164-8 (başguk): Çağ.* xv ff. **yémüril-/yémürüş- xarab şudan** 'to be destroyed', etc. *San.* 352r. 18 (quotns.); **yümüril-/yümürüş-** ditto, also pronounced **yémüril-/yémürüş-** 346v. 15 (quotn.): **Kip.** xv **mamrüt** 'flattened' **yümürülmiş Tuh.** 34b. 6.

D **yamraş-** Caus. f. of ***yamra:-** which survives in NC **jamıra-** 'to crowd together vigorously', esp. of lambs when they are released to go to their mothers for a meal; the Caus. f. survives in both languages, but Kzx. **jamıras-** is noted only in *R IV 63. Xak. x1 **kuzı: yamraşdı:** *ixtaqal'-sixäl ma'a'l-ni'ac* 'the lambs mingled with the ewes' *Kaş. III 102* (verse; no Aor. or Infin.).*

D **yémürüş-** Co-op. f. of **yémir-**; n.o.a.b. **Xak.** x1 ol **ağar yığa:ç yémürüşdi:** 'he helped him to uproot (*fi qal'*) the tree' *Kaş. III 103 (yémürüşü:r, yémürüşme:k): Çağ.* xv ff. *San.* 346v. 15; 352r. 18 (**yémürül-**).

Tris. YMR

(D) **yımirtğa/yumurtğa**: Preliminary note. *Kaş.* distinguishes carefully between **yımirtğa**: 'green vegetable' and **yumurtğa**: 'egg'. There is no other trace of such a word meaning 'green vegetable', but 'egg' is NE *Alt. yımirtka*; *Khak. nımirtxa*; *Tub. nımirtka*; *NW Kar. T. yımirtxa* R III 500; *ııırtxa* Kow. 194, and according to R III 500 *SW Az. yımirta* (but modern dicts. have *yumurta*). NE *Tuv. is çu:rğa*. Other languages have -u- -u-, but the -ğ- has become -k- in NC, SC, NW; *SW Osm. yumurta*; *Tkm. yumurtğa*; not noted in SE. **Yumurtğa**: is clearly cognate to **yumğa:k**, **yumur**, etc. in the sense of 'something round' and theoretically Dev. N. in -ğa: fr. ***yumurt-double Caus. f. of 2 *yum-**.

(D)S) **yımirtğa**: Hap. leg. in this sense. **Xak. xı yımirtğa**: **ya:ş** w. *kasras* on the *yā'* and *mim* 'any soft vegetable' (*baql* (MS. *naql*?) *na'im*) like spinach or cauliflower, which does not have (deep) roots; and anything with green leaves (*xadr*) and cucumbers are called **yımirtğa**: *Kaş.* III 433.

(D) **yumurtğa**: 'egg'. Uyğ. VIII ff. 'Civ. tağıu yumurğasin (*sic*) 'a hen's egg' *H* I 60; tağıu yumurtğasinu 'the size of a hen's egg' *do.* 182; **Xak. xı yumurtğa**: 'the egg' (*bayd*) of a hen or other bird; and 'the testicle' (*xuşya*) of a man or other animal is called **yumurtğa**: *Kaş.* III 433; *xiv Muh. al-bayd yumurta*: *Meş.* 66, 1; *Ref.* 165; *Çağ. xv ff. yumurtğa* (spelt *bayda San.* 346v. 26 (quotn.)); *Oğuz/Kıp. xı Kaş. II 313 (yut-)*; *Kom. xiv 'egg' yumurtka CCG*; *Gr.: Kıp. XIII al-bayd yumurtka*; *Tkm. yumurda*: *Hou. 10, 15*; *xiv yumurtğa* (MS. *yam-)* *al-bayd*, in the *Kitāb Beylik* w. -k- for -ğ- *Id.* 98; *al-bayd yumurtğa/yumurda* (MS. *yamurtğa/yamarda*) *Bul.* 8, 7; *xv ditto yumurta* (MS. *yam-)* *Kav.* 62, 18; ditto *yumrutka Tuh.* 7b. 5; *Osm. xiv to xvi normally yumurda TTS* I 849; *II* 1076; *III* 828; *IV* 906.

Tris. V. YMR-

D **yumurla**:- Den. V. fr. **yumur**; Hap. leg., but *kattala* 'to knead (dough) into a ball' **yumurlat-** is noted as *Kıp. XIII* in *Hou.* 43, 11. **Xak. xı** (flocks and herds of sheep, camels, and horses) **yumurlayu**: **erkenin sütin sağar** 'he rounds them up (*yacma'uhā*) early in the day and milks them' *Kaş.* I 389, 17; n.m.e.

D **yumurlan-** Refl. f. of **yumurla**:-; pec. to *Kaş.*; the second quotn. in a grammatical passage is not described as *Oğuz*. **Oğuz xı sü**: **yumurlandi**: 'the army (etc.) assembled' (*ictama'a*) *Kaş.* III 114 (no Aor. or Infin.); a.o. *II* 270, 2.

Dis. V. YMS-

D **yémsin-** (d-) Hap. leg.; Simulative Refl. Den. V. fr. 2 **yém**: **Xak. xı er aş yemsindi**:

'the man pretended to eat (*ya'kul*) the food but did not actually eat it' *Kaş.* III 109 (**yem-sinür**, **yemsinme:k**).

Dis. YMŞ

D **yémış** (d-) 'fruit'; an unusual Dev. Conc. N. in -miş fr. **ye-**: A l.-w. in Hungarian, presumably via Proto-Bulgar, as *gyümölcs* (pronounced *dyümöl*), which indicates an original d-. S.i.a.m.l.g. w. the usual phonetic changes, but in NE 'food, fodder'. Uyğ. VIII ff. Bud. **yémış** (so spelt) 'fruit' *TT VII K.4*; o.o. *PP* 72, 8; 79, 4-6 (as-); *U II* 61, 6-7 (1 tüs); *Civ.* (in a list of offerings; flowers) **yémış** (milk, wine, beer). *TT VII* 25, 13; (seven kinds of) **tüş yémış** 'fruit (Hend.)' *do.* 28, 42; **Xak. xı yémış** (MS. *yemiş* but after **yumuş**, so **yémış**) *al-fawākih* 'fruit', a generic term but normally used of tree fruit (*hamlu'l-aşcar*) *Kaş.* III 12; o.o. usually spelt **yémış/yémiş** and translated *al-tamar* 'fruit' *I* 251 (evdin-), 415 (körpe); *II* 12 (biş-), 95 (térış-), 146 (térin-), etc.: *XIII(?) Tef. yémış* 'fruit' 151; *Çağ. xv ff. yémış umüm fawākih* 'fruit' in general *San.* 352r. 28; **Xwar. xiv yémış** 'fruit' *Qutb* 78; *Kom. xiv* 'fruit' **yemış CCI, CCG**; *Gr.* 121 (quotns.): *Kıp. XIII al-fākihā wa'l-tamar muḥlaqa(n)* ('in general') **ye:miş Hou.** 7, 13; *xiv yémış al-fākihā*, and in the *Kitāb Beylik al-tamar Id.* 98; *xv muḥlaq'ul-fākihā yemiş Kav.* 63, 7; *Tuh.* 28a. 7; 85b. 13.

(D) **yumuş** Dev. N. fr. 2 ***yum-**; lit. something like 'circulating'; originally 'an errand', but survives w. the broader meaning of 'a task, a piece of work' (practically syn. w. **I ıış**) in NC *Kır. Jumuş*; *Kzx. Jumis*; *SC Uzb. yumuş*; *NW Kk. jumis*; *Kaz. yomış*; *SW Tkm. yumuş*. Cf. **yumuşçı**. Uyğ. VIII ff. Bud. **ışke yumuşka bardaçı bolsar** 'if he is going to a task or on an errand' *TT VII* 40, 54; **Xak. yumuş al-risāla bayna'l-raculayn** 'an errand between two men' (etc.); and it is permissible to call 'an angel' (*al-malak*) **yumuşçı**: because *al-malak* is derived fr. *al-alīk* (that is *al-risāla*); the Turks as a whole (*qātibata(n)*) do not know the word *al-malak Kaş.* III 12; a.o. *I* 484 (birtem): *Kıp. xiv yumuş al-hāca* 'a necessary task' *Id.* 98; *Osm. xiv to xvi yumuş* 'errand, task', sometimes in association w. **I ıış**; in several texts; **yumuş oğlanı** translating *Pe. parvāna* 'messenger'; ditto *TTS* I 850; *II* 1076; *III* 828; *IV* 906.

D **yumşa:k** (?**yımşa:k**) Dev. N./A. fr. **yumşa:-**; 'soft' in a wide range of concrete and abstract applications. Occurs six times (three excluding duplicates) in *Türkü*, spelt *y²ımsk/y²msk*, both representing **yımşak** which was prob. the original vocalization. S.i.a.m.l.g. w. the usual phonetic changes. *Türkü* VIII (the Chinese people's words are sweet, i.e. conciliatory) **ağrı: yımşak** 'and their valuable (gifts) are soft' (i.e. luxurious) *I S* 5, *II N* 4 (2 a:-f-); two o.o.: VIII ff. *Man. M III* 22, 3-5 (ii) (étiglig): Uyğ. VIII ff.

Man.-A (certain divine beings can be recognized by five signs; first) **yumşakin** 'by their softness' (i.e. benevolence; secondly their ruthlessness, etc.) *M I* 24, 9: Bud. **yumşak** is common, e.g. [ya]lğan **yumşak** savın 'by deceitful mild words' *U III* 8, 14; **yağlıg yumşak köz** 'a moist soft eye' *TT X* 437; **bürtgeli yumşak iki emiğleri** 'her two breasts soft to touch' *do.* 445; o.o. *TT VIII G* 58 (61ğilg); *U II* 24, 2 (oğla:ğu); *III* 15, 11 (ötle:-); 17, 14 (bürtüg-lüg); 38, 3-4 (bürtül-); 73, 15-16 (öpdün) etc.: Civ. **yumşak böz** 'soft cotton cloth' *U Sp.* 72, 1; 91, 8; (take various ingredients and) **yumşak sokup** 'crush them to a pulp' *TT VII* 22, 12; *H I* 131, etc.; o.o. *do.* 55 (ögl:-); *TT I* 178 (yılıg): **Xak. XI yumşak:k** 'soft' (al-layyin) of anything *Kaş. III* 44; four o.o. translated *al-layyin* or *al-raxw* 'soft': *KB sözl yumşak erdl* 'his words were mild' 464; a.o. 703: XIII(?) *At.* (a snake is) **yokamakka yumşak** 'soft to pick up' 214; a.o. 216 (azıl-); *Tef. yumşak* 'soft' (concrete and abstract) 163: *xiv Muh. al-na'im* 'soft' (opposite to 'hard' **irig**) **yumşak Mel.** 56, 7; *Rif.* 154; *al-raxw yumşak* (in margin **yumşak**) 154 (only); a.o. 114 (only): **Çağ. xv ff. yumşak narm** 'soft' *San.* 346v. 24; **Xwar. XIII yumşakrak** 'softer' *Ali* 19; *xiv yumşak* 'soft' *Qutb* 86; *Nahc.* 105, 12; 210, 10; *Kip. XIII al-nā'im min kull şay* 'wa huwa'l-raxw (opposite to 'hard' **lri**) **yumşak Hou.** 26, 17; *al-raxw wa huwa'l-nā'im* (opposite to 'solid, firm' **katı**) **yumşak do.** 28, 1; *xiv yumşak al-nā'im*, in the *Kitāb Beylik al-raxw Id.* 98: *xv nā'im yumşak (sic) Tuh.* 36b. 9; from **yumşak, yumşa-** 84a. 10.

İD yémşen n.o.a.b.; perhaps an unusual Den. N. fr. **yémış**; cf. **yavişgu**. **Xak.(?) XI yémşen** 'the name of a wild fruit (*tamar barri*) which grows in the Kıpçak country' *Kaş. III* 37: **Çağ. xv ff. yémışen** 'a red-coloured fruit like a wild cherry (*ālūbālu*)' called in *Pe. gümaç(?)* and in *Ar. za'rūr* ('medlar'); a note on its medicinal value follows *San.* 352r. 28.

Dis. V. YMŞ-

D I yamaş- Co-op. f. of **yama-**; s.i.s.m.l. like **yama-**. **Xak. XI ol añar to:n yamaşdı**: 'he helped him to patch (*fi raq*) the garment' (etc.); also used for competing *Kaş. III* 75 (**yamaşur**, **yamaşma:k**).

S(E) 2 yamaş- (**yamiş-**) See **mayış-**.

D yumşa- (?**yimşa-**, see **yumşa:k**) 'to be soft' (lit. or metaph.). Den. V. fr. ***yumuş**, which can hardly be the word listed above, but survives in *Çuv. çamál* (*syámál*) 'light (in weight), easy, quick-witted' *Ash. XIII* 26. S.i.s.m.l. **Yumşa-/yumşa-** 'to send on an errand' occurs in *Xwar. XIII(?) Og.* and s.i.s.m.l. **Xak. XI yumşadı**: **ne:n** 'the thing was (or became) soft' (*lāna*) *Kaş. III* 306 (**yumşar:r**, **yumşama:k**): *KB* (their hearts hardened) **yumşadı till** 'but their tongues softened' 6484; a.o. 4098 (**torku**): **Çağ. xv ff. yumşa-/yumşal-** **narm sudan** 'to be

soft' *San.* 346r. 26 (quotns.): **Xwar. xiv yumşa-/yumşan-** 'to be, or become, soft' *Qutb* 86: *Kip. xv lāna wa na'ama yumşa-Tuh.* 39a. 6.

D yumşat- Caus. f. of **yumşa-**; 'to soften (something *Acc.*)', in a concrete or abstract sense. S.i.s.m.l. **Xak. XI ol terl: yumşattu**: 'he tanned (*dabağa*) the hide'; and one says **ol katıg ne:n:ni: yumşattu**: 'he softened (*layyana*) the hard thing'; and **ol er sō:züg yumşattu**: 'that man spoke rapidly' (i.e. indistinctly, *hadrama'l-kalām*); also used when he memorized (*hadğa*) the Koran and learnt it by heart (*hafızahu*, i.e. read it to himself in a low voice) *Kaş. II* 354 (**yumşatu:r**, **yumşatma:k**): *xiv Muh. layyana yumşa:t-Mel.* 30, 13; *Rif.* 114; *na'ama* (?*na'ama* 'to soften') **yumşat-** 30, 13; 116 (adding *wa lāna*): **Çağ. xv ff. yumşat-** Caus. f.; **narm kardan** 'to soften' *San.* 346v. 5 (quotn.): **Xwar. xiv ditto Qutb** facsimile 109r. 10: *Kip. XIII layyana yumşat-* (MS. *yumşut-*) *Hou.* 43, 13.

Tris. YMŞ

D yumuşçı: N.A.S. fr. **yumuş**; originally 'one who runs errands, messenger'. Survives only(?) in NW Kar. T. **yumuşçu** 'workman' *R III* 581, *Kow.* 205; in a few languages replaced by Turco-Pe. **yumuşkār**. **Uyg.** VIII ff. Bud. (the 74 *vajrakula*) **yumuşçı tapığçılar** 'messengers and servants' *U II* 72, 3-4 (ii); **Xak. XI Kaş. III 12 (**yumuş**); n.m.e.: *KB ölümđin yumuşçı ig ol ašnusi* 'disease is the first messenger from death' 4618; a.o. 5955: *Kip. xiv yumuşçı: al-ğulāmu'l-mutaşarraf fi'l-hāca* 'a servant entrusted with a necessary task' *Id.* 98; **Osm. xiv yumuşçı** (rhyming w. **işçi**) 'servant' (? , rather than 'messenger') *TTS I* 850.**

S yumuşğa: See **yavişgu**.

D yémışlik (d-) A.N. (Conc. N.) fr. **yémış**; 'orchard' and the like. S.i.s.m.l. **Uyg. VIII ff. Man.-A M I** 14, 9 (bark); **Man. yiparlıg yémışlikligiz** 'your fragrant orchard' *M III* 25, 11-12 (ii).

Dyémışsiz (d-) Priv. N./A. fr. **yémış**; of a tree 'bearing no fruit'. S.i.s.m.l. **Xak. XI KB** 2455 (**iğaç**): *XIII(?) At.* 324 (örte:-).

Tris. V. YMŞ-

D yumşaklan- Refl. Den. V. fr. **yumşa:k**; n.o.a.b. **Xak. XI ol maşa: yumşaklandı: talāyana li'l-racul (sic, implying er for ol) wa tamallağa wa xađa'a** 'the man was kind to me and flattered and soothed me' *Kaş. III* 116 (**yumşaklanur**, **yumşaklanma:k**).

Dyémışlen- (d-) Refl. Den. V. fr. **yémış**; pec. to *Kaş.(?)*. **Xak. XI yığa:ç yémışlendi:** 'the tree bore fruit' (*aşmarat*) *Kaş. III* 114 (**yémışlenür**, **yémışlenme:k**); o.o. *II* 269, 24; *III* 196 (**ka:tlan-**).

Dis. YMZ

yamuz 'the groin'; one of several words for parts of the body ending in *-z*. Survives only(?) in NE Tob. **yamuz/yambuz** 'groin' *R III* 309. Cf. **kaşığ**; there is no widely distributed word for 'groin'. Uyğ. VIII ff. Civ. **yamızda meğ bolsar** 'if a man has a mole on his groin' *TT VII* 37, 2-3; (of a magical sign) **yomuz (sic?) üze urğu** 'he must put it on the groin' *do.* 41, 7; **Xak. XI yamız cāmbayı'l-āna wa ru'usu'l-zarıkayn min bāfin** 'the two sides of the pubes and the inner (side) of the heads of the hip-bones' *Kaş. III* 10.

1) **yumuz** (?**yumız**) Hap. leg.; Dev. N./A. fr. 2 ***yum-**; lit. 'round, globular', or the like. **Xak. XI yumuz** (MS. *yumi/uz*) or *al-raculil-huhuril-samin* 'a short, stout, fat man' *Kaş. III* 10.

Tris. YMZ

PUD yumuzuğluğ this word, which forms part of the name of a constellation (astrological rather than astronomical), occurs in all three MSS. of this passage and is so transcribed in *TT VI*; but it is more likely to be **yumuşuğluğ** P.N./A. fr. a Dev. N. fr. ***yumuş-**, Co-op. f. of **I yum-**, in which *çāse* some meaning like 'having the (power) to shut' might be inferred. Uyğ. VIII ff. Bud. (after the names of six planets and before four major constellations) **yumuşuğluğ beş türlüğ toprak erkliğı** 'the five kinds of . . . rulers of the earth' *TT VI* 93-4 (the Chinese original, which has merely 'five earth spirits', gives no guidance).

Mon. YN

ya:n originally an anatomical term 'the hip'; hence more generally 'the side, flank' of the body, or in other contexts. S.i.a.m.l.g. w. the usual phonetic changes, but now usually used w. Poss. Suff.s meaning 'beside' or, more loosely, 'in the possession of'. As Ar. *al-cānb* means both 'hip' and 'side' the exact meaning of the word when so translated is uncertain. Cf. **yamız, yançuk**. **Türkü VIII T II** (?; özdün); **yantakı: do.** 26 (2 to:ğ); Uyğ. VIII ff. Bud. *TT X* 446 (*yulınçān*): Civ. (in a list of the positions of the soul on various days) **takıgu künde yanında bolur** 'on the Fowl Day it gets into the hip' *TT VII* 19, 11; o.o. *do.* 21, 8 (**uyut**); 25, 4 (**ağrı:-**); (in *USp.* 30, 9 **yan sıçısı** is a misreading of **yēr sıçısı**): **Xak. XI ya:n ru'usu'l-zarıkayn** 'the heads of the hip-bones'; and *al-warik* is also called **ya:n** *Kaş. III* 160; (the boy spills water and) **uluğ ya:nı: sinur** 'the grown man (slips up on it and) his hip-bone is broken' *II* 19, 16: XIII(?) **Tef. ya:n 'side'** (lit. and metaph.) 138: XIV **Muh.(?) al-warik ya:n başı: Rif.** 143: **Çağ. xv ff. yan taraf 'side'; bir yan 'on, or to, one side' Vel.** 400; **yan (I) saunt wa cāmb** 'direction, side' (quottn.); (2) **pahlū wa cānb** 'hip' (quottn.) *San.* 338v. 24: **Xwar. XIII yanlarınca** 'by their side' *Ali* 22: XIV **yan**

'side' (lit. and metaph.) and w. Poss. Suff.s is common *Quth* facsimile 66v. 19, 67f. 6, 75r. 5, etc.; *MN* 439; *Nahc.* 11, 17; 48, 6 etc.: **Kip. XIII** (under 'parts of the body') *al-cānb* 'hip' **ya:n** *Hou.* 21, 2: XIV **yan al-cānb** *Id.* 98: **xv** (under Adv.s. of Place) *ilā cāmbih* 'to your side, in your direction' **ya:mında: Kaş.** 36, 1; (under 'parts of the body') *al-cānb ya:n do.* 60, 18; *cānb ya:n Tuh.* 11a. 12; and (among Adv.s. of Place) 73b. 10; o.o. 13b. 12; 37a. 12.

F ya:n l.-w. fr. Chinese *yang* (*Giles* 12,854) which means both concretely 'a pattern, model' and abstractly 'kind, sort, manner'. Apparently survives in NE Alt. **ya:n R III** 57; **Tuv. çap** ('human) character or disposition; custom, habit'. In SW Osm. it became confused w. **ya:n** and e.g. in *Red.* 2190 is described as an alternative spelling. Uyğ. VIII ff. Bud. **kşanti kılğuluk ya:nığ** 'the way to make confession' *Suv.* 100, 6-7; o.o. *do.* 95, 3; *U II* 41, 20 (**osuğ**); *Hüen-ts.* 126-30 (**birik-**), 2110-1 (**kib**): Civ. **el ya:nıncā** 'in accordance with the practice of the realm' *U R* 1, 5; 7, 5-6; 10, 7 etc.; a.o. *II I* 171 (**usak**): **Xak. XI ya:n** 'the prototype (or model, *markaz*) of a thing from which the measurements (*al-aqdār*) for something else are taken, and it is made in the same shape' ('*alā ha'yatihu*); hence one says **börk ya:nı** 'a model of a hat'; side flaps or a head-piece are cut out of paper or a spherical object is modelled out of clay, and the brocade of the hat is measured against it and cut out to match it; also used of the prototype of anything else *Kaş. III* 361: **KB ya:n** is common, e.g. **yıparlı biligli teji bir ya:nı** 'the values of musk and wisdom are of the same kind' 311; **kıki ya:nı** 'its character and habits' 344; (Aytoldı went about) **bu ya:n** 'in this way' 498; o.o. 569, 705, 815, 1934, 3581 (**yun-**): **Çağ. xv ff. ya:nla** (spelt) *mīl wa mānānd* 'like' *San.* 339r. 18 (quotns.): **Xwar. XIV ya:n** 'model; manner' *Quth* 67: **Kip. XIV ya:n** (MSS. *von*) *al-haqq* (many meanings, here perhaps 'value') *Id.* 98 seems to belong here: **xv kamā** 'as, like' *ya:nla Tuh.* 31a. 8: **Osm. XIV, xv ya:n** 'shape, form, kind', and the like, often associated w. **Pe. rang** 'colour'; in four texts *TTS I* 819; *III* 800; *IV* 875 (transcribed *yeng*).

yēn 'the sleeve' (of a garment); s.i.a.m.l.g. w. the usual phonetic changes. **Xak. XI yēn** (MS. *yey*, but entered between **yun** and **yin**) *al-kumm* 'a sleeve' *Kaş. III* 362; o.o. of **yēn** *II* 109 (**salıs-**), 187 (**saltur-**); **yēn** 233 (**sitğal-**): **KB yaka yēn tutar** 'seizes his collar or sleeve' 3541; a.o. 5974 (**çüğe**): XIII(?) **Tef. yēn 'sleeve'** 151: XIV **Muh. al-kumm yēn** *Mel.* 66, 14; *Rif.* 166: **Çağ. xv ff. yēn yey** . . . *āstin ma'nāsna* 'sleeve' *Vel.* 412 (quotns.); **yēn** (spelt) *āstin San.* 352v. 15: **Xwar. xiv ditto** *Quth* 80: **Kom. xiv 'sleeve' yēn CCI**; **Gr.: Kip. XIII al-kumm yēn** (unvocalized) *Hou.* 19, 1: XIV **yēn al-kumm** *Id.* 98: **xv kumm yēn** *Tuh.* 31a. 3: **Osm. XIV ff. yēn**, sometimes spelt **yēg**; c.i.a.p. *TTS I* 819; *II* 1038; *III* 800; *IV* 874.

1 yin ('animal's) dung'. Survives only(?) as yin in some NE languages and SE Tar. *R III* 514; *Tuv. çin*. Cf. *kr:ğ*, *kömük*, *yundak*. **Xak.** *xı yin al-farî* 'dung'; hence one says *koy yini*: 'sheep's dung' *Kaş. III* 5.

S 2 yin/yin See *1n*.

3 yin a word of rather indefinite connotation; n.o.a.b. In some contexts it seems to mean 'the (human) body', in others 'a constituent part of the body', and in others 'the skin'. **Uyg.** VIII ff. *Bud. eti yini* 'his flesh and skin (or limbs?)' *U III* 24, 6 (i) (*söglün-*); 30, 5; 78, 23; *TM IV* 254, 101; (the body (*etöz*) is said to be the body which comes into existence of its own accord) *beş türlüğ yini yeme ken-tün bolmış ol tétir* 'its five kinds of constituent parts (i.e. head, arms, legs, etc.) are said to come into existence of their own accord' *TT VI* 448-9; (every hair) *altun öplüğ yiniğizde* 'on your golden-coloured body' *Sw.* 348, 1-2; a.o. *TT IV* 8, 68 (*ölüt*): **Xak.** *xı yin badanı-l-insân* 'a man's body' *Kaş. III* 145; twelve o.o., in seven translated *al-badan* or *al-casad* 'body', elsewhere usually *al-cild* 'skin'; in *III* 278, 14 *et yin* is translated *abdânı-l-nâs wa luğümuhum* 'people's bodies and flesh'; see *I* 179 (*alar-*), 217 (*ürper-*), 261 (*emrit-*), 275 (*emri-*), 315 (*erkeklen-*), 463, 12 (*emriş-*); *III* 109 (*yigren-*).

yığ (ʔor *yén*) 'nasal mucus' or the like; n.o.a.b., but cf. *yine:d-*, *yigdeğü:*. Cf. *léşp*. **Uyg.** VIII ff. *Bud.* (demons) *yığ aşığlar* 'who eat mucus' *U II* 66, 43; **Xak.** *xı yığ al-muxâf* 'mucus' *Kaş. III* 362; a.o. *III* 326 (*yığe:d-*): *xiv Muh. al-muxâf yığ Mel.* 46, 14; *Rif.* 140 (*MS. bi:y*).

VU?F 1 yon pec. to **Uyg.**; the contexts suggest some such meaning as 'efficacy' of medical remedies. Prob. a l.-w. **Uyg.** VIII ff. *Bud.* (in an exposition of the diseases most prevalent in the various seasons and the appropriate remedies for them; one must give their drugs, without interrupting the series, in these seasons) *yarağınca yonınca* 'according to their value and efficacy (?)' *Sw.* 590, 8; (when one is fully familiar with these diseases and their causes, one must administer remedies) *ığke yaraşı yonınca* 'according to their efficacy for treating the disease' *do.* 592, 12; (let him give a remedy and cure the disease) *otların yonınca* 'according to the efficacy of the (various) remedies' *do.* 593, 6.

VU?F 2 yo:n n.o.a.b.; certainly an Adj. and perhaps a foreign ethnical name, though it would prob. be fanciful to take it as a corruption of Sanskrit *yavana* 'Ionian, Greek'. As might be expected there is no native Turkish word for 'peacock'; modern languages use l.-w.s, usually Ar. *tâ'ûs* (which has even found its way into Mong. as *to'os/toğos*) or Russian *paulin*. **Xak.** *xı yo:n kuş al-tâ'ûs*; *yo:n arık* the name of a summer station (*muştâf*) near Bala:sa:ğün *Kaş. III* 144; a.o. *I* 331 (*kuş*).

1 yuğ (ñ-) properly 'wool', but in a limited area in the early period 'cotton', and in some modern languages also 'feathers'. A First Period l.-w. in Mong. as *nuyğusun* (-sun) Mong. Suff.; *Haenisch* 120; *Studies*, p. 234). S.i.a.m.l.g. except NE where *tük* (*tü:*) is used instead; SE *Türki yuğ*: NC Kir., Kzx. *jün*: SC Uzb. *yuğ*: NW Kk. *jün*; Kaz. *yon*; Kumyk, Nog. *yun*: SW Az. *yun*; Osm., Tkm. *yün*. The forms w. -ü- prob. arose fr. some confusion w. *yü:ğ* properly 'feathers', but used for 'wool' in some modern languages. **Uyg.** VIII ff. *Bud. PP* 2, 3 (1 *çığay*); 13, 2-3 (*tarı:*) (as *yuğ* is mentioned in association w. hemp and could be cultivated, the meaning is no doubt 'cotton'; as the Turks prob. first came into contact with cotton fairly late in their history, the use of this word for it is quite understandable): **Xak.** *xı yuğ al-şüf wa'l-wabar ma'a(n)* both 'wool' and '(camel or goat's) hair' *Kaş. III* 361; twelve o.o., all spelt *yuğ* and translated *al-şüf* except once *al-şar* 'hair': *KB tonum koy yuğ* 'my clothing is sheep's wool' 4767; a.o. 4442 (*azar*): **Argü.**, **Yağma.**, **Karluk** *xı yuğ al-quñ* 'cotton' *Kaş. III* 362: *xıii?*?) **Tef. yuğ** 'wool' 167 (*yüü*): *xiv Rbğ.* (Adam and Eve) **yuğ éğirdiler** 'span wool' *R III* 596; *Muh. al-şüf yün Mel.* 67, 13 (only): **Çağ.** xv ff. **yuğ** (spelt) *par-i tüyür wa paşm-i haywânât* 'feathers, wool' *San.* 347r. 11 (quotn.): **Kom.** *xiv* 'hair' *yün*; 'wool, feathers' *yuğ CCI*; **Gr.**: **Kıp.** *xıiii al-şüf yuğ Hou.* 15, 4; *xiv yuğ al-şüf*; in the *Kıtab Beylik yuğ al-riş* 'feathers' *İd.* 98; *al-riş yun Bul.* 12, 6; *xv riş yuğ* (in margin in second hand *tüğ*) *Tuh.* 16b. 13; *şar* 'hair' (saş/kipik/) *yün* (with şüf written below in second hand) zob. 5; (Osm. see *yüğ*).

2 yuğ *Hap. leg.*; perhaps a l.-w. fr. Chinese. **Xak.** *xı yuğ* 'lumps(?) of meat (*lahm güdadı*) attached to the lungs', eaten by women but not men *Kaş. III* 361.

Mon. V. YN-

1 yan- 'to turn back' (Intrans.) and the like. S.i.a.m.l.g. except NW w. the usual phonetic changes. **Türküv VIII** (the Kırkız people submitted and) *yantımız* 'we turned back'... **kırkıza: yantımız** 'we turned back from the Kırkız' *T* 28-9; a.o. *T* 37 (and see **3 yan-**): **Uyg.** VIII ff. *Man.-A* (they took a stone and threw it at Zruş Burxan) *ol taş* [one word lost] *olarğaru yantı* 'that stone (stopped?) and turned back on them' (and wounded their heads) *Man.-uig. Frag.* 400, 10-11; *Chr. yana yanıp* 'come back (to me) and' *U I* 6, 2; *Bud. kutundın yanmaksız evirlimeksız erür* ('that man) is not destined to turn back from his blessed state or revolve (in the cycle of rebirths)' *U II* 40, 102-3; *Civ. TT VII* 28, 6 (*esen*); *do.* 55 (*asığlığ*); *USp.* 3, 6 (*kaçtur-*); 32, 18; 63, 4; **Xak.** *xı er yo:ldın yandı:* 'the man turned back (or returned(?), *raca'a*) from the journey' (etc.) *Kaş. III* 64 (*prov. (2 su:n)*), verse (*uğra:ğ*); followed by **2, 3, 4 yan-**): *KB yaşık yandı bolğay* 'the sun will have returned again' 66; (a thing which has risen)

énişke yanar 'turns back into a decline' 1050; (the day which you have spent) **yana yanğu ermez** 'will not come back again' 1240: *xiii(?) Tef. yan-* 'to turn back' 139: *xiv Rhğ. 236r. 21 (uğra:); Muh.(?) raca'a yan- Rif. 109 (Mel. 26, 9 dön-): Çağ. xv ff. yan-(dñ) dön-* 'to turn back' *Vel. 400(quotn.); yan- . . . (2) bar gaştan* 'to turn back, return' *San. 337v. 8 (quotns.): Xwar. xiv yan-* 'to turn back, return' *Qutb facsimile 8or. 12, 88v. 8; Nahc. 323, 3; Kom. xiv yan-* 'to turn away from . . . to . . .' *CCG; Gr. 112 (quotn.).*

D 2 yan- Refl. f. of *ya:-, cf. **3 yak-**, **1 yal-**; 'to burn, blaze up', and the like. S.i.a.m.l.g. except NE w. the usual phonetic changes. **Kip. xi** (after **3 yan-**) **o:t yandı**: 'the fire burnt brightly' (*adā'at*); alternative form of **yal-** (*uğaf'i'l-lām*) in the Kip. language *Kaş. III 65 (4 yan-* follows): (*Xak.*) *xiv Muh. idrāmū'l-nār* 'of a fire, to burn' **yanmak** *Mel. 35, 14; Rif. 121; ittaqada* 'to burn brightly' **yan-** (?); *MS. yala:n-* 102 (only): **Çağ. xv ff. yan-** (1) *sūxtan* 'to burn' *San. 337v. 8 (quotns.): Xwar. xiii yan-* (*sic*) 'to blaze up' 'Ali 49: *xiv yan-* ditto *Qutb 66; Nahc. 165, 11; Kip. xiv yan-* *waqada* 'to burn brightly' *Id. 99; išt'ala* 'to blaze up' **yan-** *Bul. 33r.: xv waqada yan-* *Tuh. 38b. 5.*

3 yan- 'to threaten (someone *Acc.*)'. Survives only(?) in NE Bar. **yani-** *R III 85; NW Kaz. yana-*; the normal word for 'to threaten' is **korkit-**. **Türkü viii** (I sent out long-distance patrols, I established a watch-tower at Arku:y (?) and) **yaniğma: yağı: kelü: bilirtim** (stone much damaged, transcription not guaranteed) 'I came and reported (the approach of) the threatening enemy' *T 53; Uyğ. viii ff. Man. M II 11, 21 (igne-): Bud. yanar erpek* 'index finger' (an over-literal translation of Sanskrit *tarjani* 'index (lit. threatening) finger', instead of the usual *phr. 1 su:k erpek*) *TT V 8, 57; a.o. do. 12, 119-21 (eğ-): Xak. xi beg anı: yandı*: 'the *beg* (etc.) threatened him' *Kaş. III 64* (followed by **2 yan-**): *KB* (keep a guard on your tongue) **tiliğ tegme künde başıñnt yanur** 'your tongue threatens your head (i.e. life) every day' 967: *xiv Muh. al-tahdid* 'to threaten' **yanmak** *Mel. 36, 1; Rif. 121; Xwar. xiv başıñnt yanur Qutb facsimile 52r. 9; Kom. xiv 'to threaten' yan-(or yani-?) CCG; Gr.: Kip. xv haddada yant-(sic) Tuh. 38a. 6; tawa'ada* 'to threaten' **yani-** *qob. 12.*

4 yan- 'to vomit'; *Kaş.* shows this as an alternative form of **4 yantur-**; it is perhaps merely an extended meaning of **1 yan-**. N.o.a.b. **Xak. xi** (after **2 yan-**) **er yandı**: 'the man vomited' (*qa'a*) *Kaş. III 65 (yanar:, yanma:k): Xwar. xiv çerig kuşlar alıp kuşlarğa yandı* 'the army caught (so many) birds that they got sick of (eating) birds' *Qutb 66.*

yañ- 'to rout' or the like; as such n.o.a.b., but **1 yal-** may be a later f. **Türkü viii** (the Oğuz washed us . . .) **anta: sançum yañdım** 'I

(the Türkü people let their feet waver) **oza: yaña: kelliğme: süs:n ağıt(t)ım** 'I rallied their army which was escaping in disorder' *II E 31; (the Oğuz attacked us . . .) süpüştüdmiz teğri: yarlıkadı: yañdımız öğüzke: tüşdi: yañduk yolta: yeme: ölti:* 'we fought; heaven favoured us; we routed them; they fell into the river and died on the road of their rout' *T 16; o.o. I E 23, II E 19 (élet-); I E 34; T 41*—the word may occur as **yan-** in *Onğın 1*; the **y-** is not quite certain, but this meaning suits, and **yañ-** is likely to have been **yay-** earlier than **yađ-** which hardly suits the context. (Our ancestors . . .) **tört bulupığ etmiş yığımış yamış basmış** 'organized, assembled, routed, and suppressed the four quarters (of the world)'.
yeğ- 'to conquer (someone *Acc.*)'. S.i.a.m.l.g. w. the usual phonetic changes. Cf. **ut-**. **Oğuz, Kip. xi er anı: yeğdi**: 'the man defeated him' (*ğalabahu*) over something (*fi say')* *Kaş. III 391 (yeğir:, yeğmek): Çağ. xv ff. yeğ- mağlūb kardan wa mabhūt kardan* 'to conquer; to strike dumb' *San. 352v. 1 (quotns.): Kom. xiv 'to conquer' yeğ- CCI, CCG; Gr. 122 (quotns.): Kip. xiv ğalaba wa zafara wa qadara* 'to conquer, get the better of (someone)' **yen-** *Bul. 67r.: zafara wa ğalaba yeğ-* (*ju-*) *Tuh. 24b. 1; ğalaba ditto 27a. 2.*

yon- (**yo:n-**) originally perhaps 'to cut' rather generally; in Türkü it seems to mean vaguely 'to wound'; but s.i.a.m.l.g. w. the usual phonetic changes (SW Tkm. **yo:n-**, Osm. **yon-/yont-**) more specifically for 'to plane (wood); to carve (wood, stone, etc.)'. **Türkü viii ff. Man. Chuas. 88-9 (ur-): Xak.** (however sharp a knife is) **öz sa:pın yonuma:s** (crasis of **yonu: uma:s**) 'it cannot cut (*qa'*) its own handle' *Kaş. I 384, 25; n.m.e.: xiii(?) Tef. yon-* 'to carve' (an idol) 162: **Çağ. xv ff. yon-** 'to carve' (or plane, *tarāşidan*) wood and the like; but 'to cut' (*tarāşidan*) hair, wool, and the like is **kirk-** *San. 346v. 28; reverse entry 204r. 29 (kirk-): Xwar. xiv yon-* 'to carve' (stone blocks, figures, etc.) *Qutb 82; Kom. xiv 'to carve' yon- CCG; Gr.: Kip. xiv yon- nahata wa barā* 'to carve or trim (wood)' *Id. 99; xu nahata yon- Tuh. 37a. 10; Osm. xiv ff. yon-*, translated *yont-*; c.i.a.p. *TTS I 84r.; II 1066; III 820; IV 897.*

D yun- (**yun-**) Refl. f. of **yu-** 'to wash oneself'. S.i.a.m.l.g. w. the usual phonetic changes; often in extended forms like **ŞC Uzb. yuvin-**; **SW Az. yuyun-; Tkm. yuvun-**. **Türkü viii ff. Man. M I 7, 21 (aritin-): Uyğ. viii ff. Bud. bu yunguluk törög kilip yunzun aritinzun** 'let him wash and purify himself carrying out the rules for washing oneself' *Suv. 478, 19-20; o.o. U II 42, 31-2 (aritin-); TT VIII C.8 (burna:ç): Civ. eçkü süti birle yunsar* 'if he washes himself with goat's milk' *TT VII 23, 1; Xak. xi er su:vdı: yundı*: 'the man washed himself (*ığtasala*) in water' *Kaş. III 66 (Oğuz follows): KB soñuk suvka yunmak anıñ yağı ol 'it*

is his habit to wash himself in cold water' 3581; o.o. 3584 (*katıg*), 5681, etc.: xiv *Muh. tağsala* 'to wash' (Intrans.) *yun-* *Mel.* 40, 19; *Rif.* 130: *Oğuz xi* (after *Xak.*) *er yundi*: 'the man performed the ritual ablutions' (*tawaqda'a*) *Kaş.* III 66 (*yuna:r*, *yunma:k*): *Xwar.* xiv *yun-* 'to wash oneself, perform the ritual ablutions' *Qutb* 86; *Nahc.* 10, 12; 44, 2; 243, 6-7; 266, 8; *Kom.* xiv *yun-* (or *yuwun-*?) 'to wash' (Intrans.) *CCG*; *Gr.* 130: *Kıp.* XIII *iğtasala yun-* (Imperat., in error, -*gil*) *Hou.* 37, 2; xiv ditto *Bul.* 29v.: xv ditto *yun-* *Kav.* 76, 4; (*şu koyun-*); in margin in second hand) *yun-* *Tuh.* 6a. 6; *yundum* 77b. 6; *Osm.* xiv to xvi *yun-*, less often *yuvun-* 'to wash' (Intrans.); in several texts *TTS I* 850; *II* 1077-80; *III* 826; *IV* 907-9.

S *yün-* See *ün-* (Türkü).

Dis. YNA

D *yana*: Ger. fr. 1 *yan-*; fr. the earliest period used both (1) as an Adv. meaning 'again', esp. in such phr. as *yana: yan-* 'to turn back again'; (2) as a Conjunction 'and again', sometimes hardly more than 'and'. During the medieval period, and even earlier, perhaps influenced by *yeme*: which is almost syn., it became *yene* in some languages. It survives in SE *Türki yana/yéne/yene*: NC *Kır.* *jana*; Kzx. *jana/jene*: SC *Uzb. yana*: NW *Kk. jene*; Kaz. *yane*; Kumyk *gene*; Nog. *yana*: SW *Az. yéne*; *Osm. gene/yine*; *Tkm. yéne*. *Türkü* VIII ff. *Irkb* 44 (*tütin-*); *Man.* (anyone who says) *tertrü yana iğdeyü* 'perversely and falsely' *Chuas.* 135: *Uyg.* VIII ff. *Man.-A* (just as fire which arises from (friction with) wood) *yana iğacağ örteyür* 'thereupon burns the wood' *M I* 7, 3; similar o.o. *do.* 8, 7 etc.: *Man.* similar phr. *M I* 18, 6 (j); *Chr. U I* 6, 2 (*yan-*): *Bud. yana* 'again; and' is common; in *TT VIII* spelt *yna*: in *E.48*, *yne*: in *G.22*, and *yine*: in *K.10*; in *U II* 88, 79 *yéne* and in *U IV* 50, 128; *TT X* 17, 358 *yene ök*; it usually begins the sentence and means 'and again', sometimes in the phr. *yeme (VU) yana* or (*VU*) *yana yeme*, but sometimes follows an Adv., e.g. *kén (VU) yana* 'and then later' *TT IV* 4, 5: *Civ. yne*: 'again' *TT VIII L.16*, 46; (*VU*) *yana* 'and again' often begins a sentence in *H I*: *Xak. xi Yana*: (prob. so pronounced) a Particle meaning *tāniya(n)* 'for a second time, again'; hence one says *yana: keldi: cā'a tāniya(n) Kaş.* III 26; (misplaced in a section for words with -y- as the second consonant, 7a later addition) *yana*: a Particle connoting 'return' (*al-rac'a*); hence one says *yana: keldim rac'a'tu wa ci'tu tāniya(n) III* 170; eight o.o. translated 'and, then, again': *KB yana* 'and, and then' is common 171, 234, 341, etc.; 'again' 1240 (1 *yan-*), 2396 (*uđit-*), etc.: XIII(?) *At. yana* 'and then' 9, etc.; *Tef. yana* 'again' 139; *Çağ.* xv ff. *yana gayri wa tekrār* 'other, again' (quotn. *w. yanalar* 'other people'); *yanayı gayriyi*; *yana yene ve bir kerre daxı* 'once more' (quotn.) *Vel.* 408; *yana* (spelt *yānā*) (1) *nix* 'again', in the sense

of repetition (*takrār*), in *Ar. ayda(n)*; (2) *dıgar* 'another'; (3) *ğayr* 'other'; also spelt *yāna(h)* and *yana(h)* ('*yene*) *San.* 338v. 29 (quotns.); *yana* (spelt *yana(h)*, *yāna(h)*) same as *yānā*, same translation 339r. 25 (quotns.); *Xwar.* XIII *yene/ğene* 'and' '*Ali* 10; XIII(?) *gene* (usually spelt *gne*, once *ğene*) 'and, and then' is common in *Oğ.*: xiv (*VU*) *yana* 'and; again' *Qutb* 67; *MN* 50; *Nahc.* 2, 8; 22, 12 etc.: *Kom.* xiv 'again' *yana/yene CCG*; *Gr.* 113, 122 (quotn.): *Kıp.* XIII *ımma* 'then, later' (*VU*) *yana: Hou.* 56, 4 (examples follow): xv *kamā annahu* 'likewise' (?) (*VU*) *yana/ğene* (*ıdağı*), also *ımma bi-mā'nā ayda(n) Tuh.* 31a. 8.

F 1 *yapa*: 'elephant'; pec. to *Uyg.*; an obvious l.-w. of unknown origin, also spelt *yağın*, *yapa:n*, qq.v. *Uyg.* VIII ff. *Man.* (an invocation) *yağın* 'my elephant' *M II* 8, 13 (i); *Bud.* Sanskrit *nāgavat* 'like an elephant' *yapa teg TT VIII B.8*; o.o. *do.* C.5 (tst.); *U I* 37, 2; *III* 55, 3 (ürk-) etc.: xiv *Chin.-Uyg.* *Dict. hsiang* 'elephant' (*Giles* 4,287) *yağ Liqeti* 280; *R III* 58 (*yağ*).

2 *yapa*: syn. w. *ya:n* and perhaps to be explained as an *Oğuz* form of the *Dat.*, *yapa*: < *yaŋga*: < *ya:nka*; erroneously used as a *Nom.* It still survives in SW *Osm.* (in idiomatic expressions) and *Tkm.* *yapa*: *Oğuz xi yapa*: 'the side (*cānb*) of a valley, and the bank (*şayı*) of any river' *Kaş.* III 369; xiv *Muh. al-cānb yapa: Mel.* 85, 3; *Rif.* 191 (*MS. yabga*): *Kıp.* xiv *yapa: al-cāna* 'side, direction'; one says *bu: yapa*: 'to this side', ol *yapa*: 'to that side' *İd.* 99; *al-şaub* 'side, direction' *yağa*: (to be read *yapa*:?) *Bul.* 14, 8; xv *cāna yana Tuh.* 12a. 1: *Osm.* xiv ff. *yapa* 'side, direction'; c.i.a.p. usually in such phr. as *bir yapađın* 'on the one hand', *senden yapa* 'in your direction' *TTS I* 776; *II* 989; *III* 761; *IV* 834; XVIII *yapa* (spelt) in *Rūmī*, *cānb wa samt* ditto *San.* 339r. 13.

yapı: 'new', both concrete and abstract (e.g. of year). S.i.a.m.l.g. in a wide range of forms; NE *yapı/ya:ça:/na*: SE *Türki yéni/yéngil/yeñi*: NC *Kır. yapı*; Kzx. *yapa*: SC *Uzb. yangıl*: NW *Kk. yapı*; Kaz. *yapa*; Kumyk; Nog. *yapı*: SW *Az. yéni*; *Osm. yeñi*; *Tkm. yapı*. *Uyg.* VIII *yapı*: 'one of the first ten days of the month', e.g. [*eg il*]ki: ay altı: *yapı:ka*: 'on the sixth day of the first month' *Şu. N* 9; a.o.o.: VIII ff. *Man.-A M I* 14, 8-10 (*bank*): *Bud. yapı kün* 'the first day' (of a period) *TT VI* 324-6 (6); *U II* 21, 7 and 19; a.o. *Suv.* 609, 16 (*enükle-*): *Civ. yapı* in the same meaning as in VIII is common in *TT VII, VIII* and *USp.*; o.o. *TT I* 85, 117; *Xak. xi yapı*: *ne:ğ* 'anything new' (*cadid*) *Kaş.* III 369; a.o. *I* 376, 12: *KB yapı* 'new' is common 349, 492 (*yapı kelğüci* 'newcomer'), 686-8, etc.: XIII(?) *At.* 195 (*eskir-*); *Tef.* ditto 151 (*yepi*): xiv *Muh. al-cadid* (opposite to 'old' *eski*): *yapı: Mel.* 54, 3; *Rif.* 151; *al-nayriş* 'new year's day' *yapı: kün*: 79, 17; 184: *Çağ.* xv ff. *yapı yeñi Vel.* 403 (quotns.); *yapı* (spelt) *naw wa tāza* 'new, fresh', also spelt

yağ *San.* 339r. 21 (quotns.); **yağ** same translation 339r. 11 (quotn.; an error; **yağ baş** here seems to be a Sec. f. of **yan baş**); **yéni** same translation 352v. 18: **Xwar.** XIII **ayniğ yağası** (*sic*) 'the new moon' *'Ali* 36: XIV **yağ** 'new' *Quib* 68; *Nahc.* 253, 7: **Kom.** XIV ditto *CCI, CCG; Gr.*: **Kip.** XIII *al-hilāl* 'the new moon' **yağ**; *ay ya'ni qamar cadid Hou.* 5, 4: XIV **yéni**; (?misvocalization) *al-cadid Id.* 98: XV *al-cadid* (opposite to 'old' **esk**): **yağ**; *Kav.* 64, 15; *cadid yağ; **Tkm.** **yağ**; *Tuh.* 11b. 9; *hilāl yağ *ay* 37b. 7.**

E **yanu**: See **tanu**.

E **yege**: See **yeğge**.

Dis. V. YNA-

yanu:- 'to sharpen'; less specific than **bile**:- 'to whet'. Survives, same meaning, in NE Bar. **yanı**- *R III* 85; **Tuv. çanı**:- NC Kır. **janı**:-/ **jan**:-; **Kzx. jan**:- NW Kk. **janı**:-; **Kaz. yana**:-; **Nog. yan**:-. **Xak. XI** **er biçek yanudı**: 'the man sharpened (*şahada*) the knife' (sword, and the like), that is when he passed it to and fro (*amarra*) on (the palm of) his hand after he had sharpened it (*sannahu*) *Kaş. III* 91 (**yanu**:r, **yanu**:mak).

yéni:- n.o.a.b.; apparently Intrans. 'in: the sense of 'to be, or become, light', cf. **yénik**; of *Kaş.*'s two etymologies the first is correct but inverted, the second impossible. **Xak. XI** **urağut yeni:di**: 'the woman gave birth and laid down her burden' (*yaladat* . . . *wa ucaða* *at hamlahā*); this V. is used specifically (*xāşata(n)*) of women only; in the case of other animals the name of the offspring (*al-maḥlūd*) is taken and the Suff. -**la**:- is added to it to give the concept of parturition (*al-nitāc*), e.g. of a cow one says **inge:k buzağ**:-**la**:di: 'the cow gave birth to a calf', **buzağ**:- with Suff. -**la**:- (other examples follow). There are two possible etymologies (*istiyāq*) of **yeni**:-; one is that it is derived fr. the phr. **yenik neğ** 'a light (*al-xafif*) thing', and that when she laid down her burden she became light (*vaffat*), **yeni:di**: w. a *hasra* on the *nūn*, but the regular form for this meaning would have a *ḍamma* (i.e. **yeni:di**); there is no good foundation for this statement. The other is that it is derived fr. **yil:n** 'a body' (*al-badan*) and that the woman, when she gave birth, ejected (*axracat*) a body (*caşad*) from herself. Both theories are plausible (*hasan*) *Kaş. III* 91 (**yéni**:r (*sic*), **yeni:me:k**); **bu: urağut ol yéni:gü**: (*sic*?, the MS. has *ye/ene/ingü*:) 'this woman is on the point of giving birth' (*aşrafat alā'l-wilāda*) *III* 36: **KB** **buḍun aşığ arttı yenip yükleri** 'the people's benefits increased, their burdens becoming light' 1654.

yoğa:- 'to make false accusations (against someone *Acc.*, to someone *Dat.*)'; survives only(?) in NE **yoğda**-/**yoğna**- *R III* 415. **Uyg.** VIII ff. **Bud. TT IV** 8, 71 (**çaşur**:-); **Xak. XI** **ol anı: begke: yoğadı**: 'he made false accusations against him (*yaşāğ bihi*) to the beg' (etc.) *Kaş. III* 397 (**yoğa**:r, **yoğa**:mak);

a.o. 376 (**yoğağ**): **KB** **yoğağlı yoğasa bu yalğuk itı** 'if this dog among men makes a false accusation (against me)' 5869; **méni kim yoğasa ayitğil mağa** 'if someone accuses me falsely, question me' 5871.

E **yöne**- See **ün**- **Türkü**.

Mon. V. YNC-

yañç- 'to crush, trample on', and the like; survives in NC Kır. **jañç**:-; **Kzx. Janşı**:- SC Uzb. **yañç**:- NW Kaz., Kumyk **yañç**:-; **Nog. yañş**:-. **Uyg.** VIII ff. **Man.-A** (just as the hammer and anvil which are made of iron) **yan kamağ temireğ kentü yañçar** 'thereupon themselves crush all (kinds of) iron' *M I* 18, 12-13: **Bud.** in confessions of sins it has no Object and seems to mean 'to be oppressive' or the like; (if either in my previous or present incarnation) **yañçdım erser tilin sözleyü . . . yañçdım erser U II** 76, 13; o.o. *do.* 85, 30 ff.; *Suv.* 134, 7-8; **Civ. satun yañçıp** 'crushing garlic' *H I* 176; a.o. *II* 10, 72: **Xak. XI** **ol kağ:nuğ yañçı**: 'he trampled on (*xabbata*) the melon (etc.) and crushed it (*daqqa*) beneath his feet'; also used of anything when he bit (*adda*) something and pressed (*ḍamma*) its parts together *Kaş. III* 435 (**yañçar**, **yañçmak**, MS. in error -*me:k*); a.o. *III* 303, 10: **KB** **yañç**- is fairly common, e.g. **yağı boynı yoğasa** 'if he crushes the enemy's neck' 1926; o.o. 2016 (**örkic**:-), 2022, 4015, 4845: **Çağ. xv ff.** **yañç**- (spelt) *narm kardan* 'to soften' *San.* 338r. 10 (quotn.): **Kom.** XIV 'to crush' **yañç**- *CCG; Gr.* 113 (quotn.): **Kip.** XV **darasa** 'to wear out, erase' **yañş**- *Tuh.* 16a. 9; '**ağsa** 'to wring, squeeze' **yañş**- 26a. 9 (both later revocalized **yañşı**:-); **Osm.** XVI **yañç**- 'to crush'; in one text *TTS I* 778 (**yançı**-).

***yinç**- See **yinçge**:, **yinçür**:-, etc.

Dis. YNC

?E **yegeç** See **yeğgeç**.

?F **yinçü** 'pearl'; no doubt a l.-w. from some Chinese phr., but which is uncertain. The second syllable is presumably *chu* 'pearl' (*Giles* 2,549), but there seem to be insuperable phonetic objections to the theory in *R III* 339 that the word reproduces the phr. *chên chu* 'genuine pearl', even though it is quite a common one and actually occurs in the Chinese text of *III*, where *chên chu ho* 'genuine pearl river' occurs in a context which suggests that it is the same river as the **yinçü**: **ögüz** in *I, II, T* (see G. Schlegel, *Die chinesische Inschrift auf dem uigurischen Denkmal in Kara Balğassun* (MSFO IX), Helsingfors, 1896, p. 104). The identity of the first syllable remains a mystery. S.i.a.m.l.g. except NE; SE **Türki ünçe BŞ**; **jünçe jarring**: NC only **Kzx. İnçü**: SC Uzb. **inçu**: NW Kk. **inç**; **Kaz. ençe**; **Kumyk inç**; **Nog. inç** (*sic*): **SW Az.**, **Osm. inç**; **Tkm. inç**/**xünç**. The intermediate Turkish source through which it reached Russian as *zhemchug* is unknown. **Türkü VIII yinçü**: **ögüz** 'Pearl River', the upper reaches of the

Sir Darya (Jaxartes) *I S 3, II N 3; IE 39; T 44; Is. 16: Uyğ. VIII ff. Bud. erteni yinçü* 'jewels and pearls' *PP 34, 2; Sw. 446, 16; o.o. PP 6, 7-8 (bonçuk); U IV 30, 51 (tiz-); TT X 450 (tizig): Xak. XI yinçü: al-lu'lu' 'pearl'; and slave girls (al-imâ?) are called yinçü: after it *Kaş. III 30 (prov.); I 387 (tizig); II 9 (tiz-)* and nearly 20 o.o. translated *al-lu'lu'* or *al-durr* 'pearl': *KB 211 (tü:b), 212 (çikar-), 4427 (tiz-); XIII(?) Tef. yincü (sic?) 154: XIV Muh.(?) al-lu'lu' yinçü: Rif. 181 (only): Çağ. xv ff. İnçü/İnçi incü, durr ma'nasına (quotn.); İnçi xâtün-i purda-nişin 'a court lady' (quotn.; prob. 'pearl' used as a quasi-P.N.) *Vel. 82; İnçü (spelt) (1) mar-wârid 'pearl' (quotn.) San. 117v. 15; İnçü zar-woman' 117v. 21 (same quotn. as in *Vel.*): Oğuz, Kıp. XI (after *Xak.*; yinçü: in *Oğuz, Kıp. is) cinçü: Kaş. III 30: Xwar. XIV yinçü/yünçü/yünçü 'pearl'; metaph. 'teeth' Qutb 80, 84 (yünçü), 88; MN 112, etc.; Nahc. 62, 5: Kom. XIV 'pearl' inçü *CCI; Gr.: Kıp. XIII al-lu'lu' y.ncü: Hou. 31, 15; yünçü as a P.N. do. 30, 12: XIV incü: al-lu'lu' İd. 24; ditto yencü: (sic) *Bul. 5, 5: xv ditto inci *Kav. 64, 12; Tuh. 31b. 11.*******

D yançauk Dim. f. of **ya:n**; 'a purse, or small bag hung from the belt', hence 'a pocket'. S.i.s.m.l. w. the usual phonetic changes, the same meaning in SE Türki: SC Uzb.: NW Kaz., but in SW Osm. 'the side-armour of a horse'. **Xak. XI yançauk al-kisa** 'a purse' *Kaş. III 45; o.o. translated al-xariṭa* 'a leather bag (for money)' *II 6 (bür-), 250 (karvan-): Çağ. xv ff. yancauk (spelt) 'a purse or pocket' (kisa wa cibi) which is sewn inside the side of a robe' *San. 339r. 7: Kom. XIV 'purse' yançaik *CCI, CCG; Gr.: Kıp. XIII (under 'clothing') al-xariṭa yançauk (MS. yuncauk) *Hou. 19, 4: XIV yançauk ditto; one says yigit ko:ş (for Pe. xenus) yancauk boş 'the youth is good-looking (tayyib); the purse empty' *İd. 99: Osm. XIV, xv yancauk; xv ff. yançaik (1) 'purse'; c.i.a.p.; (2) xv ff., 'a horse's side-armour'; (3) ditto, 'the flank, hip' *TTS I 778; II 990; III 763; IV 835.******

D yunçığ N./A.S. fr. **yunçit-**; 'in a bad condition, weak', and the like; used in *Hend. w. yavız*. Pec. to **Xak. Xak. XI yunçığ 1:ş al-amru'l-madiyu'llaḡilā yunfaric (MS. yunfariḡ?) li-da'fih** 'an unsatisfactory affair that cannot be put right because of its weakness'; **yunçığ er al-raculu'l-sayyu'l-hāli'l-da'if** 'a man in a bad state and weak'; (in a verse) **yunçığ yavuz tovradi: qawiyā'l-xāmilu'l-da'if** 'the obscure, weak man became strong' *Kaş. III 41; same verse I 103, 3; o.o. I 93, 4; 274, 18: KB (of a man) yavuz yunçığ 413; in 704 Ay-toldi says that the man who finds him must be cautious in his behaviour and yavuz yunçığ eşke yakın turmasa 'must not be closely connected with obscure, weak comrades'; but the word could be read işke 'unsatisfactory, dubious business'.*

D yinçge: Dev. N./A. fr. ***yinç-**, cf. **yinçür-**; physically 'thin, slim, delicate', and the like,

abstractly 'subtle, fine'; in *Türkü* opposite to **yoğun**, q.v., and almost syn. w. **yuvka**: S.i.a.m.l.g.; NE Alt., Leb., Tel. **çıçke R III 2146; Kür. ylıçke do. 528; Tob. yipiçke do. 512; Khak. niske: SE Türki İnçike BS; yéinçige/yinçige jarring: NC Kir. içke; Kzx. jipiçke: SC Uzb. ipliçka: NW Kk. jipiçke; Kumyk inçge; Nog. yipiçke: SW Az., Osm. Ince; Tkm. Ince. *Türkü VIII T 13 (üz-); VIII Man. M III 22, 3-5 (ii) (étiglig): Uyğ. VIII ff. Bud. Sanskrit sūkṣma 'thin' yinçge: TT VIII A.1; anur evaṃ 'and a subtle' inçke: ke: ök do. F.14 (Dat. or ditto-graphy?); teriḡ yinçge savlar 'deep, subtle words' *Hüen-ts. 126-7; yinçge tözün 'their subtle basis' do. 1823; o.o. U II 24, 1 (ulun-); 41, 20 (osuğ); Sw. 71, 14 (sı-); Civ. yinçge (once) İnçge (three times) in the phr. inçge sok- 'to grind fine' *HI 77, etc.; a.o. II 12, 13 (élge-): Xak. XI yinçge: 'anything thin' (or slender, daḡiq) which one says yinçge: torqu: 'thin silk fabric', and yinçge: kız 'concubine' (al-surriya); and 'an ascetic devout man' (al-nāsiku'l-muta'abbid) is called yinçge: kişi: *Kaş. III 380; a.o. I 326 (1 kırz): KB. yinçge ayur 'he speaks subtly' 613; yinçge yıp 'a thin cord' 748; o.o. 2490 (1 toku-), 6082 (kıl): XIV Muh.(?) daḡiq (opposite to 'thick' yoğun) Ince: *Rif. 143 (only); yinçge 153; al-mutaqā 'God-fearing' yinçge: 147; Çağ. xv ff. İnçike (spelt) (1) nāzuk 'thin, slender' (quotn.); (2) āzār-i mumtaad-i muzmin 'a chronic disease' *San. 117v. 24: Xwar. XIV yinçge 'thin, delicate, narrow, meticulous'. Qutb 80; Nahc. 232, 6; 239, 14: Kom. XIV 'thin, fine' inçke *CCI, CCG; Gr.: Kıp. XIII al-raḡiq (sic) 'thin' (opposite to 'thick' yoğun) yince: *Hou. 27, 13: xv al-rafi 'thin, fine' (ditto) İnşike: *Kav. 64, 16.***********

Dis. V. YNC-

yunçit-: 'to be, or become, weak or emaciated'; survives only(?) in NE Tob. **yünçl-** (sic) *R III 598. Xak. XI er yunçit: sâ'at hālu'l-racul min fāḡ 'the man's state deteriorated owing to poverty' *Kaş. III 303 (verse, see tınçit-; no Aor. or Infn.); a.o. II 281, 11 (1 tatık-).**

D yunçit- Hap. leg.; Caus. f. of **yunçit-**: **Xak. XI anil: yunçittu: asâ'a ilayhi wa ādāhu 'he did evil to him and harmed him' *Kaş. II 352 (yunçitür, yunçitma:k, corrected fr. -me:k).***

D yançıl- Pass. f. of **yanç-**; 'to be crushed', etc. Survives in the same languages. Uyğ. VIII ff. Man.-A *M I 9, 12 (isi:z): Xak. XI ka:ğun yançıldı: 'the melon (or other similar thing) was crushed and trodden under foot' (indağata . . . wa'nxabata) *Kaş. III 107 (yançılür, yançılma:k, corrected fr. -me:k); o.o. I 188, 1 (ortu): XIII(?) Tef. yançıl- 'to be crushed, trodden under foot' 140: Çağ. xv ff. yançıl- narm şudan 'to be softened' *San. 338r. 17: Xwar. XIV yançıl- 'to be crushed' *Nahc. 338, 3; 339, 14: Osm. XIV ditto in one text *TTS II 991.*****

D **yinçür-** Caus. f. of ***yinc-**; cf. **yinçge:**, **yinçrün-**; 'to bow (the head)'. N.o.a.b. **Türkü** VIII ff. Man. *TT II* 6, 35 (2 sökit-); **Uyg.** VIII ff. Man. **yinçürü yökünü** 'bowing (the head) and worshipping' *TT III* 165(?) , 175; *IX* 5; Bud. **yinçürü yökünürler** *TT X* 272-3; **yinçürü töpün yökünüp** 'bowing the head and worshipping' *U III* 13, 5 (ii); o.o. *U I* 33, 10; *Sw.* 159, 16; 594. 14.

D **yunçır-** Hap. leg.; Inchoative f. of **yunçır-**. **Xak.** XI er 1: **yunçırdı: aşqā** (?read *uqqā*) *amru'l-racul 'alā'l-sū'* 'the man's affairs were put in a bad way' *Kaş. III* 98 (**yunçırar:**, **yunçırma:k**).

D **yinçrün-** Hap. leg. ?; Refl. f. of **yinçür-**; 'to bow oneself'. **Xak.** XI *KB* 5805 (**ençrün-**).

Tris. YNC

DF **yinçülüg** P.N./A. fr. **yinçü:**, 'having pearls'. N.o.a.b. **Uyg.** VIII ff. Man. **aitunluğ yinçülüg** 'with gold and pearls' *TT II* 15, 9; a.o. *do.* 11-12 (**bonçuk**): Civ. *TT VIII I* 17 (**asın-**).

Tris. V. YNC-

D **yinçge:le-** Den. V. fr. **yinçge:**; 'to refine' and the like. S.i.s.m.l., e.g. SW Az. **inçel-** 'to become thin'; Osm. **incele-** 'to scrutinize meticulously'; Tkm. **incele-** 'to make thin'. **Uyg.** VIII ff. Bud. **yinçgeleyü arıtıp** 'cleansing meticulously' *Sw.* 244, 18; Civ. *H II* 8, 26 (**üntür-**); **Xak.** XI ol ne: **pnı: yinçge:le:di:** 'he reckoned that the thing was thin' (*daqiq*); also used when he examined a thing minutely (or made it thin, *adaqqā'l-şay'*) *Kaş. III* 411 (**yinçge:le:r**, **yinçge:leme:k**); **Xwar.** XIV **yinçgel-** (*sic*) 'to make (someone) thin' *Qutb* 80; **Kom.** XIV 'minutely, scrupulously' *inçkelep CCI*; *Gr.*

D **yinçge:le:n-** Hap. leg.; Refl. f. of **yinçge:le-**; note the semantic connection w. **yinçür-**. **Xak.** XI ol ma: **yinçge:lendi: tawāda'a li wa xaḍa'a** 'the humbled himself to me and obeyed'; and one says ol **kızığ yinçge:lendi:** 'he made the slave girl a concubine' (*surrıya*); and **kul teñri:ke: yinçge:lendi:** 'the slave (i.e. pious Moslem) humbled himself, was abstemious, worshipped, fasted, prayed, and obeyed God' *Kaş. III* 450 (**yinçge:le:nür:**, **yinçge:le:nme:k**).

D **yinçü:le-** Hap. leg.; Den. V. fr. **yinçü:**; perhaps used only in the Ger. in -ü; meaning 'like pearls', cf. **arсланla-**. **Xak.** XII(?) *KBVP* 11 (**tiz-**).

Mon. YND

yunt (**yund**) apparently a generic term for 'horse', while 2 at was more specifically 'a riding horse'. The -u- is fixed by *TT VIII*. It was the original word for 'horse' in the twelve-animal cycle, at not appearing in this context till the medieval period, see Pritsak, op. cit. s.v. **yīlan**, p. 79. Survives only(?) in SW Osm. **yond/yont** 'a wild unbroken mare'.

Türkü VIII ff. **beg er yuntu:garu:** **barmı:ğ** 'a beg went to (look at) his horses' *Irkb* 5; a.o. *do.* 24 (**emı:ğ**); **Uyg.** VIII **biğ yunt tümen koñ** 'a thousand horses and ten thousand sheep' *Şu.* side line and *IV* 9; VIII ff. Man. *Wind.* 12 (**sürü:ğ**): Bud. *PP* 3, 1 (u:ğ); *Sw.* 490, 18; Civ. **yunt** (so spelt three times in *TT VIII P*), as an animal in the twelve-animal cycle, 'Horse Year, Horse Day', etc., is common in *TT VII, VIII, USp.*; O. Kir. IX ff. alt: **biğ yuntım** 'my 6,000 horses' *Mal.* 3, 5; a.o. 45, 8 (**boḍrak**): **Xak.** XI **yund al-xayl** 'horse/horses', both Sing. and Plur. like Ar. *al-biil* ('camel/camels'); hence one says **yund eti: yıpa:r** 'horse meat (smells like) musk', that is when it has been cooked and left until it is cold, a good (*hasana*) smell rises from it; **yund** the name of one of the twelve years in Turkish, it is called **yund yılı: Kaş. III** 7; *I* 292 (**ögürle:n-**), 235 (**okras-**), and five o.o. translated *al-xayl* or *al-faras* ('horse'): *KB yazıda kalın yund* 'large herds of horses in the steppe' 5370; **Çağ.** XV ff. **yunt mādiyān** 'a mare'; also the name of one of the Turkish years *San.* 347f. 9; a.o. 297v. 6 (**kısrak**): Kıp. XIII *isn li-macmū'i'l-xayl*, a collective term for 'horses', in the pasture or elsewhere **yunt** (MS. *yunat*) *Hou.* 12, 13; XIV *İd.* 97 (2 **yılki**): Osm. XIV ff. **yont** usually specifically 'mare', in XIV, xv sometimes 'horses'; **yont kuşu** 'wagtail'; c.i.a.p. *TTS I* 851; *II* 1077; *III* 829; *IV* 907.

Mon. V. YND-

yind- 'to search (something *Acc.*)'; to seek (something *Acc.*); n.o.a.b. **Xak.** XI (ol) **anıy evin yindi:** (*sic* in MS.) 'he searched his house'; originally **yindti:** and then abbreviated (*xufffa*) *Kaş. III* 66 (**yinder:**, **yindme:k**): XIII(?) *At. bilig yind* 'seek wisdom' 103; a.o. 417.

Dis. YND

D **yanut** Active Dev. N. fr. **1 yan-**; lit. 'something which comes back'. Survives only (?) in NE Alt. **yanıt** 'a woman's dowry, which is returned to her in the event of her husband's death' *R III* 87. **Yanut** in **Uyg.** is syn., and perhaps a Dev. N. fr. the Caus. f. ***yanıt-**. **Uyg.** VIII ff. Bud. (if I have taken or used property belonging to a monastery) **yanğısın yantutım bérmedim erser** 'and have given nothing in return (Hend)'. *U II* 77, 24; **yantut bitig** . . . **yantut béleg** 'a letter in return . . . a present in return' *Hüen-ts.* 1857-1859; Civ. (we received certain goods; as the original (VU öñ) receipt has been lost) **tutup torqu yanut bitig bérdimiz** 'we have (hereby) given a duplicate document regarding the receipt of the silk fabric' *USp.* 5, 4; **Xak.** XI **yanut al-ıwād** 'something given in return for, or in place of, something else' *Kaş. III* 8; **yanut al-cawāb** 'an answer'; hence one says **söz yanutı:** 'the answer to a statement'; **yanut al-ıwād wa'l-taman** ('value, price') *ma'a(n) III* 28; **KB yanut bérdi häçib** 'the Chancellor answered' 538 (etc., a common

phr.); *İsiz kılşa İsiz yanutı ökünç* 'if a man does evil, the requital for evil is repentance' 929; o.o. 5790; 3584 (*katığ*); (an envoy delivers a letter and) *yanutı kolar* 'asks for a reply to it' 3814; XIII(?) *At. cafa* 'kıldıçañka yanut kıl wafâ' 'make good faith the return to the man who injures you' 327; a.o. 374 (2 *kéc-*); *Tef. yanut* (1) 'answer'; (2) 'requital' 140; Xwar. xiv yanut 'requital' *Qutb* 67; *Nahc.* 286, 17; Kıp. xv(?) *cawâb* (karu; in margin in SW(?) hand) *yanuŕ Tuh.* 12a. 2; Osm. xiv, xv yanut 'requital'; in three texts *TTS I* 779; *III* 766.

D *yundi*: Pass. Dev. N./A. fr. *yun-*; survives only(?) in SE Tar. *yunda* same meaning *R III* 545. *Xak. XI yundi*: 'water for washing dishes (*ğusâlatu'l-qışâ*) after food has been eaten' (*Karû*; in margin in SW(?) hand) *yanuŕ Tuh.* ditto, in two Dicts. *TTS III* 831; *IV* 909.

(S) *yantut* See *yanut*.

(D) *yandak* the basic meaning and therefore etymology are obscure; in *Xak.* clearly an Adj.; -*dak* is certainly a Den. and perhaps a Dev. Suff. Survives only(?) in SC Uzb. *yantok*: SW Osm. *yandık*; Tkm. *yandak* 'camel-thorn'. *Xak. XI yandak tiken şawku'l-qatâd* 'camel-thorn'; *yandak çeker al-tarancin* 'manna'; *yandak* (MS. *yandık*) at 'an unsound (*al-aşam*) horse' *Kaş. III* 44; *Çağ.* xv ff. *yantak* (spelt) *xâr-i şutur* 'camel-thorn' *San.* 339r. 3; Osm. xiv *yanduk* (*sic*) 'camel-thorn' *TTS I* 779; xvi ff. *yandık* (*sic*, *oti*) used in Ar. and Pe. dict. to translate names of various thorny plants *III* 763; *IV* 836.

D *yundak* Hap. leg.; perhaps Dim. f. of *yunt*. Cf. *I yin*, etc. *Xak. XI yundak* 'dung' (*raut*), esp. of a horse' *Kaş. III* 44; a.o. *III* 167 (*bañak*).

PU?D *yindem* apparently 'constant, constantly, always'; prima facie a Den. N./A. in -*dem* (connoting resemblance) presumably fr. *3 yin*, but there is no obvious semantic connection. N.o.a.b. *Uyg.* VIII ff. Man. [gap] *yintem tutçı yintisiğü* ('corrupt or misread') 'constantly (Hend.)?' *TT III* 41; (may the mortals on earth) *yinte[m] nırbanta tuğzunlar* 'always be reborn in paradise' (?; *nırvâna* is a purely Buddhist concept) *do.* 166-7; a.o. *do.* 74-5; Bud. (the food of leopards, panthers, wild cats, lions, wolves, and foxes) *yalaguz yindem İsiğ et kan erür* 'is exclusively and always warm flesh and blood' *Suv.* 610, 15-16.

S *yandru*: See *yanturu*.

Dis. V. YND-

D *yanut*- Caus. f. of *yanu-*; survives in some of the same languages. The text in *Kaş.* was consistently altered to *yutit-*, for *yitit-* in a second hand. *Xak. XI* (after N) *ol añar biçek yanuttı*: 'he ordered him to sharpen (*bi-taşıđı*) the knife, or 'to pass it to and fro (*bi'l-ımrâr*) on (the palm of) his hand' *Kaş.*

II 317 (*yanutur*, *yanutma:k*; partly unvocalized and undotted and later altered).

D *yénit*- Caus. f. of *yéni-*; 'to lighten (someone's *Acc.*) burden'; pec. to *Xak. Xak. XI er ura:ğutni*: 'the man delivered the woman of a child' (*wallada'l-mar'a walađ Kaş. II* 317 (*yénitür*, *yénitme:k*; unvocalized, but follows *yine:d-*, so to be transcribed *yénit-*): *KB özüñ yük yénitü* 'you have relieved yourself of a burden' (by quitting this world) 5115; *özüm yülüklerin yénitme:k tiledim* 'I have desired to relieve myself of my burdens' 6080; *yüküñni yénit* 6082 (fairly consistently *yénit-*).

**yine:d-* Hap. leg.; Intrans. Den. V. fr. *3 yin*, in the sense of 'to grow skin'. *Xak. XI baş yinetti*: 'the wound healed' (*ındamala*) *Kaş. II* 317 (*yinetür*, *yinetme:k*, in error, for *yinedür*, *yinedme:k*, cf. *kuta:d-*).

D **yilje:d-* Hap. leg.; Intrans. Den. V. fr. *yilj*. *Xak. XI er yiljetti*: 'the man blew his nose' (*ımtaxa*); the origin is *yilj attı*: *ramâ bi'l-muxâğ* 'he threw out the mucus' *Kaş. II* 326 (*yiljetür*, *yiljetme:k*; in error for *yiljedür*, *yiljedme:k*).

D *yoğat*- Hap. leg.; Caus. f. of *yoğat-*. *Xak. XI ol anı: begke: yoğattı*: 'he made him make false accusations (*awşâ bihi*) to the beg' (etc.) *Kaş. II* 327 (*yoğatu:r*, *yoğatma:k*; corrected fr. -*me:k*).

D *1 yantur*- Caus. f. of *1 yan-*; 'to bring back, turn back, give back', and the like. S.i.a.m.l.g. w. the usual phonetic changes, except NW. See also *yanturu*: *Türkü VIII* (we reached the Iron Gates and) *yantur:rtımız* 'brought (the army) back again' *T 45: Uyğ.* VIII ff. Man. *yanturtuğuz ayığ kılınctın* 'you have turned back (the children of men) from evil deeds' *TT III* 127; Bud. [*amarta-patr*] *söğüñniş xwasın yanturup* 'drawing back (or giving back?) the flower of the *amrtapatra* tree' *TT X* 491-2; a.o. *do.* 495; (Civ. see *yanturu*): *Xak. XI ol anı: evke: yanturdu*: (MS. *yonturdu*:) 'he sent him back (*racca'ahu*) to the house' (etc.) *Kaş. III* 98 (followed by 3, 4 *yantur-*): *KB* 738 (*sö:ki*): XIII(?) *Tef. yandur-* 'to send back, draw back' 139; *Çağ.* xv ff. *yandur- döndür-* 'to send back' *Vel.* 400 (quotn.); *yandur-* Caus. f. . . . (2) *bar gardânidan* 'to turn back' (Trans.) *San.* 338r. 3 (quotns.): Xwar. xiv *yandur-* 'to send back', etc. *Qutb* facsimile 11r. 5; 84a. 2; *Kom.* xiv 'to give back' *yandur- CCG*; *Gr.*: Kıp. xiv *qalabaqallaba* 'to overturn, etc.' (*axtur-f*) *yandur-* *Bul.* 73v.

D *2 yantur*- Caus. f. of *2 yan-*; 'to light (a fire *Acc.*)' and the like. Not noted before XIII(?). S.i.s.m.l. w. the usual phonetic changes. (*Xak.?*) XIII(?) *Tef. yandur-* 'to light' (a fire) 139; xiv *Muh. adrama'l-nâr* 'to light a fire' *o:d yandur-* *Mel.* 17, 6; *Rif.* 95; *a'laqa'l-sivâc* 'to light a lamp' *çıra:ğ* (*Mel. çara:ğ*) *yandur-* 23, 1; 104; *Çağ.* xv ff. *yandur-* Caus. f.; (1) *süzânidan* 'to light, ignite' *San.*

338r. 3 (quotns.): Xwar. XIV ditto *Qutb* 67; *Nahc.* 41, 17; 66, 8; Kom. XIV ditto *CCI*; *Gr.*: Kip. XIII *awqada* ditto *yandur*- *Hou.* 34, 7 (-gil in error): XIV ditto *Id.* 99; *Bul.* 23v.: Osm. XIV, XV *yandur*-; XIV ff. *yandır*- ditto; c.i.a.p. *TTS I* 778; *II* 991; *III* 764; *IV* 836.

D 3 *yantur*- Hap. leg.; Caus. f. of 3 *yan*-. **Xak.** XI (after 4 *yantur*-) *wa kađalıha fi'l-tahdid* also for 'to threaten' (or 'cause to threaten?') *Kađ.* III 98.

D 4 *yantur*- Caus. f. of 4 *yan*- but syn. w. it, which suggests that this is merely an idiomatic use of 1 *yantur*- meaning 'to send back (one's food)'. Survives in SE Türki *yandur*-/*yandu*- *Jarring*. **Xak.** XI *er yandurdi*: (MS. *yondurdi*: 'the man vomited' (*qa'a*); alternative word for (*luğa fi*) *yandı*: (MS. *yandı*.) *Kađ.* III 98 (*yandurur*, *yandurma:k*; throughout this para. the first vowel is given as -o-, prob. carried on mechanically fr. the previous entry *yomdar*-); Kip. XIII *taqayya'a* 'to vomit' (*kus*-), and also *yandur*- (MS. *yondur*-) *Hou.* 38, 20.

D *yindür*- Hap. leg.; Caus. f. of *yind*-. **Xak.** XI (ol) *amı evin yindürdi*: 'he had his house searched' (*abhata dārahū*), looking for his property which was suspected (of being stolen, *mazinatahu*) and his lost property in it *Kađ.* III 99 (*yindürür*, *yindürme:k*).

VU(D) *yöntüs*-n.o.a.b.; the Suff. -*tük*in points to front vowels, the first syllable is spelt *yon*-, but this *scriptio defectiva* is not unusual in Uyğ. script after *y*-; as elsewhere in this text the -*ş*- is represented by -*s*-, but the *V.* is clearly a Recip. f. The meaning seems to be 'to quarrel' or the like, but no basic *f.* seems to be known. Uyğ. VIII ff. Man.-A *yöntüsü okisurlar* 'they quarrel and shout at one another' *MI* 9, 10-11; o.o. *do.* 15-16 (*sögüş*-); *do.* 16-18 (*kekreş*-).

Tris. YND

D *yıñdegü*: Dev. N./A.; can hardly be der. fr. *yıñed*-, prob. fr. a cognate Den. V. fr. *yıp*, **yıñde*-. N.o.a.b. Uyğ. VIII ff. Civ. *yıñdegü*: 'nasal catarrh' *H II* 16, 8 and 20: **Xak.** XI (under *fa'lalū*) when a boy is abused (*subba*) one says *yıñdegü*: that is *yā man yasıl min anfihi'l-muxāṭ* 'you with the runny nose' *Kađ.* III 387.

D *yanutluğ* Hap. leg.(?); P.N./A. fr. *yanut*. **Xak.** XI *KB* ('the king has done good to you, a thousand returns (for your services, *yanut*); in return for that prepare something good) *yanutluğ kişi ol kişi eđğüsü* 'the man who returns favours is the best of men' 5791.

D *yanturu*: Ger. of 1 *yantur*- used as an Adv.; 'in return, back, again', and the like; often abbreviated to *yantru*/*yandru*-. N.o.a.b. Türkü VIII *yantru*: (or *yantru*?) *sakuntim katıđdı*: *sakuntim* 'I thought again and again, I thought deeply' *I N* 11: Uyğ. VIII ff. Bud. *yantru idti* 'he sent him

back' *PP* 35, 6; (how is it possible, having come so far) *yanturu yana* [one word] *kodup barıak* 'to give up (this enterprise or the like) and go back' *İlhen*-ts. 97-8; *eđğü öglıke yanturu övkeleser kakısar* 'if he is angry (Hend.) with a benevolent man in return (for his benevolence)' *Sac.* 595, 9-10; a.o. *TT VII* 40, 53; Civ. *yanturu bérıp* 'giving back' *USP.* 115, 6; *yanturup bérürmen* *do.* 6, 5; 35, 17 and *yanturup altımız* *do.* 14, 10 are no doubt errors for *yantru*-. o.o. *TT I* 105 (axtarıl-); *VII* 30, 1: **Xak.** XI *yandru*: *Kađ.* III 406, 4 (*yañıla*-); n.m.e.: *KB yandru çıkıp* 'coming out again' 521; o.o. 738 (sö:ki); 2656, 5674 (ékki:le-).

Dis. YNG

D *yaña:k* crasis of **yañga:k* Den. N. fr. *yan*; properly 'the cheek-bone', but sometimes used more generally for 'cheek', and metaph. for 'the side' of something. S.i.a.m.l.g. often much abbreviated, e.g. NE Tuv. *ça:k*: NC Kir. *jak*; Kzx. *jak*: NW Kk. *jak*; Kaz. *yañak* 'cheek'; *yak* 'side'; Kumyk *yañak*; Nog. *yak*: SW Az. *yañağ*; Osm. *yanak*; Tkm. *yañak*. Cf. 2 *eñ*, *eñek*. **Xak.** XI *yaña:k* 'the bone' (*al-azm*) in which the teeth are set (*ğurizat*) either side (*cānıbay*) of the mouth'; *yaña:k* 'the side' (*cāmbı*) of anything; and 'the side post (*ıdada*) of a door' is called *kañuğ yaña:kı*: *Kađ.* III 376 (and see *yıñak*): XIV *Muh.* (in 'parts of the body', *al-xadd* 'cheek' *eñ* ...) *al-arıd* 'cheek' ('cheek-bone') *yaña:k Mel.* 46, 11; *Rif.* 140: *Çağ*. xv ff. *yañağ/yañak yañak Vel.* 404 (quotn.); *yañağ/yañak* (spelt 'with -ğ-') (1) *çıhra wa ruvsār* 'face, cheek' *San.* 339r. 14 (quotn.); (2) see *yañak*: Xwar. XIII(?) *oñ çapakta* 'on the right side' *Oğ.* 116; *coñ çapakıda* 'on the left side' 124; *tün* (?*dün*) *yañgacka* 'to the north' 324 (?confusion w. *yıña:k*): xiv *yañak* 'cheek' *Qutb* 67; *MN* 106, etc.: Kom. xiv 'cheek, jaw, jawbone' *yañak/yaak CCI*, *CCG*; *Gr.*: Kip. XIII *al-xadd yaña:k* (*sic?*); *kāf* for -ğ-) *Hou.* 20, 7; xiv *yañak* ditto, in the *Kitāb Beylik yaña:ğ Id.* 98; *yañak al-hanak* 'lower jaw' *do.* 99; xv *al-xadd yañak Kav.* 60, 13; *Tuh.* 14a. 4.

D 1 *yañıđ* Dev. N. fr. 1 *yan*-; syn. w. *yanut*; n.o.a.b., but ?identical w. 3 *yanıđ*. **Xak.** XI *KB* (the good man gives advantages to others but) *ol asiğdın bu kolmaz yañıđ* 'does not ask for any return for those advantages' 858; (I sent you a message sweeter than sugar) *ağuda açıđ keldi yañıđ maña* 'the answer came back to me bitterer than poison' 3913.

D 2 *yañıđ* Hap. leg.?, Dev. N. fr. 3 *yan*-. **Xak.** XI *yañıđ al-tahdid* 'a threat'; hence one says *beğ yañıđda*: *tüşme*: 'do not expose yourself to the threats of the *beğ*' (etc.) *Kađ.* III 14.

D 3 *yañıđ* Hap. leg.?, but cf. 1 *yanıđ*; Dev. N. fr. 4 *yan*-. **Xak.** XI *yañıđ al-qay* 'vomit'; hence one says *ol yañıđ yandı*: 'he vomited profusely' (*kañıra(m)*) *Kađ.* III 14.

yıpa:k 'direction; point of the compass'; very common in Uyğ., both by itself and in the phr. **buluq yıpa:k** (see **buluq**), but hardly traceable later, prob. because it became confused w. **yapa:k**. Cf. **sınar**. Uyğ. VIII ff. Man. **ozku kutruku yol yıpa:kıg** 'the way and direction to salvation (Hend.)' *TT III* 63; Bud. **yıpa:k** by itself is commonest when qualified by a word w. the Suff. **-tun/-tün**, etc., e.g. **öptün yıpa:k** 'eastwards' *PP* 37, 5; *TT VI* 84; **tağtın yıpa:k** 'northwards' *do.* 84; **kédin yıpa:k** 'westwards' *do.* 85, but here 'southwards' is **küntün sınar**; **küntin yıpa:k** 'southwards' *UIV* 10, 65; (the exact meanings, often blurred, seem to be **yıpa:k** 'direction', **buluq** 'corner', **sınar** 'side'); **tört yıpa:k** **tört buluq sekiz yıpa:k bolur** 'the four directions and the four corners make the eight cardinal points' *TT V* 8, 62; o.o. *TT VIII A.1*, etc. (**buluq**); *TT X* 83, 85, 149, 159; *U II* 4, 2; Civ. **tört yıpa:k** 'the four directions' *TT I* 121; **öptün**, etc. **yıpa:k** common in *TT VII*: **Xak. xı yıpa:k** seems to be the right reading in (1) **teğme: yıpa:kktin** (MS. unvocalized or *yay-?*) *min hull awb* 'from all directions' *Kaş. I* 241 (aklıs-); (we attacked by night) **teğme: yıpa:k** (MS. unvocalized) **bustımız** 'we laid ambushes on every side' (*min hull cānih*) *I* 434, 7; n.m.e.: (**Xwar. XIII(?) Öğ.** 324, see **yapa:k**).

D yona:k morphologically Dev. N. fr. **yon-**, but this would mean something like 'a carving', which is hardly apposite; 'a saddle-pad'. Survives in NE Alt., Tel. **yonok R III** 417; Tuv. **çonak**: NC Kzx.: NW Kk. **jona. Xak. xı yona:k** 'anything placed (*yūda*)' under the saddle (*thāf*) of a donkey, ox, or the like' *Kaş. III* 29; **Çağ. xv ff. yona** (spelt *yonah*) *tağaltı-yı zin* 'a saddle-pad'; also called **tokum San. 347v. 14**: Kıp. XIII *al-mirşaha* 'saddle-pad' **yona**: *Hou.* 14, 3.

D yona:ğ Dev. N. fr. **yona:-**; 'false accusation' and the like. Uyğ. VIII ff. Bud. *U II* 76, 6 (**çaşut**): Civ. *TT I* 74 (**çaşut**): **Xak. xı yona:ğ** *al-waşy wa'l-s'āya* 'false accusation and slander to a beg; hence one says ol **yona:ğ yona:dı**: 'he falsely accused and slandered him to the sultan' *Kaş. III* 376; **KB** (a good man) **yona:ğ tuqlamaz** 'does not listen to false accusations' 5863; a.o. 4272 (**uzuncı**): (xiv *Muh.*?) (*al-ğawğā*) 'tumult, uproar' **yona:k Rif.** 146 only).

D yanğ: Hap. leg.; syn. w. **yanut**, **I yanıg**; Dev. N. fr. **I yan-**, but **-ğ:** is unusual, **-ğ:** would be expected. Uyğ. VIII ff. Bud. *U II* 77, 24 (**yanut**).

(?D) **yanku**: 'an echo'; morphology obscure, but prob. w. an onomatopoeic basis, cf. **yanra:-**, **yanşa:-**. Survives in NE Tuv. **çañgı**: SW Osm. **yankı**; Tkm. **yankı**; in most other languages 'echo' is a der. f. like **yankırik** or a l.-w. Uyğ. VIII ff. Bud. (when your great bell sounds, your herds of horses in the mountains) **barça eşitür yankusın** 'all hear its echo' *Suv.* 490, 19-20; Civ. *TT I* 95

(**oyun**); 134 (**ığa:ç**): **Xak. xı yanku**: *bintu'l-cabal wahwa'l-sādā* 'echo' *Kaş. III* 379 (prov.) **Çağ. xv ff. yanku** (spelt) is what people hear in reply when they say something in a loud voice in the mountains or a domed structure, in Ar. *sādā*, in Fr. *pajwāk* ('echo', MS. *paj-nāk*); and in *Rūmī* 'the burning of a palace or building'; in both cases der. fr. **yan-** 'to return' (and 'to burn') *San.* 239r. 8: **Xwar. xiv tağ yankusı** 'echo' *Qutb* 68: **Osm. xiv ff. yanğ/yanğuyankı/yanku** 'echo'; c.i.a.p. esp. in Ar. and Pe. diets. *TTS I* 779; *II* 993; *III* 765; *IV* 838.

D yunğuk Dev. N.I. fr. **yun-**; lit. 'something to wash oneself with'. N.o.a.b. Uyğ. VIII ff. Bud. Sanskrit *snānā* 'bath' **yunğuk TT VIII D.12, 38** (MS. *yū:nkuk/yunkuk*): **Xak. xı yunğuk al-uşnān** 'alkali'; know that **-k** is attached to **V.s** and becomes the name of an instrument (*ism li'l-āla*) as **orğa:k** the name of 'a sickle' was derived fr. **orđ:** 'he cut the grass'; and this word is of that (class) because **yudı**: is a **V.** meaning 'he washed' and this is what was used for 'washing (*ğāsila*) clothes'; the **-k** was attached to the **V.s** as you see *Kaş. III* 44 (a rugged etymology, but nearly right).

Dis. V. YNĞ-

D yanğur- Intrans. Den. **V. fr. yanğur**; 'to echo, resound', etc. S.i.s.m.l. w. the usual phonetic changes. Uyğ. VIII ff. Bud. *U II* 24, 5-6 (**étig**): Civ. (in countless places the clear sound of water) **yanğurar** 'resounds' *TT I* 135; **Xak. xı er yanğurdı**: 'the man constantly turned (*iltafata*) to the right and left as if he heard the call of someone unseen or a sound or voice' (*hāñf aw şavut aw hiss*) *Kaş. III* 400 (**yanğurur**, **yanğurmak**; Hap. leg. in this meaning, but cf. **yanğur:la:-**).

D yanğurt- Caus. **f. of yanğur-**; n.o.a.b.; the survival quoted in *TT IX*, p. 22, note 84 is of **yanğrat-**. Uyğ. VIII ff. Man. [gap] **arku** (*sic*) **tağlarığ yanğurkurt** (*sic*?) 'makes the valleys and mountains re-echo' *TT IX* 84.

Tris. YNĞ

D yona:ğcı: N.Ag. fr. **yona:ğ**; 'a false accuser'. N.o.a.b. Uyğ. VIII ff. Bud. *Suv.* 563, 4-5 (**ezüğü**): **Xak. xı KB** (however good... a beg may be) **yona:ğcı yakın bolsa teğrür yođuğ** 'if a false accuser gets near him, he brings destruction' 5864.

D yanğuluğ P.N./A. fr. **yanğur**; 'echoing, resonant', etc. Pec. to Uyğ. Uyğ. VIII ff. Bud. **yanğuluğ körkle ünüğüz** 'your resonant lovely voice' *Suv.* 646, 2-3; o.o. *TT VIII G.70* (**küvrüg**); *TT X* 191-2, etc. (**tiğilig**).

Tris. V. YNĞ-

D yanğur:la:- Den. **V. fr. yanğur**; 'to re-echo' and the like. Survives only(?) in SW **yankıla-**. **Xak. xı tağ yanğur:la:dı**: 'the mountain echoed' (*sadıya*), that is that it answers you (*yucibak*) in the same way as (*hamā*) you shouted to it; and one says **er kula:kı**:

yanku:la:di: 'the man's ear seemed to hear a sound or voice and constantly turned (*talaf-fata*) to the right and left' *Kaş. III* 410 (**yanku:lar:**, **yanku:la:ma:k:**); *KB kökiş turna kökte ünün yankular* 'the grey crane echoes with its call in the sky' 74; *xiv Muh.(?) şavtu'l-gadâ* 'the sound of an echo' **yaŋku-lamak Rif.** 125 (only); (*Osm.* *xiv ff. yankulan-/yankılan-*, etc. 'to echo'; c.i.a.p. *TTS I* 780; *II* 994; *III* 765; *IV* 838.

Dis. YNG

D yénik N./A.S. fr. **yéni:-**; 'light' (not heavy), hence 'easy' and the like. *Syn. w. yéjil*, q.v., but less common, survives only (?) in NE *Khak. ník*; *Tuv. çik:* SE *Tar. yénik R III* 330; *Türki yénik BŞ: SW Osm. yénik/yéni* (spelt *yéniik/yeyniik/yéni/yeyni*). *Uyg.* *viii ff. Man. TT II* 8, 44 (*uçuz*): *Bud. TT IV* 10, 16 etc. (*uçuz*): *Civ.* (in an unfavourable omen) **er ağır işi yénik bolur** 'men become burdensome and women flighty' *VII* 25, 6-7; (the pain) **yénik bolur** 'becomes tolerable' *do.* 21; a.o. *TT I* 125-6 (*işlet-*): *Xak. XI yénik* 'light' (*xafif*) of anything *Kaş. III* 18; a.o. *III* 92 (**yéni:-**): *KB utunluk éveglük yénik kurguluk* 'wickedness, (undue) haste, and frivolous levity' 2078.

yenge: 'the wife of one's father's younger brother, or one's own elder brother; junior aunt-in-law, senior sister-in-law'. S.i.a.m.l.g. w. phonetic changes and some extended meanings, e.g. *Kk.* 'confidante'; *Osm.* 'bridesmaid'. *Uyg.* *viii ff. Bud. öz yengesi Rağagayini* 'his own elder brother's wife Rağagayini' *U III* 83, 11; (in the list of relatives in the third *Pfahl*) **yengemiz** (*sic*, 2read **yengemiz**) 'our elder brother's wife' (*Ariğ Xatun Teğrim*) *Pfahl.* 23, 12; *Civ. Oğul Teğin yengemizke USp.* 12, 7; a.o. *TT I* 155 (**ekei**): *Xak. XI yenge:* 'the word for an elder brother's wife' *Kaş. III* 380; *xiv Muh.* 'a brother's wife' *yenge: Mel.* 49, 10; *Rif.* 144; *Çağ. xv ff. yéngé* (spelt) 'the woman who adorns the bride in the bridal chamber and presents her to the bridegroom' *San.* 352v. 16 (*P. de C.*, p. 559 quotes two passages from the *Bâbur nâma* in which Bâbur records addressing a lady as **yéngé**).

?**F yengeç** (?**lengeç**) 'crab; the constellation Cancer'. Prob. a l.-w.; the alternative form **lengeç**, suspiciously like French *langouste* 'cray-fish', may be the original one. Survives only(?) in SW *Osm. yengeç*; *Tkm. lengeç*. Cf. **kuçık**; there is no general word for 'crab' in Turkish; modern languages use forms of **kışğaç** or **çadan** or l.-w.s. **Oğuz XI** (among words w. four letters, one -ğ-) **yengeç** (*MS. yengeç*) *al-saraŋân* 'crab' *Kaş. III* 384; *xiv Muh.* (among aquatic animals) *al-saraŋân lengeç Mel.* 77, 6 (one *MS. yengeç*); *Rif.* 180; (among 'signs of the zodiac') ditto 79, 4; 183; **Çağ. xv ff. lengeç** (spelt) *xarçang* 'crab', in *Ar. saraŋân San.* 317v. 9; *Xwar. xiv yengeç* 'Cancer' *Qutb* 77; *Kıp. XIII* (among 'aquatic animals') *al-saraŋân yengeç: Hou.* 7, 4; *xv*

saraŋân lengiş (in margin **yengeç**; *Tkm. kışğaç*, in margin **kışğaç**) *Tuh.* 19a. 9; *Osm. xvi yengeç* 'an iron component in a mill'; in one *Ar. dict. TTS IV* 875.

E yenge:k See **yetge:k**.

Tris. YNG

D yéniklik *Hap. leg.?*; *A.N. fr. yénik. Uyg.* *viii ff. Man.-A* (just as the bonds of a wicked man) **ağırık yéniklik bar** 'may have weight or lightness' *M III* 12, 19 (i).

Dis. YNL

(**D**) **yéjil** presumably abbreviated *Dev. N./A. fr. yéni:-*; 'light' (not heavy), hence 'easy' and the like. *Syn. w. yénik*. S.i.a.m.l.g. w. the usual phonetic changes; *SW Az.* exceptionally **yüñkül**, lacking in *Osm. Uyg.* *viii ff. Civ. TT VII* 42, 3 (**tamar**): (*Xak.?*) *xiii(?) Tef. yügül* 'light' 162 (*yöjül*), 164 (*yügül*): *xiv Muh.(?) al-xafif* 'light' (opposite to 'heavy' **ağır**) **yügül** (or **yüñgül?**) *Rif.* 151 (only); **Çağ. xv ff. yéjil yeyni** (*yéni?*) *Vcl.* 4, 15 (quott.); **yügül** (spelt 'with -ğ-') **sabuk** 'light', also pronounced **yéjil San.** 347r. 13; **yéjil** (spelt 'with -ğ-') 352v. 20 (quott.): *Kom. xiv* 'light' **yéjil/yéjül/yügül CCI**; *Gr.* 122 (quott.), 131; *Kıp. xv yügül* (with -ğ-) *al-xafif Id.* 99; *xv ditto yéjil* (in margin **yügül/yuka** (*yuvka*); glossed *raqiq*) *Tuh.* 14a. 7.

D yanık *Hap. leg.?*; *A.N. (Conc. N.) fr. yan;* *syn. w. yançuk. Xak. XI yanık gal'ul-râ'i* 'a shepherd's bag' *Kaş. III* 45.

DF yaŋlığ *P.N./A. fr. yaŋ*; 'in a . . . way, manner; of a . . . kind', and the like. Survives only(?) in *SC Uzb. yaŋlığ* a Postposn. meaning 'like', e.g. **şer yaŋlığ** 'like a lion'. *Uyg.* *viii ff. Bud. Sanskrit yāvacca* (properly 'and as much as') **né yaŋlığ yeme:** *TT VIII A.2*; (you have made yourself loved by all . . .) **bir yaŋlığ** 'alike, to the same extent' *Hücn-t.* 178r; *Civ. balıkkdaki vrhar yaŋlığ* 'like the monasteries (Sanskrit *vihāra*) in the town' *USp.* 88, 29; *Xak. XI KB bu yaŋlığ tapuğka* 'for service of this kind' 101; **ne yaŋlığ eren** 'what sort of men?' 234; **o. o. 311, 710**, etc.; *xii(?) KBVP bu yaŋlığ* 47; *xiii(?) Tef. özge yaŋlığ* 'of a different sort'; **bu yaŋlığ** 141; **Çağ. xv ff. yaŋlığ gibi** 'like' *Vcl.* 407 (quott.); **yaŋlığ** (spelt) *mül'ca mânând* 'like' *San.* 339r. 20 (quott.); *Xwar. xiv yaŋlığ* 'like', usually follows one *N.* and qualifies another *Qutb* 67; *MN* 52, etc.

D yaŋluk abbreviated *Intrans. Dev. N./A. fr. yaŋıl-*; 'error, mistake, fault', and the like. *N.o.a.b.*; in the medieval period replaced by the cognate *Dev. N. yaŋlış*, which s.i.a.m.l.g. except *NE, SE. Türkü VIII bizîçe: yaŋluk:n üçü:n I E* 10; prob. a mason's error, see revised text in *II E* 16 (**yaŋıl-**): *Uyg.* *viii ff. Bud. yaŋluk (U II* 87, 54 **yaŋılık**) occurs several times, usually qualifying **sakınç** and sometimes in *Hend. w.* other words like **ters**; in this context it means 'erroneous' (thought);

when preceded by a *Dat.* it means rather 'offensive, hostile to'; (if I have taken part in civil disturbances and) *ıduık kutluğ tüzünlerke yaıpluk sakinç sakındım erser* 'had thoughts hostile to good men who are holy and enjoy the favour of heaven' *TT IV* 10, 18-19; similar phr. but *ters yaıpluk U II* 78, 35; *ters yarlıg yaıpluk do. 87, 53-4*; *yaıpluk sakinç TT VI* 023, 216, 402; *ters tetrü yaıpluk törüg do. 42*; (King Prasenajit) *yaıploğ (sic) yég ermez* 'is at fault and not good' *VIII H.2*: *Xak. xı yaıpluk* 'a mistake' (*al-xatā*) in affairs, speech, action, etc. *Kaş. III* 385: *KB sözüü bolsa yaıpluk* 'if what you say proves to be erroneous' 193; (*haste is*) *barça yaıpluk başı* 'the origin of every mistake' 633, a.o.o. (the Vienna MS. sometimes spells it *yalıuk*): (XIII?) *Tef. yaıpluk* metathesis of *yalıuk*).

Dis. V. YNL-

(?D) *yaıpl-* 'to err, make a mistake, commit a fault', and the like; morphologically a Pass. f., but the only trace of a supposed V. *yaıp-* 'to lead into error' is in *San. 338v. 1*, which is illustrated by one obscure quotn.; it may be merely a back formation fr. *yaıpl-*. S.i.a.m.l.g. except SE, SC w. the usual phonetic changes, but in some languages displaced by the Cop. f. *yaıplıŝ-/yaıplıŝ-*. Syn., and sometimes used in *Hend.*, w. *2 yaz-*. *Türkü VIII yaıpl-* 'to err, misbehave' is fairly common, e.g. (we gave him the title of *xağan* and our younger sister as bride) *özi: yaıplı: 'he himself misbehaved' IE 20 (in II E 17 yazıntı:); biziŝe: yaıplıtku:n yazıntıku:n üçün:* 'because they misbehaved against us' *II E 16 (for IE 19 see yaıpluk); o.o. I S 11, II N 8 (ölsik, böđ); Ongin 11 (adırl-): VIII ff. yaıplımaz bilge:* 'a counsellor who does not make mistakes' *Tun. III a. 9 (ETY II 95); o.o. do. 6-8 (ur-); do. 10 (bétke:çl): Man. yazıntımız yaıplıtmız erser* 'if we have sinned and erred' *Chuas. I 23, etc. o.o. do. 139 (yüktün-), 137-8 (baça-): Uyğ. VIII ff. Bud. Sanskrit avadhyaıpbalo* 'whose strength is forgetfulness' (?) *unıtmak küçlüg erür a:zu yaıplıma:k TT VIII A.12; törk yıtağığ yaıplıp* 'losing his sense of direction' *U IV 40, 170; yol yaıplıp kaç kün bolıtı* 'I lost my way several days ago' *do. 50, 116 (here apparently Trans.); o.o. TT VII 25, 18; U II 77, 16-17 (2 yaz-): Xak. xı yaıplıg:n er* 'a man who forgets and makes mistakes (*yansā wa yuxit*) in everything that he does' *Kaş. III 388; yaıplıma:s bilge: bolma:s* 'there is no wise man who never makes a mistake' (*illā bi'l-hafwa*) *III 59, 14; yaıplıma:s bilge: yaıpku:* 'the only infallible (*al-muŝib*) wise man is the echo' *III 380, 1; n.m.e.: KB yaıplımaz kiŝi kim* 'who is the man who never makes a mistake?' 198; o.o. 360 (*könilik*), 641: XIII(?) *At.* (if you attain distinction) *yaıplıma özüü* 'do not lose (Trans.?) your (true) self' 353; *Tef. yol yaıplı-* 'to lose the way' 141: *xiv Muh. al-xatā* 'to make a mistake' *yaıngılmak Mel. 37, 10; Rif. 123: Çağ. xv ff. yaıpl- xıvud gelağ kar-*

dan 'to admit making a mistake' *San. 338v. 11* (quotns.): *Xwar. XIII yaıplı-* 'to err' *Ali 36: xiv yaıplı-* 'to make a mistake'; *yol yaıplı-*, etc. *Quıb 68; Nahc. 245, 12: Kom. xiv* 'to err' *yaıplı- CCI, CCG; Gr.: Kıp. xiv yaıplı-* (with -ıŝ-, MS. *yaıpal-*) *ğalıta* 'to make a mistake' *Id. 99*; ditto *yaıngıl- Tuh. 67r.:* *xv ditto (yaıplıŝ-*, in margin in second hand *yaıglı-* representing *yaıplı-*) *Tuh. 27a. 3.*

D *yanul-* Hap. leg.?. Pass. f. of *yanu-*. *Xak. xı biçe:k yanuldi:* 'the knife (*Kaş.* has 'sword, etc.') was sharpened (*ŝuhıda*) by passing it to and fro (*bi'l-imrār*) on the (palm of the) hand' *Kaş. III 82 (yanulu:r, yanulma:k).*

D *yonul-* Pass. f. of *yon-*: 'to be carved', etc. S.i.s.m.l. as *yon-*. *Xak. xı yıga:ç yonuldi:* 'the wood (etc.) was hewn' (or carved, *nuhıta*) *Kaş. III 82 (yonulu:r, yonulma:k); Çağ. xv ff. yonul-* (spelt) *tarāŝıda ŝudan* 'to be carved (or planed)' *San. 347r. 7: Ösm. xv ff. yonul-* 'to be carved', etc.; common until recently *TTS I 841; II 1066; III 820; IV 897* (translated *yontul-*).

D 1 *yupla:-* (ñ-) Hap. leg.; Den. V. fr. *yup*; cf. *kırk-*. *Xak. xı ol ko:yun yupla:di:* 'he sheared (*cazza*) his sheep' *Kaş. III 404 (yupla:r, yupla:ma:k).*

DF 2 *yupla:-* Den. V. fr. the Chinese word *yung* 'to use' (*Giles 13,449*); 'to use', perhaps w. the implication of using up. Pec. to Uyğ. Uyğ. VIII ff. Bud. *bu etözımin yuplap* 'using this my body' *Suv. 613, 19; o.o. do. 257, 7; 612, 4; TT IV 6, 38-44 (al-); U II 86, 41; Hüen-ts. 2113-14 (küle:-): Civ. üçüŝ ed tavar yuplağıl* 'use much property' *TT I 99.*

DF 3 *yupla:-* Hap. leg.; Den. V. fr. the Chinese word *yung* 'harmonious' (*Giles 13,448*), see *Hüen-ts., Briefe*, p. 36, note 2000. Uyğ. VIII ff. Bud. *élin uluŝın amırtğurup yuplap* 'pacifying the realm and country and making them harmonious' *Hüen-ts. 2000-1.*

D *yuplat-* Hap. leg.; Caus. f. of 1 *yupla:-*. *Xak. xı ol ko:yuđ yuplattı:* 'he had his sheep (*Kaş.* adds 'and camels') sheared' (*acazza*) *Kaş. II 359 (yuplatu:r, yuplatma:k).*

Tris. YNL

D *yanala:* Hap. leg.; if genuine an Adv. formed fr. *yana:* by analogy w. *yaıplıa:*; see *yaıplıa:-*. Uyğ. VIII ff. Bud. (you have raised the banner of the law) *yanala* 'afresh' *Hüen-ts. 1909.*

D *yaıplıa:* See *yaıplıa:-*.

D *yaıplıduruk* Hap. leg.; N.I. fr. *yağa:k w.* the -k- dissimilated to -l-, prob. by false analogy w. *kö müldürük*. *Xak. xı yaıplıduruk* (MS. *yaıplıdur.k*) 'a felt hood (*libda*) sewn on to the shoulders of a felt coat (*lubāda*); the head is protected (*yağŝıya*) from snow-storms and rain' *Kaş. III 389.*

PU'D **yağalıg** Hap. leg.; P.N./A. fr. **1** **yağa**: Uyğ. VIII ff. Bud. **yağalıg sü** 'an army with elephants' *Hüen-t's.* 319-20 (**bulitçulayu**).

DF **yuğlağlıg** P.N./A. fr. a Dev. N. fr. **2** **yuğla-**: 'intended for use'. Pec. to Uyğ. Uyğ. VIII ff. Civ. common in *Usp.*, usually qualifying **böz**, e.g. **mağa Sataka yuğlağlıg böz kergek bolup** 'as I, Sata, need cotton fabric for my use' *Usp.* 13, 1-2; but also used with other N.s, e.g. **yuğlağlıg çaw yastuk** 'a sum of money for my use' *do.* 15, 7.

Tris. V. YNL-

D **yağı:la-**: Den. V. fr. **yağır**: 'to renew, renovate'. Although it s.i.s.m.l., e.g. SW Az., Osm. **yenile-** (**yeñile-**), as an ordinary V., the commonest form met with is the Ger. in -u-, **yağı:la:yu**, often abbreviated to forms like **yağı:la**, used as an Adv., 'anew, afresh'. Uyğ. VIII **yağı:layu**: 'afresh' (?) III B.8 (*ETY II* 38, fragmentary): **Xak.** XI ol **to:nin yağı:ladı**: 'he renovated (*acadda*) his garment' (etc.) *Kaş.* III 406 (**yağı:lar** (MS. *yağı:ladi*); **yağı:lama:k**); **başın yandru: yağı:ladı**: 'he reopened (*acadda*) his wound' III 406, 4; one says ol **i:şiğ yağı:la: kıldı**: 'he reopened (*istacadda*) the matter and started afresh' (*täniya(n)*) III 381; XIV *Muh.-caddada* 'to renew', etc. **yağı:la-** *Mel.* 24, 15; *Rif.* 107: **Çağ.** XV ff. **yağlap yeñileyüp** 'afresh' *Vel.* 403 (quotn.); **yeñle** (spelt) *ba-täzagi wa nawı* 'freshly, anew'; also pronounced **yeñle San.** 352v. 17 (quotn.): **Xwar.** XIV **yağıladın** 'afresh' *Quth* 68; **yağıla musulmān bolğanlar** 'recent converts to Islam' *Nahc.* 75, 8-9: **Kom.** XIV **yağıla** 'afresh, anew' *CCG*; *Gr.* 113 (quotn.): **Kıp.** XIV **yağıla-** (with -ñ-) *caddada Id.* 99; XV ditto (**yağırt-**); in margin in second hand) **yağıla-** *Tuh.* 12a. 7: **Osm.** XIV ff. **yeñile**, and later **yeñilece**, 'afresh, recently'; c.i.a.p. *TTS I* 819; *II* 1040; *III* 801; *II* 875.

Dis. YNN

F **yağan** 'elephant'; an obvious l-w. of unknown origin, also spelt **yağan**, **1** **yağa**; q.v. N.o.a.b. **Xak.** XI **yağan al-fil** 'elephant'; the Ögüz do not know it *Kaş.* III 376; o.o. *II* 210 (**çarlaş-**), 295 (**çarlaş-**); (and see **tağan**): (**Çağ.** XV ff. **yenegen** (spelt) *kargadan* 'rhinoceros' *San.* 339r. 17 seems to be a muddled reminiscence of this word).

Dis. V. YNN-

D **yönin-** Hap. leg.; Refl. f. of **yön-**. **Xak.** XI ol **yığa:ç yönindı**: 'he pretended to hew (or carve, *yamhat*) the wood' *Kaş.* III 86 (**yöninur**, **yöninma:k**).

Tris. YNN

D **yanınçsız** Hap. leg.; Priv. N./A. fr. a Dev. N. fr. ***yanın-** Refl. f. of **1** **yan-**. Uyğ. VIII ff. Man. **yanınçsız ajunka teğdiler** 'they have reached a state of existence from which there is no return' *TT III* 116.

D **yönindı**: Hap. leg.; Pass. Dev. N./A. fr. **yönin-**. **Xak.** XI **yönindı**: *al-nuhāta wa'l-burāya* 'chips, shavings, splinters' *Kaş.* III 38.

Dis. YNR

D **yanar** See 3 **yan-**.

D **yağrak** Dev. N./A. fr. **yağra-**; lit. 'resounding, ringing', and the like. Survives in this sense in NE Alt. *R III* 67; *Kaş.*'s translations seems to show it used for 'a place where there is) a sound of running water'. **Xak.** XI **yağrak** 'a winding valley (*'aqūl*) in the mountains and a path through it, below which there is a stream of running water, so that a man can traverse it (only) by jumping it constantly' (*bi'l-tawāb*) *Kaş.* III 384.

Dis. V. YNR-

(D) **yağra-**: 'to make a sound of some sort'; morphology obscure, but prob. w. an onomatopoeic basis, cf. **yañku**, **yağsa-**, and also **çığra-**, **kéğren-**. Survives in NE Alt.: 'to resound, ring out' *R III* 67; NW Kaz. (**yağğıra-**) ditto: SW Tkm. 'to chatter nonsensically'. **Türkü** VIII ff. (a woman let her mirror fall into a lake) **yarın yağrayu**: 'in the morning it clatters(?)' (and in the evening makes a grumbling sound) *İrkB* 22: **Xak.** XI ol **bir söz yağradı**: *takallama bi-halām min haqqihi an yuxfa* 'he blurted out something that he ought to have kept secret' *Kaş.* III 404 (**yağra:r**, **yağra:ma:k**).

D **yağrat-** Caus. f. of **yağra-**; survives in NE Alt.: NW Kaz. (**yağğirat-**): SW Tkm. Mis-spelt **yağsat-** in the MS. of *Kaş.* **Xak.** XI ol **agaş sözüğ yağrattı**: 'he urged him to blurt out something that he ought to keep secret' (*min haqqihi-l-ısrār bilü*) *Kaş.* II 359 (**yağratu:r**, **yağratma:k**).

Tris. YNR

D **yağırtı**: (?**yağırdı**) 'afresh, anew'; syn. w. **yağı:la:yu**; apparently a Dev. N./A., used as an Adv., in -**rt**: (as the word is found only in Uyğ. script, -**du**; the usual form, should perhaps be read), fr. **yağır-**, Intrans. Den. V. fr. **yağı**: which survives in NE Alt., Küer., Tel. *R III* 61 and NW Kaz. **yağar-** (the Caus. f. **yağırt-** is noted in Kıp. XV *Tuh.* 12a. 7). **Yağaru** in *TT I* 75 is prob. an error for this word. **Türkü** VIII ff. Man. *TT II* 10, 84 (**ékkile-**): Uyğ. VIII ff. Bud. *TT V* 22, 30 (**uğur**): Civ. **yağırtı é olurğaysen** 'you shall preside anew over the realm' *TT I* 53-4; *Usp.* 88, 18-19 (**tutuz-**).

Dis. V. YNS-

?E **yağsa-**: Hap. leg.; this is the spelling in two MSS.; the Vienna MS. has *tebsüğü*, glossed in Pe. *hasad kumanda* 'envying', which gives reasonable sense. Neither reading can be right, but an emendation to ***tağsa-**, Desid. Den. V. fr. **2 tağ**, 'to desire something marvellous' seems reasonable. **Xak.** XI *KB*

you have put on precious things and covered yourself with silk) **séni tapşağucu körüp kamdı köz** 'the envious man(?) seeing you lowered his eyes' 5799.

Dis. YNŞ

D **yaşak** Dev. N./A. fr. **yaşsa-**; 'loquacious; a chatterbox'. Survives in SW Az. **yaşsağ**; Osm. **yaşak/yaşak**, same meaning. Uyğ. VIII ff. Bud. (Sanskrit lost) **artok ya:şsa:k sözle:me:k** 'to be excessively loquacious' *TT VIII A.16*: **Xak. XI yaşak er** 'a loquacious (*al-tarîâr*) man' *Kaş. III 384*; **yaşak mağalatu'l-hadâyân** 'nonsensical talk' *I 467, 9*; **KB** (if a man talks a lot) **atı yaşak başı** 'he is called a chatterbox' 1027; (the most useless kind of man is) **kişi yaşakı** 1028; **Kıp. XV muqarğı** 'clattering' (in margin in second hand *tarîâr*) **yaşak Tuh. 33a. 1**: **Osm. xv ff. yaşak** 'loquacious'; common esp. in Ar. and Pe. dict. *TTS I 780; II 995; III 766; IV 839*.

Dis. V. YNŞ-

D **yonuş-** Hap. leg.?. Co-op. f. of **yon-**. **Xak. XI olar bir birke: ok yonuşdı**: 'they helped one another to fashion (*fi naht*) arrows' (etc.); also used of competing *Kaş. III 75* (**yonuşur, yonuşma:k**).

(D) **yaşsa-** 'to chatter, babble'; morphology obscure but prob. w. an onomatopoeic basis, cf. **yaşku, yaşra-**. Survives in SW Osm. **yaşsa-**. **Xak. XI KB üküş sözlese yaşadı tér bilig** 'if a man talks a lot, wisdom says that he has chattered' 174: XIII(?) *At. üküş yaşağan til* 'a tongue which chatters a lot' 134; a.o. 151: **Çağ. xv ff. yaşsa-** (spelt) **bisyâr harf zadan** 'to talk a lot' *San. 338v. 16* (quotn.): **Xwar. xiv yaşsa-** 'to chatter, babble' *Quth 68*: **Osm. xvi ditto**; in two texts *TTS II 995*.

D(?)E) **yaşsat-** Hap. leg.; Caus. f. of **yaşsa-**; it does not mean 'to cause to chatter', although it does take an Object, and is prob. an error for **yaşsa-** which *Kaş.* does not list. **Xak. XI ol anıñ başın yaşsattı**: 'he talked so much (*kaşira(n)*) that a humming noise and a headache (*al-dawwı wa'l-şudâ*) appeared in his head' (i.e. 'he talked his own head off') *Kaş. II 359* (**yaşsatur, yaşsatma:k**).

VU(D) **yoşşur-** it seems certain that in spite of the difference of spelling both texts below contain the same V., which is the Caus. f. of a Recip. f., but there is no trace of **yoş-** or **yuş-**. **Türkü VIII** (because they caused mutual hostility between brothers (*kikşür-*, see **I 6ci**) and) **begli: bođunli: yoşşur-tukın üçün** 'because they embroiled(?) the bogs and common people' *IE 6, II E 6*: **Xak. XI ol isi:g suvuğ tumluğka: yoşşurdı**: 'he mixed (*xalağa*) the hot water with the cold, so that it became tepid' (*fâtir*) *Kaş. III 400* (**yoşşurur, yoşşurma:k**; MS. *yeşşürür, yeşşürme:k*).

Dis. YNZ

D **yaşza:g** N./A.S. fr. **yaşza-**; more or less syn. w. **meşze:g** (**beşze:g**); pec. to **KB. Xak. XI KB** (I put a ball on the ground...) **özüm yaşzağını sağa körgitü** 'to show you my likeness' 661; **kamug neşke yaşzağ bu ol söz ulı** 'this is a simile (suitable) for everything and a basis for statements' 4983; o.o. 17 (**I bo:d**), 4985.

Dis. V. YNZ-

(D) **yaşza-** Hap. leg.?, but cf. **yaşza:g, yaşzat-**. Almost syn. w. **beşze-** and presumably a Den. V. fr. ***yaşız**. It may originally have meant 'to echo', w. the same onomatopoeic basis as **yaşku**; etc. **Xak. XI KB** (hear what the *xan* of the capital city of Uç had to say) **tüzü éike yaşzağ söz aymış könl** 'he made a true statement, providing an analogy for all realms' 3815.

D **yaşzat-** Caus. f. of **yaşza-**; practically syn. w. **meşzet-** (**beşzet-**) and used in association w. it; in **KB 4020** the Vienna MS. has **yaşzatıp** for **meşzetü**. Pec. to **KB. Xak. XI KB** (there is a Turkish proverb giving a resemblance to this (*muğar meşzetür*)) **anı sözledim men munu yaşzatur** 'I have recited it to illustrate this point' 273; similar phr. 471; (hear what the man whose wisdom is as broad as the sea has to say) **sözün yaşzatu köşe kızğu meşiz** 'if a man takes care to echo his words, his face will be ruddy' 480; similar phr. 613.

Mon. YR

yar Preliminary note. In addition to the Turkish words below, the Pe. l.-w. **yâr** 'friend' is common in Turkish. For **yar kanat**: 'bat' see (PU) **yersigü:**.

1 yar 'spittle, saliva'. Survives only(?) in SW Osm. and there more or less obsolete. Of other syn. words **tüpürük/tüfürük** is not old and **silekey/şilegey** is a Mong. l.-w. Uyğ. VIII ff. **sođmış yarça** 'like spittle which has been ejected' *TT III 112*: Bud. (in a list of demons) **yar aşığlar** 'those who feed on saliva' *U II 61, 10*: **Xak. XI yar al-lu'âb** 'saliva'; hence one says **anıñ yarı aktı**: 'his saliva flowed' *Kaş. III 3*; a.o. **II 81** (**suğur-**): **Xwar. xiv mis-wâknı yarım birle ezeyin mü** 'shall I soften the tooth-stick with my spittle?' *Nahc. 90, 5*: **Kıp. XIII al-riq** 'saliva' **yar** (also *al-curuf*, see **2 yar**) *Hou. 21, 13*; reverse entry *do. 5, 18*: **Osm. xiv ff. yar** almost always in the phr. **ağız yarı** 'saliva'; c.i.a.p. *TTS I 10, 783; II 12, 997; III 768; IV 9*.

2 yar 'cliff, cleft', and the like; homophonous w. **yar-** (**ya:r-**); it seems to mean more precisely 'what remains when something has been split off', e.g. a vertical bank of a river eroded by water or a gorge cut through a mountain side by water. S.i.a.m.l.g. w. the usual phonetic changes; a l.-w. in Russian as **yar**. Uyğ. VIII ff. **Civ. yar tuzı** 'rock salt' *H I (32), 113, 142* (**bağır**); *II 12, 96*: **Xak. XI yar**

al-carf (read *al-curuf*) 'the vertically eroded bank of a river' *Kaş. III* 142; *o.o. I* 375 (*kıdığ*); *III* 152 (*ka:s*); 294 (*toğla:-*); 355, 16; *Kıp. XIII al-curuf yar* (also *al-riq*, see *I yar*) *Hou. 5*, 18; reverse entry 21, 13; *XIV yar al-şaqıq* 'a precipice', that is a high place from which one can look downwards *Id. 92*; (between 'hill' *şirt* and 'valley' *ayrı*); *al-saqf* 'a roof' (? read *al-şaqıq*) *yar Bul. 3*, 10; *xv curuf yar Tuh. 11a. 9*; *Osm. xv ff. yar* occasionally 'eroded river bank', usually 'gorge'; *c.i.a.p. TTS I* 783; *II* 997; *IV* 842.

yér basically 'ground', with a wide range of extended meanings, 'earth (as opposed to sky), land, soil, place', etc. for the phr. *yér suv* 'land and water', i.e. 'territory', see *su:v*; it survives in NE Khak. *ada çır su* 'fatherland'; SE *Türki yer su* 'landed property'; NW *Kk. cer suv* ditto. *C.i.a.p.a.l. w.* the usual phonetic changes. A l.-w. in Hungarian as *szer* (cf. *I yé:l*). *Türkü VIII yér* (spelt both *yér* and *yer*) is common; (when the blue sky above) *asra: yağız yer* 'and the brown earth below' (were created) *IE 1, II E 2*; *barduk yérde*: 'in the places to which you went' *IE 24, II E 20*; *yer suv IE 19*, etc. (*su:v*): *viii ff.* (the dawn broke) *udu: yér yaru:di*: 'then the earth became light' *İrkB 26*; *tepri:ke*: . . . *yérke*: *do. 20—sü*: *yéri:nte*: 'on the battle-field' *do. 55*; *o.o. do. 16* (*semrit-*), *17* (3 öñ), etc.: *Man. teprı yérigerü* . . . *bu yérde* 'to the heavenly country . . . on this earth' *Chuas. 40—1*; *a.o.o.* meaning 'earth': *Uyg. VIII* (we fought: . . .) *kulım küñim bođunıñ teprı: yer ayu*: *bérti*: 'heaven and earth declared the people to be my servants (Hend.)' *Şu. E 1—2*; *sançduk yérde*: 'in the place where we fought' *do. II 7*; *o.o. S 6*, *9*: *viii ff.* *Man.-A yérig* *teprıg* 'earth and heaven' *M I 14*, 4; *bu yér suv* 'this earth' (and the tenfold heavens) *do. 14*, 14—*kop yérde* 'in all places' *do. 9*, 5; *yübük yérde* 'in moist(?) ground' *do. 17*, 15; *a.o.o.*: *Man. teprı yéri TT III 59*, 72; *Bud. Sanskrit devesu* 'among the gods' *teprı yérénde*: *TT VIII A.29*; *prthivıyam* 'from the earth' *yértin do. 38*: *yér teprı törümışte* 'when earth and heaven were created' *PP 5*, 8—*bu cémbüdvip yér suvdaki* 'in this country Jambudvıpa' *do. 44*, 1—2—*kurugı yérig suvayu* 'watering the dry ground' *do. 1*, 3—*ötüm yérine* 'to the land (or place) of death' *do. 26*, 3—4; many *o.o.*: *Civ. yérke teprıke TT I 12*; *yağız yér do. 4—yér suv igesi* 'the ruler of a territory' *TT VII 20*, 4—5—*ırak yérdeki kişi* 'a man in a distant place' *do. 36*, 7—8; *ağrıg yérke yaksar* 'if one rubs it on the painful place' *H I 138—9—yérke sidip* 'urinating on the ground' *do. 74*: *O. Kir. ix ff. Mal. 11*, 4 etc. (*su:v*); *a.o.o.*: *Xak. xi yér al-ard* 'earth, ground', etc. (*w.* a similar wide range of connotations); *yér*: the word for one of the two components (*wachay*) of brocade or head-coverings (*al-ma'áfiri*), it is 'the warp' (*sadā*) or any colour in it which is predominant (*ahtar*); and (threads of) a different colour are associated (or interwoven, *matbū*); one says *yaşıl yérliğ barçın*

'brocade in which the predominant (colour, *al-nğlub*) is green, that is it is the basis (*al-aşl*) and the other colours are superimposed (*far*)' *Kaş. III* 142; *ér*: *al-ard*, dialect form of (*hğa fi*) *yér*: *I 45*; over 100 *o.o.* usually translated *al-ard* or *al-mawđi*, occasionally by other words like *al-makān* 'place': *KB yér* is common in all the usual meanings, e.g. (God created) *yağız yér 3*; *a.o. 64*; (all things will die and) *töşengü yérig* 'make their bed in the ground' 237; 1383; *xiii(?) At. neçe yér bar erdi* 'however much land there was' 201; *yérđin salıp* 'casting to the ground' 265; *kişi turğu yér* 'the place where a man stands' 406; *a.o.o.*; *Tef. yér*: 'earth, place' 151; *xiv Mih. min mawđi'hi yérđinđin Mel. 41*, 15; *yéri:đim Rif. 132*; *al-ard yér*: 74, 11; 177; *al-maqām* '(standing) place' *yér*: 76, 1 (179 *o:r:n*); *al-naşf* 'petroleum' *yér yağı*: 75, 10; 178; *Çağ. xv ff. yér*: 'earth' (*zamın*), and metaph. 'place, bed' (*cā wa bistar*) *San. 349*. 21 (quotns.); *Xwar. xiii yér*: 'earth, ground', etc. *Ali 35*; *xiii(?) yér* ditto, common in *Oğ.*: *xiv ditto Qutb 78*; *MN 9*, etc.; *Nahc. 9*, 7 (*yerli kökli* 'earth and heaven'); 10, 10 etc.: *Kom. xiv* 'earth, ground, place' *yer CCI, CCC*; *Gr. 127* (quotns.); *Kıp. xiii al-ard yér*, also *al-makān, al-bu'q'a* (place) *Hou. 5*, 15; 51, 5; *xiv yér al-ard İd. 92*; *Bul. 3*, 10; *xv ditto Kav. 58*, 11; *Tuh. 4b. 7* (*yer*); *Osm. xiv, xv yér*; *xiv ff. yer* *c.i.a.p.* in phr. *TTS I* 820—3; *II* 1041—4; *III* 801—3; *IV* 876—7, 888.

PU I yr 'the north'; it may originally have had some concrete meaning like *kuz* 'the shady side of a mountain', hence 'north', but if so it is lost. The spelling is erratic; in *Türkü yr*, in *Uyg. viii Ir*, *viii ff.* both *Ir* and (*VU*) *yr*. *N.o.a.b.*, but see *yirtin, yırıya*. *Türkü viii yırğaru*: . . . *ilgerü*: . . . *bergerü*: 'northwards . . . eastwards . . . southwards' *IE 28, II E 23*; *a.o. I S 2, II N 2*: *Uyg. viii* (I spent the winter) *Ötüken irin* 'north of the Ötüken (mountain)' *Şu. E 7*; *Kögmen iri:nte*: *E 11*: *viii ff.* *Man.-A* in a passage about the effect of the winds on the waves a *kün ortuda sınar yél* 'wind from the south' drives the waves *ırtın sınar* 'northwards', and a *yirte sınarı yél* 'wind from the north' drives the waves *kün ortudun sınar* 'southwards' *M III 10*, 7 ff. (i).

S 2 yr See *I rr*.

Mon. V. YR-

yar- (*yar:-*) 'to split, or cleave' (with a sharp instrument) and the like; homophonous *w.* *2 yar*: *q.v.* *S.i.a.m.l.g. w.* the usual phonetic changes; *SW Tk.m. yar-*. *Türkü viii ff.* (he walks alone) *talım* (terror for *telim*) *urı: yarıncı*: *yası:cın yalıñ kayağ yara: uru:pan* 'striking and splitting the bare rock with a broad arrow-head until he cleaves many(?) ravines in it' *İrkB 40*; *Uyg. viii ff.* *Bud. kabarmış etin yara biçip* 'cutting and splitting his swollen flesh' *U III 45*, 12; *Civ. II I 146—7* (*otura*); *a.o.o.* in *II* and *II*: *boş [yér tüz yarıp* 'dividing the vacant land into

(two equal parts' *USp.* 55, 13 (dubious): **Xak.** x1 **er yıgaç yardı:** 'the man split (*şaqqa*) the piece of wood' (etc.); also used of other things, e.g. land (*al-ard*) when he has laid down the lines of its boundaries (*awda'a l-tuxüm haddihä*) *Kaş.* III 57 (yara:r, yarmak; and see 1 yér-); **başı:** yarıp 'I cleaved (*şadaxtu*) his head' I 399, 24; II 356, 18 (**kak-**); (his beauty) **yardı:** **meniş yü:rek** 'cleaved (*şaqqa*) my heart' III 33, 15; XIII(?) *Tef.* yar- 'to cleave' 142: XIV *Muh. şaqqa yar-* *Mel.* 27, 11; *Rif.* 110; *faraqa* 'to separate' (*Rif.* adds *wa qasama* 'to divide') yar- 30, 1; 113; *al-şaqq yarmak* 36, 9; 122: **Çağ.** xv ff. **yar-şikâftan** 'to split', also pronounced *yir- San.* 327r. 18 (quotns.); reverse entry 348v. 26: **Kom.** xiv 'to decide (judicially) **yarğu yar-CCİ, CCG;** *Gr.:* **Kom.** XIII *şaqqa min şaqqi'l-şay* yar- *Hou.* 41, 6; a.o. 5, 18: xiv (after **yirt-**) yar- *şaqqa qalilān* ('a little', 2in antithesis to **yirt-**) *İd.* 93: xv yar- *nafa'a* ('to benefit') *aw caraha* (both 'to profit' and 'to wound') *wa şaqqa Kav.* 9, 18 (see **yara:-**) (under **ş-**) *qadğa* 'to slice' (*şaqqa*, omitted in text, restored in margin; **tl-i-ş**) yar- (**Tkm.** **tegne-** *Hap. leg.?*) *Tuh.* 21b. 1 (and see **yirt-**).

VU 1 yér- 'to split (gently)'; almost syn. w. **yar-**, but see *Kaş.*'s remarks. The vocalization is uncertain, but since *Kaş.* entered it after **yör-** he must have considered that it was **yér-** not **yer-**, and the forms entered under the *Pass. f.* **yéril-** and **yérük** show that it had front vowels. It is difficult to identify modern forms; those *V.s w.* -**i-** may be survivals w. the vowel changed owing to a supposed connection w. **yirt-**; these include *NE Alt.* **yir-/yir-** 'to thread (a needle)' *R III* 473, 515: *SE Tar.* **yir-(mak)** 'to split, divide' *R III* 515; *Türki yir-* 'to tear off' (e.g. a branch from a tree) *BŞ, Jarring:* *NC Kır., Kzx.* **Jir-** 'to dig through, penetrate (e.g. water a river bank), to scratch': *SC Uzb.* **yir-** 'to separate': *NW Kk.* **Jir-** 'to dig, dig up (ground)': *SW Osm.* **yir-** 'to tear, split' (gently, not violently, which is **yar-/yirt-**). **Xak.** x1 (after **yör-**) **er butık yerdı:** (*sic*) 'he split (*şaqqa*) the branch' or anything moist (*raqb*) when one has split it lengthways without cutting it with a sharp implement (*tıla(n) min şayr qat' bi'l-hadid*); the first (i.e. **yar-**) means *şaqqa bi-qat' wa 'unf* ('using force') and this *şaqqa bi-luf* ('gently'); and in the prov. **tapuğ taş yere:r taş ba:şığ yarar:** ('good') service splits a stone; but a stone splits the head' *Kaş.* III 58 (yere:r, yerme:k): (**Çağ.** xv ff. *San.* 327r. 18; 348v. 26 (yar-): *Kıp.* xiv (VU) **yér-şaqqa qalilān** 'to split a little' *İd.* 93 (and see **yérük**): xv *Tuh.* 15a. 9 (yirt-)).

2 yér- 'to loathe (something, esp. food, *Acc.*); to criticize, or blame (someone *Acc.*'). Survives in *NE Alt., Leb., Tel.* **yeri-** *R III* 339: *NC Kır.* **jeri-**; *Kzx.* **jer-**; *NW Kk.* **jeri-**; *SW Osm.* **yer-**. **Uyg.** viii ff. *Bud.* (without feeling pleasure at being praised or) **yermişke yeme yérinmedin** 'distress at being blamed' *U III* 73, 21-2; (the divine Buddha) **artukrak**

yéryük ol 'has greatly blamed' (illicit love) *do.* 83, 27; a.o. *Hüen-ts.* 1798 (**müne:-**): **Xak.** x1 **uruncak alıp yermedi:** 'he did not object (*lam yamall*) to receiving deposits' *I* 149, 1; **yérgü:** **eme:s** (read *erme:s*) 'you must not despise' (*yuhqir*, an enemy because he is small) *Kaş.* II 29, 12; for main entry see **Oğuz:** **KB** (take me into your service) **menil yérmedin** 'do not loathe (or despise?) me' 592; **kim edğüg yé:rer erse isiz bolup** 'whoever, being evil, loathes what is good' 922: XIII(?) *At.* **yé:ersen zamānağni xalqın kođup** 'you blame the age in which you live disregarding the people in it'; (do not blame (**yérme**) the age, blame (**yér**) the people) 407-8: xiv *Muh.?*) *al-damm* (*MS. al-damm*) 'to blame' **yermek** *Rif.* 122 (only; *damma* translated **şb:g-**): **Oğuz** x1 **er aşığı yé:rdi:** 'the man loathed (*āfa*) the food'; and one says **ol erliğ yé:rdi:** 'he loathed (*damma*) the man'; *luğa Ğuzziya Kaş.* III 185 (**yé:rer,** **yérme:k**).

S yor- See **yör-** (and **yori-** **Xak.**).

yör- physically 'to unwrap'; metaph. 'to interpret (a dream), explain (a doctrine, etc.)', and the like. In the early period unquestionably w. -**ö-**, but in *KB* the *Fergana* and *Cairo MSS.* (but not the *Vienna MS.*) sometimes have -**o-** and it survives only(?) in *NC Kır.* **jöru-**; *Kzx.* **jör-**; *NW Nog.:* *SW Az., Osm.* **Tkm.** **yör-** 'to interpret (dreams); to predict (the future)'. 'As the vowel is short in *Tkm.* this is prob. the correct f. **Uyg.** viii ff. *Bud.* **yörüğün . . . yörmedi** 'he has not given an explanation' (of a particular doctrine) *TT V* 22, 22-3: *Civ. do.* VII 28, 6 (irü): **Xak.** x1 **ura:ğut oğlın beşiktin yördi:** 'the woman released (*hallat*) her son from the wrappings of the cradle' (*min wañaqi'l-mahd*) *Kaş.* III 58 (**yö:rer,** **yörme:k**); **ura:ğut oğlın beşiktin yördi:** same translation, but *mina'l-mahd*; also used of anything which has been released from its tether (*unşiña min 'aqālihi*) *III* 185 (**yö:rer,** **yörme:k**); a.o. *III* 125 (2 tü:ş): *KB* (millet bran (**kavuk sökti**) is good enough food for me . . .) **şakarda tatılığ kavuk yör maña** 'husk millet, which is sweeter than sugar for me' 4768; **kerek arpa yör** 'or husk barley' 4769—**tilekim söz erdi şağ yördüküm** 'my desire was speech, as I explained to you' 184; **tüşüğ edğü yö:re bu tüş yörgüci** 'if the interpreter of dreams interprets this dream well' 4368 (v.l. *yörğüci*); o.o. 308 (yüksek), 2632, 4366, etc.: xiv *Rbg.* tüşni yörğan yiglit 'a young man who interprets dreams' *R III* 420: **Çağ.** xv ff. **yör- ta'bir hardan xwāb** 'to interpret dreams' *San.* 341 v. 11 (quotns.): **Xwar.** (VU) **yör-** 'to explain, interpret' *Ali* 28: xiv ditto *Qutb* 83: *Kıp.* xiv (VU) **yör- 'abbara'l-ru'yā** 'to interpret dreams' . . . (VU) **yör-fawwala mina'l-fāl** 'to interpret omens' *İd.* 92.

S(2E) yür- See **ür-** (*HI*).

Dis. YRA

D yaru: first appears in *Kaş.*, where its etymological meaning is obscure. In *Tef.* and *Qutb*

can reasonably be taken as a Dev. N. fr. ar- in the sense of 'something split off' or something else, hence 'half, segment', the meaning 'direction' being developed fr. its use as one of the four quarters of the world. **Xak. yaru: yelim ğivā'u'l-samak** 'fish glue' *Kaş. III 24*; a.o. *III 20* (yelim): *xiii(?) Tef. arırusında yâ eksügrek yarım tündin* 'half-way or less than half-way through the light'; (the bezel of the ring was rectangular) *arırusında bitig erdi* 'there was an inscription on one side'; (when the sun rose it came into the cave) *oñ yarudın* 'from the right side'; *meniñ yarudın* 'for my part' (you are excused) 146-7; **Xwar. xiv tört yaru** 'the four quarters of the world, cardinal points'; *Madäyin yarı* 'in the direction of Madäyin' *ibid.* 72.

J yöre: 'surroundings, environment'. Survives in this sense only(?) in SW XX Anat. *DD 1546* and Rep. Turkish (the pronunciation *yura* in *Sami* and *Red.* is prob. an error). **K. xi** (my eyes gush water like the sea) **yöre: yöre: kuş uçar** 'and the birds fly all around' (my tears, *hawälâ miyâh 'ayni*) *Kaş. II 28*; **korkma: apar utru: turup teğre:** 'do not fear (your enemy), stand up to all round' (*wa kun bi-hüyâlihi*) *III 422, 19*; in entry as **Oğuz xi yöre: hawl kull şay' wa aruhu** 'the surroundings or circumference of anything' *III 24*: **Kip. xiv (VU) yöre: pälâl-şay'**; one says **yörendürü yattı:** 'the army slept round him' (*hawlahu*); **re:si hawlahu Id. 92**; (and see **yörüğ**); **m. xiv yöre** 'surroundings, environment', usually in such forms as **yöresine, yörede**; c.i.a.p. *TTS I 845; II 1071; III 824; 902.*

Dis. V. YRA-

ya-: 'to be successful, advantageous, beneficial, useful, serviceable (to someone *Dat.*)'; to be suitable for (something *Dat.*). S.i.a.m.l.g. has the usual phonetic changes. **Türkü VIII ff.** Poor man went trading **yolı: yaramış** 'journey was successful (or profitable)' *30*; o.o. *do. 5* (**boçluğ, adğırılık**), **41 kluk**: **Uyg. VIII [gap] yeme: yara-** 'rain yağdı[u: er]miş' and were unhelpful hostile' *Şu. E 10* (damaged): VIII ff. **Man.] yaramaz [gap]** 'is useless' *TT IX 109*: (if your son goes there) **[y]arağaymu** 'it be advantageous?' *PP 26, 8*; (in reply request) **yarayağ** 'that will be quite satisfactory' *do. 48, 6*; o.o. *do. 69, 4* (1 ür); *TT V 26* (**tapığ**): **Civ. yorar aş** 'suitable (or adequate) food' *USp. 92, 5-6*: **Xak. xi ol apar yara:di:** 'that thing was suitable convenient to him' (*wafaqañu wa sāga*); also used when a thing was permissible *mina'l-cawāz*; prov. 'if a father's clothes are his son' (**oğulka: yara:sa:**) he does not leave his father (to go on living) *Kaş. III 87* **ar, yarama:k**; o.o. *I 383, 4* (**kurug**); never tattered a garment is) **yağmurka:** 'it is useful (*yaşluh*) in the rain' *III 38, KB* (O God, this name) *yaramaz* 'is not

fitting' (for any one except Thee) *6*; **yaraç** 'is useful' 484-5; **yaruttı sözüñ ham yaradı özüp** 'your words have enlightened me and you yourself have been useful' 751: *xii(?) KBVP yeme bu kitab kör kamuğka yaraç 'moreover, this book is useful to everyone' 34: *xiv Muh. yaşluh yaraç Mel. 5, 5*; **yaraç Rif. 75; mâ yacüz** (*Mel. corrupt?*) **yara:ma:s** in Turkistan; **yara:ma:z** in our country 8, 5; 80: **Çağ. xv yara(-y, etc.) yara-Vel. 410** (quotn.), 407; **yara-ıyaran- pasand wa muwâfiq wa sâzkâr uftâdan wa şâyasta şudan** 'to be suitable, appropriate, acceptable, useful' *San. 327v. 2* (quotns.): **Oğuz xi** (after **Xak.**) hence the **Oğuz say yo:l yara:sun** 'may your journey meet your wishes' (*yuwâfiqka murâduka*) *Kaş. III 87*: **Xwar. xiv yara-** 'to benefit; to be worthy of (something *Dat.*)' *Qutb 69; MN 77, etc.*; *Nahc. 389, 14*: **Kom. xiv abominable' yaramaz ÇÇG; Gr.: Kip. xiv yara- şaluha Id. 92; Bul. 55v.:** xv ditto *Tuh. 22b. 12; nafa'a* 'to be useful, beneficial' **yara- do. 37b. 6**; (and *Kav. 9, 18*, see **yar-): Osm. xiv ff. yara-** 'to be suitable, permissible, possible' (esp. in the form **yaramaz**); c.i.a.p. *TTS I 785; II 1000; III 770; IV 844.**

(?D) **yaru:-** 'to be, or become bright; to shine'; cognate to ***ya-** and perhaps **Den. V.** fr. the **Dev. N. *yar**. Survives only(?) in **NE Kumd.:** **NW Kar. L. R III 120**; **Kar. T. Kow. 200 yarı-**. Cf. **yaruk. Türkü VIII ff. yıl yaru:mazkan** 'before the (new) year dawned' *IrKB 21*; (the sun rose) **udu: yér yaru:du:** 'then the earth became bright' *do. 26*: **Man. yarın yaradı kün tuğdı** 'the dawn broke, the sun rose' *MI 6, 19*: **Uyg. VIII ff. Man.** (their good thoughts increased daily and) **kün teğri teğ yarutı** (*sic*) 'shone like the sun' (or, reading **yarut(t)ı** 'illuminated them') *TT III 133*: **Bud. yaruk yaşuk alku şıradın yarumişın yaşumişın sakınmış gerek** 'you must imagine that a bright light (Hend.) shines (Hend.) from every direction' *TT V 4, 2-3, 6-7, 12-13*; o.o. *VI 378 v.l., etc.* (**yalrı:-**): **Civ.** (the rays of the sun) **açıldı yaradı** 'were disclosed and shone' *TT I 4*; o.o. *do. 23; VII 30, 5-6*: **Xak. xi kün yaru:du:** 'the sun became bright' (*adâ'at*); also used of any dark place when it has become light *Kaş. III 86* (**ya:ru:ur, yaru:ma:k**); **ya:y yaru:pan** (*MS. baru:pan*) *inbalaca subhu'l-rabi'* 'the spring dawned' *I 96, 8*; a.o. *III 89* (**yaşu:-**): *KB* (the sun of the sacred majesty) **anıñdın yaruyur** 'shines from him' 354; o.o. 496, 732, 1049, etc.: *xiii(?) Tef.* (when he heard the command) **köplü yarıyu başladı** 'his heart began to shine' (i.e. was gladdened) 144 (mis-translated): *xiv Muh.(?) adâ'a yarı:- Rif. 103*: **Çağ. xv ff. yaru-ıyaruş-** (both spelt) *raušan şudan wa calâ yâftan* 'to shine, become bright' *San. 327v. 29* (quotns.): **Xwar. xiv yaru-** 'to shine; (of the dawn) to break' *Qutb 72; MN 129; Nahc. 321, 17; 414, 16*: **Kip. xiv yarı- aşraqa** 'to shine'; and one says **şan yaradı:** 'the dawn broke'; and they say in Turkish **şan attı:** 'the dawn spoke' (*nataqa,*

S yıra:- See ıra:-.

S yirü:- See iri:-.

yori:- 'to walk, march', more indefinitely 'to go'; as an Aux. V. w. preceding Ger. in -p 'to go on (doing something)'. The -o- is established by the spellings in *TT VIII* and modern forms of **yorik**, **yori:ğa**; but survives only(?) in NE *Tuv. coru-/cor-*. In the medieval period the vowels moved forward and downwards, perhaps influenced by **yügür-**, and nearly all modern forms, which are often *Mon.*, have -ü-; NE *Alt. yür-*; SE **yürü-**; NC **jür-**; SC **yur-**; NW *Kk. jür-*; *Kaz. yör-*; *Nog.*; *Kumyk yürü-*; SW *Az. yéri-*; *Osm. yürü-*; *Tkm. yöre-*. **Türkü VIII yori:dımız** 'we marched' (against the *Türgeş*) *I E 37*; o.o. in this sense *I E 12 (taşra)*; *35, II E 27 (toğ-)*; *T 10, 11, etc.*; *öpdün xağan-ğaru: sü: yori:lım* 'let us march as an army eastwards against the *xağan*' *T 29*—(those of you who remained in all these countries) **kop turu: ölü: yoriyu:r ertig** 'were all going on staying and dying there' *I S 9, II N 7*; VIII ff. *İrkB 20 (uđı:-)*; a.o.o.: *Man. yérdeki bağrın yoriğma tınlıg 'creatures that crawl on their bellies on the ground' *Chuas. 84*; **ađakın yorıp** 'walking on our legs' *do. 314—etöz seviğince yoriğ* 'leading a life of bodily pleasure' *do. 197*; o.o. *do. 303, 328*; *TT II 8, 50*; *10, 78 (2 ö)*; *Uyg. VIII yori:dım* 'I marched out' *Şu. N 9*, a.o.o.; **sü: yori:- N 6**; *E 5*; (in *E 4 yüre: kelti*: is not an early occurrence of **yür-** but an error for **köre: kelti**: 'came to see'): VIII ff. *Man.-A kentü işsiz boş yoriyur* 'leads a life of idleness (Hend.)' *M I 17, 2*; *Man. ađakın yorıp TT III 97*; **arığ yollarta yorıp** 'walking (metaph.) in pure ways' *do. 164-5*; a.o. *do. 141*: *Bud. Sanskrit ekacāryām* 'walking alone' **yai:lupısı yorıma:kıg** *TT VIII B.3*; o.o. *do. B.1, 5, 7*; *E.50, etc.*; **suıda yorıp** 'walking in the water' *PP 36, 5*; o.o. *do. 32, 5*; *U II 24, 2 (akru:)*; *TT VI 324 (kaviş-)*, etc.—**köni nomda yoridaçılar** 'those who live in accordance with the true doctrine' *Suv. 136, 8-9*; *Civ. (the cold water) yanturu yorıdı 'turned back' *TT I 105—ötüg savka yorıma* 'do not act against the advice' (given to you) *do. 35—yarlıgıp yorıdı* 'your commands have been complied with' *do. 37*; in *USp. sözleri yorımazunlar* 'let their statements not be valid' is a stock phr., with minor variations, in clauses declaring contracts irrevocable, *13, 15*; *16, 22* etc.: **Xak. XI er yori:di**: 'the man (etc.) walked' (*maşā*), also used when anything travelled (*sāra*) or walked *Kaş. III 87 (yori:r, yori:ma:k)*; **kız kişi: sa:vi: yori:ğli: bol-mas**: 'the reputation of a miser is not wide-spread (*sayyār*) and remains obscure' *I 326, 23*; **yordım** (*sic, metri gratia* in a verse) **ıala tu** 'I went up' *I 456, 1*; o.o. *II 51, 19*; *III 31 (yağru:)*; *375 (sıpa:r)*: **KB yori:-**, lit. and metaph., is common, e.g. (God) **yorımaz nā yatmaz** 'does not walk or lie down' *17*; (*Saturn*) **yorır** 'moves' (above the other planets) *131*; a.o. *137*; **yori** 'get moving' (you ignorant man!) *170*: (see how many people**

a little' (and then died) *234*; o.o. *238, 293, 434, etc.*—(if a *beg's* conduct (**yorık**) is upright, his servant) **yoriğay** 'will behave' (even better) *2114*; **yoriğil köni** *4094*; a.o. *348 (ökünçsiz)*: *XIII(?) At. (God created night and day) yorır* 'they go' (one after the other) *14*; a.o. *410 (borçı)*; *Tef. (VU) yürü-(-mek, -medük)* 'to go, move', etc. *167*; *xiv Muh. maşā yori:-Mel. 31, 7*; **yo:ri:- Rif. 115**; *al-maşā yo:rumak* (*sic*, but not conclusive) *38, 1*; *124*; **ıntaşa** 'to be sent away, banished' **yo:ri:- 104** (only): **Çağ. xv ff. yürü-** (spelt 'with -ü-') **rāh raftan** 'to go, walk' *San. 341 v. 20* (quotns.): *Xwar. XIII (VU) yori-* 'to go' *Ali 49*; *XIII(?) yürü-(-gü, -mekte)* 'to walk, move', etc. is common in *Oğ*: *xiv (VU) yürü-(-göl Nahc. 351, 7) /yür-* (*metri gratia*) 'to go, walk', etc. *Qutb 83 (yor-)*, *88 (yüri-)*; *MN 11, etc.*; *Nahc. 21, 1*; *373, 14*; etc.: *Kom. xiv yür-/yürü-* 'to go, travel'; also an Aux. V. *CCI, CCG*; *Gr. 131* (quotns.): *Kıp. XIII maşā (VU) yürü-(-göl sic, but not conclusive) Hou. 35, 9*; *xiv yürü-* ditto *Id. 92*; **yürü-(-mek) Bul. 81 v.**: *xv ditto yürü-* *Kav. 34, 5*; *Tuh. 35b. 10*.

Mon. YRB

yarp 'firm, solid'; physically and metaph.; n.o.a.b. *Uyg. VIII ff. Bud. yarp oluru* 'sitting firmly' *TT X 480*; o.o. *do. 335 (tepreñsiz)*; *VIII B.3, 15 (berk)*: *Civ. H I 72 (ügre)*; **Xak. XI yarp ne:p** 'a firm (or solid, *al-muħkam*) thing'; **yarp yü:z rawnaqu'l-wach** 'a radiant face', when someone is pleased; hence one says **anıy yarpı: yazıldı: inşaraħa ğuđün wachihi lammā surra** 'the wrinkles in his face relaxed when he was pleased' *Kaş. III 6* (in the latter meaning 'firm', i.e. smooth): **KB yağı boynın eğse işin kılsa yarp** 'when the enemy submits he must act firmly' *5905*.

Dis. YRB

D yarpısız Hap. leg.; *Priv. N./A. fr. yarpı:* 'lacking firmness' *Uyg. VIII ff. Bud. TT VIII D.33 (yégsiz)*.

1 yarpuz a herb, or herbs?, of the mint family, usually 'pennyroyal, *Menta pelagium*'. Survives in SE *Türki yalpuz* (*sic*) 'goosefoot, *Chenopodium vulvaria*' *Shaw, Farring*; 'mint' *BŞ: NC jalbız* 'mint': SC *Uzb. yalpız* (*sic*) 'mint': SW *Osm. yarpuz* 'pennyroyal': *Tkm. narpız* (*sic*). Other languages use l.-w.s and this may be one. **Xak. XI yarpuz al-ħabaq**, 'pennyroyal'; a herb *Kaş. III 39*: **Çağ. xv ff. yarpuz** (spelt) 'a herb which they call *pūdina* 'mint', Arabicized as *fūdinac*; in Ar. also called *ħabaq* *San. 329r. 21*: *Kıp. xv nam-mām*, 'wild thyme' *yarpuz Tuh. 36b. 3*: *Osm. xvi ff. yarpuz* 'pennyroyal, mint', etc.; common esp. in Ar. and Pe. dicts. *TTS I 790*; *II 1070*; *III 776*; *IV 850*.

2 yarpuz Hap. leg.; prob. a l.-w., the mungoose is not indigenous in the original Turkish country. In all other languages l.-w.s or phr., like 'Pharaoh's rat' in *Osm.*, are used. **Xak. XI**

Dis. V. YRB-

D yarpa:d- Hap. leg.; Intrans. Den. V. fr. **yarp.** **Xak.** xi **iglig yarpattu:** 'the invalid became stronger' (*inta'aşa*) and one says **oğla:n yarpattu:** 'the boy grew' (*tara'ra'a*); originally **yarpa:d**; then assimilated **Kaş.** II 351 (**yarpatur, yarpatma:k, sic;** should be **yarpa:ur, yarpa:d**).

Uzlaş MA yarpat Mon. YRB

yurç 'one's wife's younger brother; junior brother-in-law'. Survives in NE Bar. **yurduz**; *Tel. yurçu R III 551*; *Khak. çurçu*; *Tuv. çurju* 'junior brother-in-law; or sister-in-law'. Other languages use phr. containing **kadın**. **Türkü VIII I E 32 (elığ): O. Kır.** ix ff. (I have been parted from) **ëçim yurçım-ka** 'my elder brother(s) and junior brother(s)-in-law' *Mal.* 17, 2; (there is no trace of the word in the five other texts listed in the Index): **Xak.** xi **yurç** 'a wife's younger brother'; a distinction is made between a man's brothers and a woman's (i.e. wife's) brothers; a man's brother is called **ini**; if younger than him and **ëçi**; if older, and his sister is called **siñil** if younger and **eke**; if older, and a woman's (wife's) sister is called **baldız** if younger and **eke**; if older *Kaş. III 7: Çağ.* xv ff. **yügürçi** (MS. *yürgüçi*, but listed under *yük* . . .) 'a woman's (i.e. wife's *zan*) younger brother'; just as her elder brother is called **kayn** (i.e. **kadın**) *San.* 345r. 2.

Dis. YRC

D **yérçi**: N. Ag. fr. **yér**; n.o.a.b. in the meaning 'guide'; survives only(?) in NE *Tel. yerçi* 'traveller' *R III 344*. **Türkü VIII yerçi: tile-dim** 'I looked for a guide' *T 23*; a.o. *T 26*: viii ff. *Tun. III a. 6-7 (az-)*; a.o.o. *Uyg.* viii ff. *Man. TT III 69 (az-)*: *Bud. PP 22, 4-5 (suvçı); 36, 1 (ëkkigü);* etc.; *U II 5, 13*, etc. (**yołçı**): **Xak.** xi **yerçi** (MS. *yurçı*): *al-dalilu'l-xarit* 'a skilled guide' *Kaş. III 30* (not recognized by Brockelmann or Atalay, who spelt it *yorçı*).

PUD **yérçü**: Hap. leg.; der. fr. **yér**, but -çü: is not a recognized Den. Suffix. and the form is dubious. **Xak.** xi **yérçü**: *al-qabr* 'a grave' *Kaş. III 30*.

Tris. V. YRC-

D **yérçile**:- Dev. V. fr. **yérçi**; 'to guide'. N.o.a.b. *Uyg.* viii ff. *Bud. men yérçilep élitgeymen* 'I will guide and escort you' *PP 60, 2*; o.o. *Hüen-ts.* 1786, 1938 (**uđuz**).

Mon. YRD

yurt (?**yurd**) very rare in the early period; *Kaş.*'s translation 'an abandoned camping-site' suits the early occurrences; but in the medieval period it came to mean 'dwelling-place, abode', without any implication of abandonment, and s.i.a.m.l.g. w. the usual phonetic changes and a wide range of mean-

community, a country, one's own country', etc. **Türkü VIII** (the enemy attacked our camp (**ordu**)), but **Kül Tëgin** refused to give it up. If he had, all you, my womenfolk, if you had survived would have become slaves, or) **ölügi**: **yurtda: yolta: yatu: kaltaçı ertigiz** 'your corpses would have remained lying in the deserted camping-site or on the road' *IN 9*; (I led the army into the Shantung plain and to the sea; it pillaged twenty-three towns) **Usin buntatu: yurtda: kalu:r erti**: (prob. a Chinese name and title, something like) 'Wu-hsin the *pên-ta-tu* remained lying in his deserted camping-site' *T 19: VIII ff.* (a devout old woman) **yurt(t)a: kalmi:s** 'stayed behind in a deserted camp' (she found a greasy spoon, and survived by licking it) *Irkb 13*; (the tentative reading **yurta**: in *Miran B.2 (ETY II 65)* is very dubious). **Uyg.** viii ff. *Civ. olurtuk sayu orun yurt ögünçe* 'every place that you live in is to your satisfaction' *TT I 120* (a very late text): **Xak.** xi **yurt al-talal wa'l-rab' wa'l-diman** 'the ruins of a camp, a dwelling, traces of old buildings' *Kaş. III 7*; (passion overcame me; constantly weeping day and night) **kördi: közüm tavrakın yurti: kalıp ağlayu: li-mā ra'at 'ayni xalā talalahu wa tarhahu rab'ahu bi-dāl-sur'a** 'because my eye saw the emptiness of his abandoned residence and his speedy evacuation of his residence' *III 258, 16*; (**yurt** in *I 93* (**aşut**) is a scribal error for **bart**): **Çağ.** xv ff. **yurt maskan wa ma'wā** 'residence, mansion' *San.* 342v. 6 (quotn.): **Xwar. XIII(?) beđük bir yurt élgün érđi** 'it was a big country and kingdom' *Oğ.* 262; **yurtika öyike düşdi kétti** 'he went back to his country and home' 309; a.o.o. of **yurt** 'country': *xiv* (he migrated) **ajun yurtundın** 'from his home in this world'; (you should not forcibly settle people) **kişi yurtunda** 'in a strange place' *Qutb 86*; **yerini yurtını koyup** 'abandoning their homes' *Nahc.* 27, 2; *Kom.* *xiv* 'dwelling place' **yurt CCI**; *Gr: Kıp.* *xiii* (between 'road' and 'desert') **al-manzila** 'stopping-place, inn' **yurt Hou.** 5, 20: *xiv yurt al-watan* 'native country' *Id.* 93; (under 'military terms') **al-manzila wa urriba bi'l-witāq** 'camp', turned into *Ar.* for 'tent' **yurt Bul.** 6, 6 (*witāq* is a l.-w. in *Ar.*, but comes fr. *otağ*, q.v.): *xv manzila yurt Tuh.* 32b. 4: *Osm.* *xiv* ff. **yurt** (**yurd**- before vowel Suffix.) 'dwelling place'; c.i.a.p.; **yurdu** in the phr. **igne yurdusu** 'the eye of a needle' seems to be a corruption of it (cf. *Osm. birisi fr. bir*) *TTS I 851; II 1078; III 830; IV 907*.

Mon. V. YRD-

yirt- 'to tear (something *Acc.*), to pull to pieces' and the like' s.i.a.m.l.g. w. the usual phonetic changes. Cf. **üz-**. **Türkü VIII ff.** *Man. M I 7, 16 (üz-)*: **Xak.** xi **ol to:mun yirtti**: 'he tore (*mazzaqa*) his clothes', or anything else *Kaş. III 435* (**yirta:r, yirtma:k**); o.o. *I 323* (**ıqır**), 341 (**ırt**): *xv Muh. xarāqa* 'to tear' **yirt-Mel.** 25, 15; *Rif.* 108; *mazzaqa yirt-* 31, 5; 115 (MS. *yarut-*); *al-tamziq*

prob. a mere scribal error, but *yıprat-*, a Sec. f. of *oprat-* could have this meaning: Çağ. xv ff. *yirt-* (spelt) *darıdan* 'to tear' *San.* 349r. 1 (quotn.): *Xwar.* xiv ditto *Qutb* 91; *MN* 270; *Nahc.* 81, 11; *yırtağan cınarılar* 'beasts of prey' *do.* 333, 17; 344, 6: *Kom.* xiv 'to tear' *yirt-* *CCI*; *Gr.*: *Kıp.* xiii *xarraqa* 'to tear apart' *yirt-* (*MS. yarāt-*) *Hou.* 39, 19: xiv *yirt-mazzaqa* . . . *yirt-* *xarraqa*, thus in the *Kitāb Beylik İd.* 93; *şaqqa* 'to split' *yirt-* *Bul.* 51r. (the vocalization is erratic and the Infin. -mek; obviously confused w. *yar-* and *1 yér-*): xv *xarraqa* (*yir-*; in margin in second hand) *yirt-* *Tuh.* 15a. 9; *mazzaqa yirit-* (*sic*) *do.* 36a. 1.

yort- 'to trot, amble'; l.-w. in Mong. as *yorci-* 'to go, set out' (*Haenisch* 171, *Kow.* 2106); s.i.a.m.l.g. except SE w. the usual phonetic changes; apparently cognate to *yorr-*; cf. *yoriğā:* *Uyg.* viii ff. *Bud.* (the king and his retinue) *keyik avlap yortup* 'while hunting wild game and trotting along' *U IV* 34, 64: *Xak.* xi *atlı yorttu:* 'the horseman ambled' (*xabba*) *Kaş.* III 435 (*yortar:*, *yortu:r luğatān*, 'both forms', *yortma:k*); *taş ata:* *yortalım* 'let us set out (*nasir*) at dawn' III 356, 1: *KB* (the junior ranks must not mingle with their seniors) *yırak taş yoriğlı yakın yortmasa* 'or trot near them when going on lengthy expeditions' 2587: Çağ. xv ff. *yort-* (spelt) *harwala kardan wa ba-ta'cil rafian suwāra* 'to trot, to ride fast' *San.* 342r. 18: *Xwar.* xiv ditto *Qutb* 86: *Osm.* xiv ff. *yort-* 'to get going, keep going', rather than specifically 'to trot'; fairly common *TTS I* 842; *II* 1067; *III* 821; *IV* 898.

Dis. YRD

D yartu: Dev. N. in -tu: (unusual) fr. *yar-*; lit. 'something split off'. In *Kaş.* 'second meaning 'long strips of wood', of which many inscribed specimens have been found in Sinkiang. Survives as *yartı* meaning 'board' in NE *Kaş.*, *Koib.*, *Tel. R III* 145 and 'half' in NE *Bar.*; *NW Kk.* (*Jartı*), *Kaz.*, *Kumyk*, *Nog.*; *SW Tkm.* (*yartı*). *Xak.* xi *yartu:* *al-nuḥāta* 'a chip, splinter'; and by analogy (*qiyāsa(n)*) 'a writing tablet' (*al-lawḥu'llaḍi-yuktab* 'alayhi) is called *yartu:* *Kaş.* III 30.

D yortuğ Dev. N. fr. *yort-*; lit. 'trotting', in practice 'a royal escort'. Pec. to *Xak.* *Xak.* xi *yortuğ mawkiḥu'l-sultān yawma'l-ḥarb awi'l-za'n* 'a royal escort in battle or on a long journey' *Kaş.* III 42: *KB* sū *başçı tüze tursa yortuğ kurın* 'the army commander must constantly keep the ranks of the royal escort in proper formation' 2586.

S yartım syn. w., and prob. a Sec. f. of, *yarım* w. an intrusive -t-, cf. the spellings of *yérçit:* in *Uyg.* *Man.* (*ar-z-*) and *yarmak:* in *Uyg.* *Bud.* and *Kaş.*'s *Uyg.* N.o.a.b.; not connected w. *SW Az.*, *Osm.* *yardıım*; *Tkm.* *yardıım* 'help' which is der. fr. *Pe.* *yār* 'friend', etc. *Uyg.* viii ff. *Bud.* *bursoḡ kuvraḡ iki yartım kılımız erser* 'if we have split a religious

community (Hend.) into two factions' *TT IV* 6, 28-9; similar phr. *U II* 78, 36; 87, 54-5: *Xak.* xi one says *bir yartım boḍu:n jā'ifa mina'l-nās infaradū min bayna'l-cumla* 'a section of the people which has separated itself from the (rest of) the community' *Kaş.* III 46.

S yartmak See *yarma:k*.

PUD yirtın Den. N./A. w. the directive Suff. -tın (to be distinguished fr. the *Abl.* Suff.) fr. *1 yır*; 'in the north'. N.o.a.b. Cf. *yırta:* *Türkü VIII T II* (öğdün): *Uyg.* viii ff. *Man.-A* (*VU*) *irtin M III* 10, 7 ff. (i): *Man.* (an eastern territory . . . a western territory) *berdinkı yirdinkı yér suv* 'southern and northern territories' *M III* 8, 8 (ii): *Bud.* *TT VI* 291 (öğdün).

D yérdeş N. of Assn. fr. *yér*; 'fellow countryman'. N.o.a.b. (*Xak.* xi see *erdeş*): *Oğuz* xi *yérdeş kişi:* *al-baladı mina'l-nās* 'a fellow countryman', that is there are two men from one and the same country (*balda*), and each of them is called *yérdeş* to the other *fı'l-Guzziya Kaş.* III 40; (in the examples of the Suff. -deş under *tü:deş*) and one says *yérdeş* of two persons when they are from one place (*mawḍi*) *I* 407, 9: *Kıp.* xiii (in a note on the Suff. -deş/-deş) 'ground, place' (*al-arḍ wa'l-makan wa'l-buḡa*) is *yér*, and if you say *yérdeş* it indicates that two people come from one ground or place *Hou.* 51, 5: xiv *yérdeş* 'an acquaintance (*al-ma'rifa*) from the same country' *İd.* 93; *Bul.* 9, 6 ('the same fatherland'): xv *yérdeş rafıqu'l-mawḍi* *Tuh.* 86b. 9: *Osm.* xvi *Pe.* *ham-cāyi* from the same place' *yérdeş TTS IV* 876.

Dis. V. YRD-

D yarāt- Caus. f. of *yara-*; properly 'to make, or find, suitable, convenient', and the like, that is 'to adapt' or 'to approve, agree with (something)', and the like; but fr. the earliest period also, more vaguely, 'to create', esp. of God creating the world (cf. *törüt-*). In some individual passages it is not easy to see what the exact connotation is. S.i.a.m.l.g. w. the usual phonetic changes; the only meaning in SC and most SW languages, and a normal one in all the others except NE is 'to create'; the other meanings occur in the rest. *Türkü VIII yarāt-* occurs several times; (1) governing *boḍunıḡ* and meaning 'to organize in a fit state' *I E* 13, *II E* 12 (*boşğur-*); *ét-yarāt-*, same meaning *I E* 19; *I E* 20, *II E* 17; (2) *Bilge:* *Kağan's* full title was *Teḡri: teḡ teḡri: yarātımış Türkü Bilge:* *Kağan* 'the wise *xaḡan* of the *Türkü*, godlike and installed by God' *II E* 1, *S* 13; (3) *aḡar aḡınçıḡ bark yarātıdm* 'I erected a special (grave) structure for him' *II N* 14; a.o. *I N* 13 (*ét-*): viii ff. (if there is pure water I will drink it; if there is) *étmi:s yarātım:s taḡluḡ a:s* 'well prepared (Hend.) appetizing food' (I will eat it) *Toy. III r.* 4-7 (*ETY II* 178); a.o. *Tun. III a.* 7-8 (*ar-z-*): *Man.* (if we have said that) *eḡḡıḡ aḡıḡaḡ kop teḡri yarātımış ol* 'God

ed everything good and bad' *Chuas. I 28*; (know) *yérig tēprig kim yaratusm* 'who ed earth and heaven' *do. 167-8*; *Uyg. IX yaratuþ [gap] III A 1 (ETY II 37)*; *F. Man.-A M I 14, 4-5 (ét-); do. 8 (-)*; (just as a man) *yaratur* 'constructs' 'new orchard or house' *do. 10*; *Man. (you rated living creatures . . . from ignorance, bilge biligte yaradınız* 'endowed them knowledge' *TT III 32*; *Bud. kemi t(t)1* 'he fitted out a ship' *PP 31, 5*; (if a contemplates) *étgeli yaratǵalı* 'organizing and creating', (a town, a country, or a e) *TT VI 80*; o.o. *do. 100, 290*; *etinin tımış ordular* 'palaces set with jewels' *243*; *şlok takşut yaratuþ* 'composing es' *Hüen-ts. 1832*; (a religious work) *Çaç tilince yaratusm* 'composed in the ese language' *do. 2151-2*; in *USp. 94, 6 ff.* *Mairisim* is described as *enetkek tilin-oxrisi tilince yaratusm* 'composed in the arian language on the basis of (a text) in ndian (Sanskrit) language', and translated armuş) from Tokharian into Turkish: *yaratu bér-* 'to make a due delivery' (of s, etc.) is a stock phr. in contracts in *USp. 16, 21*; *107, 15*; *108, 16*; *Xak. XI tēpri- uk yarattu*: 'God created (*xalaqa*) man', other created things; (Ögüz phr. follows); one says ol özindin söz yaratu: *qaq'l-kađib mina'l-kalām min nafsıhi* 'he cated a statement on his own initiative' *II 315 (yaratu:r, yarata:m:k)*; *tēpri: ol ǵ yaratǵan* 'God is the constant creator of the earth', (etc.) *III 52*; a.o. *I 330, 25*: (God created (*törütü*) the universe) *tütü kör evren* 'he created the firmament' in *127* both *törütü* and *yaratu*; (my ue, unceasingly praise) *yaratǵını* 'the tor' *381*: *XIII(?) KBPP yérli kökli tǵan* 'creator of earth and heaven' *3*; *yök erdim yaratuþ* 'I did not exist and u didst create me' *9*; a.o.o.; *Tef. yarat- create*; *törütteçi yarataçı/yaratǵuçı tǵıclı* 'creator' *143*: *XIV Muh. al-xalıq tıǵı: Mel. 13, 2*; *Rif. 88*; ditto *yarat- 44, 8*; *137*; *al-maxlıq* 'created things' *atmıš (MSS. yarı:m:ş) 45, 2*; *yaratmıš* *Çaç. xv ff. yarat- áfrıdan* 'to create' *San. 29*; *Ögüz XI* (within the *Xak. entry*) *Ögüz say ol to:nuǵ yarattu*: 'he fitted ara) the garment', and say bu: *etük a: yaratu* 'fit this boot on me' *Kaş. II 315*; *ar. XIII yaratkan* 'the Creator' *Ali 37*: *yarat-* 'to create' *Qutb 70*; *MN 4*, etc.; *cc. 5, 5* etc.; *yaratǵan Qutb, MN, Nahc. 5*; *yaratǵuçı Qutb*: *Kom. XIV* 'to create' *at- CCI, CCG; Gr. 115* (quotns.): *Kıp. al-xalıq yaratka: Hou. 3, 14*; *xalaqa at-do. 34, 19*: *XIV yarat-xalaqa*; *yařat-al-xalıq Id. 93*; *XV alladı xalaqa yařat-Kav. 51, 1*; *xalıq yaratkan Tuh. 14a, 2*; *qaq yaratu-do. 14b. 9*: *Osm. XIV yaratǵan* 70 texts *TTS II 1003*.

yarut- Caus. f. of *yarut-*; physically 'to inatinate (something *Acc.*), make it bright'; *inh.* 'to enlighten, inform', and the like.

S.i.s.m.l. in both senses. *Türkü VIII ff. Man. (the sun and moon) tört buluǵu yaratur* 'illuminate the four corners (of the world)' *Chuas. 12*; *Uyg. VIII ff. Man.-A kim ol erneþ köñlin yarutsar* 'to enlighten that man's mind' *M I 15, 3-4*; *belgürtir yaratur yařatur* 'manifests and illuminates (Hend.), *do. 21, 4 (ii)*; *Man. M III 24, 9 (ii) (1 kaþ)*: *Bud. teriþ yöriǵin odǵurak yarutu yařutu ötgürü usar* 'if he can vividly illuminate (Hend.) and expound its profound interpretation' *TT VI 387*; o.o. *U II 46, 68-9*, etc. (*yaltrit-*); *Suv. 348, 7-8 (teǵirmile:-)*: *Xak. XI kün ol ajunuǵ yarutǵan*: 'the sun constantly illuminates (*tunayyır*) the world and makes it shine' (*tuşarıǵıhu*) *Kaş. III 52*; n.m.e.: *KB yaruttuþ* 'Thou didst illuminate' (the dark night with the bright day) *22*; o.o. *125, 134 (bakıř-)*—(the tongue) *yaruttaçı erni* 'enlightens men' *162*; a.o. *214*—(the gate-keeper) *kapuǵda yarutsa karaǵku tünüg* 'must see (the day) illuminate the dark night at the gate' *2530*: *XIII(?) At.* (driving away the night, God) *báz yarutur tap-a* 'makes the dawn shine again' *16*; *Tef. yarut-* 'to cause to shine' *147*: *XIV Muh. (?) ađa'a gayrahu* 'to make something bright' *yarut- Rif. 103* (only): *Çaç. xv ff. yarut-(-kaç) rawşan eyle-* 'to make bright' *Vel. 401*; *yarut-yarustur-* Caus. f. *rawşan kardan San. 328r. 19* (quotn.): *Xwar. XIV yarut-ıyarıt-* 'to illuminate, cause to shine' *Qutb 72-3*; *MN 52*; 'to light' (a lamp) *Nahc. 257, 4*; *Kom. XIV* 'to illuminate' *yarit-CCG; Gr. 117* (quotn.): *Osm. XIV ditto* in one text *TTS I 788*.

VU?D yérıt- Hap. leg.; this *V.* follows *yirat-*, so the first vowel must be *kasra*; and the last word of the translation is corrupt and the vocalization is chaotic; perhaps Caus. f. of *2 yér-* in the sense of 'to lay oneself open to criticism'. *Xak. XI er i:şke: (sic) yérıttı*: (MS. *ye/ér.tti:*) *takāsala'l-racul fi'l-amr wa icatalaþa (?)*, MS. *ıclan.ñi*) 'the man was negligent in the matter and peculated(?)' *Kaş. II 315 (yérıtü:r, yérıtme:k, MS. yeretür, yer.tme:k)*.

S yirat- See *ırat-*.

D yorit- Caus. f. of *yorit-*; survives in the same languages with the same developments of meaning and phonetic changes. *Türkü VIII bunça: yérke: teǵi: yoritdım* 'I made (my armies) march to all these places' *I S 4*; *sü: yoritdım T 25, 35*—(the Chinese) *yoritmaz ermiş* 'did not allow freedom of action' (?), to good wise men and good brave men), *II S 6, N 4*: *Uyg. VIII ff. Chr. (an angel) uđuzup andın öǵı yolça yoritdı* 'led them back from there by a different road' *U I 9, 7-8*: *Bud. (whoever can thoroughly understand this doctrine and) turkaru üzüksüzün yoritсар işletser* 'continuously (Hend.) put it into effect (Hend.)' *TT VI 192-3*: *Xak. XI ol meni: telim yoritdı*: 'he made me walk (*amşanı*) a great deal'; and one says *ot anıþ karnın yoritı*: 'the drug loosened his bowels' (*aþlaqa batnahu*) *Kaş. II 315 (yoritur, yoritma:k)*: *yorıtā:n kişi:* 'a man with

loose bowels' (*raddām*) III 52; a.o. I 115 (öpdün): KB (God) yoritti tiliğ 'activated (man's) tongue' 149; törü tüz yoritti 'he put the customary law into full effect' 291; yoririğ yoritmaz kör esriñ itıñ 'your hunting leopards and dogs do not let ground game move away' (i.e. escape) 5379; o.o. 2300 ağılı, 5546 (ım), 6056 (etçil): XIII(?) At. qađalar yoritğan 'who causes destiny to operate' 454; Tef. yürüt- 'to move' (mountains) 168; Çağ. xv ff. yürüt- *râh burdan* 'to set in motion' San. 342r. 12 (quotn.); Xwar. XIV (VU) yorit-/yorut- ditto Qutb 88 (*yürüt-/yürüt-*): Osm. xv ff. yürüt- 'to set in motion; to make (blood) flow; to make (e.g. a mill) work; to put (currency) into circulation'; fairly common TTS II 1085; IV 916.

D yirtıl- Pass. f. of yirt-; s.i.s.m.l. Xak. XI ol to:n yirtıldı: 'the garment was torn' (*inmazaqa*) Kaş. III 106 (yirtılı:r, yirtılma:k; verse); emdi: yürek yirtılu:r *ja'l-ân yataşadda' minhu'l-qalb asafa(n)* 'and now the heart is torn asunder by it with grief' I 41, 17: XIII(?) Tef. yirtıl- 'to be torn' 158: Çağ. xv ff. yirtıl- *darıda şudan* ditto San. 349r. 9: Kom. XIV yirtıldıñ uyat 'you have behaved shamelessly' CCG; Gr. 133 (?corrupt): Kıp. zıv inşaaqa 'to be split' yirtıl- Bul. 32r.

D yirtın- Refl. f. of yirt-; n.o.a.b.? Xak. XI ol to:n yirtındı: 'he pretended to tear (*yumazziq*) his garment' Kaş. III 108 (yirtınur-, yirtınma:k): Kıp. xv *tamazzaqa* 'to be torn' yirtın- Tuh. 10b. 5.

D yartur- Caus. f. of yar-; s.i.s.m.l. Xak. XI ol apar yiğa:ç yarturdı: 'he ordered him to split (*alâ şaqq*) the wood' Kaş. III 94 (yarturur, yarturma:k): Çağ. xv ff. yartur- Caus. f.; *şikafanıdan* 'to order to split' San. 327v. 1.

D yértür- Hap. leg.; Caus. of 1 yér- Xak. XI ol apar butik yertürdi: 'he urged him to split (*alâ şaqq*) the branch', and he split it Kaş. III 95 (yertürtür, yertürme:k).

D yırtış- Co-op./Recip. f. of yirt-; survives in SW Osm., Tkm. 'to tear one another's clothes, quarrel violently'. Xak. XI ol apar böz yırtıdı: 'he helped him to tear (*fi mazq*) the cotton cloth' (etc.; Kaş., in error 'the garment') Kaş. III 101 (yırtısu:r, yırtışma:k): Çağ. xv ff. yırtış- (spelt) Recip. f.; 'to tear (*darıdan*) one another', or 'to tear (something) together' San. 349r. 7 (quotn.).

D yortuş- Co-op. f. of yort-; n.o.a.b. Xak. XI ol meniñ birle: (*MS. bile:*) yortuşdı: 'he competed with me in trotting' (*fi taxbibi'l-faras*) Kaş. III 101 (yortuşur-, yortuşma:k): Çağ. xv ff. yortuş- (of horsemen) 'to ride quickly (*ba-ta'cıl raftan*) together' San. 342r. 24.

Tris. YRD

D yaratığ Dev. N. fr. yarat-; n.o.a.b. Uyğ. VIII ff. Bud. only in the phr. étig yaratığ TT VIII D.13, etc. (étig): (Xak.) XIII(?) Tef. Ar.

xul 'nature; moral character' yaratığ 144: Xwar. XIV ditto Qutb 70.

D yaratığlığ P.N./A. fr. yaratığ; n.o.a.b. Uyğ. VIII ff. Man. M III 22, 3-5 (ii) (étiglig): Bud. TT VI 79-80 (ditto).

D yartumluk Hap. leg.; A.N. fr. yartum. Türkü VIII ff. the letter *Tun. IV (ETY II 96)* begins by reporting the arrival of four men led by a fifth, and then refers to the arrival of thirty men. Between the two, and obviously referring to the first party, are the words *yartumluk erür* 'they are a separate party(?)'.

?C yértinçü 'the world', and more specifically 'this world', as opposed to heaven, hell, etc.; in TT VIII spelt *yértinçö/yértinçö/yértinçö*. It is suggested in the Indices to TT VIII and X, perhaps on the basis of the statement in *Kow.* 2368 that this word as a l.-w. in Mong. is the equivalent of Tibetan *hjiç-rtên*, that this is a Tibetan l.-w. This is open to several objections; (1) it assumes an eroded pronunciation of the Tibetan phr. which is improbable at this early date; (2) while *hjiç-rtên*, lit. 'receptacle of the perishable' is the standard Tibetan phr. for 'the external world', there is no trace in the dicts. of an extended phr. containing the equivalent of -çü: (-çö); (3) there are no known Tibetan l.-w.s in early Turkish and no evidence that the Indian Buddhist terminology in Turkish was obtained through any intermediaries other than Sogdian, Tokharian and, later, Chinese. The word is much more likely to be a purely Turkish compound w. *yér* as the first component. As regards the second it is perhaps significant that in TT I 91 (damaged) there is an antithesis between *yérde* and *tonçudakı*, and it is possible that the second element is *tançu*: 'a lump of earth', q.v. Common in Uyğ., but n.o.a.b. Türkü VIII ff. Man. (I am not at all pleased to be) *yértinçü yér suvda ev bark içinde* 'in the territory of this world in a house' TT II 8, 41-2: Uyğ. VIII ff. Man. *yértinçü-teki tınığlar* 'living creatures in this world' TT III 166; *yértinçe (sic) umuğ inaç törütüñüz* 'you came into existence (to give) hope and confidence to this world' *do.* 73; a.o.o.: Bud. Sanskrit *loke* 'in the world' *yértinçöte*: TT VIII A.14; ditto *bo yértinçöte*: *do.* B.13; *jağati* 'in the world' *yértinçöde*: *do.* D.30; *yértinçüdeki (sic) tınığlar* PP 14, 8; o.o. *do.* 47, 6; 78, 3; *üç miñ uluğ miñ yértinçü yér suv* 'three thousand million worlds' TT V 6, 25; a.o.o.: Kom. XIV *yertinçil* 'the world' CCG; Gr. (prob. reborrowed fr. Mong.).

D yértinçülüğ P.N./A. fr. yértinçü; n.o.a.b. Uyğ. VIII ff. Bud. (of these ten definitions the first eight rest on the true doctrine, the last two) *yértinçülüğ yörügke tayağlığ* 'rest on worldly interpretations' TT V 19, 128.

Tris. V. YRD-

D yaratıt- Caus. f. of yarat-; 'to have (a memorial stone, etc.) erected'. N.o.a.b. Uvğ.

yaratıl- Pass. f. of yarat-; s.i.s.m.l., usually for 'to be created'. Uyğ. VIII ff. Bud. *TT VIII A.11* (büt-): (Xak.) XIII(?) *Tef. yaratıl-* 'to be created' 143; XIV *Rbg. R III 368* (tırığ): Xwar. XIV yaratıl- 'to be created' *Qutb 71; Nahc. 225, 11.*

yaratın- Refl. f. of yarat-; 'to organize oneself' and the like. N.o.a.b. Türkü VIII *IE 30, II E 9* (étin-): Uyğ. VIII ff. Man. *TT III 4-5* (tuđ-): Bud. *TT VIII D.8, etc.* (étin-); X 76: Civ. *TT I 212-13* (egsüt-).

yaratır- Caus. f. of yarat-; the cognate yaratır- survives in SW Osm. Türkü XIII yaratır:rum *I S 12* (bark; *II N 14* as yaratdım).

Dis. YRĞ

yarağ Dev. N./A. fr. yara-; 'opportunity'; suitability, opportuneness, and the like, less often an Adj. 'opportune, suitable', etc. It is doubtful whether this word survives. In extensive range of similar words meaning 'arms, military equipment', and the like, SE Türki yarağ/yarak: NC *jarak*: SC *yaroğ*: SW *yarak/jarak*: SW Az., Tkm. *yaarağ*; ISm. *yaarağ/yarak* may be survivals of a cognate Dev. N. in -k, but seem rather to be connected with *yarık*. Uyğ. VIII ff. Bud. *Sw. 90, 8* (I yon): Civ. *H II 8, 25*: Xak. XI *yarağ* *-furşa wa'l-imkân* 'opportunity; possibility'; Prov. I *ış yarağında*: (sic) *şart asrığında*: translated *yurtaqab li'l-umür furşa*, 'a (suitable) opportunity is awaited for doing business; and the merchant when trading, if he sees a profit, does not hesitate to buy when he likes' *Kaş. II 13*; *yarağ* same translation; one says *ış yarağı*: translated 'wait for an opportunity (doing) business and the (right) method' (*ihhatahu*); alternative form of *yarağ III 28*: o. *II 90, 9-10* (*artukluk*), etc.: *KB* (I wish to see the king); *yarağ körse* 'if he sees an opportunity' (will the Chancellor put in a word for me?) 529: XIII(?) *At. 330* (*opra:k*): *Tef. yarağ* 'opportunity, possibility', and the like 42: *Çağ. xv ff. yarağ/yarak* (i) *asbâb wa'adawât wa'adawât* 'implements, instruments, tools', (quotn.), (ii) *lâyiq wa sazâwâr* 'convenient, worthy'; and *yarağlığ* has the same meaning (quotns.) *San. 329r. 14*: Xwar. XIV *yarağ* 'opportunity; possibility; preparations for something'; capability' *Qutb 69; Nahc. 17; 12, 7*, etc.: Kom. XIV *yarov* 'equipment' *CCG*; 'to release, let loose' *yarak et-CCI*; *Gr. 115* (q.v.): Osm. XIV ff. *yarağ/arak* 'preparations, equipment, provisions; arms, weapons'; common both by themselves and in phr. *TTS I 783; II 998; III 768; IV 42.*

yarık 'body armour'; a basic word w. no plausible etymology. N.o.a.b., but see *yarağ*: Türkü VIII *IE 33* (ur-): VIII ff. *yarık* is the commonest item of military equipment mentioned in the list of issues in the *Miran* docu-

ment (*ETY II 64 ff.*); küpe: yarık üçün bir yarık yarılığ boltı: 'one set of body armour for(?) chain mail was allocated' ll. 8-9: Bud. Sanskrit *varmasannaho* 'wearing as armour' yarık üze: yarıklanmış erür *TT VIII A.35-6*; sü sülepe yarık keđip 'fighting campaigns and wearing armour' *U II 78, 30; 86, 48; TT IV 10, 12*; a.o. *TT X 312*; kop ödün nom ertini vajrılığ yarıkka (reading doubtful; Uyğ.-A form or misreading of *yarıkka?*) meplz etgülük 'at all times one must compare the jewel of doctrine to a *vajra* breastplate' *U III 29, 32-3*: Xak. XI yarık a generic term for 'chain mail' and 'plate armour' (*al-durü wa'l-cawāşin*); then a distinction is made between them, and 'chain mail' is called küpe: yarık and 'plate armour' say: yarık *Kaş. III 15*; o.o. 158 (2 sayı), 217 (küpe): XIII(?) *Tef. yarık* 'body armour' 144: XIV *Muh. al-cawşan yarık Mel. 71, 10; Rif. 173* (*ya:rak*); (and *al-zarrād* 'armourer' *ya:rağçı*: 57, 13; *yarakçı*: 156): Xwar. XIV yarık (*ya:rık*) 'breastplate' *Nahc. 71, 12; 144, 13*; yarık yışik 'breastplate and helmet' *do. 33, 2-4*; yarık yarık (*ya:şık do. 45, 8*: Kıp. XIII *al-cawşan yarık Hou. 13, 15; 24, 9* (and *al-cawşanı yarıkçı*).

D 1 yaruk Pass. Dev. N./A. fr. yar-; 'a split, crack, breach; cracked, split'. S.i.a.m.l.g.; in SE Türki *yaruğ/yaruk*, elsewhere *yarık/jarık*, etc. Xak. XI yaruk 'a crack' (or *al-sad*) in the ground, a wall, the mountains, glass, and the like; hence one says bu *ayaknı yaruku: bar* 'this cup is cracked'; (*yarık* and *yorık* follow here); yarık (MS. *y.rık*) 'the heads of the thigh-bones in the sockets of the hips' taken fr. the phr. yarıldı: neş 'the thing was split and divided' (*ınşaqqa wa'nfaraca*), because the legs are split, one to the right and one to the left of *al-'awf* (corrupt?; perhaps *al-'awq* 'an obstacle') *Kaş. III 15* (the second, misplaced entry must have got into the text from the margin and is misvocalized): XIII(?) *Tef. yarak* (sic, ?misvocalized) 'a cleft' (in the mountains?) 143; yaruk 'a crack' 147: *Çağ. xv ff. yaruk şıkaf* 'a crack', etc. *San. 329v. 11* (quotn.): Kıp. XIV yaruk *al-şaqq* 'a crack', etc. *İd. 92*: xv *şaqq yarak* (sic, *fyarım*) *Tuh. zob. 2; maşqûq* 'cracked' yarık *do. 48b. 8.*

D 2 yaruk Dev. N./A. fr. yaru-; 'light, gleam; bright, shining', and the like. S.i.a.m.l.g. in the same forms as 1 yaruk, Türkü VIII ff. (the sun rose) *kamağ üze: yaruk boltı*: 'it became light everywhere' *İrkB 26*; (a hymn) *yaru:k ay teprıke*: 'to the shining moon' *Toy. I r. 2* (*ETY II 176*): Man. yaruklu karalı 'light and darkness' *Chuas. I 6*; yaruk tepriler 'the gods of light' *do. I 16*; o.o. *do. 9-10* (*adır-*); *M III 19, 9* (i) (*1 5çeş-*); 23, 2-3 (ii) (*ışığ*), etc.: Uyğ. VIII (we fought) *keçe: yaruk batur erikli*: 'in the evening as the light was failing' *Şu. E 1*: VIII ff. Man.-A (your gracious, lovely, faultless) yaruk kör-küntüz 'bright shape' *M I 10, 7*; yaruk öğ 'the bright intellect' *do. 22, 4* (ii); yaruk teprı *do. 23, 1*: Man. *TT III 133* (*yalrı:-*): Bud. yaruk is very common both in N. and as

Adj., e.g. *yaruk yula* 'a bright lamp' *TT V* 6, 49; 8, 79; ay *tepri*: *ya:rokin* 'the light of the moon' *TT VIII* 1.8; *yaruk yaşuk* 'bright light, gleam (Hend.)' *TT V* 4, 6, etc.; *VI* 383 v.l.; *UII* 37, 55; *USp.* 23, 7; *Sw.* 137, 10 etc.; a.o.o.: *Civ. yaruk* is common, e.g. *kün ay yarukın tıda katığlanur* 'they strive to obstruct the light of the sun and moon' *TT I* 27; *köz yaruk bolur* 'the eye becomes bright' *HI* 86; *Xak. xı yaruk yér*: 'a bright (*muđı*) place'; and one says *yap yaruk ne:ı* 'a very bright thing' *Kaş. III* 15; *közüm yarukı*: *qurra* 'aynı' 'the apple of my eye' *I* 46, 19; *yaruk yulduzu*: 'the shining (*al-tâqib*) star' *I* 96, 10; *III* 194, 15: *KB kün ay teg yaruk* 'as bright as the sun and moon' 12; (You illuminated the dark night) *yaruk köndüzüm* 'with the bright daylight' 22; a.o. 5222 (*alın*): *xiii(?) Tef. munir* 'luminous, bright' *yaruk* 147: *xiv Muh. yawm şaf* 'a bright day' *ya:ruk kün Meh.* 80, 5; *Rif.* 185; *al-đaw* 'light, brightness' *ya:ruk* 55, 3 (152 *ayduñ*); *al-şahir* 'clean, conspicuous' *ya:ruk* 55, 5 (only): *Çağ. xv ff. yaruğ/yaruk raw-şan* 'brilliance; shining' *Vel.* 400-1 (quotn.); *yaruk* (1) *rawşan wa nürânı* ('light') *San.* 329v. 11 (quotn.). *Xwar. xiii(?) bir kök yaruk* 'a blue light' *Oğ.* 52; *kün teg bir çaruk* (*sic*) 'a light like the sun' *do.* 139: *xiv yaruk* 'bright, shining light' *Qutb* 72; *Nahc.* 88, 5; 241, 6-9; 262, 2: *Kom.* *xiv* 'bright, clear; light, gleam' *yarık/yarık/yaruk CCI, CCG; Gr.* 116 (quotns.). *Kıp. xiv yaruk daw'u'l-qamar* 'moonlight' *İd.* 93; *Bul.* 2, 12 (*yarık*); *yarık* (*MS. yarak*) *al-barq* 'lightning' *Bul.* 3, 2 (*yarkin İd.* 92): *xv şu'a* 'sunbeam' *yarık* (*ıkuyaş*) *Tuh.* 20b. 1; *daw* *yarak* (corrected to *yarık*) *do.* 23a. 5; *nür* 'light' (*inter alia*) *yarık* 36a. 3.

S yırak See irak.

D *yorık* Dev. N./A. fr. *yorı*:-; like that word fr. the earliest period used both for physical 'movement' and the like, and metaph. 'conduct, behaviour' etc. Survives in NE as *yoruk/çoruk*: NC *Kır. joruk*; *Kzx. jorık*; forms w. front vowels do not seem to occur. SE *Türki yoruk* is a Sec. f. of 2 *yaruk*, and in some modern languages similar forms are Sec. f.s of *yörüg*. *Türkü VIII ff. Toy.* 18-20 (1 1s): *Uyg.* *viii ff.* *Bud.* (if one enters) *bodisattvlar yorıkuna* 'the course (i.e. way of progressing) of the Bodhisattvas' *TT V* 22, 34; similar phr. *TT VI* 34, 139; *X* 3, etc.: *Civ. öz konuk yorıkı* 'movements of the location of the soul' (in various days of the month) *TT VII* 21, 15-16; o.o. *do.* 1, 5 and 76 (*sakış*); *TT I* 110 (*eğri*): *Xak. xı yorık tıl al-lahcatu'l-faşıha* 'an eloquent tongue'; *yorık al-xuluğ wa'l-sıra* 'character, behaviour'; hence one says *anıñ yorıkı*: *neteg kişi*: *bile*: 'how does he behave with other people?'; *yorık al-cirya wa'l-sayr* 'movement, gait'; hence one says *at yorıkı*: *neteg* 'what is the horse's gait like?'; also used of the movement (*al-cirya*) of water, etc. *Kaş. III* 15; (a side note in an earlier MS. now inserted in the text after *barak*) *yorık al-sıra wa'l-işra ma'a'l-nās* 'behaviour,

social intercourse' one says *beg yorıkı*: *neteg* 'how does the *beg* behave?' *I* 378; o.o. *I* 27, 9; *II* 40, 18-20: *KB yorık tıl* 162; (if a man talks a lot they say he chatters, if he is silent they say he is dumb, so) *yorık utru ur* 'behave naturally(?) to them' 175; (one takes the sword and disciplines the people; one takes the pen and) *yorık yol süzer* 'clarifies the way in which they should go' 268; *karagu yorık yazsa* 'if a blind man loses his way' 493; o.o. 547, 1504, 2077 (*köndür-*), 4300, 4446 (*ké:pür-*), 5549 (*aya:-*): *xiii(?) Tef.* (Abu Jahl was a *beg* in Mecca) *anıñ sözi yorık erdi* 'his speeches were influential' (?), or eloquent) 162.

D *yarğu*: Dev. N. (N.I.) fr. *yar-*; lit. 'an instrument for splitting', but normally 'a legal tribunal' (i.e. an instrument for splitting facts and discovering the truth), hence sometimes 'a lawsuit' or 'a legal decision'. Not firmly identified earlier than the Mong. period but no doubt older, cf. *yarğın*. A Second Period l.-w. in Mong. as *carğu* 'legal tribunal, lawsuit' (*Haenisch* 86, *Kow.* 2305); s.i.s.m.l. in such senses in NE, NW, SW, see *Çaf.*'s discussion of the word in *TM IV*, p. 30; *SC Uz. yorğı* (1) (dialect) 'saw, file'; (2) ('folklore') 'punishment'; *NW Kk. jarğı* 'file'. *Uyg.* *viii ff.* *Civ. törü yarğu yosunu* *bile* 'in accordance w. the practice (Mong. l.-w.) of the customary law and judicial tribunal' *USP.* 28, 29: *Çağ. xv ff. yarğu ğulü ve ğawğā-i dādruwāh* 'a dispute, a plea by a litigant' *Vel.* 406 (quotn.); *yarğu* (1) *muşākama* 'a tribunal, court of justice' (quotns.); (2) *da'wā wa nizā* 'lawsuit, litigation' (quotns.) *San.* 329r. 25: *Xwar. xiv yarğu* 'decision, judgement' *Qutb* 71: *Kom. xiv yarğu* 'legal decision, judgment; jurisdiction' *CCI, CCG; Gr.* 115 (quotns.; also *yarğuçı* 'judge'; *yarğula-* 'to judge', and see *yar-*): *Osm. xiv to xvi yarğu* 'tribunal; judgment; litigation'; in four texts *TTS I* 787; *II* 1003; *III* 778; *IV* 848.

D *yarğın* Dev. N./A. (connoting repeated action) fr. *yar-*; lit. 'constantly splitting'; cf. *yarğu*: N.o.a.b. once as a N., twice as a title; 'judge' would suit the context. *Türkü VIII İnanç*: *APA: Yarğın Tarxan I W* 2: *Uyg.* IX (I am the son of a Kırkız, I am) *Boyla: Kutluğ Yarğın Suci* 2: *viii ff.* *Chr.* (then Herod commanded his jailers, executioners and) *yarğınlarka* 'judges' (?) *UI* 9, 18.

D *yarğın* apparently some kind of wild quadruped; etymologically it could be a Dev. N. fr. *yar-*, but there is no obvious semantic connection. N.o.a.b. *Türkü VIII anı yañıp* (VU) *Türği: Yarğın költe: buzdımız* 'we routed them and destroyed them at the *Türği*: (?) *Yarğın lake* *I E* 34: *viii ff.* *yarğın* *kéyik men* 'I am a wild *yarğın*' (I climb the mountains where I spend the summer . . .) *Irkb* 62.

Tris. YRG

(S)D *yıra:ğu*: Hap. leg.; Dev. N. (N.Ag.) fr. a Den. V. fr. 2 *yır* (1 1:r) *Xak. xı yıra:ğu*:

yarakla- 'to prepare, equip, etc.:', yaraklan- 'to prepare or equip oneself', etc.; c.i.a.p. TTS I 784-5; II 999; III 770; IV 844).

S yiraklan- See iraklan-.

D yarıklaş- Recip. Den. V. fr. yarık; mentioned only in a grammatical example. *Xak.* xı 'and V.s are formed fr. triliteral N.s referring to a stake in gambling as in the phr. anıy birle: oynadı: yarıklaşu: 'he gambled with him making a breastplate (cauşan) the stake', the winner taking it *Kaş.* II 258, 16.

E yarığa:- See yazığa:-.

Dis. YRG

VUD yérük Pass. N./A.S. fr. 1 yér-; 'split, cracked', and the like. Survives in NC *yirik* (sic): SC Uzb. *yirik* (with -q): NW *yirik* / *yirik* 'torn, perforated, split; a hole', and the like. *Uyg.* VIII ff. Civ. (in a miscellaneons inventory) *bir beđük bir yérük iki eşic* 'two cooking pots, one large, one cracked' *USp.* 55, 25: *Xak.* xı *yérük işler* 'a woman injured in coitus' (*al-mufđāt*); *yérük neç* 'something split (*ınşaqqa*) lengthways so that its appearance is spoilt'; *yérük al-tulma*, 'a split, cleft' *Kaş.* III 18 (-é- everywhere): (*Çağ.* xv ff. *yirik* (spelt) *lab-i şikāsta* 'a hare-lip' *San.* 349v. 10): *Kıp.* xiv (after *yér-*) and 'hare-lipped' (*al-a-lam*) is called *yérük* *tuťaklu*: that is 'with a split (*maşqūqa*) lip'; and, in the *Kitāb Beylik, al-a-lam* is *yirik* *Id.* 92.

yürek basically 'the heart' as a physical object; used metaph. only in a limited range of phr. like 'stout-hearted'; contrast *köğül*. A Second Period l-w. in Mong. as *cirüge(n)* / *cürüke(n)* (*Haenisch* 91, 95); *cürüke(n)* (*Studies* 228); *cirüke(n)* (*Kow.* 2363); s.i.a.m.l.g. w. the usual phonetic changes. *Uyg.* VIII ff. Bud. (touching the forehead, the throat and) *yürekke* 'the heart' (with the ring finger) *TT V*, p. 16, note A 54, 6-7; (many women died) *yürekli* *yarılıp* 'of broken hearts' *TT X* 38; (her beauty) *köpülimin yürekimin ertipü tepretdi titretdi* 'greatly stirred my mind and made my heart beat (faster)' *do.* 451; o.o. *do.* 465, 502: Civ. (on the 27th day) *öz konuk yürekde bolur* 'the position of the soul gets to the heart' *TT VII* 21, 6; o.o. *do.* 13; 25, 3; *yürek sıkılmak tın buzmak* 'heart disease and respiratory trouble' *H I* 1, 3, 5; *Xak.* xı *yürek al-qalb* 'the heart'; *yürekliğ al-baťal dū qalb* 'brave, stout-hearted' *Kaş.* III 18; (his beauty) *yardı: meniñ yü:re:k* 'cleaved my heart' *III* 33, 15; o.o. *I* 41, 17 (*yirtül-*); 325, 10; *II* 144, 7 (*kağrul-*): *KB bođun başğuka öğ kerek ham yürek* 'to suppress a people intelligence and courage are needed' 217; o.o. 58 (*té:тік*), 2043 (*titim*): *xii* (?) *KBVP* (a warrior) *alp yürek* 'with a stout heart' 51: *xiii* (?) *Tef.* *yürek* 'heart' 167: *xiv al-qalb yü:re:k Rif.* 141 (followed by 'lung' *öpke*; . . . 'bile' *öt*; the text in *Mel.* 47, 15 is confused; *al-qalb* is translated *köğül*, 'lung' is omitted and *yü:re:k* moved to *al-marāra*

'bile'): *Çağ.* xv ff. *yürek dil* 'heart' *San.* 342v. 5 (quoton.); *Xwar.* xiv *yürek* 'heart' *Qutb* 88; *MN* 64; *Nahc.* 361, 5; *Kom.* xiv ditto *CCG*; *Gr.*: *Kıp.* *xiii al-qalbu'l-mahsūs* 'the tangible heart' *yü:re:k Hou.* 21, 14 (cf. *köğül*): *xrv yürek al-qalb* *Id.* 93; xv ditto *Tuh.* 28b. 11: *Osm.* xiv ff. *yürek* 'heart; courage'; c.i.a.p. *TTS I* 856; *II* 1084-5; *III* 834; *IV* 913-15.

D *yörüg* Dev. N. fr. *yör-*; 'explanation, interpretation' (esp. of dreams). Survives in NW *Kk. jorıw*; *Nog. yoruv* 'prophecy; omen'. *Türkü* VIII ff. *Man. öñ sakinıñ ol ozakı sav yörüglerin* 'first ponder on the explanations of those previous remarks' *M III* 15, 9-11 (i); *üküş yörügün* 'many explanations' *do.* 15, 12 (ii): *Uyg.* VIII ff. *Bud.* . . . *yörüg ol*; *bu yörügüg belgülig kılğalı* 'the explanation is . . .'; to make this explanation clear' *TT V* 20, 4-5; o.o. *yörögle:ri* (sic) *TT VIII A.43*; *yörögl* *do.* 45; *yörüg* *do.* *H.6* (ün-); *TT VI* 148 (*ötğür-*); *Hüen-ts.* 2116 (*tübger-*): *Xak.* xı *yörüg al-ta'bir* 'interpretation'; hence one says *tüş yörüğü*: 'the interpretation of the dream'; *yörüg fahwā'l-kalām wa tafsiruhu* 'the meaning of a word and its explanation'; hence one says *söz yörtüğü*: 'the explanation of a statement' *Kaş.* III 18: *KB yörtügin ayayın* 'I will tell you the explanation' 353; (there are many kinds of) *tüşke yörüg* 'interpretations of a dream' 5994; a.o. 5999 *xiii* (?) *Tef. yoruğ* (sic) 'explanation'; *ta'wil* ditto *yörüg* (sic) 162-3; *Xwar.* xiv *yora/ yorağ* 'interpretation (of dreams)' *Qutb* 83; *yoruk* ditto *Nahc.* 7, 5; 318, 12: *Kıp.* xiv (VU) *yöre: al-ta'bir* *Id.* 92; *al-tancim wa'l-fal* 'astrology; omen' *yöre: Bul.* 5, 14.

E *yergüç* See *bürgüç*.

E *yörgek* See *bürkek*.

D *yörgenç* Dev. N. fr. *yörgen-*; lit. 'wrapped round' and the like; n.o.a.b. but see *yörgey*, *yörgençü*; and cf. *sarmaçık*, *yörgemeç*. *Xak.* xı *yörgenç* 'like *teğlinc* (*teğzinc*), for curves and bends in the road' (*fi'l-iltiwa' wa'l-'aťaf fi'l-tariğ*; etc.); *yörgenç* the name of a plant which wraps itself (*yaltawı*) round a tree and causes it to wither (*yürütühāl-yubs*); it is *al-aşaa*, 'bindweed, *Convolvulus arvensis*' *Kaş.* III 387.

?E *yörgey* Hap. leg.; an improbable form, prob. a misreading of *yörgenç*. *Uyg.* VIII ff. Civil (in a prescription for increasing the milk of nursing mothers) *yörgey* (?) *xwası beş bakır* 'five pennyweights of bindweed (?) flowers' *H I* 105.

Dis. V. YRG-

yörge- 'to wrap (something *Acc.*) up; to swaddle (an infant)', and the like. Survives in NE Tuv. *çörge-*; SE Tar., *Türki yörge-*. The Dev. N. *yörgek* 'wrappings; swaddling clothes' (not an ancient word) survives in some NE, NC, NW languages. *Uyg.* VIII ff. *Bud.* (the demons eat men's flesh . . . and) *bağarsukların etözleripe yörgeyürler erdi*

rapped their entrails round their (own) dies' *U IV 8, 7 (I 39, 7)*: Civ. *H I 150* (yşur-); *II 16, 19*; *Xak. XI ol ada:kın* rge:di: 'he wrapped up (*laffa*) his leg' (etc.); o used of anything when it has been rapped up (*luffa*) *Kaş. III 307 (yörge:r, rge:me:k)*: xiv *Rbg.* (Şayt washed him d) *kafan yörge:di* 'wrapped him in aroud' *R III 449*.

yörget- Caus. f. of *yörge:-*; survives in *Tar. Xak. XI ol yip yörgetti*: 'he had the d wrapped round (*alaffa* . . . '*alā*) something'; also used when he had a bandage (*āfa*) wrapped round a leg, etc. *Kaş. II 354* rgetü:r, yörgetme:k).

yörge:n- Refl. f. of *yörge:-*; pec. to *Kaş. ak. XI uruk yiğaçka: yörge:di*: 'the be wound itself round (*iltawā* . . . '*alā*) the e' (etc.); and one says *er yoğurka:nka: rge:di*: 'the man wrapped himself (*iltahafa*) a blanket' (etc.) *Kaş. III 110 (yörge:nür, rgenme:k)*; *tün kün üze: yörge:nür* ght and day alternate (*yuhawwar*) with one other' *I 331, 2; II 303, 10*.

yörgür- Hap. leg. ?; Caus. f. of *2 yér:-*. *Xak. XI KB* (a frowning face, rough language, d a haughty attitude) *kişig yörgürür* (solt people' (*sic*?), rather than 'make a man ted') 2077.

yörgeş- Co-op. f. of *yörge:-*; pec. to *Kaş. Xak. XI yiğaçka: yip yörgeş:di*: 'the rd wrapped itself (*iltaffa*) on the tree'; also ed of anything when it wound itself und (*iltawā* . . . '*alā*) something *Kaş. III 4 (yörgeşü:r, yörgeşme:k)*; o.o. *I 395, 5* üzkeş-); *I 437, 7; II 285, 18*.

Tris. YRG

yerü:ki: See berü:ki.

yörgüç: N.Ag. fr. *yör-*; 'an interpreter' f dreams). N.o.a.b. It occurs several times *KB*, all MSS. varying between *yörgüç* d *yorğuç*. *Xak. XI KB tüşüg edgü yörse* ü tüş yörgüçü 'if the interpreter of dreams terprets the dream well' 4368; (a man eams when he lies asleep) *anı yörgüçiler* örür uz étip 'the interpreters (of dreams) terpret it skilfully' 5992: xiv *Muh. mu'ab- ru'l-manām* 'an interpreter of dreams' tüş yrgüçü: *Mel. 58, 11; Rif. 157*.

yürekliğ P.N./A. fr. *yürek*; 'stout- hearted, brave'. S.j.m.m.l.g. w. the usual phonetic changes. Cf. *I kür. Uyğ. VIII ff. iv.* (if a boy hangs a dog's tooth round his eck) *yürekliğ bolur* 'he becomes brave' *TT III 23, 2-3*; *Xak. XI yürekliğ* ki 'a stout- hearted (Hend.; *al-yäbişu'l-ca'si'l-gawwoiyu'l- calb*) man' *Kaş. III 51*; a.o. *III 18 (yürek)*: *B 57 (I kür)*, 2043-5, 6166: *xiii(?) Tef. yürekliğ/yürekliü* 'brave' 167: *Xwar. xiv yürekliğ* 'brave' *Qutb 88*: *Kıp. xiv* (after *yürekliğ*) hence *yürekli: sacā* 'brave' *İd. 93*: *ism. xiv ff. yürekli* 'brave'; fairly common *TTS I 856; III 834; IV 914*.

D *yörüglüg* P.N./A. fr. *yörüg*; 'providing, or having, explanations'. N.o.a.b. *Uyğ. VIII ff. Man.-A M I 26, 16 (adırtılığ)*: Bud. *kért- günc on törlüg yörüglüg bolur* 'faith admits of ten kinds of definition' *TT V 20, 1-2*; a.o. *Sw. 87, 20* etc. (*tütrüm*).

D *yörgülüğ* Hap. leg.; P.N./A. fr. **yérgü*; Dev. N. fr. *2 yér:-*. *Uyğ. VIII ff. Bud.* (in the end these women's appearance) *yérgülüğ yarsığüluğ bolup turur* 'becomes revolting and disgusting' *U III 79, 9-10 (i)*.

D *yörgemeç* Dev. N. in *-meç* (usually for some kind of food) fr. *yörge:-*. Survives in NE Alt., Tel. *yörgömös*, etc. (1) 'hops'; (2) 'spider': SE *Türki yörgümeç* 'capers; bindweed'. Cf. *yörgeç. Xak. XI yorgemeç* 'the paunch and intestines wrapped and folded (*yulaff wa yudrac*) in the smaller intestines and then cooked by roasting' (*tuşwā wa tuşbax*) *Kaş. III 55*.

D *yörge:nçü*: Dev. N. (Conc. N.) fr. *yör- gen-*; n.o.a.b. *Xak. XI yörge:nçü: al-lifāfa* 'bandage' *Kaş. II 246 (sarlan-); III 296 (sarla:-)*; n.m.e.

D *yüreksiz* Priv. N./A. fr. *yürek*; 'cowardly; coward'. S.i.s.m.l. *Xak. XI KB* (the army commander must be brave) *yüreksiz er at alsa andın yürek* 'so that cowardly troops may take courage from him' 2044; o.o. 2045, 2284 (*artat-*): xiv *Muh.(?) al-cabbān* (MS. *al- cayān*) 'coward' *yüreksüz Rif. 151* (only): *Kıp. xiv* (after *yürek*) and *yüreksiz al- cabbān İd. 93*: *Osm. xiv ff. yüreksiz* 'coward'; fairly common *TTS I 856; II 1084; IV 914*.

D?E *yörgeyek* Hap. leg.; the form is implausible, prob. an error for *yörgene:k* Dev. N./A. fr. *yörge:n-* 'something wrapped round' *Xak. XI Kaş. I 135 (öjlik)*; n.m.e.

Tris. V. YRG-

D *yüreklen-* Refl. Den. V. fr. *yürek*; 'to be stout-hearted, to be in good heart', and the like. S.i.s.m.l. w. the usual phonetic changes. *Xak. XI er yürekliğ*: 'the man (etc.) was brave' (*taşacca'a*) *Kaş. III 115 (yüreklenür, yüreklenme:k)*: *Xwar. xiv yüreklen-* 'to be stout-hearted' *Qutb 88; Nahc. 369, 2*: *Osm. xv ff. ditto*, fairly common *TTS II 1084; IV 914*.

Dis. YRL

I yarlığ 'a command from a superior to an inferior', sometimes with some connotation of a grant of favour from a superior to an inferior. Although morphologically a P.N./A. in *-liğ* it cannot be so explained etymologically, and this fact, taken with the fact that in Manichaean and *Uyğ. script* it is habitually spelt *yrliğ*, less often *yrliğ*, strongly suggests that it is a very old l.-w. Became a Second Period l.-w. in Mong. as *carliğ* (*Haemisch 86*)/*carlık* (*Kow. 2306*) as a technical administrative term for 'a government edict'; s.i.a.m.l.g. w. the usual phonetic changes, w. some extended meanings and

sometimes, e.g. in SW Tkm. the suggestion that it is borrowed fr. Mong. Türkü VIII ff. **yarlıg boltu**: 'was issued, or allocated' is a stock phr. in the *Miran* document (*ETY II* 64 ff.), e.g. 8-9 (**yarlık**); a.o. *Toy* 18-19 (1 1:9): **Man. biz teprî yarlıgın adruk kılmaız biz** 'we do nothing contrary to God's commands' *TT II* 6, 5; (the king . . .) **begke kara bođunka edđü yarlıg yarlıkadı inça** 'gave the following gracious commands to the begs and people' *do.* 8, 69; a.o. 8, 80: **Uyg.** VIII ff. **Man. yarlıgıpnı eşitip** 'hearing your commands' *TT III* 163; **siziñ yarlıkamış yarlıgıđ** *do.* 131: **Bud. Sanskrit *śūstrīto*** 'obedient' **yarlıgın eşetép** *TT VIII D.19*; (the Prince, **bu yarlıg eşitip**, said) **yarlıg bolzun** 'grant your gracious permission' *PP* 18, 8 ff.; o.o. *do.* 33, 2; *TT X* 595, etc.—in *TT VI* 201 a Chinese phr. meaning 'the *sūtra* in twelve sections' is translated iki yegirmi bölük yarlıg: **Civ. yarlıgıñ yorımaız** 'your orders are ineffective' *TT I* 37; **erklıg xannıñ yarlıgı** 'the orders of the King of the Underworld' *do.* 25—in *USp.* XIV documents, **yarlıg bolzun** 'let there be an edict' 22, 59, and **bu tuta turđu bitig yarlıg bértürü yarlıkadımız** 'we have deigned to order the grant of this strict written edict' 88, 48, the word is prob. the Mong. technical term: **Çiğil** (and **Xak.**) XI **yarlıg *kitābu*'l-sultān wa amruhu** 'a written, or spoken(?) command of the Sultan' in the Çiğil language; the *Oğuz* do not know it *Kaş. III* 42: **KB bayat yarlıgın** 'God's commands' 1507; (let the gate-keeper) **çıkıp edđü yarlıg tegürse** 'go out and deliver the (king's) gracious commands' 2546; a.o. 5580: XIII(?) **Tef. yarlıg** '(divine) command, or revelation' 145: XIV **Muh. farmān** 'royal decree' **yarlıg**: *Mel.* 51, 2; *Rif.* 146: **Çağ. xv ff. yarlıg** (ı) **raqam wa farmān-i pādīshāhān-i turk**, 'an edict or decree of the Turkish emperors'; also used in the sense of **tuğrā-i raqam** 'the royal sign manual on an edict' (quotns.); ((2) **yārī** 'help' Turco-Pe. fr. Pe. **yār** 'friend', etc.) *San.* 329v. 3: **Xwar. xv yarlıg** '(divine, or royal) command' *Qutb* 71; *Nahc.* 40, 13: **Osm. xv ff. yarlıg** 'royal command'; in a few texts *TT S I* 789; *II* 1006 (**yarlık** XVI 'a child's bib' is a Conc. N. fr. 1 yar).

?D 2 **yarlıg** 'poor, destitute', and the like; prima facie a P.N./A. in -lıg, but not obviously connected w. 1 or 2 yar. Survives in NC Kır. Jarlı; Kz. Jarlı; NW yarlı/jarlı. Türkü VIII **kalmış ölü:gi: yarlıg ermiş** (if correctly read, perhaps) 'his corpse was abandoned and was wretched' *Ix. A b. I (ETY II* 122): **Uyg.** VIII ff. **Bud. irinç yarlıg tınlıg-larıđ** 'miserable, destitute mortals' *TT IV* 10, 13-14; similar phr. *U II* 4, 6-7 (**ınağsız**); 78, 32; 87, 49; *PP* 48, 1 (the footnote here is erroneous); *Kuan.* 185, etc.: **Xak. xı yarlıg *al-marhūmu*'l-faqir** 'pitiable, poor; hence one says yarlıg er 'a pitiable man' *Kaş. III* 42; **yarlıg bolup** (a guest) 'who is shabby' (or tattered, **rañtu'l-hāl**) *I 93*, 4; XIV **Muh. maskin** 'poor' **yarlıg**: *Mel.* 52, 3; *Rif.* 148: **Çağ. xv ff. yarlı (sic) faqir wa muflis** ('destitute') *San.*

329v. 3: **Xwar. xiv yarlıg/jarlı** 'poor, miserable' *Qutb* 71: **Kom. xiv 'poor' yarlı CCI, CCG; Gr.: Kıp. xiv yarlı: maskin** *Id.* 93.

D **yér:rlig** P.N./A. fr. **yér:**; s.i.m.m.l. w. the usual phonetic changes, usually for 'land owning; native, indigenous'. **Uyg.** VIII ff. **Man.-A bu adın yérliđ er** 'this man from another country' *M I* 34, 18-19: **Civ. (in an inventory) al yérliđ tōsek** 'a mattress (covered with fabric) with a crimson ground' *USp.* 79, 2; a.o.o.: **Xak. xı Kaş. III** 142 (**yér:**).

Dis. V. YRL-

D **yara:l-** Hap. leg.; Pass. f. of **yara:-**; irregular, since **yara:-** is Intrans.; perhaps a scribal error for **yaratıl-** **Uyg.** VIII ff. **Bud. Sanskrit *dhurisaṃyukta*** 'fitted to the load' **yükke: yara:lınıđ** *TT VIII A.34*.

D **yarıl-** Pass. f. of **yar-;** 'to be split; to split (Intrans.)', and the like. S.i.a.m.l.g. w. the same phonetic changes. Türkü VIII ff. *Irkb* 6 (**karın**); **Man. ölüg yarılı** 'the corpse was lacerated' *M I* 5, 8: **Uyg.** VIII ff. **Bud. yér yarılzun** 'let the ground be split' *U I* 37, 17; (that wicked demon's head) **yéli öpi yarılığay** 'will be split into seven different (pieces)' *TT VI* 375; a.o. *X* 38 (**yürek**): **Civ. H I** 188-9 (1 ür-): **Xak. xı ka:b yarılı:** 'the wine-skin (etc.) split' (*ınşaqqa*) *Kaş. III* 77 (**yarılı:r, yarılma:k**, corrected fr. -me:k); **törlüg çécek yarılı:** 'all sorts of flowers burst into bloom' (*tafaññarat*) *I* 119, 4; a.o. *III* 15 (1 **yaruk**): XIII(?) **Tef. yarıl-** 'to be split' 144: XIV **Muh. ınşaqqa yarıl-** *Mel.* 23, 9; *Rif.* 104: **Xwar. xiv yarıl-** 'to be split, to split' *Qutb* 72; *Nahc.* 12, 16; 36, 15, etc.: **Kom. xiv ditto CCI, CCG; Gr.** 117 (quotns.).

D **yéril-** Pass. f. of 1 **yér-;** n.o.a.b. **Uyg.** VIII ff. **Bud. (if it is rather a long time) adrılgalı yerilgeli** 'since we parted (Hend.)' *Hüen-ts.* 2039: **Xak. xı butik yerilidi** 'the branch split (*ınşaqqa*) off the tree'; also used of anything moist (*ratb*) when it cracked (*ınşaqama*) *Kaş. III* 78 (**yerlür (sic), yerilme:k**; corrected from -ma:k); **bu butik ol tutç: yérilgen (sic)** 'this branch is constantly splitting' (*yansaaq*) *III* 55: (XIII?) **At. yéril-** in 128, 247 (1 söğül-), 268 (**kılık**) is the Pass. f. of 2 **yér:-**).

D **yörül-** Pass. f. of **yör-**, q.v.; 'to be unwrapped', etc. S.i.s.m.l. w. back vowels **yorul-/joril-**, etc. **Uyg.** VIII ff. **Bud. Suv.** 165, 21-2 (**seşil-**): **Xak. xı oğul beşiktin yörüldi:** 'the boy was unwrapped (*hulla*) from the cradle' *Kaş. III* 78 (**yörlür (sic), yörtülme:k**; MS. -ma:k, the scribe substituting his own pronunciation for the original one).

S **yürül-** See **ürül-** **Uyg.** Civ.

D **yarla:-** Hap. leg.; Den. V. fr. 1 yar. Cf. so:d-. **Xak. xı ol anıñ yüzipe: yarla:dı:** 'he spat (*bazaqa*) in his face' *Kaş. III* 308 (**yarla:r, yarla:ma:k**).

le-/yerle- 'to travel through, or settle in, country' *R III* 342; SW Tkm. yerle-; (Az., n. yerleş-) 'to settle in a place'. Türkü ff. Yen. élimke: erdem için men ledim 'because of my manly virtues I blished myself in my realm' *Mal.* 29, 7 (a pious text): O. Kir. IX ff. Kara: Sepirig ledim 'I made Kira Sepir my home' *l.* 24, 5: Çağ. xv ff. yerle- (spelt 'with') *câ kardan* 'to establish oneself(?)' *San.* r. 10.

ırla:- See ırla:-.

Tris. YRL

yarlıkançuçı: N.Ag. fr. a Dev. N. fr. ırlıkan-; 'compassionate, merciful' and the n. N.o.a.b. Uyğ. viii ff. Man.-A *M I* 10, 3 (p); a.o.o. (sometimes spelt *yarlıkançuçı*): n. ulug yarlıkançuçı köpüliñ üze 'with a great compassionate mind' *TT III* 99; *do.* 133-4 (ükli:-), etc.: Bud. yarlıkançuçı köpüllerin *TT IV* 12, 35 and 56; o.o. *TT X* 1-6 (köpüllüç), etc.; *Kuan.* 160, etc.

ırlıkançuçı Priv. N./A. fr. a Dev. N. fr. yarlıkan-; Pec. to Uyğ. Bud. Uyğ. viii ff. d. yarlıkançuçısız köpülin 'with a merciless mind' *TT IV* 8, 63; *TM IV* 252, 6.

ırlıncıç Hap. Leg.; Dev. N./A. fr. the n. f. of yarıl- uyğ. viii ff. Bud. ırlıncıç emğek emğentürler 'they endure artbreaking sufferings' *TM IV* 255, 134-5.

Tris. V. YRL-

ırlıka:- crisis of *yarlığka:-, Den. V. in n.-fr. I yarlıç; basically 'to issue orders' or inferior, esp. in the phn. yarlıç ırlıka:-; hence, owing to some connotation of graciousness in I yarlıç 'to be gracious, compassionate'; to commiserate'; thence used as an Aux., honorific, V. w. Ger. in -u/-ü: 'to be pleased to do (do something)'. Became a Moslem technical term for (of God) 'to forgive (sins)'; cf. s.i.s.m.l., e.g. SW Osm. yarlığa-, in this sense. Türkü viii yarlıka:- is used almost exclusively w. teprı: and it is not clear whether it is like teprı: yarlıkadukı:m üçü:n I S 9, N 7 means 'because heaven so commanded' 'because heaven was gracious'—üze: teprı: ara: yer yarlıkaduk üçü:n] 'because given above and earth below were gracious(?)' *N 11*; (saying 'you have done good service') ırlıkamış şad atıç anta: bermiş 'he was gracious and thereupon gave (me) the title of *Y. Ongin* 6: viii ff. *Toy.* 18-20 (1 1:ş): Man. ırlıç yarlıkadı 'he commanded' *TT II* 169; 10, 80; siz dındarlar yarlıkasar 'if you, the Elect, command' (I will carry out your orders) *do.* 8, 49; a.o.o.—siz meni ırlıkayay nomka tutğay dındar kılğay you will be gracious to me, take me to the Elect) doctrine and make me one of the Elect' *do.* 8, 39 ff.: Uyğ. viii ff. Man. yarlıkamış ırlıç *TT III* 131—yaruk tepriler yarlıkazanın (*Instr.* f. of Imperative) 'by the

15-16 (ii)—üleyü yarlıkadıñız 'you have deigned to distribute' *TT III* 109: Chr. (Herod) inça tıp yarlıkadı olarka 'gave them the following orders' *U I* 5, 3, etc.—sakinçin bilü yarlıkap 'deigning to know their thoughts' *do.* 7, 7: Bud. inça tıp yarlıka- followed by *oratio recta* is common; when this is a statement, not a command, ?'to say graciously' *PP* 4, 4; 5, 7; 8, 3, etc.—bu su:darıç yarlıkadı 'he preached this *sutra*' *TT VIII* H.6; teprı burxan yarlıkamış köni kiertü nom 'the true (Hend.) doctrine preached by the divine Buddha' *X* 556; a.o. *U III* 68, 25 (adırtılg)—yazukumuzni boşuyu yarlıkazunlar 'may they deign to release us from out sins' *TT IV* 12, 36; a.o.o. (the commonest usage): Civ. *USp.* 88, 11 (uk-); *do.* 48 (1 yarlıç): O. Kir. ix ff. *Mal.* 32, 5 (üze): *Xak.* xi *KB* kamuğ mu'mınıñ sen tüzü yarlıka 'pardon (the sins of) all believers' 397; yatıç yarlıkağıl 'treat a stranger kindly' 495; élig yarlıkadı bu sözler köni 'the king has graciously spoken these true words' 896; o.o. 959, 5835; XIII(?) *KBPP* bérü yarlıkamış turur 'deigned to give' 27; *Tef.* yarlıka- 'to command; to pardon (sins)' 145; *xiv Muh.* raħıma 'to pardon, have mercy on' yarlığa-: *Mel.* 26, 9; *Rif.* 109: Çağ. xv ff. yarlığa- *amuraidan* ditto *San.* 338v. 10 (quotns.): *Xwar.* XIII yarlıka- 'to be gracious' *Ali* 53; *xiv yarlıka-* 'to be gracious; to pardon' *Quib* 71; *Nahc.* 3, 1; *Kom.* XIV 'to pardon, to have mercy on' yarlığa-/yarılğa- *CCI, CCG; Gr.* 116 (quotns.): *Kip.* XIII *raħıma* yarlığa-: (*sic*) *Hou.* 34, 19; *xiv yarlığa-ğafara* ('to pardon') *wa raħıma İd.* 93; *xv raħıma* (*esirge-f*) yarlığa- (in margin in SW(?) hand, yarlıka-) *Tuh.* 17b. 3; *Osm.* XIV ff. yarlığa- (of God) 'to pardon'; c.i.a.p. *TTS I* 789; *II* 1005; *III* 775; *IV* 849.

Dis. YRM

D yarım N.S.A. fr. yar-; lit. 'a single act of splitting, hence 'a half'. S. i. a. m. l. g. w. of the usual phonetic changes. Uyğ. viii ff. Bud. Sanskrit *mātrakāri* 'making measures (or sizes?)' (PU) ülüç (or ülüşüç?) kıltaç:ı yarımında; kıltaç:ı *TT VIII* A.45; a.o. *do.* A.7 (ülüş); (a disease affecting) yarım etözl 'half the body' *U II* 68, 5 (iii); yarımñı tolulu nomlarıç 'the half and complete doctrines' *Hüen-ts.* 1923, 2088 (see note): Civ. yarım 'half' is common in *USp.*, e.g. *yarım kab bor* 'half a skin of wine' 7, 3; *yarım bakır* 'half a pennyweight' *H I* 10, 167; *Xak.* xi *yarım* 'half' (*nısf*) anything; hence one says almıla: yarımı: 'half an apple' *Kaş.* III 19; XIII(?) *Tef.* yarım kün 'half a day' 144; Çağ. xv ff. *yarım nısf San.* 329v. 23; a.o. *do.* 21 (as alternative form of yarı, 'half', not an old word): *Xwar.* *xiv yarım* 'half' *Quib* facsimile 29v. 6; 96r. 20; *MN* 12; *Nahc.* 97, 12; 324, 14: *Kom.* XIV ditto *CCI; Gr.*: *Kip.* *xiv yarım al-şıqq min kull say' wa huwa'l-nısf* 'a part of anything that is a half' *İd.* 93; *al-şıqq yarım; al-nısf* (PU) yo:ım (error for

al-nisf (buşuk and some say) yarum, but this word is used only in pairs (*mudâfa(n)*) while buşuk may be used either by itself or in pairs; there is no word for 'quarter', they can only say 'half a half' (*nisfu'l-nisf*) buşuk wa yarum (sic? read buşuk yarumu) or yarısı: *Kav.* 64, 19; *şiqq* (yarak/) yarım *Tuh.* zob. 2; *nisf* (buçuk/) yarım do. 36b. 6; 62b. 5.

D yerim (yërim) Hap. leg.; follows yarım, and no doubt to be distinguished from it; N.S.A. fr. 1 yër-. **Xak.** xı yerim *şatba wahida* (?sic; MS. *wahadila*) *min kull şay* 'a single fresh strip of anything'; hence one says **butik yerimi: nisfu'l-ğuşn** 'half a branch' (sic?); its origin is *al-inşiqâq* 'to split off' (Intrans.) *Kaş.* III 19.

D yarma: Pass. Dev. N./A. fr. yar-; 'split; something split' and the like. S.i.s.m.l. as yarma/jarma, etc. 'split; easily split; groats (i.e. split grain); the act of splitting', etc. Cf. **yarmış.** *Uyg.* VIII ff. *Civ. H I 71-2* (ügre; 'groats'), 149 (evin; 'split'): **Xak.** xı (VU) yarma: **yuğa:** (or **yuwğa:**?) 'a kind of puff pastry' (*al-muğaddan*); also anything split lengthways (*fuliqa tûla(n)*) *Kaş.* III 34 (the translation suggests that this should be read **yerme:**, Dev. N. fr. 1 yër-, cf. yerim): **Çağ.** xv ff. yarma (spelt) 'grain (*dâna*) of which part has been broken by the millstone, while there are also small grains left', in *Ar. carış* ('roughly milled groats') *San.* 329v. 10: **Kom.** xiv yarma 'a split piece of wood' *CCG*; *Gr.:* **Kip.** xv *carış* (*burgun*) yarma *Tuh.* 11b. 11; *qamşıya* 'parched grain' yarma (*İkôçe*) do. 29a. 5.

yarma:k properly 'a coin', also, more generally, 'money'; not easily explained semantically either as a Dev. N. in -ma:k fr. yar- or a Dev. N.- in -k fr. yarma:-; possibly a Tokharian l.-w., cf. Tokh. B *yarm*; A *yârm* 'a measure'. Survives only(?) in SE Türki 'a small copper coin worth 2 *pül*' *BŞ*; 'a false copper coin' *Jarring.* *Uyg.* VIII ff. *Bud. altun yartmak* (sic) 'a gold coin' *U III* 67, 11; 68, 12 etc.: *Civ. yarmak kümüş* occurs several times in *USp.* and seems to mean 'in coin' (as opposed to *çaw*, 'paper currency'), e.g. **bêş otuz sitir yarmak kümüş** 'twenty-five *sitir* in coin' 51, 4-5; o.o. 57, 3-4; 61, 4-5; 114, 3; xı **yartmak** an *Uyg.* form (*luğa Uygür*) of yarma:k *al-dirham* (Greek *drachma*, the standard Moslem silver coin) *Kaş.* III 432: **Xak.** xı yarmak (sic) *al-dirham* 'a dirham; money' *Kaş.* III 43; over 60 o.o. of yarma:k (sic) translated *al-dirham*, either 'a dirham coin', e.g. **bir yarma:k** 'one dirham' *III* 121, 21, or 'money', e.g. **yarma:k yığıldı:** 'money was collected' *III* 80, 5; *KB* (how many intinacies are) **yarmak üçün** 'for the sake of money' 6470; (everyone has become) **yarmak kuli** 'a slave to money' (and bows to anyone that has cash (*kümüş*)) 6476: xiii(?) *Tef. yarmak* 'money' 146: **Çağ.** xv ff. yarmak 'silver coin' (*aķça*) *Vel.* 400 (quotns.); yar-

... gold and silver coin
San. 329v. 10 (quotns.): **Xwar.** xiv yarmak 'coin; money' *Ali* 53: xiv ditto *Qutb* 71; *MN* 265; *Nahc.* 23, 10; 252, 16: **Kip.** xiii *dirham yarmak Hou.* 55, 10: xiv ditto *Id.* 92; *Bul.* 4, 8; *al-sawda* 'black (i.e. copper) coin' kara: yarmak do. 4, 9: xv *al-dirâhimu'l-madrûba* 'minted coins' (*axşa:*) yarmak *Kav.* 58, 13; *dirham yarmak* (*İakça*; see *ağrîğ*) *Tuh.* 15b. 9.

VUD yarmış Hap. leg.; vocalized *yarmaş*, prob. by analogy w. *yerdeş* which it follows, but no doubt Dev. N./A. fr. yar-. **Xak.** xı yarmış *al-carış* 'roughly milled groats'; **yarmış u:n** *al-daıqu'l-hawârî* 'finely ground flour'; this is one of the words with two opposite meanings (*al-addâd*); but by origin they are in fact identical *Kaş.* III 40.

Dis. V. YRM-

yarma:- Hap. leg., but see yarman-. A Cop. f. yarmaş- is noted in *Kip.* xv *tasallaqa* 'to scale (a wall)' *Tuh.* 10a. 9 and *şabâta* 'to hold on by the finger nails' (?) do. zob. 3, and survives in SE Türki *BŞ* 626. *Uyg.* VIII ff. *Bud.* (if the sinners who have fallen into the river of ashes in hell, in an effort to get out) **ögüz kıdığın yarmasarlâr** 'pull themselves up the bank of the river' *TM IV* 253, 62.

D yarman- Refl. f. of yarma:- survives w. the same meaning in NE Alt., *Tel. R III* 152. *Uyg.* VIII ff. *Bud. tuta yarmangalı sakunurlar* 'they contemplate holding on and climbing up (to them)' *Maitrisimit frag.* in *TT I*, p. 19, note 46: *Civ. TT I* 46 (**yaskağ**): **Xak.** xı er ta:mka: yarmandı: 'the man scaled (*tasallaqa* . . . 'alâ') the wall' (etc.) *Kaş.* III 111 (**yarmanur**, **yarmanma:k**): **Çağ.** xv ff. yarman-(-ıp) *bir yüksek yere tırman-* 'to claw one's way up to a high place' *Vel.* 406 (quotns.); yarman-/yarmaş- 'to cling (*çapıdan*) onto a tree, rope, wall, and the like, and climb up' (*bâlâ raftan*) *San.* 328v. 19 (quotns.)

Tris. YRM

S yarmağın: See armağın.

D yërmeksiz Hap. leg.; Priv. N./A. fr. the *Infin.* of 2 yër-: *Uyg.* VIII ff. *Bud.* (receive the flower sent to you) **yërmeksiz köğüllin** 'without feelings of revulsion' *TT X* 488.

Tris. V. YRM-

D yarmaklan- Refl. Den. V. fr. yarma:k; pec. to *Kaş.* **Xak.** xı er yarmaklandı: 'the man became possessed of money' (*dâ dirham*) *Kaş.* III 116 (**yarmaklanur**, **yarmaklanma:k**); a.o. *II* 279, 9.

D yarumla:- Hap. leg.; Den. V. fr. yarım. **Xak.** xı ol yo:luğ yarumla:dı: 'he completed half (*intaşafa*) the journey' (etc.) *Kaş.* III 343 (**yarumla:r**, **yarumla:ma:k**).

D yarım lan- Hap. leg.; Refl. f. of yarumla:-. **Xak.** xı yarımlandı: ne:p 'the thing fell into

P45 N6!

yaramsın- Refl. Simulative Den. V. fr. N.S.A. of **yara-**; mentioned only in a grammatical passage. Cf. **yarana-**. **Xak.** XI there is only one V. with five consonants w. this Suff. (**msin-**); it is **er mağa: yaramsındı:** 'he carried favour with me' (*tamallaqa li*) **Kaş.** II 63 (**yaramsinu:r, yaramsinma:k**).

Dis. YRN

yarın 'shoulder-blade' in this form o.o.a.b. A syn. word **yağrın** appeared in the medieval period; it can hardly be the original form of **yarın**, a much older word, and may be a mispronunciation due to a supposed etymological connection w. **yağır**, q.v. Survives in NE Alt., Kumd., Leb., Tel. **yarın R.** II 122; **Khak.**, **Tuv. carın**; **Bar. yawrun II** 18; **NC Kzx. jawrın**; **SC Uzb. yağrın**; **W Tkm. yağrın**. See **yarınla-**. **Uyg.** III ff. **Man.-A** (of a demon being suppressed; the west country presses down his internal organs; the north and south countries press down) **yaranın başının (sic)** 'his shoulder blades and head' (Mount Sumeru presses down his trunk(?), **özün**) **M III** 8, 3-10 (ii); **Xak.** I **yarın 'azmu'l-katif** 'the shoulder-blade'; the Turks say about it (*fihî*) **yarın bul-nası: ăil bulğanur idâ taşawwaşa** <'azmu'l-katif taşawwaşa>'l-wilâya 'if the shoulder blade is irregular, the realm is in disorder' **Kaş. III** 1 (presumably a refce, to scapulo-mancy of the Chinese kind): **xiv Muh. muşu'l-zahr** 'shoulder blade' **yağrın Mel.** 47, 14; **Rif.** 141 (**MS. ağrık**): **Çağ.** xv ff. **yağrın** (spelt) *şana wa katif* 'shoulder-blade, shoulder'; also called **yağır** and **kebze San.** 333r. 27; o.o. 300r. 10; 33v. 4 (**yağır**): **Xwar.** XIII **yağrın** 'shoulder-blade'. **Ali** 48; **xiv ditto Nahc.** 33, 11; **Kip.** III **lawhu'l-katif** 'shoulder-blade' **yağran (sic)** **Hou.** 20, 10; **xiv yağrın 'azmu'l-katif** **Id.** 95; **xv lawhu'l-katif yawrun Kav.** 60, 7; **lawh yağrın Tuh.** 31b. 5; **Osm.** xiv ff. **yağrın** ditto; c.i.a.p. **TTS I** 766; **II** 976; **III** 54; **IV** 825.

D 2 yarın Dev. N. fr. **yarı-**; lit. 'becoming bright' or the like; originally it meant 'in the early morning', thence 'tomorrow morning' and thence, more generally 'tomorrow' and even 'next year'. Survives in **NC Kzx.**; **NW Kk. jarın** 'next year': **SW Osm. yarın** 'tomorrow'. Cf. **erte:**. **Türkü** VIII ff. **yarın . . . keçe:** 'early in the morning . . . late at night' **rkB** 22; o.o. **do.** 1 (3 **keçe:**), 2 (1 **eş-**): **Man.** they had a great entertainment . . . **yarınka legi** 'until the morning' **TT II** 8, 59 (damaged); a.o. **M I** 6, 19 (**yarı-**): **Uyg.** VIII ff. **Man. yarın keçe M I** 31, 4 (1); **III** 36, 5 (iii); **Kak.** XI **kalsun çavı yarınka:** 'may your same endure until tomorrow' (*li-ğad*) **Kaş.** II 150, 5; n.m.e.: **KB** (if a man lives for the pleasures of the day, he sins and) **yarın yer sakinç** 'will suffer anxiety to-morrow' 913; o.o. 232, 587 (**ökünç**), 915-6, 5309: XIII(?) **At.** (let praise go from me today) **yarın elig**

tomorrow' 145: **xiv Muh.(?) ğada(n) yarın Rif.** 94, 184 (only); **Çağ.** xv ff. **yarın fardâ** 'tomorrow' **San.** 329v. 24 (quott.): **Kıp.** XIII **al-ğadâ yarın Hou.** 28, 12: **xiv ğada(n) (erte:|tanda:) yarın Tuh.** 26b. 6.

S yiriñ See **iriñ**.

yurun 'patch, scrap', and the like. Survives in **NE Alt.**, **Tel. R III** 546; (**Khak. curux**). **Uyg.** VIII ff. **Bud. yuruñaru pişa kelmiş etin** 'meat cooked to rags' **U III** 45, 14: **Xak.** XI **yurun qu'atu'l-dibâc**, 'a scrap of brocade'; hence one says **yurun yuka:** **Kaş.** III 22: **Çağ.** xv ff. **yurun qaftân yaması** 'a patch on a robe' **Vel.** 417; **yurun** (spelt) *pâra wa latta* 'scrap, patch', which they sew on a garment **San.** 342v. 15 (quott.): **Kıp.** xiv **yurun** 'clippings (*al-qaşâşa*) of anything' **Id.** 92.

S yürüñ See **ürüñ**.

Dis. V. YRN-

D yaran- Refl. f. of **yara-**; s.i.m.m.l.g. w. the same phonetic changes and sometimes the same meanings as **yara-** but **Kaş.**'s first meaning below seems to survive in some NE languages, and both in **SW Osm.** Cf. **yaramsın-**. **Uyg.** VIII ff. **Bud.** (if a man sings . . . or has letters written) **kunçuyarlara yarınğalı** 'in order to curry favour with women' **U III** 75, 10 (ii): **Xak.** XI **at yarandı:** 'the horse was slimmed on the exercise ground' (*dummirâ . . . fi'l-midmâr*) to make it hard and fit to race; and one says **ol mağa: yarandı:** 'he ingratiated himself with me' (*tamallaqa li*) **Kaş.** III 83 (**yarana:r, yaranma:k**); o.o. **I** 394, 19; **III** 20, 17: **Çağ.** xv ff. **yarana-** (spelt) syn. w. **yara-**, **pasand şudan** 'to be suitable' **San.** 327v. 16; a.o. **do.** 2 (**yara-**): **Kıp.** xiv **yarana-tadammarâ** 'to be, or become, slim' **Id.** 93.

VUD 1 yerin- (**yérin-**) in spite of the **Infin.**, the translation suggests that this is the Refl. f. of **1 yér-**, not **yar-**. N.o.a.b. **Xak.** XI **ol butik yerindi:** 'he set to work to split (*bâşara şaqq*) the branch for himself' **Kaş.** III 83 (**yerinü:r, yerinme:k**; **MS. -ma:k**): **Kıp.** xv ff. **inxaraqa** 'to come apart, tear (Intrans.)' **yérin-** **Tuh.** 6a. 8.

VUD 2 yérin- Refl. f. of **2 yér-**; this seems to be best explanation of the words listed below, but in one case the **y-** is absent, and this might be a Sec. f. of **irin-**. **Uyg.** VIII ff. **Bud. kimke neñ yéringü ermez** 'one must not be disgusted with anyone' **TT VI** 452 (see note thereon); **neñ kimke yeme éringülük (sic?) övkelegülük ermez** 'one must not be disgusted or angry with anyone' **Suv.** 228, 14-15; o.o. **TT VI** 18 (**öpkele-**); **U III** 73, 22 (**2 yér-**); and see **BP** 68, 5 (**irin-**): **Osm.** xiv ff. **yerin-** 'to be distressed, miserable; to feel regret'; c.i.a.p. **TTS I** 822; **II** 1042; **III** 802; **IV** 877.

yorunça: 'clover' (or 'lucerne'?) ; one of several animal and plant names ending in -nçça: Survives in NC Kır. *joŋğuçka*; Kzx. *joŋırışka/joŋışka*: SC Uzb. *yüŋğička*: NW Kk. *joŋışka*: SW Osm. *yonca*; Tkm. *yorunca*. Uyğ. VIII ff. Civ. *yorunçça* 'clover' *H II* 16, 8; 24, 69; **Xak.** XI *yorinçça*: *al-qatt* 'clover' *Kaş. III* 433; a.o. *I* 431 (*biçma*): XIII(?) *Tef. yorinçça* 'clover' 162; XIV *Muh.* (?) *al-raŋba* 'green clover' *yo:niçka*: *Rif.* 182 (only); **Çağ.** XV ff. *yorunçça* (spelt) 'a fresh green plant (*nabât*) which the oftener one cuts it the oftener it grows again' (quotn.); also called *yonca*; in *Ar. fişfişa* ('fresh green clover'), in *Pe. aspišt* (ditto) *San.* 342v. 17; *yonca* 'a fresh green herb which they give to horses'; also called *yorunçça do.* 347r. 10; **Oğuz XI** *yorinçça*: *al-qatt Kaş. III* 375; **Kıp.** XIII *al-fuŋŋa wa huwa'l-qadba* 'lucerne, clover' *yonca*: *Hou.* 9. 4.

D yérinçig Hap. leg.?: Dev. N./A. fr. 2 *yérin-*; 'displeasing' and the like. **Xak.** XI *KB* 687 (*erinçig*).

D yérindi: Hap. leg.; Pass. Dev. N./A. fr. 2 *yérin-*; 'disgusting, hateful'. **Xak.** XI *KB* 5327 (*süründi*).

D yarındak Den. N. (Conc. N.) fr. 1 *yarın*, lit. 'something which passes over the shoulder-blades(?)' (cf. *bağırđak*); 'a strap'; cf. *kađış*, *sıđırım*. **Xak.** XI *yarındak* 'a Turkish strap' (*al-qıđd*); it is cut (*yuqadd*) out of goatskin *Kaş. III* 51; o.o. *II* 23 (*til-*); 108 (*tillış-*); 175 (*tiltür-*).

PU(D) yöründek pec. to Uyğ.; obviously 'a remedy'; often used in the *Hend. em yöründek*; prima facie a Den.(?) N. in *-dek*, but w. no obvious etymology. Uyğ. VIII ff. *Man. TT III* 29 (ol): Bud. *em yöründek TT IV*, p. 14, note A. 11, 8 (1 a:1); *Suv.* 15 11, etc.; *yöründek* by itself *U III* 44, 1 (iii) etc. Civ. *TT I* 109 (*anut-*).

D yarınkı N./A.S. fr. 2 *yarın*; survives in SW Osm. **Xak.** XI *KB* *yarınkı künün* 'tomorrow' 918; o.o. 397, 5307; *Çağ.* XV ff. *yarınkı fardā'i* 'tomorrow's' *San.* 329v. 26; **Xwar.** XIV *yarınğı/yarınkı* ditto *Quṭb* 73.

D yarınlık A.N. fr. 2 *yarın*; 'that which belongs to tomorrow'; n.o.a.b. **Xak.** XI *KB* *yarınlık iş ét* 'do tomorrow's work' 1208, 1278; *yanut bérge teŋri yarınlık saŋa* 'God will give you your reward tomorrow' 5131: XIII(?) *At.* 187 (1 azuk).

D yurunluğ P.N./A. fr. *yurun*; n.o.a.b. **Xak.** XI *yurunluğ ura:ğut* 'a woman who owns scraps (*qitā'āt*) of brocade' *Kaş. III* 50; **Çağ.** XV ff. *yurunluk* (*sic*) *panbadār* 'made of cotton' (here perhaps 'patched with cotton fabric'?) *San.* 342v. 19 (quotn.).

Tris. V. YRN-

D yarınla- Hap. leg.; Den. V. fr. 1 *yarın*; so spelt originally, but altered by a second

la:di: 'he struck him on the shoulder blade' (*alā' aʔm katifihi*) *Kaş. III* 343 (*yarınla:r, yarınla:ma:k*).

S yürüper- See *ürüper-*.

Dis. YRS

(**D**) *yarsğa:ğ* Hap. leg.?: see *yaskağ*; in the same section as *yartma:k*, so certainly a Dis., but distinguished fr. it as *al-muđa'af* 'with a repeated consonant'. There does not seem any possible etymology, -ğa:ğ is not a known Suff. **Xak.** XI *yarsğa:ğ* 'a slippery place' (*al-mazlaqa*) in the mountains or elsewhere *Kaş. III* 433.

Dis. V. YRS-

D yarsı- 'to be revolted, disgusted by (something *Acc.*)'; prob. a Simulative Den. V. in *-sı-* fr. 1 *yar*, lit. 'to have a flow of saliva'. Survives in the same sense in NE Tel. *R III* 148 and perhaps NW Kaz. *yars(ı)-* 'to fly into a rage'. Cf. *yalk-*, *Türkü VIII* ff. *Man. MI* 7, 13 (*ançā*) and see ?E *ersı-*: Uyğ. VIII ff. *Man.-A* (when a man sees a louse sucking his blood) *yarsıyur MI* 8, 17; Bud. (when a man has a revolting disease) *alku kiŋi yarsıyur yakmaz bolur* 'everyone is disgusted and begins not to go near him' *TT VI* 445; a.o. *U III* 79, 9-10 (i) (*yérgülüđ*): Civ. *TT VIII* 1.8 (*kus-*); **Xak.** XI ol *yarsıdı*: ne:pni: *İstiağara'l-şay wa 'āfahu* 'he was revolted by the thing and loathed it' *Kaş. III* 305 (*yarsı:r, yarsı:ma:k*): XIV *Muh.*(?) *ankara wa abā* 'to disapprove, feel aversion' *ya:rsı:- Rif.* 104: (**Kıp.** xv(?) *Tuh.* 24a. 7, see *bez-*).

D yarsıt- Caus. f. of *yarsı-*; *Kaş.*'s etymology is impossible, but the connection w. 1 *yar* seems valid. Perhaps survives in NW Kaz. *yarsıt-* 'to infuriate'. **Xak.** XI ol *anı*: *yarsıttı*: 'he disgusted him (*qađđarahu, MS. qaddarahu*) about something, so that he loathed (*āfa*) to accept food from him'; originally the phr. *yar so:đti*: 'he spat out saliva', because he revolted him, and then assimilated *Kaş. II* 353 (*yarsıtur, yarsıttma:k*): **Kıp.** XIV *yarsıt-* 'to provoke, stir to anger' *CCG; Gr.*

D yarsık- Hap. leg.; Emphatic Pass. f. of *yar-* **Xak.** XI *er oğlundın yarsıkdı*: 'the man parted (*ınfarada*) from his son'; that is when one of them lost his way (*đalla*) in the desert, and one of them reached one place and the other another, or fell into the hands of the enemy *Kaş. III* 105 (*yarsıka:r, yarsıkma:k*).

D yérsin- Hap. leg.; Refl. Simulative Den. V. fr. *yér.* Cf. *yérlé-*. **Xak.** XI *er yériğ yersindi*: 'the man made the place his home and became accustomed to it' (*tawaŋtana . . . wa'tādahu*) *Kaş. III* 109 (*yersinür, yersinme:k*).

Tris. YRS

S yarasa/yerise: See *yersigü*.

which is Hap. leg.; it could be interpreted as altered to **uya: yersigü:** it could be interpreted as a Turkish phr. w. a Dev. N. fr. ***yërsi:-** (cf. **yërsin-**), 'making its home in a nest', but the wide range of forms suggests that they are all different representations of a l.-w., the form **yar kanat**, presumably 'with split (2 yar) wings' being an attempt to give it a Turkish etymology. **Yarasa** survives in SW Az., Osm. and **yar kanat** in NE Alt **jarğanat**; Khak. **çarkanat**: NC Kir., Kzx. **jarğanat/jarğanat**: NW Kk. **jarğanat**; Kaz. **yarkanat**; Kumyk **varkanat**; Nog. **yarğanat**; SW Tkm. **yarğanat**. **Çiğil** XI 'the bat' (*al-xuffās*) is called (PU) **aya: yer.sgü** and some of them call it (VU) **yerise**: *Kaş. III* 433: **Çağ.** xv ff. **yarasa/yarasaık** (both spelt) **şaprak** 'bat', in Ar. *xuffās* *San.* 329r. 10; **yarkanat** 'bat'; it is an abbreviation of **yarğağ kanat**, that is *bäl-i püst* 'with a wing made of skin' *do.* 329v. 2: Tkm. XIII *al-watwāt* 'a large bat' (VU) **yarasa**: *Hou.* 10, 11: XIV **yarasa** ditto *Id.* 93: xv ditto **yarasa**, also the compound (words, *murakkab*) **yarkanat/teri kanat** *Tuh.* 38a. 12.

D **Yarsınçığ** Dev. N./A. fr. the Refl. f. of **yar-si:-**; n.o.a.b. **Türkü** VIII ff. Man. ol **yarsınçığ etöztteki kan iriğ** 'that blood and pus in her revolting body' *M I* 5, 8-9: **Uyğ.** VIII ff. Bud. (his corpse . . .) **yarsınçığ bolur** 'becomes revolting' *TT VI* 444: **Xak.** XI **yarsınçığ ne:ğ** 'a thing by which one is revolted' (*yustağdar*) *Kaş. III* 56.

Dis. YRŞ

D **yariş** Dev. N. (connoting reciprocity) fr. **yar-**; s.i.a.m.l.g. w. the usual phonetic changes for 'race, competition', and the like. **Xak.** XI **yariş sibāqul-xayl** 'a horse race'; hence one says **ol at yariştı:** 'he horse-raced' (*sābaqul-xayl*); **yariş** 'a division' (*muqāsama*) of property between two men *Kaş. III* 10; (in *II* 191 (*kultur-*) the translation suggests that **yarişda:** is an error for **barışda:**): **Çağ.** xv ff. **yariş asb taxtan** 'a horse race' *San.* 329v. 22.

D **yarşı:** Dev. N./A. fr. **yariş-**; pec. to **Xak.** **Xak.** XI **yarşı:** the word for 'someone who divides something in half' (*munāşif fi'l-şay'*) and the word for 'the division of something' (*n.şiful-şay'*); hence one says **anıñ yarşı:** **bu:** 'this is the man who divides it'; and **ol meniñ birle: ta:m yarşı:** 'he is my neighbour (*cāri*) who shares a house with me' (*muşātara'l-bayt*), that is 'that which divides us (*al-hāyil*) is a wall' *Kaş. III* 32: **KB yarşı** 'divergent' 5311 (*ékkigü:*).

D **yarşım** Hap. leg.; abbreviated N.S.A. fr. **yariş-** XI one says **bir yarşım yér arğ qadr sibāqul-xayl fi'l-halba** 'sufficient land for a set of starters to race in' *Kaş. III* 47.

Dis. V. YRŞ-

D **yaraş-** Recip. f. of **yara:-**; s.i.m.m.l.g. w. the usual phonetic changes, usually for 'to be

love. VIII ff. Man. *M III* 19, 8-9 (11) (*yağul-*): **Uyğ.** VIII ff. Man.-A **dındar kişike sevük köpül yaraşur** 'loving thoughts become an Elect' *M I* 23, 17-19: Bud. (the two breasts on her broad chest) **artukrak yaraşıp turur erdi** 'were exceptionally symmetrical' *U IV* 30, 54; **yaraşurın yaraşmazın . . . otli suvli yaraşmazı** 'points of agreement and difference . . . the difference between fire and water' *TT VI* 341-2: Civ. in medical texts **yaraşur** means that (a particular remedy), 'is appropriate, or beneficial' (sometimes, for something *Dat.*) *H I* 95, 145 (w. *Dat.*), 167 (transcribed *yaraşur*); *TT VIII M.23*, 27 (*yaraşur: w. Dat.*); in *TT VII* 39 **yaraşmaz** (occasionally **yaramaz** 'it is inappropriate' (to do certain things on certain days) is common; a.o. *do.* 12, 7-8 (1 *karşı:*); **Xak.** XI **olar ikki: yaraşdı:** 'those two agreed with one another (*wāfaqā*) about something' *Kaş. III* 71 (**yaraşur, yaraşmak**; verse); (the cat that cannot reach the fat says) **kişi: neñi: yaraşmas:** 'men's things do not agree with me' (*lā yuwāfiquni*) *II* 105, 25; a.o. *III* 11, 3: **KB** (enemies who did not actually fight) **yaraştı için** 'have come to terms with one another' 145; **yaraşgu yarağı bar erse yaraş** 'if there is an opportunity to come to terms, do so' 2360; o.o. 411, 681, 2270, 4299 (1 *öçeş-*): XIII(?) *Tef. ixalafa* 'they disagreed' **yaraşumadılar** (for **yaraşu: umadılar**) 144: XIV *Muh. wāfaqa yaraş-* *Mel.* 32, 1; (*wa şaluha* 'to fit, suit', *sa:kla:-* ?read *apla:- Rif.* 112); *şālahā* 'to make peace, be reconciled' **yar:a:ş-** (?; *yar:la:ş-* 42, 6; *bar:la:ş-* 133): **Çağ.** xv ff. **yaraş lāyiq** 'suitable' *Vel.* 404 (quotn.); **yaraş-** *Recip. f.*; *şulh kardan* 'to make peace', *sāzkār şudan* 'to agree', and metaph. *barāzanda şudan* 'to be becoming' *San.* 327v. 18 (quotns.): **Xwar.** XIV **yaraş-** 'to be suitable, to fit, to agree', etc. *Qutb* 70; *MN* 62, etc.; *Nahc.* 175, 9: **Kom.** XIV **yaraş-** 'to agree; to be suitable' *CCI*; *Gr.*: Osm. XIV ditto, common *TTS II* 1002; *III* 772; *IV* 847.

D **yariş-** Recip. f. of **yar-**; s.i.m.m.l.g. w. the usual phonetic changes, normally 'to race, compete', but in SC Uzb. 'to chop (e.g. wood) together'. **Xak.** XI **ol anıñ birle: at yariştı:** he had a horse race (*sābaqul-faras*) with him'; and one says **ol anıñ birle: tavar yariştı:** 'he divided (*nāşafa*) the property with him'; this word is also used of dividing property under a will (*qismatu'l-mawārit*) *Kaş. III* 72 (**yarişur, yarişmak**); o.o. *I* 367, 24; 474, 6; *II* 226, 15; *III* 10 (**yariş**): XIV *Muh.*(?) *sābaqa yar:riş-* (?; MS. *yar:şa:-*) *Rif.* 110 (only): **Çağ.** xv ff. **yariş-** (consistently spelt *yariş-*) *asb taxtan* 'to race a horse' *San.* 329r. 2 (quotn.): **Kip.** XIII *sābaqa mina'l-musābaqa bi'l-xayl wa ğayrihi yariş-* (MS. *yaraş-*) *Hou.* 40, 16.

D **yériş-** Recip. f. of **l yér-**; pec. to **Xak.** **Xak.** XI **yérişdi:** **neñ taqā'asa'l-şay' wa dālika nahwa'l-infirāc** 'the thing fell short of requirements(?)', that is, for example, by coming

apart'; and one says *er yérisdi*: 'the man (etc.) smiled' (*tabassama*, i.e. parted his lips); similarly one says *ıt tııı: yérisdi*: 'the dog's teeth lost their strength' (*aftara*) *Kaş. III 72* (*yérisür*; *yérisme:k*): *KB* (he woke, and looked up raising his head) *kalık kız küler teg yérishti tışın* 'the sky parted its teeth like a girl when she smiles' 5827.

D yoriş- Co-op. f. of *yori-*: s.i.s.m.l., usually as *yürüş-* and the like. *Uyg. VIII ff. Bud. birök akru akru maının yorişdilar* 'if (the Buddhas) walked at a gentle pace' *U III 72, 17*: **Xak. XI ol meniñ birle: yorişdi**: 'he competed with me in walking' (*fi'l-masy*); and one says **torku: yorişdi**: 'streaks appeared (*bada-ti'l- taräyig*) in the silk fabric' (etc.), that is when it is on the point of disintegration (*qaruba mina'l-bilā*) *Kaş. III 72* (*yorişur*; *yorişma:k*): **Çağ. xv ff. yürüş-** 'to walk (*rāh raftan*) with one another' *San. 342r. 14*.

Tris. YRŞ

D yaraşı: Dev. N./A. fr. *yaraş-*; 'suitable, beneficial, attractive', etc.; cf. **yaraşık**. N.o.a.b. *Uyg. VIII ff. Man.* (showing to mankind) **yaraşı körk** 'an attractive shape' *TT III 127*; **yaraşı tüzgerinçsiz** 'attractive and insurpassable' *do. 153*; o.o. *Wind. 29-30* (*kil-*); 42-3 (*içiglig*): *Bud. körki yaraşı TT X 441*; **ertipü yaraşı közünüp** 'appearing very attractive' *do. 447*; (various drugs) **iğlerine yaraşı** 'beneficial for their diseases' *Suv. 597, 23*; o.o. *U III 39, 1*; *TT VII 16, 24*; *VIII A.36* (*enççülüğ*); *Kuan. 144*: *Civ. TT VIII 1.20* (*ile:ğü*).

D yaraşık Dev. N./A. fr. *yaraş-*; syn. w. **yaraşı**: S.i.s.m.l. w. the usual phonetic changes. **Xak. XI KB** (there was no remedy that they did not try) **yaraşık ne erse anı bérđiler** 'they gave him whatever was beneficial' 1061; a.o. 1053 (*için*): *XIV Muh. (?) baliğul-husn* 'most attractive, beautiful' **yaraşık Rif. 147** (only): **Çağ. xv ff. yaraş/yaraşık** (1) *şulh wa sâzkâri* 'peace, agreement' (quotns.); (2) metaph. *barâzandagi* 'comeliness' *San. 329r. 11*: **Osm. XIV ff. yaraşık** 'suitable, becoming, attractive'; c.i.a.p. *TTS I 786*; *II 1002*; *III 771*; *IV 846*.

D yaraşıklık Hap. leg.?: A.N. fr. **yaraşık**. **Xak. XI KB kayuda yaraşıklık erse yakın** 'whoever has suitability ready to hand' (he is useful for work) 3210.

Tris. V. YRŞ-

D yaraştır- Caus. f. of *yaraş-*; s.i.s.m.l. *Uyg. VIII ff. Bud. kezigçe sanın tutup yüz ulatı ödke yaraştırur ötüngü ol* 'he must pray on a hundred, etc. occasions, keeping the number (of prayers) in the right order' *ÜSp. 44, 3-5*: **Xak. XI KB** (my God, who set all things in order, himself set (the stars) in order) **éte bérđi tüzdi yaraşturdı tüz** 'he set them in order, organized them and made (their movements) harmonious' 146: **Xwar. XIV yaraştır-** 'to set in order, make ready'

Qutb 70; Nahc. 48, 5: Kom. XIV 'to set in order, harmonize' CCI, CCG; Gr.: Osm. XIV ff. ditto; fairly common TTS II 1003; III 772; IV 847.

Dis. YRY

VUD yırıya: Den. Adv./Adj. fr. **I yır**; cf. **bérye:**; 'in the North'. Pec. to *Türkü. Türkü VIII I S 1* (*şadapıt*); *I E 14, II E 12*, etc. (**bérye**).

Tris. YRY

VUD yıryakı: Hap. leg.; N./A.S. fr. **yırıya:**; 'situated in the North'. *Türkü VIII T. 17* (**beryeki**).

Mon. YS

ya:s 'damage, harm, destruction, loss', etc. Prob. no longer surviving, in modern times indistinguishable fr. the Ar. l.-w. *ya's* 'despair, grief', in some languages, *ya's* and *ya:z*. Cf. **I kor.** *Uyg. VIII ff. Bud. Kuan 35* (1 kor); *TT VI 63* (*egsü:*): **Xak. XI ya:s al-wađi'a wa'l-xusrān** ('trading) loss; loss (in general)'; hence one says **anıñ telim ya:sı: tegdi**: 'he has suffered many losses' *Kaş. III 159*: **KB biri asğı ya:sı telim** 'they have one profit and many losses' 309; **maņa yas kılır** 'they inflict loss on me' 684; o.o. 915, 983 (*kork-*), 2161, 4226 (*yağılık*), 6368: (**Çağ. xv ff. yas 'azā wa mātam** 'mourning, lamentation' (Ar. l.-w.) *San. 331 v. 5*): **Oğuz XI ya:s al-mawt wa'l-halāk** 'death, destruction'; hence one says **anıñ oğlı: ya:s boldı:** (or **buldı:**?) 'his son perished, or died' *Kaş. III 159*: (**Xwar. XIV yas** 'mourning' *Qutb 78*: *Kip. XIV ya:s al-'azā* *İd. 94*).

Mon. V. YS-

ya-s- basically 'to loosen', with some connotation of allowing something under tension to become flat; in its extended meanings more or less syn. w. **I yaz-** and, to some extent **ya:d-**, and therefore difficult to identify in some modern languages; but certainly survives in SE *Türki yası-*: SW *Osm. yas-* and perhaps, NC *Kır. jas-*. **Xak. XI beg sü:sin yası:** 'the *beg* disbanded (*farrāqa*) his troops (and sent them) to their homes'; the origin is the phr. *er yasin yası:* 'the man unstrung (*naza'a . . . al-watar 'an*) his bow'; and one says **xan cowa:ç yası:** 'the *xan* loosened the fastening (*halla . . . 'uqda*) of the royal parasol which was raised over his head' *Kaş. III 59* (**ya:sar**; **yasma:k**): **Kip. XIII fakka min 'akki'l-qaws min watarih** 'to unstring (a bow)' **yas-** *Hou. 43, 1*: **xiv ya:s-** ditto *İd. 94*: **Osm. XIV ff. yas-** 'to unstring (a bow)', and (xvi ff.) 'to flatten'; common *TTS I 792*; *II 1009*; *III 777*; *IV 852*: **xviii ('Rümi') San. 331 v. 14**.

Dis. YSA

D ya:sı: Dev. N./A. fr. *ya-s-*; 'flat, flattened'. The translation 'broad' prob. implies 'flattened out so as to be broad', see **ya:sıla-**, and contrast **ke:p**. Survives in SC *Uzb. ya:sı:* NW *Kaz. ya:sı* (*R III 223 yası:*): SW *Az.*

yastı; Osm., Tkm. *yası*: all 'flat, flattened'.
 Uyğ. VIII Şu. E 9 (2 ta:ş): **Xak. XI *yası*: ne:ğ**
 'something broad' (*al-'arid*) *Kaş. III 24*: **KB**
 (I saw a ladder with fifty steps) **jüz utru**
uruğluğ ediz ham *yası* 'erected facing me,
 high and broad' 6033: XIII(?) *Tef. yüzi *yası**
 'with a flat (or broad?) face' 147: XIV *Muh. Mel.*
 46, 11; *Rif. 140* (ainlin): **Kıp. XIII 'arid *yası*:**
Hou. 25, 16: XIV *yaşşı*: (sic) 'flat' (*al-'aşfiḥ*) of
 iron, stones, etc. *İd. 94*: XV '*arid yaş* (later
 altered to *yassı*) *Tuh. 25a. 4*; in 82b. 1 *yassı*
 is described as one of the very few Turkish
 words w. a double consonant.

Dis. V. YSA-

F *yasa-* 'to construct, arrange, set in order',
 and the like is a Mong. V. which did not
 appear in Turkish until late XIII or XIV. It is
 first noted in XIII(?) *Tef. 147*, and is also listed
 in Çağ. xv ff. *San. 331r. 2* and *Kıp. xv Tuh.*
 25b. 7. It has been incorrectly read in *Türkü*
 VIII I N 10 where the right reading is **öd tēri:**
aysar (not *yasar*) **kişi: oğlu: ölgeli: törü:**
mış 'all sons of men have been born to die
 when heaven prescribes the time'. The Dev. N.
yasak is a Mong. l-w., which is first noted in
 the Uyğ. XIV Civ. petition, *USp. 22, 43*; the
 supposed occurrence in VIII ff. Bud. *Pfahl. 6,*
 5 is a misreading of *yağak, q.v.*

D *yé:se-* Desid. f. of *yé:-*: pec. to *Kaş. Xak.*
 XI ol **etmek: *yé:se:di***: 'he wished to eat
 bread' (etc.) *Kaş. III 304* (*yé:se:r, yé:se:me:k*);
 a.o. I 20, 10.

Dis. YSC

D *yasıç* Dim. f. fr. *yası*:; lit. 'rather flat and
 broad'; 'a broad arrow-head'. N.o.a.b. *Türkü*
 VIII ff. *İrkB 40* (*yar-*): **Xak. XI *yasıç al-***
mi'bala mina'l-nişal 'a broad long arrow-head'
Kaş. III 8: **Kıp. XIV *yasıç naş ma'ruf*** 'a well-
 known (kind of) arrow-head' *İd. 94*.

Dis. YSD

D *yastuk* Pass. Dev. N. fr. *yasta-*:; lit.
 'something propped up'; 'pillow' and the like.
 S.i.a.m.l.g. w. the usual phonetic changes, and
 the same and some extended meanings. Uyğ.
 VIII ff. Civ. *yastuk*, no doubt originally 'a
 pillow-shaped ingot of silver', perhaps the
 Chinese *tael*, was the largest currency unit
 mentioned in the documents in *USp.* and
Fam. Arch (see *sıtır*) and phr. like *yarım*
yastuk kümnüş 51, 3 no doubt mean not 'half
 an ingot of silver', but 'half a *yastuk* (*tael*)
 in cash'; in such phr. as *altı yüz yastuk çaw*
 12, 5 it clearly means '600 *yastuks* in paper
 currency'; for further refces. see *USp.*, p. 274
 and *Caf. 224* (s.v. *yastuk*): **Xak. XI *yastuk***
al-wisada 'pillow' *Kaş. III 43*; o.o. do. 107
 (*yastal-*), 302 (*yasta-*): XIII(?) *Tef. ditto* 147:
 XIV *Muh. al-mixadda* 'pillow' *ya:stuk Mel. 67,*
 13; *yastuk Rif. 168*: Çağ. xv ff. *yastuk*
 (spelt) *muttakā wa bāliš* 'cushion; pillow' *San.*
 332r. 7 (quotn. in *Rümi*): **Xwar. XIII *yastığ/***
yastuk/yastu 'bed-time' *Ali 12* (cf. Osm.
yatsı, of which the earlier form is prob. a

metathesis): XIV *yastuk* 'pillow' *Nahc. 19,*
 11; 394, 11: **Kom. XIV ditto CCI**; *Gr.: Kıp.*
 XIII *al-wisada wa'l-mixadda ya:stuk Hou. 17,*
 2; XIV *yaştuk al-mixadda Id. 94*: XV ditto
yastık Kav. 64, 6; Tuh. 35b. 2.

Dis. V. YSD-

yasta-: survives in *Kaş.*'s first meaning in
 SW Osm., but *yasta-* in NE is a Sec. f. of
yaşla- or *yaızla-*. **Xak. XI ol *añar yastuk***
yasta:di: 'he propped him up on a pillow'
 (*wassadahu bi-wisada*); and one says **ol *maḥa:***
söz yasta:di: 'he hinted to me (*arrada li*)
 orally, but did not speak clearly' (*şariha(n)*)
Kaş. III 302 (*yastar, yasta:ma:k*); a.o. *III*
 320, 8-9 (contrast *yaşıla-*): **KB tobik**
yastadıñ emdi oldurğuka 'you have now
 put a ball in place to sit on' 647: Çağ. xv ff.
yasta- takya dadan 'to prop (someone) on a
 pillow' *San. 331r. 28* (quotns.): **Osm. XIV, XV**
yasta- 'to give (something) as a pillow; to
 prop (something *Acc.*, on something *Dat.*)';
 in three texts *TTS II 1009; III 778*.

D *yastal-* Hap. leg.?: Pass. f. of *yasta-*:
Xak. XI *yastuk yastaldi*: 'the pillow was
 propped' (*wusidat*); and one says **ok *amaçka:***
yastaldi: 'the arrow hit the side (*daraba . . .*
bi-cānib) of the target' *Kaş. III 107* (*yastalu:r,*
yastalma:k).

D *yastan-* Refl. f. of *yasta-*:; 'to prop oneself
 up (on something *Acc.*)'. Survives in some NE
 languages (*R III 222*) and SW Osm. **Xak. XI**
KB (*Aytoldı*) produced a ball and put it down'
anı yastanıñ ötrü oldurdi kör 'and then sat
 down, propping himself on it' 622; a.o. 5974
 (*çüge*): Çağ. xv ff. *yastan- takya kardan* 'to
 make (something) a pillow or support' *San.*
 331 v. 9 (quotns.): **Xwar. XIV *yastan-*** 'to
 prop oneself against (something *Acc.*)' *Qutb.*
 73: **Kıp. XV *yaştın-*** (so vocalized in a later
 hand) *inwasada* 'to prop oneself' *Tuh. 58b. 11*:
Osm. XIV ff. *yastan-/yasan-*/(once, XVI)
yassan- 'to prop, or rest (something *Acc.*, on
 something *Dat.*); to put (something *Acc.*) as
 a pillow or support for (one's head *Dat.*)';
 common *TTS I 792; II 1009; III 778; IV*
 851.

Tris. YSD

D *yastukluğ* Hap. leg.?: P.N./A. fr. *yastuk*:
 'to the value of (so many) *yastuks*'. Uyğ. VIII ff.
 Civ. *USp. 62, 7* (e:d).

Dis. YŞÇ

F *yasak* See *yasai-*.

D *yasık* Hap. leg., but see *yasıklığ*; 'a bow-
 case'; perhaps Dev. N. fr. *yas-*, 'unstrung', in
 the extended sense of 'a case for an unstrung
 bow'. Cf. 2 *kuruğluk, kurma:n*. **Xak. XI**
yasık al-miqwas 'a bow-case', in the language
 of the Turks; the Oğuz and Kıp. do not know
 it, and use *kurma:n Kaş. III 16* (prov., see
 to:zluğ).

E *yosuk* See *yoşuk*.

D **yaşğa:** N.I. fr. **yas-**; 'a rolling-board'; *Kaş.* 's etymology is erroneous; -**ğa:**ç is a normal Dev. Suff. for N.I.s. Survives only(?) in SW Osm. **yastığaç.** Uyğ. VIII ff. Civ. *TT I 11 (başğar-):* **Xak. XI yaşğa:ç xiwānu'l-'acīn** 'a rolling-board for dough'; its origin is **yas:** **yığa:ç** 'a broad piece of wood' *Kaş. III 38: Osm. XVI ff. yastığaç* (and the like) 'rolling-board'; common in Ar. and Pe. dict. *TTS I 793; II 1010; III 778; IV 852.*

PU?E **yaskağ** Hap. leg.; almost certainly an error for **yarsğa:ğ,** q.v. Uyğ. VIII ff. Civ. (in an unfavourable omen; the mountains have become precipitous and the ground high) **yarmanayın tésersen yaskağ (?yarsğa:ğ) turur** 'if you say "I will climb up it", it is slippery(?)' *TT I 46.*

Tris. YSĞ

D **yasıklığ** Hap. leg.; P.N./A. fr. **yasık;** MS. **yasıqlığ,** but between two words w. -**k-** as the third consonant. **Xak. XI yasıklığ ya:** 'a bow with a bow-case' (*al-miqwas*) *Kaş. III 50.*

Dis. YSL

D **yasul** Hap. leg.; Pass. Dev. N./A. fr. **yas-**; lit. 'loosened, relaxed', etc. **Xak. XI yasul ta:ğ al-ħaḍba mina'l-cabal** 'a flat-topped mountain'; also any 'sloping ground' (*şabab mina'l-arḍ*) is called **yasul** *Kaş. III 18.*

Dis. V. YSL-

D **yasıl-** Pass. f. of **yas-**; survives in SW Osm. for 'to be flattened, levelled'. **Xak. XI 11: yasıldı: turika'l-amr wa furriqa asbābuhu** 'the business was abandoned and its assets divided up'; and one says **ya: yasıldı:** 'the bow was unstrung' (*nuzi'a'l-watar*); and **sü: yasıldı:** 'the army (etc.) demobilized' (*tafarraqa*); also used when anything scattered (*tafarraqa*) *Kaş. III 78 (yasılıur, yasilma:k): Osm. XIV yasıl-* (of a bow) 'to be unstrung'; in several texts *TTS I 792; II 1009; IV 852.*

Tris. V. YSL-

D **yasıla:-** Dev. N. fr. **yası:**; survives in SW Az. **yastıla-**; Osm., Tkm. **yasıla-** 'to flatten'. **Xak. XI ol yasıla:dı: neḡni:** 'he made the thing broad' (*arid*), e.g. dough which is rolled out (*yubşat*) on the rolling-board or the like; and one says **ol sö:züğ yasıla:dı:** 'he made a plain statement' (*şarraha bi'l-kalām*), and did not use hints or implications (*lam yu'arriḍ* (MS. *yu'riḍ*) *bi'l-kināya*) *Kaş. III 328 (yasıla:r, yasıla:ma:k; contrast yasta:-).*

Dis. or Tris. YSM

PU?D **yasımuk** (or **yasmuk?**) 'lentil, *Erva lens*'; -**muk** (but not -**ımuk**) is a Dev. Suff.; perhaps Dev. N. fr. **yas-** in the sense of 'a flat (seed)'. Survives in SE Tar., Türki **yésimuk:** NC Kir. **jasmık:** SC Uzb. **yosmuk:** NW Kk. **jasmık;** Kaz. **yasmık;** Nog. **yasmok:** SW Osm. **yasmık** (in Tkm. **yasmık** is 'an insect which preys on crops'). Uyğ. VIII ff.

Civ. **yasımuk mēni** 'lentil flour' *H I 119: Çağ. xv yasmuk 'adas* 'lentil' *San. 332r. 7: Xwar. xiv* (two stones) **yasmukdın uluğrak** 'bigger than lentils' (and smaller than chick peas) *Nahc. 43, 1: Kıp. xiv* (in a list of seeds and pulses; *al-'adas* **marcama:k** (Pe. l.-w.)) *al-qırtım* 'safflower seed, *Carthamus tinctorius*' **yasmık** *Bul. 7, 1.*

D **yasıma:n** Den. N. fr. **yası:**; lit. 'flatish object(?)'; prob. 'a flatish portable bottle, pilgrim bottle'. N.o.a.b. **Xak. XI yasıma:n al-muqarqır mina'l-kızan** 'bottle which gurgles when it is poured out' *Kaş. III 38: Xwar. xiv yasman* 'bottle, flask' *Qutb 73: Kıp. xiv* ditto *CCI, Gr.*

Dis. YSN

F **yosun** 'manner, custom', and the like; a Mong. l.-w. first noted in late Uyğ. Civ. documents (*USp. 12, 15* etc.) and also noted in Çağ. xv ff. *San. 243r. 16.*

Dis. YSZ

D **yassız** Hap. leg. ?; Priv. N./A. fr. **ya:s;** 'harmless; without loss'. **Xak. XI KB 106 (asığ).**

Mon. YŞ

ya:s (?ñ-) basically 'fresh, moist'; from this extended meanings developed: (1) 'fresh' to 'green vegetables'; (2) 'moist' to 'running with moisture; tears'; and perhaps also (3) 'fresh every year' to 'a year of one's life', but this might be a different word. There is no reasonable doubt that in the last sense it became an early l.-w. in Mong. as **nasu** 'a year of one's life'; the phr. *harban niken nasutu* 'eleven years old' (*Haenisch 114*) is exactly parallel to **bir yéğirmi: yaşığ,** same meaning; but the theory that Mong. *nilbusu(n)* 'tears' (actually a Dev. N. fr. *nilbu-* (*Haenisch 117*) 'to spit', etc.) is also connected is untenable. S.i.a.m.l.g. w. the usual phonetic changes in one or more of these meanings, in SW Tkm. **ya:ş** (all meanings). **Türkü VIII yaş** 'tears' *I N 11—yaş* 'year of one's life' is common, usually in such phr. as **yeti: yegirmi: yaşıma:** 'in my 17th year' *II E 24; altı: yegirmi: yaşıma:* 'in his 16th year' *I E 31: VIII ff. yaş* 'fresh' *Irkb 17, 53 (2 ot): Yen. yaş* 'year of one's life' *Mal. 32, 16 (adı:-): Uyğ. VIII altı: otuz yaşıma:* 'in my 26th year' *Şu. N 4: VIII ff. Chr. iki yaşıda altın oğul kızlar* 'boys and girls below the age of two' *U I 10, 1-2: Bud. yaş süpükleri* 'moist bones' *Suv. 625, 10; o.o. TT V 28, 124 (2 ot); VI 14 (ekin)—yaş* 'tears' *USp. 106, 46-7 (ığla:-)—yértingüdeki özüğ yaşığ* 'life in this world' *TM IV 252, 4; a.o. U II 49, 20-1 (1 öz): Civ. yaş tananı* 'fresh sesame seed' *H I 126; o.o. do. 168 (yuldurğar); TT I 56 (kırı:-)—yaş* 'tears' *H I 65 (ak-)—yaş* 'mild' *TT VII 17, 22 (kılık)—kırk yaşta* 'at the age of forty' *do. 17, 24; o.o. do. 28, 31-2 (ulğad:-); 33, 6 (kısıl-): O. Kir. IX ff. yaş,* usually in the form **yaşımda:**, is common, e.g. **altmış yaşımda:** 'in my sixtieth year' *Mal. 1,*

vegetables'; **yaş ot** 'alaf jari 'fresh forage'; and one says **yaş yoş** as a jingle ('alā tariq'l-*itbā*') *Kaş. III 4*; **ya:ş al-abra** 'tears'; hence one says **közüm ya:şı**; **akdi**: 'my tears streamed'; **ya:ş al-baql**; hence one says **ya:ş ye:dim** 'I ate green vegetables'; **ya:ş al-jari** of anything; hence one says **ya:ş et** 'fresh meat' *III 159*; one says **ya:ş yo:ş** as a jingle for *al-baql wa'l-xudār* ('greens') *III 143*—**ya:ş** 'life' *I 316 (ortu:la:-)*; a.o.o. in the first three meanings: *KB közi yaş saçar* 'his eyes stream with tears' 80; a.o. 1500—*uzatıldı yaş* 'your life has been lengthened' 176; o.o. 261, 293, 348: XIII(?) *Tef. yaş* 'fresh' (vegetables, etc.)—**yaş** 'year of life' 148: *Muh. al-raṭb* 'fresh' (opposite to 'dry' *kuru*): **ya:ş wa ḍi Muh.** 54, 13 (*Rif.* 151 corrupt); (under 'plants') *al-raṭb ya:ş* 78, 7; 182 (*al-ḥaşıṣu'l-raṭb* 'fresh herbage')—*al-dam* 'tear' **ya:ş** 46, 15; 140—(under 'ages of man') *al-ṣağir wa'l-farx* 'small, young' **ya:ş oğla:n** 143 (only): **Çağ.** xv ff. **yaş tişl** 'a child' *Vel.* 397 (quotn.); **yaş** (1) 'a young child'; (2) *aşk-i ṣaṣm* 'tear' (quotns.); (3) '*umur wa sinn wa zindagāni* 'life, years, age' (quotns.); (4) metaph. *farzand wa awlād* 'son' (quotn.); (5) *tar* 'fresh', opposite to *xušk* 'dry' *San.* 332v. 13: **Xwar.** xiv **yaş** (1) 'young, fresh'; (2) 'tears'; (3) 'year of age' *Quṭb* 74; *MN* 46, etc. ((2) and (3)); *Nahc.* 21, 8, etc. (2); 4, 15 (3)—**takı teri içine yiş (sic?) katğil** 'stuff grass into the skin' *Nahc.* 421, 11 (error, or Sec. f. ?; cf. **yaşuk**); a.o. *do.* 17: **Kom.** xiv **yaş** 'fresh, young' (*CCI* only)—**yaş yaşından** 'from childhood' (*CCG* only)—'tear'—'life, age' *CCI, CCG*; *Gr.*: *Kip.* XIII *al-dam* **ya:ş wa huwa'l-umur wa huwa kull ṣay** *raṭb Hou.* 21, 12; reverse entry 26, 21: xiv **ya:ş al-umur** . . . **ya:ş al-aḫḫār** 'green' . . . **yaş al-dam ayda(n)** *İd.* 94 (and see **ya:şıl**); *al-cubnu'l-jari* 'fresh cheese' **ya:ş peynir** *Bul.* 8, 1; *al-umur ya:ş do.* 12, 13: xv *al-dam* **ya:ş Kav.** 61, 16; *Tuh.* 15a. 12 (*wa'l-umur*); *raṭb yaş do.* 16b. 11; '*umur yaş do.* 25a. 3; *lawayin* 'soft, tender' **yaş (/boş)** *do.* 31b. 7.

yiş 'mountain forest', the upper parts of a mountain covered with forest, but also containing treeless grassy valleys (see K. Czeglédy, 'Coyay-quzi, Qara-qum, Kök-öng', *Acta Orient. Hung.* XV 1-3, p. 55). Survives in the same sense in NE Alt., Leb., Tub. *R III* 497; Khak. **çis.** *Türkü VIII* mainly occurs in geographical names, *Altun yiş T* 20, etc.; **Ötüken yiş I S** 3, etc., and others; (eastwards to the sunrise, westwards to the sunset, southwards to China) **yırıya** **yiş[ka: teği:]** 'northwards to the mountain forests' *Öngin* 2: VIII ff. *İrkB* 17 (kÖr-): **Xak.** XI *al-şā'ūd* 'high ground' is called **yiş**; one says **art yiş şa'ūd wa habūt** 'high ground and descending ground'; é:n (*sic*) *al-habūt*; **art al-aqaba** 'a steep mountain road, a pass' *Kaş. III* 4 (clearly corrupt); **yiş al-habūt**; hence one says **art yiş şa'ūd wa habta (sic)** *III 143* (both entries are confused; *Kaş.*, who had prob.

the more fertile valleys' between rocky ridges): **Kom.** XIV **yiş** 'open uncultivated ground' *CCG*; *Gr.*

VU 1 yoş *Hap. leg* in *Kaş.*'s meaning; **yoş** is noted in SW xx Anat. as meaning (1) 'twilight'; (2) 'wild, rough' (perhaps a Sec. f. of *yoş*, not an old word, but very common in this dialect) *SDD* 1541; there is no obvious semantic connection. In *Kaş.* the word is entered between **yaş** and **yiş** and vocalized both **yoş** and **yiş**. **Oğuz XI yoş al-zahma** 'pressure, discomfort'; one says **bodun yoş boldi**: 'the people were crowded together' (*izdahama*) *Kaş. III 4*: **Osm.** XIV to XVI **yoş** (of the eyes) 'dazzled' (by the sun); 'dimmed' (by weeping) in several texts; in *Pe. dict.* translates *xira*, same meaning (and several others) *TTS I* 842; *II* 1068; *III* 821; *IV* 898: XVIII **yoş** in *Rümi, xira wa lacûc* ('stubborn, obstinate') *San.* 343r. 22.

2 **yo:ş** See **ya:ş** (*Xak.*).

Mon. V. YŞ-

yaş- 'to hide (oneself, Intrans.)'; n.o.a.b., in modern languages displaced by the *Refi.* f. of **yaşur-**. **Uyg.** VIII ff. **Man.-A ol ida yaşdi**: 'hid in that bush' *Man.-uig. Frag.* 400, 6: **Bud.** (the evil spirits) **alku yaşarlar yokaşur-**lar 'all hide and disappear' *TT VI* 97-8: **Xak.** XI **ol meni: körüp yaşdi**: 'he hid (*inkamā*) when he saw me' *Kaş. III* 60 (**yaşar**; **yaşmak**; in prov. **yaşmas**: 'cannot hide himself' (*yaqtum nafsahu*)); o.o. *I* 425, 19; *III* 208, 25: **KB** (after a life of pleasure) **kara yér katında yaşıp yatğu tüz** 'he will lie down flat, hiding in the black earth' 1427: xiv *Muh. ixtaba'a* 'to hide' **ya:ş-** (*Rif.* 102, in margin **yaşun-**; *Mel.* 22, 3 **ya:şur-** in error): *Kip.* xiv **yaş- taxabba' wa xafıya** 'to hide' *İd.* 94: **Osm.** XIV **neçesi . . . gözüm yaşam** 'why should I hide my eyes?' (*sic*) *TTS II* 1012.

***yiş-** (or **iş-**?) See **yişılğ, işıl-, yişim.**

VU(?)D) yuş- *Hap. leg.*, but see **yuşul-**; perhaps *Co-op.* f. of **yu-**; if so, survives in NE Alt., **Tel. yus-** (*sic*) 'to wash away' *R III* 566; but the semantic connection is not close. **Xak.** XI **ol begni: yuşdı**: 'he poured out (*aşāla*) the beer from a tap in the cask' (*min şanbüri'l-dann*); it (beer) is a drink made of wheat, barley, and millet *Kaş. III* 60 (**yuşar**; **yuşmak**; corrected from *-me:k*).

Dis. V. YŞA-

D yaşa- *Den. V. fr.* **ya:ş**; 'to live (for so many years, or an unstarved period, usually long)'; contrast *tiril-*. *S.i.a.m.l.g.* w. the usual phonetic changes. **Türkü VIII** (*Külü Çor*) **sekiz on yaşap yok bol[tı:]**: 'died at the age of eighty' *Ix.* 3; a.o. *I N* 2 (**otuz**): **Uyg.** VIII ff. **Bud. uzun yaşayur tınığlar az** 'people who live long are scarce' *TT VI* 021; o.o. *PP* 24, 4 (1 *karı*); *TT VII* 40, 129 (**ađasız**); *Hüen-t.*

51, 1956; *USp.* 97, 10: Civ. üç yaşar yaşar uđ 'a three-year-old black ox' *HI* 46: **Xak.** XI er uzun yaşadı: 'the man had a long life' ('ummira . . . jawila(n)) *Kaş.* III 89 (yaşar, yaşa:ma:k); one says bu: er uzun yaşa:ğu: 'this man is destined (mimmā haqquhu) to have a long life'; and (yaşā:ğu: is also a N./A. of time and space (ismu'l-zamān wa'l-makān) *III* 36: *KB* yaşasunu Luqmān yılı 'may he live as long as Luqmān' 123; a.o. 2302: **Çağ.** xv ff. yaşa- (spelt) *zistan wa zindagāni darāz kardan* 'to live, have a long life' *San.* 332r. 9 (quotns.): *Xwar.* XIII ditto 'Ali 29: XIV ditto *MN* 96, etc.; *Nahc.* 101, 8: *Kip.* XIV yaşa-ta'ammara 'to live long' *Id.* 94: xv hayāt 'to live' yaşamak (tirilmek) *Tuh.* 12b. 7; 'and from yaşal(?), yaşa-' *do.* 84b. 5-6.

(?D) **yaşu:**- 'to flash, shine', and the like; cognate to ***ya:**- and perhaps Den. V. in -u:- fr. a Dev. N. ***yaş,** cf. **yaru:**-. Although sometimes used in Hend. w. **yaru:**-, it can also, contrary to *Kaş.*'s statement, be used in other contexts. N.o.a.b.; the medieval sound-change -a- > -i- is puzzling, but cf. **ya:ş,** I **yaşuk,** etc. *Uyg.* VIII ff. *Bud.* *U II* 37, 56 (yaltri:-); *TT V* 4, 3 etc. (**yaru:**-): **Xak.** XI (under **Ş**) er yaradı: yaşu:dı: 'the man was delighted and joyful' (*irtāha wa surra min farah*); yaşu:dı: is not used by itself (*yufrad*) but (only) in the Hend. (*yuzdawac*) **yaru:dı:** yaşu:dı: *Kaş.* III 89 (yarur: yaşur, yaru:ma:k yaşu:ma:k): XIV *Muh.* (?) *lāha wa lama'a* 'to gleam, glisten' *y.şi:*- *Rif.* 114 (only): *Xwar.* XIV yüzleri yaruk yıldız tég yışığay (*sic*) 'their faces will shine like bright stars' *Nahc.* 241, 6: *Kip.* XIV yışı- lama'a *Id.* 94.

Dis. YŞD

D yaşut Dev. N./A. fr. yaş-; lit. 'hiding oneself'; pec. to **Xak.**? **Xak.** XI yaşut ne:p 'a hidden (*maxbū*) thing'; and one says as a Hend. (*fi'l-ıttā*) yaşut beküt *Kaş.* III 8; a.o. II 228 (bilsik-): *KB* ana oğrılık suv alinsa yaşut 'if a (man's) mother secretly takes in the water (i.e. semen) of thievery' (and a child is born, it is disastrous for the realm) 5768.

Dis. V. YŞD-

D yaşut- Caus. f. of yaşu:-; n.o.a.b. in Hend. w. **yarut-**. *Uyg.* VIII ff. *Man.-A M I* 21, 4 (ii) (**yarut-**): *Bud.* *TT VI* 387 (ditto).

Tris. YŞD

D yaşutluğ Hap. leg. ?; P.N./A. fr. yaşut. **Xak.** XI *KB* (do not judge people by their exteriors) kişiniñ için kör yaşutluğ ışığ 'look at a man's inner (thoughts) and his secret affairs' 5109.

Dis. YŞÇ

D I yaşuk Dev. N./A. fr. yaşu:-; 'bright, gleaming; brightness, gleam', and the like. There was a medieval sound-change -a- > -i- similar to that in yaşu:-. Survives only(?) in SW Az. 191ğ; Osm., Tkm. ışık 'bright, light; a light, lamp'. *Uyg.* VIII ff. *Bud.* fairly com-

mon, but only in the Hend. yaruk yaşuk *TT V* 4, 6 etc. (2 yaruk): **Xak.** XI *KB* yaşık is a commoner word for 'sun' than I kün, e.g. yaşık boldı törtinç 'the sun became the fourth (planet)' 134; o.o. 66, 4893, 6211: (xiv *Rbg.* yaşık 'sun' occurs only?) in the passage taken fr. *KF*): **Çağ.** xv ff. yaşık (*lāgar wa da'if* 'lean, weak', and) *Firāgi* translated it *afīab* 'sun' *San.* 332v. 26 (yaşık 'lean' also occurs in Kom. XIV *CCG*; *Gr.* and survives in some NC, SC, and NW languages; it may be a l.-w.); 191ğ/ışık *rawşan wa munawwar* 'shining, bright' 106v. 20: *Kip.* XIV ışık *al-daw*' wa'l-şu'a 'light, brightness; rays of light' *Id.* 14; *al-durri wa'l-mawdi'u'l-durri* 'bright; a bright place' ışık (MS. şık) *Bul.* 3, 2.

S 2 yaşuk See yoşuk.

PUD yışığ (?ışığ) apparently Dev. N. fr. ***yış-** (?ış-); 'cord, rope', or the like, perhaps some particular kind of rope; n.o.a.b.; it is not certain whether the y- is prosthetic or original. Cf. I uruk, örgen, yıp. *Uyg.* VIII ff. *Bud.* 191ğ bağ 'tie a cord' (to each bell hung on the fruit-trees in the orchard) *PP* 80, 1 (Pelliot transcribed ıışğ); (on the seventh day he loosened the iron chain (80): which held the ship to the shore) temir 191ğ yorıdı 'the iron cable moved' (and the ship went off) *do.* 33, 4; a.o. *USp.* 88, 46-7 (tirgük): **Xak.** XI yışığ *al-nis*' a strap, thong', and more specifically 'the thong of a camel's girth, or one fastening its load' *Kaş.* III 13; o.o. I 126 (esri), 165 (2 es-), etc., all translated *al-habl* 'rope'.

VU yoşuk 'a helmet'; the vocalization is quite uncertain; the only modern trace is in *Red.* 125 aşık 'an iron helmet', a word not mentioned in other Osm. authorities; otherwise l.-w.s are used, sometimes Mong. *duğulga* (see tuğlığ); it is unlikely that this is a Sec. f. of yaşuk w. the connotation of 'a shining object'. *Türkü* VIII ff. in the *Miran* document (*ETY II* 64) relating to the issue of equipment to individuals, usually yarık 'body armour' or kılıç 'sword', yoşuk is mentioned twice in contexts in which 'helmet' seems appropriate (and the suggestion that it is a Sec. f. of yaşık 'bow-case' unconvincing); **Beçe:** **Apa:** içre-kike: bir yarık yoşuk birle: [yarlığ boltu:] 'one breastplate, with a helmet, was issued to Beçe: **Apa:** the Chamberlain' A 21-2; **Külü:** **ğ Sapu:nka:** yoşuk yarlığ boltu: B r. 7-8: **Xak.** XI (VU) oşuk baydatu'l-ħadid 'an iron helmet'; the *alif* is changed fr. *yā*, as one says *alma'i* and *yalma'i* ('quick-witted') *Kaş.* I 67 (the *alif* is unvocalized, but it follows uşak so could not be *aşuk*): XIV *Muh.* *al-xūda* 'helmet' yaşık *Mel.* 71, 10; yışı:k *Rif.* 173: *Xwar.* XIV yarık yaşık üze 'in breastplate and helmet' *Nahc.* 45, 8: *Kip.* XIII *al-xūda* (VU) ışık *Hou.* 13, 16 (*alif* unvocalized): XIV *yışık al-xūda Id.* 94 (followed by VU yoşuk *al-mācin* 'impudent', Hap. leg.): xv *xūda* yaşık (in margin aşık) *Tuh.* 14b. 5: Osm. XVIII 191ğ/ışık in *Rümi*, *kulāh-i xūd* 'helmet' *San.* 106v. 20.

D **yaşık**- Hap. leg.; Empfatic f. of **yaşıl**.
Xak. x1 **köz-za yaşıktr:** 'the eye was dazzled
(*hârat*) by the sun and its rays' *Kaş.* III
76 (**yaşıka:r**, **yaşıkmak**).

Tris. YŞÇ

D **yaşa:ğu**: See **yaşa:-** (**Xak.**).

D **yaşukluğ** Hap. leg.?.; P.N./A. fr. 1
yaşuk. Uyg. VIII ff. Man. *M II* 9, 7-8
(**yarukluğ**).

D **yışığlığ** Hap. leg.; P.N./A. fr. **yışığ**. **Xak.**
x1 **yışığlığ er** 'a man who owns a rope'
(*habl*) *Kaş.* III 49.

VUD **yoşukluğ** Hap. leg.; P.N./A. fr. **yoşuk**;
vocalized **yışıklığ**, clearly by a later hand;
originally there was a sign, prob. a *damma*,
above the *yā* and no sign on the *şin*. **Xak.**
x1 **yoşukluğ er** 'a man protected (lit. veiled,
al-muqanna) by an iron helmet' *Kaş.* III 50.

Dis. YŞL

D **yaşıl** (?**ya:sıl**) der. fr. **ya:s**; prob. crasis
of ***yaşsil** w. the Den. Suff. **-sıl**; properly 'of
the colour of fresh vegetation', i.e. 'green', but
like 4 **kök** not very precise and sometimes
used for 'light blue'; this lack of precision still
survives, in SE **Türki yeşil** is 'green', but
'green grass' is **kök ot**. S.i.a.m.l.g. w. the
usual phonetic changes, generally w. back
vowels, but SE **Türki yeşil/yeşil/yişil**; SW
Az. **yaşıl**; Osm. **yeşil**; Tkm. **ya:sıl**. **Türkü**
VIII ff. (if the precious stone's colour is) **yaşıl**
'green' (or light blue?); prob. turquoise) *Toy.*
26-7 (*ETY II* 59); a.o. *IrkB* 51 (**ya:la:ğ**):
Uyg. VIII ff. Civ. **yaşıl burçak** 'green beans'
TT VII 14, 69; a.o.o.: **Xak.** x1 **yaşıl** 'green'
(*al-axdar*) of anything, and 'bright green'
(*al-axdaru'l-nâdir*) is called **yap yaşıl** and, in
a jingle (*fi'l-ibâa*) **yaşıl yoşul** *Kaş.* III 19;
III 162 (**çüwit**), and five o.o., twice as **ya:sıl**;
for *III* 20 see **yipğil**: **KB** (the brown earth
and) **yaşıl kök** 'the blue sky' 3, 22, 127, 1002;
(the dry trees) **tonandı yaşıl** 'have clothed
themselves in green' 67; o.o. 68, 120, etc.:
XIII (?) *Tef. yaşıl* 'green' 148; *xiv Muh. al-*
axdar yaşıl: **şadidu'l-xudra yam yaşıl**
Mel. 68, 2-6; *Rif.* 168; (under 'places', etc.)
xadır nađir 'grassland' **ya:sıl** 76, 9; 180:
Çağ. xv ff. **yaşıl rang-i sabza** 'green'; **yaşıl**
baş 'the name of a kind of duck' *San.* 332v.
27; **Xwar.** xiv **yaşıl** 'green' *Qutb* 74; *Nahc.*
37, 16; **Kom.** xiv ditto *CCI*; *Gr.*: **Kıp.** XIII
al-axdar yaşıl; intensified form **yam yaşıl**:
Hou. 31, 3-8; xiv **ya:sıl al-axdar mina'l-aluân**
and **ya:s** is used of 'green plants' *İd.* 94; xv
'bright green' **yam yaşıl**, more correctly **yap**
yaşıl *Kav.* 5, 8; *al-axdar yaşıl do.* 64, 15;
Tuh. 4a. 2; 83b. 7; **Osm.** xiv to xvi **yaşıl** (in
spellings indicating back vowels) 'green'; in
several texts *TTS I* 793; *II* 1011; *III* 779;
IV 853.

D **ya:şılığ** P.N./A. fr. **ya:s** in all its meanings;
s.i.s.m.l., often for 'filled with tears'; in SE
Türki yaşlık means both 'age, aged' and

San. **yaşıl emy edeçiyi**, old. **Çağ.** VIII ff.
Bud. **uzun özlüğ yaşılığ** 'long-lived' *U II*
474, 21; **kışğa özlüğ yaşılığ** 'short-lived' *U II*
42, 27-8—**yaşılığ közin** 'with eyes filled with
tears' *U III* 23, 2 (i); 35, 34; *TT X* 297
(iğla:-), etc.: Civ. (a slave girl) **iki yegirmi**
yaşılığ 'aged twelve' *U Sp.* 110, 2-3; **Xak.**
x1 **yaşılığ köz**: 'a tearful (*al-'abri*) eye';
yaşılığ er 'an aged (*al-musinn*) man'; also
'aged' of any animal; originally **ya:şılığ** *Kaş.*
III 42; a.o. *III* 157 (man): **KB** **kışğa**
yaşılığ 964; a.o. 348 (**ökünçsüz**): **Çağ.**
xv ff. **yaşılığ fufuliyat** 'childhood, youth'
(quots., for A.N. **yaşılık**); and they say
kiçik yaşılığ xurd sâl 'young', and **biyik** (so
read) **yaşılığ kuhan sâl** 'aged' *San.* 332v. 21;
Xwar. xiv **uluğ yaşılığ** 'elderly' *Qutb* 74;
Nahc. 56, 7; other phr. *do.* 65, 12; 340, 8;
Kom. xiv 'a tearful eye' **yaşıl köz CCG**; *Gr.*

Dis. V. YŞL-

S **yışıl**- See **işil**-.

VUD **yuşul**- Pass. f. of **yuş-**; pec. to *Kaş.* but
the entry in *xiv Muh.*(?) *insakaba'l-mâ* 'of
water, to be poured out' **yu:sla:-** (*sic*), *Rif.*
105 (only) may be a muddled reminiscence of
it. The text of *Kaş.* is in some confusion and
this has led to multiple entries in *Atalay's*
Index. **Xak.** x1 **kan yuşuldi**: 'the blood
gushed (*na'ara*) from the wound' (etc.)
(**yuşulu:r**, **yuşulmak**; **yışıl**- follows here);
and also when vinegar and beer (*al-mizr*, *MS.*
al-muri) have been poured (*suypıla*) out of the
tap of a large jar one says **yuşuldi**: *Kaş.* III
79; **bu: ba:ş ol kanı: yuşulğan** 'blood is
constantly streaming (*yaşil*) from this wound'
III 53; o.o. *II* 128, 4; *III* 102, 20.

D **yaşla:-** Den. V. fr. **ya:s**; s.i.s.m.l., but
meaning 'to be moist, to pour with tears', etc.
Xak. x1 at **yaşla:di**: 'the horse (etc.) grazed
on fresh vegetation (*ibtaqala*) in the spring';
originally **ya:şla:di**: but with a shortened
vowel like other V.s of similar form (*axawâtihi*)
Kaş. III 308 (**yaşla:r**, **yaşla:mak**).

Dis. YŞM

D **yışım** prob. N.S.A. fr. ***yiş-** (?***iş-**), cf.
yışılığ, which seems to have a cognate meaning;
lit. perhaps 'a single act of twisting or winding';
the semantic connection w. **yışıl**- (**işil**-) is less
obvious. Survives only(?) in NE Bar. **yışım**
'stockings' *R III* 529, but a l.-w. in Pe. as
işim 'the leather breeches worn by wrestlers'
and in other languages, see *Doerfer II* 647.
Xak. x1 **yışım** 'the gaiters (*al-rânât*) worn on
the lower part of the legs in cold weather'
Kaş. III 19; *xiv Muh. al-rânay yışım* *Mel.*
67, 9 (*MSS. yışım*); *Rif.* 167; **Kıp.** XIII **al-**
rânât **işim** *ya'ni raşiqu'l-* (*MS. raşiqu'l-*)
-sivâvil that is 'a sort of trousers' *Hou.* 18, 13;
xiv işım al-rânât *İd.* 14; **yışım** ditto 94.

Tris. V. YŞM-

D **yışım lan**- Hap. leg.; Refl. Den. V. fr.
yışım. **Xak.** x1 **er yışım landi**: 'the man wore

gaters (al-ranani); they are al-Jarahican (Pe. l.-w. der. fr. *farāhixtan* 'to suspend') *Kaş. III 115* (yışımlanur, yışımlanma:k, corrected fr. -me:k).

Dis. YŞN

D **yaşın** Dev. N. fr. **yaşu:-**; 'lightning'. S.i.s.m.l. in NE, SC, NW. *Uyg. VIII ff.* Man.-A **yaşın** teprice 'like the god of lightning' *M I 25, 34*; Man. **yaşın** teprı *M II 10, 3*; Bud. (Sanskrit lost) ne:ç **yaşın** yaşna:maz 'the lightning does not flash' *TT VIII A.8* (mistranslated): **Xak. XI** **yaşın** al-barq 'lightning' *Kaş. III 22* (prov., see I ka:s); o.o. *I 236, 1* (at-); *II 356* (yaşnat-); *III 310* (yaşna:-); *KB 86* (tu:ğ): **Çağ. xv ff.** ışın barq *San. 106v. 24* (quotns.); **yaşın** barq 332v. 27 (quotn.): **Xwar. XIV** ditto *MN 227*; **Kıp. XIII** al-barq **yaşın** (; **Tkm. yuldırım**) *Hou. 5, 10*; **XIV** **yaşın** al-şā'iqā 'thunderbolt' *İd. 94*; *Bul. 3, 2*.

S **yüşej** See **üşej**.

Dis. V. YŞN-

D **yaşna:-** Den. V. fr. **yaşın**; (of lightning) 'to flash'; s.i.s.m.l. *Uyg. VIII ff.* Bud. *TT VIII A.8* (**yaşın**): **Xak. XI** **yaşın** yaşna:di 'the lightning flashed' (*bariqa*); also used of a polished brass basin, mirror, and the like when they shone (*lama'a*) *Kaş. III 310* (**yaşna:r**, **yaşna:ma:k**); o.o. *I 236, 1* (at-); *III 319, 14*; *KB 86* (tu:ğ): XIII(?) *Tef. yaşna-* 'to shine' 149; **Çağ. xv ff.** işne- (*sic*) *duruxşidan* 'to shine' *San. 105v. 9* (quotns.): **Xwar. XIV** (VU) işne- 'to shine' *MN 141*.

D **yaşnat-** Caus. f. of **yaşna:-**; s.i.s.m.l. **Xak. XI** teprı: **yaşın** yaşnatti: 'God made the lightning flash' (*alma'a'l-barq*); also used of a man when he polished (*alma'a*) a sword or anything that has a bright surface or high polish (*bariç wa talā'lu*) *Kaş. II 356* (verse); no Aor. or Infin.): **Çağ. xv ff.** işnet- (*sic*) *duruxşān kardan* 'to polish' *San. 105v. 28*.

Tris. YŞN

D **yaşınliğ** Hap. leg.?: P.N./A. fr. **yaşın**. **Xak. XI** **yaşınliğ** bulit *sahāba dāt barq* 'a thunder-cloud' *Kaş. III 50*.

Tris. V. YŞN-

D **yaşapur-** Hap. leg.; presumably crasis of ***yaşanğur-**, an Inchoative f., but it cannot, as *Kaş.*'s translation suggests, be connected both w. **yaş** and w. **yaşu:-**. **Xak. XI** anıç közi: **yaşapurdi**: 'his eyes were dazzled by the brightness of the sun (*ismadarra . . . min ju'ā'i'l-şams*) and tears (*al-abra*) streamed from them' *Kaş. III 407* (**yaşapurur**, **yaşapurma:k**).

Dis. YŞR

D **yaşru:** (**yaşuru:**) Ger. of **yaşur-** used as an Adj./Adv.; 'secret(ly), furtive(ly)'. As such n.o.a.b., but cognate forms w. the same meaning survive in NC Kır. **jaşırın**; Kz. **jaşırın**;

SC **zab**; NW **Kk. jaşırın**; NW **Kk. jaşırın**; **Kaz. yaşeren**; **Kumyk yaşırıtğın**: SW **Tkm. jaşırın**. *Uyg. VIII ff.* Bud. **yaşuru** 'secretly' *U II 23, 13*; *III 85, 18* (tançula:-): **Xak. XI** one says ol **yaşru**: keldi: 'he came secretly' (*muxtafiya(m)*); and **yaşru**: 1:ş 'a secret (*allađı yusarı fihı*) matter' *Kaş. III 31*: **KB** **éllğke baka kördi yaşru közın** 'he looked furtively at the king' 770: XIII(?) *At. kamuğ yaşru işiğ bolup äşkärä* 'when all your private affairs become public' 171: *Tef. yaşru* 'secretly; a secret' 149: (**Çağ. xv ff.** **yaşurun maxfi** 'hidden, secret' *Vel. 403* (quotn.); **yaşurun** (spelt *maxfi wa pinhān* 'secret') *San. 332v. 25* (quotn.)): **Xwar. XIV** **yaşru/yaşrun** 'secretly, privately' *Qutb 74*: **Kom. XIV** ditto **yaşırı** *CCI*; *Gr.*

Dis. V. YŞR-

D **yaşar-** (**yaşar:r-**) Intrans. Den. V. fr. **yaş**; s.i.s.m.l. w. the usual phonetic changes, and several meanings of which 'to be, or become, green' and 'to be, or become, moist' are the commonest. **Türkü VIII ff.** Man. **evin** (so read) **yaşarur yađılır** 'the crops become green and spread' *M III 20, 10-11* (i): *Uyg. VIII ff.* Civ. **yağız yer yüzi yaşardı** 'the surface of the brown earth became green' *TT I 4*; **bu söğüt yaşarıp arntı kurımış** 'this tree was once green but has now become dry' *VII 28, 8*; **Xak. XI** ot **yaşardı**: 'the vegetation was, or became, green' (*ixdarra*) *Kaş. III 68* (**yaşardı**); **yaşarur**, **yaşarma:k**, *sic*); a.o. *II 79, 18*: **KB** (wherever Mars looks) **yaşarmış kurır** 133: XIII(?) *Tef. yaşar-* 'to become green' 148: **Çağ. xv ff.** **yaşar-** of the eye, 'to shed tears' (*aşk rixtan*) and 'to be tear-stained' (*aşk-älüd şudan*); in this meaning the word 'eye' must be mentioned; also *namnāk şudan* 'to be moist' *San. 332r. 19* (quotns.): **Xwar. XIV** **yaşar-** 'to become green' *Qutb 74*: **Kıp. XIV** **yaşar-ixdarra . . . közi**: **yaşardı**: 'his eyes shed tears' (*dami'at*) *İd. 94*: **XV** **dami'a yaşar-** *Tuh. 16a. 2*; from **yaşıl**, **yaşar-** 83b. 7; from **yaş**, **yaşar-** 84a. 4.

D **yaşur-** Caus. f. of **yaş-**; 'to hide (something *Acc.*)' and the like. S.i.a.m.l.g. w. the usual phonetic changes; in SW only **Tkm. yaşır-**. See **yaşru**: and cf. **kizle-**. *Uyg. VIII ff.* Bud. *Suv. 138, 1-2* (ört-): **Xak. XI** ol ne:ç **yaşurdi**: 'he hid (*katama*) the thing' *Kaş. III 68* (**yaşurur**, **yaşurma:k**); ol er ol neçin **yaşurğam** 'that man is in the habit of hiding (*kitmān*) his property' *III 53*; a.o. *II 79, 19* (*ğamara* 'to cover over'): **XIV Muh. xaba'a** 'to conceal' **yaşur-** *Mel. 25, 11*; *Rif. 108*; (*al-ixtifā* 'to hide' (Intrans.) **yaşurmak** 37, 8; **yaşunmak** (correctly) 123): **Çağ. xv ff.** **yaşur-** (-ay, etc.) **gizle-** 'to hide' *Vel. 404*; **yaşur-** (spelt *pinhān kardan* 'to hide' *San. 332v. 1* (quotns.)): **Xwar. XIV** ditto *Qutb 74*: **Kom. XIV** 'to hide' **yaşır-** *CCI, CCG*; *Gr. 118* (quotns.): **Kıp. XIV** **yaşur-** *katama*, originally **yaşdur-** *İd. 94*: **XV Kav. 74, 12** (**sakla-**); *Tuh. 14b. 9* (**kizle-**): **Osm. XIV** to **XVI** (only) **yaşur-** 'to conceal'; fairly common *TTS I 794*; *II 1012*; *IV 854*.

yaşarttı: 'the rain made the vegetation green' (*xađđara*) *Kaş.* III 436 (**yaşartur**, **yaşartma:k**): (XIII?) *Tef. yaşartdır*- same meaning 148): **Çağ.** xv ff. **yaşart-** (spelt) Caus. f.; *aşk-âlüd kardan çaşm wa namnâk sâxtan* 'to make the eyes tear-stained; to moisten' *San.* 332r. 29.

D yaşruş- Hap. leg. ?; Co-op. f. of **yaşur-**. **Xak.** x1 olar <ikki>: **sö:züğ yaşruşdı:** 'those two agreed to conceal (*tavâta'â katmân*) the statement' *Kaş.* III 101 (**yaşruşur**; **yaşruşma:k**).

Tris. YŞR

D yaşuru: See **yaşru:**.

D yaşurukı: Hap. leg. ?; N./A.S. fr. **yaşuru:**; 'secret, private'. *Uyğ.* VIII ff. *Civ. TT I* 217-218 (**ünür**-).

Dis. V. YŞS-

D yaşsa- Hap. leg.; Desid. f. of **yaş-**. **Xak.** x1 ol mendin yaşsa:dı: 'he wished to hide (*yaxtafi*) from me' *Kaş.* III 305 (**yaşsa:r**; **yaşsa:ma:k**; later misvocalized *yaşsa:-*).

Mon. YY

ya:y there is utter confusion in the Turkish languages about the words for 'spring' and 'summer'. Since **ya:z**, q.v., must originally have meant 'summer', **ya:y** must originally have meant 'spring', which is *Kaş.*'s translation in the main entry and is confirmed by its use in antithesis to **küz** 'autumn' in one passage. But **ya:la:-**, q.v., always meant 'to spend the summer (somewhere)', and already in *Kaş.* **ya:y** is used for 'summer', in antithesis to **kış** 'winter', in some verses. In modern languages the position is even more confusing; **ya:z** s.i.a.m.l., but **ya:y** has disappeared fr. some, and in others the meanings of the two words have become inverted. The following is a representative selection of the words for 'spring' and 'summer', in that order, in modern languages:—NE *Khak. casxı, çayxı*; *Tuv. ças, çay*; SE *Türki erte yaz, yaz*; NC *Kır. jaz, jay*; Kz. *jazğıturi, jaz*; SC *Uzb. bahor* (Pe.)/ *küklam, yoz*; NW *Kk. bahar/köklem, jaz*; Kaz. *yaz, cey*; *Kumyk yazbaş, yaz*; *Nog. yazlık, yaz*; SW *Az. bahar/yaz, yaz*; *Osm. ilk bahar* (yay being a Sec. f. of ya: 'a bow'), *yaz*; *Tkm. bahar/yaz, tomus*. See **yayku**. *Türkü VIII yayın süledim* 'I made an expedition (against him) in the spring' *II E* 39; **yay bolsar** 'when spring comes' *II W* 3; *Uyğ. VIII yay anta: yayladım* 'I spent the spring (or summer?) there' *Su. W* 8 (the next sentence refers to autumn); VIII ff. *Bud. ötrü yaylı kışlı tört öđ bolur* 'thereupon the four seasons come into existence, (beginning with) spring and (ending with) winter' (or 'summer and winter?') *TT VI* 324-5; (in a list of the four seasons of three months each) *yazkı öđ . . . yay öđ . . . küz öđ . . . kışkı öđ* *Suv.* 589, 9 ff.: xiv *Chin.-Uyğ. Dict.* 'summer' **yay**

ya:y al-rabi' I 96, 8; but in *I* 13, 3; 82, 13; etc., most of which are quotns. fr. the *mu-nâzara* between summer and winter, it is translated *al-şayf* 'summer' and stands in antithesis to **kış**: *KB* 367 (**kış**), 1052: *XIII(?) Tef. yay kış* 135; xiv *Muh. al-rabi' yaz*; *al-şayf yay* *Mel.* 79, 17; *Rif.* 184: **Çağ.** xv ff. **yay** ((1) 'bow' (**ya:**)); (2) *faşl-i tâbistân* 'summer'; (3) 'ilm-i yada' the science of using rain-stones' (see 2 **ya:t**) because the principal need for this science is in the summer *San.* 340v. 26: *Xwar. XIV kış yay . . . küz yaz* *Qutb* 64: *Kom.* XIV 'summer' **yay** *CCI, CCG*; *Gr.*: *Kıp.* XIV **yay** *faşl'-l-şayf* *Id.* 94; *al-qayz* 'the hot season' (summer) **yay** *Bul.* 13, 16: xv *al-rabi' yay* *Kav.* 36, 15; *şayf yay/yaz* *Tuh.* 22b. 3: *Osm.* XIV ff. **yay** is the standard word for 'summer' till XVI and survived till XVIII *TTS I* 893; *II* 1021; *III* 787; *IV* 861.

Mon. V. YY-

?S 1 yay- 'to shake' and the like; it is very possible that this is merely a Sec. f. of **yañ-**, q.v.; in *Türkü* it certainly is. N.o.a.b. ?; all modern forms of **yay-** seem to be Sec. f.s of **ya:d-**. *Türkü VIII ff.* *Man. yaruk kelip tüneriğig yayduk için* 'because the light has come and routed the darkness' *M III* 6, 2-4 (v): **Xak.** x1 ol su:vda: to:nuğ yaydı: 'he rinsed (*harraka*) the garment in the water'; and one says **ol meniñ köpül yaydı: mayyala qalbi** 'he moved my heart (etc.) to sympathy'; and **yél yiğaçiğ yaydı:** 'the wind shook (*harrakat*) the tree' *Kaş.* III 246 (**yayar**; **yayma:k**); a.o. *III* 245, 17: **Çağ.** xv ff. **yay-** (spelt) ((1) see **ya:d-**); (2) *mâst barham zadan* 'to beat up curdled milk' *San.* 340v. 1 (cf. **yayığ**): *Kıp.* XIV **yay-harrađa 'alâ'l-şay'** 'to incite (someone) to do something' *Id.* 100: *Osm.* XIV ff. **yay-** (1) 'to stir' (the heart and mind) in one XIV text; (2) translating 'to churn' in three Pe. dictts. *TTS II* 1023; *III* 791; *IV* 863.

S 2 yay- See **ya:d-**.

S soy- See **yo:d-**.

Dis. YYA

VU yaya: pec. to *Kaş.*; perhaps a quasi-onomatopoeic. *Osm.*, etc. **yaya** is a Sec. f. of **yada:ğ**. **Xak.** x1 **yaya: alyatu'l-insân xâşşata(n)** 'the buttocks', especially of a man *Kaş.* III 26; 170 (both main entries).

Dis. V. YYD-

?E yayıt- See **yayıl-** *Uyğ.*

D yaytur- Hap. leg.; Caus. f. of 1 **yay-**. **Xak.** x1 ol to:nın su:vda: yayturdı: 'he ordered that his garment should be rinsed (*bi-xađ-xada*) in the water'; also used for anything that is rinsed or shaken (*yuharrak*) *Kaş.* III 100 (**yayturur**, **yayturma:k**).

D **yayık** Dev. N./A. fr. **yay**; lit. 'shaking' or the like, used metaph. for 'unstable, fickle'. In the MS. of *Kaş*, the second syllable of both the words quoted was originally unvocalized; the second was later vocalized *yayık*, but there is no reasonable doubt that it was actually *yayuk*, Pass. Dev. N./A. lit. 'shaken'; this is no doubt the word quoted, w. the usual vocalic change, in *Çağ*. The vocalization of the parallel quoted was no doubt the same. The latter word survives in SW Osm., Tkm. *yayık* 'a churn'; *yayık* 'spread out; flood water' in NE Alt. *R III* 75 is a Sec. f. of ***yađuk**; *Yayık*, a name for the Ural River, is a local, pre-Turkish name, see *Studies*, p. 124. **Xak.** xı **yayığ** (MS. *ya/yi.ğ*) **kişi**: *al-raculu'l-muđtaribu'l-xuluğ tārata(n) yamil ilā hādā wa řawra(n) ilā řalıka* 'a man of unstable character who inclines sometimes in this direction and sometimes in that'; **yayuk** (MS. *yayık*) **kişi**: alternative form for **yayığ**; this is like the phr. **bışığ et** 'cooked (*al-maibūc*) meat', **bışik** (MS. *bışik*) alternative form *Kaş. III* 23; **KB yayığ** 'fickle' (often corrupted to *yatığ*, *taşığ*, etc. in the Vienna MS.) is the stock epithet of **kut** and **dawlat** 'luck, fortune' 91, 690, 695, 716, etc., and **dunyā** and **ajun** 'this world' 398 (**uktur-**), 399 (**érsel**), 1073, etc.; (do not believe in the luck of this world ...) **kılınçı yayığ** 'its behaviour is fickle' 5175; similar phr. of a man 3542: **Çağ.** xv ff. **yayık** (spelt) 'a vessel (*řarf*) into which they pour milk, which they then beat up and fresh butter emerges'; Pe. *nahra*, Ar. *mimsađa* 'churn' *San.* 341r. 11.

D **yayık** (**yayuk**) See **yayığ**.

D **yayık**: N./A.S. fr. **yay**. Survives in NE Tuv. **cağı** 'summer' (season, etc.). **Uyğ.** viii ff. Civ. (in an enumeration of the four seasons, each of three months; **yazkı** 'spring') **yaykı** 'summer' (**küzki**, **kışkı**) *TT VII* 38, 1 ff.: **Xak.** xı **KB** (of the signs of the zodiac, three are spring (**yazkı**) constellations) **üç yaykı** 'three summer ones' (three **küzki** and three **kışkı**) 142: XIII (?) (*At.* (luck is) **yayınkı bulut teğ yā tüş teğ xāli** 'as unsubstantial as a summer cloud or a dream' 223); *Tef. yaykı yérniş* 'summer fruit' (does not come in the cold of winter) 136.

S **yayğuk** See **yađğuk**.

- Dis. V. YYĞ-

D **yayık**- Intrans. Den. V. fr. **yay**; s.i.s.m.l. NE I. **yayık**- 'to become hot, turn to summer' *R III* 76. **Xak.** xı **öđ yayıktı**: *řara'l-zamān rabı* 'the season of spring arrived' *Kaş. III* 191 (**yayık**:r, **yayık**:m:k).

D **yayka**:- Den. V. fr. **yayuk**; not noted before the medieval period, but see **yaykal**-, **yaykan**-. Survives, usually meaning 'to shake', esp. 'to shake the head' in NE **yayka**-/**yaykka**- *R III* 6-8: NC Kır., Kzx. (here 'to butt') **yayka**:- SW Tkm. **yayka**:-; in Osm. **yıka**- (*sic*) originally 'to rinse' (cf. 1 **yay**-) now means, more generally, 'to wash'. Kıp.

to shake, set in motion **yayka**- *Tuh.* 14b. 13: Osm. xvii ff. **yayka**- 'to wash', in several texts, mainly dict. *TTS I* 804; *II* 1022; *III* 789.

D **yaykal**- Pass. f. of **yayka**:-; s.i.s.m.l., usually for 'to be shaken, to sway'. **Uyğ.** viii ff. Man. [gap] **ögüz bolup yaykalu**[gap] ?meaning *TT IX* 68: **Xak.** xı **su:v yaykaldı**: 'the water was disturbed' (*ıđtaraba*); also used of any liquid when it was disturbed; and one says metaph. (*bihi yuřabbah*) of a man who is inclined towards (*al-mayyāl*) anything **er köpli**: **yayıldı**; **yaykaldı**; *luđa da řifa fihi* 'a weaker expression for this' *Kaş. III* 108 (**yaykalur**-, **yaykalma**:k): **Çağ.** xv ff. **yaykal-pahn pahn raftan** wa *ba-nāz xirāmıdan* 'to walk haughtily, strut proudly' *San.* 340v. 17 (quotn.): (Kıp. see **yaykan**-).

D **yaykan**- Refl. f. of **yayka**:-; s.i.s.m.l. **Uyğ.** viii ff. Man.-A *M III* 10, 5-6 (i) (**buřğa**:-): Bud. (the bright light of the Buddha...) **yaykanu** **yaltırıyu kararığ alku kéterdi** 'shimmering(?) and shining, has driven away all the darkness' *TT VI* 422 (v.l.): Kıp. xiv **yaykan**- (one MS. **yaykal**-) *ıđtaraba*'-*makān bi'l-mā'il-muğarriq* 'of a place, to be flooded' *Id.* 100: Osm. xiv, xv **yaykan**- (of the sea) 'to be rough'; (of a ship) 'to be tossed about'; (of a man) 'to be disturbed'; in three texts *TTS I* 804; xviii **yaykan**- (spelt) in *Rümi, tan řustan wa iğtisāl* 'to wash oneself' *San.* 340v. 23.

Tris. YYĞ

D **yayıklık** Hap. leg. ?; A.N. fr. **yayığ**. **Xak.** xı **KB yayıklık yok erse bu érsellik** 'if this lethargy of yours is not (mere) instability' (i.e. a passing phase; what was the point of your coming?) 715.

Dis. YYL

D **yayla**:ğ Dev. N. (Conc. N.) fr. **yayla**:-; 'a place where one spends the summer', in antithesis to **kışla**:ğ. S.i.a.m.l.g. w. the usual phonetic changes. A cognate word **yaylık**, A.N. (Conc. N.) fr. **yay** w. much the same meaning, is n.o.a.b. **Türkü** viii ff. (I am an eagle) **yaşıl kaya**: **yaylağım** 'my summer station is a green rock' *Irkb* 51; o.o. *do.* 56 (**yağa**:k); 62 (1 **ağ**:-): **Uyğ.** viii ff. Bud. (when building a house, you must build) **ikidin teğ yaylık** 'an identical summer rooms on both sides' (north and south) *TT VI* 84; a.o. *Hüen-tš.* 1967 (**ağtur**:-): **Xak.** xı **yayla**:ğ *al-muřāřif* 'a summer residence' *Kaş. III* 47; o.o. *I* 13, 3; *II* 355 (**yazlat**-); *III* 265 (**küze**:-): xiv *Muh. al-mařif* 'summer residence' **yayla**:k *Mel.* 76, 1; **yayla**:ğ *Rif.* 179: **Çağ.** xv ff. **yaylak** ditto *San.* 17r. 23: Kıp. xiv **yaylak al-mařif** *Id.* 100.

D **yaylık** See **yayla**:ğ **Uyğ**.

Dis. V. YYL-

D 1 **yayıl**- Pass. f. of 1 **yay**-; n.o.a.b. **Uyğ.** viii ff. Bud. (may the task which I ought to

formance' *TT VIII E.42*; (in the following line, where the same Sanskrit words are used in the sentence 'may the task which I ought not to perform not miscarry (*sic*) at the time of performance' the MS. has *yayıtmağay*; this is prob. a scribal error, but a Caus. instead of a Pass. form at this point is not impossible); (the brown earth shakes like this) *öğüzler köller yayılıp* 'the (waters of the) rivers and lakes are disturbed' *Suv. 621*, 5: Civ. (your illnesses have become more severe) *edip tavarıy yayıldı* 'your property (Hend.) has been upset' *TT I 50* (this might be a Sec. f. of *yađıldı* 'has been dissipated'); *Xak. XI yığa:ç yayıldı*: 'the tree swayed' (*âfat*) in the wind, etc.; also used of anything which rocked or shook on itself with a swaying motion (*ihtazza wa taharraka 'alâ nafsihî bi-tamâyul*; followed by an example of *2 yayıl-*) *Kaş. III 191* (*yayılıur, yayılma:k*); *yayılğam kişi*: 'an irresolute man who does not persist in a consistent line of conduct' (*muđtaribu'l-âzm lâ yatbut 'alâ amr wâhid*) *III 55*; o.o. *I 412*, 22; *III 108* (*yaykal-*); *Kıp. xiv yayıl- taharrađa huwa wa'nba'âta* 'to be incited or roused' *İd. 100*.

S 2 yayıl- See yađıl-

D *yayla-*: Den. V. fr. *ya:y*; 'to settle (somewhere) for the summer; to spend the summer (somewhere)'. S.i.m.m.l.g. w. the usual phonetic changes. *Türkü VIII ff. yaylayur turu:rmen* 'I stay there for the summer' *İrkB 62*; a.o. *do. 64* (*yağaklığ*): *Uyğ. VIII yayladım* 'I spent the summer (there)' *Şu. E. 9*; S 2; *W 3(?)*; a.o. *W 8* (*ya:y*): *Xak. XI er ta:ğda: yayla:dı*: 'the man spent the summer (*taşayafa*) in the mountains' *Kaş. III 311* (*yayla:r, yayla:ma:k*): *xiv Muh. (?) qađda'l-sayf* 'to spend the whole summer' *ya:yla:-Rif. 114*: *Çağ. xv ff. yayla-* 'to go to a *yaylak* (l.-w. in Pe.)', that is 'to spend the summer in cool places' *San. 340v. 25*; *Kom. XIV* 'to spend the summer' *yay yayla- CCG; Gr.*: *Kıp. xiv şayyafa ya:yla- Bul. 53v.*: *Osm. xiv ff. yayla-* 'to spend the summer', also metaph. 'to live in an agreeable place'; common *TTS I 805*; *II 1023*; *III 789*; *IV 862*.

D *yaylat-*: Hap. leg. ?; Caus. f. of *yayla-*: *Xak. XI ol ani: ta:ğda: yaylattı*: 'he settled him for the summer (*aqâmahu wa şayyafahu*) in the mountains' *Kaş. II 357* (*yaylatu:r, yaylatma:k*).

Dis. YYM

VUD *yayım* Hap. leg.; the second consonant is undotted, but must be -y- as it is in the same section as *yayığ* and *yayuk*; completely unvocalized. Presumably N.S.A. fr. 1 *yay-*, although the semantic connection is obscure. *Xak. XI yayım* 'cotton seed' (*bazru'l-kattân*); it is a seed like sesame-seed except that it is red; its oil is burnt in lamps (*yusrac bi-duhnihi*) *Kaş. III 24*.

xı ol suvda: to:n yayıındı: his made it his business to rinse (*hađhađa*) his garment in water' *Kaş. III 86* (*yayınu:r, yayınma:k*).

Mon. YZ

ya:z (ñ-) originally 'summer', later sometimes 'spring'; see *ya:y* for its history and modern forms and meanings. A very early l.-w. in Hungarian as *nyár*. *Türkü VIII* (after spending the winter (*kışlap*) at Amğa: korığı: *yazın:pa*: 'in the summer' (we attacked the Oğuz) *I N 8* (and *II E 31*); *kışın . . . yazın* 'in the winter . . . in the summer' *II S 2*: *Uyğ. VIII ff. Civ.* (I will pay the outstanding debt) *yaz küz* 'in the summer or autumn' *USP. 12, 7*: *xiv Chin.-Uyğ. Dict.* 'spring' *yaz Liğeti 282*: *Xak. XI ya:z al-sayf* 'summer' *Kaş. III 159* (prov.); o.o. *II 172, 4* (*kelig*); *III 16* (*1 yazuk*): *KB yaruk yaz* 'the bright spring' (*sic*, has strung its bow) 65: *XIII(?) At. kelür küz keçer yaz* 'autumn comes and summer passes' 471: *xiv Muh. al-rabi* 'spring' *yaz Mel. 79, 15; Rif. 184*: *Çağ. xv ff. yaz* 'the first six months of the year' (i.e. one starting at the vernal equinox); also 'the three months of spring' (*bahār*) *San. 330v. 19* (quotns.): *Xwar. xiv yaz Qutb 76; MN 83*, etc. (the contexts suggest 'spring', not 'summer'): *Kom. xiv 'spring' yaz CCG; Gr. 119* (quotns.): *Kıp. xiv yaz: şaşul'-rabi' İd. 93; Bul. 13, 15*: *xv al-sayf ya:z Kav. 36, 15; şayf (yayf) yaz Tuh. 22b. 3*: *Osm. xiv ff. yaz*, normally 'summer', is noted in several texts, mainly dictts., down to XVII as meaning 'spring' *TTS II 1023; III 790; IV 863*.

1 *yéz*: a kind of plant; the contexts suggest that this word rather than 2 *yez* (Arat's choice) should be read in the *Uyğ.* texts below. N.o.a.b. in Turkish but perhaps a l.-w. in the Pe. word *yaz* 'a thorny plant set round tents as a fence; the plant *şumâm*' *Steingass 1530* (*Red.* translates *şumâm* 'the grass *Panicum dichotomum*'). *Uyğ. VIII ff. Civ. yéz* occurs in two almost identical lists of things to be offered to demons, several of them unidentified Chinese l.-w.s, bracketed words being peculiar to one list only, 'seven *kısuñ*, seven handfuls of barley flour, seven pieces of raw and cooked meat, (three fowls), green beans, (one reed, two flowers, one vessel of (?) water, one handful(?) of *mişñ* (?flour), one *yéz*, a torch (or lamp, yula), paper, copper (*bakır*, or 'liver' *bağır*), *luklan*, wheatmeal, flowers, fruit, milk, wine, beer' *TT VII 24, 9 ff.*; 25, 9 ff.; *Kaş.*'s translation would suit well here: *Xak. XI yéz al-qaysüm* 'southernwood, *Artemisia abrotanon*', a plant thinner (*adaqq*) and more delicate than a reed (*al-qasab*); curtains and screens (*al-qirâm wa'l-sutra*) are made from it by the nomads *Kaş. III 143*.

?F 2 *yez* some kind of copper alloy, perhaps 'brass'; as this is not recorded before XIV it is prima facie a l.-w., but it occurs in Mong. as *ces* the standard word for 'copper', which is

according to Dr. Róna-Tas, in (Finnno-Ugrian) Mordvin as *serä*, which would show that it existed at a very early period. It survives in NE Alt., Koib., Kuer., Leb., Tel. *yes/yes*; Khak. *çis*; Tuv. *çes* 'copper'. Cf. *bakır, tuç*. Kom. xiv yez 'pinchbeck' *CCI*; 'brass' *CCG*; Gr.: Kıp. xiv *al-nuḥāsu'l-aşfar* 'brass' yez *Bul.* 4, 9; (yüz 'a hundred'; yüz 'a face') yüz *al-nuḥāsu'l-aşfar ayda(n) Id.* 93; the *ayda(n)* should follow the second entry and the third be corrected to yez.

1 yüz 'a hundred', sometimes used less precisely for 'a great many'. C.i.a.p.a.l. w. the usual phonetic changes; in Çuv. *çer* (i.e. *syér*), *Ash. XIII* 105. Türkü viii yüz *artuk oku:n* 'with more than a hundred arrows' *IE* 33; yüzçe *eren* 'about a hundred men' *II E* 37: viii ff. (one spiraeta) yüz *bolıtı*: 'became a hundred' *Irkb* 32; yüz *altu:n* 'a hundred gold coins' *Toy. IV* r. 3-4 (*ETY II* 180): Man. yüz *artuku kırk tümen* '1,400,000' *Chuas. I* 12: Uyğ. viii yüz *yıl* 'a hundred years' *Şu. N* 3: viii ff. Man.-A *büş yüz artuku eki otuzunc lağzın yıka* 'in the 522nd, a Swine, year' *MI* 12, 15-16: Bud. *büş yüz* 'five hundred' *PP* 22, 8; a.o.o.: Civ. yüz *törlüğün* 'in a hundred (i.e. very many) ways' *TT I* 165; a.o.o.: O. Kır. ix ff. yüz 'a hundred' *Mal.* 9, 3(?); 10, 2: *Xak. xi Kaş. I* 80 (1[ä:ğ]); n.m.e.: *KB aşğı yüz ol* 'it has very many advantages' 270: xiv *Muh. mi'a* '100' yüz *Mel.* 81, 15; *Rif.* 187: Çağ. xv ff. yüz . . . (2) 'adad şad '100' *San.* 343r. 5 (quotn.): Xwar. xiv ditto *Qutb* facsimile 59v. 9; *MN* 78, etc.: Kıp. xiii *mi'a yüz Hou.* 22, 17: xiv *Id.* 93; *Bul.* 12, 14: xv *Kav.* 38, 19; 65, 10; *Tuh.* 60b. 11.

2 yüz (ñ-) 'the face'. C.i.a.p.a.l. w. the usual phonetic changes; in Çuv. *nër*, 'appearance, beauty', *Ash. IX* 59; a First Period l.-w. in Mong. as *n'ur* (*Haenisch* 117)/*niğur* (*Kow.* 649, *Haltod* 139); in some modern languages w. extended meanings like 'surface' and in Osm. 'effrontery; cause', etc. Exceptionally in NE Tuv. *çüs* is 'a joint', and 'face' *şıray* (Mong. l.-w.). Cf. *bét, yüzegü*: Türkü viii (of the arrows) yüzine: (so read) *başıya: bir te[ğ-medil]* 'not one reached his face or head' *IE* 33: viii ff. (it is better to know one man by his name) *mıñ kışi: yüzin biliginçe*: 'than a thousand men by sight' *Tun. I* IIa. 4-5 (*ETY II* 94): Man. (sufferings) yüzümüz *utru luğ* 'which confront us' *TT II* 6, 6: Uyğ. viii ff. Man.-A (I wish to see your lovely, shining, warm) yüzünüz *face* *MI* 10, 9: Man. *kög* (sic) *kalıg yüzinte* 'facing the firmament' *TT III* 129: Bud. *munuğ yüzin* 'this man's face' *PP* 63, 1; o.o. *U III* 14, 12 (*külçir-*), etc.: Civ. *yağız yer yüzü* 'the surface of the brown earth' *TT I* 4; o.o. *VII* 23, 1 etc.: *Xak. xi yüz al-wach* 'the face' *Kaş. III* 143 (prov.); over 50 o.o., same translation: *KB evine yüz urdı* 'he faced homewards' 951; *evrer yüzin* 'he turns away his face' 403; a.o.o.: xiii(?) *At. rasüller üruğ yüz* 'the prophets (have) white (i.e. pure) faces' 25; o.o. 159 (at-), etc.; *Tef. yüz* 'face' 165; xiv *Muh.*

Çağ. xv ff. yüz (I) nu face San. 343r. 5 (quotn.): Xwar. xiii ditto *Ali* 14, etc.: xiv ditto *Qutb* 89; *MN* 41, etc.; *Nahc.* 9, 8 etc.: Kom. xiv ditto *CCG*; Gr.: Kıp. xiii *mac-mü'u'l-wach* 'the face as a whole' yüz *Hou.* 20, 8: xiv yüz *al-wach Id.* 93; xv *Kav.* 60, 13; *Tuh.* 38a. 10 a.o.o.: Osm. xiv ff. yüz common in phr. and idioms *TTS I* 856 ff.; *II* 1085 ff.; *III* 835 ff.; *IV* 917 ff.

Mon. V. YZ-

1 yaz- the general connotation is 'to reduce (something *Acc.*) to a simpler form', with such particular applications as 'to untie; to unfold; to dissolve', and the like. Its extended meanings tend to converge w. those of *ya:d-* and *yas-*; in the SC Uzb. dict. *yoz-* (1 *yaz-*) and *yoy-* (*ya:d-*) have several common meanings; but this V. prob. s.i.a.m.l.g. w. the usual phonetic changes. Uyğ. viii ff. Civ. *isig suvka yazıp* 'dissolving it in hot water' *H I* 113; *suvtu yazıp do.* 118: *Xak. xi ol tügün yazdı*: 'he untied (*halla*) the knot' *Kaş. III* 59 (3, 2 *yaz-* follow); *tulin tügmiş tı:şın yazma:s* 'what has been tied by the tongue you cannot untie with the teeth' *II* 20, 19; a.o. *III* 111 (*yazım-*): *KB çeçek yazdı yüz* 'the flowers unfolded their faces' 80; *yaz* 'untie' (with a single word a knot of countless words) 172; o.o. 283 (*berk*), 561, 791, 1809, etc.: xiii(?) *At.* 222 (*kuç-*); *Tef. yaz-* 'to untie, loosen' 133: Çağ. xv ff. *yaz-* . . . (3) *kuşudan* 'to open' (4) *şuru kardan* 'to begin' *San.* 329v. 26 (quotns.): Kom. xiv *yaz-* 'to disentangle' *CCG*; Gr.: Kıp. xiv *yaz-habağa* 'to break wind' *Id.* 93; *arxā* 'to loosen' *yaz-* *Bul.* 27v.: Osm. xiv to xvi *yaz-* 'to loosen; to dissipate', etc.; in a few texts *TTS I* 808; *II* 1026.

2 yaz- (*ya:z-*) basically Intrans., 'to make an error or omission', hence more precisely 'to lose one's way; to offend; to sin', etc.; in a limited range of phr. e.g. *yol yaz-* 'to lose one's way' a quasi-Trans. V.; in this meaning only, syn. w. *az-*. As an Aux. V. w. preceding Ger., usually in -u, it originally meant 'just to fail to (do something)' but later it sometimes came to mean rather 'to be on the point of (doing something)'. In the sense 'to sin', etc. more or less syn., and often used in Hend., w. *yapıl-*, q.v.; the Hend. *jaz- yapıl-* survives in NC Kzx. S.i.a.m.l.g. except SE(?) w. the usual phonetic changes as a main V., but as an Aux. V. only in a few languages including NW Nog., SW Osm.; in Tkm., unlike 1, 3 *yaz-*, it is *ya:z-*. Uyğ. viii söziçe: *yazmayı:n tedi*: 'he said "I will not offend against or transgress(?) your commands"' *Şu. W* 5: viii ff. Bud. (if you meditate thus every night) *öd yazmatın(?)* 'without missing the (right) time' *TT V* 10, 108; *ögke kapka baxşılarka yazdım yaptım . . . erser* 'if I have sinned (Hend.) against my mother, father, and teachers' *U II* 77, 16-17; a.o. (*evinlig*): Civ. *yazmış yazukka* 'the sin which he has committed' *USp.* 98, 30; (my

(*danagede*). **Yaz- I** (after *3 yaz-* or *so:zinde*): **yazdı**: 'he made a mistake (*axta*)' in his statement'; and one says *ol anı: uru: yazdı*: *kāda an yađrubahu* 'he just failed to hit him'; and *ol keyikani: yazdı*: 'he missed his shot (*axta*) . . . fi *ramyihı*) at the wild animal'; prov. **yazma:s atım bolma:s yapılmā:s bilge: bolma:s**: 'there is no such thing as a marksman who never misses or a sage who never makes a mistake' *Kaş. III 59* (yazar:, yazma:k); a.o. *I 92, 8*: *KB sözüğ* sözlüğüçi azar ham yazar 'a speaker goes astray and makes mistakes' 205; (may God) *kōdezsü sađar öz tapuğ yazğuka* 'keep you from failing in your duty' 600; *bilig yazmadıñ* 'you did not lack wisdom' 2175; o.o. 2514-15 (uvşat-); XIII(?) *At. ne yazdı ajunka bu şāhib hunar* 'how did this master of skill offend against the world?' 445; *Tef. yaz-* 'to offend, sin against; just to fail to', etc. 134: *xiv Muh. axta'a yaz:* *Mel. 22, 3*; *Rif. 102*: *Çağ. xv ff. yaz-* . . . (2) *xaťā kardan* 'to make a mistake' *San. 329v. 26* (quotns.): *Xwar. xiv yaz-* 'to offend, be wanting; just to fail to' *Qutb 76*: *Kom. xiv yaz-* 'to miss (a target)' *CCG*; *Gr. 119* (quotn.): *Kıp. XIII axta'a mina'l-xaťā yaz:* *Hou. 38, 5*; *xiv axta'a yaz-* *Bul. 27v.*: *xv al-muqāriba* 'almost to do (something)' is expressed by *yaz-* following a Ger. in -a/-e-, e.g. 'he almost fell' *yıkıla: yazdı*; 'he was on the point of death' *öle: yazdı*; etc.; an alternative idiom is *az kaldı*: w. the Dat. of the Infın.; *yaz-* is also used for *axta'a* 'to miss' esp. of a shooter, but not for *axta'a* in other senses, and in this sense only in a limited number of phr. *Kav. 29, 11 ff.*; *wa l'il-muqāriba yaz-* *ay kāda Tuh. 67b. 8*; *qāraaba wa kāda yaz-*, e.g. *tüşe yazdı* 'he almost fell' 69a. 4; a.o. 89a. 3; *Osm. xiv yaz-* 'to sin; to miss'; in one text *TTS II 1026*: *xvi yaz-yapıl-* *I 807*.

3 yaz- 'to write'; basically *Oğuz*, but a very old word; a Second Period l.-w. in Mong. *cıru-* 'to draw, paint' ('to write' is *biçi-*) and an early Turkish l.-w. in Hungarian (through Proto-Bulgar) as *tr-* 'to write'; s.i.a.m.l.g. except NE, *Çuv. cır-* (syır-) 'to write' *Ash. XII 111*. Cf. *biti-*. *Oğuz XI* (after *1 yaz-*) *ol bitig yazdı*: 'he wrote a document' (or letter; *kataba'l-kitāb*) *Kaş. III 59* (2 *yaz-* follows): XIII(?) *Tef. yaz-* 'to write'; *yazduk* ('we wrote') *ya'ni bitilmiş turur 133*: *Çağ. xv ff. yaz-* (1) *niwıstan* 'to write' *San. 329v. 26* (quotns.): *Xwar. XIII ditto* 'Ali 34': *xiv Qutb 76*: *Kom. XIV ditto CCI*; *Gr.*: *Tkm. XIII kataba yaz-* (*Kıp. çız-*) *Hou. 33, 12*; *xaťā mina'l-xaťā* 'to write' ditto 39, 20: *xiv yaz-* *kataba İd. 93* (after *yazu:* < **yaziğ al-kitāba*); ditto *Bul. 27v.*; 76r.: *xv Kav. 10, 4*; *Tuh. 31a. 11*; *xaťā yaz-* 13b. 10: *Osm. xiv ff. yaz-* 'to write', hence 'to ornament, decorate' (e.g. a wall); common *TTS I 808*; *II 1026*; *III 791*; *IV 864*.

1 yüz- 'to swim'; s.i.a.m.l.g. w. the usual phonetic changes, but SE *Türki*: SW Az.

VIII ff. *Man.-A M I 17, 14* (I balk): *Xak. XI er suvda: yüzdi*: 'the man swam (*āma*) in the water'; and one says *ırıp yüzdi*: 'the matter and pus swelled up (*nafasat*) in the body or wound' *Kaş. III 59* (2 yüz- follows); *ka:nı: yüzüp turuktu*: 'the blood in his wound congealed and hardened' (*aqrana . . . wa taqula*) *I 192, 4*: *xiv Muh. al-sabaħa* 'to swim' *yüzmek* (*MSS. -mak*) *Mel. 34, 14*; *Rif. 120*: *Xwar. xiv yüz-* 'to swim' *Qutb 89*; *MN 287*: *Kom. XIV ditto CCI*; *Gr.*: *Kıp. XIII sabaħa yüz-* *Hou. 35, 18*; 'āma *mina'l-awm yüz-* 42, 10: *xiv yüz-* 'āma *wa sabaħa İd. 93*: *xv āma mina'l-awm fi'l-mā yüz-* *Kav. 78, 9*; *Tuh. 25b. 12*.

2 yüz- 'to flay (a beast Acc.)'; survives only(?) in SW Az. üz-; Osm., Tkm. yüz-. Cf. soy-. **Xak. XI er tokum** (MS. *toğum*) **yüzdi**: 'the man slaughtered the beast and flayed it' (*cazara . . . wa kaşatahu*—MS. *kaşafahu*) *Kaş. III 59* (yüze:r, yüzme:k); **tokum yüzüp kudrukta: biçek sı:ma:** 'when you flay (*kaşatta*) a beast, do not break your knife on its tail' *I 472, 26*: (XIII?) *Tef. yüz-* 'to disobey (one's father's directions)' is prob. an error for **2 yaz-** 165).

Dis. YZA

D yazı: Dev. N. fr. **1 yaz-**; 'a broad open plain'. S.i.m.l.g. w. the usual phonetic changes. Semantically close to **yası:**. **Türkü VIII** usually in geographical names; **Şantup yazı:** 'the Şantung plain' *I S 3*; *I E 17, II E 15*; *T 19*: (VU) **Yarış yazı:** *T 33, 36*; a.o. *I S 7*; *II N 5*: **Uyğ. VIII** (I routed them) **yazı: kılum** (and scattered them?) *Şu. E 4*: VIII ff. **Bud.** 'you must imagine that the place where you are sitting is) **körkle yazı** 'a beautiful plain' *TT V 12, 123*: **Civ. (PU) Sıkıp ögentekı yazılar** 'the open ground on the banks of the Sıkıp(?) brook' *UŞp. 55, 18*; a.o. *TT VII 42, 8* (bé:l): **Xak. XI yazı:** *al-fađā* 'a large plain' *Kaş. III 24*; o.o. *I 94, 3* (kerük); *I 135* (alap); *al-fađā* is **yazı:** and when you wish to say 'a very extensive plain' (*fađā afyah*) you say **yap yazı:** *I 329, 8*; **yazın fi'l-barr** 'in the open country' *III 11, 4*; **yazı:da: fi'l-falāt** 'in the waterless plain' 255, 23; *KB 21* (oprı:), 69, 96, 5370 (**yunt**): XIII(?) *Tef. yazı* 'open plain' 134: *xiv Muh. arđ waťı'a* 'level ground' **yazı:** *Mel. 74, 113*; *Rif. 177*: *Çağ. xv ff. yazı daşı-xalā* *az sabz* 'a plain devoid of vegetation' *San. 331r. 1* (quotn.): *Xwar. XIII(?) tarlağusuz bir yazı yer erdi* 'it was an uncultivated plain' *Oğ. 261* (or read *yası?*): *xiv yazı* 'a plain' *Qutb 76*: *Kom. XIV* 'meadow' **yaz** (sic) *CCI, CCG*; *Gr.*: *Kıp. XIII al-şahrā* 'a broad plain' **yazı:** *Hou. 5, 19*; *xiv ditto İd. 93*; *al-falāt yazı:* *Bul. 3, 8*; *xv ditto yazı yer Tuh. 27a. 3*; *şahrā* (*kaya*, which should translate *şaxr*) **yazı yer do. 22a. 1**: *Osm. xiv ff. yazı* 'large plain, desert', etc.; common *TTS I 806*; *II 1024*; *III 790*; *IV 863*.

D *yaza:*- Den. V. fr. *yaz:*; survives only(?) in NE *Tuv. caza-*, same meaning. *Xak. XI er kışla:ğda: yaza:dı:* 'the man spent the spring (*aqāma'l-rabi'*) in his winter quarters' (or somewhere else) *Kaş. III 88 (yazar, yaza:ma:k)*.

yéze:- Hap. leg., but see *yéze:k*; follows *yoza:-*, which suggests that the text always had *yéze:-*. *Xak. XI yeze:k kamuğ yé:riğ yéze:di:* 'the advance guard (*al-jali'a*) patrolled (*tāfat*) the whole area to see whether there were any enemy in it' *Kaş. III 88 (yéze:r, yéze:me:k; MS. here yeze:-)*.

VU?D *yoza:*- Hap. leg.; perhaps Den. V. fr. **yo:z* Dev. N. fr. **yo:-*, q.v. *Xak. XI ko:y yoza:di:* 'the ewe was barren' (*hūlat*) and did not lamb; also used of any animal when it is covered by the male and does not conceive, except the mare, of which one says *bé: kısır boldi:* when it was barren *Kaş. III 88 (yoza:r, yoza:ma:k)*.

Dis. YZC

E *yüzçi:* See *borçı:*.

Dis. V. YZD-

D 1 *yaztur-* Caus. f. of 1 *yaz-*; survives in SE *Türki yazdur-*; SC *Uzb. yozdur-*; NW *Kk. jazdır-* but in most modern languages such forms are Caus. f.s of 3 *yaz-*. *Xak. XI ol apar tüğü:n yazturdı:* 'he ordered him to untie (*aḥallahu*) the knot' *Kaş. III 95* (followed by 2 *yaztur-*).

D 2 *yaztur-* Caus. f. of 2 *yaz-*; survives in NW *Kk. jazdır-*; in *Çağ.* the Caus. f. was *yazğur-* (*San. 330v. 7*) and this survives as *jazğır-* in NC *Kır.*, *Kzx.* *Xak. XI ol anı: okta: yazturdı:* 'he made him miss (*awqa'ahu fi'l-xaḡā*) his arrow shot'; *kaḡālika fi'l-kalām*, also 'to make (someone) make an erroneous statement' *Kaş. III 95 (yazturur, yaztur:ma:k)*.

S 1 *yüztür-* Caus. f. of 1 *yüz-*; s.i.s.m.l. *Xak. XI ol anı: svuda: yüztürdi:* 'he made him swim (*a'amahu*) in the water' *Kaş. III 95 (yüztürür, yüztürme:k)*.

D 2 *yüztür-* Caus. f. of 2 *yüz-*; survives in SW *Osm.*, *Tkm.* *yüzdür-*. *Xak. XI ol apar ko:y yüztürdi:* 'he made him flay (*aslaxuhu*) the sheep' (etc.) *Kaş. III 95* (1 *yüztür-* follows).

Dis. YZĞ

D *yazak* Hap. leg.; Conc. N. fr. 1 *yaz-*; presumably w. the same general connotation as *yazı:*. *Yağma:*, *Tuxşı:* *XI yazak al-marta'* 'grazing land, pasture' *Kaş. III 16*.

1 *yaziğ* describes the colour of a horse's coat, perhaps 'dark brown'; no obvious etymology unless it is a metathesis of *yağız*, which is practically syn. N.o.a.b. *Türkü VIII ff.* in *İrkB 11* there is an antithesis between *sarığ*

and *yaziğ* *ating yarıvat* 'an envoy on a dark brown (?) horse' and in *do. 50* between *tığ* at 'a bay horse' and *yaziğ* <at>, in both cases w. marked alliteration: *xiv Muh.(?)* (under 'horses' coats') *al-kamit* 'dark brown' *yozağ (sic) Rif. 171* (only).

D 2 **yaziğ* See *yaziğlığ, yaziğsa:-*.

D 1 *yazuk* Pass. N./A.S. fr. 1 *yaz-*; lit. 'reduced to a simpler form, loosened', etc.; in its second meaning the connotation seems to be one of a lump of meat reduced to a simpler form by slicing it; *Kaş.*'s etymology is nonsense. Modern forms *yazık/jazık*, etc. in some NE, NC, SC, NW languages generally mean 'flat, level', and the like which would be more appropriate for **yasuk* but may have been influenced by *yazı:*. *Xak. XI yazuk* at 'a horse freed from its halter' (*mahlūl min waḡāḡihi*); also used of anything freed from its fastenings (*qaydihi*) or halter; *yazuk* et 'meat cut into slices (*muqaddad*) in the autumn (and preserved) with herbs' (*bi-afāwih*), which is left and eaten in the spring; derived fr. the phr. *yaz ok yé:* 'eat it only in the spring'; because the cattle are lean in this season, but he eats fat meat *Kaş. III 16*.

D 2 *yazuk* Intrans. Dev. N. fr. 2 *yaz-*; a standard word for 'sin' in the early period, but with some wider meanings 'failing, defect', etc. S.i.a.m.l.g. w. these meanings, but in SW *Osm. yazık* means 'a pity; deplorable', i.e. more 'sinned against' than sinning. *Türkü VIII ff.* *Man. yazuk kılsar* 'if he commits a sin' *TT II 10, 94*; a.o. *Chuas. I 35 (boşunç-suz): Uyğ. VIII ff.* *Man.-A suy yazuk bolmazun* 'may there be no sin (Hend.)' *M I 30, 26*; *yazukda boşunmak* 'liberation from sin' *do. 28, 23*; *Bud. yazukka tüse* 'being exposed to censure' *PP 8, 1*; *tsuy yazuk-larında oztı* 'they were freed from (the consequences of) their sins (Hend.)' *TT IV 4, 14*; a.o.o.: *Civ. yazukka tegip* 'committing an offence' *USp. 55, 33*; *Xak. XI yazuk al-danb* 'sin, offence' *Kaş. III 16* (prov.); o.o., same translation, *I 203 (öktün-); 220 (ertür-); 521 (keçür-), etc.*: *KB keçürgil yazukın kamuğ* 'pardon all his sins' *28*; a.o. *638: XIII(?) At. 337 (keçür-); Tef. yazuk 'sin' 135*; *Çağ. xv ff. yazuk gunāh wa ma'ḡiya* 'sin, offence', etc. *San. 330v. 27* (quotns.): *Xwar. XIV ditto Qutb 76; Nahc. 83, 17; 86, 11* etc.: *Kom. XIV 'sin' yazık/yazuk, etc.*; common *CCI, CCG; Gr. 119* (quotns.): *Kip. XIII* (after 2 *yaz-*) hence *al-danb wa'l-xaḡi'a* ('mistake') *yazuk Hou. 38, 5*; *XIV yazuk al-danb wa'l-carima* ('crime') *Id. 93*; ditto *Bul. 5, 12*; *XV xaḡi'a yazık Tuh. 14a. 8*; *Osm. XIV ff. yazuk* meaning 'sin' common to XVII, sporadic to XIX *TTS I 807; II 1027; III 791; IV 864*.

D *yazıku:* N./A.S. fr. *yaz:*; survives in NC *Kır.*, *Kzx.* *Jazğı* 'spring' (Adj.); SC *Uzb. yozği* 'summer' (Adj.); NW *yazğı/jazğı* ditto. *Uyğ. VIII ff.* *Bud. Sw. 589, 9 ff.* (yay): *Civ. TT VII 38, 1 ff. (yayki): Xak.*

sign of the zodiac' 139; o.o. 65 (3 inçig), 142, 5639 (orut).

S yazğak See yağğak

Dis. V. YZĞ-

D yazık- Intrans. Den. V. fr. yaz; survives in NE Alt. 'to spend the spring' (somewhere) R III 230; cf. yaza-, yazla-. Xak. XI yi: yazıku: 'şara' zamân rabi' 'the year (i.e. season) turned to spring' Kaş. III 76 (yazika:r, yazıkma:k).

Tris. YZĞ

E yazıççı: See yoriççı.

D yazıçlığ P.N./A. fr. 2 *yaziğ, Dev. N. fr. I yaz- which would mean 'freeing, release', and the like, a rather different connotation fr. I yazuk, which is Pass. N.o.a.b. Xak. XI yazıçlığ at 'a horse (or something else) released from its tether' (*al-munşat min 'iqâlihi*) Kaş. III 49; a.o. 50, 19.

D yazukluğ P.N./A. fr. 2 yazuk; 'sinful, sinner', etc. S.i.s.m.l. Türkü VIII ff. Man. Chuas. 308 (egsüklüg): Uyğ. VIII yazukluğ atlığ[ig] 'the men of distinction who were to blame' (in antithesis to 'the common people') Şu. E 2: VIII ff. Man.-A M III 12, 19 (i) (buka:ğu): Bud. yazukluğ bolmalum 'may we not be held guilty' (for our sins) TT IV 14, 65; (if anyone) beglerde ağır yazukluğ bolup 'is convicted of serious offences before the begs' Kuan. 26; yazukluğun yazuk-suzun 'whether guilty or innocent' do. 36: Xak. XI yazukluğ *al-mudnib* 'a sinner' Kaş. III 50: KB yazukluğ bolur işte buşsa kişi 'if a man is irritable at his work he is blame-worthy' 324: XIII(?) At. 337 Tef. yazukluk (*sic*) *al-mucrim* 'a criminal'; also 'blame-worthy' 135: XIV Muh. *al-mudnib* yazukluğ Mel. 52, 9; Rif. 149: Xwar. XIV yazukluğ 'sinful; sinner' Qutb 76; Nahc. 38, 15 etc.; yazuklu ditto Qutb 76: Kom. XIV ditto yazuklu/yazuklu CCI, CCG; Gr. 120 (quotns.): Osm. XIV, XV yazuklu ditto; common TTS I 808; II 1027; III 791; IV 865.

D yazuksuz Priv. N./A. fr. 2 yazuk; 'innocent, guiltless'. S.i.s.m.l. Türkü VIII ff. Man. Chuas. 103 (kovla-): Uyğ. VIII ff. Bud. yazuksuz kişiler 'innocent people' U II 78, 32; o.o. do. 87, 49; TT IV 10, 14; Kuan. 36 (yazukluğ): Xak. XI yigit yazuksuz (*sic*) bolma:s 'there is no such thing as a young man who is free from sin' (*illa bi-danb*) Kaş. III 16, 18; a.o. I 400, 20; n.m.e.: Xwar. XIV ditto Nahc. 86, 11: Kom. XIV 'innocent' yazuksuz/yazuksiz CCG; Gr.

Tris. V. YZĞ-

D yazukla:- Den. V. fr. 2 yazuk; n.o.a.b. (Türkü VIII [gap] yazuklat[gap] II E 36, if correctly read, must be the Caus. f. otherwise not noted): Xak. XI beg anı: yazukla:di: 'the

bi-anāya) Kas. III 342 (yazukla:- yazukla:-mak): Xwar. XIV yazukla- 'to accuse (someone) of an offence' Qutb 76: Kom. XIV 'to be guilty' yazukla- CCI; Gr.: Kip. XIV yazukla- *adnaba* 'to commit an offence' Id. 93.

D yazıgsa:- Hap. leg.; Desid. Den. V. fr. 2 *yaziğ. Xak. XI (the enemy wished to sell his home and household goods) yuluğ bé:rip yazıgsa:di: (MS. *yariğsa:di:*) *li-yufâdiya bihâ nafsahu* 'in order to (lit. and wished to) pay a ransom and free himself' Kaş. III 333, 10; n.m.e.

Dis. YZG

D yéze:k Conc. N. fr. yéze:-; 'advance guard'. Pec. to Xak.; cf. yelme: Xak. XI yéze:k *talî'atu'l-cund* 'the advance guard of an army' Kaş. III 18; a.o. III 88 (yéze:-): KB (of these stars, some are ornaments, some guides) bir ança yezek 'and some advance guards' 128; (when he gets near the enemy) yezekin alu tüşürse toyuğ 'he should pick his advance guard and pitch camp' 2349; a.o. 2342 (tutğak).

yüzük (?d-) 'finger-ring'; s.i.a.m.l.g. w. some unusual forms, e.g. NE üstük, cüstük: SE Türki; SW Az. üzük; Cuv. çeré (syeré); an early l.-w. in Hungarian *yürü* (pronounced *dyü:ri:*), which perhaps points to an original *đüzük*; and a later l.-w. in Pe. and other languages, see Doerfer II 596. Xak. XI yüzük *al-xâtim* 'a signet ring' Kaş. III 18: XIII(?) Tef. yü:zük/yü:zuk ditto 166: XIV Muh. *al-xâtim yüzü:k* Mel. 53, 8: Rif. 150: Çağ. xv ff. üzük . . . *wa xâtim Vel. 106; üzük* (I) *anguştar* 'finger-ring' San. 74r. 8: Xwar. XIV yüzük ditto Qutb 89; Nahc. 77, 16: Kom. XIV ditto CCG; Gr.: Kip. XIII *al-xâtim yüzük*: Hou. 17, 20: XIV yüzük ditto Id. 93: xv ditto Tuh. 14b. 5; Kav. 64, 11 (a.o. 2 kaş do.)

Dis. V. YZG-

PUD yüzkeş- (?or yüzgeş-) Hap. leg.; the MS. has *yürükeş-* but this is clearly an error (*damma* for *cazm*); there is an obvious antithesis between 'to turn their backs on one another' in the first line and 'to turn their faces to one another' in the second, so this can be taken as the Recip. f. of a Den. V. fr. 2 yüz; but it might be a scribal error for yüzleş-, see yüzlen-. The translation, which says that the verse describes spring and relates to flowers, is defective, the translation of this word having fallen out. Xak. XI kızıl sarığ arkaşıp yipgin yaşıl yüzkeşip bir biriçe: yörgeşip yalğuk anı: taplaşur 'the red and yellow (flowers) turn their backs on one another; the purple and green face one another; they intertwine with one another, and a man is amazed by them' Kaş. I 395, 3 ff.; n.m.e.

Tris. YZG

D yüze:gü: Den. N. fr. 2 yüz; w. the Collective Suff. -e:gü:, used only in the phr. yüz

yüzgüğü, which (as pointed out by L. Ligeti in *Sur un passage du Rājāvāḍaka Sūtra Ouigour*, Németh Armağanı, Ankara, 1962, pp. 319 ff.) means 'the face and other external organs' in antithesis to iç içe:ğü: 'the inside and internal organs'. Uyğ. VIII ff. Man. **yükünürbiz sizipe yüz yüzegütin berü kértgünčin** 'we worship you with a faith (which extends) from our external organs (inwards)' *TT III* 5; Bud. (in a description of a dying man) **yüz yüzegüsinte marımlarında barça ölüm yađılıp anta ok ög içğınur** 'as death spreads all through his face, external organs, and limbs he thereupon loses consciousness' *TT III*, p. 26, note 5, 11; o.o. *U III* 64, 21; Radloff, *Kuan-ki-im Pusar*, St.-Pétersbourg, 1911, 70, 7-11 (quoted by Ligeti).

Dis. YZL

D yazlığ P.N./A. fr. yazız; 'belonging to the summer' (or spring). S.i.s.m.l. Uyğ. VIII ff. Civ. **yazlığ küzlüğü** [gap] 'belonging to the spring and autumn' *USp.* 66, 4 (fragmentary).

D **yüzlüğü** P.N./A. fr. 2 yüzz; lit. 'having a face'; in the early period usually 'a person of distinction' (prob. based on the Chinese concept of 'face'), later usually, w. a preceding Attributive, e.g. 'two-faced'. S.i.s.m.l. **Türkü VIII ff. yüzlüğü** 'a person of distinction' *Tun. IV 8 (ETY II 96, 1 a:tlığ)*: Man. *M III* 10, 3 (i) (1 a:tlığ)—**yaruk** [yasuk?] **yüzlüğü nomka** 'to the bright (Hend.)-faced doctrine' *do.* 7, 15 (i): Man. [gap] **yüzlüğüüm** 'my (beautiful?) faced one' *M II* 8, 2: Bud. *PP* 12, 5 etc. (1 a:tlığ); *TT VII* 40, 75-6 (eren)—*U III* 17, 17 etc. (tumlığ): **Xak. XI İki: yüzlüğü er al-raculu'l-mudāhin** 'a dissembler, hypocrite'; **iki yüzlüğü közpü: al-manāwīya** 'a two-sided mirror(?)' *Kaş. III* 45; a.o. *I* 426 (kamğı): XIII(?) *Tef. körküğü yüzlüğü* 'beautiful' 166: **Xwar. XIV pari yüzlüğü** 'fairly-faced'; **yıđlağ yüzli** 'with a tearful face' *Qutb* 89; **körküğü yüzlüğü Nahc.** 22, 15; 439, 10.

Dis. V. YZL-

D yazıl- Pass. f. of 1 yazız; 'to be untied, loosened', etc. S.i.s.m.l. **Xak. XI tüğü:n yazıldı:** (the knot (etc.) became loose' (*inhallat*) *Kaş. III* 78 (no Aor. or Infm.); o.o. *I* 195, 27 (alkın-); *III* 6 (yarp); 112, 6: **KB tümen tü çéçekler yazıldı küle** 'countless flowers have opened and smile' 70; o.o. 118, 150 (tüğün), 813 (sevinçliğ); XIII(?) *Tef. yazıl-* (of flood waters) 'to break loose'; (of a man after eating) 'to relax' 135 (also 'to be written'): **Çağ. xv ff. yazıl-** ((1) 'to be written'); (2) 'to be missed'); (3) **kuşıda şudan** 'to be opened'; (4) **şurü' şudan** 'to be begun' *San.* 330r. 22 (quotns.): **Kom. XIV yazıl-** 'to be dis-entangled' *CCG*; *Gr.*: **Osm. XIV to XVI yazıl-** 'to be relaxed, spread out'; in three texts *TTS II* 1024; *IV* 864.

D yazla:- Den. V. fr. yazız; not noted before XIV, but see yazlat-. Survives in SW Osm. 'to

spend the summer (somewhere)'. Cf. yazla-, yazık-. (**Xak.**) XIV *Muh. irtıba'a mina'l-rabi'* 'to spend the spring' yazla:- *Mel.* 22, 7; *Rif.* 103: **Osm. xv ki yaz bir çéçek ile yazlamaz hiç** 'for spring does not come with one flower' *TTS II* 1025; a.o. XVI *IV* 862.

D yazlat- Hap. leg.; Caus. f. of yazla:-. **Xak. XI ol ko:yın yayla:ğda: yazlattı:** 'he put his sheep for the spring (*arba'a ğanamahu*) on the summer pasture' *Kaş. II* 355 (yazlatu:r, yazlatma:k).

D yazlın- Refl. f. of yazıl-; pec. to *Kaş.* **Xak. XI tüğü:n yazlındı:** 'the knot (etc.) became loose' (*inhallat*) *Kaş. III* 110 (yazlınu:r, yazlınma:k); (after a note on the formation of the Intrans. (*lāzim*) from the Trans. (*muta'addi*) in Ar.) thus in this language (Turkish) you say er tüğü:n yazdı: 'the man loosened (*halla*) the knot', then -ın- is attached and one says tüğü:n yazındı: (*sic*, later altered in the MS. to *yazlındı:*) 'the knot became loose' (*inhallat*) and the V. becomes Intrans. (*lāzim*) by the attachment of -ın-; and one says, with -ıl-, tüğü:n yazıldı: 'the knot was loosened' (*hullat*) and also when it has become loose one adds -ın- to -(ıl)- and says tüğü:n yazlındı: 'the knot became loose of its own accord' (*bi-tab'ihı*); (another example using 1 yuv- follows) *III* 112, 2 ff.; a.o. 228, 15 (yalğıl).

D yüzlen- Refl. Den. V. fr. 2 yü:z; the basic V. yüzle:- occurs in several modern languages, SE Türki 'to bring about a meeting'; SW Osm. 'to accuse (someone) to his face'; this Refl. f. meaning 'to face one another' survives in SC Uzb. and one or two other languages; the Recip. f. yüzleş- 'to face one another' also s.i.s.m.l.; see yüzleş-. Uyğ. VIII ff. Bud. **küngerü yüzlenip** 'facing south' *TT V* 8, 71; a.o. *do.* 10, 89 (ortu:), etc.: **Xak. XI ol maña: yüzlendı:** (MS. *yezlındı:*) 'he came towards me' (or 'faced me?'); **tawaccaha ilayya**; and one says er yüzlendi: 'the man enjoyed respect (*wacuha*, altered (?) to *wucıha*) among the people'; also used when he demanded their respect (*talaba minhumu'l-cāh*) *Kaş. III* 110 (yüzlenür, yüzlenme:k, corrected fr. -ma:k): XIII(?) *Tef. yüzlen-* 'to face towards (something Dat.)' 165; (XIV *Muh.*?) *ra'a wa nafaqa* 'to be a hypocrite' yüzle:- *Rif.* 109; **Çağ. xv ff. yüzlen-** (-dı) **yüz tut-** . . . *tawaccuh ma'nāsına* 'to turn towards' *Vel.* 419; **yüzlen-rü kardan wa mutawaccih şudan** 'to turn, or go, towards' *San.* 342v. 20 (quotns.): (**Kıp. XIV yüzle-** 'to blame or criticize' (*ataba wa lāma*) as if this was conveyed (*manqūl*) by a slip in the face *İd.* 93).

D yazlış- Hap. ieg.; Co-op. f. of yazıl-. **Xak. XI tüğü:nle:r yazlışdı:** 'the knots (all) came loose (*inhallat*) together' *Kaş. III* 105 (yazlışu:r, yazlışma:k).

Dis. YZM

S yüzüm See üzüm.

yezne: the husband of one's elder sister, or of one's father's younger sister'. Survives in NE Khak. *çiste*; Tuv. *çeste*; NC *jezde*; NW Kk. *jezde*; Kaz. *cizni*; Nog. *yezde*; SW Az. *yézne*. Cf. *büge:gü*. **Xak. xi yezne:** the word for 'the husband of an elder sister' *Kaş. III* 35: *Çağ. xv ff. yézne* (spelt) 'one's sister's or daughter's husband' *San. 349v. 10*; Korn. xiv 'brother-in-law' *yezne/yizne CCI, CCG*; Gr.: Kip. XIII *al-šhr wa'l-'aris* 'son-in-law; bridegroom' (*küye:gü:f*)/*yezne: Hou. 32, 3.*

D yazınç Dev. N. fr. **yazin-**; 'sin'; only one (?) occurrence and that uncertain, but cf. **yazınçsız**. **Uyg. VIII ff. Bud. üküş yazınç** (-*mç* uncertain) **ért(t)iler** 'they have persisted in committing many sins' *TT IV 4, 11-12.*

Dis. V. YZN-

D 1 yazın- Refl. f. of 1 **yaz-**; s.i.s.m.l. **Xak. xi er ku:rın yazınd:** 'the man set himself to loosen (*hall*) his belt' (etc.) *Kaş. III* 84 (**yazınur**, **yazınma:k**); a.o. 'to become loose' *III* 112, 2 ff. (**yazın-**).

D 2 yazın- Refl. f. of 2 **yaz-**; n.o.a.b. **Türkü VIII pec. to II; yaplugin** (? for **yapılıtkın**) **üçün** in *I E* 19 replaced by **yapılıtkın yazıntukın** **üçün** 'because he misbehaved (Hend.)'; and **özi: yapılıti** in *I E* 20 by **özi: yazıntı**; *II E* 17; VIII ff. Man. *Chuas. I* 23, etc. (**yapıl-**); *I* 35 (**boşunçsız**) and several occurrences of **yazin-** w. *Dat.* 'to sin against': **Uyg. VIII ff. Bud. ev yutuzıça yazıntımız erser** 'if we have sinned against (i.e. violated) a housewife' *U II* 76, 5; 85, 22; *TT IV* 8, 70; (then because King Brahmadatta) **tişi bars birle yazınmışda** 'had sexual intercourse with the tigress' *U III* 63, 12-13.

Tris. YZN

D yazınçsız Priv. N./A. fr. **yazınç**; 'innocent, free from sin'; n.o.a.b. Cf. **yazuksız**. **Uyg. VIII ff. Man. TT III** 134 (**çaxşarpat**): **Bud. Suw. 205, 15-16** (ditto).

Dis. YZR

D yüzer Distributive f. of 1 **yüz**; 'a hundred each'. N.o.a.b. but p-haps still in use. **Uyg. IX marıma: yüzer toruğ bertim** 'I gave my

vine old pilot) **Kaş. Kaza tabıyaa VIII ff. Bud. (line old pilot) Kaş. Kaza tabıyaa kirip beşer yüzerin barıp** 'had often been to sea, going some five hundred times' (and had come back safe) *PP* 23, 8 ff.: *Çağ. xv ff. yüzer 'adad-ı şad* 'the number 100' *San. 343r. 8* (quoth. **xalqđın yüzer yüzer kişi ayırıp** 'dividing the people into groups of a hundred each'): **Xwar. xiv yüzer yüzer téveler bérđi** 'he gave (the notables of Mecca) a hundred camels each' *Nahc. 75, 12.*

Tris. YZR

D yüzerlik 'the plant rue, *Peganon harmala*'; Den. N. (Conc. N.) fr. **yüzer**; but there is no obvious semantic connection w. **yüzer** or 1 or 2 **yüz-**. Survives only (?) in SW Az. **üzerlik**; **Osm. yüzerlik/yüzerlik**. Cf. **ıldruk. Oğuz XI Kaş. III** 12 (**yıdığ**): **E.p. xiv al-harmal** 'rue' **yüzerlik** *Bul. 7, 3*; **Osm. xiv to XVI yüzerlik** occurs in several texts, mostly dicts. translating Ar. *harmal* or Pe. *sipand* (and the like) 'wild rue' *TTS I* 851; *II* 1086; *III* 831; *IV* 917.

Dis. V. YZS-

D yazsa:- Hap. leg.; Desid. f. of 1 **yaz-**. **Xak. xi ol ku:rın yazsa:dı** 'he wished to loosen (*yağuli*) his belt' (etc.) *Kaş. III* 305 (**yazsa:r**, **yazsa:ma:k**).

Tris. YZS

D yüzsüzlük A.N. fr. a Priv. N./A. fr. 2 **yüz**; n.o.a.b. **Xak. xi KB** (this frown and ugly look of mine) **küçemçi kelirke bu yüzsüzlüküm** 'and my unfriendly mien are for the man who comes as an oppressor' 816: **Çağ. xv ff. yüzsüzlük bi-rüyi** 'shamelessness' *San. 343r. 11* (quoth.).

Dis. V. YZŞ-

D yazış- Hap. leg. ?; Co-op. f. of 1 **yaz-**; all modern forms of **yaziş-** seem to be Co-op. f.s of 3 **yaz-**. **Xak. xi ol apar tügün yazıdı** 'he helped him to loosen (or untie, *fi hall*) the knot'; also used for competing (**yazısu:r**, **yazışma:k**); and one says **maña: ya: yazıdı** 'he helped me to unstring (*fi naz'i'l-watar*) the bow' (etc.) *Kaş. III* 73 (**yazısu:r**, **yazışma:k**).

Preliminary note. *No genuine Turkish words, except one or two onomatopoeics, begin with z-. A few Sogdian or Middle Iranian words, none of which survived long in Turkish, occur in Uyğ., e.g. zahag 'emanation' U II 95, 2; zmuxtuğ 'the 28th day of the month' TT VII 9, 29; zmurān 'myrrh' U I 5, 14. Later a few Ar. and Pe. l.-w.s found their way into late Uyğ., Pe. zira 'amised' in H II 22, 123 and Ar. zakāt 'alms' in some texts in USp., as well as all the similar words which were adopted by Moslem Turks. Kaş. lists the words set out below as current in Xak.*

Mon. ZB

VU zep zep an onomatopoeic of a common kind; the closest analogy is SW Osm. zip zip 'suddenly, unexpectedly'. Cf. şep. Xak. XI zep zep onomatopoeic (*harf hikāya*) connoting speed in walking or running; hence one says zep zep bargıl 'hurry up!' (*asri*) Kaş. I 319.

Mon. ZĠ

zak zak onomatopoeic. Xak. XI zak zak an inciting Interjection (*harf iğrā*), used to incite rams to copulate Kaş. I 333.

Dis. ZNB

VUF za:nbi: (or ze:nbi:?) Hap. leg.; ?a Chinese l.-w.; the first syllable might be *ching*

(Giles 2,136; Middle Chinese, *Pulleyblank tsyey*) in certain combinations 'cricket'. Xak. XI za:nbi: *şarrāru'l-layl* 'the field cricket, *Gryllus campestris*'; Za:nbi: art the name of a pass between Koçnar Başı: and Balasağ:un Kaş. III 441.

Dis. ZNG

PUF züngüm (MS. *züng.m*) Hap. leg.; no doubt a Chinese l.-w. Cf. barçın. Xak. XI züngüm 'a kind of Chinese brocade' (*zibāc*) Kaş. I 485.

Tris. ZRĠ

CF zarğunçmu:d pec. to Kaş.; a Sogdian l.-w. *zrywnč* 'vegetable', and prob. *myrd* 'myrtle', see J. Benveniste in *Journal asiatique*, CCXXXVI 2, p. 184. Xak. XI zarğunçmu:d *al-sincilāf*, called in Pe. *balang mušk* 'the wild tamarisk' (*Steingass*) or 'a kind of basil, *Basilicum glabratum* (?)' (*Red.*) Kaş. I 530; a.o. I 17, 8 (mentioned as one of very few words containing seven consonants).

Tris. ZRN

PUF zaranza: (MS. *zar.nza:*) Hap. leg.; no doubt a l.-w., ?Sogdian. Xak. XI zaranza: *al-uşfur* 'safflower *Carthamus tinctorius*'; and *al-qirşim* 'safflower seed', is called zaranza: uruğ: Kaş. I 449.